

Term Information

Effective Term Spring 2014

General Information

Course Bulletin Listing/Subject Area Anthropology
Fiscal Unit/Academic Org Anthropology - D0711
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3434
Course Title Archaeology of the Holy Land
Transcript Abbreviation Arch Holy Land
Course Description This course will challenge students to evaluate the cultural phenomena that are Bible and Qur'an in their historical context by studying a broad range of archaeological cultures in the periods during which the Bible and Qur'an came to be written texts. The course provides an introduction to the archaeology of periods and cultures 3500 BCE-700 CE in the Holy Land and its neighbors.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 14 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Lecture
Grade Roster Component Lecture
Credit Available by Exam No
Admission Condition Course No
Off Campus Never
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 45.0201
Subsidy Level Baccalaureate Course
Intended Rank Sophomore, Junior, Senior

Quarters to Semesters

Quarters to Semesters

New course

Give a rationale statement explaining the purpose of the new course

This course fulfills the GE "Culture and Ideas" requirements. The course uses anthropological methods to engage a widespread interest in the archaeological—i.e., external—sources on the canonical texts produced in and around the Holy Land.

Sought concurrence from the following Fiscal Units or College

Requirement/Elective Designation

General Education course:

Culture and Ideas

The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes

- Analyze and interpret the Biblical accounts of ancient cultures in the Holy land using archaeological data. Evaluate how the Bible, and in its wake, Jewish and Christian identities, have influenced the perception of the past.

Content Topic List

- Archaeology
- Middle East
- Cultures of the Bible
- Biblical history
- Arabia before Qur'an
- Ancient Near East literature

Attachments

- Syll 3434 Arch Holy Land.docx: 3434 Syllabus
(Syllabus. Owner: Freeman,Elizabeth A.)
- 3434 SYLLABUS TEMPLATE ELEMENTS.docx: 3434 Syl Template
(GEC Model Curriculum Compliance Stmt. Owner: Freeman,Elizabeth A.)
- 3434 ArchBible_Quran Design.xlsx: 3434 Course Design
(Other Supporting Documentation. Owner: Freeman,Elizabeth A.)

Comments

- Include learning outcomes from syllabus. *(by McGraw,William Scott on 04/01/2013 01:13 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Freeman,Elizabeth A.	03/29/2013 01:34 PM	Submitted for Approval
Revision Requested	McGraw,William Scott	04/01/2013 01:13 PM	Unit Approval
Submitted	Freeman,Elizabeth A.	04/08/2013 01:21 PM	Submitted for Approval
Approved	McGraw,William Scott	04/08/2013 01:51 PM	Unit Approval
Approved	Haddad,Deborah Moore	04/08/2013 02:13 PM	College Approval
Pending Approval	Nolen,Dawn Jenkins,Mary Ellen Bigler Vankeerbergen,Bernadette Chantal Hogle,Danielle Nicole Hanlin,Deborah Kay	04/08/2013 02:13 PM	ASCCAO Approval

[SAMPLE SYLLABUS: PLEASE NOTE THAT THIS DRAFT CONTAINS EXPLANATORY TEXT FOR THE CURRICULUM COMMITTEE AND INCLUDES COURSE READINGS UNDER CONSIDERATION--SOME MAY NOT BE USED, OTHERS WILL BE ADDED]

Archaeology of the Holy Land

ANTH 3434
SPRING 2014

Instructor: Professor Joy McCorrison, The Ohio State University
(I prefer that you call me “Professor McCorrison”)
[NOTE TO CURRICULUM COMMITTEE: see also “About the Instructor” below, a statement that will normally appear on the CARMEN Website, not on the syllabus]

Office: TBA

Course Meets: TBA

Office Hours: TBA

Telephone: (614) 292-0230 during office hours. Please do not telephone me at home. If you wish to contact me outside of office hours, please use email.

Email: mccorrison.1@osu.edu
(I usually check daily *but may not reply immediately or on weekends*. I will try to reply quickly and try to prioritize your needs among other inevitable deadlines)

COURSE DESCRIPTION:

*This course satisfies the GE “Culture and Ideas” category.
It may also be used as a Cultural Anthropology or Archaeology elective for Anthropology/ Anthropology Science Majors.*

This course will challenge students to evaluate the cultural phenomena that are Bible and Qur’an in their historical context by studying a broad range of archaeological cultures in the periods during which the Bible and Qur’an came to be written texts. The course provides an introduction to the archaeology of periods and cultures 3500 BCE-700 CE in the Holy Land and its neighbors.

“Biblical Archaeology” has long signaled a focus on periods and events described in the Hebrew Bible and New Testament. As epistemological driver, the Bible has influenced a perception of antiquity in the Holy Land. **Students will analyze and interpret the Biblical accounts of ancient cultures in the Holy land using archaeological data. They will evaluate how the Bible, and in its wake, Jewish and Christian identities, have influenced the perception of the past.** The archaeological record of a multi-cultural, multi-ethnic society throughout the history of the Holy Land provides an important framework to interpret the creation of these canonical texts.

