

**ROMANIAN ACADEMY - SCOSAAR  
DOCTORAL SCHOOL OF HISTORY AND ARCHEOLOGY**

**DISCIPLINE SHEET**

**Name of the discipline: History of Eastern Christianity**

**Head of course activities: Cătălin-Ștefan Popa, PhD, habil.**

Year of studies: I

Number of hours per week/Examination/Credits		
Course	Form of examination	Credits
	Examination	10

**A. OBJECTIVES OF THE COURSE** (The objectives are formulated in terms of professional skills):

The general objective of the discipline	<ul style="list-style-type: none"> <li>Acquisition of theoretical knowledge regarding the general framework of the history of Eastern Christianity with its confessional traditions and divisions and the various components of the intangible heritage transmitted to our times.</li> </ul>
Specific objectives:	<ul style="list-style-type: none"> <li>Understanding the need for a comparative approach to the history of Eastern Christian communities from the perspective of capitalizing on inter-Christian and inter-religious dialogue based on common points, avoiding divergent elements</li> <li>The systematic presentation of historical sources and the discussion of scholarly literature for the deepening of the cultural diversity of Eastern Christianity, based on the conditions and relationships specific to each period and the promotion of tolerance and inclusion models</li> <li>Promoting Christian traditions from the Middle East in the European and international academic discourse to safeguard the material and immaterial heritage of these communities and contribute to ensuring the transition to new generations.</li> </ul>

**B. TERMS** (where applicable)

For the course organization	<ul style="list-style-type: none"> <li></li> </ul>
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**C. SPECIFIC ACCUMULATED COMPETENCES** (Regards the competencies provided by the study program of which the discipline is a part)

Professional skills	<ul style="list-style-type: none"> <li>Ability to prepare scientific papers and experimental reports;</li> <li>Increased ability to understand Eastern historical texts and their correlation with transversal cultural phenomena;</li> </ul>
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	<ul style="list-style-type: none"> <li>• Capacity for comparative analysis of monotheistic religions (Christianity, Judaism, Islam) from the Mediterranean world and the Middle East;</li> <li>• Approaching and understanding material and immaterial religious heritage from the perspective of the importance of intercultural dialogue;</li> <li>• Avoiding rivalries, resorting to dialogue, consensus and tolerance, based on the historical examples identified in the scholarly literature;</li> <li>• The ability to critically interpret research results and present them to the general public;</li> <li>• The ability to quickly assimilate and correctly evaluate new concepts and information;</li> <li>• Ability to formulate hypotheses and identify alternative solutions, respectively in demonstrating their relevance.</li> </ul>
Transversal skills	<ul style="list-style-type: none"> <li>• Team work skills;</li> <li>• Language and communication skills;</li> <li>• Respect, development and promotion of professional values and ethics;</li> <li>• Adaptation to new technologies, professional and personal development, through continuous training.</li> </ul>

#### D. THE CONTENT OF THE DISCIPLINE

##### a) Course

Chapter	Contents	No. hours
1.	Introduction to the Comparative History of Oriental Communities: Arab Christians, Syrian Orthodox, Assyrians, Armenians, Copts, Ethiopians	2
2.	Monasticism, asceticism and hagiographical literature of Syriac tradition	2
3.	Liturgical Ritual and Sacred Geography in Eastern Christianity and Islam. Case study: pilgrimage to the holy places	2
4.	Inter-Christian and Inter-religious Polemical Literature in the Mediterranean World in Antiquity and the Middle Ages	2
5.	The material and immaterial heritage of Eastern Christianity in the modern period (church institutions, monastic and cultural centers - manuscript collections)	2
<b>Total hours</b>		<b>10</b>

**D. EVALUATION** (The methods, forms of evaluation and their weight in determining the final grade are specified. The minimum performance standards are indicated, related to the skills defined in point A. **Objectives of the discipline**)

Type of activity	Evaluation criteria	Evaluation methods	Weight from the final grade
Course	<ul style="list-style-type: none"> <li>• Acquisition of the knowledge taught in the course;</li> <li>• Accuracy and quality of the answers to the exam subjects;</li> <li>• Ability to analyze and synthesize;</li> <li>• Creativity and originality: the ability to understand and render transversal themes and their possible connection with the doctoral theme.</li> </ul>	Checked with:  -Written examination	100 %
The results of the subject evaluation are expressed by the following qualifications: "Very good"; "Good"; "Satisfactory"; "Unsatisfactory". The grades "Very good", "Good" and "Satisfactory" allow the doctoral student to obtain the credits.			

