

COURSE CATALOGUE
RELIGION AND
SOCIAL SCIENCE
2024/2025

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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 new and better world."

Our starting point is the connection we have to local churches¹ 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:

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

“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.² HLT aims to be a university college with high 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.

1. 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:
2. We envision a missional school that is ground-breaking in its contribution to the fulfillment of the Great Commission.
3. We envision a school characterized by Pentecostal, Charismatic and Baptist spirituality.
4. We envision a school with academic integrity and practical relevance.
5. We envision a school which remains true to the Bible, proclaiming the Bible as the foundation for both life and doctrine.
6. 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.
7. We envision a transformational school that provides students with a holistic understanding of their relationship to God, themselves and others.
8. We envision a school which is prophetically relevant - innovative yet grounded in reality.
9. We envision a school characterized by the love of Christ and 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:³

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

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

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

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

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

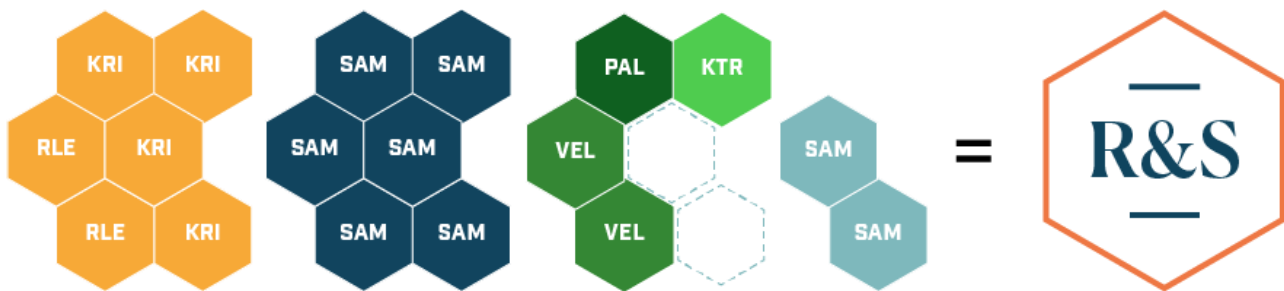
HLT offers a bachelor's degree in religion and society. The study program is 180 credits/ECTS and consists of four modules: (1) Basic study in Christianity (60 credits/ECTS), (2) One-year study in Social Studies (60 credits/ECTS), (3) Core courses (30 credits/ECTS) and (4) Advanced courses (30 credits/ECTS).

The structure of the bachelor can be illustrated as follows:

1 year	Basic studies in Christianity (60 ECTS) <ul style="list-style-type: none"> • KRI1110E Introduction to the Bible • KRI1030E Church History and Confessional Identities • RLE1030E World Religions and Secular World Views • KRI1140E Dogmatics and Spirituality • RLE1120E Social Analysis and Ethics • KRI1120E Biblical Hermeneutics 	
2 year	One-year study in Social Science (60 ECTS) <ul style="list-style-type: none"> • SAM1010E Introduction to Sociology and Social Anthropology • SAM1030E Global History • SAM1040E Global Justice – Social Theory and Practice 	<ul style="list-style-type: none"> • SAM1020E The Norwegian Society – Politics, Economy, and Diversity • SAM1050E Social Movements and the New Digital Society • SAM1060E Modern-Day Slavery
3 year	Core courses (30 ECTS) + Advanced Courses (30 ECTS) <ul style="list-style-type: none"> • SAM2110E Research, Method and Design • VEL1220E Value-Based Leadership • PAL1140E Church, Mission and Society 	<ul style="list-style-type: none"> • SAM2120E Bachelor Thesis • KTR1010E Conflict, Context and Transformation • VEL1210E The Value-Based Organization

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.⁴

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.

⁴ <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"> • World religions, their sacred scriptures, and central practices • Different religious, cultural and philosophical approaches to moral thinking and ethical norms • The central texts, dogmas and historical events of the Christian tradition • How historical, economic, religious, political and technological factors affect the development of society in Norway and the world • Key themes, theories, concepts, methods and debates in history, leadership, conflict management, sociology, and social anthropology • Classical political ideologies, political theology and recent social philosophy with emphasis on theories of global justice 	<p>The candidate shall have the ability to:</p> <ul style="list-style-type: none"> • Use various interpretation tools to interpret religious texts and traditions • Apply different ethical perspectives and methods to approach moral issues • Understand and conduct dialogue across cultures and traditions • Use social science methods to analyze social and cultural phenomena, locally and globally • Critically analyze ideologies and social and historical science theory • Present research results in a clear and structured way, both orally and in writing 	<p>The candidate shall have:</p> <ul style="list-style-type: none"> • Ability and willingness to develop diversity of perspective, and approach complex, religious, social and historical problems with a combination of humility and professional precision • Ability and willingness to develop moral virtues that can contribute to good relationships in church and society • Understanding of non-Western perspectives on global history and development • Understanding of the importance of community involvement in meeting challenges nationally and internationally • Ability to critically reflect on one's own attitudes to social movements of which one is not a part of

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

KRI110E INTRODUCTION TO THE BIBLE (10 CREDITS /ECTS)

