

RRE4205 –The three religions in contemporary perspective

Course content

This module builds on the course, The Emergence of Judaism, Christianity and Islam, and discusses how the religious traditions of Judaism, Christianity and Islam have shaped the role these religions play in contemporary society individually and in their interaction. In this module students study how the formative periods of Judaism, Christianity and Islam affect religious beliefs and practices today but also how traditional beliefs and values may be affected by the challenges of secularism, majority and minority status, multi-culturalism, and the interaction of religion and public space.

Learning outcome

Knowledge outcomes

By the end of the course students will be able to:

- demonstrate knowledge and understanding of how contemporary Judaism, Christianity and Islam interact with the heritage from their formative periods.
- demonstrate knowledge and understanding of how contemporary Judaism, Christianity and Islam interact in public space and are affected by secularism, multiculturalism, and majority-minority relations

Skill outcomes:

By the end of the course students will be able to:

- Abstract reading assignments efficiently.
- Conduct independent research.
- Critically evaluate primary and secondary sources.
- Create a well-structured and well-argued essay that employs a consistent footnoting scheme and contains a complete bibliography.

Professional development outcomes:

By the end of the course students will be able to:

- Respect the views of others while putting forward one's own views.
- See how a set of beliefs and worldview not shared personally function together as a different but coherent system.
- Demonstrate good time management skills.
- Demonstrate the ability to work independently.
- Demonstrate the ability to see a commitment/undertaking through to completion.

Admission

Students who are admitted to study programmes at UiO must each semester register which courses and exams they wish to sign up for [in Studentweb](#).

If you are not already enrolled as a student at UiO, please see our information about [admission requirements and procedures](#).

You must be admitted to the Master's programme [Religious Roots of Europe \(master's two years\)](#) to register for this course.

Teaching

The teaching will combine:

- Compact seminar
- Tutorials
- Distance Learning

Teaching weeks: August 28 (week 35) to 19 November (week 46). There will be no teaching in weeks 44 and 45 (between 30 October and 12 November) due to the compact seminar in Lund.

Compact seminar in Oslo: 17-23 September (week 38; teaching will begin Monday morning, so most students will need to arrive Sunday the 17th, and the final activity will end Saturday about 1:30 pm, so flights home should be booked after 4 pm Saturday). In addition to the daily class sessions, we will attend an evening prayer service at a mosque Thursday evening and a shabbat prayer service at the Oslo synagogue Saturday morning.

If a student 1) has attended the compact seminar and 2) has completed 80% of the e-learning assignments stipulated as part of the course curriculum at a satisfactory level, she or he may choose between a free and a fixed written examination. A student failing to fulfil either stipulated requirement must undertake the fixed written exam.

Syllabus

The mandatory reading will include approximately 1,500 pages of mostly scholarly literature. Approximately 1,000 of these pages are defined by the instructors before the beginning of the semester. Students doing free exams choose the remaining 500 pages or so. The instructors will define for the students doing a fixed exam the remaining 500 pages or so no later than one month before the deadline for submission of the exam paper.

Students will have regular reading and written e-learning assignments over the course of the semester. The written assignments will include personal work and reflection over what has been learned in connection with an assignment. They should not exceed 3 double-spaced pages of 12-font type. All e-learning assignments are be posted on Blackboard.

Examination

Deadline for both fixed and free exams is 11:59 pm 12 January 2018. The exam question for those doing a fixed exam will be announced by noon on 8 January, 2018, with the additional 500 pp. of mandatory reading released by 2 December.

All exams are to be between 19,200 and 24,000 characters, including spaces and references (8-10 pages). This does not include the bibliography or any title page or table of contents page that might be used. Both free and fixed examination papers are to be 8-10 pp. A page is defined as having 2,400 characters, including spaces. The limit includes notes but excludes bibliography. Written papers that do not comply with the specified length or specified format for references, quotations, and bibliography cannot be accepted for examination.

Use of sources and citation

You should familiarize yourself with the rules that apply to [the use of sources and citations](#). If you violate the rules, you may be suspected of [cheating/attempted cheating](#).

Language of examination

The examination text is given in English, and you submit your response in English.

Grading scale

Grades are awarded on a scale from A to F, where A is the best grade and F is a fail. Read more about [the grading system](#).

Explanations and appeals

- [Explanation of grades and appeals](#)

Resit an examination

- [Illness at exams / postponed exams](#)
- [Resitting an examination](#)

Withdrawal from an examination

If you wish to withdraw from the exam you must do so in Studentweb at least two weeks [prior to the deadline](#). Failure to do so will be counted as one of the three opportunities to sit the exam.

Special examination arrangements

Application form, deadline and requirements for [special examination arrangements](#).

