SPECIAL TOPIC ON BIBLICAL STUDIES I: METHODS AND BIBLICAL INTERPRETATION
2018-2019 First term Fri 7:00pm-9:30pm ELB 205
[Programs: MACS and MDiv]

Course Code: THEO5950 Title in English: Special Topic on Biblical Studies I: Methods and Biblical Interpretation Title in Chinese: 聖經研究：專題研究Ⅰ：方法與聖經詮釋

Course Description:

Biblical interpretation does not happen in a vacuum. Every interpretive act involves the text, the reader, and its signifying context, including that of the writer(s) and that of the reader, defined by the complex web of social, cultural, political, and even psychological forces. This course covers some major methods used in the critical study of the Bible (with a focus on the Hebrew Bible/Old Testament) from the late nineteenth century to the early twenty-first century, including the historical-critical methods, literary criticism, and reader-centered approaches. It examines the tasks, presuppositions, and reading strategies of various exegetical methods, and evaluates each's weaknesses and strengths.

Learning Outcomes:

After completing this course, students should be able to: • Describe and compare various critical methods of biblical studies • Deepen their awareness of how the writer's and interpreter's social, cultural, political, and even psychological contexts may affect the process of signification • Demonstrate a familiarity of the current approaches to biblical interpretation • Be able to apply at least seven of the critical methods in their reading of the biblical texts • Be able to formulate their own intersectional and interdisciplinary approach to biblical interpretation

Learning Activities:

The course consists mainly of lectures, interwoven with class discussion, independent reading, class presentation, and research activities. The time allocation (per week) of the learning activities is as follows:

Lecture		Class and Web-Based Discussion		Group Presentation		Reading and Research		Written Assignments	
In class	Out of Class	In class	Out of Class	In class	Out of Class	In class	Out of Class	In class	Out of Class
1.5 hrs		0.25 hr	1 hr	0.5 hr	0.25 hr		3 hrs		1 hrs
M		M		M		M/O		M	
M: Mandatory activity in the course			O: Optional activity						

Assessment Scheme:

Task nature	Purpose	Learning Outcomes
Student Presentation (20%) The PowerPoint presentation and handout *due by 6:00pm on the presentation day* on the	To facilitate the students' critical review of the reading materials and the exchanges of ideas among them.	Students are to work independently and give a 15-minute PowerPoint presentation on one of the assigned topics marked with an asterisk (*) in the course schedule. Each presenter is required to give a summary of the week's reading

Blackboard Discussion Forum.		materials and describe the key figures, key terms, the basic assumptions, task, questions raised, reading strategies, and/or issues entailed in each method. Each presenter is to prepare a handout of his/her/hir presentation of no more than 2 pages.
7 Exegetical Papers (70%; @10%) The list of selected methods is *due on Sept 14 in class.* Each paper *due at 7:00pm on the day prior to the corresponding lecture* on Blackboard Discussion Forum and VeriGuide.	To evaluate the students' ability to critically apply the exegetical methods and to analyze and critique the methods' strengths and weaknesses.	Select seven out of the exegetical methods marked with a pound sign (#) in the course schedule. Apply each selected method to a biblical passage of the student's choice (about 10–15 verses) and write a short exegetical paper of 1300–1600 words.
Class Participation (10%) Blackboard Discussion Forum Posts *due by 11:59pm on the day prior to the corresponding lecture*	1. To encourage learning collaboration and exchanges of ideas among the students, both in class and through Blackboard's discussion forum. 2. To consolidate the students' understanding of the reading materials. 3. To develop critical attitude toward the exegetical methods. 4. To deepen students' awareness of how an interpreter's social locations, including their own, and presuppositions affect the production of meaning.	Students are required to participate in the class discussion and the online discussion forum by posting their questions, critiques, and opinions on the methods and the exegetical papers posted by their classmates.

