**Assessment Form: Learning Objective 3**

***Seeking Meaning: Wisdom, Truth, and Inquiry***

*The quest to answer fundamental questions of human existence has always been central to living the examined life. Through this learning objective, students examine how people in diverse times and places have addressed basic human questions about the meaning of life, the source of moral value, the nature of reality and possibility of transcendence, and to what or whom persons owe their ultimate allegiance. Courses that explore texts and traditions dedicated to philosophic questions and ethical inquiry, or that examine religious belief and practice as a pervasive expression of human culture, encourage students to develop a deeper understanding of what it means to be human.*

Course Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Course Number: \_\_\_\_\_\_\_\_\_\_\_\_

Semester / Year: \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Number of students assessed for this report: \_\_\_\_\_\_\_\_

**Student Learning Outcome 1:**

**Students have deepened their understanding of humanity’s quest, in diverse times and places, to address questions about the meaning of life, the source of moral value, the nature of reality and possibility of transcendence, and to what or whom persons owe their ultimate allegiance.**

*Assessment instrument:*

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| --- | --- | --- | --- | --- | --- |
| Mastery  Category | 5  Superior | 4  More than satisfactory | 3  Satisfactory | 2  Substandard | 1  Unacceptable |
| **Understanding** of concepts | student has demonstrated comprehensive understanding of central concepts | student has demonstrated advanced understanding of central concepts | student has demonstrated satisfactory understanding of central concepts | student has demonstrated limited understanding of central concepts | student has demonstrated minimal to no understanding of central concepts |
| Number of Students |  |  |  |  |  |

**Student Learning Outcome 2:**

**Students have gained a critical appreciation of texts and traditions that are dedicated to philosophic questions and ethical inquiry, *or* that examine religious belief and practice as a pervasive expression of human culture.**

*Assessment instrument:*

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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| --- | --- | --- | --- | --- | --- |
| Mastery  Category | 5  Superior | 4  More than satisfactory | 3  Satisfactory | 2  Substandard | 1  Unacceptable |
| Critical evaluation of texts / traditions | student produced highly developed, attentive evaluation of essential texts / traditions | student produced comprehensive, observant evaluation of essential texts / traditions | student produced fundamental, general evaluation of essential texts / traditions | student produced a limited, vague evaluation of essential texts / traditions | student produced minimal or no evaluation of essential texts / traditions |
| Number of Students |  |  |  |  |  |

**Progress and Adaptation:**

*Identify the improvement goals for the last time the course was taught, and compare outcomes. Was there improvement? Were there contributing factors important for the comparison of outcomes?*

*What are the improvement goals for next time the course will be taught? To which outcome(s) will they apply? What is the basis for these choices?*