THE RELIGIOUS ROOTS OF EUROPE PROGRAMME

2009 Study Plan

in accordance with Danish Ministerial Order of 15 November 2016
on Bachelor's and Master's Programmes at the Universities
(*Uddannelsesbekendtgørelsen*)

Applies from 1 September 2025

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Danish Ministerial Orders etc.

Ministerial Order of 15 November 2016 on Bachelor's and Master's Programmes at the Universities (*Uddannelsesbekendtgørelsen,* Ministerial Order No. 1328)

Ministerial Order of 13 March 2015 on the International Education Activities of Universities (*International Uddannelsesbekendtgørelse,* Ministerial Order No. 247)

Ministerial Order of 30 June 2016 on University Examinations and Grading (*Eksamensbekendtgørelsen,* Ministerial Order No. 1062)

Ministerial Order of 3 February 2015 on the Grading Scale and Other Forms of Assessment (*Karakterbekendtgørelsen*, Ministerial Order No. 114)

Ministerial Order of 30 January 2017 on Admission and Enrolment on Master's (Candidatus) Programmes at Universities (*Kandidatadgangsbekendtgørelsen*, Ministerial Order No. 111).

Regulations for disciplinary measures

1 Introduction: The Master Programme *The Religious Roots of Europe* at the University of Copenhagen

1.1 The Consortium

The Master Programme *The Religious Roots of Europe* is offered by a Consortium of institutions at four host universities working together for the purpose of running this Programme. The corporation of the Host Institution is regulated by a consortium agreement signed in 2009 by the deans and rectors of the Host Institutions. The four Host Institutions are:

- The Faculty of Arts, Aarhus University.
- The Faculty of Theology, University of Copenhagen.
- The Centre for Theology and Religious Studies, Lund University.
- The Faculty of Theology, University of Oslo.

The Consortium does not matriculate (for definitions of technical terms see article 8) students or issue degrees. Students are admitted to the individual Host Institutions, and the Host Institution admitting any given student also issues the degree.

1.2 Legislation etc.

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

- Denmark: Uddannelses- og Forskningsministeriet: Bekendtgørelse nr. 1328 af 15/11/2016 om bachelor- og kandidatuddannelser ved universiteterne (uddannelsesbekendtgørelsen); and Bekendtgørelse nr. 247 af 13/03/2015 om universiteternes internationale uddannelsesforløb (International uddannelsesbekendtgørelse).
- Norway: Lov 1. april 2005 nr. 15 om universiteter og høyskoler / Act Relating to Universities and University Colleges (UH-loven av 1. april 2005).
- Sweden: Högskolelagen (SFS 1992:1434) and Högskoleförordningen (SFS 1993:100).

1.3 Programme Committee

Decision-making power rests with the individual Host Institutions per the rules and regulations pertaining to the individual institutions and in the individual countries. The general management and planning of the Programme are, subject to approval by the Host Institutions, handled by a Programme Committee consisting of one representative (or a substitute) appointed by each of the Host Institutions according to their own procedures, plus two students representing all the students in the Programme at all the Host Institutions and elected according to procedures stipulated in article 7.2.

1.4 General Regulations at KUnet

Enrolled students can find information about general rules and regulations concerning studies at the Faculty of Theology, University of Copenhagen, via the University's intranet: KUnet.

2 Admission, entrance requirements and degree

2.1 Admission

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

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

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

2.2 Entrance requirements

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

Since the Study Plan presupposes an ability to read ancient religious texts in the original languages – and aims at training students further in this respect – but not all the mentioned bachelor degree programmes include compulsory ancient language training, it is specified as a prerequisite for admittance to the Programme that the applicant documents a proficiency in at least one of the following ancient languages: Greek, Latin, Hebrew or Arabic. This proficiency must equal the proficiency achieved by studying such a language in a module allotted 15 ECTS credits. Alternatively, a student can be admitted if she or he can document a proficiency in two of these ancient languages which equals the proficiency achieved by studying each of these languages in modules which are allotted 15 ECTS credits in total.

The language of the Programme is English. Therefore, in order to be admitted to the Programme the student must prove their proficiency in English at the level required by the Host Institution where the applicant is applying; documentation is required if English is not the student's mother tongue.

2.3 Rules for complaining about decisions of admittance

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

2.4 Awarding of degrees

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

- Lund University: Master of Arts in the Religious Roots of Europe, or Master of Theology in the Religious Roots of Europe.
- University of Aarhus: Master of Arts in the Religious Roots of Europe.
- University of Copenhagen: Master of Arts in the Religious Roots of Europe.
- University of Oslo: Master of Philosophy in Religious Roots of Europe.