Recommended Learning Resources:

Textbooks (required):
The Bible and Culture Collective. 1995. *The Postmodern Bible*. New Haven and London: Yale University Press. [**BCC**; CC BS476 .P67 1995; on reserve]
McKenzie, Steven L., and Stephen R. Haynes, eds. 1999. *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Applications*. Revised and Expanded edition. Louisville, KY: Westminster John Knox Press. [**TEIOM**; CC BS476 .T6 1999; on reserve]
Yee, Gale A., ed. 2007. *Judges & Method: New Approaches in Biblical Studies.* 2nd ed. Minneapolis, MN: Fortress Press. [**J&M**; CC BS1305.52 .J83 2007; on reserve]

Required and Recommended Readings:

Adam, A. K. M. 1995. *What Is Postmodern Biblical Criticism?* Minneapolis: Fortress. [CC BS476 .A32 1995; on reserve]

Alter, Robert. 2011. *The Art of Biblical Narrative*. Revised and expanded edition. New York: Basic Book. [奧爾特著。2005。黃愈軒、譚晴譯。《聖經敘述文的藝術》（香港：天道書樓）。[CC BS1171.2 .A45; BS1171.2 .A4512 2005]

Bach, Alice, ed. 1990. *The Pleasure of Her Text: Feminist Readings of Biblical & Historical Texts*. Philadelphia, PA: Trinity Press International. Religion Online. https://www.religion-online.org/book/the-pleasures-of-her-text/ [CC BS575 .P55]

Baker, Coleman A. 2012. "Social Identity Theory and Biblical Interpretation." *Biblical Theology Bulletin* 42, no.3: 129–38.

Barr, James. 2000. *History and Ideology in the Old Testament: Biblical Studies at the End of a Millennium: The Hensley Henson Lectures for 1997 delivered to the University of Oxford*. Oxford: Oxford University. ProQuest EBook Central.

Barton, John. 1984. "Classifying Biblical Criticism." *JSOT* 9, no. 29: 19-35.

Barton, John. 1996. *Reading the Old Testament: Method in Biblical Study*. Rev. ed. Louisville: Westminster John Knox. [CC BS1171.2 .B33 1996; on reserve]

Bechtel, Lyn M. 1995. "Genesis 2.4b-3.24: A Myth about Human Maturation." *Journal for the Study of the Old Testament* 20, no. 67: 3–26.

Berlinerblau, Jacques. 2004. "The Bible as Literature?*." *Hebrew Studies* 45: 9–26.

Brettler, Marc Zvi, Peter Enns, and Daniel J. Harrington. 2012. "The Historical-Critical Reading of the Hebrew Bible/Old Testament." In *The Bible and the Believer: How to Read the Bible Critically and Religiously*, by Marc Zvi Brettler, Peter Enns, and Daniel J. Harrington, 3-20. New York: Oxford University Press. Oxford Scholarship Online.

Buss, Martin J. 1978. "The Idea of Sitz im Leben – History and Critique." *Zeitschrift für die alttestamentliche Wissenschaft* 90, no.2: 157–70.

Campbell, Antony F. 2003."Form Criticism's Future." In *The Changing Face of Form Criticism for the Twenty-First Century*, edited by Marvin A. Sweeney and Ehud Ben Zvi, 15–31. Grand Rapids: Eerdmans. [CC BS 521.5 C48 2003]

Childs, Brevard S. 1979. *Introduction to the Old Testament as Scripture*. Philadelphia, PA: Fortress. [CC BS1140.2 .C48]

Clines, David J. A. 1993. Possibilities and Priorities of Biblical Interpretation in an International Perspective." *Biblical Interpretation* 1: 67–87.

Clines, David J. A. 1995. *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible*. JSOTSup 205. Sheffield: Sheffield Academic Press.

Davies, Margaret. 1992. "Poststructural Analysis." *Anchor Bible Dictionary* 5: 424-26.

Davies, Philip R. 1998. *Scribes and Schools: The Canonization of the Hebrew Scriptures.* Library of Ancient Israel. Louisville: Westminster John Knox Press. [CC BS1135 .D38 1998]

Dell, Katharine J., and Paul M. Joyce, eds. 2013. *Biblical Interpretation and Method: Essays in Honour of John Barton*. Oxford: Oxford University Press. Oxford Scholarship Online. [*BIM*]

Dundes, Alan. 1999. *Holy Writ as Oral Lit: The Bible as Folklore*. Lanham, MD: Rowman & Littlefield. [CC BS625 .D86 1999; on reserve]

Eagleton, Terry. 1976. *Criticism and Ideology: A Study in Marxist Literary Theory*. London: Verso.

Elliott, John H. 1993. *What Is Social-Scientific Criticism?* GBS. Minneapolis, MN: Fortress, 1993. [CC BS2361.2 .E55 1993; on reserve]

Exum, J. Cheryl, and David J. A. Clines, ed. 1993. *The New Literary Criticism and the Hebrew Bible*. JSOTSup 143. Sheffield: Sheffield Academic Press; Valley Forge: Trinity Press International.

