

# The Religious Roots of Europe

## Study Plan

### Consortium

#### Host Institutions

The Master Programme *The Religious Roots of Europe* is offered by a Consortium of institutions at six host universities working together for the purpose of running this Programme. The six Host Institutions are:

- The Faculty of Theology, University of Aarhus, Taasingegade 3, DK-8000 Aarhus C, Denmark.
- The Faculty of Theology, University of Copenhagen, Købmagergade 46, DK-1150 Copenhagen K, Denmark.
- The Faculty of Humanities at the University of Bergen, Department of Archaeology, History, Cultural Studies and Religion, Øysteins gate 3, N-5007 Bergen, Norway.
- The Faculty of Theology, University of Helsinki, Aleksanterinkatu 7, FI-00014 University of Helsinki, Finland.
- The Centre for Theology and Religious Studies, Lund University, Allhelgona Kyrkogata 8, S-223 62 Lund, Sweden.
- The Faculty of Theology, University of Oslo, Blindernveien 9, N-0315 Oslo, Norway.

The Consortium does not matriculate (for definitions of technical terms see article 7) students or issue degrees. Students are admitted to the individual Host Institutions, and the Host Institution admitting any given student also issues the degree.

#### Programme Committee

Decision-making power rests firmly with the six individual Host Institutions according to the rules and regulations obtaining at the individual institutions and in the individual countries. The general management and planning of the Programme are, however, (subject to approval by the six Host Institutions) handled by a Programme Committee consisting of one representative (or by a substitute) appointed by each of the six Host Institutions according to their own procedures, plus two students representing all the students under the Programme at all the six institutions and elected according to procedures stipulated in article 5.2.

#### Legislation

The Programme is offered in accordance with the following legislation at the Host Institutions:

- Denmark: Ministeriet for Videnskab, Teknologi og Udviklings bekendtgørelse nr. 338 af 6. maj 2004 om bachelor- og kandidatuddannelser ved universiteter – med senere ændringer (uddannelsesbekendtgørelsen), and: Bekendtgørelse om parallelførelse og fællesuddannelse (bekendtgørelse nr. 931 af 5. oktober 2005).
- Finland: Yliopistolaki 27.6.1997/645, Yliopistoasetus 6.2.1998/115, Laki yliopistolain muuttamisesta 30.7.2004 /715, Valtioneuvoston asetus yliopistojen tutkinnoista 19.8.2004/794.
- Norway: Lov 1. april 2005 nr.15 om universiteter og høyskoler / Act Relating to Universities and University Colleges (UH-loven av 1.april 2005)  
<http://www.lovdato.no/all/nl-20050401-015.html>

- Sweden: Högskolelagen (SFS 1992:1434) and Högskoleförordningen (SFS 1993:100). <http://www5.lu.se/o.o.i.s/910>

## **1 Aim of the Programme and learning outcome**

### **1.1 Aim and objectives**

The final learning outcome to be attained by the student in obtaining a degree is defined as the aim of the Programme. In order for the student to reach this aim, the student must first obtain some preliminary skills and knowledge. These stages of the learning process on the way towards the final aim are defined as objectives.

### **1.2 Aim of the Programme**

The aim of the Programme is to educate candidates with a high degree of specialisation in the overall subject of the Programme: the Religious Roots of Europe, i.e. Judaism, Christianity and Islam in their formative periods. The three religions have traditionally been studied more or less separately. Several master programmes exist in Christianity or Christian theology as well as in Judaism, Islam and religious studies. In contrast to these individual master programmes, the aspiration of the present Programme is to study the three religions together in their formative periods from a comparative perspective. Such a comprehensive study will enhance our understanding of contemporary Nordic, European and Western culture and identity, since the three religions interacting with each other have had a profound influence on the development of European culture and society. For centuries, Christianity has been the dominant majority religion; as minority religions, Judaism and Islam have been seen as the ‘other’ against which Christian European identity has been shaped.

### **1.3 Learning outcome**

Building on the bachelor degrees of the students, this Master Programme aims for the students to acquire:

- Advanced knowledge about the religious traditions at the root of European culture in their formative periods.
- A deeper understanding of the formative processes of Judaism, Christianity and Islam, the parallels and differences between the three traditions and the interaction of their followers.
- The ability to apply and use relevant scholarly methods and to understand and describe these theoretically.
- Skills to communicate their knowledge of the subject matter and their theoretical insights and to transmit the acquired methods to others, both orally and in writing.
- The ability to enter into more specialised occupations, to participate in innovative scholarly work and to qualify for further education, e.g. in PhD-programmes.
- The tools to evaluate critically the role of the three religions in contemporary society.

### **1.4 Content and approach**

The three religious traditions are studied in their formative periods from a comparative perspective. Religious phenomena central to all three traditions, such as doctrines, rituals, canonical texts, myths and religious institutions are studied along with the relationship of the three religions to society, politics, law and ethics. Other topics that may be studied as part of the Programme include ideas of martyrdom, justification or condemnation of war, asceticism, religious authorities, gender issues and different strategies for interpreting authoritative religious texts – from literal to allegorical interpretative strategies.

These and similar issues are studied using different approaches, including those drawn from history, anthropology, the social sciences, literature and philology.