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

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

3 Academic profile

3.1 Aim and objectives

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

3.2 Aim of the Programme

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

Encounters between individuals and groups from different religious backgrounds provide one of the major challenges and opportunities to societies today. This Programme targets the root of both the problem and the potential opportunities through a focus on the formation and early interaction between what has become known as the 'Abrahamic religions' – Judaism, Christianity and Islam – during the first millennium AD.

Through the Programme, students gain knowledge of the complex processes involved as individuals and groups form their identities through interaction in religious, social, and political spatial settings, taking into account issues such as authoritative scriptures, art, architecture, gender, economy, history, and collective memory. All three of the traditions that will be in focus have gone through identity-formation processes in relation to one another, in different geographical and socio-political settings. Through the Programme the students will develop the skills to critically engage such social and religio-political processes in antiquity and modernity.

3.3 Learning outcome

Building on the students' previously attained bachelor degrees, this Master Programme aims for the students to attain the following knowledge, skills and competences:

- Advanced knowledge of the religious traditions at the root of European culture in their formative periods.
- Advanced knowledge of the formative processes of Judaism, Christianity and Islam, the parallels and differences between the three traditions and the interaction of their followers.
- Advanced knowledge of how traditions and authoritative scriptures were and are used in the three religions and in the interaction between their followers historically and in contemporary society.
- Advanced knowledge of how contemporary Judaism, Christianity and Islam interact with the heritage from formative periods in their history and how they interact with one another.
- Advanced knowledge of the history of scholarship on formative Judaism, Christianity and Islam.
- The skills to work with salient and authoritative Jewish, Christian or Islamic source-texts in their original languages.
- The skills to identify scholarly problems and develop and pursue small short-term and larger long-term projects exploring these problems.
- The skills to reflect on the consequences of methodological and theoretical choices as well as on the consequences of the choices made by other scholars in relevant fields.
- The skills to communicate acquired knowledge of the subject matter, as well as theoretical and methodological insights, to scholars, students, and the general public, both orally and in writing.
- The skills to identify, understand, and apply relevant scholarly methods and to be able to describe and discuss these methods theoretically.
- The competence to carry out professional scholarly work at an independent level.
- The competence to independently initiate and plan projects that explore hitherto neglected aspects of interaction between Jews, Christians, and Muslims in various social settings.
- The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex and unpredictable academic processes in professional and academic settings.
- The competence to actively participate in innovative scholarly work and to qualify for further education, e.g., in Ph.D. programmes.

3.4 Content and approach

The three religious traditions are studied in their formative periods from a comparative perspective. Religious phenomena central to all three traditions, such as doctrines, rituals, canonical texts, myths and religious institutions are studied along with the relationship of the three religions to society, politics, law and ethics. Other topics that may be studied as part of the Programme include ideas of martyrdom, justification or condemnation of war, asceticism, religious authorities, gender issues and different strategies for interpreting authoritative religious texts. These and similar issues are studied using different approaches, including those drawn from history, religious studies, theology and philology. The language of the Programme is English. Teaching is in English. Examination is conducted in English. The master's thesis must be submitted in English.

3.5 Degree

A person who has completed The Master Programme The Religious Roots of Europe has the right to use the title *Master of Arts in the Religious Roots of Europe* (in Danish *cand.mag. i Europas religiøse rødder*).

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

3.6 Discontinuation of the Programme

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

If the Host Institutions decide to close the Programme, the students in the Programme must be informed about the date of expiry of the Programme no less than two years before this date.

4 Curriculum

4.1 Terms, modules and progression

In total, the Programme is assigned 120 ECTS credits, consisting of four terms of full-time study, each covering 30 ECTS credits. The Programme consists of modules that vary in the number of ECTS credits allotted.