Fishbane, Michael. 1988. *Biblical Interpretation in Ancient Israel*. Oxford: Oxford University Press. Oxford Scholarship Online.

Fuchs, Esther. 2016. *Feminist Theory and the Bible: Interrogating the Sources*. Lanham, MD: Lexington. Ebook Central Perpetual Titles

Goldingay, John. 2000. 'Biblical Narrative and Systematic Theology.' In *Between Two Horizons: Spanning New Testament Studies & Systematic Theology*, edited by Joel Green and Max Turner, 123-142. Grand Rapids: Eerdmans. [CC BS2331 .B48 2000]

Gottwald, Norman K. 1992. "Social Class and Ideology in Isaiah 40-55." *Semeia* 59: 43-57.

Gowler, David B. "Socio-Rhetorical Interpretation: Textures of a Text and Its Reception." *JSNT* 33, no.2: 191-206.

Gunn, David M. 1987. "New Directions in the Study of Biblical Hebrew Narrative." *Journal for the Study of the Old Testament* 12, no. 39: 65–75.

Habel, Norman C. 1971. *Literary Criticism of the Old Testament*. GBS. Philadelphia, PA: Fortress. [CC BS 1225.2 H3; on reserve]

Hayes, John H., ed. 2004. *Methods of Biblical Interpretation*. Foreword by Douglas A. Knight. Nashville, TN: Abingdon. [*MBI*; CC BS476. M355 2004]

Hornsby, Teresa J., and Ken Stone, eds. 2011. *Bible Trouble: Queer Reading at the Boundaries of Biblical Scholarship.* Atlanta, GA: Society of Biblical Literature. ProQuest Ebook Central.

Iser, Wolfgang. 1971. "Indeterminacy and the Reader's Response in Prose Fiction." In *Aspects of Narrative: Selected Papers from the English Institute*, edited by Joseph Hillis Miller, 1–45. New York: Columbia University Press. ACLS Humanities eBook.

Iser, Wolfgang. 1972. "The Reading Process: A Phenomenological Approach." *New Literary History* 3/2, On Interpretation: I (Winter): 279–99.

Jacob, Sharon. 2015. *Reading Mary Alongside Indian Surrogate Mothers*; Violent Love, Oppressive Liberation, and Infancy Narratives. The Bible and Cultural Studies. New York: Palgrave MacMillan. SpringerLink Books. [eBook]

Jobling, David. 1986. *The Sense of Biblical Narrative: Structural Analyses in the Hebrew Bible*, vol. 1. Sheffield: Sheffield Academic Press. [CC BS1151.2 J62 v.1 1986; on reserve]

Kille, D. A. 2001. *Psychological Biblical Criticism*. GBS. Minneapolis, MN: Fortress. [CC BS1199 .P9 K55 2001; on reserve]

Knight, Douglas A. 1992. "Tradition History." *Anchor Bible Dictionary* 6: 633–38.

Knight, Douglas A. 2006. *Rediscovering the Traditions of Israel*. 3rd edition. SBLSBL 16. Atlanta: Society of Biblical Literature. ProQuest Ebook Central.

Knight, Douglas A., and Gene M. Tucker, eds. 1985. *The Hebrew Bible and Its Modern Interpreters*. Philadelphia, PA: Fortress Press. [*HB&IMI*; CC BS1160 .H43]

Koch, Timothy. 2001. "A Homoerotic Approach to Scripture." *Theology & Sexuality* 14: 10–22.

Kwok, Pui Lan. 1989. "Discovering the Bible in the Non-Biblical World." *Semeia* 47: 25–42. [郭佩蘭。1996。〈從非亞洲觀點作聖經詮釋〉，載李熾昌編：《亞洲處境與聖經詮釋》（基督教文藝出版社），頁 42-61。[CC BS476 .L5 1996]

Lee, Archie C. C. 1990a. "Genesis 1 and the Plagues Tradition in Psalm 105." *Vetus Testamentum* 40, no.3: 257–63.

Lee, Archie C. C. 1990b. "The Context and Function of the Plagues Tradition in Psalm 78." *JSOT* 15, no.48: 83-89.

