

# COURSE CATALOGUE

RELIGION AND SOCIAL SCIENCE

2022/2023



HØYSKOLEN FOR  
LEDELSE OG TEOLOGI

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## Part I: About studying at HLT

### How to read the course catalogue

This course catalogue contains comprehensive information about The Norwegian School of Leadership and Theology (HLT) and our English bachelor's degree program in religion and social science (BRSS). The catalogue is divided into two parts.

Part one contains information about HLT's vision and values, its pedagogical perspectives, the academic profile of the school, the structure and learning outcomes of the study program, and other useful information. Part two comprises of a detailed description of each course including its objectives, structure, scope, required reading, and assessment.

The first part has three sections: In the first section "Studying at HLT", in addition to a description of the contents of the catalogue, you find a presentation of HLT's vision and values, and the structure of the bachelor's degree program.

In the second section "Academic Profile" you find general information about the program. This describes the study and curriculum requirements, various forms of evaluation, the pedagogical profile, the school's international connections, and the qualification framework for the study program (the expected learning outcomes of the program).

The third section is titled, "Degree Program" and it provides the overview of the course of study at HLT. A study program is a plan that leads to a degree. In this section, you will find a description of the main objectives, target group, and entrance requirements. In addition, the qualification framework and organization (which subjects that are included in the degree program) of the degree program is included here.

Finally, in the second part of the course catalogue provides a detailed description of the individual courses contained within the various degree programs. Here you will find a detailed description of the curriculum, study requirements and the various assessments for each subject.

### HLT's Vision and Values

HLT's vision is:

"We want to be an innovative learning center that combines academic knowledge, experience of the Holy Spirit's power, and creative practice. A center that develops leaders and theologians who will be part of creating a whole new world."

Our starting point is the connection we have to local churches<sup>1</sup> and their missional and diaconal work. We want to see churches which testify about Jesus Christ and which learn to embody the ethos of the "love your neighbor" commandment in a complex world made up of people with different beliefs. In the Book of Acts 1:8 it is stated:

"But you shall receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the ends of the earth."

Our aim is to be a place where those who share this mission can grow in knowledge and experience. At HLT, students learn theology and develop practical leadership skills whilst being given the opportunity to experience God through a variety of Christian practices.<sup>2</sup> HLT aims to be a university college with high

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<sup>1</sup> HLT is run jointly by the Norwegian Baptist Union and the Pentecostal Movement in Norway.

<sup>2</sup> Christian practices such as prayer, worship and preaching, are a regular part of life at HLT. Participation is on a voluntary basis.

academic standards in the context of an increasingly diverse Norway. Students must develop academic skills such as understanding the perspectives of others and communicating the reasons for their own opinions based on critical and constructive reflection. An education at HLT is relevant for those who wish to work in churches, schools or other roles in society. We want to equip our students so that they will be able to build dynamic churches and a better society - locally and globally.

We have developed eight core values which express who we are and what we want to be. No students are forced into a mould at HLT, but we would like our students to embrace these values during their studies:

1. We envision a missional school that is ground-breaking in its contribution to the fulfillment of the Great Commission.
2. We envision a school characterized by Pentecostal spirituality.
3. We envision a school with academic integrity and practical relevance.
4. We envision a school which remains true to the Bible, proclaiming the Bible as the foundation for both life and doctrine.
5. We envision a school which educates leaders who are committed to fulfilling the Great Commission, and to practicing servant leadership in churches and in society.
6. We envision a transformational school that provides students with a holistic understanding of their relationship to God, themselves and others.
7. We envision a school which is prophetically relevant - innovative yet grounded in reality.
8. We envision a school characterized by the love of Christ and the dream of unity between the people of God.

## Structure of Study Program

### *Full-time studies for students who are resident in Norway*

Full-time students who are resident in Norway will follow a structured study program comprised of 30 credits/ECTS per semester. The Bachelor in Religion and Social Science is made up of 180 credits/ECTS and consists of the following modules:<sup>3</sup>

- Basic studies in Christianity (60 credits ECTS)
- One-year study in Social Science (60 ECTS)
- Core courses (30 ECTS)
- Advanced courses (30 ECTS)

Our full-time study program is designed in a flexible way providing students with an optimal balance between classroom teaching and self-study. The modules are made up of different courses and each course takes most often six weeks to complete. Lectures at HLT usually take place in the first, third and fourth week of each course. We also have other activities such as Chapel, Holy Communion services, and extra time to interact with other students or HLT staff during lecture weeks. Participation in Chapel and Holy Communion services is voluntary, but we encourage participation in these practices since they build fellowship and provide students with the opportunity to practice their faith. Students are given the opportunity to share testimonies and be involved in leading worship. Our experience is that the Chapel and Holy Communion services play a vital role in maintaining the spiritual dimension of the program.

HLT has a student council which organizes meetings and social events in cooperation with the school. Students are given the opportunity to represent the student body on different committees. As a full-time student, you play an important role in shaping school life at HLT, and we welcome your contribution.

## Academic Profile

Studies at HLT are research-based, maintaining high academic and pedagogical standards. Our goal is to prepare students for service in church, mission, school, and society. We also seek to facilitate a creative

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<sup>3</sup> For more detailed information about our modules and courses, see «Degree Program» below.

environment that focuses on professional, personal, and spiritual formation. This is consistently expressed through the design of our courses, which are based on developing knowledge, skills and competencies. We view ourselves as a stakeholder in society, which is both influenced by, and able to influence, the field of practice to which our studies relate. HLT therefore seeks to:

- Provide higher education in religion and society to educate people in church, school and society. Undertake high-level research and development.
- Carry out research and professional development at a high level. Encourage the development of values-based innovation and transformational leadership in church, school, and society.
- Follow up students on a personal basis, aiming to awaken, protect, and deepen true Christian living in the student.

### **Pedagogical Perspectives**

The goal of your journey as a student at HLT is to become an active member of society, and to make a positive contribution in your workplace. Learning is at the heart of this journey. This is made up of knowledge-based learning, skills-based learning, and attitude formation. The study program is organized in a way that stimulates learning in each of these areas:

- We use a variety of pedagogical approaches ranging from lectures to group work. We believe that bottom-up learning is the most effective approach. In other words, when teaching is based on a specific need, it is more engaging, and easier to retain. One method used to achieve this, is problem-based learning and case methodology.
- We believe that evaluation is part of learning. In other words, when you take an exam or write an essay, you don't just do it to prove that you have learned something, you do it to learn. Therefore, students are issued many assignments during their studies. These assignments give you the opportunity to develop your material/content in relationship to specific issues. It also helps you to grasp theory in the context of concrete case examples.
- We believe that a healthy work culture should be characterized by effective teamwork/partnership work. When we deal with problems together, we manage them in a better way. Group work is therefore an important part of studies at HLT. If students learn to work well with others at school, it will be easier to do so in the workplace as well.
- We believe that learning is not just about being filled up with factual knowledge. Personal growth and development are equally important. If you work in a church, you should take on the church's values and spirituality. If you work in a charitable organization, you should replicate its ethos. If you work in a private company, or within the public sector, it is also important to work with integrity and values.

### **Study Description**

#### ***The Academic Year***

The academic year is made up of 40 weeks (10 months) divided into two semesters. The fall semester begins in August and finishes in December. This is followed by a Christmas break which is about 3-4 weeks. The spring semester begins in January and ends in June. Students undertake three courses per semester.

#### ***Language of Instruction***

English is the language of instruction for the English bachelor degree program. All lectures, group conversations with the teacher and mentoring sessions are held in English. The course literature is available in English and all information and assignments are given in English. Students must meet the current admission requirements for adequate language proficiency.

#### ***Academic Level***

Each course has a course code. The 1000-level stands for introductory courses within the field of studies. The 2000-level are advanced level courses. At least 20 credits of the Bachelor study must be at the 2000 level.

### **Required Reading**

The amount of required reading for each subject varies depending on the nature of the subject and forms of assessment. Normally, it is about 650 - 800 pages per 10 credits/ECTS.

### **Scope of Written Assignments**

The length of written assignments is defined in terms of number of words, where 400 words comprise about one page. Most assignments will be between 1000-3500 words in length. A 10% deviation in word count, plus or minus, is acceptable, unless otherwise indicated. Written requirements will not exceed 5000 words per course. The total number of words per course can be made up of various written examinations or other prescribed activities as defined in each course description.

### **Hours of Instruction**

The number of hours of instruction is specified for each course in the course descriptions. This is regarded as a maximum number. In most cases this will be 30-32 hours per 10 credits/ECTS. Instruction can also be provided in the form of guidance and supervision.

### **Attendance**

A minimum of 75 % attendance is required in each course. Student participation in lectures, seminars and other processes is a key part of the college's pedagogical program. Absence of 25% or more will lead to automatic failure of the course and a prohibition to take examinations / submit assignments. Exceptions may apply under special circumstances. See HLT's regulations for further details about absence due to sick leave, parental leave, etc.

### **Assessments**

In each course, the students' knowledge and skills will be tested. This may be in the form of a final examination, assignments submitted throughout the course, or other forms of assessment. The school uses the letter grades A-F as its grade scale. Often, evaluation for a course is made up of several different assessment forms. This is known as portfolio assessment. HLT's evaluation forms include:

- School (written) examinations
- Oral examinations
- Multiple choice tests
- Written (home) assignments
- Group assignments
- Participation in discussions

Only one grade is given in each course. Students must pass all the assessments in the course before the final grade can be given. For further information, see HLT's examination regulations.

### **Internationalization and Cooperation**

HLT carries out joint research and development work with other colleges and universities in Norway and abroad. In cooperation with Ansgar Theological College (Kristiansand – Norway) and Örebro Theological College (Sweden), HLT offers a joint master's degree program in leadership and church development. The language of instruction is in Norwegian. Further information is available via our website.

HLT has also cooperation agreements with University of California, Berkeley, Regent University in Virginia, U.S.A, and Alphacrucis College in Sydney, Australia. We are continually working towards the development of projects and opportunities through these agreements.

### Qualification Framework for the Study Program

In today's Norwegian college education, the question of what learning outcome the education provides is very important. It is the learning outcome that will determine the goals, structure, and content of the study. We call this a qualifications framework. The Ministry of Education submitted a letter dated 20 March 2009 with the final qualifications framework for higher education in Norway. Here we reproduce the qualification framework for the 1st cycle, ie for educations at bachelor level:

A candidate with a completed qualification must have the following total learning outcomes defined in knowledge, skills and general competence:

Knowledge Bachelor (1 <sup>st</sup> cycle)	Skills Bachelor (1 <sup>st</sup> cycle)	Competencies Bachelor (1 <sup>st</sup> cycle)
<p>The candidate....</p> <ul style="list-style-type: none"> <li>has broad knowledge of key themes, theories and issues, processes, tools and methods in the subject field.</li> <li>has knowledge of the research and development work within the subject field.</li> <li>can update their knowledge in the subject field.</li> <li>has knowledge of the subject field's history, traditions, nature and place in society.</li> </ul>	<p>The candidate....</p> <ul style="list-style-type: none"> <li>can apply scientific knowledge and relevant results from research and development of practical and theoretical issues and make reasoned choices.</li> <li>can reflect on their professional practice and adjust this under guidance.</li> <li>can find, assess and refer to information and technical material and present it in a way that highlights a problem.</li> <li>can master relevant professional tools, techniques and forms of expression.</li> </ul>	<p>The candidate....</p> <ul style="list-style-type: none"> <li>has insight about the relevant issues of the profession and the subject field.</li> <li>can plan and execute a variety of tasks and projects that extend over time, alone and in groups, and in line with ethical requirements and guidelines.</li> <li>can convey key subject matters such as theories, issues and solutions both in written, oral, and other relevant forms of expression.</li> <li>can exchange views and experiences with others with a background in the field and thereby contribute to the development of good practice.</li> <li>is familiar with creativity and innovation processes.</li> </ul>

HLT has used the national qualification framework for the 1st cycle as a starting point for the qualification framework for each study program at the school. In addition, the idea of learning outcomes structured according to knowledge, skills and general competence at course level can be found in the course catalog below.



# Degree program for the Bachelor in Religion and Social Studies

## Program structure

HLT offers a bachelor's degree in religion and society. The study program is 180 credits/ECTS and consists of four modules: (1) Basic study in Christianity (60 credits/ECTS), (2) One-year study in Social Studies (60 credits/ECTS), (3) Core courses (30 credits/ECTS) and (4) Advanced courses (30 credits/ECTS).

The structure of the bachelor can be illustrated as follows:

<b>1 year</b>	<b>Basic studies in Christianity (60 ECTS)</b> <ul style="list-style-type: none"> <li>• KRI1110E Introduction to the Bible</li> <li>• KRI1030E Church History and Confessional Identities</li> <li>• RLE1030E World Religions and Secular World Views</li> <li>• KRI1140E Dogmatics and Spirituality</li> <li>• RLE1120E Social Analysis and Ethics</li> <li>• KRI1120 Biblical Hermeneutics</li> </ul>
<b>2 year</b>	<b>One-year study in Social Science (60 ECTS)</b> <ul style="list-style-type: none"> <li>• SAM1010E Introduction to Sociology and Social Anthropology</li> <li>• SAM1030E Global History</li> <li>• SAM1040E Global Justice – Social Theory and Practice</li> <li>• SAM1020E The Norwegian Society – Politics, Economy, and Diversity</li> <li>• SAM1050E Social Movements and the New Digital Society</li> <li>• SAM1060E Modern-Day Slavery</li> </ul>
<b>3 year</b>	<b>Core courses (30 ECTS) + Advanced Courses (30 ECTS)</b> <ul style="list-style-type: none"> <li>• SAM2110E Research, Method and Design</li> <li>• VEL1220E Value-Based Leadership</li> <li>• PAL1140E Church, Mission and Society</li> <li>• SAM2120E Bachelor Thesis</li> <li>• KTR1010E Conflict, Context and Transformation</li> <li>• VEL1210E The Value-Based Organization</li> </ul>

Basic studies in Christianity provides an introduction to Christian theology, spirituality and faith. This is followed by a one-year study program (60 credits/ECTS) consisting of social science courses and a module consisting of 30 ECTS core subjects. Finally, the study program consists of 30 credits/ECTS Advanced courses. The advanced courses in religion and social science is a module that is based on the basic studies in Christianity and the one-year study in Social Science. SAM2110E Research, Method and Design (10 credits/ECTS) and SAM2120E Bachelor Thesis (10 credits/ECTS) are an integral part of this module and compulsory subjects for all bachelor students. The course in research methodology provides a practical introduction to thesis writing, and is taught in the Autumn semester. The bachelor thesis is thus usually placed in the Spring semester. Together with the one-year units in Christianity and Social Science, the Advanced courses fulfill the necessary requirement of 80 credits/ECTS within the primary field of study. The Advanced courses also ensure that the requirement of a minimum of 20 credits at the 2000 level is met.

