

RLST 388 Interpreting the Bible-CrsRvs-2017-11-06

UNIVERSITY-WIDE CURRICULUM COMMITTEE

Form Information

The page you originally access is the global template version. To access the template document that progresses through the workflow, please complete the following steps:

First Step: ONLY change the text in the [brackets] so it looks like this: **CRIM 101 Intro to Criminology-CrsRvs-2015-08-10**

- ***If DUAL LISTED list BOTH courses in the page title***

Second Step: Click "SAVE" on bottom right

- ***DO NOT TYPE ANYTHING INTO THE FIRST PAGE OTHER THAN THE TEXT IN BRACKETS***
- ***Please be sure to remove the Brackets while renaming the page***

Third Step: Make sure the word **DRAFT** is in yellow at the top of the proposal

Fourth Step: Click on "**EDIT CONTENTS**" (*not EDIT*) and start completing the template. When exiting or when done, click "**SAVE**" (*not Save Draft*) on bottom right

When ready to submit click on the workflow icon and hit approve. It will then move to the chair as the next step in the workflow.

**Indicates a required field*

Proposer*	alison downie	Proposer Email*	adownie@iup.edu
Contact Person*	alison downie	Contact Email*	adownie@iup.edu
Proposing Department/Unit*	religious studies	Contact Phone*	7-1360

Course Level*	undergraduate-level
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Course Revisions

(Check all that apply; fill out categories below as specified; i.e. if only changing a course title, only complete Category A)

Category A:

catalog_desc_change
course_prefix_number_change
course_title_change

Category B:

liberal-studies

*** Teacher Education: Please complete the Teacher**

Education section of this form (below)

*** Liberal Studies: Please complete the Liberal Studies**

section of this form (below)

*** Distance Education: Please complete the Distance**

Education section of this form (below)

Rationale for Proposed Changes (All Categories)

<p>(A) Why is the course being revised/deleted:*</p>	<p>Our departmental curriculum changes include moving each of our courses that focus upon one religious tradition (such as Hinduism, Buddhism, etc.) to a 300-level, rather than a 200-level. Since this course focuses upon only one sacred text, we wish to change the course number from 250 to 388 in order to be consistent with our program revision. The catalog description has been edited to reduce the number of words.</p>

Category B (if no change, leave blank)

(I) Repeatable Course

This is for a course that can be repeated

Multiple times e.g. Internship

If YES, please complete the following:
Number of Credits that May be Repeated:
Maximum Number of Credits Allowed to be Repeated:

Proposed Repeatable Course

If YES, please complete the following:
Number of Credits that May be Repeated:
Maximum Number of Credits Allowed to be Repeated:

(J) Number of Credits

Class Hours per week:
Lab Hours:
Credits:

Proposed Number of Credits

Discuss and analyze how the Bible and its interpretation has influenced the development of Judaism, Christianity, and, to some extent, Islam.

Expected Student Learning Outcomes 1 and 3:

Informed and Responsible Learners

Rationale:

Course assignments (including essays), lectures, and discussions will require students to analyze the Bible as the textual foundation for the three monotheistic religious traditions that stem from the ancient Near East (Judaism, Christianity, and Islam). Students will be encouraged to consider those religions' historical and religious development in light of how the Bible has been differently interpreted in those traditions, and to evaluate these religions' historical and other relationships to each other with an eye toward understanding certain commonalities as well as important differences.

Objective 4:

Discuss and evaluate how implicit and explicit beliefs about the Bible have impacted cultural norms in our society.

Expected Student Learning Outcomes 2 and 3: Empowered and Responsible Learners.

Rationale:

Course assignments and class discussion will require students to assess the immense impact

interpretations of the Bible have had on cultural norms ranging from the arts, politics, medicine, international affairs and the law to ethical and moral issues that face individuals in a democratic society. Lectures and discussion will also encourage students to evaluate what their own interpretations of the Bible have had on their own views and attitudes about various issues, such as politics, sex, and gender.