Lee, Archie C. C. 1998. "Cross-Textual Interpretation and It Implications for Biblical Studies." In *Teaching the Bible: The Discourses and Politics of Biblical Pedagogy*, edited by Fernando F. Segovia and Mary Ann Tolbert, 247–54. Maryknoll, NY: Orbis. [CC BS600.2 .T44 2004]

Lee, Archie C. C. 1999. "Returning to China, Biblical Interpretation in Postcolonial Hong Kong." *Biblical Interpretation* 7, no.2: 156–73.

Lee, Archie C. C. 2000. "Weaving of a Humanistic Vision: Reading the Hebrew Bible in Asian Religio-Cultural Context." In *Sacred Text, Secular Times: The Hebrew Bible in the Modern World*, edited b. Leonard Jay Greenspoon and Bryan Le Beau, 283–95. Omaha: Creighton University. [CC BS1188 .S33 2000]

Levenson, Jon D. 1993. *The Hebrew Bible, the Old Testament, and Historical Criticism: Jews and Christians in Biblical Studies*. Louisville: Westminster/John Knox. [CC BS476 .L48 1993]

Loomba, Ania. 2005. *Colonialism/Postcolonialism: The New Critical Idiom*. 2nd edition. London; New York: Routledge. Taylor & Francis eBooks Complete.

Martin, Dale B. 1995. "Heterosexism and the Interpretation of Romans 1:18-32." *Biblical Interpretation* 3, no. 3: 332–55.

Mayes, A. D. H., ed. *Text in Context: Essays by Members of the Society for Old Testament Study*. Oxford: Oxford University, 2000. Oxford Scholarship Online. [**TiC**]

McCarter, P. Kyle, Jr. *Textual Criticism: Recovering the Text of the Hebrew Bible*. GBS. Philadelphia, PA: Fortress, 1986. [CC BS1136 .M32; on reserve]

Meynet, Roland. 1998. *Rhetorical Analysis: An Introduction to Biblical Rhetoric*. Sheffield: Sheffield Academic Press. [CC BS537 .M4513 1998; on reserve]

Muilenburg, James. 1969. "Form Criticism and Beyond." *JBL* 88: 1–18.

Niditch, Susan. 1993. *Folklore and the Hebrew Bible*. Minneapolis: Fortress. [CC BS625 .N515 1993; on reserve]

Olrik, Axel. 1965. "Epic Laws of Folk Narrative." In *The Study of Folklore*, edited by Alan Dundes, 129-41. Englewood Cliffs: Prentice-Hall.

Osiek, Carolyn. 1997. "The feminist and the Bible: hermeneutical alternatives." *HTS Teologiese Studies/Theological Studies* 53, no.4: 956-968.

Paris, Peter J. "An Ethicist's Concerns about Biblical Ethics." *Semeia* 66 (1994): 173-79.

Perdue, Leo G., ed. 2001. *The Blackwell Companion to the Hebrew Bible*. Malden, MA: Wiley-Blackwell. Wiley Online Library. [**BCHB**; CC BS1171.3 .B53 2001**]**

Person, Raymond F., and Robert Rezetko. 2016. "Introduction: The Importance of Empirical Models to Assess the Efficacy of Source and Redaction Criticism." In *Empirical Models Challenging Biblical Criticism*, edited by Raymond F. Person and Robert Rezetko, 1–36. Atlanta, GA: Society of Biblical Literature. JSTOR Books. doi: 10.2307/j.ctt1g0b91x.

Pippin, Tina. 1996. "Ideology, ideological criticism, and the Bible." *Currents in Research: Biblical Studies* 4: 51-78.

Robbins, Vernon K. 1994. "Socio-Rhetorical Criticism: Mary, Elizabeth and the Magnificat as a Test Case." In *The New Literary Criticism and the New Testament*, edited by Elizabeth Struthers Malbon and Edgar V. McKnight, 164–209. JSNTSupp 109. Sheffield, England: Sheffield Academic. [CC BS2331 .N47 1994]

Robbins, Vernon K. 2010. "Socio-Rhetorical Interpretation." In *Blackwell Companion to the New Testament*, edited by David E. Aune, 192-219. West Sussex, UK: Wiley-Blackwell. Wiley Online Library.

Scholz, Susanne. 1999. "Sodom and Gomorrah (Genesis 19:1-29) on the internet: The Implications of the Internet for the Study of the Bible." *Journal of Religion & Society* 1: 1–15.

Schüssler Fiorenza, Elizabeth. 1988. "The Ethics of Biblical Interpretation: Decentering Biblical Scholarship." *JBL* 107: 3–17.

