



**MASTERS DEGREE IN**  
**DIAKONIA AND CHRISTIAN SOCIAL**  
**PRACTICE**  
**120 ECTS**

**VID Specialized University**  
**2017-2018**

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## **Introduction**

*Diakonhjemmet University College merged January 1st 2016 with School of Mission and Theology, Haraldsplass Deaconess University College and Betanien University College and became **VID Specialized University** (vid.no).*

The “Masters Degree in Diakonia and Christian Social Practice”

(MDCSP) has its counterpart in the Norwegian *Mastergrad i diakoni* (Masters in Diakonia). The academic requirements for this degree are outlined in the *Forskrift fra 1.februar 2010 nr 96 om kvalitetssikring og kvalitetsutvikling i høyere utdanning og Fagskoleutdanning*. The MDCSP uses an inter-disciplinary approach to a social-science based reflection on diakonia as church-based practice. The program aims at presenting a deliberate relation between theory and practice in a way that makes apparent the value-based distinctiveness of diaconal work and the holistic dimension of care expressed in different forms of Christian social practice.

### ***The Masters Programme in English***

The structure of the master’s program in English is based on the Norwegian *Mastergrad i diakoni* which the VID specialized University has offered as an experience-based master’s program since 2004. From 2008 it has been offered as a profession-based program. This program has been developed for students with a bachelor’s degree in Social Work, Nursing, Education, Theology, Social Service Administration and similar studies. The intent of the program has been to produce graduates who qualify for both practical and leadership positions within diaconal activities and institutions as well as value-based social service agencies, be these Christian or public-welfare based.

The international dimension in the program will be integrated into the area of international social-service management, the development of Christian welfare services and relevant legislation, for instance social legislation, as well as in diakonia as ecumenical practice and challenge. Classical disciplines are to be coordinated and interwoven so that they can be taught in projects related to learning fields. This means a more deepened understanding of practice and an attempt to move away

from subject-related learning methods towards interdisciplinary topics and project-related methods based on self-organization. Students are to experience ways of teaching and learning that they can put into their own practices.

The English master will be available as a full-time program. The full-time program is designed to take two academic years (four semesters). Elements of distance learning and new media may be developed.

The study is organized as a 120 ECTS program. Three semesters are taken up with a broad range of courses while the fourth and final semester involves the writing of a thesis (30 ECTS). Since diaconal practice can be applied to a wide variety of fields and professional vocations, the study plan allows for different elective courses. The English master's program also envisions the possibility of accrediting master's-level courses from institutions outside the network of the three universities. It is also planned that courses from other institutions and from other masters programs can be recognized as integral parts of this study.

Despite the fact that the new master's program is based on the *Mastergrad i diakoni*, the required-reading for each course has been substantially revised in order to reflect the fact that this program is based on English as the common language. Equally important is the broader scope for the new master's program which is aimed at both the European and global context.

If all the students are conversant in Norwegian, courses and seminars can be held in Norwegian. Examinations will usually be conducted in English. However, students may apply to use their own language as long as it is a language understood by their professors.

### ***Rationale and background***

The context in which diakonia and Christian social service takes place is undergoing dramatic changes. Modern society is being profoundly challenged, both ideologically and politically. Human migration is one of many factors that have made today's

society more pluralistic and opened for a new reflection on identity, values and even the public role of religion. Civil society has become a new arena of social practice.

At the same time, radical demographic changes are taking place. In Europe, a drop in the birth-rate combined with extended life-expectancy challenge the traditional welfare system. The proportion of professionally active to retired people is changing, as well as the proportion of elderly men to women since men live shorter, resulting in an increase in the number of widows. At the same time the strength of the nuclear family is decreasing, the result of both a decrease in the number of marriages and an increase in the divorce rate. The result has been a rapid growth in the number of single and single-mother households. In parts of Africa and Asia there continues to be a rapid population growth. This in turn places a considerable burden on service-providers in the health and education sectors since many families cannot afford to pay expenses related to health and education.

These (and other) changes in contemporary societies represent big challenges for current diaconal work and have accelerated the expansion of social services and health related services since the 1970's. New areas of professional diakonia and social work—counseling, case and change-management, different kinds of specialized care and palliative care—are in high demand.

On the other hand, economic developments linked to globalization have led to an exponential growth in a multiplicity of human needs, needs which have put an immense strain on the welfare systems of the western European countries. These welfare systems have generally worked well up until the middle of the 1990's. Since then the State has begun to promote the creation of a market for social-services where independent welfare organizations, both public and private, have to compete. This in turn has resulted in an increased demand for management professionals within the social services.

The expansion and proliferation of social services, together with growing competition within the social-service market, have resulted in the increased individualization and pluralization of the social-service user. This in turn can contribute to further weakening the user's bonds to traditional communities, religion and values. Faced

with many different choices, the medical patient becomes a “customer”, the client a buyer of specific services. Yet with greater choice also comes greater risk and insecurity. Quality-management, counseling and case-management are in high demand while professional preparation is lacking.

The same also applies to the proliferation of ethical and religious questions within what may be called post-secular society. The decline of traditional value-orientation and religion has resulted in an increasing need for ethical and religious reflection. In what has become a more pluralistic and multi-religious social context, the question of the dignity of human beings becomes an unavoidable common task of ethical reflection.

The master program is designed to meet these ideological, cultural and social changes. The main objectives of the study are to provide theological-hermeneutical knowledge, ethical competence for social-service practitioners, management and leadership skills, research skills within the social sciences, inter-cultural and inter-religious skills, and interdisciplinary working proficiency.

### ***Diakonia as an integrating perspective***

The *Plan for diakonia* in the Church of Norway understands diakonia as an integral dimension of the Church and as its caring ministry “expressed through loving neighbour, creating inclusive communities, caring for creation and struggling for justice (The Church of Norway’s *Plan for diakonia*). Historically, this mandate has most often been carried out by professional diaconal institutions functioning within civil society in cooperation with public authorities. Diakonia’s caring ministry has addressed both marginalized individuals and groups in situations of need. It has sought to promote their human dignity and include them in both church and society, and to create space for their participation and empowerment in social processes. The diaconal mandate also includes care for Creation and thus co-responsibility for its integrity.

The Church’s diaconal mandate is profoundly related to the mandate that public authorities have to provide care and welfare for their citizens. The Church’s diaconal

mandate is also inextricably linked to the general ethical responsibility every person has to care for his or her neighbor, and for Creation. Recognizing that there are similarities and differences in terms of how the Church, the State and individual citizens understand their ethical mandates and how they are to be carried out, the new master program does not seek to draw strict lines between them. Instead it seeks to present different sets of approaches to knowledge, attitudes and competences for professionals within these arenas for action. The concept of *care* is used in a wide sense, embracing different forms of intervention and contexts for action.

### ***Goals of the study/learning outcomes***

Students who successfully complete the new master program will have qualifications equivalent to the second cycle in The European Qualifications Framework (EQF) where the learning outcome is defined as “statements of what a learner is expected to know, understand and/or able to do at the end of a period of learning” (EQF). This will be shown through the knowledge, skills and other general competency that the students have obtained and can demonstrate in practice after having completed the study.

It is expected that after completing the master program the student will have:

1. obtained the knowledge of the theory and practice of diakonia, as well as the professional competence required to function as a deacon within congregations, institutions and organizations. This knowledge includes a basic understanding of Christian theology, especially the theology and practice of diakonia.
2. acquired an integrated and professional understanding of diaconal approaches and methods that express international and ecumenical awareness, interdisciplinary perspectives, perspectives of participation and gender awareness in relation to diaconal practice.
3. gained competency in facing the major contemporary challenges within diaconal action related to the struggle for justice, stewardship of Creation, building inclusive fellowships, and expressing love for one’s neighbor.

4. developed his/her competence in applying acquired knowledge—related to understanding, methods and problem-solving—in new and unfamiliar environments.
5. gained the ability to perform diaconal tasks in accordance with existing norms and regulations.
6. demonstrated the ability to communicate diaconal reflections to specialist and non-specialist audiences.
7. acquired the skills needed for further self-study and professional development in an autonomous way .
8. integrated his/her former education and professional experience with the basic themes found in the master program so that a holistic professional identity is established.
9. developed a motivation for diaconal service in church and society, congregations and institutions.

### ***Profile of the study***

With diakonia as an integrating dimension, the study will also include the following perspectives:

- *An international and intercultural perspective* with special attention given to impulses and challenges from the worldwide church and global society;
- *An ecumenical perspective* where diaconal practice and reflection from different confessional families and ecumenical organizations are brought in;
- *A sociological perspective* where insights from the social sciences and challenges from the social and political context are given attention, especially the consequences of globalization and growing pluralism in society;
- *An inter-disciplinary perspective* which brings theological disciplines into dialogue with social and hermeneutical disciplines;
- *A participatory perspective* seeking practices and reflection that acknowledge and respect every human being as a subject and a the prime actor in processes of professional intervention;
- *A gender perspective* where critical reflection is used in order to unmask gender stereotypes, power structures and overcome stigmatizing gender role.



## **Modules**

As previously mentioned, the English master program is patterned after the present *Mastergrad i diakoni* at Diakonhjemmet University College. Therefore, the subjects are organized in a parallel way. The program is for short called EMD (European Master of Diaconia). The subject MADIA 521 Diaconia in a global context is a common subject for both the Norwegian and the English program.