STUDY PROGRAM	Bachelor in Theology and Leadership (180 credits/ECTS)
SUBJECT	KRI110E Introduction to the Bible (10 credits/ECTS)
COURSE	KRI111E Introduction to the Old Testament (5 credits/ECTS) KRI112E Introduction to the New Testament (5 credits/ECTS)
ASSESSMENT	<p>Students must:</p> <ul style="list-style-type: none"> • School exam, 4 hours, on the New Testament part, KRI111E (100% of the final grade). • Submit a 1500-word written essay, based on the Old Testament part, KRI112E. The topic is defined by the teacher, and the assignment will be graded Passed/Failed.
ADDITIONAL REQUIREMENTS	<ul style="list-style-type: none"> • 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. • Read and summarize an article on the Law of Moses and the Law of Christ (KRI111E) • Exercise on the Synoptic Gospels (KRI112E)
SCOPE	<ul style="list-style-type: none"> • 36 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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 *KRI111E Introduction to the Old Testament* and *KRI112E 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 Theology and Leadership (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"> • School exam, 4 hours in KRI1111E (100% of the final grade). • Read and summarize an article on the Law of Moses and the Law of Christ.
SCOPE	<p>18 hours of lectures and study sessions</p> <p>45 min of online group discussion for non-resident students</p>

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

A student who has completed the course *KRI1111E Introduction to the Old Testament* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has a good understanding of the Old Testament structure, its various books and main theological themes.
- has a good understanding of the processes of development of the Old Testament.
- is familiar with the Old Testament core history and the historical characteristics of the Old Testament times.
- has a good understanding of the historical, prophetic and poetic literature of the Old Testament.
- is familiar with the narrative as well as the poetic methods of interpretation of the Old Testament.

- has a good understanding 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.
- has achieved a better understanding of the relationship between the Old and the New Testament.

Skills

The student:

- has the ability to read and analyze the Bible with assistance of a variety of different interpretive methods.
- Possesses critical thinking skills to distinguish between historical and poetic literature and to understand their differences.

General competence

The student:

- demonstrates an understanding of the Old Testament's different genres and their interpretation.
- can discuss the literary diversity in the Old Testament
- can discuss how the Old Testament as pre-history and the foundation for faith for the Jewish people and for the Christian church.

Modes of Instruction

The teaching is delivered in the form of interactive lectures, group assignments and presentations.

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.

KRI112E INTRODUCTION TO THE NEW TESTAMENT (5 CREDITS/ECTS)

STUDY PROGRAM	Bachelor in Theology and Leadership (180 credits/ECTS)
SUBJECT	KRI1110E Introduction to the Bible (10 credits/ECTS)
COURSE	KRI112E Introduction to the New Testament (5 credits)
SCOPE	<ul style="list-style-type: none"> • 18 hours of lectures and study sessions • 45 min of online group discussion for non-resident students

Course Description

The course KRI112 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

A student who has completed the course KRI112E Introduction to the New Testament should have the following learning outcomes defined in terms of knowledge, skills, and general competence.

Knowledge

The student:

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

Skills

The student:

- has the ability to reflect on the message of the individual books of the New Testament in relationship to the New Testament.
- Demonstrates and understanding of how to read the New Testament as a part of a historic reality.

General Competence

The student:

- demonstrates an understanding of the relationship between text and lived reality in religious contexts.
- can discuss the relationship between form and content in religious texts.
- can discuss 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 Theology and Leadership (180 credits/ECTS)
SUBJECT	KRI1120E Biblical Hermeneutics (10 credits/ECTS)
ASSESSMENT	<p>Students must:</p> <ul style="list-style-type: none"> • Submit a 3000-word essay. The topic will be decided by the teacher. 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. • A grade A-F is assigned based on the written assignment.
ADDITIONAL REQUIREMENTS	<p>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.</p> <p>Submission of draft exegetical essay worked out during the course. To be able to qualify for the final essay, the first draft of the essay must be passed. If not, the student is not able to do the final essay.</p>
SCOPE	<ul style="list-style-type: none"> • 36 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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:

- 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.
- 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

A student who has completed the course *KRI1120E Biblical Hermeneutics* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

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

Skills

The student:

- possesses critical thinking in the interpretation of biblical texts with the assistance of a diverse set of interpretive methods.
- has the ability to analyze the New Testament texts with an awareness of the interpretive bridge between the New Testament times and our own (hermeneutic awareness).

General Competence

The student:

- can demonstrate understanding and respect for the New Testament literature and theological diversity.
- can discuss the ways the Bible is used today.
- can discuss and use biblical text in a responsible fashion in personal ministry.

Modes of Instruction

The teaching is delivered in the form of interactive lectures, group assignments, and presentations.

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. (2009) *Elements of Biblical Exegesis*. 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 CONFSSIONAL IDENTITIES (10 credits/ECTS)

STUDY PROGRAM	Bachelor in Theology and Leadership (180 credits/ECTS)
SUBJECT	KRI1030E Church History and Confessional Identities (10 credits/ECTS)
ASSESSMENT	<p>The student must:</p> <ul style="list-style-type: none"> • Take a 4-hour school exam in Church History. The school exam counts as 100% of the final grade. Graded A-F. (Non-resident students submit a 72 hrs take-home exam). • Pass two essays of 1000 words, on a topic decided by the teacher; one on Baptist history and one on Pentecostal history (each of 1000 words). Graded Passed/failed. Anonymous exam.
ADDITIONAL REQUIREMENTS	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.
SCOPE	<ul style="list-style-type: none"> • 32 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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 20th century.

Learning Outcomes

A student who has completed the course of KRI1030E Church history should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge:

The student:

- has knowledge of the main features of the history of the Church from the early period in the first century to the present-day.
- has knowledge of how Christian theology and ecclesiology has evolved and has been interpreted throughout history.
- has knowledge of Baptist history with a focus on its historical background, its emergence in the 17th century, its central teachings, and its later expansion.

- has knowledge of the Pentecostal movement's historical background, its emergence in the early 1900s, its central teachings, and its later expansion.
- has understanding of the latest research in Church history.

Skills

The student:

- has the ability to give an account of church history from the early church and up to modern times.
- has the ability to present key theological issues affecting the course of Church history.
- has the ability to participate in respectful dialogue with people from other denominations.
- has the ability to apply academic knowledge of Church history to practical issues facing the modern world and explain his/her choices.
- has the ability to find, assess and refer to information and academic material and relate it to Church history.
- has the ability to master the relevant academic tools, techniques and styles relating to Church history.

