

This is a translation of the official German document.  
This document is provided for informational purposes only and is not legally binding!

# Newsletter - Special Issue of the Paris Lodron University Salzburg

---

114 Curriculum for the university course "Interreligious Studies (AE)" at the University of Salzburg  
(Version 2023W)

## Content

<b>§ 1 General</b>	<b>2</b>
<b>§ 2 Admission requirements</b>	<b>2</b>
<b>§ 3 Qualification profile, occupational fields and target groups</b>	<b>2</b>
(1) Subject of the University Course	2
(2) Qualification Profile and Competences (Learning Outcomes)	3
(3) Need and relevance of the university course for society and the labour market	4
(4) Target groups	5
<b>§ 4 Structure and outline of the university course</b>	<b>5</b>
<b>§ 5 Types of courses</b>	<b>5</b>
<b>§ 6 Study content and course of study</b>	<b>6</b>
<b>§ 7 Thesis</b>	<b>7</b>
<b>§ 9 Exams</b>	<b>8</b>
<b>§ 10 Final exam</b>	<b>8</b>
<b>§ 11 Course fee</b>	<b>8</b>
<b>§ 12 Evaluation</b>	<b>8</b>
<b>§ 13 Entry into force</b>	<b>8</b>
<b>Appendix I: Module Descriptions</b>	<b>9</b>
<b>Imprint</b>	<b>13</b>

This is a translation of the official German document.  
This document is provided for informational purposes only and is not legally binding!

In its meeting on 23.05.2023, the Senate of Paris Lodron University Salzburg passed the following version of the curriculum for the university course "Interreligious Studies", which was approved by the Curriculum Commission for Theology of the University of Salzburg by circular resolution of 26.05.2023.

The legal basis is the Federal Act on the Organisation of Universities and their Studies (Universities Act 2002 - UG), Federal Law Gazette I No. 120/2002, as well as the study law section of the Statutes of the University of Salzburg, as amended.

## § 1 General

- (1) The total scope of the university course "Interreligious Studies" is 60 ECTS credits. It is a full-time programme and comprises two semesters. The course language is English.
- (2) Graduates are awarded the academic title of "Academic Expert" / "Academic Expert in Interreligious Studies", abbreviated "AE", was awarded.
- (3) ECTS credits are allocated to all performances to be achieved by students. One ECTS credit corresponds to 25 working hours and describes the average workload required to achieve the expected learning outcomes. The workload of an academic year corresponds to 1500 real hours and thus an allocation of 60 ECTS credits.
- (4) Students with disabilities and/or chronic illnesses may not experience any disadvantages in the university course. The principles of the UN Convention on the Rights of Persons with Disabilities, the Equal Opportunities Act and the principle of compensation for disadvantages apply.

## § 2 Admission requirements

The prerequisite for admission to the University Programme "Interreligious Studies" is the completion of a relevant Bachelor's programme with at least 180 ECTS credits or another relevant programme of at least the same level of higher education at a recognised domestic or foreign post-secondary educational institution. Supplementary examinations may be prescribed to compensate for substantial subject-related differences.

The course director decides on admission to the university course.

## § 3 Qualification profile, occupational fields and target groups

- (1) Subject of the university course

After the unfulfilled predictions of the disappearance of religion in modern civilisations, religions are among the central challenges of our secular and post-secular societies. Within the religious communities and churches, too, a variety of questions are emerging. Many people are asking questions about socio-political and professional orientation as well as personal attitudes. Religions appear highly ambivalent. Cultural and religious diversity has become an inescapable reality. Encounters and cooperation with people from different cultures and religions are part of everyday life. Communication and problem-solving skills are required, which are not only limited to practical manners, but also arise from a deeper understanding of other traditions as well as from an examination of one's own personal attitude.

In the university course Interreligious Studies, these processes are analysed from a cultural studies perspective. The programme enables students to acquire the competence in religious studies to analyse social and subjective processes of encounter in interreligious dialogue as well as interweavings in religious and cultural plural societies, and to develop them in the sense of a

The aim of the project is to offer this knowledge in a processed form to the social actors in the field of practical and applied religious studies.