## Schematic presentation

Read the diagram from bottom to top

2nd year of study: 1st semester		2nd semester	
<p><i>Electives</i> 10 ECTS EMD 292 – International Diakonia Or EMD 291 – Diaconal work and counseling in situations of crises</p>		<p>Master's Thesis 30 ECTS EMD 300</p>	
<p>Professional Ethics 10 ECTS EMD 270</p>			
<p>Diaconia in a global context 5 ECTS  MADIA 521</p>	<p>Advanced academic writing and fieldtrips  EMD 222</p>		
1st year of study: 1st semester		2nd semester	
<p>Theological Fundamentals in Relation to Diaconal Identity and Practice 10 ECTS EMD 220</p>		<p>Introduction to the Science of Diakonia 10 ECTS EMD 250</p>	
<p>Biblical Theology and Hermeneutics 10 ECTS EMD 240</p>		<p>The Deacon's Ministry and Practical Diakonia 10 ECTS EMD 260</p>	
<p>Practical Theology: Homiletics, Pastoral Care and Diakonia 10 ECTS EMD 280</p>		<p>Scientific Theory, Research Methods and Thesis Design - Part I 5 ECTS EMD 210</p>	<p>Scientific Theory, Research Methods and Thesis Design - Part II 5 ECTS EMD 211</p>

## Module description: EMD 210/211

<b>Course Title:</b> Scientific Theory, Research Methods and Thesis Design		<b>Code:</b> EMD 210/211	
<b>Subtitle:</b>		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input checked="" type="checkbox"/>	<b>Elective:</b> <input type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>	
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> None	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>
10 (2x5)	30	240	270
<b>Objectives:</b>		<p>This course is divided into two parts. The first part (EMD 210) focuses mainly on relevant issues and important traditions in the philosophy of science. The second part (EMD 211) focuses on research methods and their application in the design of the Master's thesis.</p> <p><b>After completing the course, the student shall have:</b></p> <ul style="list-style-type: none"> <li>• become familiar with the most important traditions in the philosophy of science and the concept of knowledge in the humanities, theology, education, health and social sciences</li> <li>• have the ability to integrate their knowledge and formulate well-founded judgments in complex contexts related to their field of study.</li> <li>• become familiar with methods of text interpretation with special regard to principles of hermeneutics within the social sciences and theology.</li> <li>• become able to use both qualitative and quantitative methods in empirical research.</li> <li>• become acquainted with recognized standards of research ethics.</li> <li>• become capable of designing a research project, applying scientific methods, demonstrating an attitude of critical analysis, and mastering structures of good argumentation.</li> <li>• demonstrated the ability to communicate their conclusions to specialist and non specialist audiences.</li> </ul>	

<p><b>Contents:</b></p>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• The scientific basis of care work: Phenomenology and care</li> <li>• Hermeneutics: interpretation of texts and life interpretation</li> <li>• Scientific paradigms and tacit knowledge</li> <li>• Knowledge, Positivism and values in research</li> <li>• Gender analysis</li> <li>• Guidelines, law and principles in research ethics</li> <li>•</li> <li>• Qualitative and quantitative approaches</li> <li>• Structuring an individual research project</li> </ul>
<p><b>Required reading:</b></p>	<p><b>Reading list</b> (articles marked with a star is copied in compendium)</p> <p>EMD 210:</p> <p>*Delanty, G.; Strydom, P. (eds.) (2003). <i>Philosophies of Social Sciences. The Classic and contemporary Readings</i>, Open University Press, Philadelphia. (pp. 13-24; 42-46; 72-101; 107-120; 147-151; 234-245; 388-399; 460-467</p> <p>*Forster, M. N. (2007) <i>Hermeneutics</i>, <a href="http://philosophy.uchicago.edu/faculty/files/forster/HERM.pdf">http://philosophy.uchicago.edu/faculty/files/forster/HERM.pdf</a> (29.06.2011) Published in: Leiter, B. &amp; Rosen, M (eds.), <i>The Oxford Handbook of Continental Philosophy</i>. Oxford University Press.</p> <p>*<i>Guidelines for research ethics in the social sciences, law and the humanities</i>, (2006) National Committees for Research Ethics in Norway, (40p) <a href="http://www.etikkom.no/English/NESH/guidelines">http://www.etikkom.no/English/NESH/guidelines</a></p> <p>*Kuhn, T. (2009), <i>The Structure of Scientific Revolutions</i>, Chicago: University of Chicago Press, (p. 51 -91.)</p> <p>*Morgan, Gareth (1980), <i>Paradigms, Metaphors and Puzzle Solving in Organization Theory</i> in: <i>Administrative Science Quarterly</i>. Vol 25, No 4.. London: Sage publications</p> <p>Okasha, Samir (2002) <i>Philosophy of Science. A very short introduction</i>. Oxford: university Press (pp.1-134)</p> <p>*Pettersen, T. (2008), <i>Comprehending Care. Problems and Possibilities in the Ethics of Care</i>, Lexington Books, Massachusetts (pp.1-30. )</p> <p>EMD 211:</p> <p>Creswell, J. W. (2014). <i>Research Design. Qualitative, Quantitative and Mixed Methods Approaches</i> (4<sup>th</sup> ed). London: Sage (pp. 1-20, 42-46, 51-152, 183-201)</p> <p>Lewin, C. (2011). Quantitative Methods. In B. Somekh and C. Lewin (eds). <i>Theories and Methods in Social Research</i> (2<sup>nd</sup> ed). London: Sage (pp. 220-239)</p> <p>Lock, A. and T. Strong (2010). <i>Social Constructionism. Sources and Stirrings in Theory and Practice</i>. Cambridge: C.U.P. (pp. 68-84; hermeneutics)</p> <p>Ragin, C. C. (1987). <i>The Comparative Method: Moving Beyond Qualitative</i></p>

	<p><i>and Quantitative Strategies</i>. Berkeley U.C.P. (pp. vii-xv; 26-43)</p> <p>Singh, K. (2007). <i>Quantitative Social Research Methods</i>. London: Sage. (pp. 62-75, 76-86, 122-125, 134-138, 142-147, 152-156, 338-340)</p> <p>Yin, R.K. (2014). <i>Case Study Research. Design and Methods</i> (5<sup>th</sup> ed). Thousand Oaks: Sage (pp. 16-19, 114-130, 135-170)</p>
<p><b>Teaching methods:</b></p> <p><b>Assessment methods:</b></p>	<p>The course consists of lectures that elaborate the required reading literature. The instructor/professor will make use of different teaching methods, such as lectures, discussions, group work, and presentation of individual projects.</p> <p>Students must attend a minimum of 60% of the lectures in order to qualify for taking the final exam.</p> <p>Students must submit a 2000-words essay (+/- 10 %) after the first part of the course (EMD 210). The exam is graded from A – F.</p> <p>Each student must submit a design of their Master’s thesis by the end of the second part of the course (EMD 211). This will be graded on a pass/fail basis by the instructor.</p>

## Module description: EMD 220

<b>Course Title:</b> Theological Foundations in Relation to Diaconal Identity and Practice		<b>Code:</b> EMD 220	
<b>Subtitle:</b>		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input checked="" type="checkbox"/>	<b>Elective:</b> <input type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>	
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> none	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>
10	33	237	270
<b>Objectives:</b>	<b>After completing the course, the student shall have:</b>		
	<ul style="list-style-type: none"> <li>acquired a basic knowledge of central doctrinal issues within Christian theology, with particular emphasis on the Lutheran tradition.</li> <li>the ability to relate these issues to the theology of diakonia</li> <li>become familiar with key ecclesiological questions within an ecumenical context.</li> <li>become acquainted with the most important periods in church history from the early church up to recent times.</li> <li>acquired the ability to integrate their knowledge and formulate well-founded judgments in complex contexts concerning the encounter with different faith and life stands.</li> <li>developed the ability to communicate their reflections to specialist and non specialist audiences.</li> </ul>		
<b>Contents:</b>	<b>Main topics</b>		
	<ul style="list-style-type: none"> <li>Sources of theological reflection: Scripture, tradition, reason, religious experience</li> <li>The Doctrine of God, the Trinity, the Person of Christ, Salvation, the Doctrine of Human Nature, Sin and Grace.</li> <li>The Doctrine of the Church in a historical, ecumenical, and contemporary context (including gender issues)</li> <li>The Doctrine of the Sacraments</li> <li>Church history</li> <li>Christianity and the World Religions</li> </ul>		
<b>Required Reading (ca. 800p)</b>	Dietrich, Stephanie (2016): "Poverty has a woman's face: Theological		

	<p>arguments for a gender-based approach to diakonia”. In: Dietrich, S. et. al.: <i>Diakonia in a gender perspective</i>, Oxford: Regnum, p. 11-23.</p> <p>Ipgrave. Michael (ed.) (2008). <i>Building a Better Bridge: Muslims, Christians, and the Common Good</i>. Georgetown University Press (12 Nov 2008), (In selection, approx. 80 p.).</p> <p>Kärkkäinen, Veli Matti (2002). <i>An Introduction to Ecclesiology</i>. IVP: Illinois, 200p.</p> <p>McGrath, Alister E. (1998). <i>Historical Theology. An Introduction to the History of Christian Thought</i>, Oxford: Blackwell, pp. 249-256, 300-305, 323-327 (17p).</p> <p>McGrath, Alister (2011). <i>Christian theology. An introduction</i>. Fifth Edition. Oxford: Wiley Blackwell. (Approx. 500 p.)</p> <p>Russell, Letty M. (1993). <i>Church in the Round. Feminist Interpretation of the Church</i>. Louisville, Kentucky: Westminster/John Knox Press. pp 17-45 (28 p.)</p> <p>WCC (1982). <i>Baptism, Eucharist and Ministry</i> (Faith and Order Paper No. 111, the "Lima Text"). Geneva: World Council of Churches. <a href="http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p2/FO1982_111_en.pdf">http://www.oikoumene.org/fileadmin/files/wcc-main/documents/p2/FO1982_111_en.pdf</a> (30.6.2011).</p> <p><i>Resources: Bible, Confessional writings of the Lutheran churches, including The Creeds from the Early Church, the Augsburg Confession and Luther’s Small Catechism.</i></p>
<p><b>Teaching methods:</b></p> <p><b>Assessment methods:</b></p>	<p>The course consists of lectures that elaborate on the required reading literature. The instructor/professor will make use of different teaching methods such as lectures, discussions, group work, and presentation of individual projects. An electronic platform will play a major role in the learning process and in the communication between students and teachers.</p> <p>Students must attend at least 60 % of course instruction in order to qualify for taking the final exam.</p> <p>Each student is required to submit a paper or an oral presentation on a given subject. The paper shall consist of 1500 words (+/- 10 %). The oral presentation includes a 15 min. presentation for the class on a given subject. This will be graded on a pass/fail basis by the instructor.</p> <p>A 3-day final exam will be held after the course. This exam consists of a 2500-word essay (+/- 10 %) which is graded from A – F.</p>

