

Biblical and Theological Hermeneutics (PH 901)

Garrett-Evangelical Theological Seminary - Fall 2021
Synchronous f2f meetings: Wednesdays 8:30-10:30 AM – Main 211

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Office hours: After class on Wednesdays 10:30-11:30 AM in P-114 or by appointment



Mural on the campus of the Universidad Nacional de Córdoba, Argentina. July 2019

Land Acknowledgement¹

Garrett-Evangelical sits on the traditional homelands of the people of the Council of Three Fires, the Ojibwe, Potawatomie, and Odawa, as well as the Menominee, Miami, and Ho-Chunk nations.

¹ For a virtual tour exploring the indigenous heritage of our area, cf.

<https://uploads.knightlab.com/storymaps/ebff084d13358a8bea44028ba1a1bc7a/indigenous-tour-of-northwestern/index.html>

Course Description

“Do not quench the Spirit. Do not despise the words of prophets, but test everything; hold fast to what is good; abstain from every form of evil.” 1 Thess. 5:19-22.

In the passage quoted above, Paul sketches out the heart of what we will be practicing this semester in hermeneutics: paying attention to the “prophets” --be they biblical or be they contemporary speakers of truth to power-- and testing everything, to discern by the Spirit whether a given idea, practice or structure is lifegiving for all, holding fast to what is good. Paul --and for that matter Jesus-- anticipate by many centuries the practice of what thinkers such as Paul Ricoeur, Paul Tillich, and Juan Luis Segundo describe as a hermeneutical circle (or spiral) of suspicion and retrieval.

Central to all theological endeavors -theoretical and practical- is the interpretation of texts: biblical, historical, theological, liturgical, cultural and “living” texts. Before modernity, theologians and pastors such as Augustine of Hippo had already developed sophisticated forms of interpretation, especially as a practice of the interpretation of Scripture. The modern European era saw the rise of historical criticism and the use of “scientific” hermeneutical tools, which both depend upon and rebel against pre-modern forms of biblical interpretation. Historical-critical methods of interpretation have been fiercely defended and contested in both the church and the academy. With the further development of post-modern and de-colonial methods, modernist hermeneutics has itself come under fire.

In this course our primary transversal emphasis will be a theologically informed decolonial and liberationist interpretation of both written and living texts. We will prioritize reading “from below” in the form of subaltern and minoritized hermeneutical perspectives. Simultaneously, we will take a “deep dive” into some influential mainstream (and malestream) hermeneutical sources that require our attention and contestation because of their profound influence.

The purpose of the course is ultimately not simply to engage with theoretical controversies over interpretation, but for each student to develop a deeper understanding of how interpretation is used in the student’s own theological discipline. Our methodology will be both dialogical and heuristic, which means that the seminar will be as good as the quality of what we all as participants put into preparation, dialogue, and discovery.

Course objectives

Students will:

1. Acquaint themselves with biblical, theological, and philosophical approaches to hermeneutics.

2. Hone the skill of deploying a theological hermeneutic as appropriate to their fields of scholarship and inquiry.
3. Achieve competence in understanding all cultural production as a “text” that contributes to theology and can be interpreted theologically.

Course learning outcomes

Upon completion of the course, students will be able to:

1. Make scholarly use of concepts and insights from 15 books relevant to hermeneutics.
2. Deploy a personal working definition of hermeneutics.
3. Employ a hermeneutical spiral that incorporates a hermeneutic of suspicion and retrieval.
4. Connect wider hermeneutical concerns to their field and research interests.
5. Use a contextualized theological hermeneutic to make sense of cultural artifacts and other non-traditional “texts.”

Course format

Most weeks, the seminar will follow a predictable rhythm of reading, asynchronous work, and synchronous meetings (the first week will be a bit different because of the Labor Day holiday):

- Mondays – upload short paper to Moodle by 10 AM CST
- Tuesdays – review three short papers on Moodle by 10 AM CST
- Wednesdays – participate actively in synchronous two-hour face-to-face meeting, 8:30-10:30 AM CST

Dr. Bedford will also be available directly after class (10:30-11:30) for further conversation in office hours (P-114). The rest of the week will be devoted to reading, preparation and small-group meetings to prepare for the classic text presentation, as needed. A seminar of these characteristics requires ten+ hours of reading, writing, and thinking weekly. Please plan accordingly.

