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For Teaching and Learning in Theology and Religion



A Tool for Curriculum Integration and Assessment: Curriculum Maps

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To help Faculty make better curricular decisions, philosophical, programmatic, and pragmatic, Deans need to help Faculty understand the curriculum as a whole. Rather than seeing a theological curriculum as a series of topical courses, the mission of the seminary is best served when Faculty understand the academic curriculum as an integrated, goal-oriented, outcomes-focused, “program of study.”

One helpful tool for communicating the curriculum as a “program of study” is the curriculum map. A curriculum map is a tool for assessing scope and coverage of elements in the explicit curriculum. A curriculum map can depict coverage of cognates, themes, methodology, topics, or other components that are considered important enough to be explicit parts of the student’s learning experience. Maps can reveal strengths and emphases in the scope of the curriculum, and, can depict points and degrees of integration. These maps can also reveal gaps in coverage in the scope of the curriculum.

Here are examples of three kinds of curriculum maps: (1) degree program goals, (2) thematic concepts, and (3) methodology. The maps plot where, and to what extent, individual courses address explicit facets of study across the curriculum.

The degree goals program map: depicts the relative strengths where the degree program goals are addressed throughout the curriculum. This map helps identify the extent of coverage, integration, and gaps. This sample program goals curriculum map from Central Generic

Curriculum Map: Concepts

Extent of coverage CODE: ■ 5 A primary emphasis ■ 4 A secondary emphasis ■ 3 A moderate emphasis ■ 2 Minimal coverage ■ 1 Incidental coverage □ Not addressed

| | Adults | A/Rt | Caring | Children | Christ | Church | Civil Rights | Cultures | Denominations | Discipleship | Douline | Eccology | Ecumenism | Evangelism | Family | Finance | Formation | Hermeneutics | Language Literature | Media | Men | Ministry | Organization | Pastor | Philosophy | Politics / War | Postmodernism | Prayer | Psychology | Race Relations | Religions | Research | Science / Faith | Senior Adults | Sermon | Sex | Spiritual Gifts | Staff | Stewardship | Women | Worship | Writing | Youth | |
|------------------------------------------------------------|--------|------|--------|----------|--------|--------|--------------|----------|---------------|--------------|---------|----------|-----------|------------|--------|---------|-----------|--------------|---------------------|-------|-----|----------|--------------|--------|------------|----------------|---------------|--------|------------|----------------|-----------|----------|-----------------|---------------|--------|-----|-----------------|-------|-------------|-------|---------|---------|-------|---|
| HT0610 Introduction to Christian Mission | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| HT0612 Mission Immersion Experience | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| HT0609 Children's Resources to Tomorrow | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| HT0607 Perspectives on Global Christian Movements | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| HT0608 World Religions | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| HT0605 African Traditional Religions | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3110 The Ministry of Preaching | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3117 Biblical Preaching for Today's Congregation | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3134 Narrative Preaching | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3140 Preaching in a Postmodern World | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3206 Exploring Ministerial Identity | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3211 Intro to Christian Spirituality | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3216 Ministers as Spiritual Guides and Vocational Leaders | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3232 Longings for God: Classics in Christian Spirituality | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3233 Spiritual Autobiographies | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3234 Praying on Planet Earth | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3235 Wilderness Retreat | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3236 Sabbath-Keeping | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3254 Celtic Spiritual Retreat | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3302 Changing Paradigms, Changing Worship | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3321 Drama Production | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3321/2 Christian Ministry I & II | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3331/2 Christian Ministry Internship I & II | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3410 Basic Pastoral Care | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3412 Pastoral Care in Worship | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3413 Identity, Personal Development and Self-Care | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| M3420 Marriage and Family Counseling | | 5 | 4 | 5 | 5 | 5 | 4 | | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |

The methodology map: identifies the common learning methodologies used throughout the curriculum. Balance in the use of learning modalities enriches the learning experience and accommodates cognitive styles, cognitive domains, skills, multiple intelligences, and individuated instruction. This sample methods map from Central Generic Theological Seminary identifies thirteen common graduate-level appropriate methods and their use as primary, secondary, and tertiary modes in singular courses. The map as a whole serves to depict the range of application of the methods, potential overuse of methods, as well as potential gaps in using a variety of methods and modes of learning. This type of map can encourage Faculty to understand the experiences of students across the curriculum and help them dialog about using more creative and varied teaching methods. [Click to Download \(3\) Mapping Methods a sample curriculum methods map.](#)