## Module description: MADIA 521

<b>Course Title:</b> Diakonia in a global context		<b>Code:</b>	MADIA 521
<b>Subtitle:</b>		<b>Level:</b>	Advanced
<b>Language:</b> English/Norwegian		<b>Type:</b>	Master's
<b>Core modul:</b>	<input checked="" type="checkbox"/>	<b>Elective:</b>	<input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 3rdt		<b>Prerequisites:</b> None	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>
5	15	120	135
<b>Objectives:</b>	<b>After completing the course, the student shall have:</b> <ul style="list-style-type: none"> <li>• Extensive knowledge of the welfare state developed in Northern Europe, and the role of diakonia</li> <li>• understand the churches' prophetic mission and call for diakonia as read out from biblical and theological justifications</li> <li>• have advanced knowledge of the justification human rights, and their approval and relevance in a Christian context, as well as the relationship between human rights and justice</li> <li>• be able to analyze relevant challenges that churches face as part of the multicultural and multireligious societies</li> </ul>		
<b>Contents:</b>	<b>Main topics</b> <ul style="list-style-type: none"> <li>• basic theology, ecclesiology end social ethics in an ecumenical perspective</li> <li>• diaconal practices, including social action and advocacy</li> <li>• multicultural and multireligious challenges, with special focus on the role of the churches</li> <li>• human rights as a basic for diaconal work</li> <li>• work for justice and against oppression – locally and globally – with a special focus on gender</li> </ul>		
<b>Required reading: (445 p)</b>	<b>Reading list</b> <ul style="list-style-type: none"> <li>• Amesbury, Richard and George M. Newlands (2008). <i>Faith and human rights: Christianity and the global struggle for human</i></li> </ul>		



	<p><i>dignity</i>, Fortress Press, Minneapolis 23-42, 59-127 (88 p; small pages)</p> <ul style="list-style-type: none"> <li>• Bäckström, Anders, Grace Davie, Ninna Edgardh and Per Pettersson (red) (2011). <i>Welfare and religion in 21st century Europe, Volume 2, Gendered, religious and social change</i>, Ashgate, Farnham (172 p)</li> <li>• Jenkins, Willis (2008). <i>Ecologies of Grace Environmental Ethics and Christian Theology</i>, Oxford University Press, 3-27 (24 p)</li> <li>• Kim, Sebastian (2011). <i>Theology in the Public Sphere. Public theology as a Catalyst for Open Debate</i>, SCM Press, London, 3-26 (24 p)</li> <li>• Myers, Bryant L (2011). <i>Walking with the Poor: Principles and Practices of Transformational Development</i>, Maryknoll: Orbis, 152-197 (45 p)</li> <li>• Van Kersbergen, Kees and Philip Manow (ed) (2009). <i>Religion, Class Coalitions and Welfare States</i>, Cambridge University Press, ch 1, 1-14 (Manow and van Kersbergen) and ch 3, 56-90 (Morgan) (48 p)</li> <li>• Schmidt, Ulla (2010). Poverty. A Challenge to Human Dignity?, in: <i>Diaconia. Journal for the Study of Christian Social Practice 1/1</i>, 7-31</li> <li>• World Council of Churches (2017). <i>Ecumenical Diakonia</i>, 9-16; 52-68 (22 p)</li> </ul> <p><u>In addition:</u>  Lutheran World Federation (2010). <i>Diakonia In Context</i>, Geneva, LWF</p> <p>Lutheran World Federation (2013). <i>Seeking Conviviality. Reforming Coimmunity Diakonia In Europe</i>, Geneva, LWF</p>
<b>Teaching methods:</b>	Lectures Discussions Group work
<b>Assessment methods:</b>	<p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam.</p> <p>A 3-day final exam will be held after the course. This exam consists of a 2500-word essay (+/- 10%) which is graded from A – F.</p>

## Module description: EMD 222

<b>Course Title:</b> Advanced academic writing and fieldtrips		<b>Code:</b>	EMD 222
<b>Subtitle:</b>		<b>Level:</b>	Advanced
<b>Language:</b> English		<b>Type:</b>	Master's
<b>Core modul:</b>	<input checked="" type="checkbox"/>	<b>Elective:</b>	<input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> VID SU	
<b>Recommended Semester:</b> 3rd		<b>Prerequisites:</b> None	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>
5	15	120	135
<b>Objectives:</b>	<p><b>After completing the course, the student shall</b></p> <p><b>1.part:</b></p> <ul style="list-style-type: none"> <li>- be familiar with the academic discourse and to acquire the confidence necessary to examine texts critically and participate actively and effectively in the master courses.</li> <li>- be able to produce academic essays according to the rules for academic writing in VID</li> <li>- have learned techniques for introducing, developing and concluding their papers</li> <li>- strengthen the student's professional competence and educate for positions within research</li> </ul> <p><b>2.part:</b></p> <ul style="list-style-type: none"> <li>- observe different types of diaconal work</li> <li>- reflect on how the diaconal values are made visible in the different activities</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b></p> <p><b>1.part:</b></p> <ul style="list-style-type: none"> <li>- rules for good structure, good language and good process in academic work</li> <li>- guidelines for writing bibliography and list of references</li> </ul> <p><b>2.part:</b></p> <ul style="list-style-type: none"> <li>- study Norwegian diaconal institutions and congregations by excursions</li> </ul>		

	and fieldtrips
<b>Required reading: (490 p)</b>	<p><b>Reading list</b></p> <p><b>1.part:</b> Strongman, Luke (2013), Academic Writing. Newcastle upon Tyne: Cambridge Scholars Publishing (60 p).</p> <p><b>2.part:</b> Dietrich, Jørgensen, Korslien, Nordstokke (ed) (2014) Diakonia as Christian Social Practice Oxford: Regnum Books International (p.187-248)</p> <p>Lutheran World Federation (2010). <i>Diakonia In Context</i>, Geneva, LWF</p> <p>Lutheran World Federation (2013). <i>Seeking Conviviality. Reforming Community Diakonia In Europe</i>, Geneva, LWF</p>
<b>Teaching methods:</b>	<ul style="list-style-type: none"> <li>- Lectures</li> <li>- Groupwork</li> <li>- Fieldtrips</li> <li>- Observations and interviews</li> </ul>
<b>Assessment methods:</b>	<p>Students must attend at least 60 % of the course in order to qualify for taking the final exam.</p> <p>Each student is require to submit a paper (2000 words +/- 10%) on a chosen topic related to the fielsdwork.</p> <p>This will be graded on a pass/fail basis.</p>

## Module description: EMD 240

<b>Course Title:</b> Biblical Theology and Hermeneutics		<b>Code:</b> EMD 240	
<b>Subtitle:</b>		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input checked="" type="checkbox"/>	<b>Elective:</b> <input type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>	
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> None	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
10	30	270	300
<b>Objectives:</b>	<b>The students shall have:</b>		
	<ul style="list-style-type: none"> <li>• knowledge of important topics in biblical theology;</li> <li>• become confident with the main principles of interpreting biblical texts;</li> <li>• the ability to interpret biblical texts and topics that are important in the diaconal tradition;</li> <li>• developed skills in relating biblical theology and hermeneutics to issues that are relevant for contemporary diaconal practice.</li> </ul>		
<b>Contents:</b>	<b>Main topics:</b>		
	<ul style="list-style-type: none"> <li>• Methods of Biblical hermeneutics</li> <li>• Creation narratives</li> <li>• Biblical view on being human</li> <li>• The liberating God</li> <li>• The prophets and social justice</li> <li>• The narratives of Jesus</li> <li>• Pauline theology</li> <li>• Compassion, love, hospitality and care as biblical motifs</li> <li>• The use of <i>diakon</i>-terminology in the NT</li> </ul>		
<b>Required reading:</b>	Aichele, Georg (red): "Ideological criticism" In: <i>The Postmodern Bible – the Bible and culture collective</i> . Yale University Press. New Haven. 1995. s. 272-301. 23 sider (K)		

- Barton, John (2010): *The Bible– the basics*. London: Routledge. (190p)
- Brueggemann, W: *The prophetic imagination*. Fortress Press. 1978. 11-28.
- Brueggemann, W: *Intepretation and obedience*. Fortress Press. 1991. 290-310
- Collins, J.N. (2002).*Deacons and the Church. Making Connections between old and new*. Harrisburg PA: MorehousePublishing. P.27--65, (38p.)
- Hays, R. B. (1997).*The Moral vision of the New Testament community, cross, new creation: a contemporary introduction to New Testament ethics*. Edinburgh: T& T Clark. P. 1-185 (186p)
- Lohfink, G.(1984).*Jesus and community the Social dimension Of Christian faith*. Philadelphia: Fortress Press. P. 75-132. (50p.)
- Longenecker, Bruce W. (2010): *Remember the Poor: Paul, Poverty, and the Greco--Roman World*. Grand Rapids: Eerdmans, P. 108---156 (42p)
- Martinsen, Anders: “God as the great parasite? Ideology and the ethics interpretations on the parables”. In: *Journal of Early Christian History*. Vol 1. Number 2. 2011. 16 sider.
- Moxnes, Halvor. “Race, class and gender in Christ? The ambiguous reception history of Galationas 3:28.” In: Moxnes, H: *A short history of The New testament*. I.B. Tauris. London New York 2014.
- Mesters,Carlos (1983): “The Use Of the Bible in Christian Communities of The Common People”. In: Norman K. Gottwald(ed.): *The Bible And Liberation. Political and Social Hermeneutics*. Maryknoll NY, Orbis books, p. 119-133 (14 p)
- Neuenfeld, Elaine (2016) “Women’s Religious Experiences and Gender Justice Perspectives on Biblical Narratives: Building Bridges to Diaconal Practices” In: Dietrich, Jørgensen, Korslien, Nordstokke (ed) (2016) *Diakonia in a gender perspective*. Regnum
- Nordstokke, Kjell (2011): “The deacon in the New Testament”. In: Kjell Nordstokke: *Liberating Diakonia*. Trondheim: Tapir, P.65-76 (12p)
- Nordstokke, Kjell (2016): “Feminization or engendering of diakonia – new testament perspectives.” In: Dietrich, Jørgensen, Korslien, Nordstokke (ed) (2016) *Diakonia in a gender perspective*. Regnum
- Pui-lan, Kwok: “Making the connections: Postcolonial studies and