The following is a graphic representation of how a student progresses from one term to the next. The dark-coloured modules with bold text are compulsory and the light-coloured modules in italics indicate that options are provided within the module:

<table>
<tr><td>Year</td><td colspan="3">Fall</td><td colspan="3">Spring</td></tr>
<tr><td>1</td><td colspan="2">The Study of Ancient Religion (15 ECTS)</td><td>Emergence of Judaism, Christianity and Islam (15 ECTS)</td><td>Holy Scriptures: Judaism, Christianity and Islam (10 ECTS)</td><td>Language (10 ECTS)</td><td>Interaction Among the Religions

10 ECTS</td></tr>
<tr><td>2</td><td>Interreligious Relations: Defining Moments, Current Encounters (10 ECTS)</td><td>Text: Jewish, Christian or Islamic Tradition (10 ECTS)</td><td>Thesis Colloquium (10 ECTS)</td><td colspan="3">Master’s Thesis (30 ECTS)</td></tr>
</table>

4.2 Teaching and travel

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

Student mobility is an essential and integrated part of the Programme. Students are expected to participate in compact seminars at all Host Institutions and at the Nordic institutes in the Mediterranean area. As part of the Programme there will be several compact seminars. Travel and accommodation are financed by the students. These extra expenses will be in the order of EUR 3500 for the two years of study. The Host Institutions will endeavour to provide students with information on possibilities of obtaining financial support for travel. If special circumstances prevent a student from participating in compact seminars, alternative arrangements for teaching and examinations will be made available.

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

4.3 Content of the individual modules

4.3.1 The Study of Ancient Religion (15 ECTS)

Introduction

This course introduces the students to methods and theories in the study of ancient religion and to the development of religion in the Roman Empire in its relation to society in the period during which Judaism, Christianity and Islam emerged. This is important because the Graeco-Roman culture of this period is in itself a constitutive element of European culture, society, identity and history. It is also essential since the knowledge, skills and competences acquired by the student in this course will constitute the foundation for subsequent discussions in other modules of the Programme.

Objective, learning outcome

The student will acquire:

- Knowledge of theories related to the understanding of ancient religion.
- Knowledge of the nature, variety and functions of religion during the period of the Roman Empire.
- The skills to compare salient features in different religions; to understand issues related to continuity and change in religious life as the Graeco-Roman world (including Europe and the Near East) becomes dominated by monotheistic religions; and to adopt a critical stance towards modern theories applied by scholarship to study such developments.
- The skills to reflect on the consequences of methodological and theoretical choices as well as on the consequences of the choices made by other scholars in relevant fields.
- The skills to communicate acquired knowledge of the subject matter, as well as theoretical and methodological insights, in writing.
- The skills to identify, understand, and apply relevant scholarly methods, and to be able to describe and discuss these methods theoretically.

Teaching

The teaching will combine:

- Compact seminar, including field-trips
- Tutorials
- E-learning

Syllabus
Approximately 2000 pages of secondary scholarly literature and primary texts from antiquity read in translation. This syllabus is defined by the teacher before the beginning of the term (cf. article 5.9).

Examination
Examination in this module is a fixed written test, in which the student is given seven days to write a paper of between ten and twelve pages[1] on a subject, question or material provided by the teacher.

Assessment form and form of examination: Graded and with internal examination.

4.3.2 The Emergence of Judaism, Christianity and Islam (15 ECTS)

Introduction
Like the *The Study of Ancient Religion* module (cf. article 4.3.1), this module is a compulsory module and part of the first term. Building upon *The Study of Ancient Religion* module with its emphasis on the common socio-political and cultural context in the Graeco-Roman world this module provides an overview of the emergence and early development of the three monotheistic religions – Judaism, Christianity and Islam, outlining their histories, central texts, beliefs, practices and interactions in the period from the first to the tenth century. The course combines a general historical outline of the period with a special emphasis on religious transformations, on the one hand, with studies of defining characteristics of the three religions and comparative analysis of central themes on the other.

Objective, learning outcome
The student will acquire:

- Advanced knowledge of the emergence and formative processes of Judaism, Christianity and Islam.
- Advanced knowledge of the early development and interaction of Judaism, Christianity and Islam.
- Advanced knowledge of the history of scholarship on formative Judaism, Christianity and Islam.
- Knowledge of beliefs, practices, and the role of scriptures in formative Judaism, Christianity and Islam.

[1] 24,000 to 28,800 characters including spaces and references but excluding bibliography and table of contents.

- The skills used in analysing and discussing key topics and concepts of all three religions from a comparative perspective.
- The skills to critically evaluate secondary literature and scholarly theories in the light of a few key primary texts (in translation).
- The skills to communicate the acquired knowledge of the subject matter in writing.
- The competence to navigate with confidence in interdisciplinary, complex and unpredictable academic processes.

Teaching
The teaching will combine:
- Compact seminar
- Tutorials
- E-learning

Syllabus
The syllabus consists of approximately 2000 pages, most of them from secondary scholarly literature supplemented with ancient primary texts read in translation.

Examination
To qualify for the exam the students must complete 80 % of the e-learning assignments. Examination in this module is a fixed written test, in which the student is given seven days to write a ten to twelve page[2] paper on a subject, question or material provided by the teacher.