General Competence

The student:

- has the ability to situate the history of the church in its larger historical context.
- has the ability to discuss the place of the church in society in general.
- has gained understanding and appreciation for the distinctive aspects of various Christian denominations enabling the student to participate in respectful inter-denominational dialogue.
- has the ability to plan and carry out tasks and projects alone or as part of a group and in accordance with ethical requirements and principles.
- has the ability to present important academic material relating to Church history such as theories, problems, and solutions, both in written and oral form, as well as using other relevant forms of communication.
- has the ability to exchange opinions with others with a background in the field and participate in discussions concerning the developments in Church history.
- has the ability to familiarize with new ideas and understanding.

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

Bill, J. Leonard (2003). *Baptist Ways: A History*. Valley Forge, PA: Judson Press. Pages 1-15. (Available for students on Moodle)

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.

Weaver, C. Douglas (2008). *In Search of the New Testament Church: The Baptist Story*. Mercer University Press, Macon: GA. Pages 9-113, 146-179, 201-250.

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	<p>Students must:</p> <ul style="list-style-type: none"> • 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). • Write a 2000-word essay in Spirituality, on a topic decided by the teacher. The essay counts as 50% of final grade. Graded A-F. Anonymous exam.
ADDITIONAL REQUIREMENTS	<p>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.</p>
SCOPE	<ul style="list-style-type: none"> • 36 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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

A student who has completed the course of KRI1140E *Dogmatics and Spirituality* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has 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.
- has knowledge of key doctrinal teachings in Baptist and /or Pentecostal theology.
- has knowledge of various forms of spirituality in the history of Christianity

- has 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.
- has knowledge of alternative forms of religiosity.
- has knowledge of key historical texts relating to spirituality throughout the history of the church.

Skills

The student:

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

General Competence

The student:

- has achieved a reflected understanding of the relevance of theology for today's society.
- has the ability to communicate the content of the Christian faith to people of today.
- has sensitivity and respect for different forms of spirituality.
- has the 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

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).

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)

Spirituality

Andersen, Øyvind G. (2014). «The Gifts of the Holy Spirit» Unpublished article. 14 pp. Compendium

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)

McGrath, Alister E. (1999). *Christian Spirituality*. Oxford: Blackwell. pp 1-109 (108 pages)

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)

The following articles:

Anderson, Allan (2004): "The Gospel and African Religion." *International Review of Mission*, LXXXIX No. 354, 373-283 (7 pages).

Ma, Julie (2002). "Korean Pentecostal Spirituality: A Case Study of Jashil Choi." *Journal of Pentecostal Studies*, 5:2 235-254, <https://www.aptspress.org/wp-content/uploads/2018/06/02-2-JMa.pdf> (19 pages)

Ma, Wonsuk, "Pentecostal Worship in Asia: Its Theological Implications and Contributions." *Ecumenical Institute*, <https://www.aptspress.org/wp-content/uploads/2018/06/07-1-Wonsuk-Ma.pdf> (approximately 10 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: Write a 3000-word assignment. Counts as 100% of final grade. Graded A-F.
ADDITIONAL REQUIREMENTS	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.
SCOPE	<ul style="list-style-type: none"> • 30 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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

A student who has completed the course of *KTR1010E Conflict, Context, and Transformation* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has 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.
- has a good 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.
- has gained knowledge of the causes of conflict, and the local and global repercussions of conflict.

Skills

The student:

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

General Competence

The student:

- has developed a foundational understanding of conflict-reducing communication, empathic listening and dialogue.
- has gained 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*. 3rd 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*. 3rd 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	<p>The student is expected to:</p> <ul style="list-style-type: none"> • 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%). • Write an essay of 1500 words on a theme determined by the lecturer (50%).
SCOPE	<ul style="list-style-type: none"> • 32 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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

A student who has completed the course *PAL1140E Church, Mission and Society* should have the following overall learning outcomes defined in terms of knowledge, skills, and general competence:

Knowledge

The student:

- has a good understanding of the purpose and the extent of mission in terms of the Bible and contemporary mission theology, including the missional church and the Lausanne Movement (the Cape Town Commitment).

- possesses insights 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.
- has knowledge of the various models and perspectives on holistic mission and Christian social engagement.
- holds understandings on how the Christian faith must be presented in various ways in various cultures (contextualization).

Skills

The student:

- can discover, analyze, and learn from individuals or groups that have been effective and/or innovative in the work of transforming people and society.
- are able to reflect on 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.
- possesses practical skills in utilizing models for church development -- and the ability to critically reflect on these models.

General Competence

The student:

- can clarify how individuals and organizations can contribute to national and global engagement in 'doing mission with both hands' (sharing the gospel and community involvement).
- respects and understands different perspectives on church- and community development.
- can analyze 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

Cape Town Commitment (<http://www.lausanne.org/content/ctc/ctcommitment>. 70 pages)

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)

Harris, P. (2010) "Towards a Missiology of Caring for Creation". *Evangelical Review of Theology*, 34(3), 220–232 (13 pages)

J. M. Vorster, (2015) "Kingdom, church and civil society: A theological paradigm for civil action", *HTS Theological Studies*

Kimlyn J. Bender and D. Stephen Long (2020) *T&T Clark Handbook of Ecclesiology*. Chapters 1-5 (67 pages).

Kraft, C. H (2002) "Culture, Worldview and Contextualization" in *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)

Roxburgh, A. J. (2004) "The Missional Church". *Theology Matters* 10(4), ss. 1-5 (6 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.)

