

Proposal Form

Educational Policy and Curriculum Committee

PLEASE COMPLETE ITEMS 1 THROUGH 5:

1. Fill in the name and number of the course, the name of the policy, or the curriculum/major proposed for modification.

Course REL 260 Feminist Interpretation of the Bible

Policy _____

Curriculum or major* _____

* submit copies of the current and proposed requirements for the major

2. Addition _____ Deletion _____ Change X

3. Does this proposal impact other majors or minors? Yes** _____ No X

4. Does this proposal impact the Cornerstone program? Yes** X No _____

5. Does this proposal impact teacher licensure? Yes** _____ No X

** If yes, obtain appropriate signatures (signifying review) below.

Attach a statement that addresses each of items 6 through 11:

6. Nomenclature of course(s) (Department, Number, Title, Credit Hours)

7. Catalog description of course(s) (including prerequisites), curriculum or policy
(For changes, please submit a description of the existing course, policy, or curriculum.)

8. Relationship to major, other disciplines and frequency of offering

9. Proposed configuration [traditional (MWF 50 min. or TTh 75 min.) or other]

10. (a) A complete statement of the proposal's rationale to assist consideration by the EPCC

(b) A 5-line summary of the rationale to be presented to the full faculty

11. Cost estimates and staff estimates

APPROVED BY:

Signature of proposer

Date

Signature of Division Chair

Signature of Department Chair

REVIEWED BY:

Signature of Academic Dean

Signature of Education Department Chair**

Signature of Department Chair in affected major**

Signature of Cornerstone Director**

**if applicable

Upon completion of this form, print a copy to be circulated for signatures. In addition, send a copy of the proposal as an email attachment to epcc@simpson.edu

PROPOSED CHANGE of REL 260

EXISTING COURSE

260. Feminist Interpretation of the Bible.

This course explores feminist interpretations of the Bible, both as a theoretical orientation and as feminist interpretive lenses pertain to selected texts of the Hebrew Bible and the New Testament. Students will be exposed to the work of Jewish and Christian feminist scholars representing a variety of global contexts. The course introduces feminism as a hermeneutic for sacred texts, and also explores the history of textual information from a feminist perspective. We chart some of the responses to European and U.S. feminism by reading the works of scholars from Africa, Asia, Polynesia, and other cultures. Most students enrolling in this course will want to have taken either Introduction to Women's Studies or any introductory biblical studies course. *Cornerstone 4A*. Three hours.

PROPOSED CHANGE

260. Feminist Interpretation of the Bible.

This course explores feminist interpretations of the Bible, both as a theoretical orientation and as feminist interpretive lenses pertain to selected texts of the Hebrew Bible and the New Testament. Students will be exposed to the work of Jewish and Christian feminist scholars representing a variety of global contexts. The course introduces feminism as a hermeneutic for sacred texts, and also explores the history of textual information from a feminist perspective. We chart some of the responses to European and U.S. feminism by reading the works of scholars from Africa, Asia, Polynesia, and other cultures. Most students enrolling in this course will want to have taken either Introduction to Women's Studies or any introductory biblical studies course. *Cornerstone 7*. Three hours.

RELATIONSHIP TO MAJOR, OTHER DISCIPLINES, AND FREQUENCY OF OFFERING

Elective option for religion majors and minors, as well as women's studies minor.
Every two years.

PROPOSED CONFIGURATION

TTh

RATIONALE FOR CHANGE

The past two sections of the course have focused increasingly on global readings. We have also increased our library holdings to include recent publications by female biblical scholars and other women readers from around the globe. We use the works of Kwok Pui Lan, Muse Dube, Ad María Asasi Díaz, and a number of other women from Asia, Africa, and Latin America. Further, we read material from a Dali perspective (India) as well as other interpretations from traditionally invisible readers. During the course we chart the rise of Western feminism and the ensuing responses from women from other parts of the globe in relation to reading the Bible. Students find it enlightening to expand their exposure to feminism by discovering what both "feminism" and biblical interpretation might look like from a variety of non-U.S. perspectives.

COST ESTIMATES AND STAFF ESTIMATES

N/A