Assessment form and form of examination: Graded and with internal examination.

4.3.3 Holy Scriptures: Judaism, Christianity, and Islam (10 ECTS)

Introduction
This module is compulsory for students in the second term. One of the most salient features of Judaism, Christianity and Islam is their respective collections of scriptures considered, to varying degrees, foundational, normative, and holy. This module focuses on the similarities and differences of the most important dimensions of the Bible (both Jewish and Christian versions) and the Qur'an. The notion and phenomenon of holy scripture forms the basis for an investigation and discussion of canon and canon-formation, intertextuality and rewritten scripture. This also applies to

[2] 24,000 to 28,800 characters including spaces and references but excluding bibliography and table of contents.

the topics of ritual practice, materiality aesthetics, as well as methods and traditions in scriptural interpretation.

Objectives, learning outcomes
The student will acquire:

- Advanced knowledge of differences and similarities in the canon-formation processes of Judaism, Christianity, and Islam.
- Advanced knowledge of early interpretations of scriptures in Judaism, Christianity, and Islam.
- The skills to analyse and discuss such differences and similarities.
- The skills to communicate the acquired knowledge of the subject matter in writing.
- The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex, and unpredictable academic processes in professional and academic settings.
- The competence to actively participate in innovative scholarly work.

Teaching
The teaching will combine:

- Compact seminar.
- Tutorials.
- E-learning.
- One session (either an e-learning assignment, or an exercise during the compact seminar or a tutorial) is dedicated to training in communicating to the general public on the subject taught in the course.

Syllabus
The syllabus consists of approximately 1300 pages of secondary scholarly literature and primary texts in translation. Approximately 900 of these pages are defined by the teacher before the beginning of the term. Students choose the remaining approximately 400 pages.

Examination
The student writes a paper between eight and ten pages[3] in length on a subject, question or material chosen by the student and approved by the teacher. To qualify for the exam the students must complete 80% of the e-learning assignments.

[3] 19,200 to 24,000 characters including spaces and references but excluding bibliography and table of contents.

Assessment form and form of examination: Graded and with external examination.

4.3.4 Language (10 ECTS)

Introduction

In the second term, the student is required to choose one language course to develop their skills in reading and analysing the salient source texts of the three religious traditions in the original languages. There will be a choice between at least two different language courses. The Greek, Latin, Hebrew and Arabic languages are crucial for this programme. However, subject to the individual student's choices and previous experience, other languages such as Aramaic (including Syriac), Coptic, Ge'ez, or Georgian may be offered and studied. A student with competence in all the languages offered may be exempted from the language course and take an extra interaction course. A language course offers the student the opportunity to develop their knowledge of and skills in a particular language, so as to prepare them for the *Text from a Particular Religion* module, the *Thesis Colloquium* and the *Master's Thesis*.

Objectives, learning outcomes

The student will acquire:

- Knowledge of the given language to enable the student to critically evaluate scholarly arguments based on the interpretation of texts in this language.
- In-depth knowledge of the vocabulary, morphology and syntax of the given language.
- The skills to analyse and comment on salient and authoritative source texts in their original language.
- The skills to translate into English salient and authoritative source texts from their original language.
- The skills to communicate the acquired knowledge in writing.
- The competence to actively participate in innovative scholarly work.

Teaching

The teaching will combine:

- Compact seminar.
- Tutorials.
- E-learning.

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

Examination
Examination takes the form of a fixed written paper. The student is given one day to translate and to comment on an original language ancient text that has not been discussed and analysed as part of the teaching of the course.

Assessment form and form of examination: Graded and with internal examination.

4.3.5 Interaction Among the Religions (10 ECTS)

Introduction
In the second term, the students are required to choose one interaction course. *Interaction Among the Religions* courses focus on the exchange of and/or similarities and differences in ideas, practices, texts or material culture. The main purpose of each of these modules is to study all three religions together from a comparative perspective: How do they differ from one another? To what extent and how (if at all) did they influence each other? What exchanges (if any) can be seen between the different religious traditions? Comparisons are made regarding ideas, theology and philosophy on the one hand and practices, rituals, material culture and institutions on the other. The twofold approach gives students a thorough understanding of the importance of raising questions concerning different social and cultural strata.

Objectives, learning outcomes
The student will acquire:

- Advanced knowledge of differences and similarities among the three religious traditions pertaining to an important theme within these traditions.
- Advanced knowledge of the religious traditions at the roots of European culture in their formative periods pertaining to an important theme within these traditions.

