

## Biblical and Theological Hermeneutics (PH 901)

Garrett-Evangelical Theological Seminary - Fall 2022  
Synchronous f2f meetings: Wednesdays 8:30-10:30 AM

Instructor: Dr. Nancy Elizabeth Bedford (pronouns: she/*ella*)

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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 Acknowledgement<sup>1</sup>

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

<sup>1</sup> For a virtual tour exploring the indigenous heritage of our area, cf.

<https://uploads.knightlab.com/storymapjs/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 with the help of the Holy Spirit whether a given idea, practice or structure is life-giving for all, holding fast to what is good and discarding that which is not. Paul -and for that matter Jesus- anticipate by many centuries the practice of what thinkers such as Paul Ricœur, Paul Tillich, and Juan Luis Segundo describe as the 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 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, Euro-North American “scientific” hermeneutics itself came 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 “classics” that require our attention and contestation because of their profound influence. We will proceed with the understanding that the “master’s tools” do not provide all that is required, but that some swords can be turned into useful plowshares.

The purpose of the course is not primarily to engage with theoretical controversies over interpretation, but rather for each student to develop a deeper understanding of how interpretation functions or could function in the student’s own theological discipline. Our methodology will be both dialogical and heuristic, which means that the seminar will ultimately be as good as the quality of what we as participants (learner-teachers and teacher-learners) 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 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. Adopt a personal working definition of hermeneutics.
3. Employ a hermeneutical spiral that incorporates a contextually informed hermeneutic of suspicion and retrieval.
4. Connect wider hermeneutical concerns to their field and research interests.

### **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 noon CT
- Tuesdays – review three short papers on Moodle by noon CT
- 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.

### **How to address the instructor**

In Garrett culture one usually addresses professors (including faculty colleagues in formal situations) as “Doctor + last name,” in this case, “Dr. Bedford.” You are also welcome to address the instructor as *Doctora* Bedford, *Profesora* Nancy or 선생님.

### **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](mailto:nancy.bedford@garrett.edu)). On weekdays, she will respond within 24 hours; she usually 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 *After Whiteness* by Willie Jennings. Then read the responses to his book in [Modern Theology](#) 37-4 (October 2021); you can find the issue [online](#) through the Styberg Library portal; I will also post the essays on our Moodle site. Using the responses in the journal as a model and/or inspiration, write your own (shorter) review essay, as if you had also been invited to be a respondent for the Symposium. Aim for around 3,000 words (by contrast, the essays in the journal are 4500-5500 words). The essay should reflect your appreciative evaluation of the book, including possible disagreements or supplementation of what Jennings has to say, with an eye to its importance for hermeneutics. See the rubric in Appendix III.

Upload the preliminary paper to Moodle by **Tuesday, September 6, 10 AM CT**.

By **Tuesday, September 6, 5 PM CT**, in a respectful and constructive way, engage the papers of two 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) – total of 12. See rubric below, Appendix III.

These twelve 5-page papers will be at the heart of our weekly work. They will serve to collectively “map out” our readings. They will be uploaded to Moodle each Monday (starting September 12) by noon CT and will be written as follows:

- 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 can 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. Use only the primary source in your work (i.e., do not rely on other reviewers). The papers should serve as raw material for future investigations. The lowest score from the weekly papers will be dropped.

*(2) Responses to short papers*

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

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

Prepare a review essay 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 essay, specify why this is an “indispensable” book in interpretation for folks in your field. Portray possible objections to the book’s main argument, and how you would respond to them. Write 3,000 words. See Appendix III for the rubric. Due by 11:55 PM CT on October 12.

**D. Presentation of a “classic” hermeneutical text** (20 percent of grade – 10 percent for each of the presentations)

In two 50-minute sessions (on successive weeks), the student or students (given enrolment, there will likely be one or two people per book; the texts will be assigned before the beginning of the semester) 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?”

- In the first session, prepare copies of a handout with information for the group, including an outline of the book and a sense of its historical context. Who is the author? What are the influences on this author and who in turn does the author influence? In the allotted time of 50 minutes, find a way to explain the flow of the argument and why the work is important for hermeneutics. Make sure you leave some breathing room in your lesson plan for questions.
- In the second session, provide us with paper copies of a key passage from the book that we will read and analyze under your guidance. Again, plan to occupy a 50-minute block of our synchronous time.

- See the syllabus for presentation dates. If you are a pair, each member of the group should participate equally in both sessions. See rubrics 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 F), *including a proposed title and thesis statement; an anticipated outline; a clarification and elaboration of the thesis; bibliography; and an indication of the conclusions*. You will hand in a paper copy of the précis in class on December 7. See rubric in Appendix III.