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, cap. 1-2, 13 (44 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. (011). *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 Culture and Social Analysis (5 credits/ECTS) RLE1122E Ethics (5 credits/ECTS)
ASSESSMENT	<p>Students must:</p> <ul style="list-style-type: none"> • Take a 4-hour school exam in Culture and Social Analysis, RLE1121E. The school exam counts as 50% of the final grade. Graded A-F. • Write a 1500-word essay in RLE1122E Ethics. The essay counts for 50% of the total grade.
ADDITIONAL REQUIREMENTS	<p>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.</p> <p>Write one academic forum post (minimum 150 words) and comment on two others (each with a minimum of 100 words).</p>
SCOPE	<ul style="list-style-type: none"> • 32 hours of lectures and study sessions • 1.5 hours of online group discussion sessions for non-resident students

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 course will give an introduction to Christian ethics and what the Bible says about different ethical issues. The subject will place particular emphasis on the Free Church perspective on the sociology of religion and ethics.

See the course descriptions for *RLE1121E Social analysis* (5 credits/ECTS) and *RLE1122E Ethics* (5 credits/ECTS) for learning outcomes and required reading.

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 Culture and Social Analysis (5 credits/ECTS)
ASSESSMENT	Take a 4-hour school exam in Culture and Social Analysis, RLE1121E. The school exam counts as 50% of the final grade. Graded A-F.
ADDITIONAL REQUIREMENTS	<ul style="list-style-type: none"> • 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. • Write one academic forum post (minimum 150 words) and comment on two others (each with a minimum of 100 words).
SCOPE	<ul style="list-style-type: none"> • 16 hours of lectures and study sessions • (45 min online group discussion session for non-resident students)

Course Description

The course provides an introduction to the sociology of religion, exploring the role of religion in society at large, with a particular focus on how evangelical movements interact with society. Students will acquire analytical tools to comprehend the postmodern society and act based on a Christian perspective.

Learning Outcomes

A student who has completed the course RLE1121E Introduction to Sociology of Religion should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has a good understanding of sociological paradigms.
- has a good understanding of the role of free churches in Norwegian society.
- is familiar with key sociological theories of religion.

Skills

The student:

- has the ability to analyse society sociologically, and to understand ethical thinking in a social and cultural perspective.
- possesses critical thinking skills.
- demonstrates an understanding of the foundation of Christian practice.

General Competence

The student:

- demonstrates an understanding of people's choices and interactions.
- can discuss how sociology and theology influence each other.
- can present a Christian response to societal changes.

Modes of instruction

The teaching is delivered in the form of interactive lectures, group assignments, and presentations.

Required Reading

Furseth, Inger; Repstad, Pål Steinar (2023). *An Introduction to the Sociology of Religion*. Second Edition. Routledge. s 318.

Hiebertis, D. (2023). *The Routledge International Handbook of Sociology and Christianity*. (Selected chapters)

Zeiffert, R. (2023). "Why Are Conservative Young Evangelicals in Norway Avoiding Right-Wing Politics?" *Religions*, 14(4), (11 sider)

Recommended Reading

Eriksen, T. H. (2023). *Small places, large issues: an introduction to social and cultural anthropology* (5th ed.) Pluto Press.

Fraser, D., Campolo, Tony (1992). *Sociology through the Eyes of Faith*. Leicester: Apollos.

Furseth, I. & Repstad, P. (2021). *Modern sociologists on society and religion*. Routledge.

Lingenfelter, Sherwood (1998). *Transforming culture*. Grand Rapids: Baker Academic Press.

Flyvbjerg, B. (2006). "Social Science That Matters." *Foresight Europe*, No. 2, October 2005– March 2006

RLE1122E ETHICS (5 CREDITS/ECTS)

STUDY PROGRAM	Bachelor in Religion and Social Science (180 credits/ECTS)
SUBJECT	RLE1121E Social Analysis and Ethics (10 credits/ECTS)
COURSE	RLE1122E Ethics (5 credits/ECTS)
ASSESSMENT	Write a 1500-word essay in RLE1122E Ethics. The essay counts for 50% of the total grade. Graded A-F.
ADDITIONAL REQUIREMENTS	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.
SCOPE	<ul style="list-style-type: none"> • 16 hours of lectures and study sessions • (45 min online group discussion session for non-resident students)

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

A student who has completed the course *RLE1122E Ethics* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has good knowledge of Christian ethics and biblical view of ethics and ethical lifestyle
- has knowledge of relationship between Christian ethics and general ethics
- has good knowledge of various ethical methods
- has 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 student:

- can base their ethical reasoning on Biblical values
- can reflect ethically upon social and cultural phenomena
- can discuss and explain an ethical problem using various ethical methods

General Competence

The student:

- can demonstrate respect for one's own and others' ethical convictions
- has improved his/her capacity for moral discernment and a good ethical lifestyle

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*. 2nd 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): *Revisioning Pentecostal Ethics. The Epicletic Community*. Cleveland: CPT Press.

Davis, John Jefferson (2015): *Evangelical Ethics. Issues Facing the Church Today*. 4th ed. Phillipsburg: New Jersey: P&R Publishing Company.

Feinberg, J. S. and Feinberg, P. D. (2010): *Ethics for a Brave New World*. 2nd ed. Weaton, Ill.: Crossway.

Geisler, Norman L. (2010): *Christian Ethics: Contemporary Issues and Options*. 2nd ed. Grand Rapids, Mi: Baker Academic.