Contacting the instructor

In addition to the weekly office hours (10:30-11:30 Wednesdays), which are drop-in, it is possible to schedule meetings. Feel free to contact Dr. Bedford by leaving her a voice mail (847-866-3931) or writing her an email (nancy.bedford@garrett.edu). On weekdays, she will respond within 24 hours; she does not answer emails on weekends or holidays.

Course requirements (see Appendix III below for assignment rubrics)

A. Preliminary work (10 percent of grade).

Read one of the following books:

- Caputo, *Hermeneutics. Facts and Interpretation in the Age of Information*;
- Grondin, *Introduction to Philosophical Hermeneutics*; or
- Zimmermann, *Hermeneutics. A Very Short Introduction*.

Prepare a 6-8-page paper (double-spaced, font: 12-point TNR or Calibri). See rubric below. These papers will provide a basis for our introductory discussion of hermeneutics. They should address the following question:

- What do you perceive as the main theme of this book's argument?
- What is the relevance of that theme to written texts, living texts, cultural production in all forms?
- What is the relevance of that theme to your theological discipline?
- What are its possible weaknesses or blind spots?
- Develop your own tentative definition of theological hermeneutics.

Upload the preliminary paper to Moodle by **Tuesday, September 7, 10 AM CST**.

By **Tuesday, September 7, 5 PM CST**, in a respectful and constructive way, engage the papers of three other persons (200-300 words per response). What does this paper by your peer bring to the table that you had not considered or not considered in this way?

B. Participation in weekly Moodle Forums (30 percent of grade)

(1) *Short papers* (five pages, double-spaced, font: 12-point TNR or Calibri).

These papers will be at the heart of our weekly discussions. They will serve to "map out" our readings. They will be uploaded to Moodle each Monday (starting September 13) by 10 AM CST and will comprise the following:

- Summarize key theoretical terms, concepts and frameworks in that week's book or reading (2 pages)
- Choose one key paragraph or passage from the book. Quote it and explain why it is illuminating, critical, infuriating or engaging to you (1 page)
- Elucidate in what ways you might connect the insights from this book to your own research interests or theological discipline (1 page)
- Formulate helpful questions for further inquiry based on a close reading of the text (1 page).

The papers should reflect your careful reading, research, and preparation. Do not be satisfied with superficial engagement with the books; approach them as doctoral level researchers and scholars. The papers should serve as raw material for future investigations.

(2) *Responses to short papers*

In a respectful and constructive way, respond to the short papers of three other persons (200-300 words per response), primarily engaging the questions formulated at the end of the paper. Upload to Moodle by 10:AM CST on Tuesdays

C. **Presentation of a key hermeneutical text from your discipline** (10 percent of grade)

Prepare a 15-minute presentation of a key hermeneutical text from your discipline (determine the text in conversation with your advisor). See the bibliography below for some suggestions, though they are not exhaustive. In your presentation, specify why this is an “indispensable” book in interpretation for folks in your field. *Include an outline of the book and the pertinent bibliographical data.* Be prepared to answer questions from the group. See the syllabus for the date of your presentation and Appendix III for the rubric. All the students in each field will present (different books) the same date.

D. **Group presentation of a “classic” hermeneutical text** (10 percent of grade)

Groups will be formed based on interest in one of the five “classic” texts in the bibliography. The group will take the rest of us on a “deep dive” into the respective book and author. What do we need to know about this book? Why should we care? Why is it so influential? What makes it a “classic?” Include a handout with information, including an outline of the book and several key quotes. The group should plan for its presentation to occupy a 50-minute block of our synchronous time. See the syllabus for the dates of group presentations. Note: in some cases, the presentation may fall to an individual student. See rubric in Appendix III.