#### F. METHODOLOGICAL REMARKS

Lecture combined with dialogue. Use of modern teaching aids (ppt). Course support.

#### G. CORROBRATION OF THE CONTENT OF THE COURSE WITH THE EXPECTATIONS OF THE REPRESENTATIVES OF THE EPISTEMIC COMMUNITY, PROFESSIONAL ASSOCIATIONS AND REPRESENTATIVE EMPLOYERS FROM THE FIELD RELATED TO THE PROGRAM

<ul style="list-style-type: none"> <li>• The discipline provides a base of theoretical knowledge from historical sources for understanding the evolution of religious communities in the Middle East and the diversity of beliefs (phenomenon with major cultural impact in the societies of this space, witness of millennial civilizations).</li> <li>• The discipline falls within the general area of historical sciences and intercultural dialogue, offering basic benchmarks to the doctoral student for the knowledge and understanding of transversal religious processes in the Middle East, and academic approaches in reading texts and manuscripts with modern research methodologies.</li> </ul>
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#### H. LITERATURE

Wolfgang Hage, *Das orientalische Christentum*, Die Religionen der Menschheit, 29/2, Stuttgart: Kohlhammer Verlag, 2007.

David A. Michelson, *The Library of Paradise: A History of Contemplative Reading in the Monasteries of the Church of the East*, Oxford: Oxford University Press, 2023.

Heleen Murre-van den Berg, *Scribes and Scriptures: The Church of the East in the Eastern Ottoman Provinces (1500-1850)*, Eastern Christian Studies, 21, Louvain: Peeters, 2015.

Heleen Murre-van den Berg, S.R. Goldstein-Sabbah (eds.), *Modernity, Minority, and the Public Sphere: Jews and Christians in the Middle East*, Leiden Studies in Islam and Society, 4, Leiden: Brill, 2016. doi: 10.1163/9789004323285

Mitri Raheb, Mark A. Lamport (eds.), *The Rowman & Littlefield Handbook of Christianity in the Middle East*, Lanham/Boulder/New York/London: Rowman & Littlefield, 2021.

Mitri Raheb, *The Politics of Persecution: Middle Eastern Christians in an Age of Empire*, Waco, Texas: Baylor University Press, 2021.

Michael Philip Penn, Scott Fitzgerald Johnson, Christine Shepardson, and Charles M. Stang (eds.), *Invitation to Syriac Christianity: An Anthology*. Oakland: University of California Press, 2022.

Stanislau Paulau, Martin Tamcke (eds.), *Ethiopian Orthodox Christianity in a Global Context: Entanglements and Disconnections*, Texts and Studies in Eastern Christianity, Vol. 24, Leiden/Boston: Brill, 2022.

Catalin-Stefan Popa, *The Making of Syriac Jerusalem: Representations of the Holy City in Syriac Literature of Late Antiquity and the Middle Ages*, Routledge Studies in the Early Christian World, London & New York: Routledge, 2023.

Catalin-Stefan Popa (ed.), *Levant, Cradle of Abrahamic Religions. Studies on the Interaction of Religion and Society from Antiquity to Modern Times*, Studien zur Kirchengeschichte, vol. 67, Münster/Berlin/Wien: LIT Verlag, 2022.

Heather J. Sharkey, *A History of Muslims, Christians, and Jews in the Middle East*, The Contemporary Middle East, vol. 6, Cambridge: Cambridge University Press, 2017.

Martin Tamcke, *Creștinii în lumea islamică. De la Mahomed până în prezent*, București: Ed. Nemira, 2018 - traducere din lb. germană de C.-S. Popa (*Christen in der islamischen Welt. Von Mohammed bis zur Gegenwart*, München: C.H. Beck, 2008).

Jack Tannous, *The Making of the Medieval Middle East*, Princeton: Princeton University Press, 2018.

Robert W. Thomson, *Studies in Armenian Literature and Christianity*, Variorum Collected Studies, London/New York: Routledge: 1994.

**Head of the course**

**Director of the Doctoral School**

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