Gill, Robin, ed. (2012): *The Cambridge Companion to Christian Ethics*. 2nd 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*. 2nd 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*. 2nd ed. Oxford: Oxford University Press. (DTL)

Rae, Scott (2018): *Moral Choices. An Introduction to Ethics*. 4th 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*. 2nd ed. Oxford: John Wiley & Sons, eBook ISBN 9781119155737 (DTL)

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	<p>Students must:</p> <ul style="list-style-type: none"> Attend a religious service and write an essay (2000 words). The essay counts as 60% of the final grade. School Exam 4 hours - 40% of the final grade.
ADDITIONAL REQUIREMENTS	<p>Attendance: Students must attend at least 75% of the lectures to be eligible to sit for a final exam. Students with excessive absence without valid reasons (like sickness...) will be disqualified from 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.</p>
SCOPE	<ul style="list-style-type: none"> 36 hours of lectures and study sessions 1.5 hours online group discussion session

Course Description

The course will provide basic knowledge of the “major” religions of the world and a brief introduction to secular worldviews and new religious movements. The course aims to provide students with critical skills for understanding the religious phenomenon of our global and pluralistic society. Students will be able to reflect on the similarities and differences between various religions concerning beliefs, worldviews, and ethics. The subject constitutes one element within the necessary skills to teach RLE in a multicultural and multi-religious school context.

Learning Outcomes

A student who has completed the subject RLE1030E World Religions and Secular Worldviews must have the following knowledge, skills and general competence outcomes:

Knowledge

The Student:

- has good knowledge of the concept of religion and worldviews and understand the relationship between these concepts.
- has good knowledge of the history, transmission, sacred texts, beliefs and practices, ethics, and internal diversity of the major world religions.
- has knowledge of secularization processes to understand the relationship between these processes and their immediate religious and social contexts.

- can examine the basic ideas of secular worldviews on the understanding of reality, humanity, and ethics.
- has good knowledge of new religious movements with particular emphasis on their historical origins and various developments.
- develop the ability to understand the relationship between religious freedom and totalitarian ideologies.

Skills

The Student:

- has gained competence to teach religion and worldviews based on the applicable curriculum.
- is capable to explain and communicate religious ideas and reasonings with competence and respect.
- can discern similarities and differences between different religions and worldviews, also in relation to their own standing positions.
- has the ability to critically reflect on their own beliefs and lifestyles and see the strengths and weaknesses of the other major world religions and lifestyles.

General Competence

The Student:

- shows understanding and respect for other people's beliefs, outlooks, and expectations.
- has insight into the importance of taking other people's beliefs and views seriously, and invest considerable effort in the study of their religion and views.
- has developed confidence in their own beliefs in encountering of people of other religious beliefs or worldviews.
- is able to handle various challenges related to multi-religious and secular societies, including meeting various missional challenges.

Required Reading

Dowley, T. (Ed.). (2018). *Introduction to world religions*. Fortress Press, U.S. Part 1, 3, 4, 5, 7, 9, 10, 11, 13 (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	<p>Students must:</p> <ul style="list-style-type: none"> Attend 75% of the classes Complete a 4-hour school exam. The school exam counts as 100% of the final grade. Graded A-F.
ADDITIONAL REQUIREMENTS	Submit a 1500-word book report or observation report.
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

A student who has completed the course of *SAM1010E Introduction to Sociology and Social Anthropology* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has knowledge of sociology as a professional tradition, of classical sociological theory, and of sociological tools and methods.
- has knowledge of social anthropology as a professional tradition and of anthropological theory and methods.

- has 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

The student:

- demonstrates a solid understanding of key theoretical frameworks, concepts, and methodologies within sociology and social anthropology.
- has the ability to critically analyze social structures, institutions, and cultural phenomena, applying theoretical perspectives to real-world situations.
- has developed a better understanding for engaging with diverse communities and populations, with an emphasis on sensitivity, respect, and ethical conduct.
- has the ability to identify and evaluate relevant sources for further studies and research.

General Competence

The student:

- has developed their ability to critically reflect on one's own cultural biases, assumptions, and perspectives, fostering self-awareness in sociological and anthropological inquiry.
- has developed their ability to approach others and their views with respect, interest, and empathy.
- shows 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*. 3rd ed. MacMillan Education.

Introduction to Sociology:

Giddens, Anthony, Mitchell Duneier, Richard P. Applebaum and Deborah Carr. (2019). *Essentials of Sociology*. 7th 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*. 5th 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	<p>Students must:</p> <ul style="list-style-type: none"> Attend 75% of the classes 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%.
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

A student who has completed the course of SAM1020E *The Norwegian Society - Politics, Economy, and Diversity* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has knowledge of Norwegian history, culture, and important shared values in the Norwegian society.
- has knowledge of key aspects of Norwegian foreign policy.
- has good knowledge of democratic forms of government, political governance, and Norway's political system.
- has good knowledge of the welfare state's economic preconditions and ideological basis.

- has knowledge of Norwegian working life, establishment of values, and entrepreneurship.
- understands basic economic concepts such as budget, result and balance sheets, currency, interest rates, and inflation.
- Knows the main features of the Norwegian economy and key characteristics of Norwegian economic policy.
- has good knowledge of necessary preconditions for social integration and Norwegian citizenship, with special emphasis on immigration and integration in Norway.

Skills

The student:

- has the ability to present and discuss what is “typical Norwegian” both orally and in writing.
- Is capable of analyzing dilemmas with the Scandinavian welfare state
- can reflect on what is required to create a good society through active citizenship
- has the ability to discuss connections between political and socio-economic conditions in Norway.