E. **Précis with working hypothesis** (10 percent of grade)

Students will share and peer review a précis of their final papers. The précis is a 2-3-page abstract of the final paper (see below, point G), *including a proposed title and*

thesis statement; an anticipated outline; a clarification and elaboration of the thesis; bibliography; and an indication of the conclusions. See rubric in Appendix III.

The précis is due December 10 by 11:55 PM CST.

Two peer reviews of the précis are due December 13 by noon CST.

F. Short hermeneutical analysis of a cultural artifact (10 percent of grade)

Choose a piece of art, music, literature, film, TV, etc. and relate it to your discipline. Prepare a 5-min a PPT or another audio-visual component, as well as a one-page written guide. The presentation should answer the following questions: What is the artifact, how was it produced, who produced it and in what historical/cultural context? How does your proposed interpretation of this “cultural artifact” shed light on your theological discipline/field and vice versa? The five-minute presentation along with the one-page guide will be shared in our synchronous session class on **December 8**. Upload a copy of your work to Moodle by 5PM CST that same day. See rubric in Appendix III.

G. Final paper (20 percent of grade).

Length: 5,000-6,000 words. Style: Turabian; footnotes; double-spaced (font: 12-point TNR or Calibri). Answer the question “What is my theological hermeneutic? How does it function concretely?” Develop a working hypothesis that reflects your own (tentative, developing) approach to theological hermeneutics from the perspective of your discipline and/or of your research project. Do so in a way that thoughtfully and deeply integrates your major insights from at least five books from the course, including your key text and your classic text. See rubric in Appendix III.

Post on Moodle by December 17 at noon.

Please note:

- It is not possible to pass the course without the completion of all assignments.
- All written work is due on the date assigned. Late work may result in a lowering of the grade.
- Plagiarism must be reported to the Dean of Academic Affairs and will become a part of your record while enrolled. It will jeopardize receiving credit for this course (see the plagiarism policy in the G-ETS *Student Life and Academic Handbook*).

- Regular and punctual attendance in our synchronous sessions is crucial. More than one absence will result in a lowering of the grade. If an absence becomes necessary, please contact the instructor about make-up work.
- Please only use screens in our synchronous sessions when they are necessary to consult texts or make presentations. No phones in class, save during break. Silence all electronics. Let us enjoy a contemplative and heartfelt presence with one another when we are f2f.
- Use inclusive/expansive language for god and for humans.

Grading Scale

A	95-100	B-	80-82	D+	62-65
A-	91-94	C+	75-79	D	58-61
B+	88-90	C	70-74	D-	51-57
B	83-87	C-	66-69	F	0-50

Weekly schedule, readings, and objectives:

Week 0 (preliminary work): Caputo, Grondin or Zimmermann

- Learning objective: Students will acquaint themselves with a brief sketch of hermeneutics.
- Learning outcome: Students will develop a working definition of hermeneutics.

Week 1 (f2f September 8): Introduction to Theological Hermeneutics. The Hermeneutical Spiral.

- Learning objective: Students will understand the relation between the hermeneutics of suspicion and retrieval and the hermeneutical spiral.
- Learning outcome: Students will be able to sketch out their own tentative version of a hermeneutical spiral.

Week 2 (f2f September 15): Simpson, *Hermeneutics as Critique*. **Classic text:** Ricoeur

- Learning objective: Students will draw conclusions about the contributions and limitations of dominant (Euro-American) models of hermeneutics.

- Learning outcome: Students will be able to evaluate and express the relevance of approaches like that of Simpson as well as that of Ricoeur to their own hermeneutical endeavor.

Week 3 (f2f September 22): Freire, *Pedagogy of the Oppressed* – **Key texts:** *Religious Education*

- Learning objective: Students will become familiar with elements of a critical pedagogy as an epistemological model.
- Learning outcome: Students will be able to incorporate key elements of critical pedagogy, such as conscientization and common construction of knowledge, into their hermeneutical projects.