- Advanced knowledge of the history of scholarship on formative Judaism, Christianity and Islam pertaining to an important theme within these traditions.
- The skills in analysing and discussing key topics and concepts of all three religions from a comparative perspective.
- The skills to communicate the acquired knowledge of the subject matter in writing.
- The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex and unpredictable academic processes in professional and academic settings.
- The competence to actively participate in innovative scholarly work.
- The competence to independently initiate and plan projects that explore hitherto neglected aspects of interaction among Jews, Christians, and Muslims in various social settings.

Teaching
The teaching will combine:

- Compact seminar.
- Tutorials.
- E-learning.
- One session (either an e-learning assignment, or an exercise during the compact seminar or a tutorial) is dedicated to training in communicating to the general public on the subject taught in the course.

Syllabus
The syllabus will include approximately 1300 pages of secondary scholarly literature and primary texts in translation. Approximately 900 of these pages are defined by the teacher before the beginning of the term. Students choose the remaining approximately 400 pages.

Examination
The student writes a paper between eight and ten pages[4] in length on a subject, question or material chosen by the student and approved by the teacher. To qualify for the exam the students must complete 80% of the e-learning assignments.

Assessment form and form of examination: Graded and with internal examination.

[4] 19,200 to 24,000 characters including spaces and references but excluding bibliography and table of contents.

4.3.6 Text: Jewish, Christian or Islamic tradition (10 ECTS)

Introduction

Three text courses are offered in the third term, and students must choose one of these. Text courses give the students an opportunity to focus on one of the three religions. The texts may be chosen from a thematic point of view, or the reading may concentrate on a specific treatise. Each text course is specified in the annual list of courses and is dependent on either one or two ancient languages. Only students with proficiency in at least one of these specified languages can participate in such a text course. The student must take one text-course in the third term.

Objectives, learning outcomes

The student will acquire:

- Advanced knowledge of an important theme or an important text within one of the three religious traditions.
- Advanced knowledge of the history of scholarship on formative Judaism, Christianity or Islam pertaining to an important theme or text in one of these traditions.
- Skills in analysing, discussing and interpreting primary source texts.
- The skills to communicate the acquired knowledge of the subject matter in writing.
- The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex and unpredictable academic processes in professional and academic settings.
- The competence to actively participate in innovative scholarly work.

Teaching

The teaching will combine:

- Compact seminar.
- Tutorials.
- E-learning.

Syllabus

The syllabus will include:

- No more than 30 pages of primary texts in one or two ancient languages are to be defined by the teacher. In courses with only one ancient language specified, this part of the syllabus is studied by all students. In courses with two ancient languages specified, both languages will be approximately equally represented in the texts defined by the teacher. The individual student must then choose between these two parts.
- Approximately 1000 pages of secondary scholarly literature and primary texts in translation defined by the teacher before the beginning of the term.

Examination
The student is given four days to write a paper of between eight and ten pages[5] in length on a subject, question or material chosen by the teacher. To qualify for the exam the students must complete 80% of the e-learning assignments.

Assessment form and form of co-examination: Graded and with internal examination.

4.3.7 Interreligious Relations: Defining Moments, Current Encounters (10 ECTS)

Introduction
This module in the third term builds on the courses *The Emergence of Judaism, Christianity and Islam* (cf. article 4.3.2) and *Holy Scriptures: Judaism, Christianity and Islam* (cf. article 4.3.3) and discusses how the religious traditions of Judaism, Christianity and Islam have shaped the roles these religions play in contemporary society both individually and in their interaction with one another. In this module students study how formative periods in the history of Judaism, Christianity and Islam affect religious beliefs and practices today and how traditional beliefs and values may be reconsidered in response to the challenges of modernity and in the encounters between religions.

Objectives, learning outcomes
The students will acquire:

- Advanced knowledge of how contemporary Judaism, Christianity and Islam interact with the heritage from formative periods in their history and how they interact with one another.
- Advanced knowledge of how traditions and authoritative scriptures were and are used in the three religions and in the interactions amongst their followers historically and in contemporary society.
- Skills in analysing and discussing the use of and challenges to formative tradition in the three religions in contemporary society.
- The skills to communicate the acquired knowledge of the subject matter in writing.
- The competence to carry out professional scholarly work at an independent level.

[5] 19,200 to 24,000 characters including spaces and references but excluding bibliography and table of contents.

- The competence to independently initiate and plan projects that explore hitherto neglected aspects of interaction among Jews, Christians, and Muslims in various social settings.