Facts about this course

Credits

10

Level

Master

Teaching

Autumn 2017

Teaching language

English

Contact

[TF Information Centre](#)

Syllabus/achievement requirements

Annicchino, P.A. (2011) Winning the Battle by Losing the War: The Lautsi Case and the Holy Alliance between American Conservative Evangelicals, the Russian Orthodox Church and the Vatican to Reshape European Identity. *Religion and Human Rights*, 6 (3), pp. 213–219.

Berger, M. (2014) *A Brief History of Islam in Europe: Thirteen Centuries of Creed, Conflict and Coexistence*. Leiden, Leiden University Press.

Boeve, L. (2008) Religion after Detraditionalization: Christian Faith in a Postsecular Europe. In Ward, G., ed. *New Visibility of Religion: Studies in Religion and Cultural Hermeneutics*. Continuum Resources in Religion and Political Culture. London, Continuum International, pp. 187–209.

Boeve, L. (2012) Religious education in a post-secular and post-Christian Context. *Journal of Beliefs & Values*, 33 (2), pp. 143–156.

Cipriani, R. (2011) Diffused religion and civil society in Italy. *Italian Sociological Review*, 1 (2), pp. 1–10.

Delahunty, R.J. (2015) Does Animal Welfare Trump Religious Liberty? The Danish Ban on Kosher and Halal Butchering. *San Diego International Law Journal*, 16, pp. 341–380.

Ewence, H. (2010) The Jew in the eruv, the Jew in the suburb: contesting the public face and the private space of British Jewry. *Jewish Culture and History*, 12 (3), pp. 477–486.

Gokulsing, K.M. (2006) Without prejudice: an exploration of religious diversity, secularism and citizenship in England (with particular reference to the state funding of Muslim faith schools and multiculturalism). *Journal of Education Policy*, 21 (4), pp. 459–470.

Jahn, S.J. (2016) Being Private in Public Space? The ‘Administration’ of ‘Religion’ in German Prisons. *Journal of Religion in Europe*, 9, pp. 402–422.

Jiménez Lobeira, P.C. (2014) Veils, Crucifixes and the Public Sphere: What Kind of Secularism? Rethinking Neutrality in a Post-secular Europe. *Journal of Intercultural Studies*, 35 (4), pp. 385–402.

Lupovitch, H.N. (2010) *Jews and Judaism in World History*. Themes in World History. London, Routledge.

Malik, K. (2012) Enemies of Free speech. *Index on Censorship*, 41(1), pp. 40–53.

March, A.F. (2012) Speech and the Sacred: Does the Defense of Free Speech Rest on a Mistake about Religion? *Political Theory*, 40 (3), pp. 319–346.

Meidani, M. (2015) Analysis of the Holocaust Cartoon Competition as a Global Communicative Event. *Asia Pacific Media Educator*, 25 (1), pp. 106–120.

Modood, T. and J. Dobbernack (2011) A left communitarianism? What about multiculturalism? *Soundings*, 48 (1), pp. 54–65.

Naidu, R. (2013) Whither Secularism: Is It a Problem of Definition? *Economic & Political Weekly*, 48 (3), pp. 53–61.

Oosterbaan, M. (2014) Public religion and urban space in Europe. *Social & Cultural Geography*, 15 (6), pp. 591–602.

Polonovski, M. (2010) Jewish Graves in Europe: public commemoration or ritual space? *Museum*, 62 (1–2), pp. 69–74.

Poulter, S., A.-L. Riitaoja and A. Kuusisto (2016) Thinking multicultural education ‘otherwise’ –from a secularist construction towards a plurality of epistemologies and worldviews. *Globalisation, Societies and Education*, 14 (1), pp. 68–86.

Salvatore, A. (2013) Islam and the Quest for a European Secular Identity: From Sovereignty through Solidarity to Immunity. *Politics, Religion & Ideology*, 14 (2), pp. 253–264.

Solum, L. B. (1993) Constructing an Ideal of Public Reason. *San Diego Law Review*, 30, pp. 729–762.

Swatek-Evenstein, M. (2013) Limits of Enlightenment and the Law –On the Legality of Ritual Male Circumcision in Europe today. *Merkourios. Utrecht Journal of International and European Law*, 29 (77), pp. 42–50.

Visscher, S. de and M. Bouverne-de Bie (2008) Recognizing Urban Public Space as a Co-Educator: Children’s Socialization in Ghent. *International Journal of Urban and Regional Research*, 32 (3), pp. 604–616.

Woodhead, L. (2009) *An Introduction to Christianity*. Cambridge, Cambridge University Press.

Barlinti, Yeni Salma. “Harmonization of Islamic Law in National Legal System: A