



**university of  
groningen**

**faculty of theology and  
religious studies**

Teaching and Examination Regulations  
(OER)

Bachelor's degree programme in  
Religious Studies

for academic year 2019-2020



rijksuniversiteit  
groningen

Faculty of Theology and Religious Studies

Teaching and Examination Regulations for the Bachelor's degree programme in Religious Studies 2019-2020

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**The Teaching and Examination Regulations set out the specific rights and obligations that apply to each degree programme taught at the University of Groningen, for both the students and the degree programme. The University-wide section of the Student Charter sets out the rights and obligations that apply to all students.**

These Regulations were decreed by the Board of the Faculty of Theology and Religious Studies on July 4, 2019 and approved by the Faculty Council and the Programme Committee where required on June 26, 2019.



## SECTION 1 GENERAL PROVISIONS

### Article 1.1 – Applicability

1. These Regulations for academic year 2019-2020 apply to the teaching, examinations and final assessment of the Bachelor's degree programme in Religious Studies, CROHO degree programme code 50902, hereinafter referred to as **the degree programme**, and to all students enrolled in this degree programme.
2. The degree programme is provided by the Faculty of Theology and Religious Studies of the University of Groningen, hereinafter referred to as **the Faculty**.
3. These Teaching and Examination Regulations also apply to students of other degree programmes, faculties or institutes of higher education, insofar as they follow course units in one of the degree programmes (including Minors) offered by the Faculty to which these Regulations apply.
4. Course units or Minors that students of the degree programme as referred to in Article 1.1.1 follow in other degree programmes or at other faculties or higher education institutions are subject to the Teaching and Examination Regulations of that programme, faculty or institution.
5. These Regulations also apply to students enrolled in the degree programme for the purpose of following a Pre-Master's programme as referred to in Article 8.6.1.

### Article 1.2 – Definitions

The following definitions apply to these Regulations:

- a. The Act: the Higher Education and Research Act (WHW: *Wet op het Hoger Onderwijs en Wetenschappelijk Onderzoek*)
- b. Student: a person registered at the University for the purpose of following course units and/or taking examinations leading to the conferral of a university degree
- c. Degree programme: the Bachelor's degree programme referred to in Article 1.1 of these Regulations, comprising a coherent set of course units
- d. Course unit: a syllabus unit or other part of the degree programme within the meaning of Article 7.3 of the Act, included in OCASYS
- e. OCASYS: the University of Groningen's online course units catalogue
- f. ECTS credit point: a credit point within the meaning of Article 7.4 of the Act. The student workload of each course unit is expressed in ECTS credit points, whereby 1 ECTS is equivalent to a student workload of 28 hours
- g. Propaedeutic phase: the first 60 ECTS credit points of the formal Bachelor's programme as defined in Article 7.8 of the Act
- h. Post-propaedeutic phase: the part of the Bachelor's degree programme following the propaedeutic phase
- i. Study progress overview: a written overview of study results and their ECTS credit points, which is sent to students by e-mail
- j. Preliminary study advice: a written overview of study results accompanied by a preliminary study advice, which is issued to students halfway through the academic year
- k. Definitive study advice: a study advice that is issued only once and which may result in rejection of the student in question, in accordance with Articles 7.8b.1 and 7.8b.2 of the Act
- l. binding (negative) study advice: a negative study advice that is binding for the student in question and means the student may not continue with the degree programme, in accordance with Article 7.8b.3 of the Act
- m. Major: all compulsory course units in the propaedeutic and post-propaedeutic phases
- n. Minor room: the space available for students to specialize within the degree programme
- o. Minor: a coherent set of course units that can be followed within the Minor room
- p. University Minor: a broadening Minor that students can follow either at their own or a different Faculty



- q. **Personal Minor**: a broadening or deepening Minor that students can compile themselves and follow either at their own or a different Faculty
- r. **Test or examination**: a test of the knowledge, understanding and skills of students, including an assessment of the results
- s. **Final assessment**: the final assessment for the Bachelor's degree which is considered to be passed once all the requirements of the Bachelor's degree programme have been satisfied
- t. **Academic year**: the period of time that starts on 1 September and ends on 31 August of the following year
- u. **Semester**: part of the academic year, either starting on 1 September and ending on a date to be determined by the Board of the University, or starting on a date to be determined by the Board of the University and ending on 31 August
- v. **Practical**: a practical exercise, as referred to in Article 7.13 of the Act, in one of the following forms:
- a thesis
  - a written assignment, paper or draft
  - a research assignment
  - participation in fieldwork or an excursion
  - completion of a placement
  - participation in another educational activity designed to teach certain skills
- w. **Board of Examiners**: an independent body with the duties and powers as set out in Articles 7.11, 7.12, 7.12b and 7.12c of the Act, including assessing whether the requirements of the final assessment have been met
- x. **Admissions Board**: the board that has decision-making powers in matters concerning admission to the degree programme on behalf of the Faculty Board
- y. **Examiner**: a person appointed by the Board of Examiners to set examinations and determine their results
- z. **VWO diploma**: pre-university certificate in accordance with Article 13.1 of the Secondary Education Act or Article 7 of the Secondary Education Act BES
- aa. **Programme Committee**: the consultative and advisory body that fulfils the duties referred to in Articles 9.18 and 9.38c of the Act
- bb. **Regular student**: a student who is not a part-time, Minor or non-degree exchange student
- cc. **Matching**: matching activities and degree programme advice in accordance with Article 7.31a ff. of the Act, further elaborated in Chapter 3 of the University of Groningen Regulations for Registration and Tuition Fees.
- dd. **Extraordinary circumstances**: circumstances such as those referred to in Article 7.51 of the Act, and which will be taken into account when formulating a decision within the meaning of Articles 5.4, 9.8 and 9.13. For the UG, the Graduation Fund Regulations 2019–2020 contain an elaboration of Article 7.51 of the Act. In these Regulations, extraordinary circumstances include, in any case, a disability or chronic illness, illness, pregnancy and delivery, extraordinary family circumstances, a degree programme which is not feasible, students with an elite sports status (issued by the elite sports coordinator), students with a 'student entrepreneur status' (issued by the UGCE), membership of a consultative participation body.

All other definitions will have the meaning that the Act ascribes to them.

## SECTION 2 QUALIFICATIONS AND ADMISSION

### Article 2.1 – Admission to the programme

1. A VWO diploma (with any profile) grants admission to the degree programme.



2. In addition to the certificates that grant admission to the degree programme according to the Act, holders of an equivalent certificate as listed in Appendix 1 will also be granted admission to the degree programme.
3. Article 2.3.2 applies to holders of a certificate as referred to in Article 2.1.2 (N.B. For English-taught degree programmes only).

### **Article 2.2 – Admission to the programme based on a HBO, University or Open University propaedeutic certificate**

1. Holders of a propaedeutic certificate from the HBO Bachelor's programme/University Bachelor's programme or Open University programme, who do not have a VWO diploma or equivalent degree as referred to in Article 2.1, will be granted direct admission to the degree programme.

### **Article 2.3 – Language requirement for foreign certificates**

1. Students who have been admitted to a degree programme on the basis of a foreign certificate or degree may be asked by the Admissions Board – before registration – to pass a Dutch or English language test, depending on the language of the chosen degree programme, to be administered by an agency stipulated by the Board.
2. The English language proficiency requirement can be met by passing an examination in English at the level of the VWO final exam or by passing the TOEFL with a score of at least 80 (internet-based) (reading/listening 18, speaking 20, writing 21), an IELTS score of 6.0 or higher (6.0 on the parts speaking and writing), a certificate of the Language Centre of the University of Groningen, at least CEFR B2 or a comparable Cambridge Proficiency score (C1 Advanced with at least a score of 169).

### **Article 2.4 – Entrance examination**

1. Students who do not satisfy the admission requirements set out in Articles 2.1 and 2.2 may participate in an entrance examination in accordance with Article 7.29 of the Act.
2. Students who wish to take the entrance examination must be aged 21 or over on the date on which the examination is held. An exception to the age requirement may be made if the student in question has gained a certificate abroad that would grant admission to a university degree programme in their home country, or if the student has refugee status and for this reason is unable to present a degree certificate.
3. The entrance examination will cover the following subjects at the stated level:
  - Dutch (vwo-level)
  - History (vwo-level)
  - English (vwo-level)
 In the faculty entrance examination regulation is laid down which organization will evaluate the different subjects. The provisions of Article 2.3 apply.
4. A successfully completed entrance examination will grant admission to the University of Groningen degree programme for which it was taken for the duration of two academic years after the date on which the examination was taken.

### **Article 2.5 – Admissions Board**

1. The Admissions Board has the power to decide on behalf of the Faculty Board in matters concerning admission to the degree programme.
2. The Admissions Board consists of:
  - one member, also the chairperson, selected from the professors who teach in the degree programme or one member selected by the Board of the Faculty from the academic staff who teach in the degree programme
  - one member / two members selected from the other academic staff who teach in the degree programme.
3. The study advisor for the degree programme (or an equivalent member of staff) will be appointed as an advisory member and also secretary.



4. The selection will be made by the Faculty Board which will also set out the admissions procedure.

#### **Article 2.6 – Intake date and application dates**

1. There is one intake date per academic year, namely 1 September of each year.
2. The provisions of this Article also apply to students who reregister for the same degree programme.
3. In addition to this intake date, there are several application dates on which registration may take place upon the approval of the Admissions Board.

4. **Propaedeutic phase**

Students may start the programme after 1 September on condition that they had an interview with the study advisor. This applies to both students from outside the UG and students who switch degree programmes within the University. Students who did have this interview can start the programme on 1 November, 1 February or 1 April in consultation with the study advisor.

Students who have previously been enrolled in the same degree programme may start the programme after 1 September in consultation with the study advisor.

#### **Post-propaedeutic phase**

Only students who have previously been enrolled in the same degree programme may start the post-propaedeutic phase after 1 September. They can start on 1 November, 1 February or 1 April in consultation with the study advisor. New students who wish to start in the post-propaedeutic phase may only do so on 1 September.

#### **Pre-Master's programmes**

Although the standard starting dates for pre-Master's programmes are 1 September and 1 February, students may also start on 1 November or 1 April in consultation with the study advisor. The same conditions apply to both students from outside the UG and students with a prior registration at the University of Groningen.

5. A request for admission after 1 September may be submitted to the Admissions Board by email: [onderwijs.ggw@rug.nl](mailto:onderwijs.ggw@rug.nl). A decision regarding this application will be taken within 4-6 weeks.

#### **Article 2.7 – Matching**

1. Prospective students may attend the matching activities related to the degree programme in question. Prospective students will be issued with a degree programme advice based on their participation in the matching activities.
2. The stipulations in Chapter 3 of the University of Groningen Regulations for Registration and Tuition Fees (RIC) and the Faculty matching procedure apply.

## **SECTION 3 CONTENT AND STRUCTURE OF THE DEGREE PROGRAMME**

#### **Article 3.1 – Aims and learning outcomes of the degree programme**

1. The degree programme is designed to:
  1. acquire knowledge, skills and understanding in the field of religious studies, and to enable the learning outcomes listed in Article 3.1.2 to be attained
  2. promote academic development. This is defined as the development of competences (knowledge, skills and attitudes) concerning:
    - independent academic thought, action and communication
    - the use of the relevant academic instruments



- academic communication in the mother tongue
  - the use of specific knowledge of a field in a wider academic, philosophical and social/cultural context
  - behavioural norms that apply during the degree programme and in the academic world
3. prepare students for a further study career. Students become familiar with the theory and practice of academic research from the very start of their Bachelor's degree programme
  4. -provide admission to the English-taught tracks of the University of Groningen Master's degree programme in Theology and Religious Studies, on condition that the relevant selection criteria are satisfied, and to the University of Groningen Master's specialization in RHW-Spiritual Care, on condition that the required preparatory course units (Professionele ethiek; Geestelijke Verzorging in beeld. Inleiding en praktische vaardigheden; Filosofie als levenskunst; and Trauma, Rouw, Zingeving en Welzijn) have been successfully completed
    - provide admission to the University of Groningen Master's programme in Theology and Religious Studies (research), on condition that the relevant selection criteria are satisfied
    - provide admission to other Master's degree programmes, bearing in mind the entry requirements that apply to these programmes
    - apply the acquired academic knowledge in a social occupation for which academic training as well as thorough knowledge and understanding of religion, culture and society are necessary or useful.
2. The graduate who starts the Bachelor's degree programme in Religious Studies on or after 1 September 2019 will attain the following learning outcomes and is able to:

#### KNOWLEDGE AND UNDERSTANDING:

1. demonstrate knowledge and understanding of the theoretical and methodological foundations of religious studies and can define the position of religious studies relative to in the social sciences and the humanities
2. demonstrate knowledge and understanding of Judaism, Christianity, Islam, Hinduism, and Buddhism, including their respective histories, sources, and interrelatedness with various cultures
3. demonstrate knowledge and understanding of the various disciplines within religious studies:
  - a. Social Sciences (including Anthropology, Sociology and Psychology) of Religion
  - b. Humanities (including History of Religion, Philosophy of Religion, and Ethics)
4. demonstrate knowledge and understanding of the research methods commonly used in the three disciplines within religious studies listed under 3
5. demonstrate knowledge and understanding of a specific (possibly self-selected) discipline or field of study outside religious studies
6. demonstrate more advanced knowledge and understanding of a specific theme within religious studies, as demonstrated among other things by a thesis written on the topic.

#### APPLICATION OF KNOWLEDGE AND UNDERSTANDING:

7. use their acquired knowledge and understanding to illustrate the interconnectedness of religion and culture from the perspective of the disciplines listed under 3
8. apply their acquired knowledge and understanding of the disciplines listed under 3 to various themes
9. use their acquired knowledge and understanding to carry out a scholarly text analysis



10. use their acquired knowledge and understanding to design and carry out a study of limited scope under supervision which requires them to
  - a. use their acquired knowledge and understanding to independently collect material and information in analogue and digital catalogues and databases, and assess the validity of this data
  - b. use their acquired knowledge and understanding to formulate a research question
  - c. use their acquired knowledge and understanding to analyze their research question from a variety of perspectives and with the help of various methods and theoretical concepts
  - d. draw sound conclusions from their own research concerning the research question
11. apply their acquired knowledge and understanding to specific products that are relevant in professional contexts

#### FORMING JUDGEMENTS:

12. form socially, scholarly, and ethically sound judgements of their own and other people's research in the field of religious studies
13. critically reflect on current scholarly and social debates regarding the role of religion in society

#### COMMUNICATION:

14. provide an academically sound, well argued and critical oral report of the state of affairs of research within one or more subfields within religious studies to an audience of specialists and non-specialists
15. provide an academically sound, well argued and critical written report of the state of affairs of research within one or more subfields within religious studies to an audience of specialists and non-specialists

#### LEARNING SKILLS:

16. demonstrate social and communication skills and use them in collaborative situations
17. give fellow students constructive feedback and receive feedback from fellow students, and adequately process substantiated criticism
18. adequately process instructions and criticism from supervisors
19. work independently including formulating a realistic plan and adhering to the agreed plans and priorities
20. independently gather information about relevant Master's degree programmes and/or relevant professional sectors

3. The learning outcomes of the various individual course units can be found in the Appendix 2.

### **Article 3.2 – Type of degree programme**

The degree programme is full time.

### **Article 3.3 – Language of the degree programme**

1. The degree programme is taught in Dutch.
2. Notwithstanding Article 3.3.1, one or more course units of the programme may be taught in English in line with the University of Groningen Code of Conduct: Languages Used in Teaching and Examinations, article 2.2b.
3. In English taught classes Dutch-speaking students may use the Dutch language in assessments (assignments, papers, exams).
4. Individual non-Dutch students and examiners may make arrangements for assessments to be taken in a different language.





### **Article 3.4 – Student workload**

1. The degree programme has a student workload of 180 ECTS credit points.
2. The propaedeutic phase of the degree programme has a student workload of 60 ECTS credit points.
3. The student workload is expressed in half or whole ECTS credit points.

### **Article 3.5 – Conditions for awarding a University of Groningen degree**

1. Students can only be awarded a Bachelor's degree in the degree programme if at least half of the programme was followed at the University of Groningen during the student's period of registration as a student at the University of Groningen.

### **Article 3.6 – Contact hours**

1. The propaedeutic phase of the degree programme comprises a minimum of 480 contact hours a year.
2. The post-propaedeutic phase of the degree programme comprises a minimum of 400 contact hours a year.
3. The structure of the contact hours is set out in Appendix 2 of these Teaching and Examination Regulations and is also registered in the Student Handbook and/or OCASYS.

### **Article 3.7 – Organization and examinations of the degree programme**

1. The degree programme is divided into a propaedeutic phase and a post-propaedeutic phase. The entire programme comprises a Major and a University/Personal Minor.
2. The Bachelor's degree programme is concluded with a final assessment.

### **Article 3.8 – Participation in course units**

1. Students may participate in course units of the degree programme if they register in good time via Progresswww (<https://progresswww.nl/rug/>).
2. The maximum number of students for each course unit is listed in OCASYS.
3. Admission to course units with limited capacity is arranged according to the order of registration. Students who are registered for the degree programme will be given priority for the course units in their Major (*or Minor*).

## **SECTION 4 THE PROPAEDEUTIC PHASE OF THE DEGREE PROGRAMME**

### **Article 4.1 – Structure of the propaedeutic phase**

1. The propaedeutic phase comprises the following course units and student workloads:
  1. Judaism: History, Sources and Praxis (7.5 ECTS)
  2. Hinduism and Buddhism: History, Sources and Praxis (7.5 ECTS)
  3. Christianity: History, Sources and Praxis (7.5 ECTS)
  4. Islam: History, Sources and Praxis (7.5 ECTS)
  5. Concepts and Methods 1: Religious Studies (7.5 ECTS)
  6. Anthropology of Religion (7.5 ECTS)
  7. Psychology and Sociology of Religion (7.5 ECTS)
  8. Religion and Philosophy (7.5 ECTS)

All course units and their modes of instruction are listed in the digital University course unit catalogue OCASYS.

### **Article 4.2 – Exemptions**



1. At a student's request, the Board of Examiners, having discussed the matter with the examiner in question, may grant exemption from an examination (or part thereof) on the basis of results earned previously (possibly elsewhere) on condition that the student:
  - a. has completed part of a university or higher vocational degree in the Netherlands or abroad that is equivalent in content and level
  - b. can demonstrate by work experience that he/she has sufficient knowledge and skills with respect to the course unit in question.
2. The stipulations of Article 3.5 apply to exemptions.
3. The validity period of exemptions granted for course units or parts thereof is identical to that of examination results in accordance with art. 9.14.

## SECTION 5 STUDY ADVICE

### Article 5.1 – Preliminary study advice

1. Halfway through the first semester of the first year of registration in the propaedeutic phase of the degree programme, students will receive a study progress overview specifying the student workload realized thus far. Additional study progress overviews will be sent to students later in the academic year.
2. Students will receive a written preliminary study advice as soon as possible **after the first semester**, and in any case before 1 March.
3. The preliminary study advice should be considered a warning if there is a question of insufficient study progress, giving students the chance to improve their performance.
4. If the study progress is insufficient to such an extent that the student cannot reasonably be expected to satisfy the conditions for receiving a positive study advice within the meaning of Articles 5.2.2 a and b, they will be invited to a meeting with the study advisor. The aim of the meeting is to discuss the student's study habits, to reassess the choice of degree programme, and if necessary to refer them to a different degree programme.