The university programme Interreligious Studies is a cultural studies programme that reflects and analyses interreligious encounter processes. The approach of applied religious studies implies an interdisciplinary approach that includes knowledge of religio-theological issues in an interreligious context and intercultural pedagogy. The university course introduces the basic theories and concepts of Religious Studies. The history, doctrines and transformation processes of the major religious systems are presented with a focus on the dynamics of encounters and analysed in terms of relevance and interaction with cultural fields and social processes. Interreligious encounters, forms of individual spirituality and emerging organisations of multi-religious discourse are focal points. Questions of religious law and ethics and the relationship of religious organisations with state structures and their impact on interreligious processes are taught.

In this sense, the university course does not present itself as a form of knowledge that can be completed, but rather as a challenging process in which not only rigidly believed religious traditions become fluid, but in which one's own person is also involved. An important prerequisite for understanding other traditions and for a dialogue with other religions is both a differentiated set of theoretical tools and the knowledge and critical reflection of one's own cultural and religious traditions.

In terms of content, the university course offers a well-founded examination of  
Theoretical, methodological and practical basic questions (religious studies, theology, philosophy of religion, sociology, psychology and introductions to the topic of encounters between religions),  
selected religious traditions (Christianity, Judaism, Islam, Hinduism, Buddhism as well as other Asian traditions, indigenous forms and melange spiritualities) questions on common religious celebrations and religion-connecting prayers, through which the students are involved in a process that leads them to an interreligious dialogue competence and its cultural-scientific analysis.

The methodological delivery principle of all courses continuously emphasises  
a context-aware, problem-oriented and socio-political perspective in the presentation of religious traditions and inter-religious references,  
- a societal, political or social focus on situations in which interreligious dialogues and encounters prove themselves in practice,  
Biographies of outstanding interreligious personalities as examples of the respective religious (and/or mystical) tradition or practical interreligious dialogue,  
the students' personal reflection and qualified exchange with each other, an initial practical exercise in different forms of dialogue and formats of interreligious encounter and their cultural studies analysis,  
continuous pedagogical support throughout the entire university course.

## (2) Qualification profile and competences (Learning Outcomes)

Students acquire an in-depth knowledge of contemporary religion in cultural-scientific-conceptual terms, with a special focus on dialogue and encounter between religions.

They have skills in multidisciplinary: religion as a complex cultural system is developed through several sub-disciplines of religious studies, practical exchange and practical participation in interreligious celebrations and events. The students master models with which they can critically reflect on religions and relate them to each other. They can recognise cultural systems of order such as religions in their high performativity and ideological pervasiveness in their historical genesis, identify individual elements

and classify them in their socio-cultural context, in order to evaluate them critically on the basis of this determination for societal goals such as cohesion, common good, risk management and sustainability.

The students acquire a specialisation in individual aspects of contemporary religious research, in which religions in particular are at the centre as mental models with a high normativity. They have in-depth knowledge of the interaction of the socio-economic environment and religious traditions as well as of the aesthetic mediality of religion such as embodiment and material culture and can evaluate the representation of religion in new and social media. They acquire a high level of competence to take their own independent position in the cultural and religious critical or self-reflexive discourses of the present.

The graduates of the university course

have a basic knowledge of religious studies of the religions dealt with and an in-depth knowledge of their common resources,  
are familiar with the variety of methods of approaching the topics of religion/religion and interreligiosity, assign specific methods to certain questions and apply them to solve problems,  
have basic knowledge of theology of religion and theological reflection competence in the dialogical networking of own and foreign religious traditions, spirituality and social references,  
place new developments in the relevant topics in historical contexts, reflect, assess and point out responsible options for action,  
have experience in exchanging their own religious tradition with other religions and have personal competences for reflecting on self-experience and their own spirituality in interreligious learning processes,  
assume professional, socio-political and social responsibility in fields characterised by cultural and religious plurality,  
are competent to assume organisational, psychosocial and religious-scientific responsibility in areas of interreligious encounter, whether professionally or in voluntary work.