METHODOLOGY

MAP

DOCUMENT

Legend: 1=Primary 2=Secondary 3=Tertiary 4=Not used

| Course | Lecture | Research | Writing | Reading | Collaboration | Interview | Reflection | Project | Practicum | Art | Journal | Discussion | Online |
|-----------------------------------------------------------|---------|----------|---------|---------|---------------|-----------|------------|---------|-----------|-----|---------|------------|--------|
| GR070 Models of Biblical Interpretation | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 2 | 2 |
| GR080 Topics in Biblical Interpretation | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 2 | 2 |
| GR091 Biblical Interpretation in the Church I | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| GR092 Biblical Interpretation in the Church II | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| GR110 Intro Old Testament I & II | 1 | 2 | 1 | 1 | 1 | | | 1 | | | | 2 | 2 |
| GR112 Humor in the Bible | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 2 | 2 |
| GR121 Intro Biblical Hebrew I & II | 1 | | | | 1 | | | | | | | 1 | |
| GR122 Hebrew Readings | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| GR123 Sh | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | |
| GR124 Judges | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| GR125 Jeremiah | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | |
| GR126 The Maggid | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | |
| GR210 Intro New Testament I & II | 1 | 2 | 1 | 1 | 1 | | | 1 | | | | 2 | 2 |
| GR212 NT Greek I & II | 1 | | | | 1 | | | | | | | 1 | 1 |
| GR221 The Gospel of John | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| GR222 Greek Readings in John | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | 1 |
| GR223 John (Rng) | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | 1 |
| GR227 Greek Readings in the Gospel of Mark | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | 1 |
| GR229 Women and New Testament Narratives | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| GR230 Christian Preaching about Jesus and Judaism | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | 1 |
| HT211 Introduction to the Christian Tradition I & II | 1 | 1 | 1 | 1 | 1 | | | | | 1 | | 1 | 1 |
| HT212 Creativity and Imagination: Women Leaders in Church | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | 1 |
| HT213 Classics of Christian Literature | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | 1 |
| HT214 Prayer in the Spirituality of the Jewish Church | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| HT215 Christianity and the Rise of Islam | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | 1 |
| HT216 Monastic Road in the Radical Reformation | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| HT217 The Reformation | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | 1 |
| HT218 Introduction to Christian Mission | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| HT219 Mission in the Christian Tradition | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| HT220 Christian Responses to Terrorism | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| HT222 Perspectives on Global Christian Movements | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| HT223 World Religions | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| HT224 African Traditional Religions | 1 | 1 | 1 | 1 | 1 | | | | | | | 1 | |
| MS110 The Ministry of Preaching | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| MS117 Biblical Preaching for Today's Congregation | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| MS124 Narrative Preaching | 1 | 1 | 1 | 1 | 1 | | | 1 | | | | 1 | |
| MS204 Exploring Ministerial Identity | 1 | 1 | 1 | 1 | 1 | | | 1 | | 1 | | 1 | |

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Maps as Educational Tools Involving Faculty in the creation of a curriculum map helps instructors understand the curriculum as a whole, and to see where and how individual courses “fit” in the course of study. To implement this faculty development activity, create a blank curriculum map (program goals, methods, topics or concepts, etc.) and distribute to the faculty with instructions like:

“ Study each map to familiarize yourself with the instrument. On each map use the code to plot the degree to which your course addresses the elements being assessed. Be as accurate as you can. Remember that not every course will be able to, or is expected to, address every element on any map. The curriculum map is intended to help analyze and assess the curriculum as a whole.

“You may want to review your course syllabi to determine how overt each map element is identified (program goals, themes, and methodologies). If you plot something on the map because you “know in your head” that it fits, but you don’t see it identified in the syllabus, consider updating the syllabus so that it communicates, and aligns, overtly the curricular elements you plot.

“Once you have completed plotting your courses on the map pass it along to another professor in your discipline area. Consider working together with one or more colleague as you identify and plot the components on each map. Once all professors in your area complete the map please return it to the Dean.”

Once you compile the input from faculty members, publish and review the maps as a Faculty.

Offer prompts for discussion such as:

- How well do the courses in our curriculum provide “coverage” of the various facets of the program of study?
- How effectively do our courses, taken together, interpret and address the curriculum goals?
- What areas and foci do we cover most in our curriculum?
- Are there “gaps” in our coverage of important curriculum goals, facets, or methods?

<https://wabash.center/2013/11/a-tool-for-curriculum-integration-and-assessment-curriculum-maps/>