Segovia, Fernando F. 1995. "And They Began to Speak in Other Tongues": Competing Modes of Discourse in Contemporary Biblical Criticism." In *Reading from This Place Volume 1: Social Location and Biblical Interpretation in the United States*, edited by Fernando F. Segovia and Mary Ann Tolbert, 1–34. Minneapolis: Fortress Press. [CC BS476 .R 42

Segovia, Fernando F. 2005. *Postcolonial Biblical Criticism: Interdisciplinary Intersection*, edited by Stephen D. Moore and Fernando F. Segovia, 23–78. The Bible and Postcolonialism. New York: T & T Clark. International ProQuest Ebook Central. [Also CC BS476 .P68 2005]

Stone, Ken. 1997. "Biblical Interpretation as a Technology of the Self: Gay Men and the Ethics of Reading." *Semeia* 77: 139-55.

Stone, Ken. 2001. "Queer Commentary and Biblical Interpretation: An Introduction." In *Queer Commentary and the Hebrew Bible*, edited by Ken Stone. JSOTSupp 334. Sheffield, England: Sheffield Academic.

Tate, W. Randolph. 1997. *Biblical Interpretation: An Integrated Approach*. Rev. ed. Peabody, MA: Hendrickson. [CC BS476 .T375 1991]

Tompkins, J. P., ed. *Reader-Response Criticism: From Formalism to Post-Structuralism*. Baltimore: Johns Hopkins University, 1980. [UL PN98 .R38 R4; on reserve]

Trible, Phyllis. 1994. *Rhetorical Criticism: Context, Method, and the Book of Jonah*. Minneapolis: Fortress. [CC BS1605.2 .T75 1994; on reserve]

Tucker, Gene M. 1971. *Form Criticism of the Old Testament*. Philadelphia: Fortress. [CC BS1182 .T8; on reserve]

Van Seters, John. 2007. "Author or Redactor?" *Journal of Hebrew Scriptures* 7: Article 9. doi: 10.5508/jhs.2007.v7.a9.

Weitzman, Steven. 2011. *Jewish Lives: Solomon: The Lure of Wisdom*. New Haven and London: Yale University Press. ProQuest Ebook Central.

Wong, Sonia K. 2013. "The Notion of כפר in the Book of Leviticus and Chinese Popular Religion." In *Leviticus and Numbers*, edited by Athalya Brenner and Archie C. C. Lee, 77–95. Minneapolis, MN: Fortress. Project Muse Ebook.

Yee, Gale A. 1995. "The Author/Text/Reader and Power: Suggestions for a Critical Framework for Biblical Studies." In *Reading from This Place*, edited by Fernando F. Segovia and Mary Ann Tolbert, 109-20. Minneapolis, MN: Fortress Press.[CC BS 476 .R42]

劉意青。2010。〈聖經文學性研究介紹〉，載劉意青編：《《聖經》文學闡釋教程》（北京：北京大學出版社），頁 291-313。中華數字書苑。

張玉明。2003。《以利亞以利沙的故事：敘事文體釋經法》（天道書樓，2003）。[CC BS1335.52 .Z44 2003]

李均熊。2013。〈上主在說話──初探聖經敘事的巴赫金式研究〉，《中國神學研究院期刊》，第 55 期（七月）。[CC Periodical BR9. C45 C56]

Other Resources:

Aune, David E. 2010. *The Blackwell Companion to the New Testament*. West Sussex, UK: Wiley-Blackwell. Wiley Online Library.

Boer, Roland, and Fernando F. Segovia. 2012. *The Future of the Biblical Past: Envisioning Biblical Studies on a Global Key*. Atlanta: Society of Biblical Literature.

Carter, Charles E. 1996. "A Discipline in Transition: The Contributions of the Social Sciences to the Study of the Hebrew Bible." In *Community, Identity, and Ideology: Social Science Approaches to the Hebrew Bible*, edited by Charles E. Carter and Carol L. Meyers, 3–36. Winona Lake, IN: Eisenbrauns.

Claassens, L. Juliana, and Carolyn J. Sharp, eds. *Feminist Frameworks and the Bible: Power, Ambiguity, and Intersectionality*. London: Bloomsbury T&T Clark. http://dx.doi.org/10.5040/9780567671592.ch-001.