### **(3) Need and relevance of the university course for society and the labour market**

There are two classic professional fields of demand for graduates of the university course "Interreligious Studies". On the one hand, there are private institutions and public institutions of religions and various kinds such as foundations, municipalities, private associations of social work and educational institutions; on the other hand, there is an increasing demand in the fields of business and culture for employees who have socio-political, interreligious and intercultural competences.

Graduates of the university course "Interreligious Studies" are eligible for the following professions, among others:

- Educational institutions in the field of interreligious dialogue
- Science
- Journalism, public relations and corporate communication Management consultancy and personality training
- Intercultural education and counselling (knowledge about religions, mediation of conflicts due to religious-secular pluralism, process support for projects at multi-religious-secular interfaces such as mosque construction; interreligious events)
- Intercultural work and social work (extremism prevention, multi-religious integration work)
- Market research and marketing
- Peace research and peace work
- Political, religious and cultural association and foundation work
- Public relations work for political parties and associations

#### (4) Target groups

The university course is aimed at postgraduate students who wish to further their education in the field of interreligious encounter and religious and cultural studies, as well as at employees in the pedagogical and agogical, ecclesiastical, religious, counselling, political, economic and specialist professional fields of the intercultural field mentioned in para. 3 and at people who wish to study purely out of personal interest. The university course is aimed at people who want to study the basics and practical fields of encounter and dialogue between religions in depth in the fields of religious, cultural and human sciences, methodically, personally and in a course community.

#### § 4 Structure and outline of the university course

The university course Interreligious Studies contains 9 modules, for which 54 ECTS credits are provided.

Furthermore, 5 ECTS credits are allocated for a final thesis and 1 ECTS credit for a final examination.

	ECTS
ISM1 Key Concepts Religious Studies	6
ISM2 Religious Traditions	6
ISM3 Religions, Dialogue and Society	6
ISM4 Methods	6
ISM5 Religions, Spiritualities and Society	6
ISM6 Dialogue Society, Ethic and Law	6
ISM7 Interreligious Dialogue as Applied Religious	6
Studies ISM8 Pedagogics and Analysis of Interreligious	6
Dialogue ISM9 Dialogue Practice	6
Final thesis Final	5
examination Total	1
	60

#### § 5 Types of courses

The following types of courses are planned in the university course:

Lecture (VO) gives an overview of a subject or one of its sub-areas as well as its theoretical approaches and presents different doctrinal opinions and methods. The content is predominantly taught in a lecture style. A lecture is not subject to examinations and attendance is not compulsory.

Lecture with exercise (VU) combines the theoretical introduction to a subfield with the teaching of practical skills. A lecture with tutorial is not subject to examinations and attendance is not compulsory.

Exercises (UE) serve to acquire, test and perfect practical skills and knowledge of the subject of study or one of its sub-areas. An exercise is an examination-immanent course with compulsory attendance.

Basic course (GK) is an introductory course in which the contents of examination subjects are taught in a didactically prepared form that enables students to acquire the contents as independently as possible. A basic course is a course immanent to the examination with compulsory attendance.

Seminar (SE) is a scientifically advanced course. It serves the acquisition of in-depth specialist knowledge as well as the discussion and reflection of scientific topics through active participation on the part of the students. A seminar is an examination-immanent course with compulsory attendance. Different focal points of seminars are indicated in the course description (e.g. support seminar, empirical seminar, project seminar, interdisciplinary seminar,...).

Practical training (PR) serves to apply and consolidate acquired specialist knowledge and methods and to acquire practical skills. A practical course is an examination-immanent course with compulsory attendance. Different focal points of practical courses are indicated in the course description.

The duration of a lesson is 45 minutes.

## § 6 Study content and course of study

The modules and courses of the University Programme Interreligious Studies are listed below. The assignment to the semester sequence is a recommendation and ensures that the sequence of courses optimally builds on prior knowledge.