### Article 5.2 – Definitive study advice

1. Students must earn at least 45 ECTS credit points in their first year of registration in the propaedeutic phase of the degree programme. This is known as the BSA threshold.
2. A definitive study advice is issued at **the end of the first year** of study, by 31 July at the latest. This can be either:
  - a. positive, for students who have earned at least 45 ECTS of the propaedeutic programme
  - b. negative, for students who have earned fewer than 45 ECTS in the propaedeutic programme. This study advice is binding for students (BSA) in accordance with Article 7.8b, part 3 of the Act.
3. In the event that the preliminary study results are insufficient to such an extent that the student cannot reasonably be expected to pass the 45 ECTS threshold by the the end of the first year of study, a binding (negative) study advice may be issued subsequently to the preliminary study advice as referred to in Article 5.1 before the end of the academic year. This may also be at the request of the student. The procedure set out in Article 5.5 will apply.
4.
  - a. The Faculty Board will take extraordinary personal circumstances as referred to in Article 5.4 into account in its decision on which study advice to issue in the first year of registration.
  - b. Notwithstanding the stipulations in Article 5.2.2, if no assessment can be made with regard to a student's suitability for the degree programme due to personal circumstances in the first year, the assessment may be postponed until a later date within the propaedeutic phase.

### Article 5.3 – Exceptions to the definitive study advice



### **Multiple degree programmes at the University of Groningen**

1. Students who are registered for the propaedeutic phase of 2 or more University of Groningen degree programmes in their first year of registration and by the end of the year satisfy the BSA threshold as referred to in Article 5.2.1 for one degree programme will not have to satisfy the BSA threshold for the other programme(s) in that year. Once a student has successfully completed the propaedeutic phase of one degree programme, he or she is exempt from the BSA requirements for all other programmes.

### **Propaedeutic certificate previously gained**

2. Students who have already completed the propaedeutic phase of a degree programme at the University of Groningen or another Dutch university, or (for degree programmes that do not issue propaedeutic certificates) in the opinion of the Board of Examiners have earned 60 ECTS credit points in the first year, will not fall under the BSA system for the degree programme for which they enrol in the propaedeutic phase.

### **Deregistration before 1 February**

3. No definitive study advice will be issued to students who submit a request for deregistration before or as of 1 February of the first year of registration. The procedure set out in Article 5.1 will apply again to students who re-register in a subsequent academic year. The BSA regulations for the academic year in which they re-register will then apply.

### **Deregistration before 1 February + registration as of 1 February**

4. Article 5.2 applies in full to students who deregister from a degree programme before 1 February and register for a degree programme in the same degree programme cluster, as of 1 February of the same academic year.
5. Article 5.2 applies in full to students who deregister from the full-time variant of a degree programme before 1 February and register for the part-time variant of the same degree programme or a programme in the same degree programme cluster, as of 1 February of the same academic year.

### **Registration as of 1 February**

6. An adapted BSA threshold will apply to students who register for a University of Groningen Bachelor's degree programme as of 1 February and have not previously been registered as students in the same academic year. These students must earn 20 ECTS from the second semester of the propaedeutic phase of the degree programme by the end of the second semester of the first year of registration. In all other cases, the provisions of Article 5.2 will apply *mutatis mutandis*.

### **Article 5.4 – Extraordinary circumstances**

1. When deciding whether to issue a binding (negative) study advice, the Faculty Board will take a student's extraordinary or personal circumstances into account at that student's request. The Faculty Board can thereupon decide to adjust the BSA threshold or postpone issuing a study advice.  
The evaluation of extraordinary circumstances will also take into account the student's study behaviour, the agreements made and any study plan drawn up in consultation with the study advisor, when the extraordinary circumstances were reported and the study results achieved by the end of the first year of study.
2. Students must report extraordinary circumstances to the study advisor as soon as possible after arising in order to ensure optimum support. The Faculty Board, or the Faculty BSA Committee on its behalf, will make a decision in response to a student's request for a postponed advice and possibly an adapted BSA threshold. Students must also report to the study advisor as soon as possible if they are unable to complete the study plan drawn up in consultation with the study advisor and based on the original or adapted BSA threshold.



3. Only in the case of extraordinary circumstances as referred to in Article 5.4.1 can, if no assessment can be made at the end of the first year with regard to a student's suitability for the degree programme, this assessment be postponed until a later date within the propaedeutic phase.
4. Postponed advice will be issued no later than by the **end of the second year of registration** for the degree programme, and no later than 31 July.
  - a. The advice will be positive if the (possibly adapted) BSA threshold has been passed.
  - b. The advice will be negative (and binding) if the student in question still fails to pass the (possibly adapted) BSA threshold in the propaedeutic phase.
5. All students whose study advice has been postponed (whether or not combined with an adjustment of their BSA threshold) must draw up a study plan in consultation with their study advisor, comprising at least the following:
  - a. the propaedeutic course units that have not yet been passed, with a related time line
  - b. the post-propaedeutic course units that may be followed in addition to the course units listed under a.
6. Circumstances as referred to in Article 5.4.1 do not automatically lead to a successful application for a grant from the Graduation Fund.

#### **Article 5.5 – Procedure for issuing a definitive study advice**

1. A definitive study advice is issued by the Faculty Board on behalf of the Board of the University. The decision will also state the applicable safeguards of legal rights.
2. Before a binding (negative) study advice is issued, students will receive notice of the intention to issue one, after which they will be given the opportunity to put their case to the Faculty Board or its representative.

#### **Article 5.6 – Consequences of a binding (negative) study advice**

1. Students who have received a binding (negative) study advice may not register for the degree programme, or for any other degree programme in the cluster of related degree programmes for a period of 2 years from 1 September of the next academic year.
2. Students who have been issued a binding (negative) study advice are not permitted to follow course units in this degree programme via a different degree programme or educational institution in order to avoid the consequences of their binding (negative) study advice. No exemptions will be granted for course units completed in this way, nor will such completed course units be recognized within the framework of the degree programme in any other way.

#### **Article 5.7 - Consequences of a positive study advice**

1. Holders of a positive study advice for the degree programme in question at the University of Groningen will be admitted to the post-propaedeutic phase of the degree programme.
2. Notwithstanding Article 5.7.1, the requirement that a previous course unit must have been successfully completed may apply to some course units. This compulsory order of course units is set out in OCASYS and in Article 9.3 of these Teaching and Examination Regulations.
3. The admission does not apply to the Minor of the degree programme. For this, completion of the entire propaedeutic phase is a requirement.

#### **Article 5.8 – Admission to the post-propaedeutic phase: hardship clause**

The Board of Examiners may deviate from the stipulations of Article 5.7 in situations where changes to the curriculum or educational force majeure would demonstrably lead to a situation of unfairness of an overriding nature. This is only possible in unique personal circumstances that are so unusual that admission cannot reasonably be denied.



## SECTION 6

## ADMISSION TO THE POST- PROPAEDEUTIC PHASE OF THE DEGREE PROGRAMME

### Article 6.1 – Criteria for admission to the post-propaedeutic phase

The following may be admitted to the post-propaedeutic phase, after consideration by the Admissions Board:

1. holders of a propaedeutic certificate, or students who have earned 60 ECTS credit points in the first year of study in a related degree programme.
2. The Admissions Board may grant an exemption for the requirement stipulated in Article 6.1 to the holder of a diploma gained in the Netherlands or elsewhere and considered by the Admissions Board to be at least equivalent to the propaedeutic certificate referred to in Article 6.1.

### Article 6.2 – Admission to the post-propaedeutic phase: hardship clause

The Board of Examiners may deviate from the stipulations of Article 6.1 in situations where changes to the curriculum or educational force majeure would demonstrably lead to a situation of unfairness of an overriding nature. This is only possible in unique personal circumstances that are so unusual that admission cannot reasonably be denied.

## SECTION 7

## THE POST-PROPAEDEUTIC PHASE OF THE DEGREE PROGRAMME

### Article 7.1 – Structure of the post-propaedeutic phase

1. The post-propaedeutic phase comprises the following course units and student workloads:
  - A. 1. Concepts and Methods 2: Researching Religion (7.5 ECTS)
    2. Rituals in Theory and Practice (7.5 ECTS)
    3. The Text Awakens: Reading and Using Religious Texts (7.5 ECTS)
    4. The Sacred Image (7.5 ECTS)
    5. Religion, Media and Popular Culture (7.5 ECTS)
    6. Religion and Politics (7.5 ECTS)
    7. Religion, Diversity and Identity (7.5 ECTS)
    8. Ethics and Secularity (7.5 ECTS)
  - B. *University minor of personal minor* (15 ECTS), offered by another faculty of the University of Groningen or by a few faculty of the University of Groningen together OR Choice (2 out of 3): Koranic Arabic 1 (7.5 ECTS), Spirituality and Secular Religion (7.5 ECTS) and optional module (7.5 ECTS)
  - C. Faculty course units (choice 2 out of 3), namely:
    1. Law and Religion: Anthropological Approaches (7.5 ECTS)
    2. Religion, Space and Place (7.5 ECTS)
    3. Koranic Arabic 2 (7.5 ECTS)
  - D. *Specialization (faculty minor)*, to be chosen from:
    1. Lived Religion (30 ECTS), consisting of:
      - 1.1 Lived Religion: Reading Case Studies (7.5 ECTS)
      - 1.2 Lived Religion: Academic Debates (7.5 ECTS)
      - 1.3 Bachelor Thesis Seminar Lived Religion (5 ECTS)
      - 1.4 Bachelor Thesis (10 ECTS)
    2. Cultural Impact of Religion (30 ECTS), consisting of:



- 2.1 Contested Humanity: historical, philosophical and theological approaches (7.5 ECTS)
  - 2.2 Cultural Impact of Religion: working with sources (7.5 ECTS)
  - 2.3 Bachelor Thesis Seminar Cultural Impact of Religion (5 ECTS)
  - 2.4 Bachelor Thesis (10 ECTS)
2. To complete the university minor the student may also choose from the following opportunities:
- study period abroad (15-30 ECTS)
  - education minor (30 ECTS) (certificate NT2, programme II is requested for non-Dutch speaking students)
  - work placement (7.5 ECTS)
  - preparation to master specialization Religion, Health and Wellbeing/Geestelijke verzorging (22.5 ECTS) (certificate NT2, programme II is requested for non-Dutch speaking students)
3. Students who want to prepare themselves for the master specialization Religion, Health and Wellbeing-Spiritual Care (NL taught), follow in stead of the course units mentioned in art. 7.1 lid 1 B, C and D the course units mentioned below:
1. Choice of Law and Religion; Anthropological Approaches (7.5 ECTS), Religion, Space and Place (7.5 ECTS), Spirituality and Secular Religion (7.5 ECTS) or optional module (7.5 ECTS)
  2. Geestelijke Verzorging in beeld. Inleiding en praktische vaardigheden (7.5 ECTS)
  3. Professionele ethiek (7.5 ECTS)
  4. Filosofie als levenskunst (7.5 ECTS)
  5. Trauma, rouw, zingeving en welzijn (7.5 ECTS)
  6. Specialization (faculty minor) Cultural Impact of Religion (22.5 ECTS) consisting of the bachelor thesis (10 ECTS), bachelor thesis seminar Cultural Impact of Religion (5 ECTS), the course unit Contested Humanity: historical, philosophical and political approaches (7.5 ECTS).
4. Students may replace one or more of the course units listed in Articles 7.1.1 and 7.1.2 on condition that the student workload for the entire degree programme does not as a result fall below 180 ECTS credits, and with the approval of the Board of Examiners.
5. Students may earn up to 60 ECTS credits abroad with the approval of the Board of Examiners, which will take the student's study progress into account in its decision. No more than 30 of these 60 ECTS credits may be used to replace course units listed in Article 7.1.1 under B and C. Up to 30 ECTS credits may be indicated as extracurricular credits on the Diploma Supplement.
6. The number of contact hours for course units listed in Article 7.1.1 under A is set out in Appendix 2 to this article.
- 7A. The university minor Religion in the Modern World consists of the following course units:
1. Anthropology: an Introduction (7.5 ECTS)
  2. Rituals in Theory and Practice (7.5 ECTS)
  3. Anthropology of Muslim Societies (7.5 ECTS)
  4. Hinduism and Buddhism (7.5 ECTS)
  5. Law and Religion: Anthropological Approaches (7.5 ECTS)
  6. Christianity and religious diversity (7.5 ECTS)
  7. Spirituality and Secular Religion (7.5 ECTS)
- 7B. The university minor Art and Religion consists of the following course units:
1. The Sacred Image (7.5 ECTS)
  2. Religion, Space and Place (7.5 ECTS)



8. All course units and their modes of instruction are listed in the digital University course catalogue OCASYS.

### **Article 7.2 – Replacements and electives followed elsewhere**

1. Following a substantiated request by a student, the Board of Examiners may grant prior permission to:
  - a. replace a course unit in the examination programme with another course unit offered by the University of Groningen or another university in the Netherlands or abroad that dovetails well with the degree programme, or
  - b. to use one or more course units followed at the University of Groningen or another university in the Netherlands or abroad as electives in the degree programme.
2. When assessing such a request, the Board of Examiners will always evaluate the coherence of the set of course units (or parts thereof) and the level of the course units followed.

### **Article 7.3 – Open Degree Programme**

1. Students may choose to follow a degree programme's Open Degree Programme, which deviates from the regular specialization(s) of the degree programme. An Open Degree Programme must always be approved in advance by the Board of Examiners of the degree programme in which the student is registered.
2. The following additional requirements apply to Open Degree Programmes
  - a. Meet the learning outcomes of the master's degree programme
  - b. Meaningful relationship

## **SECTION 8 OTHER PROGRAMMES**

### **A. Minor**

#### **Article 8.1 – Minor**

1. The Minor room can be filled in using any of the options listed in Article 7.1.2.
2. Students can choose between:
  - a) a University Minor
  - b) a Personal Minor.

#### **Article 8.2 – University Minor**

1. A University Minor is a coherent set of broadening course units that students can follow either at their own or a different Faculty.
2. Students who choose to fill in their Minor room with a University Minor do not need explicit permission from the Board of Examiners.

#### **Article 8.3 – Personal Minor**

1. A Personal Minor is a coherent set of broadening or deepening course units that students can compile themselves and follow either at their own or a different Faculty of the University of Groningen or at another university in the Netherlands or at a partner university abroad.
2. Personal Minors must be presented to the Board of Examiners for approval in advance.

#### **Article 8.4 – Authority of the Board of Examiners with regard to Minors**

1. Students must present their choice of Minor to the Board of Examiners of their own degree programme for approval, except if they choose a University Minor in accordance with Article 8.2.2.



2. Minors followed in other degree programmes or at other faculties or institutes of higher education are subject to the authority of the Board of Examiners of the degree programme that sets the relevant examinations.
3. Minors in the degree programme followed by students of other degree programmes, faculties or institutes of higher education are subject to the authority of the Board of Examiners of the degree programme.
4. A responsible Board of Examiners will be assigned in the event of interfaculty University Minors in overleg van betrokken faculteiten.

## **B. Honours programme**

### **Article 8.5 – Bachelor’s Honours Programme**

1. The Faculty participates in the Bachelor’s Honours Programme organized by the University of Groningen Honours College. The Bachelor’s Honours Programme does not form part of the regular Bachelor’s curriculum.
2. Students admitted to one of the Bachelor’s degree programmes offered by the Faculty can participate in the Bachelor’s Honours Programme if they are selected by the Dean of the University of Groningen Honours College. Please consult the Teaching and Examination Regulations of the University of Groningen Honours College for the selection procedure.
3. The Bachelor’s Honours programme has a total student workload of 45 ECTS credit points, distributed over the three years of the Bachelor’s programme. The Bachelor’s Honours Programme, including the deepening Faculty part, is subject to the Teaching and Examination Regulations of the University of Groningen Honours College.
4.
  - a. The Honours programme is not part of the regular Bachelor’s curriculum. The results and marks do not count towards the awarding of an honours predicate for the Bachelor’s programme.
  - b. The Diploma Supplement that accompanies the Bachelor’s degree certificate will also list the results gained in the Bachelor’s Honours programme.

## **C. Pre-Master’s programmes**

### **Article 8.6 – Pre-Master’s programmes**

1. The Faculty offers Pre-Master’s programmes to facilitate entry into a Faculty Master’s degree programme.
2. Students who enrol in the Pre-Master’s programmes Religion, Conflict and Globalization, Religion and Cultural Heritage, Religion and Pluralism, Religion, Health and Wellbeing-Ethics and Diversity or the Pre-Master’s programme Teacher Education within Theology and Religious Studies are registered in the Bachelor’s degree programme in Religious Studies as referred to in Article 1.1.1.
3. The content and the student workload of the Pre-Master’s programme are determined by the Admissions Board on a case-by-case basis.
4. The Admissions Board of the desired Master’s degree programme will decide whether students are admitted to the Pre-Master’s programme.
5. Students must complete the Pre-Master’s programme within 24 months.
6. In addition to Article 8.6.5, students may only reregister for a Pre-Master’s programme if they have earned at least 20 ECTS.
7. The Board of Examiners of the Bachelor’s degree programme as referred to in Article 1.1.1 has the authority to decide in matters concerning course units in the Pre-Master’s programme.
8. The stipulations concerning Pre-Master’s programmes in the University of Groningen Regulations for Registration and Tuition Fees 2019-2020 apply.





## SECTION 9

## EXAMINATIONS

### Article 9.1 – General

1. Each course unit is assessed by means of an examination.
2. An examination can comprise a number of partial exams. The results of these partial exams together determine the examination result.
3. Each course unit has at least two assessments.
4. The examination assesses the students' academic development and mastery of the learning outcomes of the course unit.
5. An examination that concludes a course unit in block 1, 2 or 3 must be taken during the following block at the latest. An examination that concludes a course unit in block 4 must be taken by the end of the academic year at the latest (examination term).
6. A resit opportunity is offered for each partial exam (summative assessment) of a course unit. This resit may comprise resits of various different partial exams previously taken. The lecturer is responsible for the design of such resits.
7. If the examination term is exceeded, the examination requirements that are in force at the moment the examination is taken will apply. This may mean that a student must retake a course unit or its examinations. This rule also applies to written assignments, which will have to be rewritten on a new topic.
8. Papers that are not submitted before the original deadline will fall under the resit regulations and must be submitted before the second deadline, which falls in the resit period..
9. Papers that are submitted before the original deadline but are awarded a fail mark can be resat/improved and must then be resubmitted before the second deadline, in the resit period of the relevant teaching block.
10. Papers that are not submitted before the resit deadline will not be marked. The student in question will have to write a new paper on a new topic in the next academic year.
11. The results of an examination are given as pass or fail, in numbers on a scale of 1 to 10, expressed as 5.5 or more for a pass and 5.4 for a fail.
12. The (weighted) final mark for course units in the BA-1 and BA-2 programmes must be 5.5 or higher. If the final mark is based on several partial exam results, then each part must have been awarded at least a 5.
13. The examination material always includes the lecture material, unless specified otherwise by the lecturer on Nestor or in the syllabus.
14. No resits may be taken for course units that have been passed (5.5. or higher).
15. In accordance with the Assessment Plan, the individual contribution to group assignments will be assessed.

### Article 9.2 – Participation in examinations

1. A student who registers for a course unit in the degree programme in accordance with Article 3.8 of the OER is automatically registered for the examination for that course unit.
2. Notwithstanding the provisions of Article 9.2.1, students can register and deregister for examinations during certain periods to be further defined.

### Article 9.3 – Compulsory order

1. The examinations for the course units listed below may not be taken before the examinations for the associated course units have been passed:  
*post-propaedeutic phase:*

Course unit	After passing of
Concepts and methods 2	Concepts and methods 1



Quranic Arabic 2	Quranic Arabic 1
Bachelor thesis	60 ECTS post propedeutical course units among which Concepts and Methods 2

2. The course units listed in Article 7.1.1 B-D may be taken once the propaedeutic phase has been successfully completed and the admission requirements set out in Article 9.3.1 have been satisfied.
3. Contrary to the provisions of Article 9.3.2, the Board of Examiners may grant a student's request for admission to certain course units before they have satisfied the requirements set out in Article 9.3.2. The Board of Examiners has determined that progression as referred to in the first sentence of this article will only apply for a specific period of time.
4. The following stipulations apply to participation in course units with seminars or working groups as teaching method and practicals with compulsory attendance:
  1. In this article, 'practicals' are understood to be practical exercises as referred to in Article 1.2.s and their associated lectures.
  2. If a practical incorporates lectures, a 75% attendance requirement will apply to these lectures.
  3. Students who attend fewer than 75% of the lectures will not be allowed to sit the examination for the course unit in question and must repeat the course unit.
  4. The stipulations in Article 9.3.4 concerning the practicals c.q. the course units with compulsory attendance will apply if they are listed in the course unit description in Ocasys.
5. The following stipulations apply to participation in examinations:
  1. Students who do not satisfy the stipulations listed in Articles 9.3.4 sub 1 up to 4 are banned from participating in the examination.