The progression of the program can be described in the following manner:





### Certificate and degree

The program leads to the degree *Bachelor in Religion and Social Science*. The diploma is issued when you have taken courses that together meet the requirements for a degree.

### The main objective of the study

The main objective of the study is to provide an introduction to religion and society. The program will provide the student with knowledge of world religions, biblical and global history, ethical approaches, central themes in sociology, social anthropology, global justice, Norwegian and international social development, as well as issues surrounding the problem of modern-day slavery. The study also aims to give the student opportunities to develop skills in the use of scientific methods and how research assignments should be presented. After completing their studies, the student should be able to take an active role in society and understand the importance of evaluating one's own and others' point of view.

### Target group and admission requirements

The education will provide relevant professional competence to students who want to work among voluntary, non-profit, and public organizations, and especially where a combination of social, religious and cultural knowledge are important. This can include work with mission and aid organizations, ethnic and/or religious minorities, and with disadvantaged or vulnerable groups in society. In addition, international organizations working for global justice, such as the fight against human trafficking, or organizations working for integration, will be relevant workplaces.

The program is also suitable for students who want to work with teaching in the private and public sector, both in primary and secondary school. Please consult the respective course descriptions for further information.

It is emphasized, however, that a bachelor's degree in religion and society does not in itself provide teaching competency within the Norwegian school system. For admission to practical pedagogical education (PPU), a completed master's degree is now required, and for teaching in upper secondary school, further specialization is often desirable. However, the bachelor's program or the basic studies in Christianity or the one-year study in Social Science can be included in such an education.

The program qualifies for further master's studies in both religion and social studies, but it is important to always check the admission requirements before applying.

HLT uses the same admissions criteria as NOKUT (the Norwegian Agency for Quality Assurance in Education) for students who wish to study at higher-education level (bachelor degree and above) in Norway. These criteria relate to both educational background and language proficiency and differs from country to country. Therefore, new applicants need to check the requirements for their respective country by studying the information on NOKUT's webpage.<sup>4</sup>

For individuals with relevant work experience (for example previous volunteer work in churches), it may be possible to be enrolled based on individual evaluation (mature student program). See the school's admission regulations available on our website for further details.

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<sup>4</sup> <http://www.nokut.no/en/Facts-and-statistics/Surveys-and-databases/GSU-list/>

### Qualification framework for the Bachelor in Religion and Social Science

A candidate with a completed degree shall have acquired the following learning outcomes defined in terms of knowledge, skills and general competence:

Knowledge	Skills	General Competence
<p>The candidate shall have good knowledge of:</p> <ul style="list-style-type: none"> <li>• World religions, their sacred scriptures, and central practices</li> <li>• Different religious, cultural and philosophical approaches to moral thinking and ethical norms</li> <li>• The central texts, dogmas and historical events of the Christian tradition</li> <li>• How historical, economic, religious, political and technological factors affect the development of society in Norway and the world</li> <li>• Key themes, theories, concepts, methods and debates in history, leadership, conflict management, sociology, and social anthropology</li> <li>• Classical political ideologies, political theology and recent social philosophy with emphasis on theories of global justice</li> </ul>	<p>The candidate shall have the ability to:</p> <ul style="list-style-type: none"> <li>• Use various interpretation tools to interpret religious texts and traditions</li> <li>• Apply different ethical perspectives and methods to approach moral issues</li> <li>• Understand and conduct dialogue across cultures and traditions</li> <li>• Use social science methods to analyze social and cultural phenomena, locally and globally</li> <li>• Critically analyze ideologies and social and historical science theory</li> <li>• Present research results in a clear and structured way, both orally and in writing</li> </ul>	<p>The candidate shall have:</p> <ul style="list-style-type: none"> <li>• Ability and willingness to develop diversity of perspective, and approach complex, religious, social and historical problems with a combination of humility and professional precision</li> <li>• Ability and willingness to develop moral virtues that can contribute to good relationships in church and society</li> <li>• Understanding of non-Western perspectives on global history and development</li> <li>• Understanding of the importance of community involvement in meeting challenges nationally and internationally</li> <li>• Ability to critically reflect on one's own attitudes to social movements of which one is not a part of</li> </ul>

The learning outcome is specified in connection with each individual course. The combined learning outcome of these courses fulfill the learning outcome for the program as a whole.

## Part II: List of Courses

### KRI1110E Introduction to the Bible (10 credits /ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	<i>KRI1111E Introduction to the Old Testament (5 credits/ECTS)</i> <i>KRI1112E Introduction to the New Testament (5 credits/ECTS)</i>
Assessment	Students must: <ul style="list-style-type: none"> <li>Submit a 3000-word essay. The essay will be comprised of six shorter essays of 500 words each. The questions for the shorter essays will be equally divided between KRI1111E and KRI1112E. The essay counts as 100% of the final grade. Graded A-F.</li> </ul>
Additional requirements	<ul style="list-style-type: none"> <li>Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li> <li>Read and summarise an article on the Law of Moses and the Law of Christ (KRI1111E)</li> <li>Exercise on the Synoptic Gospels (KRI1112E)</li> </ul>
Scope	<ul style="list-style-type: none"> <li>32 hours of lectures and study sessions</li> <li>1.5 hours of online group discussion sessions for non-resident students</li> </ul>

#### Course Description

The course *Introduction to the Bible* is divided between *Introduction to the Old Testament* and *Introduction to the New Testament*. The subject *Introduction to the Bible* introduces the student to the background and central themes of the Old and New Testaments, and equips the student to interpret biblical texts independently. The course provides the basis for the course *TEO2110E Advanced Biblical Hermeneutics*, but it is also a foundational subject for a variety of other courses, and for an overall theological awareness. Below are the specific course descriptors for *KRI1111E Introduction to the Old Testament* and *KRI1112E Introduction to the New Testament* respectively.

#### Modes of Instruction

The course incorporates traditional lectures with interactive class- and group discussions. The student is encouraged to complete the required reading in advance in order to maximize the learning outcome.

## KRI1111E Introduction to the Old Testament (5 credits ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	KRI1111E Introduction to the Old Testament (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"><li>• See KRI1110E</li></ul>
Scope	<ul style="list-style-type: none"><li>• 16 hours of lectures and study sessions</li><li>• 45 min of online group discussion for non-resident students</li></ul>

### Course Description

The course aims to provide training in the interpretation of Old Testament texts. Students will gain an insight into a variety of both historical and literary methods, and use them in a sensitive manner in the interpretation of Old Testament texts based on an assessment of the text's distinctive character.

This course introduces the Old Testament books, both in terms of books' genesis and characteristics. It focuses primarily on literary techniques used in the interpretation of the text, but the text's historical framework is illustrated through historical-critical evaluation. The main themes of the Old Testament such as creation, exodus, law, and Davidic and Prophetic ideology are presented. Emphasis is placed on how the Old Testament themes can be seen in dialogue with both the New Testament and church theology.

### Learning Outcomes

Studies in the course OT Introduction and Interpretation aims to provide the following learning outcomes:

#### Knowledge

The subject will provide:

- Knowledge of the Old Testament structure, its various books and main theological themes
- Knowledge of the processes of development of the Old Testament
- Knowledge of the Old Testament core history and the historical characteristics of the Old Testament times.
- Knowledge of the historical, prophetic and poetic literature of the Old Testament.
- Knowledge of narrative as well as the poetic methods of interpretation of the Old Testament.
- Knowledge of the Old Testament's function as pre-history and as a religious foundation for the Jewish people and the belief of the Christian church.
- Knowledge of the relationship between the Old and the New Testament.

#### Skills

The course shall strengthen the student's

- Ability to read the Bible with assistance of a variety of different interpretive methods.
- Ability to distinguish between historical and poetic literature and to understand their differences.

#### General Competence

The course will provide:

- Sensitivity in relation to the Old Testament's different genres and their interpretation.
- Respect for the literary diversity in the Old Testament
- Respect for the Old Testament as pre-history and the foundation for faith for the Jewish people and for the Christian church.

#### Required Reading

A thorough study of the following chosen texts on the foundation of an English translation:

Genesis 1-3; 12,1-9 & 22,1-19. Exodus 3 & 20,1-17. Isaiah 6; 7,1-17; 9,1-7 & 52,13-53,12 and Psalms 2; 8 & 23.

A general knowledge of the narrative content in the following larger text selection based on an English translation:

Genesis (whole). Exodus 1-15; 19-24 & 32-34. Leviticus 16. Deuteronomy 1, 1-18; 26, 1-28,14 & 34. Joshua 24. Judges 1, 1-3, 6. 1 Samuel 8-10 & 15-18. 2 Samuel 2, 1-3, 1 & 5-7. 1 Kings 1, 1-2, 12; 6; 8-12 & 18. 2 Kings 5 & 17-25. Ezra 1 & 5-9. Nehemiah 8-9. Proverbs 1 & 8, Isaiah 1-2; 5; 12; 40-41 & 44-45. Jeremiah 1 & 27-29. Ezekiel 37. Daniel 1-2; 7 & 12. Hosea (whole) and Amos (whole).

The following introduction to Old Testament:

- Longman III, Tremper and Raymond B. Dillard (editors) (2007): *Introduction to the Old Testament*. Apollos, pp. 13-91, 102-143, 151-189, 202-212, 237-277, 301-341, 354-408, 420-434.

## KRI1112E Introduction to the New Testament (5 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1110E Introduction to the Bible (10 credits/ECTS)
Course	KRI1112E <i>Introduction to the New Testament</i> (5 credits)
Scope	<ul style="list-style-type: none"><li>• 16 hours of lectures and study sessions</li><li>• 45 min of online group discussion for non-resident students</li></ul>

### Course Description

The course KRI1112 *Introduction to the New Testament* provides an overview of central themes in all the books of the New Testament. An introduction will be provided, which will include the content of scripture, genre, authorship, purpose, recipient group and theology. The course will also present how the Acts of the Apostles has been used as a paradigm for Christian faith in practice.

### Learning Outcomes

The course will provide:

#### Knowledge

Knowledge of central themes in New Testament scripture. These include:

- Knowledge of the origins of the New Testament books, their structure and core message.
- Knowledge of the literary genres in the NT: Gospel, historical writings, letters and apocalypse.
- Knowledge of the New Testament developmental process (canonical history)
- Knowledge of central themes in the gospels and in the Acts of the Apostles
- Knowledge of central themes in the Pauline epistles and Johannine scripture.

#### Skills

- The ability to reflect on the message of the individual books of the New Testament in relationship to the New Testament.
- The ability to read the New Testament as a part of a historic reality.

#### General Competence

- Ability to understand the relationship between text and lived reality in religious contexts.
- Ability to understand the relationship between form and content in religious texts.
- Ability to understand the relationship between religious testimony and historical research.

#### Modes of Instruction

Instruction will be provided in the form of interactive lectures, independent study of course literature and other resource literature.

#### Required Reading

- Burge, Gary M., Lynn H. Cohick and Gene L. 2009. *The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Context*. Zondervan Academic, READ pp. 23-51; 107-373; 411-439.

#### Source literature

- All the books of the New Testament.

#### Recommended Reading

- Carson, D. A. (2001) *New Testament Commentary Survey*. 5. edition. Grand Rapids, Mich: Baker Academic.

- Carson, D. A., and Moo, Douglas J. (2005). *An Introduction to the New Testament* (New Testament studies. Grand Rapids, Mich: Zondervan.
- Martin P. Ralph. (1999). *New Testament Foundation. A Guide for Christian Students*. 2nd edition. Grand Rapids, Mich: Eerdmans.

**One of the following English study Bibles**

- *Henry Matthew Study Bible*, KJV, 1994 World Bible Publishers.
- *Spirit Filled Life Bible*, NKJ Thomas Nelson Publishers, first edition 1980.
- *NASB Study Bible*, Zondervan 2000 or other editions.
- *The NIV Study Bible*, International Bible Society, first edition 1973.



## KRI1120E Biblical Hermeneutics (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1120E Biblical Hermeneutics (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Submit a 3000-word essay. This counts for 100% of the total grade. Before the deadline for the final essay, students are given the opportunity to submit a first draft of the essay and receive feedback on this.</li><li>• A grade A-F is assigned based on the written assignment.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li><li>• Submission of draft exegetical essay worked out during the course.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

### Course Description

The subject KRI1120E Bible Hermeneutics shall give an overview of key interpretative frameworks that relate to the reading of the Bible and introduce hermeneutical issues. The teaching of the subject is divided equally between the Old and the New Testament. The Old Testament comprises the first half of the subject, and the New Testament the second part. The subject serves as a prerequisite for TEO2110E Advanced Biblical Hermeneutics. The subject is also a general tool that will be important both in the Advanced Studies subjects and as a part of the general biblical understanding that undergirds other courses.