The language of the Programme is English. Teaching will be in English. Examinations will be conducted in English. The master’s thesis must be submitted in English.

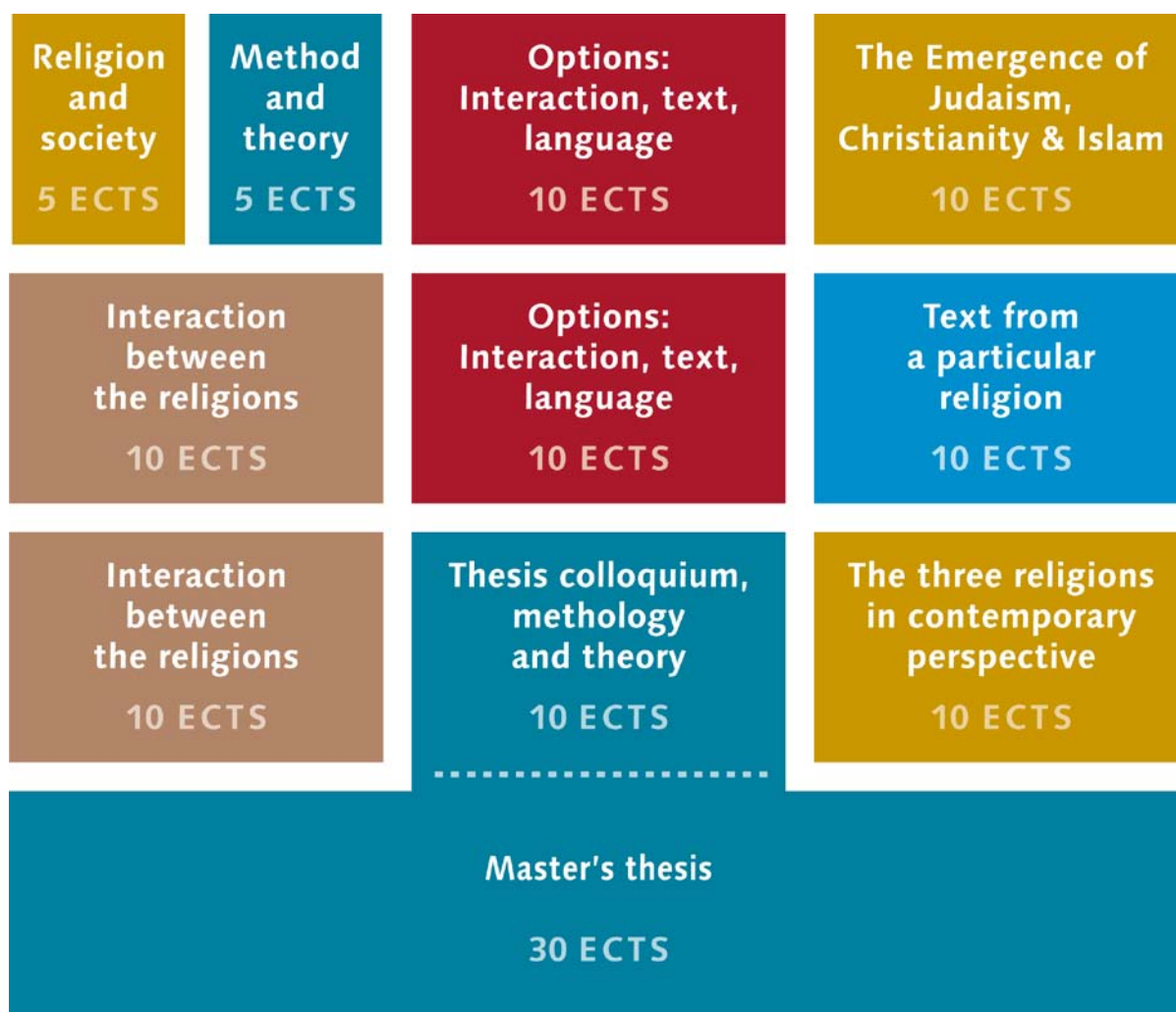
## 2 A two-year Master Programme in The Religious Roots of Europe

### 2.1 Terms, modules and progression

In total, the Programme is assigned 120 ECTS credits, consisting of four terms of full-time study, each covering 30 ECTS credits. The Programme consists of modules that vary in the number of ECTS credits allotted (modules are marked as boxes in the figure below). The modules of every single term must be examined before the student can be examined for the modules of the next.

There is a steady progression culminating in the fourth term with the master’s thesis. It follows that the master’s thesis should be assessed as the final module in the Programme.

The following is a schematic representation of how a student may progress from one term to the next:



## 2.2 Teaching and travel

The teaching of the individual courses of the Programme and the entire Programme itself combine distance learning, compact seminars, course assignments, tutorials and traditional teaching at the individual Host Institutions.

Student mobility is an essential and integrated part of the Programme. Students are expected to participate in compact seminars at the other Host Institutions and at the Nordic institutes in the Mediterranean area. As part of the Programme there will be two compact seminars in the first term (one of about two weeks and the other of about three to five days), two in the second (each about three to five days), and two in the third (each about three to five days). Travel and accommodation are financed by the students. These extra expenses will be in the order of EUR 3500 for the two years of study. The Host Institutions will endeavour to provide students with information on possibilities of obtaining financial support for travel. If special circumstances prevent a student from participating in compact seminars, alternative arrangements for teaching and examinations will be made available. A student not participating in a compact seminar cannot, however, choose between a fixed and a free examination (cf. articles 3 and 6.5).