#### **Article 9.4 – Examination frequency and periods**

1. There will be an opportunity to sit the examinations for the course units listed in Articles 4.1 and 7.1 at least twice in each academic year.
2. The periods in which examinations can be sat are listed in the Student Handbook and/or OCASYS. Partial exams can also be taken outside the period indicated.
3. Notwithstanding the provisions of Article 9.4.1, there will be only one opportunity in a certain year to take the examination for a course unit not taught in that year.
4. Students may resit an examination for a course unit that is no longer offered at least twice during the first year after it has been removed from the curriculum.
5. Students who do not wish to sit a certain examination or resit must deregister for it.
6. Students who are not registered for a certain course unit but who do wish to sit its examination or resit and who satisfy the relevant admission requirements must register electronically for the examination via ProgressWWW within the stipulated term.
7. If a student has completed all the compulsory parts of a course unit to the best of their ability but has still not passed, then the examiner may give him or her the opportunity to take a supplementary or replacement test.
8. Granting this opportunity is subject to approval by the Board of Examiners.

#### **Article 9.5 – Assessment of placement/internship or research assignment**

The assessment of the placement or research placement will be conducted by the Faculty supervisor, on the basis of the placement report and after consultation with the supervisor at the host institution or placement organization.

#### **Article 9.6 – Thesis**

1. A thesis can in principle only be used for one University of Groningen degree programme. Full or partial exemptions for a degree programme's thesis may be granted

- by the Board of Examiners on the basis of a thesis written for another degree programme.
2. Each thesis is assessed by at least two examiners.
  3. The final mark of the bachelor thesis should be at least a (not rounded off) 6.0.
  4. Article 10.1.7 on the storage period for theses applies.
  5. Students will be given the opportunity to write a final-year thesis at least once per academic year.
  6. The period during which students can write theses will be published in the Student Handbook and/or OCASYS.
  7. More detailed regulations on the design, content, time frame and assessment of the thesis can be found in the Regulations for Bachelor's and Master's theses, which form part of these Teaching and Examination Regulations. This includes, for example, the following regulations:
    - The thesis must be completed within the current academic year. Students who do not complete their thesis within the academic year in which they started it must submit a reasoned request for extension of the completion term to the Board of Examiners. Upon the student's request, the Board of Examiners may take the student's extraordinary circumstances into account in its assessment of a request for extension, as well as their study behaviour, any agreements made or study plan drawn up in consultation with the study advisor, and the student's plan for completing the thesis. The Board of Examiners will also consult the supervisor before making a decision.
    - Thesis terms can be extended for a period of up to one semester at a time.
    - No more than two extensions will be granted.
    - The draft version of the thesis must be submitted in early June, the definitive version on 1 July and the revised version on 1 August.
    - No more than 4 supervision meetings are held for Bachelor's theses.
  8. If by the end of the period referred to in Article 9.5.5 the assessor(s) is/are of the opinion that the thesis cannot be awarded a pass mark, the student will be given one opportunity to revise the thesis within a time frame defined by the degree programme. This revision forms formally the resit.
  9. The Board of Examiners is the only body that can deviate from the provisions of this Article at the written request of a student.
  10. Students must satisfy the following requirements in order to qualify for supervision and assessment of the final-year thesis for the degree programme:
    - they must have completed the BA-1 year and earned at least 60 ECTS credit points in the post-propaedeutic phase of the programme, among which Concepts and Methods

### **Article 9.7 – Form of examinations**

1. Examinations will be taken in the manner stated in OCASYS.
2. At a student's request, the Board of Examiners may allow an examination to be taken in a form different from that stated above.
3. Mock versions or some sample questions of each examination will be made available to practise.

### **Article 9.8 – Request for additional resit**

1. Students may submit a request for an additional resit to the Board of Examiners.
2. Such a request may be granted if the student in question failed the relevant exam due to extraordinary circumstances and if not granting the request for an additional resit would result in unacceptable study delay.
3. The following criteria apply to granting a request for an additional resit for the last course unit in the degree programme:
  - the course unit in question must be the last course unit to be passed
  - not granting the request would result in study delay of at least one semester



- the examinee must have taken the last two regular exam opportunities for the course unit in question.

### **Article 9.9 – Board of Examiners responsible for electives taken at other degree programmes**

1. A request to take an elective at another degree programme must be approved by the Board of Examiners of the student's own degree programme.
2. The Board of Examiners of the other degree programme is authorized to set and assess the examinations and decide upon requests for alternative exam regulations. Article 9.10.2 applies.

### **Article 9.10 – Course units completed elsewhere**

1. A Bachelor's degree can only be awarded if at least half of the course units of the degree programme were offered by the degree programme during the student's period of registration as a student at the University of Groningen.
2.
  - a. For Double Degree Bachelor's degree programmes offered together with an institution abroad, at least one quarter of the programme must have been followed at the degree programme during the student's period of registration as a student at the University of Groningen.
  - b. the provisions of article 10.4 regarding the thesis must be observed

### **Article 9.11 – Examinations and functional impairments**

1. Students with a functional impairment will be given the opportunity to take examinations in a form that will compensate as far as possible for their individual impairment. If necessary, the Board of Examiners will seek expert advice from a student counsellor of the Student Service Centre (SSC) before making a decision.
2. With regard to examinations for electives taken at other degree programmes by students with a functional impairment, the Board of Examiners of the degree programme that sets the examination will comply with the facilities permitted by the Board of Examiners of the degree programme for which the student is registered.

### **Article 9.12 – Oral examinations**

1. Unless the Board of Examiners decides otherwise, an oral examination may only be taken by one student at a time. A second examiner may attend the oral exam at the request of the student and/or the examiner. In case the oral exam is held by an examiner the exam must be audio-recorded. Recordings will be deleted immediately after the (normal) period for perusal
2. Oral examinations are not public, unless the Board of Examiners stipulates otherwise or the student motivates their objection to the public nature of the examination

### **Article 9.13 – Marking of examinations and publication of marks**

1. After an oral examination, the examiner will provisionally assess the examination immediately, and provide the student with a signed exam slip stating the definitive result at a later time.
2. The examiner will mark a written examination within ten working days of the day on which it was taken, and will provide the Faculty's administration department with the necessary details for registration of the result in ProGRESS. A marking term of five working days applies to examinations sat in June/July as well as their resits.
3. The examiner will mark a paper which is submitted in time within fifteen working days of the deadline for submission, unless the examiner and the student have made other agreements. The examiner will provide the Faculty's Administration Office with the necessary details for written confirmation of the result to be sent to the student.



4. If an examination is taken in a form other than oral or written, the Board of Examiners will determine in advance how and when students will receive written confirmation of the result.
5. The written confirmation of the result of an examination will inform students of their right of inspection, as stipulated in Article 9.15, as well as of their right to appeal.
6. Students can lodge an appeal against the results of an examination with the Central Portal for the Legal Protection of Student Rights (CLRS) within 6 weeks of the date on which the result was announced.

#### **Article 9.14 – Validity of course units**

1. Completed course units remain valid indefinitely.
2.
  - a. Contrary to the provisions of Article 9.13.1, the Board of Examiners may decide that the validity of a course unit is limited. The Board of Examiners can only decide that a course unit is no longer valid if the student's skills and knowledge are demonstrably outdated. The Board of Examiners may then decide to require a student to take a supplementary or substitute examination before allowing that student to progress to the final assessment.
  - b. In the event of extraordinary personal circumstances the validity term will be extended to include the period during which the student in question receives support from the Graduation Fund.
3. Partial examinations and assignments passed within a course unit that has not been successfully completed will lapse at the end of the academic year in which they were passed.

#### **Article 9.15 – Right of inspection**

1. On request, students have the right to inspect their marked work during a period of at least 42 days after the results of a written examination have been made known. If the student makes use of this opportunity, the student may request a copy of their completed written examination at the cost price.
2. Within the time frame stipulated in Article 9.14.1, any participant in the examination may request to be allowed to peruse the examination paper and the assessment criteria.
3. The Board of Examiners can determine that this inspection or perusal will take place at a certain place and at two set times at least.  
Students who can show that they were prevented by force majeure from attending at the indicated places and times will be offered another opportunity, if possible within the period stated in Article 9.14.1.

#### **Article 9.16 – Board of Examiners and examiners**

1. The Board of Examiners is the independent body that determines whether individual students have the knowledge, understanding and skills required to be awarded a degree.
2. The Faculty Board appoints the members of the Board of Examiners on the basis of their expertise in the field of the degree programme (or cluster of degree programmes) in question.
3. Members of the (Faculty) Board or other people who have financial responsibilities within the institution may not be appointed as members of the Board of Examiners.
4. The Board of Examiners will appoint examiners to set examinations and determine the results.
5. The Board of Examiners must set out the Rules and Regulations of the Board of Examiners for assessing and determining the results of examinations and final assessments.



### **Article 9.17 – Cheating and plagiarism (see appendix 7)**

1. Cheating is, whether or not on purpose, an act or omission by a student designed to partly or wholly hinder the forming of a correct assessment of their own or someone else's knowledge, understanding and skills.
2. Cheating also includes plagiarism, which means copying someone else's work without correct reference to the source.
3. If a student cheats, the Board of Examiners may exclude that student from participation in one or more examinations or final assessments for a maximum of one year.
4. In serious cases of cheating, the Board of Examiners can advise to the Board of the University to permanently terminate a student's registration in the degree programme.
5. The Board of Examiners will set out its course of action in the event of cheating in its Rules and Regulations.

### **Article 9.18 – Invalid examination**

In the event of irregularities with regard to an examination that are so serious that an accurate assessment of the examinee's knowledge, understanding and skills cannot be made, the Board of Examiners may declare the examination invalid for either an individual examinee or a group of examinees. The stipulations in the Rules and Regulations of the Board of Examiners also apply.

### **Article 9.19 – Refusal of registration (Iudicium Abeundi)**

1. In cases of serious objectionable behaviour and/or remarks by a student, the Board of the University can in certain extraordinary cases, after advice from the Board of Examiners or from the Faculty Board, decide to terminate the registration of this student after having carefully assessed all the interests of the student and the institution and once it has been proven reasonable to assume that the student's behaviour and/or remarks prove them to be unsuitable for one or more of the professions for which they is being trained in their degree programme, or for the practical preparation for that profession. In such cases the Faculty Board, the Board of Examiners and the Board of the University will follow the *Protocol Iudicium Abeundi* [protocol for termination of registration] as approved by the *Nederlandse Federatie van Universitaire Medische Centra* [Netherlands Federation of University Medical Centres] on 1 November 2010.
2. The stipulations in *the University of Groningen Regulations for Registration and Tuition Fees* apply.

## **SECTION 10 FINAL ASSESSMENT**

### **Article 10.1 – Final assessment**

1. The degree programme is concluded with a final assessment.
2. a. On condition that the student's study programme has been approved, the Board of Examiners will determine the result of the final assessment as soon as the student has passed all the required examinations. The Board of Examiners may define terms to this end. By determining the results of the final assessment, the student has proven to have acquired the necessary academic training. The Board of Examiners will issue a degree certificate to this end.  
b. If a student exceeds the relevant deadlines for approval of the study programme referred to under a, the Board of Examiners may postpone their graduation date. This date may then be in the academic year following the year in which the last examination was passed.
3. Before the final assessment can be determined, the Board of Examiners may decide to test the student's knowledge of one or more course units or components of the degree programme, if and inasmuch as the marks for these course units provide a reason for doing so.



4. By determining the result of the final assessment, the Board of Examiners also commits itself to a speedy processing of the degree certificate ceremony.
5. If a student wishes to postpone the date of graduation due to extra examinations that still need to be taken, they must submit a request to this end to the Board of Examiners in good time.
6. The graduation date is the date on which the final assessment is passed, as determined by the Board of Examiners in accordance with the provisions of Article 10.1.2, and not the date on which the degree certificate is presented to the student.
7. The successfully passed final assessment as referred to in Article 10.1.1, and all assignments submitted within the framework of this assessment, will be kept on file by the Faculty Board for a period of at least 7 years. This is also applicable to the recording of oral exams.

#### **Article 10.2 – Degree certificate**

1. Students will receive a certificate issued by the Board of Examiners as proof that they have passed the final assessment. Even if a student successfully completes more than one track or specialization within a degree programme, he or she will receive only one degree certificate. Article 3.5 applies.
2. The Board of Examiners will issue an International Diploma Supplement with each degree certificate.
3. If relevant, the results achieved in the Bachelor's Honours Programme will also be listed on the Diploma Supplement that accompanies the Bachelor's degree certificate.

#### **Article 10.3 – Degree**

1. Students who have successfully passed the final assessment are awarded the degree of 'Bachelor of Arts'.
2. The degree awarded will be indicated on the degree certificate.

#### **Article 10.4 – Honours ('Cum Laude'/'Summa Cum Laude')**

1. The Board of Examiners will determine whether or not the Bachelor's degree certificate will be awarded an honours predicate.
2. The following conditions apply:
  - a) The mark for the thesis must satisfy the following minimum conditions:
    - i. 'Cum laude': the mark for the thesis must be *at least 8.0*
    - ii. 'Summa cum laude': the mark for the thesis must be *at least 9.0*.
  - b) The weighted average (not rounded off) for all course units, excluding the thesis, within the examination programme approved by the Board of Examiners must be
    - i. *greater than or equal to 8.0* for 'Cum laude'
    - ii. *greater than or equal to 9.0* for 'Summa cum laude'.
3. No honours are awarded if the student workload of the exemptions in ECTS credit points is more than half the total number of ECTS for the degree programme. This stipulation does not apply to Double Degree programmes.
4. Honours may only be awarded if the examinations for the course units were taken only once.
5. Honours may only be awarded if no single course unit was awarded a mark less than 7.0.
6. No honours will be awarded if a decision by the Board of Examiners has been taken to the effect that a student is no longer eligible for an honours predicate because cheating/plagiarism has been detected.
7. In certain circumstances, the Board of Examiners may depart from the provisions set out in Articles 10.5.2-6.

#### **Article 10.5 – Assessment Plan**

An Assessment Plan has been approved by the Faculty Board. This assessment plan is a component of the Teaching and Examination Regulations (see appendix 8) and comprises:



1. the learning outcomes of the degree programme
2. the course units of the degree programme and the learning outcomes of each course unit
3. the relationship between course units and learning outcomes
4. the assessment mode to be used and the test moments for each course unit
5. the test design and assessment procedures and assessment criteria used
6. right of inspection
7. who is responsible for the implementation of the various components of the assessment policy
8. the method of regular evaluation.

## **SECTION 11 STUDY PROGRESS SUPERVISION**

### **Article 11.1 – Study progress administration**

The Faculty Board bears the responsibility for administrating the individual study results of all students, and at least twice a year and on request provides students with an overview of their study results.

### **Article 11.2 – Study progress supervision**

The Faculty Board is responsible for the organization of the introduction and the study progress supervision for students enrolled in the degree programme, partly to promote their progress and partly with a view to potential study options within and outside the degree programme.

## **SECTION 12 TRANSITIONAL AND FINAL PROVISIONS**

### **Article 12.1 Transition from ‘old style’ to ‘new style’**

Students who, immediately before the introduction date of these regulations, were registered without interruption for the Bachelor’s degree programme Religious Studies or ‘Godsdienstwetenschap’ (programme before 1 september 2016) may participate in the Bachelor’s degree programme Religious Studies (programme as of 2016-2017) in accordance with these Teaching and Examination Regulations with the approval of the Board of Examiners and on the following conditions:

- a. prior results must dovetail with the Bachelor’s degree programme Religious Studies. The Board of Examiners will base its decisions in this regard on the course units listed in Appendix 9 of these Regulations;
- b. participation is possible insofar as the introduction of the degree programme and the examinations according to these regulations allow this;
- c. participation is possible to the extent that a student is definitively admissible to the Bachelor’s degree programme in accordance with Article 2.1.1. and 2.1.2.

### **Article 12.2 – Amendments**

1. Any amendments to these Regulations will, following a recommendation by and/or upon the approval of the Programme Committee and in consultation with – and where necessary upon the approval of – the Faculty Council, be confirmed by the Faculty Board in a separate decree.
2. Any amendments to these Regulations will not apply to the current academic year, unless it may reasonably be assumed that the amendment in question will not harm the interests of students.
3. In addition, an amendment may not influence any other decision concerning a student taken by the Board of Examiners under these Regulations to the disadvantage of that student.





### **Article 12.3 – Publication**

1. The Faculty Board will duly publish these Regulations as well as any amendments to them.
2. Copies of these Teaching and Examination Regulations are available from the Faculty Office. These documents can also be found on the Faculty website via the Student Portal or via <https://www.rug.nl/ggw/education/studyguide/>.

### **Article 12.4 – Evaluation**

1. The Faculty Board will ensure that the OER is regularly evaluated, assessing at least – for the purpose of monitoring and if necessary adapting the student workload – the amount of time students need to complete their duties as set out therein.
2. The Faculty Board evaluates the teaching in the bachelor's degree programme as follows:
  - course unit evaluations
  - programme evaluations

### **Article 12.5 – Date of commencement**

These regulations will take effect on September 1, 2019.



## **Appendix 1 Overview of other qualifications that grant access to the propaedeutic phase**

Students with the following qualifications will be admitted to the propaedeutic phase of the Bachelor's degree programme in Religious Studies:

An HBS diploma, regardless of the specialization

A gymnasium diploma, based on a set of subjects

An 'old-style' VWO diploma, based on a set of subjects

gained under the provisions applying to or pursuant to the Secondary Education Act.