	<p>feminist biblical interpretation” (77-999). In: <i>Postcolonial Imagination and feminist theology</i>. SCM press. London. 2005</p> <p>Cone, James: <i>God of the oppressed</i>. The seabury Press. New York. 1975. 1-38</p> <p>Schotteroff, W: “The prophet Amos: an Soico-Historical assessment of his ministry”. I Schotteroff and Stegmann (ed): <i>God and the Lowly</i>. Orbis Books, 1984. 27-47.</p> <p>Schussler Fiorenza, E: <i>In memory of her. A feminist theological reconstruction of Christian origin</i>. SCM press. London. 1994. 3-63</p> <p>Tamez, E: <i>Bible of the oppressed</i>. Orbis Books, 1982. 8-28.</p> <p>Warrington, Keith (2006): “Healing and suffering in the Bible”. In: <i>International Review of Mission</i>, Volume 95, nos. 376/377, P. 154--164 (11 s)</p> <p>West, Gerald (1991): West, Gerald (1991): <i>Biblical Hermenutics of Liberation</i>. Pietermaritzburg, Cluster Publication, p. 43-63 (20 p)</p>
<p><b>Teaching methods:</b></p> <p><b>Assessment methods:</b></p>	<p>In the instruction, lectures and discussions will be employed. In addition, the students will be organized in groups that prepare and present their own papers.</p> <p>At least 60 % attendance if required in order to be allowed to take the examination.</p> <p>Each student is required to submit a paper on a given subject. The paper shall consist of 1500 words (+/- 10 %). This will be graded on a pass/fail basis by the instructor.</p> <p>A 3-day final exam will be held after the course. This exam consists of a 2500-word essay (+/- 10 %) which is graded from A – F.</p>

## Module description: EMD 250

<b>Course Title:</b> Introduction to the Science of Diakonia		<b>Code:</b>	EMD 250	
<b>Subtitle:</b>		<b>Level:</b>	Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b>	Master's	
<b>Core modul:</b>	<input checked="" type="checkbox"/>	<b>Elective:</b>	<input type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC		
<b>Recommended Semester:</b> 2nd		<b>Prerequisites:</b> none		
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>	
10	30	240	270	
<b>Objectives:</b>	<p><b>After completing the course, the student shall have:</b></p> <ul style="list-style-type: none"> <li>• become familiar with the scientific rationale for diakonia.</li> <li>• developed the ability to apply their knowledge, understanding and capacity for problem-solving within different theological disciplines.</li> <li>• become acquainted with the the main periods in the history of diakonia.</li> <li>• knowledge of 19th and 20th century diaconal history, with a special emphasis on Europe and the Nordic countries.</li> <li>• learned to justify diaconal practice on theological grounds as well as critically judge the factors that influence diaconal practice both locally and internationally.</li> <li>• understood the scope of diakonia as an ecumenical field of study.</li> <li>• developed the ability to draw on knowledge concerning the basic teachings of the Church and insights from Church history in ecumenical discussions concerning diakonia and diaconal ministry.</li> </ul>			
<b>Contents:</b>	<ul style="list-style-type: none"> <li>• Course Objective:</li> <li>• This course will give the student a basic knowledge of how Diakonia has been carried out throughout history. Special focus will be given to the practice and understanding of diakonia in the early church (ca. 100-400 AD); the Reformation (16th century), the Diaconal Renewal in Germany (19th century); and</li> </ul>			

	<p>the Ecumenical Movement since World War II. The course will relate diakonia to basic theological concepts as well, such as the image of the triune God in a diaconal perspective; the holistic nature of God's saving action in Jesus Christ; the diaconal dimension of being church; and the holistic understanding of mission.</p> <p>Course Outline:</p> <ul style="list-style-type: none"> <li>• The inter-disciplinary nature of diakonia both in theory and practice</li> <li>• Diakonia in the Early Church; the role of the deacon</li> <li>• Luther and the other reformers' view on Diakonia</li> <li>• The diaconal movement in Germany from the 1830's: Fliedner, Wichern</li> <li>• Diaconal work in Africa and Asia – historical examples, traditions and challenges</li> <li>• Diakonia and the Ecumenical Movement</li> <li>• Diakonia in the perspective of the first article of faith: creation</li> <li>• Diakonia in the perspective of the second article of faith: salvation in Christ</li> <li>• Diakonia in the perspective of the third article of faith: life empowered by God's spirit</li> <li>• The diaconal church and the deacon's ministry</li> <li>• The distinctiveness of Diakonia as compared to development work and social ministry</li> <li>• Diaconal spirituality</li> </ul>
<p><b>Required reading (ca. 900p)</b></p>	<p><b>Reading list</b></p> <p>Brodd, Sven-Erik et al. (1999): <i>The theology of diaconia</i>. Uppsala: Samaritterhemmet. 117 p.</p> <p>Church of England (2007). <i>The Mission and Ministry of the Whole Church. Biblical, Theological and Contemporary Perspectives</i>. The Faith and Order Advisory Group of the Church of England. London: The Archbishops' Council, pp. 7-26 (19p).</p> <p><i>Dictionary of the Ecumenical Movement</i> (2002): Articles on Development, Diaconate, Diakonia. Geneva: WCC Publications. P. 298-310.</p> <p>Dietrich, Stephanie (2009). "Diakonia in the Nordic Region – Practice and Actors", in: Nordstokke, Kjell (ed.), in collaboration with Frederick Schlagenhaft: <i>Serving the whole person: The Practice and Understanding of Diakonia within the Lutheran Communion</i>. Minneapolis, Minnesota: Lutheran University Press, pp. 63-73 (10 p.).</p> <p>Hanover (1996). <i>The Diaconate as an Ecumenical Opportunity. The Hannover Report of the Anglican-Lutheran International Commission</i>. Published for the Anglican Consultative Council and the Lutheran World</p>



	<p>Federation. Canterbury: Anglican Communion Publications. pp. 7-26 (19p).</p> <p>LWF (2002). <i>Prophetic Diaconia. "For the Healing of the World"</i>. Johannesburg: LWF report. pp.6-59 (53p.).</p> <p>LWF (2006). <i>The Diaconal Ministry in the Mission of the Church</i>. Geneva: LWF Studies 2006, pp.35-89 (54p.).</p> <p>LWF (2009): <i>Serving the whole person</i>. Minneapolis: Lutheran University Press. P. 47-61</p> <p>Mc Grath, Alister (1998). <i>Historical theology: an introduction to the history of Christian thought</i>. 13<sup>th</sup> edition. Wiley-Blackwell, (388 p., in selection).</p> <p>Nordstokke, Kjell (ed.) (2009). <i>Diakonia in Context: Transformation, Reconciliation, Empowerment</i>. Geneva: LWF. Pp. 24-38 (14 p.).</p> <p>Nordstokke, Kjell (2011). <i>Liberating Diakonia</i>. Trondheim: Tapir. pp 13-126 (113p.).</p> <p>WCC (2002): <i>From Inter-church Aid to Jubilee</i>. Geneva. 24 p.</p> <p>WCC (2004): <i>Poverty: a scandal challenging the churches. Current contexts and approaches in Diakonia and development: A study guide</i>. Geneva. 39 p.</p> <p>WCC (2005): <i>Diakonia: Creating Harmony, Seeking Justice and Practicing Compassion</i>. Geneva. 23 p.</p> <p><i>Resources: Bible, Confessional writings of the Lutheran churches, including The Creeds from the Early Church, the Augsburg Confession and Luther's Small Catechism.</i></p>
<p><b>Teaching methods</b></p>	<p>The course consists of lectures that elaborate on the required reading literature. The teacher will make use of different teaching methods such as lectures, discussions, group work, and presentation of individual projects. Students will also be encouraged to form colloquium groups to meet outside the class. An electronic platform will play a major role in the learning process and in the communication between students and teachers.</p>

<b>Assessment methods</b>	<p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam.</p> <p>Each student shall select a topic that relates to and exemplifies one of the main themes of the course and give a class presentation on that theme. Each student prepares a term paper (4000 words, +/- 10 %) on the selected model. The choice of topic must be approved by the instructor. This exam will be graded from A – F.</p>
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## Module description: EMD 260

<b>Course Title:</b> The Deacon's Ministry and Practical Diakonia		<b>Code:</b> EMD 260	
<b>Subtitle :</b>		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input checked="" type="checkbox"/>	<b>Elective:</b> <input type="checkbox"/>		<b>Additional:</b> <input type="checkbox"/>
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 2nd		<b>Prerequisites:</b>	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Total workload:</b>
10	30	270	300
<b>Objectives:</b>	<p><b>After completing the course, the student shall have:</b></p> <ul style="list-style-type: none"> <li>• acquired a basic knowledge of the caring ministry of the Church.</li> <li>• developed knowledge and understanding of diaconal work performed locally and globally.</li> <li>• acquired knowledge and methods relevant to diaconal practice.</li> <li>• learned to critically reflect on and interpret the essence and context of diaconal care, cooperation and empowerment .</li> <li>• acquired a level of competence required to function as professionals in both church and society.</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• The caring ministry of the Church</li> <li>• The Church as an inclusive fellowship</li> <li>• Advocacy and prophetic diakonia</li> <li>• Practical empowerment</li> <li>• Volunteer work and cooperation</li> <li>• Hope and presence in times of suffering</li> <li>• When grief becomes a heavy burden</li> <li>• Rituals in diaconal practice</li> <li>• The deacon's professional identity</li> </ul>		
<b>Required reading:</b> (807 pp)	<p><b>Reading list</b></p> <p>Brown, R. (2005). <i>Being a deacon today. Exploring a distinctive ministry in the Church and in the world.</i> London: Morehouse, pp. 85-123</p>		