The individual student must complete studies equalling at least 40 ECTS credits, including the master's thesis, in courses organised by the Host Institution at which that particular student is matriculated.

Teaching is normally conducted in the periods from September to mid-December and from February to mid-May.

## 3 Content of the individual modules

### 3.1 Religion and society (5 ECTS)

#### *Introduction*

At the beginning of the Programme, the students familiarize themselves with the general historical development of religion and society in the period during which Judaism, Christianity and Islam emerged. This is important because the Graeco-Roman culture of this period is in itself a constitutive element of European culture, society, identity and history. It is also essential since the knowledge and skills thus acquired by the student will constitute the foundations for subsequent discussions in other modules of the Programme.

#### *Objective, learning outcome*

The student will acquire:

- Knowledge of the historical framework of the period with a focus on Graeco-Roman polytheistic religions and their relationship to social, political and cultural developments. This supplements and forms the basis for the subsequent modules *The emergence of Judaism, Christianity and Islam* and *The three religions in contemporary perspective: From the Enlightenment to the present*.
- The skill to distinguish between an emic and an etic perspective in the study of a past culture and society, to adopt a critical stance towards the modern theories applied by scholarship and as part of this Programme. This supplements and forms the basis for the subsequent modules in *Method and theory* and the *Thesis colloquium*.
- The ability to demonstrate such skills in practice and to communicate such knowledge verbally and in writing.

#### *Teaching*

The teaching will combine:

- Compact seminar, including excursions, student presentations in groups, teacher-guided dialogue and/or lectures.
- Tutorials, for one of which the students must prepare an individual verbal presentation.

### *Syllabus*

750 pages of secondary scholarly literature supplemented by primary texts from antiquity read in translation. This syllabus is fixed (cf. article 6.7).

### *Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student not fulfilling these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between five and six pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between five and six pages on a subject, question or material provided by the responsible teacher.

## **3.2 Method and theory (5 ECTS)**

### *Introduction*

This module is linked to the *Thesis colloquium with focus on methodology and theory* (cf. article 3.7) and *the master's thesis* (cf. article 3.9).

Through this module, students acquire a basic familiarity with the theory and methods pertaining to the study of ancient texts as well as the problems involved in the reconstruction of past cultures and societies. Since the module is placed in the first term, the elementary theoretical as well as methodological skills that are gained by the students will be refined and developed in subsequent modules. Thus, there is a relationship (marked by the colour code in the figure) between this introductory module and the later *Thesis colloquium with focus on methodology and theory*. The solid methodological as well as theoretical competence of the students provided from the beginning of the Programme will thus strengthen their studies of the more empirical elements of the Programme.

### *Objective, learning outcome*

The student will acquire:

- A basic knowledge of methods and theories pertaining to the study of ancient texts (and to some extent artefacts) as well as to the problems involved in the reconstruction of past cultures.
- An acquaintance with two or more central positions in the theory and method relating to the study of antiquity in the context of the study of religion.
- The skill to account for complex and advanced matters pertaining to method and theory within the study of antiquity.
- The ability to identify and to discuss the presuppositions (theoretical as well as ideological) and consequences of particular theoretical and methodological choices within the disciplines studying ancient texts (and to some extent artefacts).

### *Teaching*

The teaching will combine:

- Compact seminar, including teacher-guided dialogue and/or lectures.

- Tutorials, for one of which the students must write an individual summary of no more than one page.

This module is taught simultaneously with *Religion and society* and the empirical examples used in any given course will therefore be closely related to the syllabus of the course given in the same term on *Religion and society*.

*Syllabus:*

750 pages. This syllabus is fixed (cf. article 6.7).

*Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student not fulfilling these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between five and six pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between five and six pages on a subject, question or material provided by the responsible teacher.

### **3.3 Options: Interaction, text or language**

There are five modules in each of which the student must choose one of three options: interaction, text or language. For each of these five modules, students – depending on their prerequisite language skills (cf. article 4.2) and on their interests – must choose between courses focused on either interaction, text interpretation, or on further training in reading and analysing formative religious source-texts of the three religious traditions in the original languages.

A minimum of one language course of at least 10 ECTS credits is compulsory for students with language skills equalling only the 20 ECTS credits stipulated as the minimum prerequisite qualification for entering the Programme (cf. article 4.2). If this previously acquired language skill is in only one language, the student should choose another language. A maximum of two language courses of 10 ECTS credits each can be chosen by each student.

A minimum of one interaction course and a minimum of one text course must be chosen by each student.

#### **3.3.1 Interaction between the religions (10 ECTS)**

*Introduction*

The one-four *Interaction between the religions* modules focus on the exchange of and/or parallelism and differences in ideas and practices. The main purpose of each of these modules is to study at least two religions together from a comparative perspective: How do they differ from each other? To what extent and how (if at all) did they influence each other? What exchanges (if any) can be seen between the different religious entities? etc. Students are prompted to compare at least two religions and/or analyse their possible interdependence with regard to ideas, theology and philosophy on the one hand and practices, rituals and institutions on the other. The twofold approach will also give students a thorough understanding of the importance of raising questions concerning different social and cultural segments. Whereas discussion of ideas focuses primarily on the elite segments of the three religions, the discussion of practices opens the discussion to also include wider social and cultural segments of society. Depending on the special interests of the

students, they may use these modules to focus their studies on two of the three religions or use them in a more comprehensive way to study all three religions together.