The subject KRI1120E will equip students to read and to understand key passages in the New Testament. The subject has two main areas:

- a) The Bible's different narratives and themes have been read throughout history as a part of a larger unit. The subject gives an introduction in these narratives and themes, and presents parts of their ramifications in history.
- b) An introduction in interpretative methods that give the student the competence to read the texts in their literary and historical context, and put the message of the text in our contemporary context. The shift that has taken place from a more historically anchored exegesis to a stronger focus on the biblical texts as literature will be discussed.

### Learning Outcomes

The course *KRI1120E Biblical Hermeneutics* shall enhance the student's:

#### Knowledge

- Knowledge of modern methods of exegesis of biblical texts, and how different methodologies change the reading of the text.
- Knowledge of selected parts of Genesis, the Psalms, Isaiah, the Gospel of Matthew, the Gospel of John and the Book of Romans.
- Knowledge of the use of the Old Testament as Christian text and the relationship between the two testaments.

## Skills

- Ability to provide a well-reasoned interpretation of biblical texts with the assistance of a diverse set of interpretive methods.
- Ability to communicate the New Testament texts with an awareness of the interpretive bridge between the New Testament times and our own (hermeneutic awareness).

## General Competence

- An understanding and respect for the New Testament literature and theological diversity
- Insight into different ways the Bible is used today.
- Ability to use biblical text in a responsible fashion in personal ministry.

## Modes of Instruction

Instruction will alternate between interactive lectures, group based teaching and student presentations. The course consists of a total of 32 hours of instruction.

## Interpretation of Texts

The following biblical texts will be interpreted on the basis of English translations:

OT: Gen. 1-4; 12; 22; Ex. 3; Deut. 28; 2 Kings 22-23; Psalms 2; 8; 23; 51; Isaiah 6;39-40; 52-53; Amos.

NT: Matthew 5-7; 13; 16; 27-28; Joh. 1:1-18; 2:1-3, 21; 14:1-15, 17; and Rom. 5-8; 11.

## Required Reading

- Bray, Gerald. *Biblical Interpretation: Past and Present*. IVP, 2000. pp. 461-588 (chs. 11-13)
- Dietrich, Walter. and Ulrich Luz (2002). *The Bible in a World Context: An Experiment in Contextual Hermeneutics*. Eerdmans. pp. 17-33 (Inculturation Hermeneutics:An African Approach to Biblical Interpretation)
- Gorman, Michael J. *Elements of Biblical Exegesis* (2009). Grand Rapids, MI: Baker Academic. pp. 9-276 (Full book)
- Köstenberger, Andreas. and Richard Patterson (2011). *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Kregel Academic. pp. 9-276 (Full book)

## Recommended Reading

- Barton, John (1994). *Reading the Old Testament. Method in Biblical Study*. London: Darton, Longman and Todd Ltd. 211 pages.
- Brueggemann, Walter (2002). *Reverberations of Faith: A Theological Handbook of Old Testament Themes*. Westminster John Knox.
- Pregeant, Russell (2009). *Encounter with the New Testament: An Interdisciplinary Approach*. Minneapolis, Mn: Fortress Press.

## Commentaries

Students must read various excerpts from commentaries in relationship to the required texts. Students should read the commentary sections for the text selection given in the course description above in at least one of the following commentaries. Other commentaries of at least the same scope and level can be used upon the approval of the teacher.

- Ancient Commentary on Scriptures
- Hermeneia Commentaries
- New International Commentary on the Old Testament (NICOT)
- Sacra Pagina
- Word Biblical Commentary (WBC)

## KRI1030E Church History and Confessional Identities (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1030E Church History and Confessional Identities (10 credits/ECTS)
Assessment	The student must: <ul style="list-style-type: none"><li>• Write Take-Home Exam 3000 words. Counts as 100% of the final grade. Graded A-F. This will be made up of:<ul style="list-style-type: none"><li>○ 1500 words – General Church History</li><li>○ 750 words – Pentecostal Church History</li><li>○ 750 words – Baptist Church History</li></ul></li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

### Course Description

The subject KRI1030E aims to provide an overview of the historical development of the church from its beginning to the present time. It investigates the church's historical origins, its development and its global expansion. The subject also introduces the student to various denominations' confessional character. The course will particularly emphasize Baptist history and the development of the Pentecostal/Charismatic Movement in the 20<sup>th</sup> century.

### Learning Outcomes

The subject shall enhance the student's:

#### Knowledge

- Knowledge of the main features of the history of the Church from the early period in the first century to the present-day.
- Knowledge of how Christian theology has evolved and has been interpreted throughout history.
- Knowledge of Baptist history with a focus on its historical background, its emergence in the 17<sup>th</sup> century, its central teachings, and its later expansion.
- Knowledge of the Pentecostal movement's historical background, its emergence in the early 1900s, its central teachings, and its later expansion.

#### Skills

- Ability to give an account of church history from the early church and up to modern times.
- Ability to discuss how the Christian church has interpreted and answered key theological issues throughout its history.
- Ability to participate in respectful dialogue with people from other denominations.

#### General Competence

- Ability to situate the history of the church in its larger historical context.
- Ability to discuss the place of the church in society in general.
- Understanding and appreciation for the distinctive aspects of other Christian denominations.

#### Modes of Instruction

Instruction will occur through the use of interactive lectures and group discussions on campus as well as independent study of course literature.

### Required Reading

- Hill, Jonathan Hill (2007). *Zondervan Handbook to the History of Christianity*. Oxford: Lion Hudson. Pages 1-99, 130-273, 312-373, 410-469.
- Synan, Vinson (1997): *The Holiness-Pentecostal Tradition: Charismatic Movements in the Twentieth Century*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., pages 1-8, 50-59, 84-116, 127-160, 167-175, 185-195, 200-210, 212-237, 243-259, 264-266, 271-278.
- C. Douglas Weaver (2008). *In Search of the New Testament Church: The Baptist Story*. Mercer University Press, Macon: GA. Pages 9-113, 146-179, 201-250.
- Bill J. Leonard (2003). *Baptist Ways: A History*. Valley Forge, PA: Judson Press. Pages 1-15. (Available for students on Moodle)

## KRI1140E Dogmatics and Spirituality (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KRI1140E Dogmatics and Spirituality (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Take a 4-hour school exam in Dogmatics. The school exam counts as 50% of the final grade. Graded A-F. (Non-resident students submit a 1500 word, 72 hrs take-home exam).</li><li>• Write a 2000-word essay in Spirituality. The essay counts as 50% of final grade. Graded A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

### Course Description

KRI1140E *Dogmatics and Spirituality* presents central tenets of the Christian faith such as the triune God, creation, man, sin and evil, Christology, soteriology, pneumatology, ecclesiology, baptism/communion, and eschatology. The course also highlights the importance of different views of Scripture and revelation, and how these doctrines should be communicated to people today. The student will also receive a practical and theoretical introduction to the various dimensions of spirituality within the Christian tradition, with a special emphasis on Charismatic and Pentecostal spirituality. The dimensions that are emphasized include prayer and worship, revival preaching, prayer for spiritual gifts, and the gift of prophecy and healing. Theological and sociological perspectives on spirituality will also be presented.

### Learning Outcomes

The course provides the following learning outcome:

#### Knowledge

- Knowledge of the central tenets of the Christian faith such as the triune God, Scripture, revelation, creation, man, sin and evil, Christology, soteriology, pneumatology, ecclesiology, baptism and communion, eschatology.
- Knowledge of key doctrinal teachings in Baptist and /or Pentecostal theology.
- Knowledge of various forms of spirituality in the history of Christianity
- Knowledge of the central aspects of Pentecostal and Evangelical spirituality with an emphasis on revival preaching, prayer and intercession, approaches to the Baptism of the Holy Spirit/ filling of the Spirit, and the gifts of the Spirit.
- Knowledge of alternative forms of religiosity.
- Knowledge of key historical texts relating to spirituality throughout the history of the church.

#### Skills

- Ability to see the connection between the biblical material, the history of theology, and current doctrinal positions today.
- Ability to exercise critical reflection upon, and defend, one's own and other's theological beliefs.
- Ability to reflect on how spirituality is expressed individually and collectively
- Ability to assess different forms of Christian spirituality

#### General Competence

- A reflected understanding of the relevance of theology for today's society.

- An ability to communicate the content of the Christian faith to people of today.
- Sensitivity and respect for different forms of spirituality
- Ability to demonstrate curiosity and critical thinking in the face of spiritual phenomena and experiences

### Modes of Instruction

Instruction includes interactive lectures on campus, group discussions, and independent study of course literature and online group discussion.

### Required Reading

#### Dogmatics

- McGrath, Alister E. (2017). *Christian Theology: An Introduction*, Wiley-Blackwell (6th Edition), pp. 135-170, 175–236, 243-244, 246-292, 299-313, 327-353 (184 pages)
- Horton, S. M. (ed.) (1995): *Systematic Theology*. Springfield, MO. pp. 81 - 115, 171 – 176, 423 - 454, 463 – 469, 489 - 517, 525 – 565, 597 – 637 (184 pages).

#### Spirituality

- Foster, Richard, J. (2005). *Devotional Classics: Selected Readings for Individuals and Groups*. New York : HarperOne, pp. 7–25, 41–47, 55–61, 65-71, 80–85, 143–155, 213–218, 258– 263, 271-276, 281–287, 288–300, 302–308, 316–328, 333–343 (104 pages)
- Andersen, Øyvind G. (2014). «The Gifts of the Holy Spirit» Unpublished article. 14 pp. Compendium
- Kay, William K. and Dyer, Anne E. (2008): *Pentecostal and Charismatic studies. A Reader*. London: SCM, pp. xiii-xv and ix–xxxiii, 25-41, 47 -76, 83 -123, 127-131, 140 -150, 160-166, 225- 234 (130 pages)
- McGrath, Alister E. (1999). *Christian Spirituality*. Oxford: Blackwell. pp 1-109 (108 pages)

The following articles:

- Ma, Julie (2002). “Korean Pentecostal Spirituality: A Case Study of Jashil Choi.” *Journal of Pentecostal Studies*, 5:2 235-254, [http://www.pts.edu/aeimages/File/AJPS\\_PDF/02-2-JMa.pdf](http://www.pts.edu/aeimages/File/AJPS_PDF/02-2-JMa.pdf) (19 pages)
- Ma, Wonsuk, “Pentecostal Worship in Asia: Its Theological Implications and Contributions.” *Ecumenical Institute*, <http://ecumenical-institute.pagesperso-orange.fr/reserve/Ma-Pentecostal%20Worship%20in%20Asia.pdf> (approximately 10 pages)
- Anderson, Allan (2004): “The Gospel and African Religion.” *International Review of Mission*, LXXXIX No. 354, 373-283 (7 pages).

## KTR1010E Conflict, Context, and Transformation (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	KTR1010E Conflict, Context, and Transformation (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Write a 3000-word assignment. Counts as 100% of final grade. Graded A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 30 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

### Course Description

The KTR1010E course is an in-depth study on conflict understanding from a modern societal perspective. Conflict on various levels will be compared and analyzed to identify common themes and opportunities for conflict transformation. Through the application of various conflict models and analyses, the course highlights the foundational conflict dynamics of escalation and de-escalation. Gaining an understanding of the nature of conflict gives the student important knowledge on how conflicts can be transformed. The course examines how conflicts that arise today can transcend nationality, ethnicity, religion and ideology. The course also focuses on how migration, traditional media and social media are important in understanding how local and global conflicts are interconnected.

### Learning Outcomes

The course provides the following learning outcome:

#### Knowledge

The subject will provide:

- General knowledge on the characteristics of conflict. This includes knowledge on the various phases and cycles of a conflict, and understanding on the different dynamics of conflict on both micro and macro levels.
- An understanding of the foundational conflict-theoretical models, methods and tools used in bringing constructive interventions to actual conflicts as well as for the causal analysis of conflicts.
- Knowledge of the causes of conflict, and the local and global repercussions of conflict.

#### Skills

The subject will enhance the student's:

- Skills in effective communication and dialogue with those who hold different opinions.
- skills in diagramming a conflict to recommend or implement measures to de-escalate a conflict.

#### General Competence

The subject will develop:



- A foundational understanding of conflict-reducing communication, empathic listening and dialogue.
- An increased awareness of their own and other's way of being in conflicts they become personally involved in.

### Modes of Instruction

Various kinds of teaching methods will be employed during the course, including lectures, dialogue, reflective work in plenum, and group exercises.

### Required Reading

- Collier, Paul (2015). *Exodus, Immigration and Multiculturalism in the 21st Century*. Penguin Press UK. (Chapters 1-10, 206 pages)
- Fisher et al. (2000). *Working with Conflict: Skills and Strategies for Action*. 3<sup>rd</sup> ed. Zed Books London. New York. (Chapter 2, 20 pages)
- Glasl, Friedrich (1999). *Confronting Conflict: A First-Aid Kit for Handling Conflict*. Hawthorn Press, Gloucestershire. (pp 71-106, 35 pages)
- Miall et al. (2011). *Contemporary Conflict Resolution*. 3<sup>rd</sup> ed. Polity Press. Cambridge (pp 3-34, 31 pages)
- Moisi, Dominique (2010). *Geopolitics of Emotion: How Cultures of Fear, Humiliation and Hope Are Reshaping the World*. Anchor Books. USA. (pp 1-122, 121 pages)
- Lederach, John Paul (2003). *The Little Book of Conflict Transformation*. Good Books Intercourse. (pp 3-71, 68 pages)
- Lederach, John Paul (2004). *The Moral Imagination: The Art and Soul of Building Peace*. Oxford University Press Oxford, New York. (pp 3-180, 177 pages)
- Rogers, Paul (2010). *Losing Control: Global Security in the Twenty-First Century*. 3rd edition. New York: Pluto Press. (pp 1-10, 119-184, 75 pages)
- Film: *Promises*. An Oscar-nominated film from 2001.

### Recommended Reading

- Huntington, Samuel (1996). *The Clash of Civilizations and The Remaking of World Order*. Simon & Schuster. London.