General Competence

The student:

- has the ability to critically reflect on one's own attitudes towards society.
- shows increased accountability and commitment in relation to the Norwegian society.
- can 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://www.core-econ.org/project/core-the-economy/> 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 21st 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	<p>The student shall:</p> <ul style="list-style-type: none"> • Attend 75% of the classes • Design an annotated timeline of the history of a continent of their choice. The timeline must be presented in class and can be completed either individually or in groups. Specific instructions regarding the format and the submission of the timeline will be provided on Moodle at the beginning of the course. The annotated timeline count as 50% of the final grade. Graded A-F. • Complete a 4-hour school exam. The school exam counts as 50% of the final grade. Graded A-F.
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

At the completion of the course *SAM1030E Global History* the student should have acquired the following learning outcomes:

Knowledge

The student:

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

Skills

The student:

- has the ability to discuss important events and processes of change in world history, especially in the 20th century

- has the ability to analyze developments and contexts in world history
- has the ability to balance, nuance, and problematize historiographical narratives
- has the ability to reflect on the use of theory and methods

General Competence

The student:

- has a good understanding of historiographical issues
- has gained a greater understanding of non-Western/global historical developments
- has the 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 completing assignments. The course consists of 36 teaching hours. The teaching takes place through interactive lectures, analysis of historical cases, group discussions, and class presentations.

Required Reading

Wiesner-Hanks, Merry E. et al. (2017). *A History of World Societies, Concise and Combined Volume*, 11th edition (or 12th edition). Bedford/St. Martin's. Chapters 1-11, 16, 18-20, 22-32.

Recommended Reading

Cleveland, William and Martin Burton. (2016). *A History of the Modern Middle East*. 6th 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*. 5th edition. Cambridge University Press.

Murphey, Rhoads and Kristin Stapleton. (2019). *A History of Asia*. 8th 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	<p>Students must:</p> <ul style="list-style-type: none"> • Oral presentation (Graded pass/fail). • 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).
ADDITIONAL REQUIREMENTS	Attendance 75%
SCOPE	36 hours

Course Description

This course offers a comprehensive exploration of justice, equity, and human rights on a global scale. Through a deep dive into philosophical foundations, international legal frameworks, and practical strategies, students gain insights into the complexities of addressing injustice on a global level. The course emphasizes the ethical dimensions of interventions, examines the impact of technology, and explores cultural diversity. Key social issues are addressed such as Western models of power, economic inequality, human trafficking, children's rights, oppression of minorities, environmental issues, and war and conflict. 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

A student who has completed the course of *SAM1040E Global Justice – Social Theory and Practice* should have the following learning outcomes defined in terms of knowledge, skills, and general competence.

Knowledge

The student:

- has gained knowledge of how socio-economic and socio-geographical differences create different living conditions in different parts of the world.
- has good knowledge of various ethical and political science theories of justice and the just society, including liberal, feminist, utilitarian, deontological, and communitarian perspectives.

- has 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.
- has gained understanding on human rights as formulated in the UN Charter of Human Rights and of challenges related to the application of these rights globally.
- has knowledge of theological and religious approaches to justice and human rights.
- has knowledge of different strategies for community involvement and social activism.

Skills

The student:

- has the ability to reflect critically and constructively in relation to models of a just society.
- has the ability to reflect on one's own use of professional knowledge when approaching a complex social phenomenon.
- has the ability to reflect one's own life and strategies for one's own community involvement.

General Competence

The student:

- 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 course is structured around lectures, group work, presentations and case studies. The course length is 36 lecture hours.

Required Reading

Knox, Paul L. and Sallie A. Marston (2016) *Human Geography: Places and Regions in Global Context*. 7th 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	<p>Students must:</p> <ul style="list-style-type: none"> Attend 75% of the classes Submit a 4 hours school exam. Counts as 100% of the final grade. Graded A-F.
ADDITIONAL REQUIREMENT	Submit an oral video presentation of one social movement.
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

A student who has completed the course of *SAM1050E Social Movements and the New Digital Society* should have the following learning outcomes defined in terms of knowledge, skills and general competence.

Knowledge

The student:

- has knowledge of social science concepts such as political activism, political spaces, citizenship and identity politics.

- can demonstrate knowledge of selected global social movements such as feminism, the environmental movement, and various movements that focus on global justice.
- exhibit knowledge of religious movements such as the Pentecostal movement, and various Muslim movements.
- has acquired knowledge of the problems and opportunities that a high-tech and multicultural society represents in relation to social integration and public debate.
- understand theories about bourgeois public and about the challenges and opportunities the new digital society represents for such theories.

Skills

The student:

- has developed awareness of the Norwegian political landscape in terms of religious and secular worldviews.
- demonstrate the ability to understand and analyze social movements, in writing and orally.
- exhibit proficiency in presenting and analyzing digital sources for scientific studies and research.
- reflect on religious hospitality and political tolerance as civil virtues.

General Competence

The student:

- display the ability and willingness to demonstrate reflective engagement with social issues one perceives as important.
- demonstrate the ability to balance one's own commitment with regard to others and the common good in a pluralistic society.
- reflect on personal 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

Almeida, P. (2019). *Social Movements: The Structure of Collective Mobilization* (1st ed.). University of California Press, pp. 80-98 (18 pp.)

- 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 (30 pp.)
- Chow, A. (2023). "What Has Jerusalem to Do with the Internet? World Christianity and Digital Culture." *International Bulletin of Mission Research*, 47(1), 23–31.
<https://doi.org/10.1177/23969393221101349>
- 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.)
- Etter, M., & Albu, O. B. (2021). Activists in the dark: Social media algorithms and collective action in two social movement organizations. *Organization*, 28(1), 68-91. (23 pp.)
- Fuchs, C. (2021). "The Digital Commons and the Digital Public Sphere: How to Advance Digital Democracy Today". *Westminster Papers in Communication and Culture*, 16(1), 9–26. (17 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. Cap. 1-6.
- Karim, M. F. (2017). Integrating European Muslims Through Discourse? Understanding the Development and Limitations of Euro-Islam in Europe. *Journal of International Migration and Integration*, 18(4), 993–1011. (18 pp.)
- Knox, Paul L. and Sallie A. Marston (2016). *Human Geography: Places and Regions in Global Context*. 7th ed. Global Edition. Pearson Education p 369-418 (50 pages)
- Miller, D. E., & Yamamori, T. (2007). *Global Pentecostalism: The New Face of Christian Social Engagement* (1st ed.). University of California Press.s.16-38 (pp.22)
- 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.)
- 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, in *Information, Communication & Society* vol. 14 no. 8, 2011. s. 1136-1159 (23 pp.)
- Staggenborg, S. (2021). *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. Special Issue: The Mediatization of Religion. *Culture and Religion*, vol. 12, no. 2, (2011)