#### *Objective, learning outcome*

The student will acquire:

- Knowledge of differences and parallelisms between at least two of the three religious traditions pertaining to an important theme within these traditions.
- Skills in analysing and discussing such differences using methods drawn from history, anthropology, the social sciences, literature and philology.
- The ability to demonstrate such skills in practice and to communicate such knowledge in writing.

#### *Teaching*

The teaching will combine:

- Compact seminar, including student presentations in groups and teacher-guided dialogue and/or lectures.
- Tutorials.
- Distance learning, with written assignments.

#### *Syllabus*

The syllabus will include 1300 pages of secondary scholarly literature and primary texts in translation. Two thirds of this syllabus are fixed, one third is chosen by the student but subject to approval by the teacher (cf. article 6.7).

#### *Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.

### **3.3.2 Text from a particular religion (10 ECTS).**

#### *Introduction*

The one-four *Text from a particular religion* modules give(s) the students an opportunity to focus on one of the three religions. The texts can be chosen from a thematic point of view or the reading can concentrate on a specific treatise. At the same time, since this module – or these modules – give(s) students an opportunity to concentrate on the study of one religion, it will also train the students in applying the acquired language skills. Finally, the module will include training in text reading methods pertaining to textual theory.

A text course is specified in the annual list of courses as depending on either one or two ancient languages. Only students with proficiency in at least one of these specified languages can participate in such a text course.

#### *Objective, learning outcome*

The student will acquire:

- Comprehensive knowledge of an important theme or an important treatise within one of the three religious traditions.
- Skills in analysing, discussing and interpreting primary source texts.
- The ability to demonstrate such skills and communicate such knowledge in writing.

### *Teaching*

The teaching will combine:

- Compact seminar, including student presentations in groups and teacher-guided dialogue and/or lectures.
- Tutorials.
- Distance learning.
- Reading diary.

### *Syllabus*

The syllabus will include:

- No more than 30 pages of primary texts in one or two ancient languages are to be defined by the teacher. In courses with only one ancient language specified, this part of the syllabus is fixed. In courses with two ancient languages specified, both of these languages will be approximately equally represented in the texts defined by the teacher. The individual student may then choose between these two parts.
- 1000 pages of secondary scholarly literature and primary texts in translation. Two thirds of this syllabus are fixed, one third is chosen by the student but subject to approval by the teacher (cf. article 6.7).

### *Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.

Papers written for both the free and the fixed examination must have the following form:

- A translation into English of a passage of primary text in an ancient language.
- A commentary on this text.
- A discussion of a question of relevance to the theme of the course based both on the translated text and on other parts of the syllabus.

## **3.3.3 Language (10 ECTS)**

### *Introduction*

Depending upon the individual student's previous skills in ancient languages, the idea of the language courses is to further train the students in reading and analysing the pivotal source-texts for the three religious traditions in the original languages. Greek, Latin, Hebrew and Arabic languages are pivotal for this Programme. However, subject to the individual student's choices and previous abilities, the Programme will allow students to study related, but more specialised languages such as



Aramaic, Coptic, Ge'ez, Georgian or Syriac. It is logical to choose a language that can be combined with the *Text from a particular religion* module, i.e. students should choose to further their familiarity with a language important to the religious tradition that they want to study in the *Text from a particular religion* module. The language skills acquired should also be used during the third term in the context of the *Thesis colloquium with focus on methodology and theory* as well as with regard to the *master's thesis* during the fourth term.

#### *Objective, learning outcome, language*

The student will acquire:

- The necessary familiarity of such a language to critically evaluate scholarly arguments based on the interpretation of texts in this language.
- Comprehensive skills to read in their own languages, to analyse and to translate texts pivotal to the three religious traditions.
- The ability to demonstrate such skills in practice and to communicate such knowledge verbally and/or in writing.

#### *Teaching*

The manner of teaching will be defined and announced for individual courses each term before the students are asked to choose between a course in interaction, text or language.

#### *Syllabus*

The exact syllabus will vary depending on the complexity of the language taught and the availability and complexity of the texts read. The syllabus will consist of no more than 30 pages in the original language to be read, translated and analysed in detail and supplemented by secondary literature and/or primary texts in translation in the amount of no more than 200 pages.

#### *Examination*

The manner of examination will be defined and announced for individual courses each term before the students are asked to choose between a course in interaction, text or language.

### **3.4 The emergence of Judaism, Christianity and Islam (10 ECTS)**

#### *Introduction*

This module is linked to *The three religions in contemporary perspective. From the Enlightenment to the present*.

This module will provide an overview of the emergence and early development of the three monotheistic religions: Judaism, Christianity and Islam, outlining their histories, central texts, beliefs, practices and interactions. Their common socio-political and cultural context in the Graeco-Roman world links this module to the *Religion and society* module (cf. article 3.1).