The detailed descriptions of the modules including the knowledge, methods and skills to be imparted can be found in Appendix I: Module Descriptions.

### University Course Interreligious Studies

Module	Course	SSt.	Type	ECTS	Semester with ECTS
<b>Course modules</b>					
<b>ISM1 Key Concepts Religious Studies</b>					
ISM1.1	Key Concepts Religious Studies	2	GK	6	<u>6</u>
Subtotal module 1		2		6	6
<b>ISM2 Religious Traditions</b>					
ISM 2.1	Abrahamic Religions in Dialogue	2	VU	3	<u>3</u>
ISM 2.2	Asian Religions in Dialogue	2	VU	3	<u>3</u>
Subtotal module 2		4		6	6
<b>ISM3 Religions, Dialogue and Society</b>					
ISM 3.1	History of Interreligious Encounter	1	SE	3	<u>3</u>
ISM 3.2	Theory and Concepts of Interreligious Dialogue	1	SE	3	<u>3</u>
Subtotal module 3		2		6	6
<b>ISM4 Methods</b>					
ISM4.1	Disciplines and Methods of Religious Studies	2	GK	6	<u>6</u>
Subtotal module 4		2		6	6
<b>ISM5 Religions, Spiritualities and Society</b>					
ISM 5.1	Indigenous Religions and Ethnic Movements	2	VO	3	<u>3</u>
ISM 5.2	Interreligious Spirituality, Peace Studies	2	VO	3	<u>3</u>
Subtotal module 5		4		6	6

**ISM6 Dialogue Society, Ethic and Law**

ISM 6.1 Multi-religious and Cross-cultural Identities	1	VU	3	3
ISM 6.2 Internal Law of Religions and Agendas in Inter-religious Dialogue, Ethic and Society	1	VU	3	3
Subtotal module 6	2		6	6

**ISM7 Interreligious Dialogue as Applied Religious Studies**

ISM 7.1 Interreligious Dialogue as Applied Religious Studies	2	UE	6	6
Subtotal module 7	2		6	6

**ISM 8 Pedagogies and Analysis of Interreligious Dialogue**

ISM 8.1 Practical Dialogue and Interreligious Pedagogics	1	vO	3	3
ISM 8.2 Languages and Intercultural Pedagogics	1	VO	3	3
Subtotal Module 8	2		6	6

**ISM9 Dialogue Practice**

ISM 9.1 Internship in Religious and Spiritual Organisations	1	PR	1	1
ISM 9.2 Project and Reflections	1	PR	1	1
ISM 9.3 Compulsory Practice			4	4
Subtotal module 9	2		6	6

Final thesis Final exam			5	5
			1	1

**Totals Total**

22	60	30	30
----	----	----	----

**§ 7 Thesis**

- (1) The thesis shall contain theoretical and application-oriented parts. The knowledge and competences acquired in the main areas are to be applied to concrete questions and problems. The final thesis is assessed with 5 ECTS credits.
- (2) The requirements for the thesis are:
  - 30 pages
  - Written in English or German
  - Cultural studies analysis of religious dialogue practice.
- (3) The final paper is assessed by the course director or a person named by the course director who comes from the pool of course lecturers or the course staff of Paris Lodron University Salzburg or who can be another highly qualified person. If the final thesis is not assessed by the course director, the assessment and grading must be confirmed by the course director.

**§ 8 Mandatory practice**

- (1) In the university programme "Interreligious Studies", a subject-relevant compulsory practical training of a total of 100 hours must be completed. Of these, 25 hours must be completed in two religious institutions (50 hours in total). A further 50 hours must be completed in an interreligious context.