## **Bijlage 2 Eindkwalificaties voor studenten die voor 1 september 2016 zijn gestart met de bacheloropleiding Religiewetenschappen (art. 3.1)**

De eindkwalificaties voor studenten die voor 1 september 2016 zijn gestart met de bacheloropleiding Religiewetenschappen zijn vermeld in de Onderwijs- en Examenregeling van de bacheloropleiding Religiewetenschappen, 2017-2018



## Appendix 3 Overview learning outcomes individual course units because of article 3.1.3

### 1. Anthropology of Religion (Antropologie van Religie) THB1-AR

<i>Lecturer:</i>	dr. P. Berger
<i>Programmes:</i>	Bachelor Religious Studies year 1, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1
<i>Prerequisite(s):</i>	none
<i>Objective:</i>	After this course students will be able to explain key-concepts and theoretical approaches in the anthropological study of religion. They can identify important anthropological questions and themes, have a general overview of the history of the discipline and can critically appreciate the value and dilemmas of anthropological methods.
<i>Content:</i>	This course aims to provide an introduction to the anthropology of religion, including the works and lives of key-figures in the field, significant concepts and theories, methodology and important topics in the anthropological study of religion. The course is structured around five important scholars, each representing a different paradigm in the anthropology of religion: E.B. Tylor, É. Durkheim, B. Malinowski, C. Lévi-Strauss and C. Geertz. In relation to their work the three key-concepts of religion, culture and society will be discussed and the different approaches to the anthropological investigation of religion will be highlighted. In addition to lectures that introduce the biographies and contributions of these scholars selected articles will be discussed in seminar sessions that thematically relate to the content of the lectures. Moreover, students will be asked to read the monograph “Living Without the Dead” by Piers Vitebsky (2017), a book that relates to many crucial themes in the anthropology of religion, including animism, shamanism, ritual, religious change, colonialism and indigenous vs. “world religions”. Reading this will enable students to appreciate the depth of the religious phenomena and life-worlds anthropologists investigate. We will engage with aspects of this book every week, parallel to our discussions of religion, society and culture in relation to the selected key-scholars in the anthropology of religion.
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	lectures and seminars
<i>Assessment:</i>	presentation (40%), written examination (60%), assignments (pass/fail)
<i>Remarks:</i>	Note: There is an Indian edition of Vitebsky’s book available ( <a href="https://harpercollins.co.in/book/living-without-the-dead/">https://harpercollins.co.in/book/living-without-the-dead/</a> ) for € 10. work load: Readings (ca. 700 pp.) 117h; assignment presentation 6h; assignments 35h; lectures and seminars 42h; preparation exam 8h
<i>Literature:</i>	Vitebsky, Piers, <i>Living Without the Dead : Loss and Redemption in a Jungle Cosmos</i> . Chicago: 2017, University of Chicago Press. (ISBN: ISBN: 9780226475622) , ca. € 20.00

### 2. Christianity: History, Sources and Practices THB1-CHSP



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### **(Christendom: Geschiedenis, Bronnen en Praxis)**

- Contact:** dr. M. van Dijk
- Lecturers:** prof. dr. F.L. Roig Lanzillotta, dr. M. van Dijk (Contact)
- Programmes:** Bachelor Religious Studies year 1, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1
- Objective:**
- After this course, students will be able to explain the development of Christianity as a world and a local religion.
  - Moreover, they will be able to analyze historical sources and report their findings orally and in writing.
  - To be able to accomplish these goals, they will gain knowledge and insight into the history of Christianity and train skills in writing, presenting as well as bibliographical skills.
- Content:** This course provides an overview of the history of Christianity from late antiquity to the present. The emphasis is on the tension between Christianity's character as a world religion and its local developments, which, in practice, led to many 'Christianities'. The focus on diversity means that the course will cover both the "mainstream" and marginalized forms of Christianity. Concepts such as 'orthodox' and 'heterodox' will be challenged. In addition, the impact of alterities such as gender, ethnicity or class will be studied. Different forms of instruction are used:
- Lecture (approximately 1 hour)
  - Seminar / discussion of literature (1 hour)
  - guided preparation of the papers (1 hour).
- Credits (EC):** 7.5
- Period:** 2.1
- Format:** lectures/seminar
- Assessment:** paper/presentation  
2 papers and 1 presentation
- Remarks:** Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module. 80 % attendance is compulsory.  
The students need to buy Chidester.

#### **Literature:**

- Additional literature will be announced
- David Chidester, *Christianity: a Global History* (London/New York: A. Lane 2000), Preface and
- Ch. 1-11, 13-24, 27-30. (ISBN: 97800140257113), € 22.00
- Mary Heimann, *'Christianity in Western Europe from the Enlightenment'* in Adrian Hastings, *A World History of Christianity* (Grand Rapids: William B. Eerdmans Publishing Company 1999), 458-507.

### **3. Concepts and Methods 1: The Study of Religion (Concepten en Methoden 1: Religiewetenschap)**

**THB1-CM1**

- Contact:** dr. J. Martínez - Ariño
- Lecturers:** dr. J. Martínez - Ariño (Contact), prof. dr. C.K.M. von Stuckrad
- Programmes:** Bachelor Religious Studies year 1, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1
- Prerequisite(s):** none
- Objective:** At the end of this course, students will have a basic understanding of the history of the academic study of religion and will be able to:
- Identify different directions in the study of religion and culture (philosophical, social-scientific, historical,



	<ul style="list-style-type: none"> <li>comparative)</li> <li>Search and gather different academic sources of information and compile a bibliography</li> <li>Work in a group to present scholarly argumentation</li> <li>Write short academic texts</li> <li>Design a good research question and indicate how this question can be operationalized based on the research cycle</li> </ul>
<i>Content:</i>	This course introduces students to the history and the main disciplinary approaches and methods in the academic study of religion. Since its birth as an academic discipline at the end of the nineteenth century, the study of religion has been interested in understanding and explaining 'religion' in all its variations and manifestations. Religion is a major factor in cultural history and today continues to influence people's identities and actions worldwide. But what is 'religion' exactly? What is its relation to 'belief,' 'spirituality,' and other related concepts? How is religion turned into action? How is it part of everyday life? The course addresses these questions with reference to diverse disciplinary approaches and methodological considerations, applying these to concrete case studies. Students will get acquainted with key concepts in the study of religion, such as gender theory, postcolonialism, ritual, text, culture, discourse, materiality, etc. Through carrying out small research assignments and literature research, students will design their own research questions and become familiar with the research cycle.
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.1
<i>Format:</i>	lectures and seminars, readings, oral report Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module, 80 % attendance is compulsory
<i>Assessment:</i>	assignment(s), presentation(s), project assignment assignments (20%), oral presentation (20%), project assignment (60%)
<i>Remarks:</i>	The handbook in the compulsory literature list will also be used in the course 'Concepts and Methods 2' the following year. Work load 210h: Lectures and seminars 42h, reading and studying literature (ca 480 pp.) 80h, small assignments and exercises 20h, preparing presentation 4h, reading additional literature (ca 140 pp.) 24h, writing research proposal 40h
<i>Literature:</i>	<ul style="list-style-type: none"> <li>Monique Hennink, Inge Hutter &amp; Ajay Bailey, <i>Qualitative Research Methods</i>. London: SAGE Publications, 2010. (ISBN:9781412922265), ca. € 45.00</li> </ul>

#### **4. Concepts and Methods 2: Researching Religion THB2-CM2 (Concepten en Methoden 2: Het onderzoeken van Religie)**

<i>Contact:</i>	dr. J. Martínez - Ariño
<i>Lecturers:</i>	prof. dr. T.H. Weir, dr. J. Martínez - Ariño (Contact)
<i>Programmes:</i>	Bachelor Religious Studies year 2, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1
<i>Prerequisite(s):</i>	Concepts and Methods 1
<i>Objective:</i>	Students will be able to learn and reflect on the main approaches in historical research and the nature of qualitative and quantitative social research and how this has informed research on religion and culture. Students: <ul style="list-style-type: none"> <li>will be able to collect and assess primary sources for historical research.</li> <li>will be able to analyze them according to primary sources informed by historical methods.</li> </ul>



- will be able to develop an interview format for semi-structure interviewing.
- will learn how to code and analyze an interview.
- will be able to carry out observations.
- will be able to reflect on the nature of participant observation and dilemmas of representation.
- will be able to navigate and use databases with statistical data.
- will learn and be able to apply basic concepts of descriptive and inferential statistics.
- will be able to develop a questionnaire.
- will be able to reflect critically about the advantages and limitations of different research methods.

**Content:** In this course we will focus on the conceptual issues involved in designing and carrying out research, as well as the methodological skills to do this research. The main approaches to data gathering and theory of history and the social sciences will be outlined and examples from real research will be used. Furthermore, you will exercise collecting data using various methods. These methods will be applied in other courses. In order to make the challenges inherent in research tangible, we will read a historical monographs during the course and you will write an essay on.

The final assessment is based on the individual assignments, one essay of methodological reflection on a historical research monograph, and a social scientific research report.

**Credits (EC):**

7.5

**Period:**

1.1

**Format:**

lectures and seminars, practical exercise

**Assessment:**

assignment(s), book review

Historical assignments (10%); Essay on a historical monograph (30%); Social scientific research report (60%)

**Remarks:**

Work load 210h: Lectures and seminars 42h, reading and studying literature (ca 710 pp.) 118h, small assignments and exercises 20h, writing research proposal 30h

**Literature:**

- Monique Hennink, Inge Hutter, and Ajay Bailey, *Qualitative Research Methods*. London: SAGE Publications, 2010. (ISBN:9781412922265) , ca. € 45.00

## **5. Ethics and Secularity: Philosophy of Religion and Ethics 2** **THB2-PRES**

### **(Ethiek en Secularisatie: Godsdienstwijsbegeerte en Ethiek 2)**

**Contact:** prof. dr. C. Jedan

**Lecturers:** dr. J. Tarusarira, prof. dr. C. Jedan (Contact)

**Programmes:** Bachelor Religious Studies year 2, Bachelor Theology year 2, Bachelor Theology; Greek year 2, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1

**Objective:**

- Students are able to analyse important problems and positions in ethics.
- Students have improved skills in analysing and interpreting classical and contemporary texts and arguments in ethics
- Students develop skills in applying ethical concepts, arguments and positions to problems in contemporary society
- Students are able analyse religious and secularist structures of value from sociological and anthropological perspectives
- Students are able to orally present and defend arguments for a specific ethical stance, informed by ethical,



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- anthropological and sociological understandings, in a roundtable discussion
- Content:** Do religions provide a foundation of right and wrong, or could we find such a foundation elsewhere, independently of religion? Even within religious traditions many thinkers have held that religion does not so much provide a foundation of right and wrong but a powerful motivation of doing what is perceived as right, independently of religion. The history of modern philosophical ethics can be read as a sustained attempt to eject religious convictions from the field of morality. Is this attempt justified or can religions offer unique and constructive voices? The course consists of three components: (1) introduces into the history of Western ethics: it follows a historical line, allowing students to appreciate how specific moral theories were formulated in response to very concrete intellectual and cultural struggles. (2) The course then shifts gears and discusses the application of ethics to concrete real life situations. The focus will be on biomedical issues; and we will analyse whether/how different religious traditions can offer constructive input to the ongoing discussions. (3) In addition, the students receive also training in approaching issues of value from a social-scientific perspective.
- Credits (EC):** 7.5  
**Period:** 2.2  
**Format:** lectures/seminar  
**Assessment:** written examination  
 Close-reading sessions prepared and led by students; panel discussions; written examination

**Literature:**

- Collection of, and pointers to, classical and contemporary ethics texts provided online
- Hugh LaFollette, *Ethics in Practice: An Anthology* (present in UL)(ISBN:978-0470671832), ca. € 31.00
- Duncan Richter, *Why be good? A historical introduction to ethics* (present in UL)(ISBN:978-0195325058), ca. € 40.00

**6. Hinduism and Buddhism: History, Sources and Practices** **THB12-HB**  
**(Hindoeïsme en Boeddhisme: Geschiedenis, Bronnen en Praxis)**

- Contact:** dr. P. Berger  
**Lecturers:** drs. E.J. Meima, dr. S. Travagnin, dr. P. Berger (Contact), A.M.N.M. Groneschild  
**Programmes:** Bachelor Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1  
**Prerequisite(s):** None  
**Objective:**
- Students will be able to summarize the main outlines of the religious history of India and East Asia.
  - Students will learn some European intellectual debate on the classification of world religions, and the European construction of the so-called ‘Hinduism’ and Buddhism’ as ‘world religions’.
  - Students will become acquainted with some basic aspects of doctrines, practices and scriptures of Hinduism and Buddhism.
  - Students will be able to discuss aspects of the religious and cultural diversity in India and East Asia, in the past history and present time.
  - Students will be able to identify academic debates





<i>Content:</i>	<p>concerning selected themes of the course (e.g. with regard to Hindu worship; religion and gender; cultural adaptation and ‘domestication’ of religions in the non-native regions).</p> <p>The course will explore historical origins and development of Hinduism and Buddhism, looking at both past and present, emphasising the regional contexts, and discussing relationships between religion in theory and religion in practice.</p> <p>The seven lectures that focus on Hinduism will deal with key-ideas that inform various traditions with this very diverse religious field (concepts of purity, auspiciousness and power) and will outline the main features of the different strands of Hinduism (Brahmanical Hinduism, devotional traditions and ascetic traditions) also with regard to different religious practices and the particularities of the Hindu pantheon. We will discuss the important connection between caste and religion as well as deal with alternative forms of the social organization of religion (sects or “traditions”, sampradayas).</p> <p>The first lectures on Buddhism will start with the study of the historical origins and the three jewels (namely, Buddha, Dharma, Sangha). We will then examine the transmission of Buddhism to East Asia (China, Japan, Korea and Taiwan) and cultural adaptation in the different region; we will study how the ‘foreign’ Buddhism became Chinese and affected Chinese’s daily life, and look at the major figures, practices, rituals and texts that form the core of East Asian Buddhism, and will make an excursion to a Chinese Buddhist monastery in Utrecht and thus interview Chinese Buddhist nuns living and practicing in the Netherlands. Finally, we will explore Buddhism in the West, study how Buddhism is now found in Western material culture, and at the same time how Western culture has influenced and reshaped the ‘original’ Buddhism.</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	workshops, field trips, lectures and seminars
<i>Assessment:</i>	<p>The course will include lectures and seminars, sessions with student presentations on obligatory literature, work group sessions, reading and discussion of primary texts, and excursions</p> <p>assignment(s)</p> <p>see also the information below</p>
<i>Remarks:</i>	<p>Compulsory attendance in accordance with the Teaching &amp; Examination Regulations applies to this module, 80 % attendance is compulsory.</p> <p>Student workload (210 hours) is distributed as follows:</p> <ul style="list-style-type: none"> <li>· lectures and seminars: 42 hours</li> <li>· reading: 85 hours</li> <li>· field trips: 10 hours</li> <li>· preparation for written and oral assignments: 73 hours</li> <li>· The assessment will be made on the basis of a few assignments: <ul style="list-style-type: none"> <li>· (1) Take-home exam on the “Hinduism” section of the course ~ 40% of the total grade;</li> <li>· (2) Oral presentation (presentation on obligatory readings, incl. short written assignments of ca. 500 words submitted before presentation) ~ 20% of the total grade;</li> <li>· (3) Excursion, and related written and oral reports.</li> </ul> </li> </ul> <p>Students will organize a ‘student workshop’ where they will present the results of their fieldtrips to Buddhist monasteries in the Netherlands; the oral workshop will be integrated with submission of a written handout ~ 40% of the total grade.</p>



*Literature:*

- will be announced later

**7. Islam: History, Sources and Practices** **THB12-IHSP**  
**(Islam: Geschiedenis, Bronnen en Praxis)**

*Lecturers:* drs. W.M.A.J. Wijnhoven, C.E. Wilde PhD.

*Programmes:* Bachelor Religious Studies year 1, Bachelor Theology year 2, Bachelor Theology; Greek year 2, Bachelor Theology; Greek incl PTHU year 2, Bachelor Theology incl PTHU year 2, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, PreMa GV (pt) year 2, Pre-master programme in Spiritual Care year 1, Premaster RPAM, RCG, RHW and RCH year 1

- Objective:*
- An appreciation of the variety of cultural practices and traditions within Islam, past and present
  - A basic understanding of the structure and contents (and form and style) of the Qur'ān
  - A basic understanding of Islamic beliefs and practices, their origins and various manifestations in different times and places
  - A general understanding of the classical disciplines of Islamic religious sciences
  - Some understanding of the similarities and differences among Jewish, Christian and Islamic origins and historical developments and basic skills to explain such similarities and differences.
  - An understanding of the variety of approaches to and methods in the study of Islam and basic skills to recognise and use these approaches in academic debates.
  - Basic skills to place current events concerning Islam (especially as related to the Middle East) within the anthropological study of modernisation & globalisation.
  - Ability to critically evaluate the connections between current trends in Islam with precedents in Islamic tradition

*Content:* This course will provide an overview of the history of Islamic thought and practice from ca. 600 until the present day with a focus on the practice of Islam and its embeddedness in daily life in a variety of cultural contexts. It will provide students with a basic understanding of the contents of the Qur'an (in comparison with the Bible), as well as debates over authority in Islamic tradition. It will have a particular focus on contemporary practices and challenges for Muslims in different societies.

The continuities and discontinuities between the formative and classical periods, and what a sampling of contemporary Muslims claim as their tradition, will be discussed. Some attention will also be devoted to the variety of "Islamic" responses to modernity: e.g. migration, colonialism, urbanization, industrialization, etc.

*Credits (EC):* 7.5

*Period:* 2.2

*Format:* lectures/seminar

*Assessment:* written examination

*Remarks:* Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module.

*Literature:*

- course reader
- J. Kreinath, *The Anthropology of Islam Reader*, London: Routledge.
- From this book: Introductory essay; ch. 1; Part II.
- (ISBN:9780415780254), € 36.00



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**8. Judaism: History, Sources and Practices (incl. Academic writing skills) THB1-JHSP**  
**(Jodendom: Geschiedenis, Bronnen en Praxis (inclusief academische schrijfvaardigheden))**

- Contact:* prof. dr. S.N. Mason
- Lecturers:* prof. dr. S.N. Mason (Contact), drs. R.W.H. Ohlsen, drs. W.M.A.J. Wijnhoven
- Programmes:* Bachelor Religious Studies year 1, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1
- Objective:* Upon successful completion of the course the student can:
- describe in his or her own words (1) the foundational writings of Judaism and (2) the most important elements of Jewish history, literature, religion and culture from the Hellenistic Roman period to modern times;
  - interpret the themes and prescriptions of the Bible (Old Testament) as understood in later Judaism;
  - describe the changing place of Jews (or Judaeans) in the ancient world;
  - describe in broad terms the relations between Jews and Christians;
  - explain the rise of modern Jewish denominations in nineteenth-century context;
  - search (and find) scholarly literature on Judaism;
  - critically weigh arguments about Jews in modern Europe, North America, and Israel;
  - develop and express an independent opinion, in writing and orally, on a subject relevant for Judaism.
- Content:* Religion and ethnicity, tradition and history, whole and parts, unity and diversity, stream and context, belief and practice, idea and ritual: these are a few of the dialectics that Judaism exemplifies. The oldest of the world's monotheisms, since Graeco-Roman antiquity Judaism has lived in the shadow of its offspring, Christianity and Islam. There is no better entry point for understanding religion and its role in society, in the West and Near East, than a historically sensitive study of Judaism. In this module, we investigate this rich subject in the following sequence:
- Judaism as a Lived Religion
    - Time in Sacred Prospect: History and the Jewish Calendar
    - Baruch Atta, Adonai Eloheinu...: Family, Community, and Daily Practice
  - Formative Periods in Judaism
    - Bible and First Temple: People, Land, Foreigners
    - Second Temple: Graeco-Roman Upheavals and Christians
    - Rabbinic Wisdom and Relations with Christians and Muslims
  - Responses to European Enlightenment and Christian Nationalism
    - Emancipation, Assimilation, and Denominations
    - Racial Anti-Semitism, a Jewish State, and the new Diaspora
- Like all university-level courses, this one derives from the research of expert instructors. The same subject could be studied in many ways. This reality of university teaching helps the student to acquire a research mentality, as she/he comes to see that the whole truth of a subject is not already there to be learned. We acquire knowledge by exploring particular questions and learning from these experiences. In this course, learning exercises include your thoughtful reading and



questioning, summary and critique of what you read, lectures that help you frame big issues, in-class discussion of these issues, and your own synthesis of aspects of the subject for examination.

The writing classes provide progressive feedback to help students prepare the final essay.

**Credits (EC):** 7.5  
**Period:** 1.1  
**Format:** lectures/seminar  
**Assessment:** essay, written examination  
in-class test 30%, essay 30%, final exam 40%  
**Remarks:** Participation in the seminar writing skills is required. A student who fails to participate satisfactorily will face exclusion from the final exam.