Teaching
The teaching will combine:
- Compact seminar.
- Tutorials.
- E-learning.

Syllabus
The syllabus will include approximately 1300 pages of scholarly literature and primary sources. Approximately 1000 of these pages are defined by the teacher before the beginning of the term.

Examination
The student writes a paper between eight and ten pages[6] in length on a subject, question or material chosen by the student and approved by the teacher. To qualify for the exam students must complete 80% of the e-learning assignments.

Assessment form and form of examination: Graded and with internal examination.

4.3.8 Thesis Colloquium (10 ECTS)

Introduction
This colloquium's relation to the *Master's Thesis* (article 4.3.9) is defined in two different ways depending on the Host Institution at which the student is registered:
- At the University of Helsinki and the University of Oslo the colloquium is defined as part of the master's thesis, i.e. the colloquium and the thesis together constitute one and the same module of 40 ECTS credits.
- At Aarhus University, Lund University and the University of Copenhagen the colloquium is defined as a separate module of 10 ECTS credits.

[6] 19,200 to 24,000 characters including spaces and references but excluding bibliography and table of contents.

The purpose of the *Thesis Colloquium* is to create a framework within which the students may write their theses. Apart from further developing their methodological and theoretical skills, the purpose of this colloquium is to give the students an opportunity to focus on a particular subject which they will then move on to develop into the theme of their individual master's thesis. The colloquium gives students an opportunity to cultivate ideas in discussions with their fellow students, as well as with their teacher.

Objective, learning outcome
The students will acquire:

- Advanced knowledge of the history of scholarship on the theme and problem identified and chosen for their thesis.
- The skills to identify a scholarly problem and develop and pursue a larger long-term project exploring this problem.
- The skills to reflect on the consequences of methodological and theoretical choices as well as on the consequences of the choices made by other scholars in relevant fields.
- The skills to communicate acquired knowledge of the subject matter, as well as theoretical and methodological insights, to scholars and students both orally and in writing.
- The skills to identify, understand, and apply relevant scholarly methods and to be able to describe and discuss these methods theoretically.
- The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex and unpredictable academic processes in professional and academic settings.
- The competence to actively participate in innovative scholarly work.

Teaching

- Colloquium at individual Host Institutions.

Syllabus
The syllabus will include approximately 1300 pages. Approximately 300 of these pages are defined by the teacher before the beginning of the term. The remaining approximately 1000 pages are chosen by the student (cf. article 5.7.

Examination
The course is examined through active participation in the colloquium. Active participation is defined as at least 75 % attendance at class-sessions and four oral presentations in class where the student discuss the preliminary problem, material, theoretical and methodological approach and outline of her or his thesis-project.

If the course is not passed in connection with the ordinary exam, the exam takes the form of an oral exam of 50 minutes in which the student present and discuss the preliminary problem, material, theoretical and methodological approach and outline of her or his thesis-project.

Assessment form and form of co-examination: Passed/failed and assessed by the course lecturer.

4.3.9 Master's Thesis (30 ECTS)

Introduction
With the master's thesis, the student completes the Programme with a final comprehensive study of one particular subject within the field of the Programme chosen by the student and approved by the supervisor.

Objective, learning outcome
Through independent work on the subject the student will acquire:
• Advanced knowledge of religious traditions at the root of European culture.
• Advanced knowledge of the history of scholarship pertaining to the chosen problem and theme.
• The skills to identify a scholarly problem and develop and pursue a larger long-term project exploring this problem.
• The skills to reflect on the consequences of methodological and theoretical choices as well as on the consequences of the choices made by other scholars in relevant fields.
• The skills to work with salient and authoritative Jewish, Christian or Islamic source-texts in their original languages.
• The skills to communicate acquired knowledge of the subject matter, as well as theoretical and methodological insights, to scholars, students and the general public in writing.
• The skills to identify, understand, and apply relevant scholarly methods, and to be able to describe and discuss these methods theoretically.
• The competence to develop their own scholarly specialisation and to navigate with confidence in interdisciplinary, complex and unpredictable academic processes in professional and academic settings.
• The competence to actively participate in innovative scholarly work.

Teaching
The student works independently but under supervision.

Examination
The thesis must be between 120,000 and 180,000 characters (approximately 50-75 pages). The thesis should be based on a literature review of 2,000-

3,000 pages, with texts in Greek, Hebrew, Latin, or similar languages counting double unless accompanied by a translation. A 1-2 page presentation aimed at non-specialists is required.