- (2) This compulsory practice serves to apply the knowledge and skills acquired in the university course.
- (3) The compulsory practical experience must always be acquired outside the university in institutions recognised by the course management. Notification of the compulsory practice and the chosen institution to the course management is required and must be approved by the latter.
- (4) Students with disabilities and/or chronic illnesses are supported by the course management in the area of compulsory practical training. If it is not possible to obtain a practice place at potential practice sites due to discriminatory infrastructure (physical and infrastructural accessibility), students with disabilities and/or chronic illnesses are given another opportunity to fulfil this part of the curriculum.

Within the framework of compulsory practice, the following qualifications can be acquired, among others: Application of the acquired subject-specific competences in a professional context  
Acquisition of soft skills (including teamwork, communication skills, planning skills) in the professional context.  
Interreligious and intercultural competence

## § 9 Examinations

The provisions of §§ 72-79 UG and the study law part of the statutes of Paris Lodron University Salzburg apply.

### § 10 Final examination

- (1) The university course Interreligious Studies is completed with a final examination worth 1 ECTS credit.
- (2) The prerequisite for the final examination is proof of positive completion of all pre-written examinations, compulsory practical work and the final thesis.
- (3) The final examination consists of the presentation of the final project and its classification in theoretical terms.
- (4) The examiners are appointed by the course management.

### § 11 Course fee

Participants have to pay a course fee for attending the course.

### § 12 Evaluation

The university course is evaluated on an ongoing basis with the participation of the participants, the lecturers and the course management.

### § 13 Incantation

The curriculum and any amendments to the curriculum shall enter into force on the first day of the month following the announcement.



## Appendix I: Module descriptions

<b>Module name</b>	Module	Key Concepts Religious Studies
<b>code</b>		<b>ISM1</b>
<b>Total workload</b>		6 ECTS
<b>Learning Outcomes</b>		Students can derive and evaluate central concepts in the history of science. Religion is understood as a complex cultural phenomenon that extends into social sub-areas and is shaped reciprocally in these. From this basic knowledge of cultural science concepts and their use in religious studies, an analytical competence for the role of religion in media and society follows.
<b>Module content</b>		<p>Theory: Principle of cultural studies</p> <p>Central concepts of religious studies such as <i>homo religiosus</i>, the sacred, transcendence, secularisation, fundamentalism</p> <p>History of the subject Religious Studies History of religious discourses and concepts of religion Current research approaches</p> <p>Philosophy of Science and Cultural Studies of Religion theory</p>
<b>Courses</b>	<b>Type of examination</b>	ISM1.1 Key Concepts Religious Studies
		Module examination (coursework)
<b>Module name</b>	Module	Religious Traditions
<b>code</b>		<b>ISM2</b>
<b>Total workload</b>		6 ECTS
<b>Learning Outcomes</b>		<p>The students know religion as a cultural phenomenon and are able to describe the historical embedding of religion in technical language. They have a highly specialised knowledge of basic questions of the encounter of religions as well as their sources, epochs and traditions. They know the basics of Judaism, Christianity and Islam as well as Buddhism, Hinduism and other Asian religions. They are able to relate these to each other, know the basics of interreligious dialogue and independently establish methodical references to today's problems and types of interreligious dialogue.</p> <p>They are able to specifically describe the historical embedding of religion in relation to current theories on pluralisation, secularisation, economisation, modernity, etc. and to independently present these theories using objects from recent religious history.</p> <p>With a deepened methodological competence, they can analyse textual testimonies from several approaches. The problems of religious pluralism can be addressed and forms of negotiation are known, such as moderating interreligious dialogue or dealing with religious minorities.</p>
<b>Module content</b>		<p>History of religions: Christian, Jewish, Muslim, Hindu, Buddhist and other Asian traditions</p> <p>Pluralism: Cultural diversity</p> <p>Foundations of Spirituality and Mysticism</p> <p>Encounter and dialogue practice in the Abrahamic and Asian religions</p>