Week 4 (f2f September 29) : de Sousa Santos, *End of the Cognitive Empire* – **Key texts:** *Liturgical Studies*

- Learning objective: Students will consider how epistemologies of the South contribute to widening hermeneutical models.
- Learning outcome: Students will be able to articulate how epistemology, ontology and axiology work together in their own hermeneutical projects.

Week 5 (f2f October 5): Scholz and Andiñach (eds.), *La Violencia and the Hebrew Bible*. **Key texts:** *Biblical Studies*

- Learning objective: Students will evaluate Latinx and Latin American hermeneutical approaches to the Hebrew Bible.
- Learning outcome: Students will be able to express which of the approaches described in *La Violencia* question and/or contribute to their own hermeneutical projects.

Week 6 (f2f October 13): Liew, Tat-Siong Benny. *What is Asian American Biblical Hermeneutics? Reading the New Testament*. **Classic text:** *Frei*

- Learning objective: Students will engage a particular approach to Asian American biblical hermeneutics and compare Liew's and Frei's understanding of tradition.
- Learning outcome: Students will be able to contrast and compare Liew's approach to that of *La Violencia*, and both to models of biblical hermeneutics they have previously internalized.

Week 7 (f2f October 20): Bowens, *African American Readings of Paul*. **Key texts:** History

- Learning objective: Students will consider the question of Pauline influence and interpretation in biblical hermeneutics.
- Learning outcome: Students will be able to explain their own approaches to Pauline interpretation from within or in dialogue with African American perspectives such as that of Bowens.

Week 8 (f2f October 27): Fanon, *The Wretched of the Earth*. **Key texts:** Pastoral Care and Counseling

- Learning objective: Students will analyze how violence functions implicitly and explicitly in the ways they interpret reality.
- Learning outcome: Students will be able to make inferences about how Fanon's hermeneutics impinges upon their own hermeneutical projects.

Week 9 (f2f November 3): Puar, *The Right to Maim*. **Classic text:** *Gadamer*

- Learning objective: Students will critically engage dimensions of sexuality, biopolitics and disability as hermeneutical elements that have historically often been suppressed.
- Learning outcome: Students will be able to make explicit how considering biopolitics sheds light on their own "fusion of horizons."

Week 10 (f2f November 10): Anzaldúa, *Borderlands*. **Key texts:** *Theology*

- Learning objective: Students will become familiar with the contours of mestiza/Chicana feminist theory and how it weaves together epistemology, ontology and axiology.
- Learning outcome: Students will be able to integrate concepts such as *Nepantla*, border thinking and autobiographical conceptualizations to their own hermeneutical positioning.

Week 11 (f2f November 17): Ortega, *In-Between*. **Classic text:** *Heidegger*

- Learning Objective: Students will consider how feminist, queer and/or decolonial theorists subvert, reimagine, and reinterpret "malestream" hermeneutical currents such as phenomenology.

- Learning outcome: Students will be able to express ways in which they are re-thinking the “classic” hermeneutical tradition in view of their own hermeneutical projects.

Week 12: Thanksgiving recess

Week 13 (f2f December 1): Sharpe, *In the Wake*. Classic text: Derrida

- Learning objective: Students will put Sharpe’s “orthography of the wake” in conversation with close readings of texts in the manner of Derrida.
- Learning outcome: Students will be able to articulate how they incorporate poetic reason into their own hermeneutical projects.

Week 14 (f2f December 8): Pérez, *Chicana Art* - Presentation of cultural artifacts

- Learning objective: Students will consider how visual art and other cultural artifacts function as texts to be engaged hermeneutically.
- Learning outcome: Students will be able to present a tangible example of the interpretation of a cultural artifact in ways that shed light on their field of study.

Note on dates:

- The précis is due December 10 by 11:55 PM CST.
- Two peer reviews of the précis are due December 13 by noon CST.
- The final paper is due December 17 by noon CST.

Appendix I: Bibliographies

For pre-class preparation choose:

- A. Caputo, John. *Hermeneutics. Facts and Interpretation in the Age of Information*. New York: Pelican Books, 2018. ISBN 978-0-241-25785-2. Price on Amazon.com: \$ 12.20

OR

- B. Grondin, Jean. *Introduction to Philosophical Hermeneutics*. Translated by Joel Weinsheimer. New Haven and London: Yale University Press, 1994. ISBN 978-0-300-07089. Price on Amazon.com: \$25.00.