## PAL1140E Church, Mission and Society (10 ECTS)

Study program	Bachelor in Leadership and Theology (180 credits/ECTS)
Course	PAL1140 Mission, Church and Society (10 credits/ECTS)
Assessment	The student is expected to: <ul style="list-style-type: none"><li>• Complete a case study or an interview of an individual or organization that has been innovative and/or effective within the area of church, mission, or Christian community involvement. The report is to be 1500 words (50%).</li><li>• Write an essay of 1500 words on a theme determined by the lecturer (50%).</li><li>• Presentation of a review of an article/book chapter.</li><li>• Participate in two forum discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

### Course Description

What is God doing in the world and how can we be involved in what He is doing? What is *mission*, what are the goals of mission and what role does the church play in this work? What is a “A Good Society” and how can believers effectively work for social justice and social change? And what do all these things have to do with the local church?

These are some of the questions that will be looked at and discussed in PAL1140E. The course seeks to go beyond the traditional divisions between church and society, evangelism and diaconal work, promoting a holistic understanding of the role of the church that is based on the fact that God is intentionally active in the world as both Savior and Creator. This means that the church has to reach out to those who do not yet believe while actively working to transform people and society.

The aim of the course is to promote theological reflection and practical skills in the development of models for church-, mission- and community involvement, within the globalized and postmodern context.

### Learning Outcomes

#### Knowledge

The course will offer the student:

- A good understanding of the purpose and the extent of mission in terms of contemporary mission theology, including the missional church and the Lausanne Movement (the Cape Town Commitment).
- An introduction on what the church is (ecclesiology) and its purpose (missiology) -- and how these two aspects of the church can be viewed in relation to the other.
- Knowledge of the various models and perspectives on Christian social engagement.
- Understanding on how the Christian faith must be presented in various ways in various cultures (contextualization) and an introduction to different perspectives on how this can be done in contemporary society today.

#### Skills

The course will strengthen the student's:

- Ability to discover, analyze and learn from individuals or groups that have been effective and/or innovative in the work of transforming people and society.

- Skills in reflecting over the relation between what the church is, what it does and how it is organized -- including various views on the purpose and function of the church service.
- Ability to develop strategies for influence and innovation that are grounded in Christian faith and tradition.
- Practical skills in utilizing models for church development -- and to critically reflect on these models.

### General Competence

The course will:

- Strengthen national and global engagement in 'doing mission with both hands' -- sharing the gospel and community involvement.
- Promote the respect and understanding of different perspectives on church- and community development.
- Develop the student's wisdom and competence in how individuals, churches and volunteer organizations can contribute to a just and sustainable world.

### Modes of Instruction

The course is structured around lectures, group work, and case studies. The course length is 32 lecture hours.

### Required Reading

- Wright, C. J. H. (2006). *The mission of God: Unlocking the Bible's grand narrative*. Downers Grove, Ill.: IVP Academic, s. 303-333, 393-420 (59 pages)
- Wright, C. J. H. (2010). *The mission of God's people: A biblical theology of the church's mission*. Grand Rapids, MI: Zondervan, kap. 1-2, 13 (44 pages)
- Cape Town Commitment (<http://www.lausanne.org/content/ctc/ctcommitment>. 70 pages)
- Roxburgh, A. J. (2004) "The Missional Church". *Theology Matters* 10(4), ss. 1-5 (6 pages)
- Kimlyn J. Bender and D. Stephen Long (2020) T&T Clark Handbook of Ecclesiology Chapters 1-5 (67 pages).
- Volf, M. (2011). *A public faith: How followers of Christ should serve the common good*. Grand Rapids, MI: Brazos Press, ss. 55-145 (91 pp.)
- J. M. Vorster, (2015) "Kingdom, church and civil society: A theological paradigm for civil action", HTS Theological Studies
- Bevans, S. B. *Models of Contextual Theology*. Orbis Books, 2002. Chapter 1 and 7 (24 pages).
- Goheen, M. W. (2014). *Introducing Christian Mission Today: Scripture, History and Issues*. Downers Grove, IL: InterVarsity Press, Chapters 5 – 6, and 10 (133 pages)
- Kraft, C. H (2002) "Culture, Worldview and Contextualization" i *Perspectives in the World Christian Movement. A Reader*. Ralph D. Winter (red). 3. utg. Pasadena, California: William Carey Library, ss. 384-391 (8 pages)
- Nikolajsen, J. B. (2013). Beyond sectarianism: the missional church in a post-Christendom society. *Missiology*, 41(4), 462–475 (14 pages)
- Harris, P. (2010) "Towards a Missiology of Caring for Creation". *Evangelical Review of Theology*, 34(3), 220–232 (13 pages)
- + 100 pages of literature relevant to the theme of the case study.

### Recommended Reading

- Boyd, G. A. (2007) "The Myth of a Christian Nation: How the Quest for Political Power Is Destroying the Church ". Grand Rapids, Mich: Zondervan.
- Flemming, D. (2005) *Contextualization in the New Testament: Patterns for Theology and Mission*. Downers Grove, Ill-: IVP Academic.
- Gibbs, E., & Bolger, R. K. (2005) *Emerging churches: Creating Christian community in postmodern cultures*. Grand Rapids, Mich.: Baker Academic.

- Kirk, J. A. (2006). *Mission under scrutiny: Confronting current challenges*. London: Darton, Longman & Todd.
- Paas, S. (2011). Post-Christian, Post-Christendom, and Post-Modern Europe: Towards the Interaction of Missiology and the Social Sciences. *Mission Studies*, 28(1), pp. 3–25
- Van Gelder, C. og Dwight J. Z. (2011) *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*. Grand Rapids, Michigan: Baker Academic

### RLE1120E Social Analysis and Ethics (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1121E <i>Culture and Social Analysis</i> (5 credits/ECTS) RLE1122E <i>Ethics</i> (5 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Write a 1500-word essay in RLE1121E. The Essay counts for 50% of the total grade. Graded A-F.</li><li>• Write a 1500-word essay in RLE1122E Ethics. The essay counts for 50% of the total grade.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours of online group discussion sessions for non-resident students</li></ul>

#### Course Description

This subject offers an introduction to theological and sociological analysis in order to help the student to reflect on her or his social context, and on her own role in society. Different forms of Christian and social activism will be presented, so that the student may reflect on how she or he can live ethically in the postmodern context, and serve the community in which we live, in the best possible way. The subject will give an introduction to Christian ethics and what the Bible says about different ethical issues. Key virtues and norms within the Christian and other ethical traditions will be presented, and the role of the Holy Spirit in Christian ethics will be reviewed. See the course descriptions for *RLE1121E Culture and Social analysis* (5 credits/ECTS) and *RLE1122E Ethics* (5 credits/ECTS) for learning outcomes and required reading.

#### Modes of Instruction

Instruction will occur using interactive lectures on campus, online lectures and independent study of course literature.

## RLE1121E Culture and Social Analysis (5 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1121E <i>Culture and Social Analysis</i> (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"><li>• See RLE1120E</li></ul>
Scope	<ul style="list-style-type: none"><li>• 16 hours of lectures and study sessions</li><li>• (45 min online group discussion session for non-resident students)</li></ul>

### Course Description

This course provides the student with an introduction to sociological and theological thinking about the community he or she lives in. The course also provides an elementary introduction to social science methods. The student will be presented with various forms of descriptive ethics, but the subject will also present a type of sociology, which seeks to be a morally practicing and morally challenging discipline. The course will also introduce various forms of Christian social engagement and help students to see themselves in a bigger context and to reflect upon how he or she can influence society.

### Learning Outcomes

#### Knowledge

The course will provide:

- Knowledge of descriptive ethics and empirical theology
- Knowledge of basic sociological perspectives (paradigms) for social and cultural analyses
- Knowledge of basic theological perspectives on social and cultural realities
- Knowledge of the critical applications of Robert Bellah's model for phronetic sociology
- Knowledge of social science methods

#### Skills

The course will provide:

- Ability to reflect on social and cultural phenomena with the assistance of social science perspectives
- Ability to understand ethical thinking in a social and cultural perspective
- Ability to write a project - description for a social science term paper

#### General Competence

The course will provide:

- A critical approach to causal and moral contexts of culture and society.
- Improved capacity for moral discernment

#### Required Reading

- Cartledge, M. J. (2003). *Practical Theology: Studies in Pentecostal and Charismatic Issues*. Carlisle: Paternoster, pp 11-16, 41 -62, 69- 102 (59 pages).
- Fraser, D., Campolo, Tony (1992). *Sociology through the Eyes of Faith*. Leicester: Apollos, pp 13-25 ,103-121, 138- 168, 191- 307 (176 pages).
- Lingenfelter, Sherwood (1998). *Transforming culture*. Grand Rapids: Baker Academic Press, pp 11 – 63, 83-105, 129-145 (90 pages).
- Flyvbjerg, B. (2006). "Making Organization Research Matter: Power, Values, and Phronesis." In Stewart R. Clegg, Cynthia Hardy, Thomas B. Lawrence, and Walter R. Nord, eds., *The Sage Handbook of Organization Studies*. Second Edition. Thousand Oaks, CA: Sage, July 2006, pp. 370-387 (17 pages).

- Flyvbjerg, B. (2006). "Social Science That Matters." *Foresight Europe*, No. 2, October 2005–March 2006, pp. 38-42 (4 pages).

#### **Recommended Reading**

- Bryman, A. (2008). *Social Research Methods* (3rd ed.). Oxford: Oxford University Press.



## RLE1122E Ethics (5 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	RLE1120E Social Analysis and Ethics (10 credits/ECTS)
Course	RLE1122E <i>Ethics</i> (5 credits/ECTS)
Assessment	<ul style="list-style-type: none"><li>• See RLE1120E</li></ul>
Scope	<ul style="list-style-type: none"><li>• 16 hours of lectures and study sessions</li><li>• (45 min online group discussion session for non-resident students)</li></ul>

### Course Description

The course will give an introduction to Christian ethics, what the Bible says about ethical questions and the importance of Christian fellowship for an ethical life. The course seeks clarification of the central virtues and norms within Christian ethics, and will also touch upon the Holy Spirit's role in Christian ethics. Further, the course will illuminate the relationship between general and Christian ethics and present different ethical methods. The course will give the students help to discuss ethical questions with focus on current issues.

### Learning Outcome

#### Knowledge

The course will provide:

- Knowledge of Christian ethics and biblical view of ethics and ethical lifestyle
- Knowledge of the relationship between Christian ethics and general ethics
- Knowledge of various ethical methods
- Knowledge of selected topics within the area of ethics. This includes, human dignity, family and relationships, culture, work and profession, environment and stewardship responsibility, economics and politics

#### Skills

The course will provide:

- Ability to base ethical thinking in Biblical values
- Ability to reflect ethically upon social and cultural phenomena
- Ability to discuss and explain an ethical problem using various ethical methods

#### General Competence

The course will provide:

- Improved capacity for moral discernment and good ethical lifestyle
- Respect for one's own and others' ethical convictions

#### Required Reading

- Kenyon, H. N. (2019): *Ethics in the Age of the Spirit: Race, Women, War, and the Assemblies of God*. Eugene, Oregon: Pickwick, chp 22, pp.292-304 (12 pages). (Compendium).
- Rae, Scott (2016): *Introducing Christian Ethics: A Short Guide to Making Moral Choices*. Grand Rapids, Mi.: Zondervan, pp.7-172 (169 pages)
- Stassen, Glen and Gushee, David P. (2016). *Kingdom Ethics: Following Jesus in Contemporary Context*. 2<sup>nd</sup> ed. Grand Rapids, Mi: Eerdmans, s.3-85 (82 pages). Compendium.
- Wells, Samuel and Quash, Ben (2010). *Introducing Christian Ethics*. Oxford: Wiley-Blackwell, pp.336-359 (23 pages). Compendium.

#### Recommended Reading

- Bretherton, Luke (2016): *Hospitality as Holiness. Christian Witness Among Moral Diversity*. New York: Routledge. (DTL)

- Castelo, Daniel (2012): *Revisoning Pentecostal Ethics. The Epicletic Community*. Cleveland: CPT Press.
- Davis, John Jefferson (2015): *Evangelical Ethics. Issues Facing the Church Today*. 4<sup>nd</sup> ed. Phillipsburg: New Jersey: P&R Publishing Company.
- Gill, Robin, ed. (2012): *The Cambridge Companion to Christian Ethics*. 2<sup>nd</sup> ed. Cambridge, UK: Cambridge University Press.
- Hauerwas, Stanley, Willimon, William H. (2014): *Resident aliens. Expanded 25th Anniversary Edition*. Nashville: Abingdon Press. (DTL)
- Hauerwas, Stanley and Wells, Samuel (ed) (2011): *The Blackwell Companion to Christian Ethics*. 2<sup>nd</sup> ed. West Sussex: Blackwell Publishing Ltd. (DTL)
- McClendon, J. W. (2002): *Ethics. Systematic Theology*. Rev.ed. Nashville: Abingdon Press. (DTL)
- Mott, Stephen Charles (2011): *Biblical Ethics and Social Change*. 2<sup>nd</sup> ed. Oxford: Oxford University Press. (DTL)
- Rae, Scott (2018): *Moral Choices. An Introduction to Ethics*. 4<sup>nd</sup> ed. Grand Rapids, Mi.: Zondervan. (DTL)
- Vander Lugt, Wesley (2016): *Living Theodrama: Reimagining Theological Ethics*. New York: Routledge. (DTL)
- Wells, Samuel and Quash, Ben (2017). *Introducing Christian Ethics*. 2<sup>nd</sup> ed. Oxford: John Wiley & Sons, eBook ISBN 9781119155737 (DTL)
- Wells, Samuel (2004): *Improvisation: The Drama of Christian Ethics*. Grand Rapids, Mi: Baker Publishing Group.