	Encounter with Judaism Encounter with Islam Christian mysticism in its development
<b>Courses</b>	ISM2.1 Abrahamic Religions in Dialogue ISM2.2 Asian Religions in Dialogue
<b>Type of examination</b>	Module examination (coursework)
<b>Module name</b>	Religions, Dialogue and Society
<b>Module code</b>	<b>ISM3</b>
<b>Total workload</b>	6 ECTS
<b>Learning Outcomes</b>	The students know essential elements of the history of the encounter of religions. They independently establish methodical connections to today's problems and types of interreligious dialogue and know forms of interreligious dialogue as well as basic types of prayers and celebrations that unite religions.
<b>Module content</b>	Confrontations, dialogues and encounters of religions Knowledge of the forms of interreligious dialogue Theories Networking
<b>Courses</b>	ISM3.1 History of Interreligious Encounter ISM3.2 Theory and Concepts of Interreligious Dialogue Module
<b>Type of examination</b>	examination (coursework)
<b>Module name</b>	<b>Methods</b>
<b>Module code</b>	<b>ISM4</b>
<b>Total workload</b>	6 ECTS
<b>Learning Outcomes</b>	The students are familiar with classical approaches and representatives in the most important sub-disciplines of religious studies. They have a basic methodological competence and can select suitable approaches to their question. They have a methodical transfer competence in that they have tried out at least one method on an example.
<b>Module content</b>	Multiperspectivity Religious studies has a variety of perspectives on its subject matter that need to be coordinated: sociology of religion, psychology of religion, cognitive religious studies, economics of religion, aesthetics of religion. Overcoming the separation into historical and systematic religious studies, since the history of religion can only be conceptualised and these <i>key concepts</i> in turn have to be reflected in terms of the history of science and society. Interdisciplinarity Interfaces and knowledge transfer to European ethnology, cultural and social anthropology, cultural studies, post-colonial studies, philosophy of religion, intercultural theology / theology of religions / comparative theology Diversity of methods Depending on the sub-discipline and the question, religious studies works with very different tools. Metho-

	<p>the historical, literary, hermeneutic and social sciences of religion and culture (e.g. systems, structural, institutional, discourse theory, sociology of knowledge, phenomenology). Mixed methods in the variety of methods in religious studies (e.g. qualitative social science and participant observation or hermeneutic and content analysis).</p>
	ISM4.1 Disciplines and Methods of Religious Studies Module
<b>Courses Type of examination</b>	examination (coursework)
	<b>Religions, Spiritualities and Society</b>
	<b>ISM5</b>
<b>Module name Module code</b>	6 ECTS
<b>Total workload</b>	
<b>Learning Outcomes</b>	<p>The students have in-depth knowledge of a historical period, region and religious traditions as well as the corresponding textual traditions and have the advanced competence to apply historical and textual methods. The interactions of these traditions with society can be read. They are familiar with the differentiations of the questions on spirituality and have a deepened reflection competence by means of which they methodically perceive and understand the topic of spirituality, other religions and spiritualities.</p>
	History
<b>Module content</b>	<p>Current debates in historiography Comparative literature Transcultural and intercultural comparison, supported by language acquisition as a key qualification</p>
	Literature
	<p>Theories of literature and text: Importance of textuality, literary and cognitive theories of transmission, canonisation and memory, popularisation, pop-cultural religious literatures, religious hermeneutics.</p>
	Current debates on interreligious dialogue
	Text-centricity vs. religion as practice, theories of action and aesthetics of religion for senses, bodies and styles
	Social interactions of spirituality using the example of interreligious spirituality and peace studies.
<b>Courses Type of examination</b>	ISM5.1 Indigenous Religions and Ethnic Movements ISM5.2 Interreligious Spirituality, Peace Studies
	Module examination (coursework)
<b>Module name Module code</b>	Dialogue Society, Ethic and Law ISM6
<b>Total workload</b>	6 ECTS
<b>Learning Outcomes</b>	<p>Based on an abstract and cultural-scientific understanding of religion, normative orders can be recognised in many other areas of societies. Students have the conceptual analytical tools to describe and critically discuss such highly effective mental models. They are</p>