OR

- C. Zimmermann, Jens. *Hermeneutics. A Very Short Introduction*. Oxford: Oxford University Press, 2015. ISBN-13: 978-0199685356; ISBN-10: 0199685355. Price on Amazon.com: \$10.75.

Acquire the following texts (to be read by all students in the seminar)

Anzaldúa, Gloria. *Borderlands. La Frontera. The New Mestiza*. San Francisco: Aunt Lute, 2012. ISBN-10: 1879960850; ISBN-13: 978-1879960855. Price on Amazon.com \$25.52

Bowens, Lisa. *African American Readings of Paul: Reception, Resistance and Transformation*. Grand Rapids: Eerdmans, 2020. ISBN-10: 080287676 Price on Amazon.com: \$27.94

Fanon, Franz. *Wretched of the Earth*. New York: Grove Press 2005. ISBN-10: 0802141323; ISBN-13: 978-0802141323. Price on Amazon.com: \$9.29.

Freire, Paulo. *Pedagogy of the Oppressed*. 50th Anniversary Edition. Trans. Myra Bergman Ramos. New York: Bloomsbury Academic, 2018. ISBN-10: 1501314130 ISBN-13: 978-1501314131. Price on Amazon.com \$15.99

Liew, Tat-Siong Benny. *What is Asian American Biblical Hermeneutics? Reading the New Testament*. Honolulu: University of Hawaii Press, 2007. ISBN-10: 0824831624 ISBN-13: 978-0824831622. Price on Amazon.com \$29.00

Ortega, Mariana. *In-Between. Latina Feminist Phenomenology, Multiplicity and the Self*. New York: SUNY Press, 2016. ISBN-10: 1438459769; ISBN-13: 978-1438459769. Price on Amazon.com \$28.10 (used).

Pérez, Laura E. *Chicana Art. The politics of spiritual and aesthetic altarities*. Durham: Duke

University Press, 2007. ISBN-13: 978-0822338680; ISBN-10: 082233868
Price on Amazon.com from \$2.49 (used).

Puar, Jasbir K. *The Right to Maim. Debility. Capacity. Disability.* Durham: Duke University Press, 2017. ISBN-10 :0822369184. Price on Amazon.com \$26.95.

Sharpe, Christina. *In the Wake. On Blackness and Being.* Durham: Duke University Press, 2016. ISBN-10: 0822362945. Price on Amazon.com \$22.95

Simpson, Lorenzo C. *Hermeneutics as Critique. Science, Politics, Race, and Culture.* New York: Columbia University Press, 2021. ISBN-10 : 0231196857. Price on Amazon.com (used): \$29.75

Scholz, Susanne and Pablo Andiñach, ed. *La Violencia and the Hebrew Bible. The Politics and Histories of Biblical Hermeneutics on the American Continent.* Atlanta: SBL Press, 2016. ISBN-10: 0884141322; ISBN-13: 978-0884141327. Price at Amazon.com \$21.00 (used)

de Sousa Santos, Boaventura. *The End of the Cognitive Empire. The Coming of Age of Epistemologies of the South.* Durham: Duke University Press, 2018. ISBN-10: 1478000155; ISBN-13: 978-1478000150. Price on Amazon.com \$29.95

Choose *one* of these five classic hermeneutical texts for a deep dive:

- A. Frei, Hans W. *The Eclipse of Biblical Narrative: Eighteenth and Nineteenth Century Hermeneutics.* New Haven: Yale University Press 1974. ISBN: 0-300-02602. Price on Amazon.com: \$26.13.
- B. Derrida, Jacques, *Of Grammatology.* Corrected edition. Gayatri Spivak. Baltimore: Johns Hopkins University Press; Fortieth Anniversary edition 2016. ISBN-10: 9781421419954; ISBN-13: 978-1421419954. Price on Amazon.com \$28.58
- C. Gadamer, Hans-Georg. *Truth and Method.* Second, Revised Edition. Trans. Joel Weinsheimer and Donald G. Marshall. New York: Crossroad 1991. ISBN-10: 082647697X; ISBN-13: 978-0826476975. Price on Amazon.com: \$12.00.
- D. Heidegger, Martin. *Being and Time.* Trans. Joan Stambaugh. New York: SUNY Press, 2010. ISBN-10: 1438432763; ISBN-13: 978-1438432762 Price on Amazon.com \$16.85
- E. Ricoeur, Paul. *Hermeneutics. Writings and Lectures, vol. 2.* Trans. David Pellauer. Malden, MA: Polity. 013. ISBN-10: 074566122X; ISBN-13: 978-0745661223. Price on Amazon.com: \$23.20

In addition, for the “key text” assignment, choose *one* text from your discipline. Note: the items in this section are suggestions to get your thought process going; please consult with your advisor as to other possible choices and run them by Dr. Bedford before your presentation date.

Bible

Anderson, Cheryl B. *Ancient Laws and Contemporary Controversies: The Need for Inclusive Biblical Interpretation*. New York: Oxford University Press, Inc., 2009. ISBN 978-0-19-530550-0. Price at Amazon.com \$30.55

Augustine of Hippo. *On Christian Teaching*. Translated by R. P. H. Green. Oxford and New York: Oxford University Press 1997. ISBN-10: 0199540632; ISBN-13: 978-0199540631. Price on Amazon.com: \$9.64

Bakhtin, Mikhail. *The Dialogic Imagination: Four Essays*, ed. Michael Holquist, trans. Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1981. ISBN-10: 029271534X Price at Amazon.com: \$23.85

Foskett, Mary and Jeffrey Kah-Jin Kuan, eds. *Ways of Being, Ways of Reading. Asian American Biblical Interpretation*. St. Louis: Chalice, 2006. ISBN-10: 0827242549 ISBN-13: 978-0827242548. Price on Amazon.com \$14.94 (used)

Martin, Dale. *Biblical Truths: The Meaning of Scripture in the 21st Century*. New Haven: Yale University Press, 2017. ISBN-13: 978-0300222838; ISBN-10: 0300222831. Price on Amazon.com \$40.00.

Thiselton, Anthony C. *Hermeneutics: An Introduction*. Grand Rapids: Eerdmans, 2009. ISBN-10: 0802864104; ISBN-13: 978-0802864109. Price at Amazon.com \$26.16

History

Bangs Wynkoop, Mildred. *A Theology of Love: The Dynamic of Wesleyanism*. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1972. ISBN-10: 0834120003 ISBN-13: 978-0834120006. Price at Amazon.com \$22.72.

Douglas, Mary. *Purity and Danger. Routledge Classics*. New York: Routledge, 2002. ISBN-10: 0415289955; ISBN-13: 978-0415289955. Price at Amazon.com \$21.49.

Liturgical Studies

Zimmerman, Joyce Ann. *Liturgy and Hermeneutics*, Collegeville, Minn.: Liturgical Press, 1999. ISBN-10: 0814624979; ISBN-13: 978-0814624975. Price at Amazon.com \$17.95

Hughes, Graham. *Worship as Meaning: A Liturgical Theology for Late Modernity*. New York: Cambridge University Press, 2003. ISBN-10: 0521828511; ISBN-13: 978-0521828512. Can be rented from Amazon Kindle for \$11.91; \$51.99 if new.

Pastoral care/pastoral psychology

Anderson, Elijah. *Code of the Street: Decency, Violence, and the Moral Life of the Inner City*. New York: Norton, 2000. ISBN-10: 0393320782; ISBN-13: 978-0393320787. Price on Amazon.com: \$14.74.