Gbowee, Leymah and Mithers, Carol (2011). *Mighty Be Our Powers: How Sisterhood, Prayer, and Sex Changed a Nation at War*. Beast Books. 46

Goodwin, Jeff, Jasper, James M. (2014). *The Social Movements Reader: Cases and Concepts*. Chichester, West Sussex, UK ; Malden, MA: Wiley-Blackwell.

Guinness, Os. (2013) *The Global Public Sphere. Religion and the Making of a World Safe for Diversity*. IVP (around 120 pages)

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: Copping the online–offline connection

Ramadan, T. (2003). *Western Muslims and the Future of Islam*. Oxford University Press.

Sandel, M. (2007). *Justice: A Reader*. New York: Oxford University Press

Shepperd, J. W. (2002). "Sociology of World Pentecostalism," in *The New International Dictionary of Pentecostal and Charismatic Movements*, edited by Stanley M. Burgess and Ed M. Van der Maas (pp. 1083-1090)

Smith, C. (eds) (26 Nov. 2010). *Pentecostal Power: Expressions, Impact and Faith of Latin American Pentecostalism*, Leiden, The Netherlands: Brill.

Smith, J.K.A. (2014). *How (Not) to Be Secular: Reading Charles Taylor*. Grand Rapids: Eerdmans.

Steigenga, T. and Cleary, E., eds. (2007). *Conversions of a Continent: Contemporary Religious Change in Latin America*. Ithaca, NY: Rutgers University Press (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	<p>Students must:</p> <ul style="list-style-type: none"> • Oral presentation (Graded: pass/fail). • Complete a 4-hour school exam. The school exam counts as 100% of the final grade (Graded A-F).
ADDITIONAL REQUIREMENTS	Attendance 75%
SCOPE	36 hours

Course Description

Modern slavery is a complex global problem that extends far beyond the criminal sphere. It has received much 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 assist you in examining the problem critically and provide an introduction to some of the root causes that underlie structural exploitation: poverty, inequality, migration, abuse, trade, political and cultural structures.

Learning Outcomes

A student who has completed the course of *SAM1060 Modern-Day Slavery* should have the following learning outcomes defined in terms of knowledge, skills, and general competence.

Knowledge

The student:

- has a good understanding of the history and root causes of slavery, human trafficking, and exploitation.
- has gained knowledge of the of the legal, moral, and theological basis for addressing human trafficking and modern slavery.
- has a good understanding of the complexities of modern slavery, including definitions, human rights, power structures, and politics.
- has gained knowledge of different social strategies to address injustice, with an emphasis on modern slavery.

Skills

The student:

- has the ability to reflect on human dignity and human rights.
- is capable of analyzing modern slavery and human trafficking as complex phenomena.
- has developed the ability to analyze and understand strategies for social change.
- has the ability to think critically and ask relevant questions.
- has the ability to reflect on justifications for human dignity and human rights.

General Competence

The student:

- has strengthened their critical thinking skills.
- has the ability to approach complex social problems with distance and reflected commitment.

Modes of Instruction

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

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/Fileupload,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.

<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 (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 (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&mtmsg_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 (90 pages).

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	<p>Students must:</p> <ul style="list-style-type: none"> • Submit a 1000-word proposal for a research project. Counts as 40% of the final grade. Graded A-F. • Submit a 72-hour, take-home exam, of 2000 words (+/-20%). Counts as 60% of the final grade. Graded A-F.
ADDITIONAL REQUIREMENTS	Participate in two forum discussions on Moodle
SCOPE	<ul style="list-style-type: none"> • 24 hours of lectures and study sessions • 1-2 hours of guidance/conversation with an assigned supervisor

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

A student who has completed the course of *SAM2110E Research, Method, and Design* should have the following learning outcomes defined in terms of knowledge, skills, and general competence:

Knowledge

The student:

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

Skills

The student:

- has the ability to create a research proposal and structure a scientific thesis.
- has the ability to formulate research questions based on existing research.
- has the ability to demonstrate academic writing skills and an understanding of genres.
- can find, evaluate, and refer to academic information, and present this in such a way that it reflects a research problem.

General Competence

The student:

- has the ability to apply and relate research to ethical standards and norms.
- has the ability to apply scientific research in new contexts.
- can plan projects that extend over time according to ethical requirements and academic guidelines.

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, as well as seminar- and supervision sessions as needed (at individual level 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. The in-depth literature must be approved by the instructor or the thesis supervisor. The literature should amount to approximately 800 pages.

Core Literature

Booth, W. C., Colomb, G. G., Williams, J. M., Bizup, J., & FitzGerald, W. T. (2016). *The craft of research*. University of Chicago Press.

Guthrie, G. (2010). *Basic research methods: an entry to social science research*. SAGE Publications.

Additional Reading by Research Project

Historical research project

Howell, Martha and Walter Prevenier (2001). *From Reliable Sources: An Introduction to Historical Method*. Cornell University.

Van der Laan, Cornelis. (2010) "Historical Approaches" i Allan Anderson, et al., eds., *Studying Global Pentecostalism: Theories and Methods*. University of California Press. s 202-219.