## RLE1030E World Religions and Secular World Views (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	RLE1030E World Religions and Secular World Views (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Complete a multiple-choice (MC) test. Counts as 10% of the final grade.</li><li>• Attend a religious service and write an essay (2000 words). The essay counts as 60% of the final grade.</li><li>• An essay - take-home exam (1500 words). The take-home exam counts as 30% of the final grade.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Attendance: Students must attend at least 75% of the lectures to be eligible to submit the exam. Excessive absence without valid reason will disqualify the student from submitting the exam. Students who fail the requirement will have to take the whole course again. The attendance requirement does not apply to non-resident students, but they need to participate in online group discussions.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 32 hours of lectures and study sessions</li><li>• 1.5 hours online group discussion session</li></ul>

### Course Description

The course will provide knowledge of the “major” religions of the world and a brief introduction to humanism and new religious movements. The course aims to provide students critical skills for understanding the religious phenomenon of our global and pluralistic society. The course will draw some connections from the major religions to the growing new age religiosity in today's society. Students will be capable of reflecting on the differences in practice and theory in the various religions, and will be able to explain the ethics within different religions. The subject constitutes one element within the necessary skills to teach RLE in a multicultural and multi-religious school context. An introduction to the history of religions will be provided, but there will also be a particular emphasis on the development of the theology of these religions and their religious expression in today's society. Students will examine variations of these religions, from the more culturally assimilated to the more extreme fundamentalist groups, plus the various religions' relationship to their national culture and their political significance. Many new religious movements have emerged in the last century. These so-called new-age movements often combine aspects from older religions with modern concerns. There will also be an introduction to current non-religious beliefs such as humanism, naturalism, and other ideological streams of thought.

### Learning Outcomes

This course aims to provide the following learning outcomes:

#### Knowledge

The course will provide:

- Knowledge of religious science' understanding of and perspectives on religion.
- Knowledge of the major world religions: Christianity, Judaism, Islam, Hinduism and Buddhism
- Knowledge of their historical development, sacred writings, teachings and practices.
- Knowledge of their holidays and symbols.
- First-hand knowledge of selected texts in their scriptures.
- Knowledge of the diversity and background of new age religiosity.
- Knowledge of current non-religious beliefs such as humanism, naturalism, and other ideological streams of thought with an emphasis on their historical background, perception of reality, human view and ethics.

### Skills

The course will enhance student's:

- Ability to communicate religious ideas and the reasoning inherent in other belief systems than shared by oneself with fairness and respect.
- Ability to explain the similarities and differences between different religions and beliefs and relate them to one's own point of view.

### General Competence

The course will provide ...

- Understanding and respect for beliefs, worldviews and lives of adherents of diverse groups of people.
- Insight into the importance of taking other people's faith and beliefs seriously by investing enough efforts in the study of their religion or belief.
- Confidence in meeting people of other religions and other beliefs.

### Required Reading

- Deming, Willoughby (2015). *Understanding the Religions of the World: An Introduction*, John Wiley & Sons, Incorporated. (DTL).
- Cowan, Douglas E., and David G. Bromley (2015). *Cults and New Religions: A Brief History*, John Wiley & Sons, Incorporated,. Chapters 1,2,3,5,9 and 10 (DTL)
- Anthony B. Pinn (2013). *What is Humanism and Why Does it Matter?* London: Routledge (Chapter 1 and the appendix) – (DTL)

### SAM1010E Introduction to Sociology and Social Anthropology (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ ECTS)
Subject	SAM1010E Introduction to Sociology and Social Anthropology (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Complete a 4-hour school exam. The school exam counts as 100% of the final grade. Graded A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Submit a 1500-word book report or observation report.</li></ul>
Scope	36 hours

#### Course Description

The course SAM1010E provides an introduction to sociology and social anthropology. The student will get an introduction to these subject traditions, and will be helped to use social science insights to analyze human communities from friendships via late modern subcultures to nation states. At the same time, the course will help the student to understand cultural differences, conflicts, and how to communicate and build relationships across different religious and cultural codes. Phenomena such as identity, body, health, sexuality, work, politics, and economics will be studied and analyzed. The student will learn how their own life strategies are shaped by social power relations and cultural narratives, but will at the same time be helped to reflect on how they can influence the communities they are a part of.

#### Learning Outcomes

The course SAM1010E *Introduction to Sociology and Social Anthropology* aims to provide the following learning outcomes:

#### Knowledge

The study will provide:

- knowledge of social anthropology as a professional tradition and of anthropological theory and methods
- knowledge of sociology as a professional tradition, of classical sociological theory, and of sociological tools and methods
- good knowledge of how social structures and cultural perceptions function as prerequisites for shaping human interaction and for individual identity formation. This includes knowledge of sociological and anthropological perspectives on key topics such as:
  - social integration and social interaction in close relationships
  - power and conflict and political governance
  - structural inequality and distribution of economic, cultural and social capital
  - cultural identity, religion, ethnicity, family, tradition, family and gender
  - globalization and change, work, economics and technology
  - individualization, body, health and sexuality in different phases of life
  - inter-cultural communication
  - the relationship between social sciences and theology

### Skills

- ability to present social science theory orally and in writing
- ability to use social science theories and methods as tools to analyze various forms of human community, in writing and orally
- ability to identify and evaluate relevant sources for further studies and research

### General Competence

- ability to approach others and their views with respect, interest, and empathy
- ability to use anthropological theory as a tool to exercise wisdom in intercultural work
- ability to reflect on the use of social science theories and methods in the face of existential and ethical issues

### Modes of Instruction

The program consists of a combination of interactive teaching, reading the syllabus, active digital learning, observation of social practices and writing assignments. The course consists of 32 teaching hours. This includes lectures, work with cases, group discussions, role-plays and analysis of film and digital media. Some of the lessons can be replaced by participation in research at HLT.

### Required Reading

*Introduction to Social Anthropology:*

- Hendry, Joy. (2017). *An Introduction to Social Anthropology: Sharing Our Worlds*. 3<sup>rd</sup> ed. MacMillan Education.

*Introduction to Sociology:*

- Giddens, Anthony, Mitchell Duneier, Richard P. Applebaum and Deborah Carr. (2019). *Essentials of Sociology*. 7<sup>th</sup> edition. W. W. Norton & Company. Pages 2-99, 128-319, 354-425, 496-531.
- Flyvbjerg, B. (2006). 'Social Science That Matters', *Foresight Europe*, No. 2, October 2005–March 2006, s 38-42 (4 pp.)

### Recommended Reading

- Bryman, A. (2016). *Social Research Methods*. 5<sup>th</sup> edition. Oxford University Press.
- Flyvbjerg, B. (2001). *Making Social Science Matter: Why Social Inquiry Fails and how it can Succeed Again*. Cambridge University Press.
- Fraser, D. and Tony Campolo (1992) *Sociology through the Eyes of Faith*. Apollos.
- Howell, Brian; Paris, Jenell Williams (2010). *Introducing Cultural Anthropology: A Christian Perspective*. Baker Academic.
- Lingenfelter, Sherwood (1998). *Transforming Culture*. Baker Academic Press.
- Lingenfelter, Sherwood and Meyers, Marvin K. (2016). *Ministering Cross-Culturally: A Model for Effective Personal Relationships*. Wiley, 3. ed.
- Porpora, Douglas V. (2015). *Reconstructing Sociology: The Critical Realist Approach*. Cambridge University Press.
- Tweedell, Cynthia Bell. (2016). *Sociology: A Christian Approach for Changing the World*. Triangle Press.

## SAM1020E The Norwegian Society – Politics, Economy, and Diversity (10 stp/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	SAM1020E The Norwegian Society – Politics, Economy, and Diversity.
Assessment	<ul style="list-style-type: none"><li>72-hour take-home exam of 3500 words. This can be done in groups of 2 people. Then the requirement is 5000 words. Assessed A-F. Counts 100%.</li></ul>
Scope	36 hours (including research practice)

### Course Description

The course SAM1020E provides an introduction to Norwegian society and the Scandinavian model of society. The student will become acquainted with important aspects of Norway's political form of government, the organization of working life, and the welfare and tax systems. The increasing diversity in Norway and dilemmas related to integration and cultural diversity will also be analyzed. The course will cover basic socio-economic theory and how this can help to understand current societal problems and political views. The course also provides a brief introduction to Norwegian history, Norwegian foreign policy, and key Norwegian values. The student will be challenged to critically reflect on the Norwegian model, and dilemmas in the welfare state. Finally, the student will also be helped to reflect on how they can become a responsible citizen and an important contributor in various areas of society.

### Learning Outcomes

The course SAM1020E *The Norwegian Society - Politics, Economy, and Diversity* aims to provide the following learning outcomes:

#### Knowledge

The course will provide:

- knowledge of Norwegian history, culture, and important shared values in Norway today
- knowledge of key aspects of Norwegian foreign policy
- good knowledge of democratic forms of government, political governance, and Norway's political system
- good knowledge of the welfare state's economic preconditions and ideological basis
- knowledge of Norwegian working life, establishment of values, and entrepreneurship.
- understanding of basic economic concepts such as budget, result and balance sheets, currency, interest rates, and inflation.
- knowledge of the main features of the Norwegian economy and key characteristics of Norwegian economic policy
- good knowledge of necessary preconditions for social integration and Norwegian citizenship, with special emphasis on immigration and integration in Norway

#### Skills

The study must strengthen the student's:

- ability to present and discuss what is "typical Norwegian" both orally and in writing
- ability to analyze dilemmas with the Scandinavian welfare state

- ability to reflect on what is required to create a good society through active citizenship
- ability to discuss connections between political and socio-economic conditions in Norway

### General Competence

The study will provide:

- ability to critically reflect on one's own attitudes towards society
- increased accountability and commitment in relation to Norwegian society
- ability to combine commitment with critical thinking

### Modes of Instruction

The course consists of a combination of interactive teaching, reading of the required reading, active digital learning, observation of social practices, and writing assignments. The course consists of 32 teaching hours. This includes lectures, working with cases, group discussions, and analysis of film and digital media. Some of the lessons can be replaced by participation in research at HLT.

### Required Reading

Brochmann, G. and Hagelund, A. (2011). "Migrants in the Scandinavian Welfare State. The Emergence of a Social Policy Problem." *Nordic Journal of Migration Research*. Vol. 1 (1). pp 13-24 (11 pages)

Brochmann, G. and Djuve A.B. (2013) "Chapter 9: Multiculturalism or Assimilation? The Norwegian Welfare State Approach" in *Debating Multiculturalism in the Nordic Welfare States*. Kivisto and Wahlbeck (eds.) Palgrave Macmillan; pp. 219 – 245. (26 pages)

Core Economics. (2017). *The Economy: Economics for a Changing World*. <https://core-econ.org/the-economy/?lang=en> chapters 1-2, 8, 14.

Eriksen, T. H. (2013) *Immigration and National Identity in Norway*. Report for The Transatlantic Council on Migration. (17 pages). <https://www.migrationpolicy.org/research/immigration-and-national-identity-norway>

Erdal, M.B. and R.T. Ezzati (2015). "Age, life cycle, and length of stay: temporal perspectives on integration." PRIO Policy Brief, No. 1. (4 pages)  
<https://www.prio.org/Publications/Publication/?x=7609>

International Monetary Fund. (2017) "Back to Basics: Economic concepts explained" Finance & Development. (77 pages). <https://www.elibrary.imf.org/view/IMF073/24615-9781484320921/24615-9781484320921/24615-9781484320921.xml>

Knutsen, Oddbjørn. (2017) *The Nordic Models in Political Science. Challenged, but still viable?* Fagbokforlaget (254 pages)

Maagerø, Eva and Birte Simonsen (ed) (2008). *Norway: Society and Culture*. 2nd ed. Kristiansand: Portal Books. Pp 13-73, 102-124, 136-194. (140 pages)

Ryggvik, Helge. (2015). "A Short History of the Norwegian Oil Industry: From Protected National Champions to Internationally Competitive Multinationals." *Business History Review* 89 (1): 3-41 (38 pages)

Statistisk sentralbyrå. (2020). "This is Norway 2020". <https://www.ssb.no/en/befolkning/artikler-og-publikasjoner/this-is-norway-2020> (85 pages).



Sørvoll, J. (2015). "The Norwegian Welfare State 2005-2015: Public attitudes, political debates and future challenges." <https://blogs.kent.ac.uk/welfsoc/files/2015/05/Sørvoll-2015-Norface-Nwelfare-state.docx.pdf> (50 pages)

Trädgårdh, Lars, et. Al. (2011). "The Nordic Way". World Economic Forum, Davos (25 sider)

### Recommended Reading

Arter, David (2015). *Scandinavian Politics Today*. Third edition. Manchester University Press.

Engelstad, Fredrik, Larsen, Håkon, Rogstad, Jon, & Steen-Johnsen, Kar (eds.) (2017). *Institutional Change in the Public Sphere. Views on the Nordic Model*. De Gruyter.

Grødem, A.S. (2017). "Family-oriented policies in Scandinavia and the challenge of immigration" *Journal of European Social Policy*, Vol. 27 (1). pp. 77–89.

Halvorsen, K. and Stjernø, S. (2008). *Work, Oil and Welfare. The Welfare State in Norway*. Oslo: Universitetsforlaget.

Kjeldstadli, Knut and Idar Helle. (2016). "Social Democracy in Norway." *The Three Worlds of Social Democracy*, edited by Ingo Schmidt, 46-67. Pluto Press.

Kvist, Jon, Johan Fritzell, Bjorn Hvinden, and Olli Kangas. (2011). *Changing social equality: The Nordic Welfare Model in the 21<sup>st</sup> Century*. Policy Press.

Sejersted, Francis. (2011). *The Age of Social Democracy. Norway and Sweden in the Twentieth Century*. Princeton University Press.

Stenersen, Øivind and Ivar Libæk. (2003). *The History of Norway: From the Ice Age until Today*. Dinamo Forlag.