	<p>Bieler, A. (2007). "Embodied knowing understanding religious experience in ritual". I Heimbrock &amp; C. P. Scholtz, <i>Religion. Immediate experience and the mediacy of research</i>. Göttingen: Vandenhoeck &amp; Ruprecht, pp. 39–59.</p> <p>Christian Aid. (2010). <i>Doing justice to poverty</i> <a href="http://www.christianaid.org.uk/images/doing-justice-to-poverty.pdf">http://www.christianaid.org.uk/images/doing-justice-to-poverty.pdf</a> pp. 1-14</p> <p>Christian Aid. (2007). No small change. Christian Aid's understanding of how change happens. <a href="http://www.christianaid.org.uk/images/no-small-change.pdf">http://www.christianaid.org.uk/images/no-small-change.pdf</a> pp. 1-9</p> <p>Church of Norway National Council (2008). <i>Church of Norway Plan of diakonia</i>, pp. 5- 23 <a href="http://kirken.no/globalassets/kirken.no/om-kirken/samfunnsansvar/diakoni/plan_diakonia2_english.pdf">http://kirken.no/globalassets/kirken.no/om-kirken/samfunnsansvar/diakoni/plan_diakonia2_english.pdf</a></p> <p>Cray, G. (2007) <i>Disiples &amp; Citizens A vision for distinctive living</i>. Nothingham: Inter- Varsity Press, pp. 15 - 190</p> <p>Dietrich, S., Jørgensen, K., Korslien, K.K., Nordstokke, K. (2014). <i>Diakonia as Christian Social Practice An Introduction</i>, Oxford: Regnum, pp. 203-243</p> <p>Ibsen, B &amp; Habermann, U. (2005). <i>Defining the Nonprofit Sector: Denmark</i>, The Johns Hopkins University, Institue for Policy Studies, Senter for Civil Society Studies <a href="http://www.ccss.jhu.edu/pdfs/CNP_Working_Papers/CNP_WP44_Denmark_2005.pdf">http://www.ccss.jhu.edu/pdfs/CNP_Working_Papers/CNP_WP44_Denmark_2005.pdf</a> pp. 1- 48</p> <p>Jeppsson Grassman, E &amp; Whitaker, A. (2006). "With or Without Faith: The Church of Sweden at a Time of Transition". <i>Omega: Journal of Death and Dying</i>, 53, 1, pp. 153-172.</p> <p>Jeppsson Grassman, E &amp; Whitaker, A. (2007.) <i>End of Life and Dimensions of Civil Society</i>. The Church of Sweden in a New Geography of Death. <i>Mortality</i>, 12, 3, pp. 261 - 280.</p> <p>Keifert, P.R. (1992.) <i>Welcoming the Stranger: A Public Theology of Worship and Evangelism</i>. Minneapolis: Fortress Press, pp. 1-176</p> <p>LWF. (2009). <i>Diakonia in Context</i>. Geneva: LWF, Department for Mission and Development, pp. 8-96</p> <p>LWF. (2004). <i>Mission in Context Transformation Reconciliation Empowerment</i>. Geneva: LWF, Department for Mission and Development, pp. 6-61</p> <p>LWF. (2014) <i>Seeking Conviviality Re-forming Community Diakonia in Europe</i>. Geneva: LWF, Department for Mission and Development, pp 1-48</p> <p>LWF. (2013) <i>Gender Justice Policy</i>. Geneva: LWF Department for Theology and Public Witness Women in Church and Society, pp 1-40</p>
<b>Teaching methods:</b>	This course will include lectures, seminars, group work, tests and field excursions.
<b>Assessment methods:</b>	<p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam.</p> <p>Each student is required to submit a paper or an oral presentation on a given subject in the field of practice. The paper shall consist of 2000 words (+/- 10 %). The oral presentation includes a 15 min. presentation for the class on a given subject. This will be graded on a pass/fail basis by the instructor.</p> <p>A 3-day final exam will be held after the course. This exam will consist of a 2500-word essay (+/- 10 %) which will be graded from A – F.</p>

## Module description: EMD 270

<b>Course Title:</b> Professional Ethics		<b>Code:</b>	EMD 270
<b>Subtitle:</b>		<b>Level:</b>	Advanced
<b>Language:</b> English/Norwegian		<b>Type:</b>	Master's
<b>Core modul:</b>	<input checked="" type="checkbox"/>	<b>Elective:</b>	<input type="checkbox"/>
<b>Year of study:</b> 1st		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 2nd		<b>Prerequisites:</b> EMD 210	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
10	30	240	270
<b>Objectives:</b>	<p><b>After completing the course, the student shall have:</b></p> <ul style="list-style-type: none"> <li>• become familiar with the most important theories of ethics and their use within professional ethics.</li> <li>• developed competence in reflecting critically on ethical dilemmas which arise in concrete situations encountered in the professional practice of diakonia.</li> <li>• become familiar with the main lines in modern ethics and the central features of the moral teaching of the New Testament.</li> <li>• acquired skills necessary in order to identify, (theologically) interpret and deal with practical moral problems which arise out of situations of professional care.</li> <li>• demonstrated the ability to communicate their thoughts to specialists and non-specialists within the field of ethics.</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• Actual norms and values in professional care - what is right, what is just and what is good</li> <li>• Deontological ethics, utilitarianism and the ethics of proximity and care</li> <li>• Tensions and interrelations between Justice, Compassion and Charity as diaconal concepts</li> <li>• Reformatory "ethics of vocation" versus modern professional ethics</li> <li>• Judgment and reason in professional ethics</li> <li>• Professional care within the framework of a modern, pluralistic</li> </ul>		

	society
<b>Required Reading: (appr 760 p.)</b>	<p><b>Reading list</b></p> <p>Banks, S. (2004), <i>Ethics. Accountability and the Social Professions</i>, New York: Palgrave Macmillan (194 p.)</p> <p>Driver, J. (2006) <i>Ethics: The Fundamentals</i>, Chichester: Wiley-Blackwell (1-101, 121-169 (148 p.)</p> <p>Corey, G; Corey, M.S.; Callahan, P. (2006) <i>Issues and Ethics in the Helping Professions</i>, New York: Brooks/Cole Cengage Learning (7th edition) (pp. 74-151).</p> <p>Gill, R. (ed.) (2012) <i>The Cambridge Companion to Christian Ethics</i> (2<sup>nd</sup> edition), Cambridge: Cambridge U.P. Following chapters: 2 (Lovin), 4 (Verhey), 5 (Barton), 8 (Sowle Cahill), 13 (Elford), 14 (Gill), 19 (Gill), 20 (Childress) (110 pp.)</p> <p>Haugen, H.M. (2014) ‘Diakonia as rights-based practice’, in K. Nordstolle <i>et al.</i> (eds) <i>Diakonia as Christian Social Practice</i>, Oxford: Regnum, pp. 123-138 (15 p).</p> <p>Haugen, H.M. (2016) ‘Human rights and diakonia in a gender perspective’, in S. Dietrich, K. Karsrud Korslien, K. Nordstokke and K. Jørgensen (eds) <i>Diaconia in a Gender Perspective</i>, Regnum, Oxford (forthcoming; 10 p).</p> <p>Jenkins, W. (2008). <i>Ecologies of Grace. Environmental Ethics and Christian Spirituality</i>, Oxford &amp; New York: Oxford U.P (pp. 61-111)</p> <p>Johnstone, D. (2011), <i>A Brief History of Justice</i>, Chichester: Wiley-Blackwell (pp. 196-232)</p> <p>Langford, Malcolm &amp; Mac Darrow 2013: “Moral Theory, International Law and Global Justice”, i M. Langford et al, (red), <i>Global Justice, State Duties</i>, Cambridge &amp; New York: Cambridge U.P, pp. 419-444 (25 p.)</p> <p>Mott, S.C. (2011) <i>Biblical Ethics and Social Change</i> (2nd Ed), Oxford: Oxford U.P. (pp. 93-178)</p>
<b>Teaching methods:</b>	Lectures and discussions. Students will be organized into groups which will prepare and present one ethical case.
<b>Assessment methods:</b>	<p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam.</p> <p>Each student is required to submit a paper on an ethical dilemma (1500 words +/- 10 %) to be distributed within 10 October to members of a designated group, that agree on one ethical dilemma to present in the full class. The day the presentation is to take place will be divided into presentations (2 hrs) and discussion of each others’ work in another designated group (1 hr). To be able to take the exam one must be preparing for and participating in the presentation in the class and attending the discussion in the other designated group. Further instruction will be given at the start of the course.</p>

	A 3-day final exam will be held after the course. This exam consists of a 2500-word essay (+/- 10%) which is graded from A – F..
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## Module description: EMD 280

<b>Course Title:</b> Pastoral Care		<b>Code:</b> EMD 280	
		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b>	<input checked="" type="checkbox"/>	<b>Elective:</b>	<input type="checkbox"/>
		<b>Additional:</b>	<input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> None	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
10	30	270	300
<b>Objectives:</b>	<b>After completing the course, students shall have:</b>		
	<ul style="list-style-type: none"> <li>gained insight into the theological and interdisciplinary rationale for the Church's pastoral care and its' nature, objectives and methods.</li> <li>acquired knowledge attitudes and skills needed to provide pastoral care</li> </ul>		
<b>Contents:</b>	<b>Main topics:</b>		
	<ul style="list-style-type: none"> <li>Biblical, theological and interdisciplinary foundations for pastoral care</li> <li>The relation and conversation in pastoral care and counselling</li> <li>Pastoral care in a global and local society</li> <li>Pastoral care and existential issues</li> <li>Rituals and symbols in pastoral care</li> </ul>		