**Literature:**

George Robinson, *Essential Judaism: A Complete Guide to Beliefs, Customs, and Rituals*. New York: Simon and Schuster [Pocket Books], 2000. (ISBN: 978-1501117756), € 12.00

**9. Law and Religion: Anthropological Approaches THB3-LRAA  
(Law and Religion: Anthropological Approaches)**

**Contact:** M.B. McIvor PhD.  
**Lecturer:** M.B. McIvor PhD. (Contact)  
**Programmes:** Bachelor Religious Studies year 3, Bachelor Theology year 3, Bachelor Theology; Greek year 3  
**Objective:** Students will become familiar with both historic and contemporary debates in the anthropology(ies) of law and religion. They will be exposed to material from a range of disciplines, academic stances, and geographic regions, and will learn to approach legal instruments as ethnographic data. They will gain an understanding of the origin and growth of human rights activism, and will learn to engage constructively with practitioners within this field while maintaining a critical stance towards the assumptions behind rights-discourse. Students will also learn to reflect on the epistemological underpinnings of 'religious' and 'legal' modes of thought. More generally, students will improve their critical thinking and analytic reading skills; their written and oral communication skills, on which they will be assessed; their understanding of the categories of both 'law' and 'religion'; and their knowledge of the practical, theoretical, and ethical issues associated with this area of study.  
**Content:** Anthropologists have long been concerned with social order and the institutions, persons, and forms of authority that contribute to its maintenance (or, indeed, its disruption). This has led to a longstanding ethnographic interest in both religion and law. While early anthropologists debated whether or not stateless societies could be said to 'have' law, today's legal anthropologists are more likely to study the interaction of normative regimes, including religious practices, which may be independent, mutually reinforcing, or even at odds with state-backed law. This course introduces students to the anthropological overlap of law and religion, with a particular focus on the rise of human rights discourse in both scholarly and popular circles. Beginning with theoretical questions concerning the foundations of human rights, their global applicability, and the meaning of 'human', we will move on to discuss case studies centred on the right to religious freedom; gendered bodies and religious obligation; and the use of rights-based rhetoric to challenge liberal politics. By examining the



interaction of law and religion, we will explore such themes as doubt, certainty, and faith; the question of universal versus relative values; and the constraining (and liberating) effects of legal language, particularly as these issues relate to the study of religion.

- Credits (EC):* 7.5  
*Period:* 1.2  
*Format:* lectures/seminar  
*Assessment:* reflection papers, essay  
essay (60% of the final grade), two critical reading reflections (each 20% of the final grade)
- Remarks:* One three hour session per week. This session will be part lecture, part discussion-based seminar. Students are expected to prepare for the session by carefully completing and annotating the required reading in advance.
- Literature:*
- wordt later bekendgemaakt/ will be announced later

### 10. Philosophy as the Art of Living (Filosofie als levenskunst)

THB3-GVFL

- Contact:* prof. dr. C. Jedan  
*Lecturers:* prof. dr. C. Jedan (Contact), dr. J.K. Muthert  
*Programmes:* PreMa GV (pt) year 2, Pre-master programme in Spiritual Care year 1, pre-master programme in Spiritual Care year 3
- Objective:*
- Knowledge and understanding of important models of philosophy as therapy and an art of living
  - Knowledge of pivotal texts in the history of philosophical consolation literature
  - Knowledge and understanding of pivotal texts in the history of philosophical literature on old age
  - Ability to reflect on philosophical models of coping with bereavement and old age and on their import for current psychological and medical research on grief
  - Ability to analyse, reflect on, and report on complex philosophical questions concerning coping with bereavement
- Content:*
- In the field of Philosophy, the idea that philosophy is fundamentally an art of living and a kind of therapy for the soul is undergoing a renaissance. In particular ancient Greek and Roman philosophers are currently being revisited. They regarded their philosophizing as a way of life and of learning to live, and offered very concrete therapeutic advice from their perspective. The course focuses on the contribution philosophy (and more broadly: the humanities) can make towards processes of coping with bereavement and old age.

- Credits (EC):* 7.5  
*Period:* 2.1  
*Format:* lectures/seminar  
*Assessment:* oral examination, assignment(s)
- Literature:*

- Christoph Jedan, Avril Maddrell and Eric Venbrux (eds), *Consolationscapes in the face of Loss: Grief and Consolation in Space and Time* (we lezen hier een stuk uit; beschikbaar via UB)(ISBN:978-0815358794) , ca. € 100.00
- Literatuur beschikbaar in Universiteitsbibliotheek

### 11. Professional Ethics (Professionele Ethiek)

THB3-GVPE

- Coördinator:* dr. J.K. Muthert



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<i>Docenten:</i>	Drs. S. Kremer, drs. R.W.H. Ohlsen
<i>Programma's:</i>	Ba Filosofie jaar 3, Minor GV jaar 3, PreMa GV (dlt) jaar 2, PreMa GV (vlt) jaar 1
<i>Doelstelling:</i>	Zie de handleiding op nestor. naast de colleges professionele ethiek (5 ECTS) worden bij dit college schrijfvaardigheden aangeboden (2,5 ECTS). Bij dit college leert de student zich te verhouden tot de volgende kernvragen en thema's: Wat is professionele ethiek op Micro, Meso, en Macro niveau? In hoeverre zijn ethische theorieën toepasbaar voor de medisch-ethische praktijk? Wat is 'erkenning' en welke rol kan erkenning spelen in de professionalisering van geestelijk verzorgers en andere professionals? Wat zijn 'zorgverantwoordelijkheden van' geestelijk verzorgers / professionals? Zorgrelatie, rolverantwoordelijkheid, verantwoordelijkheid. Moreel beraad en de rol van de geestelijk verzorger / professional. Veranderende zorgcontext, over marktwerking in de zorg. tevens leert de student academische schrijfvaardigheden toe te passen in het eindpaper
<i>Inhoud:</i>	Bij dit college leert de student zich te verhouden tot de volgende kernvragen en thema's: Wat is professionele ethiek op Micro, Meso, en Macro niveau? In hoeverre zijn ethische theorieën toepasbaar voor de medisch-ethische praktijk? Wat is 'erkenning' en welke rol kan erkenning spelen in de professionalisering van geestelijk verzorgers en andere professionals? Wat zijn 'zorgverantwoordelijkheden van' geestelijk verzorgers / professionals? Zorgrelatie, rolverantwoordelijkheid, verantwoordelijkheid. Moreel beraad en de rol van de geestelijk verzorger / professional. Veranderende zorgcontext, over marktwerking in de zorg.
<i>Omvang (EC):</i>	7.5
<i>Periode:</i>	1
<i>Onderwijsvorm:</i>	hoor-/werkcollege, opdracht(en), presentatie(s) opdrachten, presentaties en paper. voor normering: zie nestor
<i>Opmerkingen:</i>	Vakcode voor studenten Filosofie (onderdeel Professionele Ethiek): THBFB3PE5. Filosofiestudenten hoeven het onderdeel schrijfvaardigheden niet te volgen.

## **12. Psychology and Sociology of Religion THB1-SSR** **(Psychologie en sociologie van Religie)**

<i>Contact:</i>	dr. J. Martínez - Ariño
<i>Lecturers:</i>	dr. J. Martínez - Ariño (Contact), dr. B.M.H.P. Mathijssen
<i>Programmes:</i>	Bachelor Religious Studies year 1, Bachelor Theology year 1, Bachelor Theology; Greek year 1, Bachelor Theology; Greek incl PTHU year 2, Bachelor Theology incl PTHU year 2, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, PreMa GV (pt) year 1, Pre-master programme in Spiritual Care year 1, Premaster RPAM, RCG, RHW and RCH year 1
<i>Objective:</i>	At the end of this course you can: <ul style="list-style-type: none"> <li>· Recognize religious developments in the contemporary world</li> <li>· Describe the major developments and debates in how Psychology and Sociology study religion and spirituality</li> </ul>



- Explain religious and spiritual phenomena from a psychological and a sociological perspective
  - Critically reflect upon the strengths and weaknesses of theories and studies within the Psychology and the Sociology of Religion
  - Apply psychological and sociological theories to data you have gathered yourself and report on this research.
- Content:** How, why and where do people practice and experience religion and spirituality? Various social sciences, among which psychology and sociology, ponder this question. In this course, we will discover which theories psychologists and sociologists have developed, and are still developing, to describe and explain religious and spiritual phenomena. We will pay special attention to how these theories have been developed.
- Credits (EC):** 7.5  
**Period:** 2.1  
**Format:** lectures/seminar,assignment(s),self-study  
**Assessment:** exam,assignment(s)  
 assignment(s), written examination (Final grade = 20% psychology assignment + 20% sociology assignment + 60% exam)
- Remarks:**
- In accordance with the education and exam regulations attendance is required for this module
- Literature:**
- Furseth, I., & Repstad, P., *An Introduction to the Sociology of Religion: Classical and Contemporary Perspectives*(ISBN:9780754656586) , € 23.99
  - James M. Nelson, *Psychology, Religion, and Spirituality*(ISBN:9780387875729) , € 46.42
  - Several articles, available through the library

### 13. Religion and Philosophy: Philosophy of Religion and Ethics 1 THB1-PHILR

**(Religie en filosofie: Godsdienstwijsbegeerte en Ethiek 1)**

- Contact:** prof. dr. C. Jedan  
**Lecturer:** prof. dr. C. Jedan (Contact)  
**Programmes:** Bachelor Religious Studies year 1,Bachelor Theology year 1,Bachelor Theology; Greek year 1,Bachelor Theology; Greek incl PTHU year 1,Bachelor Theology incl PTHU year 1,Exchange programme: bachelormodules year 1,open modules of Theology and Religious Studies year 1,PreMa GV (pt) year 1,Pre-master programme in Spiritual Care year 1
- Objective:**
- You will be familiar (basic level) with important philosophical concepts and the theories philosophers have built with them
  - You will be familiar (intermediate level) with a few select key problems and debates in philosophy of religion
  - You strengthen your grasp of how to build good arguments, and you learn about pitfalls to avoid.
  - You will be better trained in writing an argumentative paper
- Content:** The present course introduces students into philosophy as a tool for analysing religion.  
 (1) The course begins with introducing students to the fundamental questions discussed in philosophy. This part includes a ground-level introduction to ethics in addition to introductions in to a number of key philosophical problems, such as the mind-body problem, the status of science, political justice and the nature of beauty. For this part, the textbook is Warburton's "Philosophy: the Basics" enhanced with selected texts from the companion volume: "Philosophy: basic Readings".



(2) The second part of the course examines a few central discussions in the philosophy of religion, such as the problem of evil, life after death and the diversity of religions. The texts are contained in Zagzebski/Miller, "Readings in Philosophy of Religion".

(3) Parallel to the sessions on philosophy and philosophy of religion, a tutorial offers an introduction to 'informal logic', the art of building good arguments. The textbook is Kaye's "Critical Thinking".

**Credits (EC):** 7.5  
**Period:** 2.2  
**Format:** lectures/seminar  
**Assessment:** paper/presentation and/or written examination  
Short essays and a final written examination

**Literature:**

- Sharon M. Kaye, *Critical Thinking: A beginner's guide* (buy)(ISBN:978-1851686544), ca. € 11.00
- Nigel Warburton (ed.), *Philosophy: Basic Readings* (also available via UL)(ISBN:978-0415337984), ca. € 29.00
- Nigel Warburton, *Philosophy: The basics*. Fifth edition (buy)(ISBN:978-0415693165), ca. € 16.00
- Linda Zagzebski and Timothy D. Miller (eds.), *Readings in Philosophy of Religion: Ancient to Contemporary* (also available via UL)(ISBN:978-1405180917), ca. € 36.00

**14. Religion and Politics  
(Religie en Politiek)**

**THB2-RP**

**Contact:** dr. J. Tarusarira  
**Lecturers:** M.B. McIvor PhD., dr. J. Tarusarira (Contact)  
**Programmes:** Bachelor Religious Studies year 2, Bachelor Theology year 2, Bachelor Theology; Greek year 2, Exchange programme: bachelormodules year 1, open modules of Theology and Religious Studies year 1, Premaster RPAM, RCG, RHW and RCH year 1

**Objective:** At the conclusion of this course, students will be able to:

- Demonstrate in-depth knowledge on concepts underpinning and shaping the relationship between religion and politics from ancient times through to the present day, including democracy, secularism, public and private domains, conflict, peace
- Critically analyse categories of 'religion' and 'politics', how and by whom they are defined and applied
- Clearly articulate different arguments and perspectives in philosophical, ethical, religious and political debates through the in-class role play activities
- Identify the development of these discourses across time
- Write in a sophisticated, nuanced and accessible manner on the intersection of religion with social and political issues in ancient and contemporary times, using different media, including blog posts, policy briefing papers and scholarly essays.

**Content:** This course will introduce students to the critical study of religion and politics, utilising a combination of historical, philosophical and social scientific approaches. Beginning with a general overview of these concepts, the course will take students through a historical overview from ancient times through to the contemporary period of the development of ideas about 'religion' and 'politics', their application and understanding in different contexts and the power dimensions at play in the way these categories are defined and applied by various different





actors across the political spectrum. These discussions will be organized around four key themes: Citizenship, Personhood and Belonging; The State, Democracy and Secularism; Conflict and Peacebuilding; and Global Civil Society and Grassroots Activism. Analysis of these themes will be conducted across different historical, cultural, political, religious and geographic contexts, using the compulsory literature as a guide.

*Credits (EC):* 7.5  
*Period:* 2.1  
*Format:* lectures and seminars  
*Assessment:* article, briefing paper (30%), final paper (40%)  
 Antiquity role play + 1000 word op-ed piece (30%)  
 Contemporary role play + 1000 word policy briefing paper (30%)  
 Comparative essay (3000 words) on how the categories of 'religion' and 'politics' are understood in different historical, cultural and political contexts (including submission of an essay plan) (40%)

*Literature:*

- Larry Siedentop, *Inventing the Individual: The Origins of Western Liberalism* (Penguin, paperback)(ISBN:978-0141009544) , € 11.17
- Fitzgerald, Timothy , *Religion and the Secular: Historical and colonial formations.*
- Haynes, Jeffrey , *Routledge Handbook on Religion and Politics*

**15. Religion, Diversity and Identity** **THB2-RDI**  
**(Religie, Diversiteit en Identiteit)**

*Contact:* dr. B.M.H.P. Mathijssen  
*Lecturers:* dr. B.M.H.P. Mathijssen (Contact), prof. dr. C.K.M. von Stuckrad  
*Programmes:* Bachelor Religious Studies year 2, Exchange programme: bachelormodules year 1  
*Objective:* After successfully completing this course, the students are able to:
 

- Describe and understand challenges of building a shared, meaningful existence in a diverse city
- Describe new forms of religion and spirituality, and explain their historical and current presence and their manifestations in present-day diverse societies in Europe and North America
- Analyse the strategies of different religious organisations to empower their own communities and/or contribute to meaningful shared existence in a diverse city
- Analyse the (everyday) encounters in shared local space of individuals of various cultural and religious heritage
- Apply qualitative research methods, notably interviewing and participant observation
- Collaborate with fellow students to carry out research, write a research report and present the research to academic and non-academic audiences

*Content:* This course focuses on how religious pluralism features in the 'super-diverse' city. After being familiarized with theoretical frames that study pluralism and diversity in the study of religion, as well as with the emergence of new forms of spirituality and religion in Europe and North America, the course focuses on ethnographic research into present-day diverse cities. We will study the interplay of various factors in building a shared, meaningful existence by small and scattered economically differentiated and legally stratified groups of urban residents with different cultural/religious backgrounds and transnational connections. After a series of preparatory class meetings in which these issues will be addressed through



lectures and the discussion of mandatory literature, we will spend a week doing ethnographic fieldwork in one of the big cities in the 'Randstad' to carry out research in small groups.

*Credits (EC):* 7.5  
*Period:* 2.2  
*Format:* field trips,lectures/seminar  
 Learning community  
*Assessment:* opdrachten,final paper,presentation(s)  
*Literature:*

- Hennink, Monique, Inge Hutter, and Ajay Bailey, *Qualitative Research Methods*, 2010, London: SAGE Publications.

**16. Religion, Media and Popular Culture  
 (Religie, Media en Populaire Cultuur)**

**THB2-RMPC**

*Contact:* dr. S. Travagnin  
*Lecturers:* dr. S. Travagnin (Contact), dr. M. van Dijk  
*Programmes:* Bachelor Religious Studies year 2,Bachelor Theology year 2,Bachelor Theology; Greek year 2,Exchange programme: bachelormodules year 1,open modules of Theology and Religious Studies year 1,Premaster RPAM, RCG, RHW and RCH year 1

*Prerequisite(s):* None  
*Objective:*

- Students will know how to apply semiotics discourse analysis and critical thinking in academic research on religion and culture.
- Students will be able to know different levels of interaction between religion, media and popular culture.
- Students will learn the impact of media and popular culture on lived religion, and the effects of the (re)presentation of religion in media on the society and in the public domain.
- Students will learn how to prepare a Blog with the research that they have conducted during the course for the various oral and written assignments.

*Content:* The course will analyse different levels of interaction between religion, media and popular culture, in Western and Asian contexts. We will address especially the religious and cultural traditions of Christianity, Buddhism, Confucianism, and New Religious Movements, but will also consider briefly Hinduism, Judaism and Islam. The major forms of media and popular culture that will be looked at are manga, films, TV series, documentaries, games, advertising, social networking and the Internet.  
 Students will study concepts and theories such as media 'production' and 'reception', 'mediation' and 'mediatization', 'ethics' and 'aesthetics'; the double process of (1) the adoption of media by religious groups and (2) the adoption of religious imagery by secular media; the effects of media-translation/transmission of religious culture on the social understanding of religion; the effects of the interplay between religious culture and media on the media domain. These concepts and themes will be illustrated through case-studies.

*Credits (EC):* 7.5  
*Period:* 2.1  
*Format:* lectures/seminar  
*Assessment:* opdrachten,paper/presentation  
*Remarks:* Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module, 80 % attendance is compulsory.



The course can be of interest to students in the Faculty of Arts (Dept. Media and Journalism). Course is open to students outside the Faculty; those students need to contact the course convener in order to see if their preparation can fit the class.

**ASSIGNMENTS:**

- Oral Presentation - Critical analysis of one media example. Each presentation will last 45 minutes and will be organised and delivered weekly by a group of students (preferably three; the number will depend on students' enrolment). Each group will have to prepare (1) a powerpoint and (2) a handout with the structure of their presentation, main points and eventual quotations, and the list of sources used.
- Course Blog – Students will create a 'Course Blog Website', where they will post a written critical summary of their presentations and papers.
- Research Paper - each student will have to submit a 3000 words research paper. Drafts of the papers will be submitted in advance (by the end of WEEK 6) in order to receive teachers' feedback before the final submission.
- **LITERATURE:**
- Selected articles and book chapters will be provided at the beginning of the course
- Students who follow this module within the minor Religion, Ritual and Mythology will get 5 ECTS for an adjusted course unit (THB2-RMPC5)

**17. Religion, Space and Place  
(Religion, Space and Place)**

**THB3-RSP**

*Contact:* dr. S. Travagnin

*Lecturers:* dr. A.J.M. Irving, dr. S. Travagnin (Contact)

*Programmes:* Bachelor Religious Studies year 3, Bachelor Theology year 3, Bachelor Theology; Greek year 3, Exchange programme: bachelormodules year 1

*Objective:* Upon successful completion of the course, you will

- be able to explain the religious, cultural and secular definitions and functions of a sacred space according to modern theoretical approaches (the "spatial turn")
- demonstrate the ability to apply theoretical concepts of space and place to a specific case study
- demonstrate an understanding of 'space' and as a methodological category
- be able to apply spatial theory to research on religion (in past and present)
- demonstrate competence in engaging in debates concerning the interaction of secular and sacred in the public sphere.
- understand and competently analyse and critique contemporary scholarly approaches to spatial in religions across cultures and time periods.

*Content:* This course addresses the spatial dimensions of religions and the religious aspect of places. A series of lectures explore the role of space and place in religious traditions and communities, analyse religious activity (especially rituals) in spatial contexts. This course will address questions such as:

- What is considered a 'sacred space'?
- What does make a 'space' sacred?
- How many kinds of 'sacred space' can we detect?
- How 'secular' and 'sacred' are intertwined in the same 'space'?
- How do sacred sites 'network,' and what are the effects of these networks on the space and religious practice?



Sacred sites will be analysed with reference to case studies from the past and the present across religions.

'Sacred space' is a large category including (1) material architecture, (2) natural landscape, (3) imagined/visionary places, (4) cyber-spaces and (5) body maps. Each week will focus one or more these types of 'sacred space', and also introduce pivotal theorists in the development of the "spatial turn" in the humanities.

*Credits (EC):* 7.5  
*Period:* 1.2  
*Format:* self-study, excursion, lectures  
*Assessment:* paper/presentation  
*Remarks:*  
· lectures: 42 hours (two meetings of three hours per week)  
· the literature will be announced in the study manual.