	are able to take their own argumentative position on these framework conditions of their living environment.
<b>Module content</b>	<p>Principle Normativity</p> <p>What are normative orders, ideologies and worldviews?</p> <p>Questions on the genesis and structure of religious and spiritual identities</p> <p>Religion and Law: Legalisation of Religion (Copyright, Brand, cultural heritage), human rights</p> <p>The social integration and conflict potential of religion and religions</p> <p>Religion as ethos, internal law of religions in the context of politics (migration, energy, medical, environmental politics and their ethics)</p> <p>Secularisms as normative orders</p> <p>New secularism: truth claims and discourses of atheism, natural science, secularisms e.g. from evolutionary biology.</p>
<b>Courses</b>	<p>ISM6.1 Multi-religious and Cross-cultural Identities</p> <p>ISM6.2 Internal Law of Religions and Agendas in Interreligious Dialogue, Ethics and Society</p>
Type of examination	Module examination (coursework)
<b>Module name</b>	<b>Interreligious Dialogue as Applied Religious Studies</b>
<b>Module code</b>	<b>ISM7</b>
<b>Total workload</b>	6 ECTS
<b>Learning Outcomes</b>	The students have in-depth methodological, historical, social and conceptual skills. Due to visits to interreligious events and their reflection with cultural studies methods, they have developed an individual profile in selected focal points of historical traditions or conceptual perspectives. They are practised in the analysis of interreligious contexts. The deepening in the field of intercultural and interreligious dialogue also serves as preparation for the choice of profession.
<b>Module content</b>	<p>Reflection on selected interreligious and intercultural topics:</p> <p>Gender Studies, Global Studies or Migration Studies Intercultural Communication and Interreligious Learning Business, Management and Organisation of Interreligious Organisations</p> <p>Psychology and Spirituality in a Plural Society Religion in the Media</p> <p>learning a language</p>
<b>Courses</b>	ISM 7.1 Interreligious Dialogue as Applied Religious Studies Module
<b>Type of examination</b>	examination (coursework)
<b>Module name</b>	<b>Pedagogics and Analysis of Interreligious Dialogue</b>
<b>Module code</b>	ISM8
<b>Total workload</b>	6 ECTS
<b>Learning Outcomes</b>	Students will have knowledge of approaches, theories and

---

	debates of interreligious and intercultural pedagogy. They have knowledge of relevant languages (German, etc.) for the design and analysis of interreligious encounters. They have knowledge of cultural studies and religious studies theories of interreligious diversity that are relevant for the analysis of interreligious encounters.
<b>Module content</b>	Intercultural and interreligious pedagogy Languages Analysis techniques of interreligious encounters
<b>Courses Type of examination</b>	ISM8.1 Practical Dialogue and Interreligious Pedagogics ISM8.2 Languages and Intercultural Pedagogics Module examination (coursework)
<b>Module name Module code Total workload</b>	Dialogue Practice <b>ISM9</b>
Learning Outcomes	6 ECTS
<b>Module content</b>	The students have in-depth knowledge of forms of dialogue, their relation to sources, epochs and traditions of different religions and independently establish methodical references to current problems and types of interreligious dialogue. They know basic types of rituals uniting religions and are able to accompany them in practice. Independent forms of interreligious formats can be tested, created and reflected upon.
	Encounter and dialogue practices in the Abrahamic and Asiatic religions Knowledge of the forms of Interreligious Dialogue Theories Networking Design of a final project Completion of the compulsory practical training according to §8
<b>Courses</b>	ISM9.1 Internship in Religious and Spiritual Organisations ISM9.2 Project and Reflections
Type of examination	Course examinations

This is a translation of the official German document.  
This document is provided for informational purposes only and is not legally binding!

---

#### Imprint

Editor and publisher:  
Rector of Paris Lodron University Salzburg Prof.  
Dr. Dr. h.c. Hendrik Lehnert  
Editor: Johann Leitner all:  
Kapitelgasse 4-6  
A-5020 Salzburg

This is a translation of the official German document.  
This document is provided for informational purposes only and is not legally binding!