Ellens, J. H., and W. G. Rollins. Eds. 2004. *Psychology and the Bible: A New Way to Read the Scriptures*. 4 vols. Westport, CT: Praeger. [CC BS645 .P84 2004]

Freedman, David Noel, Gary A. Herion, David F. Graf, John David Pleins, Astrid B. Beck, eds. 1992. *The Anchor Bible Dicitionary*. 6 vols. New York: Doubleday. [CC Reference BS440 .A54 1992]

Jobling, David, Tina Pippin, Ronald Schleifer, eds. 2001. *The Postmodern Bible Reader*. Malden, MA: Blackwell. [CC BS476 .P673 2001]

Porter, Stanley, ed. *Dictionary of Biblical Criticism and Interpretation*. London and New York: Routledge, 2007. [CC Ref BS440 .D496 2007]

Rollins, Wayne G. 1999. *Soul and Psyche: The Bible in Psychological Perspective*. Minneapolis: Fortress. [CC BS645 .R65 1999]

Suleiman, Susan R., and Inge Crosman, eds. *The Reader in the Text: Essays on Audience and Interpretation*. Princeton: Princeton University, 1980. [UL PN81 .R354]

Thompson, Stith. 1955–58. Motif-Index of Folk-Literature: A Classification of Narrative Elements in Folktales, Ballads, Myths, Fables, Mediaeval Romances, Exempla, Fabliaux, Jest-books, and Local Legends. Rev. and enlarged edition. 6 vols. Bloomington: Indiana University. Past Masters.

Course Schedule:

Class	Date	Topic	Reading Assignments
Week 1	Sept. 7 (F)	Introduction	Required: Barton 1996, 1-19; *J&M*, 1-18; BCC, 1-19 Recommended: Barton 1984; *TiC*, ch.1
Week 2	Sept. 14 (F)	1. Historical Criticism 2. Textual Criticism *	Required: 1. *BCHB*, ch.1; *BIM*, ch.5; *TEIOM*, 17-35; Brettler et al 2. *MBI*, 19-39 Recommended: 1. Yee 1995 2. **McCarter**
Week 3	Sept. 21 (F)	3. Source Criticism * 4. Form Criticism *#	Required: 3. *TEIOM*, 35-57; *BIM*, ch.1; Barton 1996, 20-29 4. *TEIOM*, 58-89; *BIM*, ch.2 Recommended: 3. *HB&IMI*, 128-36; **Habel** 4. **Tucker**; Buss; Campbell
Week 4	Sept. 28 (F)	5. Tradition-Historical Criticism *# 6. Redaction Criticism *	Required: 5. *TEIOM*, 90-104; *MBI*, 127-33; Knight 1992 6. *TEIOM*, 105-21; *BIM*, ch.3 Recommended: 5. Knight 2006, 5-25; *HB&IMI*, 146-50; Lee 1990a & 1990b; Fishbane, 1-43 6. Barton 1996, 45-76; Person and Rezetko, 1-35; Van Seters
Week 5	Oct. 5 (F)	7. Canonical Approach * 8. Folkloristics *#	Required: 7. *TiC*, ch.3; *TEIOM*, 142-155; *MBI*, 215-19 8. *HB&IMI*, 180-91; Olrik Recommended: 7. Childs, 27-83; Barton 1996, 77-103; Davies, 1-58 8. **Niditch**; Dundes; Thompson [for consultation only]
Week 6	Oct. 12 (F)	9. Rhetorical Analysis *# 10. Rhetorical (or Communicative) Criticism *#	Required: 9. *TiC*, ch.10; Muilenburg 10. *TEIOM*, 156-180; BCC, 149-86 Recommended: 9. **Meynet** 10. *MBI*, 185-95; **Trible**
Week 7	Oct. 19 (F)	11. Structuralist Criticism *# 12. Deconstructive Criticism *#	Required: 11. BCC, 70-118; *J&M*, 90-114 12. *TEIOM*, 253-267; BCC, 119-48; M. Davies Recommended: 11. *TEIOM*, 183-200; *HB&IMI*, 173-80; Barton 1996, 104-39; **Jobling** [for sampling] 12. *J&M*, 115-137; Barton 1996, 220-36; Adam