### **18. Rituals in Theory and Practice (Rituelen in Theorie en Praktijk)**

**THB2-RTP**

*Contact:* dr. P. Berger  
*Lecturers:* dr. P. Berger (Contact), dr. B.M.H.P. Mathijssen, dr. J. Tarusarira, dr. A. Visser-Nieraeth  
*Programmes:* Bachelor Religious Studies year 2, Bachelor Theology year 2, Bachelor Theology incl PTHU year 2, Premaster RPAM, RCG, RHW and RCH year 1  
*Prerequisite(s):* This course builds on Anthropology and Sociology of Religion, Psychology of Religion and Hinduism and Buddhism.  
*Objective:* Students will be able to explain and identify different theoretical approaches to the study of ritual. They will learn how to apply some aspects of the theoretical frameworks with reference to a case study they select. In writing a report on their investigations the students will learn to systematically describe and structure their findings and also will gain first experience in analyzing the data using some of the theories discussed before.  
*Content:* The first part of the course will focus on different theoretical approaches to the study of ritual. Students will intensively engage with some of the main theoretical perspectives they present and discuss in class.  
The second part will consist in the preparation and execution of a small case study. With regard to a particular case the students select (based on an empirical inquiry, media or literature research), they will be asked to develop research questions they will investigate then with reference to their chosen case.  
The third part will deal with the results of and reflection on this case study. The students are asked to write and present a short report in which they are asked to describe their research in a structured way, reflect on the process as well as on the findings and shall attempt a preliminary analysis by referring to some of the theories discussed earlier.  
*Credits (EC):* 7.5  
*Period:* 1.1  
*Format:* lectures/seminar  
short lectures, seminar, work group sessions, individual research  
*Assessment:*  
presentation(s) on theory 40%; research report (including presentation of research) (60%)  
*Remarks:* work load: readings 60h, presentations 9h, short written assignments 9h, sessions 42h, individual research (planning, searching & reading extra literature, conducting research, presentation, writing of report) 100h.  
*Literature:*



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will be announced later

## 19. Spiritual Care

THB3-GV

### (Geestelijke Verzorging in beeld)

- Contact:** dr. B.M.H.P. Mathijssen
- Lecturers:** other Lecturers / andere docenten, dr. B.M.H.P. Mathijssen (Coördinator), dr. A. Visser-Nieraeth
- Programmes:** Minor GV jaar 3, PreMa GV (dlt) jaar 1, PreMa GV (vlt) jaar 1
- Objective:** Na succesvolle afronding van de cursus kan de student:
- Beschrijven waar geestelijke verzorging over gaat.
  - Uitleggen wat er bijzonder is aan de geestelijke verzorging in vergelijking met andere psychosociale hulpverlenende disciplines.
  - Reflecteren op eigen professionele en persoonlijke positie in relatie tot de theorie en praktijk van de geestelijke verzorging.
  - Reflecteren op eigen gesprekstechnische dan wel groepsdynamische vaardigheden met de focus op de existentiële dimensie.
  - Reflecteren op bovengenoemde vaardigheden bij medestudenten en deze reflectie omzetten in adequate feedback (mondeling en schriftelijk)
- Content:** Waar gaat geestelijke verzorging over? Waar en hoe werken geestelijk verzorgers? Wat zijn de theoretische en praktische vragen die er op het moment leven in het werkveld? Hoe ga ik als geestelijk verzorger in gesprek met een cliënt? Wat voor processen spelen zich af in groepen? Hoe ga ik daar als geestelijk verzorger mee om? Waar sta ik zelf als het gaat om mijn eigen levensbeschouwing en kijk op het werk van een geestelijk verzorger? Hoe reflecteer ik daar adequaat op? Deze vragen gaan we in deze cursus onderzoeken. We ondernemen een eerste kennismaking met de professie geestelijke verzorging. Dit doen we vanuit twee leerlijnen. De eerste leerlijn focust op de diverse werkvelden waarin geestelijk verzorgers werkzaam zijn alsook op een aantal fundamentele thema's (in de academische bestudering) van het vak. De tweede lijn betreft het aanleren van een aantal gesprekstechnieken en ook inzicht in de basis van groepsdynamische processen. Daarbij staat de existentiële dimensie binnen individuele- en groeps gesprekken centraal. In de schriftelijke reflectie daarop staat integratie van theorie en praktijk (de oefeningen) centraal, uitgewerkt aan de hand van de aandachtsgebieden voelen, denken, willen en handelen. Tenslotte worden in een tweetal werkcollegebijeenkomsten beide leerlijnen op elkaar betrokken door middels levensbeschouwelijke en professionele reflectie na te gaan hoe het geleerde zich verhoudt tot de eigen positionering als geestelijk verzorger. De levensbeschouwelijke leerlijn binnen het gehele curriculum krijgt binnen dit vak verkennend aandacht aan de hand van specifieke opdrachten bij het oefenen van professionele vaardigheden, reflectieopdrachten en een bijeenkomst rond de eigen spirituele/levensbeschouwelijke biografie in relatie tot de eigen positionering.
- Credits (EC):** 7.5
- Format:** 1.1
- Er zijn hoor- en werkcolleges; excursies en er wordt gebruik gemaakt van meerdere spelvormen  
verslagen leerlijn I (33,33%), verslagen leerlijn II (33,33 %) eindpaper leerlijn II (33,3%)



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*Remarks:* De literatuur wordt nader bekendgemaakt in de handleiding op Nestor

## **20. Spirituality and Secular Religion (Spirituality and Secular Religion)**

**THB3-SASR**

*Lecturer:* prof. dr. C.K.M. von Stuckrad  
*Programmes:* Bachelor Religious Studies year 3, Bachelor Theology year 2, Bachelor Theology year 3, Bachelor Theology; Greek year 3, Bachelor Theology incl PTHU year 2

*Objective:* At the end of this course, students

- will have basic knowledge about the diverse forms of contemporary spirituality in Europe and North America;
- will be able to trace the historical lines of these spiritualities into the nineteenth century;
- will be able to identify relevant theoretical issues in the study of contemporary spiritualities, secularity, and religious diversity more generally.

*Content:* “I’m spiritual, but not religious”—that is what many people today respond when they are asked about their religious ideas and values. If we look closer at what this spirituality entails, we often find convictions about a higher meaning of life, about the place of the human being in the cosmos, about the sacredness of the world, about hidden powers in nature, and about modern physics and biology as not conflicting with spiritual experience. In this course, we will reconstruct the genealogy of these ideas and practices, which have emerged from a philosophical, religious, scientific, and allegedly “secular” constellation during the nineteenth and early twentieth centuries. We will trace the impact of these constellations on new spiritual practices from the 1950s through today. Such practices include nature-based spirituality, Paganism, astrology, shamanism, and related currents that have sometimes—and misleadingly—been called “New Age.”

*Credits (EC):* 7.5  
*Period:* 1.1  
*Format:* lectures and seminars  
*Assessment:* Students will present the reading of the week in class (assignment 1) and will write a paper (assignment 2).

### *Literature:*

· The readings for this class will be announced in the syllabus.

## **21. The Sacred Image (Het heilige beeld)**

**THB2-TSI**

*Contact:* dr. A.J.M. Irving  
*Lecturers:* prof. dr. J.T.A.G.M. van Ruiten, dr. A.J.M. Irving (Contact), Guest lecturer  
*Programmes:* Bachelor Religious Studies year 2, Bachelor Theology year 2, Bachelor Theology incl PTHU year 2, Exchange programme: bachelormodules year 1

*Objective:* After completion of the course the student can:

- a. articulate what is at stake in the visual representation of the divine in different religious traditions.
- b. demonstrate knowledge of major steps in the use of visual arts in early and medieval Christianity and in Judaism
- c. describe various functions and uses of art in religion
- d. applying theoretical approaches particularly with regarding to visualization of the divine and the function and uses of religious art to specific cases.



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- e. locate and employ targeted scientific literature in the field of religion and art, and refer to it according to the formal rules of citation;
- f. collaborate with a research group of peers
- g. clearly and accurately present findings in oral, written, and digital format.

*Content:*

What makes a work of art “religious”? How does religious art “work”?

This module introduces students to the study of visual art in religious history and practice through the lens of iconography, function, and use. Students will learn to identify and analyze both the religious subjects of images, and the differing and at times competing intended functions of a wide range of religious visual art across religions and time periods. Examples are primarily drawn from Judaism and Christianity, but specialist lectures will be offered in aspects of Buddhist and Islamic visual art.

After an introduction to theoretical and methodological issues at stake in the analysis of the subject matter, the module is organized around the themes of: the possibility of visualizing the divine, aniconism and iconoclasm; cultic use of images in different cultural contexts; devotional use of images; images and the interpretation of sacred scriptures; religious images and political power; and musealization of sacred art.

While not intended to provide a comprehensive history of religious art, nor to introduce all contemporary approaches to religion and art, these units enable the student to identify shared and contrasting religious uses of visual art in a transdisciplinary manner, and to apply these approaches specific works.

Excursions will enable us both examine important works, and to explore the importance of spatial context(s) for the interpretation of the meaning and functions of individual works.

*Credits (EC):*

7.5

*Period:*

1.2

*Format:*

self-study,field trips,lectures,lectures

*Assessment:*

paper/presentation and/or written examination  
Presentations; Written Assignments; Digital Exhibit; Final Examination

*Remarks:*

Student workload (210 hours) is distributed as follows: lectures: 28 hours  
field trips: 24 hours  
reading in preparation for lectures: 77  
preparation for written and oral assignments: 81 hours  
Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module.

*Literature:*

- Required and recommended readings will be available on reserve shelves in UB or by ebook/PDF

**22. The Text Awakens: Reading and Using Religious Scriptures**

**THB2-TAW**

**(De Tekst Ontwaakt: Het lezen en gebruiken van religieuze teksten)**

*Contact:*

dr. S. Travagnin

*Lecturers:*

prof. dr. F.L. Roig Lanzillotta, dr. S. Travagnin (Contact)

*Programmes:*

Bachelor Religious Studies year 2,Bachelor Theology year 2,Bachelor Theology incl PTHU year 2,Exchange programme: bachelormodules year 1,open modules of Theology and Religious Studies year 1

*Objective:*

- Students will be able to understand texts as active agents in



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- social and cultural contexts.
- Students will learn recent theories and approaches to texts and authorship in literary studies/(post)structuralism and cultural studies and be able to apply them in academic research.
- Students will learn about the textual and cultural histories of various religious traditions.
- Students will be able to exercise and improve their academic writing.

**Content:**

A text is a text, but a text is not only what it says. Texts are invoked as media of social and cultural significance. This course approaches texts as objects but also as subjects that play an important role in many religious traditions. How are texts used and what form do they take in concrete cultural and social contexts? How do texts influence individuals and groups and how do people make texts and create textual collections? How does textualization contribute to intellectual and cultural developments? This course addresses such issues with regards to the use and creation of texts from within several religious traditions, such as ancient Judaism, Christianity, Islam, and ancient and modern East Asian Buddhism.

This course will then address a text in what surrounds it (community around texts/writing texts/using texts). Therefore text is also considered as a material object (materiality of texts), and in its social context (textual communities, authority of/on text, transmission of text). The course will analyze the community's impact on the text (as object), as well as the text's impact (as subject) on the surrounding community.

**Credits (EC):**

7.5

**Period:**

1.2

**Format:**

lectures and seminars

**Assessment:**

assignment(s)

**Remarks:**

Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module, 80 % attendance is compulsory.

**ASSIGNMENTS:**

- Three written assignments on case studies of texts; the analysis should be based on the concepts and ideas that the lectures covered in class (500-750 word each).
- One Research Paper: each student will have to submit a 3500 word research paper.

**LITERATURE:**

Selection of journal articles and book chapters, to be announced a few weeks before the beginning of the course

**23. Trauma , Grieving, Purpose and Wellbeing  
(Trauma, Rouw en Zingeving en Welzijn)**

**THB3-GVTR**

**Contact:**

dr. J.K. Muthert

**Lecturers:**

dr. J.K. Muthert (Contact), dr. A. Visser-Nieraeth

**Programmes:**

PreMa GV (pt) year 2, Pre-master programme in Spiritual Care year 1, pre-master programme in Spiritual Care year 3

**Prerequisite(s):**

introduction in the Psychology of Religion

**Objective:**

Students

- have knowledge and understanding of theory-building regarding trauma, grieving, coping, strength and resilience or wellbeing.
- develop knowledge of and reflect on practical research into trauma, grieving, coping and wellbeing.
- demonstrate understanding of and reflect on the value of these models and research output for spiritual care.



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<i>Content:</i>	Psychological coping theories play an important role in trauma research, such as research into rituals around disasters, mourning a loved one, or bereavement due to a severe chronic disease. Elements of purpose and worldview are increasingly valued in these coping theories, not only in dealing with trauma and grieving, but also as factors preventing trauma and complicated grieving. Knowledge and understanding of how religious or other ideological life views play a role in psychological coping processes, and the way in which grieving, trauma and wellbeing are conceptualized within these processes, are also important in the work of the spiritual carer. Students are introduced to various psychological coping mechanisms and research based on the perspective of religious psychology. Moreover, students are introduced to views on purpose and wellbeing as contributing factors in the strength and resilience of people who experience intense events. For this purpose, we use the SPOC Trauma, grieving and purpose, by Muthert and Schaap-Jonker, which offers students both theory and plenty of tools to make the connection with daily practice. Lectures and seminars offer further opportunities to think through the theory and apply the themes of spiritual care in groups. Finally, a number of lectures are devoted to the relationship between spirituality, resilience and wellbeing.
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1
<i>Remarks:</i>	The course unit includes several assignments and a final paper. Please refer to the study guide for grading information Literature is included in SPOC. Other articles will be announced in the study guide on nestor

## Specialization Cultural Impact of Religion

### 1. Bachelor thesis (incl thesisseminar) THB3BSE10 (bachelorscriptie (incl scriptieseminar))

<i>Lecturer:</i>	several lecturers
<i>Programmes:</i>	Cultural Impact of Religion (TH/RW) year 3, Jewish, Christian and Islamic origins (TH) year 3, Lived Religion (TH/RS) year 3, pre-master programme in Spiritual Care year 3
<i>Prerequisites:</i>	60 ECTS postpropedeutic courses, among which Concepts and Methods 2
<i>Objective:</i>	<ul style="list-style-type: none"> <li>· Identify, develop and refine a topic that is embedded in the discipline</li> <li>· Articulate a problem (research question and objective) that is relevant to contemporary debates within the literature on your chosen topic and also potentially to broader debates in society and public life</li> <li>· Operationalize the research question and objectives through the construction of suitable sub-questions</li> <li>· Appropriately and convincingly justify the selection of specific theoretical frameworks and methods as the most appropriate and effective for researching your chosen problem</li> <li>· Design a research program to comprehensively address the problem you have selected to research</li> <li>· Collect, analyze and interpret data required for the execution of your research program, in accordance with the principles of academic integrity</li> </ul>



- Clearly convey your problem, theory, methods, data analysis and findings to a scholarly audience through the sophisticated writing and editing of an 8000-10000 word thesis

<i>Content:</i>	This course will offer students the opportunity to work intensively on specific aspects of their Bachelor thesis design, research and writing. The seminars will operate in the form of a workshop, with a short introductory lecture and presentation from the lecturer on the specific topic for the day, followed by group work and peer review of each other's work, along with possibilities for individual consultation and discussion with the lecturer. The seminars will be largely learner directed, aiming to address what is most pressing for the students at the stage of the writing process.
<i>Credits (EC):</i>	10
<i>Period:</i>	2
<i>Format:</i>	discussion, assignment(s)
<i>Assessment:</i>	X Your assessment for this course is your bachelor thesis. However, you will be asked to undertake smaller assignments and peer review activities as part of the process towards completion of your thesis. While there will be some instruction, the course will involve large portions of peer work and opportunities for discussion and consultation with fellow students and the lecturer.

## 2. Bachelor Thesis Seminar Cultural Impact of Religion THB3-TSRPH (Bachelor Thesis Seminar Cultural Impact of Religion)

<i>Contact:</i>	M.B. McIvor PhD.
<i>Lecturers:</i>	M.B. McIvor PhD. (Contact), dr. M. van Dijk
<i>Programmes:</i>	Cultural Impact of Religion (TH/RW) year 3, pre-master programme in Spiritual Care year 3
<i>Objective:</i>	At the end of this course, students will be able to: <ul style="list-style-type: none"> <li>· Identify, develop and refine a research topic related to the theme of "Cultural Impact of Religion"</li> <li>· Assess the feasibility of their proposed research</li> <li>· Outline a theoretical and methodological framework suited to their research</li> <li>· Formulate a research question and sub-questions that follow from the theoretical framework</li> <li>· Operationalize these research questions</li> <li>· Indicate what types of data they will gather and how they will analyze these data in relation to their theoretical framework</li> <li>· Reflect upon any ethical concerns and implications of their research, and plan a strategy to address them.</li> </ul>
<i>Content:</i>	This course will offer students the opportunity to work intensively on specific aspects of their BA thesis design, research and writing. The seminars will operate in the form of a workshop, with a short introductory lecture and presentation from the lecturer on the specific topic for the day, followed by group work and peer review of each other's work, along with possibilities for individual consultation and discussion with the lecturer. The seminars will be largely learner directed, aiming to address what is most pressing for the students at the stage of the writing process.
<i>Credits (EC):</i>	5



Period: 2  
Format: varied

### 3. Contested Humanity: Historical, Philosophical and Political Approaches THB3-HPTA (Contested Humanity: Historical, Philosophical and Political Approaches)

Contact: prof. dr. C. Jedan  
Lecturers: prof. dr. C. Jedan (Contact), dr. M. van Dijk, M.B. McIvor PhD.  
Programme: Cultural Impact of Religion (TH/RW) year 3  
Objective: After taking this course the students:

- Know and can critically engage with the current historical, philosophical, theological and political debate about what it means to be human
- Are familiar with key concepts and research strategies
- Are familiar with an array of sources relevant in the scholarly debates
- Have improved their skills in setting up and conducting research

Content: When Nietzsche wrote at the end of the 19th century ‘Man is a rope stretched between the animal and the superman — a rope over an abyss’, he captured the struggle about what it means to be human. The problem is with us still. In this course the problem of what it means to be human is analysed from the perspectives of three approaches: (1) history/popular culture; (2) politics and legal culture and (3) philosophy and biomedical culture. The course thus trains students in the principal perspectives needed for their research specialisation and BA thesis work.

Credits (EC): 7.5  
Period: 2.1 (3 x 2 hours)  
Format: lectures/seminar  
lectures and seminars  
Assessment: Assignment, Reflection paper and/or Oral exam  
Assessment is done through a combination of written assignments, an oral examination and a presentation  
Remarks: Only buy literature for this course if explicitly requested that you do so.