The section on Judaism will provide an overview of early Jewish history, literature and culture from Alexander's conquest of Palestine in 332 BC until approximately 800 AD, and will introduce the following issues: the relationship between Judaism and Hellenism, the literature of the Second Temple period, the Temple and the rise of the Synagogue, the Jewish Diaspora, the Jewish revolts against the Roman Empire, the emergence and consolidation of rabbinic Judaism and the relationship of Judaism with Christianity and early Islam.

The section on Christianity will deal with the earliest history and developing theologies of the Christian church, from the New Testament period to approximately 800. Topics will include the relationship with Judaism, the construction of orthodoxy and heresy, diversity of

worship and practices, relations between church and Empire, theology and the interpretation of Scripture, organisation, authority and asceticism.

The section on Islam will start with an introduction to pre-Islamic Arabia before exploring the beliefs, thought and history of early Islam from the time of the Prophet through the Umayyad caliphate and the early Abbasid caliphate. Topics treated include the dependence on Jewish and Christian tradition, the Qur'an and Hadith as texts and as historical sources, religious practices, the Arab conquest, the dhimma, the process of Islamisation and early Islamic theology and philosophy.

#### *Objective, learning outcome*

The student will acquire:

- Knowledge of the historical and cultural circumstances behind the rise and early formation of Judaism, Christianity and Islam.
- Skills in analysing and discussing key topics and concepts of all three religions from a comparative perspective, and to critically evaluate secondary literature in the light of a few key primary texts (most of them in translation, a few in one ancient language).
- The ability to demonstrate such skills in practice and to communicate such knowledge in writing.

#### *Teaching*

The teaching will combine:

- Introduction at a compact seminar.
- Tutorials.
- Distance learning.
- Reading diary.

#### *Syllabus*

The syllabus will include 1450 pages, most of them from secondary scholarly literature supplemented with ancient primary texts read in translation. Two thirds of this syllabus are fixed, one third is chosen by the student but subject to approval by the teacher (cf. article 6.7).

#### *Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.

### **3.5 Thesis colloquium with focus on methodology and theory (10 ECTS or part of master's thesis)**

#### *Introduction*

This colloquium is linked to the *Method and theory* module (article 3.2). Its relation to the *master's thesis* (article 3.9) is defined in two different ways depending on the Host Institution at which the student is registered:

- At the University of Helsinki the colloquium is defined as part of the *master's thesis*, i.e. the colloquium and the thesis together constitute one and the same module of 40 ECTS credits.
- At Lund University and the Universities of Aarhus, Bergen, Copenhagen and Oslo the colloquium is defined as a separate module of 10 ECTS credits.

The purpose of the *Thesis colloquium with focus on methodology and theory* is to create the best framework for the students to write their theses. Apart from further developing their methodological and theoretical skills, which have been at the core of the Programme from the very first term with the *Method and theory* module, the purpose of this colloquium is to give the students an opportunity – on the basis of their ancient language skills – to focus on a particular subject which they advance as the theme of their individual master's thesis. The colloquium gives students an opportunity to develop their ideas in discussions with their fellow students as well as the responsible teacher. In the third term there will be a colloquium at all Host Institutions with third term students.

#### *Objective, learning outcome*

The students will acquire:

- Extensive knowledge of central positions in the theory and method relating to the study of religion in the ancient world in general and the subject of their individual master's thesis in particular.
- Skills to work with methods and theories pertaining to the study of ancient texts (and to some extent artefacts) as well as to the problems involved in the reconstruction of past cultures.
- Skills to identify and to discuss the presuppositions (theoretical as well as ideological) and consequences of particular theoretical and methodological choices within the disciplines that study ancient texts (and to some extent artefacts).
- The ability to demonstrate such skills and communicate such knowledge in writing.

#### *Teaching*

- Colloquium at individual Host Institutions.

#### *Syllabus*

The syllabus will include 1500 pages. One third of this syllabus is fixed, two thirds are chosen by the student but subject to approval by the teacher (cf. article 6.7).

#### *Examination*

Free written exam where the student writes a paper of between ten and fifteen pages on the methodological and theoretical aspects of the subject of her or his master's thesis; this paper may eventually form part of the master's thesis.

### **3.6 The three religions in contemporary perspective. From the Enlightenment to the present (10 ECTS)**

#### *Introduction*

This module is linked to *The emergence of Judaism, Christianity and Islam* (cf. article 3.4).

The purpose of this module, which is placed in the third term, on the *Wirkungsgeschichte* of the three religions from the Enlightenment to the present is to give students a thorough understanding of the current situation. It is a crucial element of the Programme that students are not only given the historical foundations of the three main religions of Europe, but also acquire an understanding of their later transformations and reconfigurations in their contemporary

settings. Through this module, students will acquire familiarity with the interaction of all three religions in the modern world.

#### *Objective, learning outcome*

The students will acquire:

- Knowledge and understanding of the interaction between Judaism, Christianity and Islam in contemporary European society,
- Skills in analysing and discussing the impact of the three religions on contemporary Europe.
- The ability to demonstrate such skills and communicate such knowledge in writing.

#### *Teaching*

The teaching will combine:

- Compact seminar, including student presentations in groups and teacher-guided dialogue and/or lectures.
- Tutorials, for one of which the students must prepare an individual verbal presentation.
- Distance learning.