Khanna, Ranjana; Fish, Stanley; Jameson, Frederic. *Dark Continents: Psychoanalysis and Colonialism*. Raleigh-Durham, North Carolina: Duke University Press, 2003. ISBN 10: 0822330679; ISBN-13: 978-0822330677. Price on Amazon.com \$24.95

Poling, James N. and Kim, Hee-sun. *Korean Resources for Pastoral Theology: Dance of Han Jeong, and Salim*. Eugene, OR : Pickwick Publications, 2012. ISBN-10: 1608995844 ISBN-13: 978-1608995844. Price on Amazon.com \$19.00

Sheppard, Phillis Isabella. *Self, Culture, and Others in Womanist Practical Theology*. New York: Palgrave Macmillan, 2011. ASIN: B00RWRLTZ4. Price on Amazon.com: \$16.75 to rent as e-textbook

Smith, Jonathan, Paul Flowers and Michael Larkin. *Interpretive Phenomenological Analysis: Theory, Method and Research*. Sage Publications, 2009. ISBN-13: 978-1412908344; ISBN-10: 1412908345. Price at Amazon.com \$37.87.

Religious education

hooks, bell. *Teaching to Transgress. Education as the Practice of Freedom*. New York: Routledge, 1994. ISBN-10: 0415908086; ISBN-13: 978-0415908085. Price \$32.35 at Amazon.com

Harris, Maria. *Teaching and Religious Imagination: An Essay in the Theology of Teaching*. San Francisco: Harper, 1991. ISBN-10: 0060638400; ISBN-13: 978-0060638405. Price: \$12.87 at Amazon.com

Parker, Evelyn L. *Trouble Don't Always Last: Emancipatory Hope Among African American*

Adolescents. Cleveland: Pilgrim Press, 2003. ISBN 0-8298-1540-6. Price: \$17.60 at Amazon.com

Theology

Lindbeck, George A. *The Nature of Doctrine: Religion and Theology in a Postliberal Age*. Louisville: Westminster John Knox Press, 1984. ASIN: B01FJ12WMI. Price at Amazon.com \$30.25

Schleiermacher, Friedrich. *Hermeneutics and Criticism. And Other Writings*. Translated and edited by Andrew Bowie. Cambridge: Cambridge University Press, 1998. ISBN 0-521-598486. Price at Amazon.com \$44.79.

Tracy, David. *Plurality and Ambiguity. Hermeneutics, Religion, Hope*. Chicago: University of Chicago Press, 1994. ISBN: 9780226811260. Price at University of Chicago website: \$31.00.

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Appendix II: Further information on academic policies

All students are required to abide by the academic policies detailed in the Academic Handbook for the current academic year. The following policies are of particular importance to the successful completion of one's coursework:

Writing

- Academic integrity and plagiarism: (See 19-20 Handbook, 12, 78-83) All professors are required to respond to all suspected incidents of academic dishonesty, especially plagiarism. Repeated incidents of plagiarism or academic dishonesty may result in dismissal from the school.
- Writing and citations: The *Turabian Manual for Writers* and the *Chicago Manual of Style* footnote/bibliography format provide the standard formats for all introductory courses. Basic information on these formats is available online here.
- Writing Support: The Writing Center at Garrett-Evangelical offers programs to support all students' theological research and writing. See <https://www.garrett.edu/student-life/student-services> "Writing Center" for more detailed information.

Attendance and Class Participation

- Inclusivity/Diversity: The basic commitments of the seminary to mutual love and searching for the truth in Christ lead to a principle that in the classroom and in course assignments, persons are always to be respected and ideas are to be freely discussed.... All participants in the teaching-learning process have an obligation to honor and respect varying perspectives on relevant issues.

(See 19-20 Handbook, 9)

- Attendance and lateness policies: Attendance is required. Students who miss more than 20% of the class sessions (e.g., more than 2 classes in the weekly schedule, a proportionate amount for other class formats) should not expect to pass the class. (19-20 Handbook, 19)

Academic Accommodations

- Student accommodations for documented conditions should be developed and requested before the beginning of the semester. See the *Accessibility, Special Needs, and Disabilities* policy and process set out in the Academic Handbook (19-20 Handbook, 12). Such accommodations are developed in consultation with the Registrar.