Veggeland, Noralv (ed.). (2016). *The Current Nordic Welfare State Model*. Nova Science Publishers.

Vike, Halvard (2018). *Politics and Bureaucracy in the Norwegian Welfare State*. Palgrave Macmillan

Witoszek, Nina and Atle Midttun (eds). (2018). *Sustainable Modernity* (1st ed., Vol. 1). Routledge.

## SAM1030E Global History (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ ECTS)
Subject	SAM1030E Global History (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Write 4 reflection notes of 500 words each based on assignments handed out at the beginning of class. The reflection notes count as 50% of the final grade. Graded A-F.</li><li>• Complete a 4-hour school exam. The school exam counts as 50% of the final grade. Graded A-F.</li></ul>
Scope	36 hours

### Course Description

The course SAM1030E provides an introduction to world history with a balanced focus on Europe, Asia, North and South America, Oceania and Africa. The purpose is to look beyond western historiography that often lacks important perspectives, especially from the global south. An important part of the study is to account for conditions and developments in world history with a special focus on the 20th century.

### Learning Outcomes

The course *SAM1030E Global History* aims to provide the following learning outcomes:

#### Knowledge

- knowledge of important developments and events in world history
- knowledge of nation building, war, and international relations in the 20th century
- knowledge of political, religious, economic, and social factors that affect the development of society

#### Skills

- ability to discuss important events and processes of change in world history, especially in the 20th century
- ability to analyze developments and contexts in world history
- ability to balance, nuance, and problematize historiographical narratives
- ability to reflect on the use of theory and methods

#### General Competence

- understanding of historiographical issues
- a greater understanding of non-Western/global historical developments
- ability to understand methodological principles that characterize historical research

#### Modes of Instruction

The program consists of a combination of interactive teaching, reading the syllabus and writing assignments. The course consists of 32 teaching hours. The teaching takes place through interactive lectures, analysis of historical cases, and group discussions.

#### Required Reading

- Wiesner-Hanks, Merry E. et al. (2017). *A History of World Societies* (11<sup>th</sup> edition). Bedford/St. Martin's. 30-317, 436-467, 498-531, 624-1008. In addition, 60 self-elected pages. (NB. Students can also buy the 12<sup>th</sup> edition (2021) but must then make sure that the required reading corresponds with the chapters in the 11<sup>th</sup> edition.)

### Recommended Reading

- Cleveland, William and Martin Burton. (2016). *A History of the Modern Middle East*. 6<sup>th</sup> edition, Routledge.
- Eakin, Marshall C. (2017). *The History of Latin America: Collision of Cultures*. St. Martin's Griffin.
- Frankopan, Peter. (2015). *The Silk Roads: A New History of the World*. Bloomsbury.
- Holcombe, Charles. (2017). *A History of East Asia: From Origins of Civilization to the Twenty-First Century*. Cambridge University Press.
- Howell, Martha and Walter Prevenier (2001). *From Reliable Sources: An Introduction to Historical Method*. Cornell University.
- Keay, John. (2011). *China: A History*. Basic Books.
- Macintyre, Stuart. *A Concise History of Australia*. 5<sup>th</sup> edition. Cambridge University Press.
- Murphey, Rhoads and Kristin Stapleton. (2019). *A History of Asia*. 8<sup>th</sup> edition. Routledge.
- Palmer, R. R., Joel Colton and Lloyd S. Kramer. (2013). *A History of Europe in the Modern World*. McGraw-Hill Professional.
- Scott, P. et. al, (2014). *U.S. History*. OpenStax. <https://openstax.org/details/books/us-history>
- Shillington, Kevin. (2019). *History of Africa*. 4th edition. Red Globe Press.
- Wiesner-Hanks, Merry E. (2015). *A Concise History of the World*. Cambridge University Press.

## SAM1040E Global Justice – Social Theory and Practice (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	SAM1040E Global Justice – Social Theory and Practice (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Write an essay (2500 words). Counts as 100% of the final grade. Graded A-F</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Submit a 1500-word book, media, or observation report together with an oral presentation.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 36 hours</li><li>• In case of digital learning environment some of the lectures may be substituted by other learning activities.</li></ul>

### Course Description

The course SAM1040E provides an introduction to different approaches to the issue of global justice. Through lectures, films, discussions and case assignments, the student will gain insight into various philosophical and theological approaches to how to understand justice. It will also provide an introduction to the UN's human rights resolution and to various justifications and problems related to the specific application of such rights. Key social issues such as Western models of power, economic inequality, human trafficking, children's rights, oppression of minorities, environmental issues, and war and conflict will be analyzed and discussed. The course will help the student to see the complexity of social problems at the same time as they will have the opportunity to reflect on different strategies for community involvement.

### Learning Outcomes

The course *SAM1040E Global Justice – Social Theory and Practice* aims to provide the following learning outcomes:

#### Knowledge

The study shall provide:

- knowledge of how socio-economic and socio-geographical differences create different living conditions in different parts of the world
- good knowledge of various ethical and political science theories of justice and the just society, including liberal, feminist, utilitarian, deontological, and communitarian perspectives
- knowledge of key political and development aid issues raised in the debate on global justice, including Western cultural power, economic inequality and exploitation, immigration, human trafficking and environmental issues
- knowledge of human rights as formulated in the UN Charter of Human Rights and of problems related to the application of these rights
- knowledge of theological and religious approaches to justice and human rights
- knowledge of different strategies for community involvement and social activism

#### Skills

The study must strengthen the student's:

- ability to reflect critically and constructively in relation to models of a just society

- ability to reflect on one's own use of professional knowledge when approaching a complex social phenomenon
- ability to reflect one's own life and strategies for one's own community involvement

### General Competence

The study must strengthen the student's:

- ability to approach social problems with a combination of courage, empathy, and humility
- ability to approach diversity of perspective through fruitful dialogue
- ability to make strategic and professionally sound choices in one's own professional and everyday life

### Modes of Instruction

The program consists of a combination of interactive teaching, reading of required reading, practical observation, and writing assignments. The course consists of 32 teaching hours. This includes lectures, work with cases, group discussions, and presentation of students' work. Some of the lessons may be replaced by participation in research at HLT or observation of practice in a relevant social context.

### Required Reading

- Knox, Paul L. and Sallie A. Marston (2016) *Human Geography: Places and Regions in Global Context*. 7<sup>th</sup> ed. Global Edition. Pearson Education. ch 1, 2, 3, 4, 8 (29-178, 285-324) (180 p.)
- Mapp, S.C. (2014). *Human Rights and Social Justice in a Global Perspective: An Introduction to International Social Work* (New York: Oxford University Press). 3-164 (161 pp.)
- McCracken, Vic (2014). *Christian Faith and Social Justice: Five Views* (New York: Bloomsbury Academic). S.17 -174 (157 pp.)
- Sandel, M.J. (2010). *Justice: What's the Right Thing to Do?* (New York: Farrar, Straus and Giroux). (266 pp.)
- Marks, Stephen (2014) "Human rights: a brief introduction," Working Paper, Harvard School of Public Health. (23 pp.) <https://dash.harvard.edu/handle/1/23586712>
- Tangen, Karl Inge (2014). *Transforming Development: A Critical and Constructive Response*, I K.E. Larsen & Knud Jørgensen. Power & Partnership Oxford: Regnum s.50-60 (10 pp.)
- De Witte Jr, J. (2011). *Religion and Human Rights: An Introduction* (Oxford University Press). S. 3-70 (67 pp.)

### Recommended Reading

- Bales, K. (2016). *Blood and Earth: Modern Slavery, Ecocide, and the Secret to Saving the World* Spiegel & Grau.
- Campolo, A., and Fraser, D.A. (1992). *Sociology Through the Eyes of Faith*. San Francisco: HarperOne.
- Clapman, Andrew (2007). *Human Rights: A Very Short Introduction*. Oxford: Oxford University Press.
- Donnelly, Jack (2013) *Universal Human Rights: Theory and Practice*. Ithaca, New York: Cornell University Press.
- Gbowee, Leymah; Mithers, Carol (2011). *Mighty Be Our Powers: How Sisterhood, Prayer, and Sex Changed a Nation at War*. Beast Books.
- Lindholm, Tore (2016). "Freedom of Religion or Belief as a Human Right." In Kjartan Koch Mikalsen; Erling Skjei & Audun Øfsti (ed.), *Modernity - Unity in Diversity? Essays in Honour of Helge Høibraaten*. Novus Forlag. s 237 - 257 (20 pp.)
- Sandel, M. (2007). *Justice: A Reader*. Oxford ; New York: Oxford University Press.
- Sen, A. (2011). *The Idea of Justice*. Cambridge, Mass: Belknap Press.
- Tan, K.-C. (2017). *What is this thing called Global Justice?* London: Routledge. P. 7-34, 60-133 (100 pp.)
- Yong, A. (2010). *In the Days of Caesar: Pentecostalism and Political Theology*. Wm. B. Eerdmans

Publishing.

- Yunus, M., and Jolis, A. (2008). *Banker to the Poor: Micro-Lending and the Battle Against World Poverty*. New York: PublicAffairs.
- Winkel, Klaus (2008). Hvorfor er det så mange fattige i Afrika. Portal forlag.

## SAM1050E Social Movements and the New Digital Society (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ ECTS)
Subject	SAM1050E Social Movements and the New Digital Society (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Submit a 3500-word essay. Counts as 100% of the final grade. Graded A-F.</li></ul>
Scope	36 hours

### Course Description

The course SAM1050E provides a unique introduction to the challenges and opportunities that are created when various global social movements meet in a new and partly globalized and digitized public sphere. The course provides an introduction to how social movements arise and spread. The student will be introduced to methods and hermeneutical keys to study social movements and ask important questions such as: What visions of the future do they represent? How are they organized, and how do they use different media to create unity and spread their message? Social movements such as the feminist movement, the environmental movement, and various movements focusing on global justice will be presented. The course will also analyze the globalization of various Muslim movements, and Christian movements such as the Pentecostal movement. The student will also be presented with various models for how to develop a good open-minded society and a good public conversation. The student will have the opportunity to reflect on how they can balance the commitment to their own affairs with regard to others and to the common good.

### Learning Outcomes

The course *SAM1050E Social Movements and the New Digital Society* aims to provide the following learning outcomes:

#### Knowledge

- knowledge of social science concepts such as political activism, political spaces, citizenship and identity politics
- knowledge of selected global social movements such as feminism, the environmental movement, and various movements that focus on global justice
- knowledge of religious movements such as the Pentecostal movement, and various Muslim movements
- knowledge of the problems and opportunities that a high-tech and multicultural society represents in relation to social integration and public debate
- knowledge of theories about bourgeois public and about the challenges and opportunities the new digital society represents for such theories
- knowledge of the Norwegian political landscape in terms of religious and secular worldviews

#### Skills

- ability to understand and analyze social movements, in writing and orally
- ability to present and analyze digital sources for scientific studies and research
- ability to reflect on religious hospitality and political tolerance as civil virtues

### General Competence

- ability and willingness to demonstrate reflective engagement with social issues one perceives as important
- ability to balance one's own commitment with regard to others and the common good in a pluralistic society
- ability to reflect on one's own attitudes toward social movements of which one is not a part

### Modes of Instruction

The program consists of a combination of interactive lessons, reading of the required reading, active digital learning, and writing an assignment. In this course the identification and use of relevant digital sources will be an important part of the learning process. The course consists of 32 teaching hours. This includes lectures, work with cases, group discussions, and analysis of film and digital sources. Some of the lessons can be replaced by participation in research at HLT.

### Required Reading

- Campbell, Heidi (2012). "Understanding the Relationship between Religion Online and Offline in a Networked Society." *Journal of the American Academy of Religion*, mars 2012, vol. 80, nr. 1, p. 64–93 (30s)
- Deininger, M. (2013). *Global Pentecostalism: An Inquiry into the Cultural Dimensions of Globalization*. Hamburg: Anchor Academic Publishing. s. 13-68. (53 pp.)
- Gripsrud, Jostein, Moe, Hallvard (2010). *The Idea of the Public Sphere. A Reader*. Lexington Press 2010, s. 235-37, 247- -310 (65 pp.)
- Ebaugh, H.R. (2009). *The Gülen Movement: A Sociological Analysis of a Civic Movement*. s.23-46 (23 pp.)
- Fuchs, Christian (2015). *Social media and the public sphere*. TripleC: Open Access Journal for a Global Sustainable Information Society, 12 (1). pp. 57-101 (44 pp.)
- Furseth, Inger (ed. (2018). *Religious Complexity in the Public Sphere: Comparing Nordic Countries*. (Ser. Palgrave studies in religion, politics, and policy) Palgrave MacMillan. Cham, Switzerland: Springer International Publishing. Kap. 1-6.
- Knox, Paul L. and Sallie A. Marston (2016). *Human Geography: Places and Regions in Global Context*. 7<sup>th</sup> ed. Global Edition. Pearson Education p 369-418 (50 pages)
- Moghadam, V.M. (2012). *Globalization and Social Movements: Islamism, Feminism, and the Global Justice Movement*. Lanham Md.: Rowman & Littlefield Publishers. s.1-30, 99 -132 (63 pp. )
- Plesner, Ingvill Thorson (2016). "Law and Religion in Norway" in *Encyclopedia on Law and Religion*, edited by Gerhard Robbers et. al, Brill.
- Smith, J. K. A. (2010). *Thinking in Tongues: Pentecostal Contributions to Christian Philosophy*. Grand Rapids: Eerdmans. Kap. 2.
- Sisler, Vit (2011). *Online Fatwas, Arbitration Tribunals and the Construction of Muslim Identity in the UK*, i *Information, Communication & Society* vol. 14 no. 8, 2011. s. 1136-1159 (23 pp.)
- Staggenborg, S. (2015). *Social Movements*. New York: Oxford University Press. (ca. 220 pp.)