#### *Syllabus*

The syllabus will include 1500 pages of mostly scholarly literature. Two thirds of this syllabus is fixed, one third is chosen by the student but subject to approval by the teacher (cf. article 6.7).

#### *Examination*

If the student has participated regularly, actively and satisfactorily in a course (cf. article 6.2), she or he may choose between a free and a fixed written examination. A student failing to fulfil these requirements these requirements must sit a fixed written exam.

In the free written examination, the student writes a paper of between eight and ten pages on a subject, question or material chosen by the student and approved by the responsible teacher.

In the fixed written examination, the student is given four days to write a paper of between eight and ten pages on a subject, question or material provided by the responsible teacher.

### **3.7 Master's thesis (30 or 40 ECTS)**

#### *Introduction*

With the master's thesis, the student completes the Programme with a final comprehensive study of one particular subject within the field of the Programme chosen by the student and approved by the responsible supervisor. The student must complete all other modules and before she or he can hand in her or his master's thesis.

#### *Objective, learning outcome*

Through independent work on the subject the student must:

- Acquire a comprehensive knowledge of the subject matter, the relevant scholarly debates and the relevant primary source texts.
- Be able to comprehensively analyse and discuss the subject matter, the scholarly literature and the sources.
- Relate this knowledge, analysis and discussion in the form of an extensive written thesis meeting academic standards.

### *Teaching*

The student works independently but under supervision.

### *Examination*

The student hands in a master's thesis written independently by the student. The thesis must be between 60 and 100 pages long.

## **4 Admission, entrance requirements and degree**

### **4.1 Admission**

The maximum and minimum number of students to be admitted each year in the Programme and at individual Host Institutions is fixed and announced annually before the end of April in the academic year prior to the academic year during which the applications for the Programme are submitted and processed.

Applicants apply, according to their own preference, for admittance at one of the six Host Institutions in accordance with the application procedure obtaining at this Host Institution and in this country. Applicants must document (by submitting a certified transcript or bachelor certificate stating the subjects studied and the grades obtained) that they have completed or are completing a relevant bachelor's degree and that they have obtained a sufficient proficiency in the specified ancient languages as well as in English (cf. article 4.2).

The Host Institutions consult the Programme Committee before admitting students to the Programme. However, the final decision rests with the Host Institutions and any appeal should be made to the Host Institution to which any given applicant has applied.

Application procedures, admission requirements and selection criteria follow the rules at the individual Host Institutions.

### **4.2 Entrance requirements**

The Master Programme is open to students with a bachelor's degree with a major in theology, the study of religion, classical philology, classical archaeology, history or the equivalent. The Master Programme with its modules and courses progresses from the learning outcome, knowledge, skills and abilities obtained by the students through these bachelor programmes.

Since the Study Plan presupposes an ability to read ancient religious texts in the original languages – and aims at training students further in this respect – but not all the mentioned bachelor degree programmes include compulsory ancient language training, it is specified as a prerequisite for admittance to the Programme that the applicant document a proficiency in at least one of the following ancient languages: Greek, Latin, Hebrew or Arabic, which equals the proficiency achieved by studying such a language in a module allotted 20 ECTS credits. Alternatively, a student can be admitted if she or he can document a proficiency in two of these ancient languages which equals the proficiency achieved by studying each of these languages in a module allotted 10 ECTS credits each.

The language of the Programme is English. Therefore it is a final prerequisite for admittance that an applicant can document proficiency in English at the level required by the Host Institution where the applicant is applying.

### **4.3 Rules for complaining about decisions of admittance**

If an applicant is not accepted into the Programme, the applicant may appeal the decision in accordance with the procedures for such appeals in the country and at the Institution where the application was submitted.

#### **4.4 Awarding of degrees**

The degree is conferred by the same institution that has matriculated the student. The respective Host Institutions confer the degrees of:

- Lund University: Master of Arts.
- University of Aarhus: Master of Arts in the Religious Roots of Europe.
- University of Bergen: Master in the Religious Roots of Europe.
- University of Copenhagen: Master of Arts in the Religious Roots of Europe
- University of Helsinki: Master of Theology with specialisation in the Religious Roots of Europe.
- University of Oslo: Master in the Religious Roots of Europe.

The Host Institution where the student is matriculated issues the diploma. The student is entitled to receive the diploma no later than two months (July not counting) after the thesis has been approved and all course requirements fulfilled.

If a student leaves the Programme without fulfilling the degree, she or he can request documentation stating which parts of the Programme (stating ECTS credits) the student has successfully completed and the results and grades from the relevant institutions.

### **5 Studying in a joint programme and student representation in the Programme Committee**

#### **5.1 Studying in a joint programme**

The six Host Institutions offer a joint Programme but not a joint degree.

Students are matriculated at the Host Institution to which they have been admitted with equal rights and obligations as other students at this Host Institution. Students admitted to the Programme will thus only be subject to fees in accordance with the regulations of the Host Institution at which the student is matriculated if fees are demanded from such students in other programmes. Each Host Institution will supply appropriate information to the matriculated students. Each Host Institution has facilities to assist international students in finding accommodation, but it is the students' own responsibility to do so. Although the language of the Programme is English, all Host Institutions will endeavour to provide foreign students with introductory courses in the national language and culture, depending on capacity.