<p><b>Required Reading:</b></p>	<p>Austad, A. Dialogical Spaces of Gender in Pastoral Care and Counseling. In: <i>Diakonia in a Gender Perspective</i>. Regnum Books 2016, pp. 241-252</p> <p>*Doehring, C. (2014). <i>The Practice of Pastoral Care. A Postmodern Approach</i>. Louisville: Westminster John Knox Press, pp. 73-83</p> <p>*Engedal, L. G. (2008). Theological foundation of pastoral care and counseling. In: O. Eide, L.G. Engedal, L.P. Kimilike &amp; E. Ndossi (Eds.), <i>Restoring Life in Christ. Dialogues of Care in Christian Communities. An African Perspective</i>. Germany: Erlanger Verlag für Mision und Ökumene, pp. 52-70</p> <p>*Kidd, R.A: (2011). Foundational listening and responding skills. In: S.B.Roberts (Ed.) <i>Professional Spiritual and Pastoral Care: A Practical Clergy and Chaplain's Handbook</i>. Woodstock: Skylight Paths, pp. 92-106</p> <p>Lartey, E.Y. (2003). <i>In Living Color. An intercultural approach to pastoral care and counselling</i>. Second Edition. London: Jessica Kingsley Publishers</p> <p>Lester, A. D. (1995). <i>Hope in Pastoral Care and Counseling</i>. London: Westminster John Knox press</p> <p>Pattison, S. (2000). <i>Shame: Theory, Therapy, Theology</i>. Cambridge: Cambridge University Press.</p> <p>*Patton, J. (2000). Forgiveness in pastoral care and counselling. In: M.E. McCullough, K.I. Pargament &amp; C.E. Thoresen (Eds.). <i>Forgiveness. Theory, Research and Practice</i>. New York: The Guilford Press, pp. 281-295</p> <p>*Snorton, T. E. (2011). Gender issues in pastoral care. In: S.B.Roberts (Ed.) <i>Professional Spiritual and Pastoral Care: A Practical Clergy and Chaplain's Handbook</i>. Woodstock: Skylight Paths, pp. 219-233</p> <p>Stroebe, M.S. &amp; Schut, H. (2001). Models of coping with bereavement: a review. In: M. Stroebe, R.O. Hansson, W. Stroebe &amp; H. Schut (eds.). <i>Handbook of Bereavement Research. Consequences, Coping and Care</i>. Washington DC: American Psychological Association, pp. 375-403</p> <p>**Walter, T. (2007). Modern Grief, Postmodern Grief. <i>International Review of Sociology</i>. 17 (1), pp. 123-134</p>
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<b>Teching methods:</b>	Instruction in the course consists of lectures, group work, discussions and practical exercises.
<b>Assessment methods:</b>	Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam  <b>Assessment EMD 280</b>  Students are required to submit a verbatim from a pastoral care conversation, together with a critical reflection which is 2000 words (+/- 10 %). The assessment will be graded on a pass/fail basis by the instructor.  A 3-day final exam will be held after the course. This exam will consist of a 2500-word essay (+/- 10 %) which will be graded from A – F.

## Module description: EMD 291

<b>Course Title:</b> Diaconal work and counseling in situations of crisis		<b>Code:</b>	EMD 291	
		<b>Level:</b>	Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b>	Master's	
<b>Core modul:</b>	<input type="checkbox"/>	<b>Elective:</b>	<input checked="" type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> Diakonhjemmet UC		
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> none		
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>	
10	30	240	270	
<b>Objectives:</b>	<p>After completing the module, the students should</p> <ul style="list-style-type: none"> <li>- Have acquired knowledge about the main models of crisis and trauma concepts in care and social work</li> <li>- Be able to discuss and evaluate these models on the basis of the ideals of Christian social practice</li> <li>- Have acquired skills and attitudes for encountering persons in situations of crisis</li> <li>- Have acquired knowledge and attitudes for encountering persons in situations related to suicide, abuse, violence and disasters</li> </ul>			
<b>Contents:</b>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• how churches and religious organisations can play significant roles, helping the society and individuals coping with trauma and shock after accidents and disastrous events.</li> <li>• the role of faith communities in other parts of the world in situations of crises</li> <li>• pastoral care methods in crises situations</li> <li>• coping with non-traumatic life cycle crises.</li> </ul>			
<b>Required reading:</b>	<p><b>Reading list</b>  **Danbolt, L. J. &amp; Stifoss-Hanssen, H. (2011). Public disaster ritual in the local community – a study of Norwegian cases. <i>Journal of Ritual Studies</i> (2), pp. 25-35</p> <p>*DeMarinis, V. (2014). Clinical psychology of religion and forced</p>			

	<p>migration: challenges for meaning making in public mental health contexts. I: L.J.Danbolt, L.G. Engedal, L. Lien &amp; H. Stifoss-Hanssen (red.). <i>Religionspsykologi</i>. Oslo: Gyldendal Akademisk, s. 349-360</p> <p>*Doehring, C. (2015). <i>The practice of pastoral care. A postmodern approach</i>. Louisville: Westminster John Knox Press, pp. 117-154</p> <p>*Eide, O.M., Engedal L.G. et al (2008): <i>Restoring life in Christ – dialogues of care in Christian communities. An African perspective</i>. Makumira Publications/Erlanger, pp. 132-140, 151-160</p> <p>** Epstein, E. G. &amp; Hamric, A. B. (2009). Moral distress, moral residue, and the crescendo effect. <i>The Journal of Clinical Ethics</i> 20 (4), pp. 330-342.</p> <p>*Poling, J.N (1991). <i>The Abuse of Power. A Theological Problem</i>. Nashville: Abingdon Press, pp.1-33</p> <p>**Abu-Raiya, H. &amp; Pargament, K. (2015). Religious Coping Among Diverse Religions: Commonalities and Divergences. <i>Psychology of Religion and Spirituality</i>, 7 (1), 24-33</p> <p>Stone H (2008). <i>Crisis counseling</i> 3<sup>rd</sup> ed., Philadelphia: Fortress Press</p> <p>**Stroebe, M., Schut, H &amp; Stroebe, W. (2007). Health outcomes of bereavement. <i>The Lancet</i> (370), 1960-73</p> <p>Switzer, D. K. (2000). <i>Pastoral Care Emergencies</i>. Minneapolis: Fortress Press</p> <p>*Wasserman, D. &amp; Wasserman, C. (eds.) (2009). Part 1: Suicide in a Religious and Cross-cultural Perspective. In: <i>Oxford Textbook of Suicidology and Suicide Prevention</i>. Oxford: Oxford University Press, pp. 3-86</p>
<p><b>Teaching methods:</b></p>	<p>Instruction in the course consists of lectures and group work on specific issues.</p> <p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam</p> <p>Students must submit a 4000-word essay (+/- 10 %) on a self-selected topic which will be graded A-F by the instructor.</p>
<p><b>Assessment methods:</b></p>	

**Module description: EMD 292/****MADIA592 (not arranged 2017-2018)**

<b>Course Title:</b> International Diakonia		<b>Code:</b> EMD 292	
		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input type="checkbox"/>	<b>Elective:</b> <input checked="" type="checkbox"/>		<b>Additional:</b> <input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 1st		<b>Prerequisites:</b> none	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
10	30	240	270
<b>Objectives:</b>	<p><b>After completing the course, students shall have:</b></p> <ul style="list-style-type: none"> <li>• Have knowledge of globalization, including new migration patterns and poverty</li> <li>• Have knowledge about man made and natural crises and disasters</li> <li>• Have knowledge of refugees and asylum seekers and their situation</li> <li>• Have insight into how global power relations affects international social work and international diakonia</li> <li>• Have understanding of prevailing development approaches over the last decades</li> <li>• Have knowledge of basic thinking in international social work and international diakonia</li> <li>• Have knowledge of human rights, with an emphasis on social, cultural and economic rights and in particular the situation of women and to implement rights-based work.</li> <li>• Have insight into and initiate work to promote involvement and partnership with various stakeholders</li> <li>• Have an understanding of the church as a universal entity and its promotion of diakonia in a global context.</li> <li>• Be able to critically reflect one's own role and the overall impact of international social work and diakonia</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• Globalization as a concept and phenomenon</li> <li>• Global power relations and social deprivation</li> <li>• Ideological and political framework for international diakonia</li> <li>• Basis approaches in international diakonia</li> </ul>		

	<ul style="list-style-type: none"> <li>• Human rights and social justice, particularly focusing on women and children's rights</li> <li>• International development assistance work</li> <li>• International advocacy work</li> <li>• Actors and partnerships at the international and national arena</li> </ul>
<p><b>Required reading: (ca. 820 p.)</b></p>	<p><b>Reading list</b></p> <p>Marks, Robert B. (2006). <i>The Origins of the Modern World: A Global and Ecological Narrative</i>, 2nd ed, London: Rowman &amp; Littlefield, Ch 2-5, Ch 6 (to 'The 30 years war'). (130 p)</p> <p><b>OR</b></p> <p>Marks, Robert B. (2007). <i>Den moderne verdens opprinnelse. En global og økologisk beretning fra det femtende til det tjuetførste århundre</i>. Oslo: Pax, Ch 2-5, Ch 6 ('30-årskrigen'). (130 p)</p> <p>Ferguson, Iain (2008). <i>Reclaiming Social Work. Challenging Neo-Liberalism and Promoting Social Justice</i>. London: Sage. (Ch 7, Critical social work: issues and debates &amp; 8: Challenging the Consensus) (33 p)</p> <p>Healy, Lynne M. (2008). Strengthening the Link: Social Work with Immigrants and Refugees in International Social Work. In Diane Drachman &amp; Ana Paulino (ed.). <i>Immigrants and social work, thinking beyond the borders of the United States</i>. Binghamton: The Haworth Social Work Practice Press. (19 p)</p> <p>McNeill, Desmond (2006). Multilateral Institutions: A critical overview. In Dan Banik (ed.) <i>Poverty, Politics and Development</i>. Bergen: Fagbokforlaget. (24 p)</p> <p>Andreassen, Bård-Anders (2006). The Human Rights and Development Nexus: From Rights Talk to Rights Practice. I: Dan Banik (red.). <i>Poverty, Politics and Development</i>. Bergen: Fagbokforlaget. (25 p)</p> <p>Bull, Benedicte (2006). Development Theory Revisited. I: Dan Banik (red.). <i>Poverty, Politics and Development</i>. Bergen: Fagbokforlaget. (25 p)</p> <p><b>OR</b></p> <p>Haugen, Hans Morten (2016). <i>Kampen om utviklingen. Teorier, strategier og globale utfordringer</i>, Cappelen Damm Akademisk, p 13-57, 127-133, 141-164 (75 p)</p> <p>Midgley, James (2007). Development, Social Development and Human Rights. In: Elisabeth Reichert (ed). <i>Challenges in human rights. A social work- perspective</i>. New York: Columbia University Press. (23 p)</p> <p>Haugen, Hans Morten (2015). Approaches to Inclusive and Equitable Societies: Diaconal perspectives', <i>Diaconia. Journal for the Study of Christian Social Practice</i> Vol 6, No 2, 150-166 (17 p)</p>