#### Literature:

- Additional literature will be assigned.
- Stephen Holland, *Bioethics: A Philosophical Introduction*. Second edition (ebook available via UL)(ISBN:978-0745690605) , ca. € 22,00
- Nicanor Pier Giorgio Austriaco, *Biomedicine & Beatitude: An Introduction to Catholic bioethics* (e-book available via UL, consider buying)(ISBN:978-0813218823) , ca. € 24,00
- Pramod K. Nayar, , *Parts of Posthumanism*, Cambridge: Polity Press 2014
- Talal Assad, “Redeeming the ‘Human’ through human rights”
- Donna Haraway, “The Cyborg Manifesto” in Donna Haraway, *Simians, Cyborgs and Men* (London: Free Association Books 1991).(available on the internet)
- Hannah Arendt, *The Origins of Totalitarianism*

### 4. Cultural Impact of Religion: working with sources THB3-CIR (Cultural Impact of Religion: working with sources)

Contact: M.B. McIvor PhD.  
Lecturers: prof. dr. C. Jedan, M.B. McIvor PhD. (Contact)  
Programmes: Cultural Impact of Religion (TH/RW) year 3, pre-master programme in Spiritual Care year 3  
Objective: After taking this course, students will be able:

- to display knowledge and understanding of historical, philosophical, anthropological and political approaches to



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- texts and other sources
- to apply these different approaches to the sources used in their own research
- to relate the source material to the cultural context in which it originated and the later contexts in which it has been interpreted
- to critically assess the reception and historiography of canonical texts

<i>Content:</i>	<p>The course follows ‘Contested Humanity’. ‘Contested Humanity’ has guided participants towards studying sources and approaches.</p> <p>‘Cultural Impact of Religion’ will further train the students in working with sources. The format of the course is to study key approaches to source study taken by experienced scholars from the department Christianity and the History of Ideas. The three approaches are historical, philosophical and political. All presuppose a hermeneutical approach, which means that sources are related to the cultural contexts in which they originated as well as to the scholarly tradition in which they are interpreted.</p> <p>The sources chosen will be important key texts of Western intellectual history, such as Institutes of John Calvin, as well material taken from the everyday media. These sources will allow students to explore the different research traditions and approaches in the department. The methodological issue of how and why to choose certain sources for a particular field of research will be part of the combined introduction to the course. The course will also deal with the reception and historiography of the sources and show how they can be approached from different perspectives.</p> <p>A text like the Institutes of John Calvin, for instance, has been read as a normative starting point for Reformed theology, but is also interesting because it went through several editions and has a layered structure and especially for the polemical discussion within the original historical and cultural context. In the case of contemporary religion, students may explore pro-life images and literature not just for their overt polemical content, but as a means of constructing religious communities</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	2.2
<i>Format:</i>	seminar 2 x 2 hours
<i>Assessment:</i>	presentation(s), reflection papers
<i>Remarks:</i>	Compulsory Literature: At least three sources will be assigned. For example, The Institutes of John Calvin.

## Specialization Lived Religion

<b>1. Bachelor thesis (incl thesisseminar) (bachelorscriptie (incl scriptieseminar))</b>	<b>THB3BSE10</b>
<i>Lecturer:</i>	several lecturers
<i>Programmes:</i>	Cultural Impact of Religion (TH/RW) year 3, Jewish, Christian and Islamic origins (TH) year 3, Lived Religion (TH/RS) year 3, pre-master programme in Spiritual Care year 3
<i>Prerequisites:</i>	60 ECTS postpropedeutic courses, among which Concepts and Methods 2
<i>Objective:</i>	· Identify, develop and refine a topic that is embedded in the discipline



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- Articulate a problem (research question and objective) that is relevant to contemporary debates within the literature on your chosen topic and also potentially to broader debates in society and public life
- Operationalize the research question and objectives through the construction of suitable sub-questions
- Appropriately and convincingly justify the selection of specific theoretical frameworks and methods as the most appropriate and effective for researching your chosen problem
- Design a research program to comprehensively address the problem you have selected to research
- Collect, analyze and interpret data required for the execution of your research program, in accordance with the principles of academic integrity
- Clearly convey your problem, theory, methods, data analysis and findings to a scholarly audience through the sophisticated writing and editing of an 8000-10000 word thesis

*Content:* This course will offer students the opportunity to work intensively on specific aspects of their Bachelor thesis design, research and writing. The seminars will operate in the form of a workshop, with a short introductory lecture and presentation from the lecturer on the specific topic for the day, followed by group work and peer review of each other's work, along with possibilities for individual consultation and discussion with the lecturer. The seminars will be largely learner directed, aiming to address what is most pressing for the students at the stage of the writing process.

*Credits (EC):* 10

*Period:* 2

*Format:* discussion, assignment(s)

*Assessment:* X

Your assessment for this course is your bachelor thesis. However, you will be asked to undertake smaller assignments and peer review activities as part of the process towards completion of your thesis. While there will be some instruction, the course will involve large portions of peer work and opportunities for discussion and consultation with fellow students and the lecturer.

## **2. Bachelor Thesis Seminar Lived Religion (Bachelor Thesis Seminar Lived Religion)**

**THB3-TSLR**

*Contact:* dr. J. Martínez - Ariño

*Lecturers:* dr. B.E. Bartelink, dr. J. Martínez - Ariño (Contact), dr. S. Travagnin, prof. dr. C.K.M. von Stuckrad

*Programme:* Lived Religion (TH/RS) year 3

*Objective:* At the end of this module, students will be able to:

- Demarcate a research topic for their thesis based on the proposed themes and the students' own literature research
- Assess the feasibility of their proposed research \* Outline a theoretical framework suited to their research
- Formulate a research question and sub-questions that follow from the theoretical framework
- Operationalize these research questions
- Make an informed decision on the methodology and research methods that will be used, linked to their research question and conceptual framework
- Indicate what type of data they will gather and how they will analyze this data, linked to their research question and



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	conceptual framework
	· Reflect upon the ethical concerns and implications of their research and plan a strategy to address them
<i>Content:</i>	This course will prepare students for writing their BA thesis proposal. The course is designed in such a way that it will take students through the steps of designing their own research project, in consultation with their supervisors. Peer-review exercises in class will provide students with feedback on their progress. Students will also have to follow research clinics specialised on specific research methods. Finally, research ethics will be discussed and students will have to write a short ethical statement before their thesis proposal can be graded and approved. Students have to pass this course in order to qualify for the final phase of research and writing for their thesis. The course will include a workshop on bibliographic conventions offered in collaboration with the University Library. A couple of sessions will take place in the fourth bloc (semester IIb) to accompany students in the process of writing their thesis.
<i>Credits (EC):</i>	5
<i>Period:</i>	2
<i>Format:</i>	lectures and seminars, peer review, readings
<i>Assessment:</i>	Assignments (40%), project assignment

### **3. Lived Religion: Academic Debates** **THB3-LRAD** **(Lived Religion: Academic Debates)**

<i>Coördinator:</i>	dr. J. Tarusarira
<i>Docenten:</i>	dr. J. Tarusarira (Coördinator), verschillende andere docenten
<i>Programma:</i>	Lived Religion (TH/RS) jaar 3
<i>Doelstelling:</i>	After taking this course the students: <ul style="list-style-type: none"> <li>• Will be able to critically respond to a lecture and the research design involved (method, theory, questions).</li> <li>• Will be able to critically contextualize the content of the lecture in the more general academic discussion (with regard to two articles).</li> <li>• Will learn how to chair an academic discussion including summarizing the main points of the discussion at the end.</li> </ul>
<i>Inhoud:</i>	In each session one researcher of the department will present on-going or already completed research to the class that involves theoretical questions in relation to their research topics. This is followed by a group of students responding to the lecture by a) critically commenting on the lecture and research (including method, theory, argumentation, research questions); b) by discussing it in connection to two articles (descriptive and/or theoretical) selected by the teacher that relate to the general topic under discussion. The selected group of students will also have to chair the plenary discussion that follows and has to bring up own questions for discussion.
<i>Omvang (EC):</i>	7.5
<i>Periode:</i>	2.2
<i>Onderwijsvorm:</i>	werkcollege
<i>Toetsvorm:</i>	short assignment(s)

### **4. Lived Religion: Reading Case Studies** **THB3-LRRC** **(Lived Religion: Reading Case Studies)**

<i>Coördinator:</i>	prof. dr. C.K.M. von Stuckrad
<i>Docenten:</i>	dr. J. Martínez - Ariño, dr. S. Travagnin, prof. dr. C.K.M. von Stuckrad (Coördinator)
<i>Programma:</i>	Lived Religion (TH/RS) jaar 3



<i>Doelstelling:</i>	By engaging the case studies, students will: <ul style="list-style-type: none"> <li>- learn to work with in-depth studies that move beyond the argumentation presented in articles and individual chapters;</li> <li>- improve their analytical skills (how do authors structure and develop their arguments? How does data relate to theory, and vice versa? What is the link between the research question and the design of the study?);</li> <li>- improve their presentation skills by discussing their reflections and research with the group of students;</li> <li>- be able to get a better idea of the theme and methodological approach of their own BA thesis.</li> </ul>
<i>Inhoud:</i>	In this course, students will get acquainted with relevant cases related to the field of lived religion. From a list of in-depth studies, they choose two monographs for a close reading. The monographs represent the various disciplinary orientations within the department (academic study of religion, sociology, anthropology, psychology, and historical research).
<i>Omvang (EC):</i>	7.5
<i>Periode:</i>	2.1



## Appendix 3 to Article 4.1 and 7.1: Overview contact hours course units in year 1 and 2, academic year 2019-2020

### Appendix 2

<b>Bachelor year 1</b>	
<b>Contact hours</b>	<b>Amount of contact hours per year</b>
Lectures/seminars	316 hrs
Seminars	34 hrs
Tutoring	24 hrs mentoring 16 hrs introduction programme 10 hrs English language skills
Supervision of practical training	n.a.
Exams and exam discussion	34 hrs
Supervision of study career (if scheduled for all students)	12 hrs orientation labour market
Other structured hours	18 hrs (excursion)

Total: 463 hrs

<b>RS- BA 1, art. 4.1</b>	
<b>Course units</b>	<b>Amount of hours per week</b>
Concepts and methods 1: The Study of Religion	48 hrs l/s + 2 hrs exam discussion
Judaism	28 hrs l + 14 hrs s + 3 hrs E + 3 hrs exam discussion
Anthropology of Religion	42 hrs l + 3 hrs E + 1 hrs exam discussion
Hinduism and Buddhism	42 hrs l + 14 hrs s + 10 hrs excursion + 4 hrs exam discussion
Psychology and Sociology of Religion	42 hrs l/s + 3 hrs E + 1 hrs exam discussion
Christianity	42 hrs l/s + 8 hrs excursion + 2 hrs exam discussion
Islam	39 uur l/s + 3 hrs E + 3 hrs exam discussion
Religion and Philosophy	33 hrs l/s + 6 hrs s + 3 hrs E + 3 hrs exam discussion
<b>RS- BA 2, art. 7.1</b>	
Concepts and Methods 2: Researching Religion	39 hrs l/s + 2 hrs exam discussion
Rituals in Theory and Practice	42 hrs l/s + 2 hrs exam discussion
The Text Awakens: Reading and Using Religious Texts	42 hrs l/s + 2 hrs exam discussion
The Sacres Image	42 hrs l/s + 3 hrs E + 1 hrs exam discussion
Religion, Media and Popular Culture	42 hrs l/s + 2 hrs exam discussion
Religion and Politics	42 hrs l/s + 2 hrs exam discussion
Religion, Diversity and Identity	33 hrs l/s + 40 hrs s+ 2 hrs exam discussion
Ethics and Secularity	hrs l/s + hrs E + hrs exam discussion
Career services (indien geprogrammeerd voor alle studenten)	12 hrs labour market orientation

Total: 379 hrs





## Appendix 4 article 7.1.6: course units minor Religion in the modern world (content and size)

### 1. Anthropology: an Introduction (Anthropology: an Introduction) THMIN-ANTH

<i>Lecturer:</i>	dr. P. Berger
<i>Programmes:</i>	Exchange programme: bachelormodules year 1, Minor Development Studies year 3, Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1
<i>Objective:</i>	The module provides students with an overview of some of the main themes in social and cultural anthropology. Students will be able to identify key anthropological questions, to outline crucial concepts in the discipline and explain the value and dilemmas of anthropological methods. Moreover, they learn to critically engage with a selected in-depth study in the anthropology of religion.
<i>Content:</i>	Anthropology, as understood here, deals with humans as social and cultural beings. Humans everywhere organize themselves, thereby giving rise to various forms of social structures which anthropologists study under headings like kinship, age, gender, caste or class. Such structures are expressed, reproduced and modified in ritual processes. Further, humans not only arrange themselves into groups of various kinds but also devise rules that are supposed to regulate social life. In addition, they create an ideal vision of their society in the shape of religious beliefs and cosmologies. Anthropologists study and compare how all this is achieved – and contested – around the globe, in the present as well as through history.
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.1
<i>Format:</i>	lectures and seminars lectures and seminars
<i>Assessment:</i>	assignment(s), presentation(s), written examination
<i>Remarks:</i>	Note: <ul style="list-style-type: none"><li>· Only buy the Monaghan &amp; Just edition of the year 2000! Many copies are available second hand and the book is electronically available via the library.</li><li>· Lectures will be in English; student presentations and discussions will also be in Dutch; exam and critical book review can be written in Dutch or English.</li><li>· Active participation in a work group is required. Assigned readings have to be completed before every session.</li><li>· Workload: reading 95h, presentation 6h, discussion 3h, lectures, seminars lectures 28h, critical book review 70h, preparation exam 8h.</li><li>· Assessment: written exam 30%, critical book review 30%, presentation 20%, discussion 20%</li><li>· Other literature will be announced later.</li></ul>
<i>Literature:</i>	<ul style="list-style-type: none"><li>· Monaghan, J. and P. Just, <i>Social &amp; Cultural Anthropology: A Very Short Introduction</i>. Oxford, 2000 University Press</li><li>· , ca. € 24,00</li></ul>

### 2. Anthropology of Muslim Societies (Antropologie van moslimsamenlevingen) THMINOR-C



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<b>Lecturer:</b>	K.A.M. Al-Ajarma MA.
<b>Programmes:</b>	Exchange programme: bachelormodules year 1, Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1
<b>Prerequisite(s):</b>	Propaedeutic
<b>Objective:</b>	<ul style="list-style-type: none"> <li>· Basic knowledge of the ways in which Islamic core texts, religious beliefs, and practices have developed over time.</li> <li>· Basic knowledge of the ways in which Islamic beliefs &amp; practices are shaped in local contexts.</li> <li>· Basic knowledge of the role of Islam in the daily lives of present-day Muslims.</li> <li>· A basic understanding of the themes, objectives and approaches in the anthropological study of Islam.</li> <li>· Basic skills to place current events concerning Islam and the Middle East within the anthropological discussion about modernisation &amp; globalisation</li> </ul>
<b>Content:</b>	Many in the West see 'Islam' as a monolithic block threatening Western values. Such an image does not do justice to the complexity of Islam, nor to the religious experiences of actual Muslims. After all, someone is not just a Muslim but also a man or a woman, young or old, married or unmarried, literate or illiterate, etc. In addition, a Muslim is also always a member of an ethnic group, a class, a family, a region, a country, a village or a town. All of this influences the way people experience Islam. This module will concentrate on the wider cultural context in which Muslims experience faith. In this course we study how Muslims formulate guidelines from the Islamic repertoire of symbols, rituals and dogmas to orientate themselves in the world and find answers to fundamental existential questions. We do so by discussing and reflecting texts based on recent ethnographic research projects.
<b>Credits (EC):</b>	7.5
<b>Period:</b>	1.1
<b>Format:</b>	lectures/seminar
<b>Assessment:</b>	essay, assignment(s), written examination
<b>Remarks:</b>	<ul style="list-style-type: none"> <li>· Student workload: Lectures or tutorials 7 x 3 hrs = 21 hours; expected self-study: 189 hours.</li> <li>· Compulsory attendance in accordance with the Teaching and Examination Regulations applies to this module.</li> </ul>

**Literature:**

- Andrew Rippin, *Muslims, their religious beliefs and practices* (ISBN:978-0415489409), € 29,00
- Jens Kreinath, *The Anthropology of Islam Reader* (ISBN:978-0-415-78025-4), ca. € 36,00
- several articles accessible via Jstor

**3. Christianity and Religious Diversity  
(Christianity and Religious Diversity)**

**THMIN-CRD**

<b>Contact:</b>	prof. dr. T.H. Weir
<b>Lecturers:</b>	dr. J. Martínez - Ariño, prof. dr. T.H. Weir (Contact)
<b>Programmes:</b>	Exchange programme: bachelormodules year 1, Minor Religion in the Modern World year 3
<b>Objective:</b>	Students who participate in this class should obtain knowledge of: <ul style="list-style-type: none"> <li>· basic history of Christianity since the Reformation</li> <li>· understanding of the Christian response to modernity</li> <li>· history of secularization and religious pluralization since the 1960s</li> </ul>



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	<ul style="list-style-type: none"> <li>· Students should develop:</li> <li>· Skills in interpreting texts and other primary sources.</li> <li>· Skills in presenting the results of such an interpretation both orally and in writing.</li> </ul>
<i>Content:</i>	<p>The aim of this course is to introduce students to the historical developments that have led to the current religious diversity of European society. The first third of the course will deal with the history of Christianity from the Reformation through to the 1960s. The second third will examine the pluralization and secularization of the religious landscape in Europe since the 1960s. In the last third of the course, we will apply our understanding of religious pluralism to different case studies. In this course, attention will be paid to relations between religious and secular beliefs and movements, the evolving role and status of Christian churches, the growth and settlement of non-Christian religious communities, and the spread and diversification of alternative movements and spiritualities, and to theories with regard to all these developments.</p> <p>As part of this course, students will work alone or in groups to study and present their findings on a specific religious movement, such as they might encounter in contemporary European society.</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	lectures and seminars
	Classes will contain a combination of lecture, group discussion of secondary material and primary sources, as well as student presentations.
<i>Assessment:</i>	essay, presentation(s)
	Assessment will be based on short writing assignments, group written and oral presentations, and an essay.
<i>Remarks:</i>	<ul style="list-style-type: none"> <li>· Workload student: lectures/tutorials (7 x 3 hours): 21 hours; participation in class discussion (10% of final grade), short writing assignments: 4 hours (10% of final grade); group presentation and write up: 12 hours (40% of final grade); short paper: 18 hours (40% of final grade); expected self-study: 88 hours.</li> <li>· A detailed syllabus with additional information about the exam form, programme and reading list will be made available before the module starts.</li> <li>· Literature: A list of articles will be made available before the module starts.</li> </ul>
<i>Literature:</i>	<ul style="list-style-type: none"> <li>· Tijdig zal een lijst met te lezen artikelen bekendgemaakt worden/A list of articles will be made available before the module starts.</li> </ul>

#### **4. Hinduism and Buddhism: History, Sources and Practices** **THMIN-HB**

**(Hindoeïsme en Boeddhisme: Geschiedenis, Bronnen en Praxis)**

<i>Contact:</i>	dr. P. Berger
<i>Lecturers:</i>	dr. P. Berger (Contact), dr. S. Travagnin
<i>Programmes:</i>	Exchange programme: bachelormodules year 1, Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1
<i>Prerequisite(s):</i>	None
<i>Objective:</i>	<ul style="list-style-type: none"> <li>· Students will be able to summarize the main outlines of the religious history of India and East Asia.</li> <li>· Students will learn some European intellectual debate on the classification of world religions, and the European construction of the so-called 'Hinduism' and Buddhism' as</li> </ul>



	<ul style="list-style-type: none"> <li>· ‘world religions’.</li> <li>· Students will become acquainted with some basic aspects of doctrines, practices and scriptures of Hinduism and Buddhism.</li> <li>· Students will be able to discuss aspects of the religious and cultural diversity in India and East Asia, in the past history and present time.</li> <li>· Students will be able to identify academic debates concerning selected themes of the course (e.g. with regard to Hindu worship; religion and gender; cultural adaptation and ‘domestication’ of religions in the non-native regions).</li> </ul>
<i>Content:</i>	<p>The course will explore historical origins and development of Hinduism and Buddhism, looking at both past and present, emphasising the regional contexts, and discussing relationships between religion in theory and religion in practice.</p> <p>The seven lectures that focus on Hinduism will deal with key-ideas that inform various traditions with this very diverse religious field (concepts of purity, auspiciousness and power) and will outline the main features of the different strands of Hinduism (Brahmanical Hinduism, devotional traditions and ascetic traditions) also with regard to different religious practices and the particularities of the Hindu pantheon. We will discuss the important connection between caste and religion as well as deal with alternative forms of the social organization of religion (sects or “traditions”, sampradayas).</p> <p>The first lectures on Buddhism will start with the study of the historical origins and the three jewels (namely, Buddha, Dharma, Sangha). We will then examine the transmission of Buddhism to East Asia (China, Japan, Korea and Taiwan) and cultural adaptation in the different region; we will study how the ‘foreign’ Buddhism became Chinese and affected Chinese’s daily life, and look at the major figures, practices, rituals and texts that form the core of East Asian Buddhism, and will make an excursion to a Chinese Buddhist monastery in Utrecht and thus interview Chinese Buddhist nuns living and practicing in the Netherlands. Finally, we will explore Buddhism in the West, study how Buddhism is now found in Western material culture, and at the same time how Western culture has influenced and reshaped the ‘original’ Buddhism.</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	lectures and seminars
	The course will include lectures and seminars, sessions with student presentations on obligatory literature, work group sessions, reading and discussion of primary texts, and excursions
<i>Assessment:</i>	assignment(s)
<i>Remarks:</i>	<p>Compulsory attendance in accordance with the Teaching &amp; Examination Regulations applies to this module, 80 % attendance is compulsory.</p> <p>Student workload (210 hours) is distributed as follows:</p> <ul style="list-style-type: none"> <li>· lectures and seminars: 42 hours</li> <li>· reading: 85 hours</li> <li>· field trips: 10 hours</li> <li>· preparation for written and oral assignments: 73 hours</li> <li>· The assessment will be made on the basis of a few assignments:</li> <li>· (1) Take-home exam on the “Hinduism” section of the course 40% of the total grade;</li> </ul>



- (2) Oral presentation (presentation on obligatory readings, incl. short written assignments of ca. 500 words submitted before presentation) ~ 20% of the total grade;
- (3) Excursion, and related written and oral reports. Students will organize a 'student workshop' where they will present the results of their fieldtrips to Buddhist monasteries in the Netherlands; the oral workshop will be integrated with submission of a written handout ~ 40% of the total grade.