### Recommended Reading

- Bretherton, L. (2011). *Christianity and Contemporary Politics: The Conditions and Possibilities of Faithful Witness*. Wiley-Blackwell.
- Cahn, M.A., and O'Brien, R. (1996). *Thinking About the Environment: Readings on Politics, Property and the Physical World*. Armonk, N.Y: Routledge.
- Calvert, J. (2010). *Sayyid Qutb and the Origins of Radical Islamism* (New York: Columbia University Press).
- Culture and Religion, vol. 12, no. 2, 2011, Special Issue: *The Mediatization of Religion*
- Gbowee, Leymah and Mithers, Carol (2011). *Mighty Be Our Powers: How Sisterhood, Prayer, and Sex Changed a Nation at War*. Beast Books.



- Goodwin, Jeff, Jasper, James M. (2014). *The Social Movements Reader: Cases and Concepts* Chichester, West Sussex, UK ; Malden, MA: Wiley-Blackwell.
- Guinness, Os. *The Global Public Sphere. Religion and the Making of a World Safe for Diversity*. IVP 2013 (utdrag, ca. 120)
- Hoffman, A.J. (2015). *How Culture Shapes the Climate Change Debate*. Stanford, California: Stanford Briefs.
- Information, Communication & Society vol. 14 no. 8, 2011, *Special Issue: Religion and the Internet: Conpp.ing the online–offline connection*
- Ramadan, T. (2003). *Western Muslims and the Future of Islam*. Oxford University Press.
- Sandel, M. (2007). *Justice: A Reader*. Oxford ; New York: Oxford University Press)
- Shepperd, J. W. (2002). "Sociology of World Pentecostalism," I *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess and Ed M. Van der Maas s. 1083-1090
- Smith, Calvin L., ed. (2010). *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*.
- Smith, J.K.A. (2014). *How (Not) to Be Secular: Reading Charles Taylor*. Grand Rapids: Eerdmans.
- Steigenga and Cleary, eds. (2007). *Conversions of a Continent: Contemporary religious Change in Latin America*. (ca. 150s)
- Tee, C. (2016). *The Gülen Movement in Turkey: The Politics of Islam and Modernity*. I. B. Tauris.
- Yong, A. (2010). *In the Days of Caesar: Pentecostalism and Political Theology*. Wm. B. Eerdmans Publishing.
- Yong, A. (2015). *Hospitality and the Other: Pentecost, Christian Practices, and the Neighbor* ORBIS.
- Wall, D. (1993). *Green History: A Reader in Environmental Literature, Philosophy and Politics*. London: New York: Routledge.
- Walters, M. (2006). *Feminism: A Very Short Introduction*. Oxford : Oxford University Press.
- Wariboko, N. (2014). *The Charismatic City and the Public Resurgence of Religion: A Pentecostal Social Ethics of Cosmopolitan Urban Life*. New York, NY: Palgrave Macmillan.

## SAM1060E Modern-Day Slavery (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ ECTS)
Subject	SAM1060E Modern-Day Slavery (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Submit a 2500-word essay on a self-chosen topic. This assignment can also be completed in groups but will then require a larger word count. The essay counts as 100% of the final grade. Graded A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Submit a 1500-word book, media or research report.</li></ul>
Scope	36 hours

### Course Description

Modern slavery is a complex global problem that extends far beyond the criminal sphere. It has received a lot of attention in recent years, and in many countries the problem has also been addressed on the political agenda. Treating modern slavery as a single problem can quickly become a pitfall, where one overlooks how the problem is part of complex worldwide systems. The course SAM1060E invites you to reflect on 'modern slavery' as a global and human rights problem that is rooted in socio-economic challenges and weak social structures. The course will help you see the problem with a critical eye and give you an introduction to some of the causes that underlie structural exploitation: poverty, inequality, migration, abuse, trade, political and cultural structures.

### Learning Outcomes

The course *SAM1060E Modern-Day Slavery* aims to provide the following learning outcomes:

#### Knowledge

The course shall provide:

- knowledge of the legal, moral, and theological basis for combating human trafficking and modern slavery
- knowledge of the causes of modern slavery, human trafficking, and the exploitation of low-income groups
- knowledge of case studies of social movements and civil society organizations that have contributed to changing the living conditions of slaves
- knowledge of the history and root causes of slavery, human trafficking and exploitation.
- understanding of the complexities of modern slavery; definitions, human rights, power structures and politics.
- knowledge of different social strategies to create a more just world with emphasis on strategies to combat modern slavery.

#### Skills

The course shall strengthen the student's:

- ability to reflect on human dignity and human rights
- ability to analyze modern slavery and human trafficking as complex phenomena
- ability to analyze and understand strategies for social change
- ability to think critically and ask questionsability to reflect on justifications for human dignity and human rights
- ability to analyze and understand strategies for social change

## General Competence

The course will provide:

- ability to approach social problems with critical distance and reflected commitment

## Modes of Instruction

The program consists of a combination of interactive teaching, reading of the syllabus, active digital learning, debate and writing a self-chosen assignment. In this course, the identification and use of relevant digital sources will be part of the learning process. The course consists of 32 teaching hours. Some of the lessons may be replaced by participation in research at HLT or participatory observation in a relevant social context.

## Required Reading

- Allain, J. (2012). Bellagio Harvard Guidelines on the Legal Parameters of Slavery. Available via this link: <http://www.law.qub.ac.uk/schools/SchoolofLaw/FileStore/Filetoupload,651854,en.pdf> (7 pages)
- Allain, J., Behbahani, L., Crane, A., LeBaron, G. (2017) Governance gaps in eradicating forced labor: From global to domestic supply chains. *Regulation and Governance*, 13:1, pp. 86-106. (20 pages).
- Awakoyo, A., Jone, T. (2019, 20 June). Are your tinned tomatoes picked by slave labour, *The Guardian*. <https://www.theguardian.com/world/2019/jun/20/tomatoes-italy-mafia-migrant-labour-modern-slavery> (3 pages).
- Bales, Kevin (2012). *Disposable People: New Slavery in the Global Economy*, Revised edition. Berkley: University of California Press. (300 pages)
- Bales, K., Drejer, C. (2018). #SlaveTech: A Snapshot of Slavery in a Digital Age. Frekk Forlag. From pp 12-139. (128 pages)
- Brysk, A., Choi-Fitzpatrick, A. eds. (2012) *From Human Trafficking to Human Rights: Reframing Contemporary Slavery*. University of Pennsylvania Press (216 pages).
- Dang, M. (2014) An open letter to the anti-trafficking movement. Foreword in Murphy, Laura (2014). *Survivors of slavery: Modern-day slave narratives*. New York: Columbia University Press. Access pdf here: <https://static1.squarespace.com/static/5ee517995ce62276749898ed/t/5f21537298148a15d80a1023/1596019575237/sos-preface-pages-3.pdf> (10 pages).
- Digidiki, V., Bhabha, J. (2018). "Sexual abuse and exploitation of unaccompanied migrant children in Greece: Identifying risk factors and gaps in services during the European migration crisis," *Children and Youth Services Review*, 92(C), pp. 114-121. (7 pages).
- Hopper, E. K. (2017) 'Trauma-Informed Psychological Assessment of Human Trafficking Survivors,' *Women & Therapy*, 40:1-2, pp. 12-30. (18 pages)
- International Labour Organisation (2014, 03 February). Why definitions matter. [https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS\\_234854/lang--en/index.htm](https://www.ilo.org/global/about-the-ilo/newsroom/news/WCMS_234854/lang--en/index.htm) (2 pages).
- Sharapov, K., Hoff, S., Gerasimov, B. (2019) 'Editorial: Knowledge is Power, Ignorance is Bliss: Public perceptions and responses to human trafficking', *Anti-Trafficking Review*, issue 13, pp. 1-11. (11 pages).
- Ras, I., Gregoriou, C. (2019) 'The Quest to End Modern Slavery: Metaphors in corporate modern slavery statements', *Anti-Trafficking Review*, issue 13, pp. 100-118. [https://gaatw.org/ATR/AntiTraffickingReview\\_issue13.pdf](https://gaatw.org/ATR/AntiTraffickingReview_issue13.pdf) (18 pages).
- Trodd, Z. (2013). 'Am I Still Not a Man and a Brother? Protest Memory in Contemporary Antislavery Visual Culture.' *Slavery & Abolition*, 34:2, 338-352. (14 pages)
- UN General Assembly (2000). Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplementing the United Nations Convention against Transnational Organized Crime.

[https://treaties.un.org/Pages/ViewDetails.aspx?src=IND&mtdsg\\_no=XVIII-12-a&chapter=18&lang=en](https://treaties.un.org/Pages/ViewDetails.aspx?src=IND&mtdsg_no=XVIII-12-a&chapter=18&lang=en) (11 pages).

- United Nations Office on Drugs and Crime (2021). The Effects of the COVID-19 Pandemic on Trafficking in Persons and the responses and challenges. [https://www.unodc.org/unodc/en/frontpage/2021/July/covid-19-and-crime\\_-the-impact-of-the-pandemic-on-human-trafficking.html](https://www.unodc.org/unodc/en/frontpage/2021/July/covid-19-and-crime_-the-impact-of-the-pandemic-on-human-trafficking.html) (90 pages). Allain, Jean (2012). *Bellagio Harvard Guidelines on the Legal Parameters of Slavery*. Available via this link: <http://www.law.qub.ac.uk/schools/SchoolofLaw/FileStore/Filetoupload,651854,en.pdf> (7 pp.)

### Recommended Reading

- Barner, H., Okeh, D.; Camp, M. (2014). 'Socio-Economy, Inequality, and the Global Slave Trade.' *Societies* 4:2, 148-160. (12 pp.)
- Cadet, Jean - Robert (1998). *Restavec - from Haitian Slave Child to Middle-Class American*. University of Texas Press.
- Hardina, Donna (2014). 'Deferred Action, Immigration, and Social Work: What should Social Workers Know?' *Journal of Policy Practice* 13:1, 30-44. (14 pp.)
- Honeyman, Katherine L., Arthur A. Stukas, Mathew D. Marques (2016). 'Human trafficking: factors that influence willingness to combat the issue', *Journal of Applied Social Psychology* 46, pp. 529–543. (14 pp.)
- Kara, Siddharth (2012). *Bonded Labor: Tackling the System of Slavery in South Asia*. Columbia University Press.
- LeBaron, G. (2021) 'The Role of Supply Chains in the Global Business of Forced Labour.' *Journal of Supply Chain Management*.
- Mapp, S.C. (2014). *Human Rights and Social Justice in a Global Perspective: An Introduction to International Social Work*. New York: Oxford University Press. S. 1-120, 153 -220. (187 pp.)
- McCracken, Vic (2014). *Christian Faith and Social Justice: Five Views*. New York: Bloomsbury Academic.
- O'Brien, Erin (2019). *Challenging the Human Trafficking Narrative Victims, Villains, and Heroes*. Routledge.
- Pascual-Leone, Antonio, Jean Kim, Orrin-Porter Morrison (2016). 'Working with Victims of Human Trafficking,' *Journal of Contemporary Psychotherapy* 47, pp. 51–59. (8 sider)
- Quirk, Joel (2011). *The Anti-Slavery Project - from the slave trade to human trafficking*. Philadelphia: University of Pennsylvania Press.
- Reid, Joan A. (2016). 'Entrapment and Enmeshment Schemes Used by Sex Traffickers', *Sexual Abuse: A Journal of Research and Treatment*, 28(6) pp. 491–511. (20 sider)
- Sandel, M. J. (2010). *Justice: What's the Right Thing to Do?* New York: Farrar, Straus and Giroux.
- Zimmerman, Cathy, Mazedra Hossain, Charlotte Watts (2011). 'Human trafficking and health: A conceptual model to inform policy, intervention and research.' *Social Science & Medicine*, 73, s. 327-335.

### SAM2110E Research, Method, and Design (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	SAM2110E Research, Method, and Design (10 credits/ECTS)
Assessment	Students must: <ul style="list-style-type: none"><li>• Submit a 1000-word proposal for a research project. Counts as 40% of the final grade. Graded A-F.</li><li>• Submit a 2500-word essay. Counts as 60% of the final grade. Graded A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>• Pass a multiple-choice (MC) test. The student must pass this test before being permitted to submit the final proposal and essay.</li></ul>
Scope	<ul style="list-style-type: none"><li>• 24 hours of lectures and study sessions</li><li>• 1-2 hours of guidance/conversation with an assigned supervisor</li></ul>

#### Course Description

The course will give the student a first introduction to research methods. The student should be able to understand the basic principles of research and how to go from an area of interest to a relevant issue, and choose an adequate method and relevant material. An important goal in the study is to develop the student's ability to structure and write an academic assignment. This includes presenting logical arguments and giving good reasons for their claims. Furthermore, the course will provide in-depth knowledge of relevant methods for data collection, analysis, and interpretation. The student should also be able to write a research proposal that contains a literature review. The course will also give the student insight into research ethics issues. The course is the basis for SAM2120E Bachelor Thesis.

#### Learning Outcomes

The course SAM2110E *Research, Method, and Design* aims to provide the following learning outcomes:

##### Knowledge

The course will provide:

- knowledge of how to go from an area of interest to a specific research problem
- knowledge of methodological approaches for data collection, analysis, and method
- knowledge of ethics of research
- knowledge of both quantitative and qualitative research methods

##### Skills

The course shall strengthen the student's:

- ability to create a research proposal and structure a scientific thesis
- ability to formulate research questions on the basis of existing research
- ability to demonstrate academic writing skills and an understanding of genres

## General Competence

The study shall provide:

- ability to apply and relate to issue of research ethics
- ability to apply scientific research in new contexts

## Modes of Instruction

The teaching is given in the form of interactive lectures, seminars, and group work. The teaching consists of a total of 24 teaching hours and 8 hours of seminar and supervision (individual or in groups).

## Required Reading

The required reading is divided into core literature that is read by everyone, and literature that is adapted to the type of assignment the student chooses to write. In addition, there will be in-depth literature that has been agreed upon with the instructor or supervisor. The literature should amount to approximately 800 pages in total.