**F. Final paper (20 percent of grade).**

Length: 5,000-6,000 words. Style: Turabian; footnotes; double-spaced (font: 12-point TNR or Calibri). The objective of this paper is to put your own hermeneutics in conversation with Caputo, Grondin, or Zimmerman, and by so doing, hone your hermeneutical skills. First explain the main arguments in the chosen book (i.e. Caputo, Grondin or Zimmerman). Then point to strengths and shortcomings in those arguments, in conversation with the materials we've worked through this semester. Finally, develop your own (understandably 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 integrates your major insights from (minimally) five books from the course, the "classic" text you have presented in your group, and the key text from your discipline. Always write these kinds of papers with a view to publication, not just for the professor's eyes. Write clearly and define your terms where necessary. Imagine your audience as intelligent and interested non-specialists. See rubric in Appendix III.

**Post on Moodle by December 14 at 11:59 PM CT.**

**G. Optional extra paper**

As one of the theology area editors of *Religious Studies Review*, Dr. Bedford is willing to assign you a book for a short review (200-300 words; aim for 250), with a view to publication. This micro-paper and the practice of reviewing is an opportunity for you to start building up your publications list (and to get free books). Completion of this project will add two points to your final grade. If you are interested, talk to Dr. Bedford before September 15. The review is due by **December 31**, via email to Dr. Bedford. For more on RSR, check out this short introductory video: <https://reli.rice.edu/rsr>

**Please note:**

- It is not possible to pass the course without the completion of all the obligatory assignments.
- All written work is due on the date assigned.
- Plagiarism must be reported to the Dean of Academic Affairs and will become a part of your record while enrolled. It will jeopardize 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. Do not open your 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):** Willie Jennings, *After Whiteness*

- Learning objective: Students will acquaint themselves with an articulation of the limits of our theological institutions of higher learning.
- Learning outcome: Students will develop a tentative definition of their own embodied, contextualized sense of the work of hermeneutics.

**Week 1 – (September 7) - Introduction to Theological Hermeneutics. The Hermeneutical Spiral.** Discussion of *After Whiteness*. Group agreements.

- Learning objective: Students will understand the relation between a 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** – (September 14) - Freire, *Pedagogy of the Oppressed* – Augustine (1)

- 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 3** – (September 21) - de Sousa Santos, *The End of the Cognitive Empire* – Augustine (2)

- Learning objective: Students will consider how epistemologies of the South (possibly including the North African perspective of Augustine) 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 4** – (September 28) - Scholz and Andñach (eds.), *La Violencia and the Hebrew Bible* – Ricoeur (1)

- 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 5** – (October 5) - Liew, Tat-Siong Benny. *What is Asian American Biblical Hermeneutics? Reading the New Testament.* - Ricoeur (2)

- Learning objective: Students will engage a particular approach to Asian American biblical hermeneutics and compare Liew's and Ricoeur'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 6** – (October 12) - Bowens, *African American Readings of Paul* – Review essay of key book in your discipline due by 11:55 PM CT.

- 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 7** – (October 19) - Stuart Hall, *Fateful Triangle* – Heidegger (1)

- Learning Objective: Students will understand the “fateful triangle” of race, ethnicity, and nation and contextualize it for their own geographies.
- Learning outcome: Students will be able to articulate the implications of sliding signifiers for their own hermeneutical projects.

**Week 8** – (October 26) - Ortega, *In Between* – Heidegger (2)

- Learning Objective: Students will consider how feminist, queer and/or decolonial theorists subvert, reimagine, and reinterpret “malestream” hermeneutical currents such as phenomenology (e.g. Heidegger).
- 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 9** – (November 2) - Anzaldúa, *Borderlands*. Derrida (1)

- 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 10** – (November 9) - Jasbir Puar, *Terrorist Assemblages* – Derrida (2)

- Learning objective: Students will analyze how configurations of sexuality, race, gender, nation, class and ethnicity are affected by forces such as patriotism, U.S. exceptionalism, and the myth of redemptive violence.
- Learning outcome: Students will be able to apply a Derridean-style close reading to their own “common-sense” suppositions about the way identities function in our societies.

**Week 11** - (November 16) - Ranjana Khanna, *Dark Continents* – Gadamer (1)

- Learning objective: Students will recognize the colonial backgrounds inherent in psychoanalytic theories as well as the ways in which they can aid decolonial projects
- Learning outcome: Students will be able to integrate concepts such as colonial melancholia and the politics of affect into their own hermeneutical spirals.

**Week 12** – (November 23) – Thanksgiving Break

**Week 13** - (November 30) – Yusoff, *A Billion Black Anthropocenes* – Gadamer (2)

- Learning objective: Students will examine the hermeneutical non-neutrality of natural sciences such as geology.
- Learning outcome: Students will be able to incorporate transdisciplinary and interdisciplinary dimensions into their emerging hermeneutical projects.