Biblical research project

Bray, Gerald (2000). *Biblical Interpretation: Past and Present*. IVP. Selected pages.

Gorman, Michael J (2009). *Elements of Biblical Exegesis*. Grand Rapids, MI: Baker Academic

Köstenberger, Andreas and Richard Patterson (2011). *Invitation to Biblical Interpretation: Exploring the Hermeneutical Triad of History, Literature, and Theology*. Kregel Academic.

Theological research project

Meadors, G. (Ed.) (2009): *Four Views on Moving beyond the Bible to Theology*. Grand Rapids: Zondervan.

Porter, S. E. (Ed.). (2018). *Evangelical theological method: five views*. InterVarsity Press.

Stoke, H. W., & Duke, J. O. (2006). *How to Think Theologically* (2. utg.). Minneapolis, MN: Fortress Press. 1-131.

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* (3rd or 4th ed.) Sage Publications, Inc.

Hennink, Monique, Inge Hutter and Ajay Bailey (2020). *Qualitative Research Methods*. 2nd ed. Los Angeles: Sage Publications.

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.

SAM2120E BACHELOR THESIS (10 credits/ECTS)

STUDY PROGRAM	Bachelor in Religion and Social Science (180 credits/ECTS)
SUBJECT	KRI/SAM2120E Bachelor Thesis (10 credits/ECTS)
ASSESSMENT	<p>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. Anonymous exam.</p> <p>NB: Essays employing empirical research require pre-approval. Applications should be sent to the teacher of the course.</p>
ADDITIONAL REQUIREMENTS	Attend three seminars where a part of the bachelor thesis is presented
PREREQUISITE	KRI/SAM2110E Research, Method, and Design
SCOPE	<ul style="list-style-type: none"> • 12 hours of mandatory research seminars • 3-4 hours of individual supervision.

Course Description

SAM2120E *Bachelor Thesis* is designed to give the student an occasion to research and write a 6000-word thesis based on a proposal designed in the course SAM2110E *Research, Method and Design*. The theme of the thesis is optional as long as it falls within the learning outcomes of the Bachelor program. The dissertation will enhance the student's ability for independent reflection on an individual topic.

Learning outcomes

A student who has completed the course of KRI2120E *Bachelor Thesis* should have the following learning outcomes defined in terms of knowledge, skills, and general competence:

Knowledge

The student:

- has in-depth knowledge of a topic of your choice.

Skills

The student:

- has the ability for independent reflection based on knowledge acquired in the student's academic program.
- can write up a research proposal with guidance from supervisor
- can discuss relevant theories.

- has the ability to present theoretical cases in a clear and concise manner
- can use the APA method or another reference system in a consistent manner

General Competence

The student:

- can complete a research project, justify one's own choices, and present findings and results through relevant forms of expression, both in writing and orally
- can give constructive feedback on other student's academic work

Modes of Instruction

The research proposal is submitted in the subject KRI/SAM2110E *Research, Method, and Design*. The teaching in KRI/SAM2120E *Bachelor Thesis* will take place in the form of 3 mandatory group seminars of 4 hours each, and 3-4 individual tutoring hours with an appointed supervisor.

The group seminars are evenly distributed over the semester, with one start-up seminar, one mid-term seminar, and one final seminar ahead of the final submission. The seminars are structured as presentation seminars where parts, or aspects, of the thesis are presented in plenary sessions or in smaller groups.

All students are expected to participate actively, giving constructive feedback on other students' submissions. The feedback should be based on insights from the curriculum literature in KRI/SAM2110E. The seminars will also give an opportunity for a wider exchange of experiences with thesis writing as well as methodological reflection.

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: write a 3000-word essay. A-F. (100%)
SCOPE	32 lecture hours

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.

Learning Outcomes

A student who has completed the course of *VEL1210E The value-based organization* should have the following learning outcomes defined in terms of knowledge, skills, and general competence:

Knowledge

The student:

- has gained knowledge about the importance of organizing, and how good organizing helps to build and develop organizations.
- has knowledge about organizational culture, how organizational culture is built and developed and how it contributes to developing organizations.
- has gained knowledge about visions, goals and values in an organization and how these can support and shape the organization
- has basic knowledge about goals and strategies, and how strategy work can be developed and organized, and support the development of the organization.
- Has basic knowledge on organizational change, and basic knowledge about how to work with resistance to change
- other central organizational concepts and theories concerning relational authority, motivation, decision-making, and learning

- has knowledge about organizational structure and immediate context affect organization (especially in ecclesiastical contexts)

Skills

The student:

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

General Competency

The student:

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

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 Acadmics

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: Complete a 5 hours school exam. Graded A-F. (100%)
ADDITIONAL REQUIREMENT	<ul style="list-style-type: none"> • Participate in forum discussions on Moodle • Write a reflection assignment about personal development as a leader
SCOPE	32 lecture hours

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.

Learning Outcomes

A student who has completed the course of *VEL1220E Value-based leadership* should have the following learning outcomes defined in terms of knowledge, skills, and general competence:

Knowledge

The student:

- has knowledge of organizational leadership as a field of research and practice, including introduction to basic leadership theories and research traditions
- has good knowledge of theories of charismatic, transformative, ministerial, and virtue-ethical leadership
- has knowledge of theological perspectives on leadership and the relationship between leadership, ethics and spirituality
- has gained understanding of leadership as a creative and constructive influence - and of the potential dangers of such a power exercise
- has knowledge of different leadership ideals in different cultures and about leading in cultural diversity

- has gained understanding of the follower's role in the leadership relation
- has knowledge of different dimensions of the leadership role, including theological, narrative, organizational and relational dimensions
- knows current practical interpretations of Jesus as a role model for leaders

Skills

The student:

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

General Competency

The student:

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

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. 1-183 (183 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)

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. (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)