The thesis may be submitted as a group project with up to three students. For group projects, the page and literature requirements increase proportionally:

1 student: 50-75 pages
2 students: 75-100 pages
3 students: 100-125 pages
The contributions of individual authors must be clearly indicated, and each student will be assessed individually.

Oral Defence
Once the thesis has been submitted, an oral defence will take place, where the student presents and discusses their thesis. The defence is conducted by the supervisor and an external examiner and lasts up to 45 minutes, including assessment. If the thesis is submitted as a group project, each student must defend their part individually. External examiners may participate via video link.
If the thesis is not submitted on time or receives a failing grade (00 or -3), the student will be given a revised assignment topic within the same subject area and a new deadline of three months, including holidays, to complete the thesis. Any third examination attempt will follow the same rules. In special cases, the study board may approve a change of supervisor.
Assessment form and form of examination: Graded and with external examination.

5 Quality assurance

5.1 Exams and external examiners

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

5.2 Methods of examination

The following methods of examination are used in the Programme:

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

The language of oral and written exams is English.

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

Written examinations test students' ability to present and discuss a scholarly subject in writing in an orderly fashion and in accordance with academic standards (concerning e.g. references, quotations and bibliography). Papers not complying with the formal stipulations specifying length and format as prescribed in article 4.3 and defined in article 5.7 cannot be accepted for examination.

5.3 Re-examination and examination in case of illness in the ordinary exam period

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

5.4 Announcement of the results of examinations

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

5.5 Recognition of prior credits and exemptions

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

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

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

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

5.6 Complaints

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

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

5.7 Syllabus and definitions of format pertaining to written exams

The syllabus of the different courses is either defined in its entirety by the responsible teacher or made up of one part defined by the teacher and another part chosen by the student (cf. article 4). For the purpose of assigning the syllabus for any given module, a page is normally defined as a printed page. The responsible teacher may choose to depart from this general rule if many of the pages are abnormally short or long, easy or difficult.

For the purpose of stipulating the length of papers for written exams (cf. article 4), a page is defined as having 2400 characters including spaces. The limit includes notes but excludes bibliography.

5.8 Evaluating procedures

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

Reports on these evaluations are forwarded to the Programme Committee. The Programme Committee subsequently reviews the reports in its own report and takes them into account when making proposals for adaptations of the Study Plan and any future annual lists of Courses.

6 Exemptions and credit transfers

6.1 Recognition of prior credits and exemptions

Upon application by a student, the Faculty of Theology, University of Copenhagen, may decide to approve of elements from another national or international university education on a master level and stipulate that this equals specified modules as described in this Study Plan (cf. article 2.2).

When prior credits are recognized for parts of the Programme, they are transferred with the same grade, which the student obtained if credits are transferred from the University of Aarhus. If credits are transferred from a university outside Denmark, they are transferred without grade e.g. passed/failed.

An application for exemption concerning a specific course or examination should be directed to the Host Institution responsible for this course. Such applications are subsequently dealt with in accordance with the rules and regulations obtaining at the Host Institution.

Application for exemption directed to the Faculty of Theology, University of Copenhagen, should be directed to the Study Board.

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

6.2 Credit transfer upon admission and re-enrolment

Applicants are required to provide information about and apply for credit transfers for passed examinations on all previous unfinished Master Programmes. This disclosure requirement applies to admission to the Religious Roots of Europe Master's programme and re-enrolment on later programme levels. Credit evaluations are an academic matter conducted by the Study Board.

6.3 Cancelled (requirements for continuous study activity)

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6.4 Maximum programme completion times

Students enrolled as per 1 September 2016 or later must have completed their master's degree programme within the prescribed time + one year. Students who have not completed their programme within the maximum completion times will be disenrolled from the university.

Transitional arrangements for students enrolled on the master's degree programme before 1 September 2016:

Students enrolled in the master's degree programme as per 1 February 2016 must have completed the programme no later than 31 January 2020.
Students enrolled in the master's degree programme as per 1 September 2015 must have completed the programme no later than 31 August 2019.
Students enrolled in the master's degree programme as per 1 February 2015 must have completed the programme no later than 31 January 2019.
Student enrolled in the master's degree programme as per 1 September 2014 or earlier must have completed the programme no later than 31 August 2018.

6.5 Exemptions and Dispensations

An application for exemption concerning a specific course or examination should be directed to the Host Institution responsible for this course. Such applications are subsequently dealt with in accordance with the rules and regulations obtaining at the Host Institution.