Payne, Malcolm & Gurid Aga Askeland (2008). *Globalization and International Social Work. Postmodern Change and Challenge*. Aldershot: Ashgate publ., Ch. 1, 3, 4, 5, 8. (75 p)

Myers, Bryant L. (2011). *Walking with the Poor. Principles and Practices of Transformational Development* (2<sup>nd</sup> edition). Orbis books, Maryknoll NY. (23-45, 110-143) (55 p)

Moyo, Dambisa (2009/2010). *Dead Aid. Why Aid Makes Things Worse and How There is Another Way for Africa*. London, Penguin books, p. 3-68. (66 p)

Church of Sweden (2008). *Climate change, hunger and global justice – interrelations and roads to change*. (<https://www.svenskakyrkan.se/default.aspx?di=736198>). (54 p)

**OR**

Skaperverk og bærekraft (2013). Klimarettferdighet. Magasin om tro, teologi og klima

<http://www.gammel.kirken.no/?event=dolink&famId=367883> (22 p)

+

Skaperverk og bærekraft (2014). Teologisk grunnlag for kirkenes arbeid med klimarettferdighet, skaperverk og bærekraft

(<http://www.gronnkirke.no/doc/SoB/Teologisk%20grunnlag%20SoB%20endelig.pdf>) (8 p)

+

Skaperverk og bærekraft (2014). Klimafaglig grunnlag for kirkenes arbeid med klimarettferdighet, skaperverk og bærekraft

(<http://www.gronnkirke.no/doc//SoB/Klimafaglig%20grunnlag%20for%20SoB%202014.pdf>) (7 p))

Norwegian Church Aid (2015). *Global Strategy. Faith in Action* (14 p)  
<https://www.kirkensnodhjelp.no/globalassets/strategiske-dokumenter-og-foringer/globalstrategy-2015.pdf>

**OR**

Kirkens Nødhjelp (2015). *Global strategi. Tro i praksis* (14 p)

<https://www.kirkensnodhjelp.no/globalassets/strategiske-dokumenter-og-foringer/norsk-global-strategy-2015-final-web.pdf>

World Council of Churches (2002). *From Inter-church Aid to Jubilee* (<http://wcc-coe.org/wcc/europe/diakoniahistorybook.pdf>). (19 p)

Clarke, Gerard (2006): “Faith Matters: Faith-Based Organizations, Civil Society and International Development”, *Journal of International Development* 18, 835-848. (14 p)

DFID (UK Department for International Development) (2012): *Faith Partnership Principles*.

([https://www.gov.uk/government/uploads/system/uploads/attachment\\_data/file/67352/faith-partnership-principles.pdf](https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/67352/faith-partnership-principles.pdf)). (10 p)

	<p>Church of Norway Council on Ecumenical and International Relations (2007). <i>The Church and Economic Globalisation</i> (<a href="https://kirken.no/nb-NO/church-of-norway/resources/peace-justice-and-human-rights/the-church-and-economic-globalisation">https://kirken.no/nb-NO/church-of-norway/resources/peace-justice-and-human-rights/the-church-and-economic-globalisation</a>). (60 p) OR Komiteen for Internasjonale Spørsmål under Mellomkirkelig råd for Den norske kirke (2007). <i>Kirken og den økonomiske globaliseringen</i> (<a href="https://kirken.no/globalassets/kirken.no/global/2014/dokumenter/glob alisering_kisp_norsk_07.pdf">https://kirken.no/globalassets/kirken.no/global/2014/dokumenter/glob alisering_kisp_norsk_07.pdf</a>) (60 p)</p> <p>Christian Aid UK and Tax Justice Network – Africa (2014). <i>Africa rising? Inequalities and the essential role of fair taxation</i> <a href="http://www.christianaid.org.uk/images/Africa-tax-and-inequality-report-Feb2014.pdf">www.christianaid.org.uk/images/Africa-tax-and-inequality-report-Feb2014.pdf</a>, pp 11-33 (22 p)</p> <p>Sandler, Todd (2014). ‘The analytical study of terrorism: Taking stock’, <i>Journal of Peace Research</i>, Vol. 51, No. 2, pp. 257–271 (15 p)</p> <p>United Nations (2005). A/RES/60/1, 2005 World Summit Outcome (pp 27-30) (4 p) <a href="https://documents-dds-ny.un.org/doc/UNDOC/GEN/N05/487/60/PDF/N0548760.pdf?OpenElement">https://documents-dds-ny.un.org/doc/UNDOC/GEN/N05/487/60/PDF/N0548760.pdf?OpenElement</a></p> <p>United Nations (2015). A/RES/70/1, <i>Transforming our world: the 2030 Agenda for Sustainable Development</i> (35 p) <a href="http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&amp;Lang=E">http://www.un.org/ga/search/view_doc.asp?symbol=A/RES/70/1&amp;Lang=E</a></p> <p>UN Development Group (2014) <i>Delivering the Post-2015 Development Agenda</i> (35 p) (<a href="http://www.cr.undp.org/content/dam/undp/library/MDG/Post2015/UNDP-MDG-Delivering-Post-2015-Report-2014.pdf">http://www.cr.undp.org/content/dam/undp/library/MDG/Post2015/UNDP-MDG-Delivering-Post-2015-Report-2014.pdf</a>)</p>
<p><b>Teaching methods:</b></p>	<p>Instruction in the course consists of lectures and facilitation for group work. The work assignment is to give a presentation of a chapter or an article from the reading list for the whole class.</p> <p>A draft research question that shall form the basis for the exam has to be submitted three weeks before the submission of the exam, for assessment.</p> <p>Students must attend at least 60 % of the course instruction in order to qualify for taking the final exam.</p>
<p><b>Assessment methods:</b></p>	<p>Students must submit a 3000-word essay (+/- 10 %) on a self-selected topic which will be graded A-F by the instructor.</p>



## Module description: MADIA 597

<b>Course Title:</b> <b>Faith and religion in work with migrants</b>		<b>Code:</b> MADIA 597	
		<b>Level:</b> Advanced	
<b>Language:</b> English/Norwegian		<b>Type:</b> Master's	
<b>Core modul:</b> <input type="checkbox"/>	<b>Elective:</b> <input checked="" type="checkbox"/>		<b>Additional:</b> <input type="checkbox"/>
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> VID Oslo	
<b>Recommended Semester:</b> 3d		<b>Prerequisites:</b> none	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
10	36	234	270
<b>Objectives:</b>	<p><b>After completing the course, students shall have:</b></p> <ul style="list-style-type: none"> <li>• advanced understanding of the role of religion and faith in human identity and life, especially in a refuge/migrant situation.</li> <li>• have deepened knowledge about the migration process and its implications.</li> <li>• apply knowledge about different approaches to understand, prevent and treat crisis, conflicts and trauma and understand how religion and belief can be used as a recourse in this work.</li> <li>• be able to analyze theories and methods of religious literacy and interreligious encounter.</li> <li>• become acquainted with, and be able to apply main aspects of different faith traditions, and their cultural implications.</li> <li>• have the ability to integrate their knowledge and act in complex contexts related to work with refugees and migrants.</li> <li>• be able to communicate and address issues on basic needs and spirituality with people from different religious backgrounds or belief.</li> <li>• critically reflect on own belief, faith and values and how it affects the relation to migrants.</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b></p> <ul style="list-style-type: none"> <li>• Religion and faith as a resource in work with refugees and migrants</li> <li>• Introduction into main religious traditions, with a focus on Christianity and Islam</li> <li>• Crisis, conflict and trauma mediation.</li> <li>• Religious identity and coping strategies.</li> <li>• The migrant process</li> <li>• Interdisciplinary approach to the understanding of religion (theology, sociology, psychology, anthropology)</li> </ul>		

	<ul style="list-style-type: none"> <li>• Interreligious dialogue, religious literacy and diapraxis</li> <li>• Religion in public space in Norway (policies, political tendencies, actual debate)</li> </ul>
<p><b>Required reading: (ca. 800 p.)</b></p>	<p>Literature</p> <p>Abu-Raiya, H. og Pargament, K.I. (2015). Religious coping among diverse religions: Commonalities and Divergences. <i>Psychology of Religion and Spirituality</i>, 7 (1):24-33. (9 pages).</p> <p>Ai, A.L., Peterson, C. &amp; Huang, B. (2003). The Effect of Religious-Spiritual Coping on Positive Attitudes of Adult Muslim Refugees From Kosovo and Bosnia. <i>International Journal for the Psychology of Religion</i>, 13 (1):29-47. (18 pages).</p> <p>Abu-Raiya, Ai and Fischer can be replaced by:</p> <p>Gunnar Svanholm Skogesal (2015). <i>Praktisk religiøsitet. Religiøs mestring blant muslimske flyktninger</i>. Mastergradsoppgave, Master I sosialt arbeid I partnerskap, Diakonhjemmet høgskole: Oslo (1-75).  <a href="https://brage.bibsys.no/xmlui/bitstream/handle/11250/296550/MasterSOS2015GunnarSvanholmSkogesal.pdf?sequence=1&amp;isAllowed=y">https://brage.bibsys.no/xmlui/bitstream/handle/11250/296550/MasterSOS2015GunnarSvanholmSkogesal.pdf?sequence=1&amp;isAllowed=y</a></p> <p>Asfaw, Semegnish (2016): <i>The Invisible among Us: Hidden, Forgotten, Stateless</i>. Geneva: World Council of Churches, p. 1-26 (26 p.).  <a href="https://www.oikoumene.org/en/resources/publications/copy_of_VV_Invisible_AmongUs_marketingpages.pdf">https://www.oikoumene.org/en/resources/publications/copy_of_VV_Invisible_AmongUs_marketingpages.pdf</a> (23.8.2016)</p> <p>Borell, K. &amp; Gerdner, A. (2011), Hidden Voluntary Social Work. A Nationally Representative Survey of Muslim Congregations in Sweden. <i>British Journal of Social Work</i>, 41 (5), 968-979. (11 pages).</p> <p>Cetrez, Ö.A. (2011). The next generation of Assyrians in Sweden: Religiosity as a functioning system of meaning within the process of acculturation. <i>Mental Health, Religion &amp; Culture</i>, 14 (5):473-487 (14 pages).</p> <p>Ciric, V. (2008). "Muslim and Christian Perspectives on Different Models of Governance and Justice." In: Michael Ipgrave (ed.), (2008). <i>Building a Better Bridge. Muslims, Christians, and the Common Good</i>. Washington DC: Georgetown University Press, 97-101.</p> <p>Clements, K. (2013). Christian faith in Europe: Residual or potential? <i>International Journal for the Study of the Christian Church</i>, 13 (1), 3-15.</p> <p>Davie, G. (2002). <i>Europe. The Exceptional Case. Parameters of Faith in the Modern World</i>, Farnham: Ashgate (selected chapters, 104 pages: 1-53; 84-11;137-161).</p> <p>D'Costa, G. (2009). <i>Christianity and World Religions. Disputed Questions in the Theology of Religions</i>. Wiley Blackwell, 3-54. (51 s.).</p> <p>Dinham, A. (2012). A Public Role for Religion. On Needing a Discourse for Religious Literacy. <i>International Journal of Religion and Society</i>, 2 (4): 291-302 (11 pages).</p> <p>Dinham, A. &amp; Jones, S. H. (2012). Religion, Public Policy and the Academy. Brokering Public Faith in Context of Ambivalence, <i>Journal of Contemporary Religion</i>, 27 (2):185-201. (16 pages)</p>