Week 8	Oct. 26 (F)	13. Reader-Response Criticism *# 14. Ideological Criticism *#	Required: Exum & Clines, 11-15; Schüssler Fiorenza 13. *TEIOM*, 230-252; BCC, 20-69 14. *TEIOM*, 283-306; *J&M*, 138-60 Recommended: 14. Barton 1996: 198-219; Tate, 187-94; Iser 1971, 1972; Tompkins [for sampling] 15. BCC, 272-308; Gottwald; Pippin 1996; Clines 1995, 9-25
Week 9	Nov. 2 (F)	15. Feminist (and Womanist) Criticism *# 16. Cultural Criticism and Cross-Textual (and Cross-Cultural) Hermeneutics *#	Required: 18. *J&M*, 65-89; BCC, 225-271 19. Segovia 1995; Kwok; Lee 1998 & 2000 Recommended: Both. Jacob, 41-89 & 139-43 18. *TEIOM*, 268-82; *TiC*, ch.4; *BIM*, ch.13; Osiek; **Fuchs**; Bach ed [for sampling] 19. Scholz; *J&M*, 202-36; Clines 1993; Wong
Week 10	Nov. 9 (F)	17. Social-Scientific Criticism *# 18. Socio-Rhetorical Interpretation * *- Guest Lecture by Prof. Alex Hon-Ho Ip*	Required: 16. *BCHB*, ch.3; *TEIOM*, 125-41; *J&M*, 46-64 17. Robbins 2010 & 1994 Recommended: 16. **Elliott**; Baker 17. Gowler
Week 11	Nov. 16 (F)	19. Narrative Criticism and Narratology *# *- Guest Lecture by Dr. Leo Kwan-Hung Li*	Required: 13. 劉意青; Gunn; *TEIOM*, 201-229; *J&M*, 19-45 Recommended: 李均熊; 張玉明; Berlinerblau; Goldingay.
Week 12	Nov. 23 (F)	20. Postcolonial Criticism *# 21. Queer (or Gender) Criticism *#	Required: 20. *J&M*, 161-82; *BIM*, ch.19 21. *J&M*, 183-201; Stone 1997; Martin Recommended: 20. Lee 1999; Segovia 2005, 23-78; **Loomba** 21. Stone 2001, 11-34; Hornsby & Stone eds, 1-43, 321-41, Koch
Week 13	Nov. 30 (F)	22. Psychological Criticism *# Conclusion	Required: 22. BCC, 187-224; Weitzman, 16-32 Conclusion: Paris. Recommended: 22. Bechtel; **Kille**

Contact Details for Teacher:

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Academic Honesty and Plagiarism:

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at http://www.cuhk.edu.hk/policy/academichonesty/.

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. In the case of group projects, all students of the same group should be asked to sign the declaration, each of whom is responsible should there be any plagiarized contents in the group project, irrespective of whether he/she has signed the declaration and whether he/she has contributed directly or indirectly to the plagiarized contents.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the properly signed declaration will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

The submission of a piece of work, or a part of a piece of work, for more than one purpose (e.g. to satisfy the requirements in two different courses) without declaration to this effect shall be regarded as having committed undeclared multiple submission. It is common and acceptable to reuse a turn of phrase or a sentence or two from one's own work; but wholesale reuse is problematic. In any case, agreement from the course teacher(s) concerned should be obtained prior to the submission of the piece of work.

Grade Rubric:

A (+/−)	B (+/−)	C (+/−)	D (+)	F
- Astral, insightful, reflective content - Exceeds expectations - Original & creative thesis potentially making a contribution to scholarship - Content consistent - Persuasive & logical arguments - Provide substantial evidence and support from scholarly works - Excellent integration & synthesis of different views - Implications well observed - Excellent organization - Rich & relevant references with correct citation format	- Adequate, thoughtful, descriptive, relevant content - Meets expectations - Thesis built on the theses & findings of current scholarship - Content consistent - Adequate & clear line of arguments - Provide evidence and support from scholarly works - Good integration & synthesis of different views - Implications noted - Good organization - Relevant references with correct citation format	- Lack of understanding of the subject matter - Below expectations - Unclear thesis - Some arguments Unconvincing & unclear - Lack of evidence and support from scholarly works - Lack of integration & synthesis of different views - Implications unclear - Lack of relevant references with some issues in citation format	- Misconception in subject matter - Below expectations - Unclear thesis - Arguments unconvincing, unclear - Lack of evidence and support from scholarly works - Neither integration nor synthesis of different views - Implications not noted - Incorrect citation	- Content irrelevant to subject matter - Fail to meet expectations