Students will be subject to the regulations and procedures of the Host Institutions responsible for the courses and examinations. They will be provided with the same academic resources and support services that are available to all students matriculated at the Host Institution.

#### **5.2 Student representation in the Programme Committee**

The two student members of the Programme Committee (cf. above) are elected for one year from the student population of the Programme by the students once a year before the end of October. Elections will normally be organised at compact seminars. In the first year after the launch of the Programme two first-year students are elected. In subsequent years the first year students will elect a first-year student while second year students will elect a second-year student.

The student representation in this joint body of the Programme supplements the student representation in relevant bodies of the individual Host Institutions.

## **6 Quality assurance**

### **6.1 Exams and external examiners**

Each course will be examined and marked according to the rules obtaining in the country and at the institution responsible for the course. This is subsequently, except in Norway, translated into the ECTS-grading scale or the national system in the country in which the student is matriculated. Exams covering at least 40 ECTS credits must be passed by the student at the Host Institution where she or he is matriculated. External examiners will participate in the examination of the master's thesis. In the examination of other courses, external examiners will participate according to the rules of the Host Institutions responsible for this course and exam. External examiners are recruited according to national practice.

### **6.2 Methods of examination**

The following methods of examination are used in the Programme:

- Oral exam: Here the student is examined, according to the rules obtaining in the individual module and at the Host Institution responsible for the course, either a) in material and/or a question provided by the examiner (fixed oral exam), or b) on the basis of a subject and material prepared by the student and approved by the teacher (free oral exam). In fixed oral exams, the student is given a fixed time for preparation.
- Written exam: Here the student is required to submit a paper on a given date, according to the rules obtaining in the individual module and at the Host Institution responsible for the course, either a) on a question and/or material provided by the examiner (fixed written exam), or b) on the basis of a subject and material selected by the student and approved by the responsible teacher (free written exam).

In some modules, students fulfilling certain requirements may (as stipulated in article 3) choose between fixed and free types of exams. Regular, active and satisfactory participation in a course is defined as requiring that the student:

- Participates in the teaching-activities for each course as stipulated.
- Completes the assignments stipulated as part of the curriculum of each course.
- Exhibits a degree of diligence deemed acceptable by the teacher responsible for the course.

The language of oral and written exams is English.

Oral examinations test students' ability to verbally present a scholarly subject, structure a verbal presentation and engage in a constructive scholarly dialogue on the subject with the examiner or examiners.

Written examinations test students' ability to present and discuss a scholarly subject in writing in an orderly fashion and in accordance with academic standards (concerning e.g. references, quotations and bibliography). Papers not complying with the formal stipulations specifying length and format as prescribed in article 3 and defined in article 6.7 cannot be accepted for examination.

### **6.3 Re-examination and examination in case of illness in the ordinary exam period**

The rules for re-examination and examination in case of illness in the ordinary exam period follow the rules of the individual Host Institutions responsible for any given course and exam.

### **6.4 Announcement of the results of examinations**

The results of all exams are conveyed to the student in accordance with the rules and regulations obtaining at the Host Institution responsible for any given course and exam.

## **6.5 Recognition of prior credits and exemptions**

Any application for recognition of prior credits for parts of the Programme and for exemptions concerning the entire Programme should be directed by the student to the Host Institution where she or he is matriculated. An application for exemption concerning a specific course or examination should be directed to the Host Institution responsible for this course. Such applications are subsequently dealt with in accordance with the rules and regulations obtaining at the Host Institution.

Upon the request of a student in the Programme, any application for exemptions or recognition of prior credits or any complaint lodged according to institutional procedures at any given Host Institution will be forwarded to the Programme Committee, which then has the right to comment. However, the decision rests at the Host Institution in accordance with its own procedures.

Upon application by a student, a Host Institution may decide to approve of elements from another national or international university education on a master level and stipulate that this equals specified modules as described in this Study Plan.

Such elements are transferred with the same grade which the student obtained within the other programme.

## **6.6 Complaints**

Complaints pertaining to a particular course or exam should be directed to and processed by the Host Institution responsible for the course and exam, according to the regulations and procedures obtaining in that country and at that Host Institution. Complaints pertaining to the general Programme should be directed to and processed by the Host Institution where the student submitting a complaint is matriculated, according to the regulations and procedures obtaining in that country and at that Host Institution.

Each Host Institution informs all foreign students in the Programme who are examined at that institution about the regulations and procedures for complaints obtaining in that country and at that Host Institution.

## **6.7 Syllabus and definitions of format pertaining to written exams**

The syllabus of the different courses is either defined in its entirety by the responsible teacher or made up of one part defined by the teacher and another part chosen by the student and approved by the teacher (cf. article 3). The only divergence from this is the master's thesis, where the entire syllabus is chosen by the student subject to the approval of her or his supervisor (cf. article 3.9). The syllabus or the part of the syllabus defined by the teacher is termed fixed; other parts of the syllabus may be chosen by the student subject to approval by the responsible teacher. For the purpose of assigning the syllabus for any given module, a page is normally defined as a printed page. The responsible teacher may choose to depart from this general rule if many of the pages are abnormally short or long, easy or difficult.

For the purpose of stipulating the length of papers for written exams (cf. article 3), a page is defined as having 2400 characters including spaces. The limit includes notes but excludes bibliography.