(L) Proposed Course Student

Learning Outcomes (SLOs)

For each outcome, describe how

the outcome will be achieved

1. Introduction (6 hours)
 - a. Basic information about the Bible; differences between the Jewish, Protestant, and Catholic/Orthodox Bibles.
 - b. History of composition and canonization of the various parts of the Bible.
 - i. Overview of interdisciplinary methodologies for studying the Bible; views of biblical interpretation.

C. The Biblical world - setting in the Ancient Near East and historical overview.

1. The Hebrew Bible or Old Testament (21 hours)
 - a. A. Major themes in the Law/Pentateuch (*Torah*)
 - i. *Primordial stories of Genesis*
 - ii. *The ancestors or patriarchs/matriarchs*
 1. *Exodus and wanderings*
 2. *The Law and law codes*
 3. B. *Major themes in the Prophets (Nevi'im)*
 - a. *Deuteronomistic History or Former Prophets*
 - i. *Conquest of Canaan and the judges period*
 1. *The United Monarchy*
 2. *The Divided Monarchy and the fall of the nation*
 3. *Prophetic Literature and the Latter Prophets*
 - a. *Preexilic prophets*
 - i. *Exilic prophets*
 - ii. *Postexilic prophets*

Midterm - 1 hour

1. C. Major themes in the Writings (*Ketuvim*)
 - a. Psalms and other poetry
 - b. Themes in the Wisdom books (Job, Proverbs, Ecclesiastes)
 - c. Short stories (Ruth, Daniel, etc.)
 - i. Historical writings of the Persian period (Ezra-Nehemiah, Chronicles)
 1. Apocalyptic writings
 2. Selected books of the Apocrypha/Deuterocanon (the extra Old Testament books in Catholic and Orthodox Christian Bibles)

1. New Testament (13 hours)
 - a. Introduction to the Hellenistic and Roman world
 - b. Major themes in the Gospels
 - i. Gospel according to Mark
 - ii. Gospel according to Matthew
 - iii. Gospel according to Luke
 1. Gospel according to John
 2. The synoptic problem and the non-canonical gospels
 3. The historical Jesus
 - a. The beginnings of the early church
 - i. Acts of the Apostles
 - ii. Pauline and pseudo-Pauline letters
 - iii. Themes in Hebrews and the Catholic Epistles
 1. Revelation of John

1. Beyond the New Testament into early Christianity

Final exam

(1 hour)

How will the instructor-student and student-student interaction take place? (if applicable)	
How will student achievement be evaluated?	
How will academic honesty for tests and assignments be addressed?	

Liberal Studies Section

- Complete this section only for a new Liberal Studies course or Liberal Studies course revision

If Completing this Section, Check the Box to the Right:	<p>NOTE: you must check this box if the Course/Program has previously been approved for Liberal Studies</p> <p>liberal-studies</p>
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Liberal Studies Course Designations (Check all that apply)							
Learning Skills:							
Knowledge Area:							
Liberal Studies Elective	<p>Please mark the designation(s) that apply - must meet at least one</p> <p>global_citizenship, information_literacy, oral_communication</p>						
<p>Expected Undergraduate Student Learning Outcomes (EUSLOs)</p> <p>Map the Course Outcome to the ESULO's</p>	<p>Map each course outcome to as many of the characteristics of the EUSLOs that apply. Fill in the course outcome number</p> <p>See https://www.iup.edu/liberal/faculty-and-staff/euslos/ for additional information regarding mapping EUSLOs</p> <table border="1"> <thead> <tr> <th>Informed Learners demonstrate:</th> <th>Course SLO #</th> </tr> </thead> <tbody> <tr> <td> <ul style="list-style-type: none"> the ways of modeling the natural, social and technical worlds </td> <td></td> </tr> <tr> <td> <ul style="list-style-type: none"> The aesthetic facets of human experience </td> <td></td> </tr> </tbody> </table>	Informed Learners demonstrate:	Course SLO #	<ul style="list-style-type: none"> the ways of modeling the natural, social and technical worlds 		<ul style="list-style-type: none"> The aesthetic facets of human experience 	
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