Likewise, Qur'an appeared and was accepted in a historical and cultural context of which there are significant archaeological remains, and their inclusion in this course will underscore the multi-cultural and multi-ethnic complexity of the ancient Near East, as well as the influences of these cultural and ethnic groups upon one another.

The Hebrew Bible, also known as the Old Testament, is deeply based in the cultures of the Ancient Near East (4th millennium to about 332 BCE), although even this time range has been challenged; some parts and editing phases are surely later. This is the time of the Amorite and Canaanite civilizations, replaced by the national kingdoms of the Iron Age. From Israel and Judah, two of these kingdoms, the Hebrew Bible sources arose. But how, and to what extent, can we deduct the history of these societies from the Hebrew Bible? How can archaeology help us, and what was the role of the Bible in the history of research? What, if they existed at all, was the actual background of the Patriarchs? Did the Exodus from Egypt ever occur? Did Joshua conquer the Promised Land? How did Israel and Judah emerge, and what were their real histories, cultures and religions? And finally how did Judaism and Monotheism emerge from this background? All these are complex issues, providing intellectual challenge to the students of all levels, and an opportunity to exercise critical thinking based on archaeological finds, as well on primary and secondary written sources.

The New Testament and related sources (Apocrypha, The Dead Sea Sect Scriptures, and various classical sources) belong to the Roman period, raising other kinds of questions. What did the Holy Land look like in the time of Jesus Christ and early Christianity? What were the social background and ideological trends in the period? Now that we better know Jerusalem, the Temple, and the whole Holy Land in the time of the New Testament, archaeologists can better address these questions.

Finally, some of the greatest sites of archaeological tourism today belonged to societies associated with Qur'an (e.g., Petra, Islamic Jerusalem, Damascus, Arabian cities of the Caravan Kingdoms). By including a broad range of archaeological cultures with ideological stakes in the Holy Land, this course will challenge students to evaluate the cultural phenomena that are Bible and Qur'an in their historical and political context.

Taught without presumption of religious or archaeological background, this course is equally appropriate for students considering archaeology, history, Near Eastern Studies, or anthropology as a potential major, newly declared majors, and students who may never take another class in anthropology, archaeology, history, or religious studies.

STUDENTS WITH DISABILITIES ARE RESPONSIBLE FOR MAKING THEIR NEEDS KNOWN TO THE INSTRUCTOR AS SOON AS THE QUARTER BEGINS AND ARE RESPONSIBLE FOR SEEKING AVAILABLE ASSISTANCE FROM THE OFFICE OF DISABILITY SERVICES 292-3307, PRIOR TO OR AT THE BEGINNING OF THE QUARTER. I RELY ON THE OFFICE FOR DISABILITY SERVICES FOR ASSISTANCE IN VERIFYING THE NEED FOR ACCOMMODATIONS AND DEVELOPING ACCOMMODATION STRATEGIES.

LEARNING OUTCOMES

From this course, students should expect to

1. **Analyze and interpret the Biblical accounts of ancient cultures in the Holy land using archaeological data.** (GE Expected Learning Outcome) This will be built upon an understanding of Biblical archaeology and history, including the major methodological problems and advances in these fields.
2. **Evaluate how the Bible, and in its wake, Jewish and Christian identities, have influenced the perception of the past.** (GE Expected Learning Outcome) Thus students will develop interpretations of Christian, Jewish, or Islamic traditions in historical context
3. Develop their critical thinking skills through their oral and written expression.
4. Gain historical and intellectual background as valuable foundations in other disciplines and future coursework, especially in ancient history, Biblical studies, archaeology and anthropology.
5. Acquire a fresh and often surprising evaluation of the Bible!

REQUIRED TEXTS

(The following books will be available for purchase at the OSU bookstores)

Cline, Eric 2009 *Biblical Archaeology: A Very Short Introduction*. Oxford: Oxford University Press.

Finkelstein, Israel and Neil Asher Silberman 2001 *The Bible Unearthed*. New York: the Free Press.

[an atlas of the Bible, still under evaluation]

(Readings from the following will be available from eReserves in CARMEN)

To access Electronic Reserves, use the CARMEN website for this class:
<https://www.carmen.osu.edu>

Amiran, Ruth 1968 *Pottery of the Holy Land*.

Levy, Thomas E., ed., 1995 *Archaeology of Society in the Holy Land*. New York: Facts on File.
etc.

[selected chapters, articles and case studies are still under selection; some listed in this document within the appropriate weeks of the schedule, others under consideration in a bibliography at the end of the document]

COURSE REQUIREMENTS

No prerequisites

Attendance: The course meets at scheduled times. Class meetings will combine lecture, discussions, visual presentations, and activities. You should arrange your schedule so that

you participate in all classes. Your classmates need to depend on your ideas and your preparation in discussions, so attendance will affect your grade. Poor attendance furthermore makes it unlikely that you will be able to perform well on quizzes and exams, one component of student assessment for this class. Students with National Guard duty and other legitimate reasons for absence should alert me as early as possible.

Reading: About 30 pages assigned per week.