Appendix III: Rubrics

Rubric for initial short paper and peer responses

- Appropriate length (5 points): _____
- Clarity of expression (5 points): _____
- Spelling/syntax (5 points): _____
- On time (5 points): _____
- Main theme of book's argument present (20 points): _____
- Explanation of relevance of that theme to hermeneutics generally (10 points): _____
- Explanation of relevance of that theme to student's field (10 points): _____
- Possible weaknesses or blind spots in book (10 points): _____
- Student's definition of theological hermeneutic (20 points): _____
- Three thoughtful peer responses (10 points): _____

Total points (out of a possible 100): _____

Rubric for weekly short papers and peer responses

- Appropriate length (5 points): _____
- Clarity of expression (5 points): _____
- Spelling/syntax (5 points): _____
- On time (5 points): _____
- Summary of key theoretical terms, concepts and frameworks (20 points): _____
- Key paragraph and explanation (20 points): _____
- Connection of book to own research interests/field (10 points): _____
- Helpful questions for further inquiry (20 points): _____
- Three thoughtful peer responses (10 points): _____

Total points (out of a possible 100): _____

Rubric for presentation of key hermeneutical text

- Appropriateness of text (10 points) _____
- Presentation ran for 15 minutes (10 points) _____
- Clarity of presentation (20 points) _____
- Rationale about why this book is indispensable for field (20 points) _____
- Outline and contents of book (20 points) _____
- Pertinent bibliographical data (10 points) _____
- Competent fielding of questions from group (10 points) _____

Total points (out of a possible 100): _____

Rubric for group presentation of "classic" hermeneutical text

- Good use of 50-minute block (10 points) _____
- All group members participated evenly (10 points) _____
- Clarity/cogency of presentation (10 points) _____
- Basics about author (10 points) _____
- Handout with useful information/quotes (20 points) _____
- Central ideas of book clearly presented (20 points) _____
- Question "why should we care" clearly answered (20 points) _____

Total points (out of a possible 100): _____

Rubric for précis with working hypothesis

- On-time (5 points): _____
- Appropriate length (5 points): _____
- Title engaging (10 points): _____
- Thesis statement clear (20 points): _____
- Outline (20 points): _____
- Further elaboration of thesis (10 points): _____
- Expected conclusion (10 points): _____
- Bibliography (10 points): _____
- Peer review of two précis on time (10 points): _____

Total points (out of a possible 100): _____

Rubric for short hermeneutical analysis of a cultural artifact

- Compelling choice of art, music, literature, film, TV, etc. (10 points): _____
- 5-min presentation (10 points): _____
- Quality of PPT or another audio-visual component (20 points): _____
- One-page written guide helpful (20 points): _____
- Questions about artifact answered (provenance, production, context) (10 points):

- Interpretation of cultural artifact sheds light on student's field and vice versa (20 points): _____
- Uploaded materials on time (10 points): _____

Total points (out of a possible 100): _____

Rubric for final paper

1. Grammar/spelling/syntax (10 points): _____
2. Follows Turabian style (title page with relevant title, table of contents, subtitles, bibliography, footnotes, etc.) (10 points): _____
3. Clear statement of thesis (10 points): _____
4. Internal coherence with thesis (the paper actually makes the point(s) suggested in the title and the thesis; the body of the paper flows logically and clearly) (10 points):

5. Description of sources (the student describes the position of the theorists cited fairly) (10 points): _____
6. Relevance and/or comprehensiveness of sources (breadth of the relevant sources used in composing the essay: at least five books from the course, including key and classic texts) (10 points): _____
7. Critical engagement with sources (goes beyond mere repetition and engages sources in critical theological analysis) (10 points): _____
8. Development of coherent theme (thread of student's own argument is clear) (10 points): _____

9. Adherence to instructions (does the paper follow the instructions and answer the questions “What is my theological hermeneutic? How does it function concretely?”) (10 points): _____
10. Conclusion (the paper uses the conclusion to tie up loose ends; it does not simply restate the thesis) (10 points): _____

Total points (out of a possible 100): _____

draft