## **6.8 Evaluating procedures**

The teaching of each course is evaluated in accordance with institutional procedures at the Host Institution responsible for the course.

Reports on these evaluations are forwarded to the Programme Committee. The Programme Committee subsequently reviews the reports in its own report and takes them into



account when making proposals for adaptations of the Study Plan and future Annual List of Courses.

## **7 Definitions**

### **7.1 Study Plan**

The Study Plan is a plan prepared by the Programme Committee and approved by all Host Institutions that states the Programme's structure, core contents, curriculum at a general level, the expected and demanded learning outcome, the progression of students within the Programme, admission requirements, admission procedures (subject to national legislation and institutional procedures obtaining at each Host Institution), forms of teaching and examination and procedures for student complaints (subject to national legislation and institutional procedures obtaining at each Host Institution). The Study Plan is structured in modules.

### **7.2 Module**

Modules are parts of the Study Plan outlining at a general level the core content of these parts of the Programme, their place in (the sequence of) the Programme, the expected and demanded learning outcome, form of teaching, and examination. In individual years, different courses are offered by different Host Institutions on different subjects and by different teachers conforming to the overall stipulations of the individual modules.

### **7.3 Course**

A course is the specific implementation by one or more teachers teaching and examining students in any given year or term of the stipulations in the Study Plan concerning an individual module. A course must comply with all the regulations of the Study Plan pertaining to the relevant module. A course is offered by one Host Institution responsible for that course. Although teachers from more than one Host Institution may be involved in any particular course, only one Host Institution is responsible and actually offers the given course. Every individual course and the teacher or instructor assigned to it must be approved by the Programme Committee and the responsible Host Institution offering the course.

### **7.4 Annual List of Courses**

On a yearly basis, an annual list of all courses covering all the modules stipulated for any given year is prepared by the Programme Committee and approved by all the Host Institutions.

### **7.5 Compact seminar**

One of the forms of teaching stipulated in the Study Plan for individual modules is called a "compact seminar". A compact seminar is a seminar where teachers and students meet for a number of days and are engaged in the learning process. If the teaching of a particular course includes a compact seminar, the student must participate in this in order to be allowed to choose between the fixed and free examination.

As is the case with the other forms of teaching and with the syllabus, compact seminars are means whereby students can obtain the skills and knowledge prescribed for individual modules (their objectives) and whereby students can progress towards meeting the overall aims of the Programme. In addition, compact seminars are important for the cohesion of the Programme and for creating and maintaining an international milieu for students and teachers.

## **7.6 Tutorial**

One of the forms of teaching stipulated in the Study Plan for individual modules is called a “tutorial”. A tutorial is a colloquium where a number of students taking the same course and typically residing in the vicinity of the same Host Institution meet under the supervision of the teacher or an instructor (e.g. a PhD-student) to discuss parts of the syllabus, complete assignments and/or prepare presentations.

As is the case with the other forms of teaching and with the syllabus, tutorials are means whereby students can obtain the skills and knowledge prescribed for individual modules (their objectives) and whereby students can progress towards meeting the overall aims of the Programme. In addition, the tutorials are important for creating and maintaining a study milieu at individual Host Institutions.

## **7.7 Distance learning**

One of the forms of teaching stipulated in the Study Plan for individual modules is called “distance learning”. Distance learning is a form of teaching exploiting technology, e.g. the internet.

As is the case with the other forms of teaching, and with the syllabus, distance learning is a means whereby students can obtain the skills and knowledge prescribed for individual modules (their objectives) and whereby students can progress towards meeting the overall aims of the Programme. In addition, distance learning is important for creating and maintaining contact between teacher and student and between students at different Host Institutions.

## **7.8 Course assignments and reading diary**

Course assignments are presentations, papers or reading diaries prepared and delivered by students during the term in response to questions posed by their teacher or as a progress report on the syllabus read. The teacher’s approval of such specified course assignments gives the student the opportunity to choose between a fixed and a free examination.

As is the case with the other forms of teaching and with the syllabus, course assignments are means whereby students can obtain the skills and knowledge prescribed for individual modules (their objectives) and whereby students can progress towards meeting the overall aims of the Programme. In addition, course assignments enable both teacher and student to monitor and evaluate the progress towards these objectives and the overall aim.

An example of a course assignment is a reading diary. A reading diary is a diary kept by the students over the progression of their studies. It should reflect the impact of the different parts of the syllabus (the scholarly literature or the sources) and the growing understanding of how these relate to each other, contributing to the student’s attaining the specified learning outcome of the module and the course.

## **7.9 Exam**

An exam is a formal test of whether – or to what extent – any given student in any given course has obtained the learning outcome (objectives, i.e. skills and knowledge) stipulated in the Study Plan for the module in which that course is offered.

## **7.10 Matriculated**

When a student is formally admitted to a Host Institution this student is said to be matriculated at this Host Institution.

### **7.11 Teacher**

A teacher is a member of the faculty of any Host Institution participating in the Programme, or any competent authority who is selected by a Host Institution to offer a specific course in the Programme. All teachers participating in the Programme are approved by the Programme Committee.

### **7.12 Instructor**

An instructor can be a faculty member or a PhD candidate affiliated with any Host Institution participating in the Programme. All instructors participating in the Programme are approved by the Programme Committee for the specific course assigned to them.