*Literature:*

- Will be announced later

## **5. Law and Religion: Anthropological Approaches** **THMIN-LRAA** **(Law and Religion: Anthropological Approaches)**

*Contact:* M.B. McIvor PhD.

*Lecturer:* M.B. McIvor PhD. (Contact)

*Programmes:* Exchange programme: bachelormodules year 1, Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1

*Objective:* Students will become familiar with both historic and contemporary debates in the anthropology(ies) of law and religion. They will be exposed to material from a range of disciplines, academic stances, and geographic regions, and will learn to approach legal instruments as ethnographic data. They will gain an understanding of the origin and growth of human rights activism, and will learn to engage constructively with practitioners within this field while maintaining a critical stance towards the assumptions behind rights-discourse. Students will also learn to reflect on the epistemological underpinnings of 'religious' and 'legal' modes of thought. More generally, students will improve their critical thinking and analytic reading skills; their written and oral communication skills, on which they will be assessed; their understanding of the categories of both 'law' and 'religion'; and their knowledge of the practical, theoretical, and ethical issues associated with this area of study.

*Credits (EC):* 7.5

*Period:* 1.2

*Format:* lectures and seminars

*Assessment:* exam, essay  
 Essay (2000 words) 40% of the final grade, Exam (60% of the final grade)

*Remarks:* One three hour session per week. This session will be part lecture, part discussion-based seminar. Students are expected to prepare for the session by carefully completing and annotating the required reading in advance.

*Literature:*

- wordt later bekendgemaakt/ will be announced later.

## **6. Rituals in Theory and Practice** **THMIN-RTP** **(Rituals in Theory and Practice)**

*Contact:* dr. P. Berger

*Lecturers:* dr. P. Berger (Contact), dr. A. Visser-Nieraeth, dr. J. Tarusarira, dr. B.M.H.P. Mathijssen

*Programmes:* Exchange programme: bachelormodules year 1, Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1



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<i>Objective:</i>	Students will be able to explain and identify different theoretical approaches to the study of ritual. They will learn how to apply some aspects of the theoretical frameworks with reference to a case study they select. In writing a report on their investigations the students will learn to systematically describe and structure their findings and also will gain first experience in analyzing the data using some of the theories discussed before.
<i>Content:</i>	The first part of the course will focus on different theoretical approaches to the study of ritual. Students will intensively engage with some of the main theoretical perspectives they present and discuss in class. The second part will consist in the preparation and execution of a small case study. With regard to a particular case the students select (based on an empirical inquiry, media or literature research), they will be asked to develop research questions they will investigate then with reference to their chosen case. The third part will deal with the results of and reflection on this case study. The students are asked to write and present a short report in which they are asked to describe their research in a structured way, reflect on the process as well as on the findings and shall attempt a preliminary analysis by referring to some of the theories discussed earlier.
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.1
<i>Format:</i>	lectures/seminar short lectures, seminar, work group sessions, individual research
<i>Assessment:</i>	presentation(s) on theory 40%; research report (including presentation of research) (60%)
<i>Remarks:</i>	work load: readings 60h, presentations 9h, short written assignments 9h, sessions 42h, individual research (planning, searching & reading extra literature, conducting research, presentation, writing of report) 100h.
<i>Literature:</i>	will be announced later

## 7. Spirituality and Secular Religion (Spirituality and Secular Religion)

THMIN-SASR

<i>Lecturer:</i>	prof. dr. C.K.M. von Stuckrad
<i>Programmes:</i>	Minor Religion in the Modern World year 3, open modules of Theology and Religious Studies year 1
<i>Objective:</i>	At the end of this course, students <ul style="list-style-type: none"> <li>- will have basic knowledge about the diverse forms of contemporary spirituality in Europe and North America;</li> <li>- will be able to trace the historical lines of these spiritualities into the nineteenth century;</li> <li>- will be able to identify relevant theoretical issues in the study of contemporary spiritualities, secularity, and religious diversity more generally.</li> </ul>
<i>Content:</i>	“I’m spiritual, but not religious”—that is what many people today respond when they are asked about their religious ideas and values. If we look closer at what this spirituality entails, we often find convictions about a higher meaning of life, about the place of the human being in the cosmos, about the sacredness of the world, about hidden powers in nature, and about modern physics and biology as not conflicting with spiritual experience. In this course, we will reconstruct the genealogy of these ideas and practices, which have emerged from a philosophical,



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religious, scientific, and allegedly “secular” constellation during the nineteenth and early twentieth centuries. We will trace the impact of these constellations on new spiritual practices from the 1950s through today. Such practices include nature-based spirituality, Paganism, astrology, shamanism, and related currents that have sometimes—and misleadingly—been called “New Age.”

*Credits (EC):*

7.5

*Period:*

1.1

*Format:*

lectures and seminars

Students will present the reading of the week in class (assignment 1) and will write a paper (assignment 2).

*Literature:*

- The readings for this class will be announced in the syllabus.



## Appendix 5 to article 7.1.6: course units minor Arts and Religion (content and size)

### 1. Religion, Space and Place (Religion, Space and Place) THMIN-RSP

<i>Contact:</i>	dr. S. Travagnin
<i>Lecturers:</i>	dr. A.J.M.Irving, dr. S. Travagnin (Contact)
<i>Programmes:</i>	Minor Art and Religion year 3, open modules of Theology and Religious Studies year 1
<i>Objective:</i>	Upon successful completion of the course, you will <ul style="list-style-type: none"><li>· be able to explain the religious, cultural and secular definitions and functions of a sacred space according to modern theoretical approaches (the “spatial turn”)</li><li>· demonstrate the ability to apply theoretical concepts of space and place to a specific case study</li><li>· demonstrate an understanding of ‘space’ and as a methodological category</li><li>· be able to apply spatial theory to research on religion (in past and present)</li><li>· demonstrate competence in engaging in debates concerning the interaction of secular and sacred in the public sphere.</li><li>· understand and competently analyse and critique contemporary scholarly approaches to spatial in religions across cultures and time periods.</li></ul>
<i>Content:</i>	<p>This course addresses the spatial dimensions of religions and the religious aspect of places. A series of lectures explore the role of space and place in religious traditions and communities, analyse religious activity (especially rituals) in spatial contexts. This course will address questions such as:</p> <ul style="list-style-type: none"><li>- What is considered a ‘sacred space’?</li><li>- What does make a ‘space’ sacred?</li><li>- How many kinds of ‘sacred space’ can we detect?</li><li>- How ‘secular’ and ‘sacred’ are intertwined in the same ‘space’?</li><li>- How do sacred sites ‘network,’ and what are the effects of these networks on the space and religious practice?</li></ul> <p>Sacred sites will be analysed with reference to case studies from the past and the present across religions. ‘Sacred space’ is a large category including (1) material architecture, (2) natural landscape, (3) imagined/visionary places, (4) cyber-spaces and (5) body maps. Each week will focus one or more these types of ‘sacred space’, and also introduce pivotal theorists in the development of the “spatial turn” in the humanities.</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	excursion ,lectures,self-study
<i>Assessment:</i>	paper/presentation
<i>Remarks:</i>	Compulsory attendance in accordance with the Teaching & Examination Regulations applies to this module, 80 % attendance is compulsory. <ul style="list-style-type: none"><li>· lectures: 42 hours (two meetings of three hours per week)</li><li>· the literature will be announced in the study manual.</li></ul>

### 2. The Sacred Image (The Sacred Image) THMIN-TSI

<i>Contact:</i>	dr. A.J.M. Irving
<i>Lecturers:</i>	Guest lecturer, dr. A.J.M. Irving (Contact), prof. dr. J.T.A.G.M. van Ruiten





<i>Programmes:</i>	Minor Art and Religion year 3, open modules of Theology and Religious Studies year 1
<i>Objective:</i>	After completion of the course the student can: <ul style="list-style-type: none"> <li>a. articulate what is at stake in the visual representation of the divine in different religious traditions.</li> <li>b. demonstrate knowledge of major steps in the use of visual arts in early and medieval Christianity and in Judaism</li> <li>c. describe various functions and uses of art in religion</li> <li>d. applying theoretical approaches particularly with regarding to visualization of the divine and the function and uses of religious art to specific cases.</li> <li>e. locate and employ targeted scientific literature in the field of religion and art, and refer to it according to the formal rules of citation;</li> <li>f. collaborate with a research group of peers</li> <li>g. clearly and accurately present findings in oral, written, and digital format.</li> </ul>
<i>Content:</i>	<p>What makes a work of art “religious”? How does religious art “work”?</p> <p>This module introduces students to the study of visual art in religious history and practice through the lens of iconography, function, and use. Students will learn to identify and analyze both the religious subjects of images, and the differing and at times competing intended functions of a wide range of religious visual art across religions and time periods. Examples are primarily drawn from Judaism and Christianity, but specialist lectures will be offered in aspects of Buddhist and Islamic visual art.</p> <p>After an introduction to theoretical and methodological issues at stake in the analysis of the subject matter, the module is organized around the themes of: the possibility of visualizing the divine, aniconism and iconoclasm; cultic use of images in different cultural contexts; devotional use of images; images and the interpretation of sacred scriptures; religious images and political power; and musealization of sacred art.</p> <p>While not intended to provide a comprehensive history of religious art, nor to introduce all contemporary approaches to religion and art, these units enable the student to identify shared and contrasting religious uses of visual art in a transdisciplinary manner, and to apply these approaches specific works.</p> <p>Excursions will enable us both examine important works, and to explore the importance of spatial context(s) for the interpretation of the meaning and functions of individual works.</p>
<i>Credits (EC):</i>	7.5
<i>Period:</i>	1.2
<i>Format:</i>	field trips, lectures
<i>Assessment:</i>	paper/presentation, participation Presentations; Written Assignment; Digital Exhibit; Final Examination
<i>Remarks:</i>	<p>Student workload (210 hours) is distributed as follows:</p> <p>lectures: 28 hours (7x2)</p> <p>field trips: 24 hours</p> <p>reading in preparation for lectures: 77</p> <p>preparation for written and oral assignments: 81 hours</p> <p>Compulsory attendance in accordance with the Teaching &amp; Examination Regulations applies to this module.</p>
<i>Literature:</i>	Required and recommended readings will be available on reserve shelves in UB or available via PDF



**Appendix 6: Pre-Master's programme for Master Theology and Religious Studies, tracks Religion and Pluralism, Religion, Conflict and Globalization, Religion and Cultural Heritage, Religion, Health and Wellbeing-Ethics and Diversity (60 ECTS)**

<b>Semester 1 (30 ECTS)</b>		<b>Semester 2 (30 ECTS)</b>	
1A	Concepts and Method 1: The Study of Religion (7.5 ECTS)	2A	Christianity: History, Sources and Praxis (7.5 ECTS)
1A	<i>Choice:</i> Rituals in Theory and Practice (7.5 ECTS) Judaism: History, Sources and Praxis (7.5 ECTS) (Educ. MA) (RP)	2A	<i>Choice:</i> Religion and Politics (7.5 ECTS) Religion, Media and Popular Culture (7.5 ECTS) (RCH) Psychology and Sociology of Religion (7.5 ECTS) (RHW)
1B	Hinduism and Buddhism: History, Sources and Practices (7.5 ECTS)	2B	Islam: History, Sources and Praxis (7.5 ECTS)
1B	<i>Choice:</i> Anthropology of Religion (7.5 ECTS) (RHW) Hebrew Bible and Ancient Judaism (7.5 ECTS) (RP)	2B	Ethics and Secularity (7.5 ECTS)

**Premaster programme for master track Lerarenopleiding Godsdienst en Levensbeschouwing (30 ECTS)**

<b>Semester 1 (15 ECTS)</b>	<b>Semester 2 (15 ECTS)</b>
Judaism: History, Sources and Praxis (7.5 ECTS)	Christianity: History, Sources and Praxis (7.5 ECTS)
Hinduism and Buddhism: History, Sources and Praxis (7.5 ECTS)	Islam: History, Sources and Praxis (7.5 ECTS)



## Appendix 7 Regulations concerning cheating and plagiarism

1. Cheating and plagiarism are acts or omissions, regardless of whether these are intentional, by a student designed to partly or wholly hinder the forming of a correct assessment of their own or someone else's knowledge, understanding and skills (see the Teaching and Examination Regulations, Article 9.16).
2. Cheating includes acts such as the following:
  - Cheating during an examination. Anyone who deliberately enables someone else to cheat is considered complicit;
  - Bringing aids (pre-programmed calculators, mobile phones, books, syllabi, notes, etc.) to the examination, consultation of which is not explicitly permitted;
  - Having others complete an assignment or part thereof on one's behalf;
  - Taking possession of the relevant exam questions or assignments before the date or time of the examination;
  - Faking questionnaire or interview answers or research data;
  - Copying fellow students' work and presenting this as one's own work;
  - Resubmitting assignment that have been awarded marks in a previous course unit;
  - Submitting assignments acquired from a commercial institution or written by someone else (whether paid for or not).
- 3.a Plagiarism is a specific type of fraud, where in a thesis or other assignment data or sections of one's own or someone else's work are copied without properly referring to the source. Plagiarism includes acts such as the following:
  - Copying text from digital sources such as encyclopaedias or digital journals without using quotation marks or references;
  - Copying text from the internet without using quotation marks and references.
  - Copying text from printed media such as books, journals or encyclopaedias without using quotation marks or references;
  - Including translations of texts such as the ones listed above without using quotation marks or references;
  - Paraphrasing texts such as the ones listed above without properly acknowledging the source – a paraphrase must be indicated as such, by explicitly linking the text to the original author in either the body of the text or a note, to prevent the impression being formed that it represents the student's own ideas;
  - Copying video, audio or test material from others without mentioning the source and thus presenting it as one's own work;
  - Submitting previously submitted own work without stating the source and presenting it as original work produced for the course unit in question, unless the course unit or the lecturer explicitly permit this;
  - Copying fellow students' work and presenting it as one's own work. A student who gives a fellow student permission to copy their work is considered complicit to plagiarism;
  - If one of the authors collaborating on a joint assignment commits plagiarism, the other authors are complicit to this plagiarism if they could or should have known that the other author was committing plagiarism;
  - Submitting assignments acquired from a commercial institution (such as a website containing extracts or papers) or paying someone else to write them.
- 3.b Electronic detection programs may be used to detect plagiarism in texts. When submitting a text, the student in question implicitly grants permission for the text to be included in the database of the relevant detection program.
4. Lecturers are required to report suspected cases of cheating and plagiarism.
  - a. If an act of cheating or plagiarism has been detected or is suspected, the Board of Examiners will launch an investigation, during which the student and the lecturer will be heard.
  - b. The Board of Examiners will then determine whether an act of cheating or plagiarism has been committed.



5. Once cheating or plagiarism is detected, the Board of Examiners will take the following measures:
  - a. In all cases:
    - declare the assignment or examination invalid
    - issue a reprimand, which is recorded in the student's file
  - b. In certain cases, depending on the nature and extent of the cheating or plagiarism, and on the study phase of the examinee, one or more of the following sanctions:
    - expulsion from the course unit
    - denial of permission to participate in examinations or other modes of assessment relating to the relevant course unit for the current academic year, or for a period of 12 months
    - denial of permission to participate in all exams or other modes of assessment for a period of 12 months
  - c. If the student has already been reprimanded in the past: denial of permission to participate in all exams or other modes of assessment for a period of 12 months.
  - d. In the event of very serious cheating or repeated cheating, the Board of Examiners may propose to the Board of the University that the student's registration be definitively terminated.
6. The term 'Board of Examiners' refers to the Board of Examiners of The Faculty of Theology and Religious Studies.
7. The term 'examination' or 'exam' refers to the assessment (including marking) for each course unit of students' knowledge, understanding or skills.

These Regulations took effect on 1 January 2019 and may be cited as the 'Regulations concerning cheating and plagiarism' of the Faculty of Theology and Religious Studies.



## **Appendix 8 Assessment Plan (article 10.5)**

Subjects of the assessment plan:

1. the learning outcomes of the degree programme (see TER bachelor Religious Studies 2019-2020, art. 3.1)
2. the course units of the degree programme and the learning outcomes of each course unit (see TER bachelor Religious Studies 2019-2020, appendix 3 of art. 3.1.3)
3. the relationship between course units and learning outcomes (see assessment matrix)
4. the assessment mode to be used and the test moments for each course unit (see TER bachelor Religious Studies 2019-2020, appendix 3 of art. 3.1.3 or Assessment plan Faculty Theology and Religious Studies 2019-2020, chapter 5))
5. the test design and assessment procedures and assessment criteria used (Assessment plan Faculty Theology and Religious Studies 2019-2020, chapter 7 and 10)
6. right of inspection (Assessment plan Faculty Theology and Religious Studies 2019-2020, chapter 11)
7. who is responsible for the implementation of the various components of the assessment policy (Director of Education, lecturers, Board of Examiners);
8. the method of regular evaluation (Assessment plan Faculty Theology and Religious Studies 2019-2020, chapter 15).



## Appendix 9: Transition regulation for students of the Bachelor's degree programme, who started in 2015-2016

For students who did not finish course units from the BA Religious Studies year 2 in 2016-2017 regulations below will be in place.

<b>Not completed in 2016-2017</b>	<b>To replace by in 2019-2020</b>
Anthropology of Religion	The similar part of Anthropology and Sociology of Religion
Cultuurgeschiedenis Christendom 2	The similar part of Christianity and religious diversity
Ethics	The similar part of Ethics and Secularity
Jodendom	Jodendom (5 ects) BA-3 Theologie
Kwantitatieve onderzoeksmethoden	The similar part of Concepts and methods 2 with individual assignment
Religion in Asia 2: Women in Buddhism	Individual solution
Kwalitatieve onderzoeksmethoden	The similar part of Concepts and methods 2 with individual assignment
Filosofie van de sociale en culturele wetenschappen	Individual solution
Antropologie van moslimsamenlevingen	The similar part of Islam: History, Sources and Praxis
Iconografie 2	The similar part of The Sacred Image
Philosophy of Religion	The similar part of Philosophy of Religion and Ethics or of Ethics and Secularity
Religieuze bewegingen	The similar part of Christianity and religious diversity
<b>Not completed in 2017-2018</b>	<b>In 2019-2020</b>
Ancient Mythology	Individual solution
Religie, identiteit en publieke ruimte	Individual solution
Religion and Politics 2	The similar part of Religion and Politics (new curriculum)
History of Muslim-Christian relations	Individual solution