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

Faculty of Theology, University of Copenhagen
Application for exemption directed to the Faculty of Theology, University of Copenhagen, should be directed to the Study Board. Under special circumstances, the Study Board may grant exemptions and dispensations from the rules in the Study Curriculum that are set out by the Study Board itself.

If a student needs to depart from the rules on courses and exams, they can apply to the Study Board for an exemption. Previous decisions on exemption cases can be seen in the minutes of the Study Board's meetings, which can be found via the webpage. The dates for upcoming Study Board meetings can be found via the Faculty's webpage.

The Study Board may grant an exemption from the maximum completion times for completing the master's degree programmes, in cases of exceptional circumstances, for example in cases of disability.

Special exam conditions
In exceptional circumstances (e.g. documented disability or disease), students can apply for special exam arrangements (e.g. extended preparation time). Students who require special exam arrangements can apply to the Study Board.
The deadlines for applications for special exam arrangements are 1 April and 1 November.
The exception to this deadline is exemption applications due to emergencies.

Applications for exemptions
Applications should be sent or emailed to the Study Board. All applications must include:
- Name of applicant
- UCPH username
- Address
- UCPH email address
- Phone no.

Requirements for documentation
In case of illness and/or disability, the application must be accompanied by a doctor statement containing the following:
1) Confirmation of the illness and diagnosis
2) Assessment of to what extent you are able to study (for instance ¾ time or half-time)
3) Confirmation of the time frame for the exemption (a semester, throughout the whole programme or any other).

6.6 Complaints

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

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

Complaints pertaining to a particular course or exam at the Faculty of Theology, University of Copenhagen, should be directed to the Dean of the Faculty of Theology. Complaints pertaining to exams should be submitted no later than two weeks after the assessment has been issued.

7 Studying in a joint programme and student representation in the Programme Committee

7.1 Studying in a joint programme

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

Students are matriculated at the Host Institution to which they have been admitted with equal rights and obligations as other students at this Host Institution. Students admitted to the Programme will thus only be subject to fees in accordance with the regulations of the Host Institution at which the student is matriculated if fees are demanded from such students in other programmes at that institution. Each Host Institution will supply appropriate information to the matriculated students. Each Host Institution has facilities to assist international students in finding accommodation, but it is the students' own responsibility to do so.

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

7.2 Student representation in the Programme Committee

The two student members of the Programme Committee (cf. above) are elected for one year from the student population of the Programme by the students. The election is done once a year and takes place before the end of December. Elections will normally be organised at compact seminars.

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

8 Definitions

8.1 Study Plan

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

8.2 Module

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

8.3 Course

A course is the specific implementation by one or more teachers teaching and examining students in any given year or term of the stipulations in the Study Plan concerning an individual module. A course must comply with all the regulations of the Study Plan pertaining to the relevant module. Every individual course and the teacher or instructor assigned to it must be approved by the Programme Committee and the responsible Host Institution offering the course.

8.4 Annual List of Courses

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

8.5 Compact seminar

One of the forms of teaching stipulated in the Study Plan for individual modules is called a "compact seminar". A compact seminar is a seminar where teachers and students meet for a number of days and are engaged in the learning process.

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

8.6 Tutorial

One of the forms of teaching stipulated in the Study Plan for individual modules is called a "tutorial". A tutorial is a colloquium where a number of students typically residing in the vicinity of the same Host Institution meet under the supervision of a tutor. The students and the tutor meet to discuss the academic progression, assignments etc.

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

8.7 E-learning

One of the forms of teaching stipulated in the Study Plan for individual modules is called "e-learning". E-learning is a form of teaching exploiting technology, e.g. the internet.

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

8.8 Course assignments

Course assignments are presentations, papers or assignments prepared and delivered by students during the term in response to questions posed by their teacher or as a progress report.

As is the case with the other forms of teaching and with the syllabus, course assignments are means whereby students can obtain the skills and knowledge prescribed for individual modules (their objectives) and whereby students can progress towards meeting the overall aims of the

Programme. In addition, course assignments enable both teacher and student to monitor and evaluate the progress towards these objectives and the overall aim.

8.9 Exam

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

8.10 Matriculated

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

8.11 Teacher

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

8.12 Tutor

A tutor is responsible for the tutorials in the programme. Teachers from the Programme, other faculty members, a PhD-candidate or a graduate who has an MA in The Religious Roots of Europe from any of the Host Institution participating in the Programme can be tutors.

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[i] **25.10.2022**: Requirements for continuous study activity (45 ECTS per semester) has been cancelled. The section has been deleted. Other relevant sections have been changed.