- Fischer, P. et al. (2010). The relationship between religious identity and preferred coping strategies. An examination of the relative importance of interpersonal and intrapersonal coping in Muslim and Christian faiths. *Review of General Psychology*, 14 (4):365-381. (16 pages).
- Furness S. and Gilligan P. (2010) *Religion, belief and social work: making a difference*. Bristol; Policy Press (190 sider)
- Furseth, I. and Repstad, P. (eds.) (2006) *An introduction to the sociology of religion*, Farnham: Ashgate, 15-28 (13 pages)
- Hagan J. and Ebaugh H. (2003). Calling Upon the Sacred: Migrants' Use of Religion in the Migration Process. *International Migration Review*, 37 (4) :1145-1162. (17 pages).
- Iprgrave, M. (ed.), (2008). *Building a Better Bridge. Muslims, Christians, and the Common Good*. Washington DC: Georgetown University Press, 7-26. 73-91. 97-101, 115-128, 133-140. (56 pages)
- Jackson, Darrell and Passarelli, Alessia (eds.) (2016). *Mapping Migration, Mapping Churches' responses in Europe. Belonging, Community and Integration: the Witness and Service of Churches in Europa*. Brussels: CCME/WCC Publications, 9-46 (37 pages).
- King, Ursula (2015). "Seeds of violence or Buds of Peace? Faith Resources for Creating a New Peace Consciousness and Culture", in: Grung, A.H., Kartzow, M.B., Solevåg, A.R. (eds): *Bodies, Borders, Believers. Ancient Texts and Present Conversations. Essays in Honor of Turid Karlsen Seim on Her 70<sup>th</sup> Birthday*. Eugene, Pregon: Wipf and Stock, p. 375-395 (20 p.).
- Kuile, H.T. and Ehring, T. (2014). Predictors of Changes in Religiosity After Trauma: Trauma, Religiosity, and Posttraumatic Stress Disorder. *Psychological Trauma: Theory, Reasearch, Practice, and Policy*, 6 (4):353-360. (8 pages).
- Langan, J. (2008). "The Common Good: Catholicism, Pluralism, and Secular Society". In: Michael Iprgrave (ed.), (2008). *Building a Better Bridge. Muslims, Christians, and the Common Good*. Washington DC: Georgetown University Press, 81-91.
- Levitt, P. (2003). "You Know, Abraham Was Really the First Immigrant": Religion and Transnational Migration. *International Migration Review*, 37 (3):847 -873 (26 pages).
- Malik, M. (2008)." 'In Broken Images': Faith in the Public Sphere". In: Michael Iprgrave (ed.), (2008). *Building a Better Bridge. Muslims, Christians, and the Common Good*. Washington DC: Georgetown University Press, 7-26.
- Peschke, D. (2009). The Role of Religion for the Integration of Migrants and Institutional Responses in Europe: Some Reflections. *The Ecumenical Review*, 61 (4):367-380. (13 pages)
- Ramadan, T. (2008). "Islamic Views of the Collective". In: Michael Iprgrave (ed.), (2008). *Building a Better Bridge. Muslims, Christians, and the Common Good*. Washington DC: Georgetown University Press, 73-79.
- Rasmussen, L., (1988). "From Diapraxis to Dialogue. Christian-Muslim Relations," in Lars Thunberg and ally (eds.), *Dialogue in Action*, New Dehli: Prajna Publications.
- Sinn, Simone (2016): "Vulnerability and Agency in Multiple Religious Belonging: Or, Why God Matters", in: Rajmukar, P.J.R./Dayam, J.P. (eds.): *Many Yet One? Multiple Religious Belonging*, Geneva: World Council of Churches,p.63-73 (10p.).
- Thatamanil, John J. (2016): "Eucharist Upstairs, Yoga Downstairs: On Multiple Religious Participation", in: Rajmukar, P.J.R./Dayam, J.P. (eds.):

	<p><i>Many Yet One? Multiple Religious Belonging</i>, Geneva: World Council of Churches, p. 5-26 (21p.)</p> <p>Williams, R. (2008). "Christianity, Islam and the Challenge of Poverty". In: Michael Ipgrave (ed.), (2008). <i>Building a Better Bridge. Muslims, Christians, and the Common Good</i>. Washington DC: Georgetown University Press, 133-140.</p> <p><b>Additional resources:</b></p> <p>Church of Norway (2008). <i>GUIDING PRINCIPLES FOR INTERRELIGIOUS RELATIONS</i>. Church of Norway Council on Ecumenical and International Relations Adopted 11th February 2008. (<a href="https://kirken.no/globalassets/kirken.no/church-of-norway/dokumenter/guiding_principles_interreligious_relations_2008.pdf">https://kirken.no/globalassets/kirken.no/church-of-norway/dokumenter/guiding_principles_interreligious_relations_2008.pdf</a>)</p> <p>Church of Norway (2007). <i>WHEN BELIEVERS MEET A STUDY GUIDE ON INTERRELIGIOUS DIALOGUE</i>. (<a href="https://kirken.no/globalassets/kirken.no/church-of-norway/dokumenter/believers_meet_07_08.pdf">https://kirken.no/globalassets/kirken.no/church-of-norway/dokumenter/believers_meet_07_08.pdf</a>)</p> <hr/> <p>The course consists of lectures that elaborate the required reading literature. The instructor/professor will make use of different teaching methods, such as lectures, discussions, group work, and presentation of individual projects.</p> <p><b>Teaching methods:</b> There will be a number of guest lecturers/specialists on various items, including academics and professional practitioners. One written individual coursework requirement (1000-1500 words) with course subject or related subject.</p>
<p><b>Assessment methods:</b></p>	<p>Students must attend a minimum of 75% of the lectures in order to qualify for taking the final exam. Course work requirement must be fulfilled in order to take the final exam. Exam is a 3-days home-based exam 2500 words (+/- 10%). Grading system: A-F.</p>

## Module description: EMD 300

<b>Course Title:</b> Masters Thesis		<b>Code:</b> EMD 300	
		<b>Level:</b> Advanced	
<b>Language:</b> English/other language according to agreement		<b>Type:</b> Master's	
<b>Core:</b> <input checked="" type="checkbox"/>	<b>Elective:</b> <input type="checkbox"/>	<b>Additional:</b> <input type="checkbox"/>	
<b>Year of study:</b> 2nd		<b>Lecturer / Institution:</b> Diakonhjemmet UC	
<b>Recommended Semester:</b> 2nd		<b>Prerequisites:</b> 90 credits from EMD 210-294	
<b>Credits:</b>	<b>Teachingtime:</b>	<b>Studytime:</b>	<b>Workload:</b>
30	5 (master thesis seminar) + 12 (supervision)	795	810
<b>Objectives:</b>	<p><b>Through this subject, the student shall:</b></p> <ul style="list-style-type: none"> <li>demonstrate the ability to collect, analyze and present data in a systematic and scientific manner which meets the basic requirements for academic research.</li> <li>draw upon their own existing knowledge related to the topic of their research, and achieve new learning skills to allow them to continue to study in a manner that may be largely self-directed or autonomous.</li> <li>reflect on and make recommendations concerning both the theoretical and empirical aspects of their research.</li> <li>demonstrate the ability to communicate their conclusions to both specialist and non-specialist audiences.</li> </ul>		
<b>Contents:</b>	<p><b>Main topics</b> Submit a thesis within the range of 20,000-30,000 words in length, and (Font: Times New Roman, 12 pt; space between lines: 1,5 cm; space to the sides: 2,5 cm). In addition to the thesis itself the student is required to submit a 200-300 word thesis summary, outlining the main research question(s), theory and method(s) used, and findings.</p>		
<b>Required reading:</b>	<p>This will vary depending on the particular focus of the Master's thesis. In addition, the required reading includes the required reading for EMD 211 (Scientific Theory, Research Methods and Thesis Design – Part II).</p>		
<b>Teaching methods:</b>	<p>Each student will be assigned a thesis advisor who will be available for twelve 45-minute tutoring sessions. Two of these tutoring sessions</p>		

	<p>may be taken in the third semester. Supervisors for the master thesis will be decided 1 November 2014.</p> <p>Special Master's thesis writing seminars (3-4 hours) will be held at different times during the second year of study (3<sup>rd</sup> and 4<sup>th</sup> semesters). The number of writing seminars held will be determined by the number of students attending. Each student will be required to present either an outline of or an extract from their thesis (appr. 4-12 pages) at least once, and comment on another student's presentation at least once. In addition, there will be an informal lunch in June 2014 where all students are invited to present their ideas for a master thesis.</p> <p><b>Assessment methods:</b> The Master's thesis will be read and graded (A-F) by the thesis advisor and one external examiner.</p>
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