### Core Literature

Bryman, Alan (2016): *Social Research methods*. 5<sup>th</sup> edition. Oxford University Press, pp 1-169, 373-406, 661-686. (33+25+169) (227 pages)

Flyvbjerg, B. (2006). "Making Organization Research Matter: Power, Values, and Phronesis" i "The Sage Handbook of Organization Studies" (ss. 370–387). Thousand Oaks, CA: Sage (18 pp.)

Lester, James D. and James D. Lester Jr. (2014) *Writing research papers: A Complete Guide*. Global Edition. Fifteenth Edition. Pearson, 19-101, 113-191, 218-245, 307-327 (207 pages)

### Qualitative Essay

Bryman, Alan (2016). *Social Research methods*. 5<sup>th</sup> edition. Oxford University Press, pp 407-600 (193 p)

Malterud, K. (2012). "Systematic text condensation: a strategy for qualitative analysis". *Scandinavian Journal of Public Health*, 40(8), 795–805 (11 pages)

### Quantitative Essay

Bryman, Alan (2016). *Social Research methods*. 5<sup>th</sup> edition. Oxford University Press, pp 170-350 (180p)

### Phenomenological Essay:

Giorgi, A. (1994). "A phenomenological perspective on certain qualitative research methods." *Journal of Phenomenological Psychology*, 25(2), 190–220. <https://doi.org/10.1163/156916294X00034>

Giorgi, A. (1997). "The theory, practice, and evaluation of the phenomenological method as a qualitative research procedure." *Journal of Phenomenological Psychology*, 28(2), 235.

Giorgi, A. (2000). "The status of Husserlian phenomenology in caring research." *Scandinavian Journal of Caring Sciences*, 14(1), 3–10.

Giorgi, A. (2002). "The question of validity in qualitative research." *Journal of Phenomenological Psychology*, 33(1), 1–18. <https://doi.org/10.1163/156916202320900392>

Giorgi, A. (2005). "The phenomenological movement and research in the human sciences." *Nursing Science Quarterly*, 18(1), 75–82. <https://doi.org/10.1177/0894318404272112>

### Recommended Reading

- Cartledge, Mark (2012). *Practical Theology: Charismatic and Empirical Perspectives*, Eugene: Wipf & Stock Publishers.
- Creswell, J. W. (2009/2013). *Research design: Qualitative, quantitative, and mixed methods approaches* (3./4. utg.) Sage Publications, Inc.
- Hansson, K. W. (2013). *Statistikk og SPSS for enkle undersøkelser*. Hønefoss: Høgskolen i Buskerud.  
<https://brage.bibsys.no/xmlui/bitstream/id/96633/7313hansson.pdf>
- Hennink, Monique, Inge Hutter and Ajay Bailey (2020). *Qualitative Research Methods*. 2<sup>nd</sup> ed. Los Angeles: Sage Publications.
- Kvale, S., & Svend Brinkmann. (2015). *Det kvalitative forskningsintervju* (3. utg.). Oslo: Gyldendal akademisk, ss. 133-246, 295-321 (141 pp.)
- Miles, A.M., Huberman, B. (2003). *The Qualitative Researcher's Companion: Classic and Contemporary* (SAGE Publications, Inc).
- Miles A.M.; Huberman (2013). *Qualitative Data Analysis: A Methods Sourcebook 3*, (SAGE).
- Repstad, Pål (2007): *Mellom nærhet og distanse: kvalitative metoder i samfunnsfag*. Universitetsforlaget.



### SAM2120E Bachelor Thesis (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	SAM2120E Bachelor Thesis (10 credits/ECTS)
Assessment	<ul style="list-style-type: none"><li>write an assignment of 6000 words on a topic of choice approved by the supervisor (front page, table of contents, and bibliography are not included in the word count). 100%. A-F.</li></ul>
Additional requirements	<ul style="list-style-type: none"><li>attend a seminar where a part of the bachelor thesis is presented</li></ul>
Prerequisite	SAM2110E Research, Method and Design
Scope	Minimum 3 and maximum 6 hours of supervision

#### Learning outcomes

The course SAM2120E *Bachelor Thesis* aims to provide the following learning outcomes:

#### Knowledge

The study will provide:

- in-depth knowledge of a topic of your choice

#### Skills

The study shall strengthen the student's:

- ability for independent reflection on the basis of knowledge acquired in the basic study in Christianity program, and in the one year program in social studies
- ability to write up a research proposal with guidance from supervisor
- ability to discuss relevant theory
- ability to present theoretical cases in a clear and concise manner
- ability to use the APA method or another reference system in a consistent manner

#### General Competence

The study shall provide:

- ability to complete a research project, justify one's own choices, and present findings and results through relevant forms of expression, both in writing and orally

#### Course Description

One of the terms towards the end of the study must be set aside for writing a bachelor's thesis. Theme for the assignment is optional. The bachelor thesis will give the student the opportunity for independent reflection on individual topics. It is encouraged to take a social science perspective on the thesis.

#### Modes of Instruction

Research proposal is submitted in the course SAM2110E *Research, Method, and Design*, which is followed up in SAM2120E *Bachelor Thesis*. In addition to individual supervision, the student must participate in a research seminar. The seminar will provide an opportunity for a broader exchange of experiences with essay writing as well as methodological reflection. The student must have a presentation ready for the seminar, where a part of the bachelor thesis should be presented. The student is entitled to a minimum of 3 and a maximum of 6 supervision hours.

#### Required Reading

The student shall read and compile a reading list of minimum 900 pages of literature that is relevant to the thesis. The reading list must be approved by the supervisor.



## VEL1210E The Value-Based Organization (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	VEL1210E The Value-Based Organization (10 credits/ECTS)
Assessment	The student shall: <ul style="list-style-type: none"><li>• write a 3000-word essay. A-F. (100%)</li></ul>
Scope	32 lecture hours

### Learning Outcomes

The course aims to provide the following learning outcomes:

#### Knowledge

The course shall provide knowledge about:

- organization, and how organization helps to build and develop organizations
- organizational culture, how organizational culture is built and developed and how it contributes to developing organizations
- visions, goals and values in an organization and how these can support and shape the organization
- goals and strategy, and how strategy work can be developed and organized, and support the development of the organization
- managing change and learning and how to work with resistance to change
- other central organizational concepts and theories concerning relational authority, motivation, decision-making, and learning
- how organizational structure and immediate context affect organization (especially in ecclesiastical contexts)

#### Skills

The course shall strengthen the student's ability to:

- reflect ethically on organizational development
- reflect on how to influence an organization in terms of vision, goals, values, structures, and good systems for employee follow-up
- understand how fundamental ethical, ideological and theological conditions have an impact on the development of voluntary organizations and churches

#### General Competency

The course shall help to:

- Develop an understanding of how organizing affects performance and capacity for change
- develop a respect for the necessity and tension between structure and flexibility in organizations
- create an understanding of how organization, among other things, must be understood in light of the type of business being run (business, government, voluntary / church)

#### Course Description

VEL1210E provides an introduction to topics such as tasks, technology, goals and efficiency in organizations. Furthermore, the subject will deal with topics such as organizational structure, organizational culture, communication, organizational learning, power and conflict in organizations. The course also facilitates a deeper understanding of how change and decision-making processes shape organizations. Particular emphasis will be placed on how the organizational subject can be used within church and voluntary organizations.

### Modes of Instruction

The teaching is provided in the form of interactive lectures, and in the form of one or more supervised case studies. The course consists of a total of 32 lecture hours.

### Required Reading

- Kotter, John P. (2007). "Leading Change. Why Transformation Efforts Fail." *Harvard Business Review*. January. 10 pages
- Tschirhart, Mary; Bielefeld, Wolfgang. *Managing Nonprofit Organizations*. Jossey-Bass, s. 1-279 (279 pages).
- Robbins, Stephen P., Judge, Timothy A. (2017). *Essentials of Organizational Behavior*. Global Edition, 14th ed. Pearson. ca. 350 pages

### Recommended Reading

- Brand, C. O. (ed) (2005). *Perspectives on Church Government: Five Views of Church Polity*. Nashville: B & H Academic.
- Dockery, D. S. (ed) (2015) *Christian Leadership Essentials: A Handbook for Managing Christian Organization*, Nashville: B & H Academics
- Grudem, W. (2012). *Church Government*. Zondervan, Digital short. Zondervan/Amazon Kindle (available in different e-book formats).

## VEL1220E Value-Based Leadership (10 credits/ECTS)

Study program	Bachelor in Religion and Social Science (180 credits/ECTS)
Subject	VEL1220E Value-Based Leadership (10 credits/ECTS)
Assessment	The student shall: <ul style="list-style-type: none"><li>• Write a 2500-word essay. A-F. (100%)</li></ul>
Additional Requirement	<ul style="list-style-type: none"><li>• Participate in forum discussions on Moodle</li><li>• Write a reflection assignment about personal development as a leader</li></ul>
Scope	32 lecture hours

### Learning Outcomes

The course aims to provide the following learning outcomes:

#### Knowledge

The course will provide:

- knowledge of organizational leadership as a field of research and practice, including introduction to basic leadership theories and research traditions
- good knowledge of theories of charismatic, transformative, ministerial, and virtue-ethical leadership
- knowledge of theological perspectives on leadership and the relationship between leadership, ethics and spirituality
- an understanding of leadership as a creative and constructive influence - and of the potential dangers of such a power exercise
- knowledge of different leadership ideals in different cultures and about leading in cultural diversity
- understanding the follower's role in the leadership relation
- knowledge of different dimensions of the leadership role, including theological, narrative, organizational and relational dimensions
- knowledge of current practical interpretations of Jesus as a role model for leaders

#### Skills

The course will strengthen the student's:

- ability to self-leadership and to understand one's own development as a leader
- ability to reflect ethically and theologically on leadership - including critical reflection on values and power, including one's own leadership
- ability to integrate and reflect on various conpp.ations and ethical dilemmas in leadership, including the relationship between productivity and the employee as a fellow human being
- ability to reflect on the relationship between normative, descriptive, and discursive aspects of leadership theory
- ability to reflect on gender dimensions in leadership
- leadership skills in organizations

#### General Competency

The study will contribute to:

- to develop attitudes that motivate service and leadership in church, organization and society
- a balanced moral approach to exerting influence on various levels
- to develop empathy, as well as virtues such as humility, respect and justice

## Course Description

The course VEL1220 provides an introduction to value-based leadership and self-leadership. We will work on questions about what characterizes a good leader and how leadership can contribute to the development of churches, organizations and communities. The course will review different perspectives, models, and theories to better enable students to analyze different approaches to leadership, as well as identify what kind of competence leaders need to develop. Students will also learn to reflect critically and constructively in the face of such leadership models. Finally, the course will help the student to reflect on their own leadership development, thus contributing to lifelong learning and value-based leadership in organizational and social life.

## Modes of Instruction

The teaching is provided in the form of interactive lectures, group discussions and case studies. The course consists of a total of 32 teaching hours.

## Required Reading

- Bolden, R., Hawkins, B., Gosling, J., & Taylor, S. (2011). *Exploring leadership: Individual, organizational & societal perspectives*. Oxford: Oxford University Press, p. 1-41, 56-59, 73-77, 84-91, 130-183 (112 pages)
- Clinton, J. R. (2012). *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development* (Rev. ed.). Colorado Springs, CO: NavPress, chap. 1-2, Appendix D (28 pages)
- Kessler, V. (2013). "Pitfalls in 'Biblical' leadership." *Verbum et Ecclesia*, 34(1), 1–7. <https://doi.org/10.4102/ve.v34i1.721> (8 pages)
- Northouse, Peter (6. ed. or newer). *Leadership. Theory and Practice*. London: Sage (page numbers from 8. ed.) p. 1- 116, 139-256, 293-370, 403-469 (380 pages)
- Mabey, C., Conroy, M., Blakeley, K., & de Marco, S. (2017). Having burned the straw man of Christian spiritual leadership, what can we Learn from Jesus about leading ethically? *Journal of Business Ethics*, 145(4), 757–769 (14 pages)
- Moore, Geoff (2008). Reimagining the morality of management: A modern virtue-ethics approach. *Business Ethics Quarterly*, Vol 18, No.4, 483-511. (28 pages)
- Smidsrød, Åse Miriam (2016). "For Such a Time as This": Gender Issues in Twenty-First Century Norwegian and Swedish Pentecostal Churches, *Pentecostudies*, vol 15, no2, s. 200-217 (18 pages)
- Tangen, K. I. (2017). "Leadership as Idolatry: the Case of Stalinism and Beyond." *Scandinavian Journal of Leadership and Theology*, Vol 4. No. 4 (17 pages)
- Tangen, K. I. (2018). "Leadership as participation in the hospitality of God: A reading of Luke–Acts." *Journal of Pentecostal Theology*, 27 (2), 284–306 (23 pages)
- Tangen, K. I. (2019). "Servant Leadership and Power: An Introductory Theological Analysis." *Scandinavian Journal of Leadership and Theology*, 6 (30 pages)
- Yukl, G. (2012). "Effective leadership behavior: What we know and what questions need more attention." *Academy of Management Perspectives*, 26(4), 66–85 (20 pages)
- Åkerlund, T. (2014). "Leadership in Corinth: Reciprocity and Leader-Member Exchange in 2 Corinthians 6:11-13." *Journal of Biblical Perspectives in Leadership*, 6 (1), 162–175 (14 pages)
- Åkerlund, T. (2016). "'To live lives worthy of God': Leadership and Spiritual Formation in 1 Thessalonians 2:1-12." *Journal of Spiritual Formation & Soul Care*, 9 (1), 18–34 (17 pages)
- Åkerlund, T., & Tangen, K. I. (2018). "Charismatic cultures: Another shadow side confessed." *Pneuma*, 40 (1–2), 109–129 (21 pages)