**Week 14** - (December 7) - Presentation of précis for peer feedback. Final considerations.

**Note on dates:**

- The final paper is due December 14 by midnight CT.

## Appendix I: Bibliographies

### I. For pre-class preparation, you need the following:

- Jennings, Willie. *After Whiteness. An Education in Belonging*. Grand Rapids: Eerdmans, 2020. ISBN: 978-0-8028-7844-1. Price at Erdmans.com: \$19.00.
- Symposium on *After Whiteness in Modern Theology* 37-4 (2021), available online.

### II. Choose ONE of these classic hermeneutical texts for a deep dive:

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

OR

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

OR

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.

OR

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

OR

Ricœur, 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: \$23.2

### III. 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

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

Hall, Stuart. *The Fateful Triangle: Race, Ethnicity, Nation*. Cambridge: Harvard University Press, 2017. ISBN-10 0674976525. Price on Amazon.com: \$22.88.

Khanna, Ranjana. *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

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).

Puar, Jasbir K. *Terrorist Assemblages. Homonationalism in Queer Times*. Durham: Duke University Press, 2017. ISBN-10: 0822371502. Price on Amazon.com \$29.95.

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)

Sousa Santos, Boaventura de. *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

Yusoff, Kathryn. *A Billion Black Anthropocenes or None*. Minneapolis: University of Minneapolis Press, 2018. ISBN-10: 1517907535. Price on Amazon.com \$10.00.

**IV. For the final project, you will need to choose one of the following:**

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**

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**

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.

- V. For an assignment on a key text in your field, you will need to choose **one further text** in conversation with your advisor. See the bibliography below for ideas and/or ask your advisor what text is indispensable for you to read as an interpreter of your field.

### **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

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.

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.

## 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 paper (review of Jennings) and peer responses

- Appropriate length (5 points): \_\_\_\_\_
- Clarity of expression (5 points): \_\_\_\_\_
- Spelling/syntax (5 points): \_\_\_\_\_
- On time (5 points): \_\_\_\_\_
- Appreciative evaluation of the book (20 points)
- Disagreements or supplementation of what Jennings and/or the respondent has to say (20 points): \_\_\_\_\_
- Importance for hermeneutics (20 points): \_\_\_\_\_
- Two thoughtful peer responses (20 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): \_\_\_\_\_
- Two thoughtful peer responses (10 points): \_\_\_\_\_

Total points (out of a possible 100): \_\_\_\_\_

**Rubric for review essay of a key hermeneutical text in your field**

- On time (5 points) \_\_\_\_\_
- Appropriate length (5 points) \_\_\_\_\_
- Clarity in the writing (including syntax, punctuation, spelling, Turabian style) (10 points) \_\_\_\_\_
- Rationale about why this is an “indispensable” book in interpretation for the field (20 points) \_\_\_\_\_
- Summary of book’s main argument (20 points) \_\_\_\_\_
- Possible objections to the book’s main argument (20 points) \_\_\_\_\_
- Your response to those objections (20 points) \_\_\_\_\_

Total points (out of a possible 100): \_\_\_\_\_

**Rubric for presentation of “classic” hermeneutical text (first session)**

- Good use of 50-minute block (10 points) \_\_\_\_\_
- Clarity/cogency of presentation (10 points) \_\_\_\_\_
- Basics about author and historical context (10 points) \_\_\_\_\_
- Handout with outline of argument (20 points) \_\_\_\_\_
- Central ideas of book clearly presented (20 points) \_\_\_\_\_
- Question “why should we care” clearly answered (20 points) \_\_\_\_\_
- Space for questions contemplated (10 points) \_\_\_\_\_

Total points (out of a possible 100): \_\_\_\_\_

**Rubric for group presentation of “classic” hermeneutical text (second session)**

- Good use of 50-minute block (10 points) \_\_\_\_\_
- Clarity/cogency of presentation (20 points) \_\_\_\_\_
- Handout with well-selected key passage (20 points) \_\_\_\_\_
- Explanation of passage helpful and clear (20 points) \_\_\_\_\_
- Group discussion well-facilitated and helpful (20 points) \_\_\_\_\_
- Clear “take-homes” for our hermeneutical projects (10 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): \_\_\_\_\_
- Counterarguments (10 points): \_\_\_\_\_ -
- Further elaboration of thesis (10 points): \_\_\_\_\_
- Expected conclusion (10 points): \_\_\_\_\_
- Appropriate Bibliography (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 makes the point(s) suggested in the title and the thesis; the body of the paper flows logically and clearly) (10 points): \_\_\_\_\_
5. Student contemplates and responds to counterarguments to the thesis (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 (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