Class Preparation: In addition to reading and reviewing lecture notes, I expect each student to spend time preparing for discussions. When questions have been distributed in advance, make notes and prepare your answers. Make sure you do this work before coming to class, for it wastes your and your classmates' class time if you do your only thinking during the discussion period.

Discussions: Periodically there will be short presentations by students and discussion based on all the readings for the week and on study questions. Please come to class prepared to discuss this material. Such class discussions and presentations provide an alternative to lecture, which does not equally help all students learn. **Please prepare an extra copy of your discussion question preparations for collection in class so that I can better assess your class preparation.**

Exams: Final Cumulative Exam

Paper: (in lieu of a midterm exam) Write 3-4 page paper about the excavation of an archaeological site. The purpose of this exercise is to apply ideas and concepts covered in class to a new case.

Quizzes: Two quizzes to test your acquired ability to list, locate, label, define, recognize, reproduce chronologies, periods, artifacts, etc.

Class participation & presentation: includes preparation, discussions, attendance, and in-class presentations as groups (10-20 minutes each). I encourage you to visit me in office hours to prepare your oral presentations.

Evaluation criteria:

Final grades will reflect each student's performance of quizzes, written examination, mid-term essay, in-class group presentations, workbook assignments, and class participation. Written examinations will be based upon lectures, films, assigned readings, and class discussions and assignments. I do NOT use a point system but I do use a course performance rubric in calculating a final grade. I may include notable improvement in performance in my final assessment.

FURTHER DEVELOP COURSE EVALUATION RUBRIC OUTLINED HERE

	Excellent (As)	Very Good (Bs)	Average (Cs)	Poor (Ds)	Unacceptable (Fs)
Quizzes	90% correct	80% correct	70% correct	60% correct	<60% correct
Midterm paper					
Workbook					
Class					

Participation, Presentations, Performances					
Improvement	Consistent	Consistent; Outstanding effort and dramatic change in work quality	Consistent; Notable effort in work quality from unacceptable	Consistent; steady and significant decline in work quality from average or above	Consistent; no or inconsistent or ineffective effort to improve work quality
Final Exam	90% on facts, labels, definitions; able to take and defend a stand on ethical issues; organizes and integrates all significant evidence and concepts to develop an essay interpretation that meets "excellence" in writing rubric (distributed separately and pre-discussed with mid-term)	80% on facts, labels, definitions; able to take and defend a stand on ethical issues but may miss some stakeholders; integrates concepts and some supporting evidence to develop an essay interpretation; essay may fall short of "excellence in writing rubric	70% on facts, labels, definitions; able to take a stand on ethical issues but weak on defense; reproduces concepts and evidence to illustrate an essay interpretation; essay falls well short of "excellence in writing rubric	60% on facts, labels, definitions; takes a stand without defending it; reproduces some concepts with evident misunderstanding of fundamental issues, interpretation none or unsupported; essay is "below average" in writing rubric	<60% on facts, labels, definitions; unable to take a defensible stand; reproduces few concepts, inadequate to demonstrate basic understanding; interpretation none or unsupported; essay is "unacceptable" in writing rubric

The various components of class performance are weighted as follows:

- Quizzes.....10%**
- Midterm essay20%**
- Final exam30%**
- Workbook.....20%**
- Class discussions & participation.....20%**

[Discussion and Participation is graded according to the following:

Attendance...10%: Students should attend each class for full credit, although legitimate excuses (documented illness or emergency) will be accepted

Preparation & Presentations...15%: Students should complete all assigned readings before class and demonstrate that they have done so with contributions to discussion, prepared notes & questions, and with presentation handouts

Discussion...10%: Students should contribute their ideas and questions to discussion. These should be drawn from assigned readings and from personal experience and contemporary events. I will be considering both the quality of discussion contributions and their frequency.]

There are two quizzes both testing knowledge of material from the previous weeks. Knowledge and information acquired during the first half of the class will be necessary to discuss the concepts presented during the second half of the class. The exam will include an essay question. Students are expected to master information from lectures, workbooks, films, readings, and discussion sessions, and exam questions are drawn from these sources. Quizzes and exams give you an opportunity to demonstrate your own progress. Although I encourage you to study together, I will give in-class, closed-book, silent exams.

Makeup exams will only be offered for legitimate absences. In all cases, a request for a makeup exam must include, but is not limited to a dated and signed letter from the student stating his/her reason for absence. Students requesting a makeup exam must speak with the instructor within 48 hours of the scheduled examination time. I encourage you to discuss with me *ahead of time* your exam needs and other learning needs, including arrangements for students with disabilities. If you experience a legitimate emergency and miss a lecture, please first ask another student to go over his/her notes with you, and then ask your instructor to clarify any issues or questions that you may have.

WRITING RUBRIC TO BE INSERTED HERE

I will grade your term paper on

- A. Content, including research, synthesis, and original ideas
- B. Connections to the themes and issues of the class,
- C. Form (grammar, spelling, organization, etc.)

Please refer to the Office of Academic Affairs website on Academic Misconduct (<http://oaa.osu.edu/coam/faq.html#whatisacademicmisconduct>) for Ohio State University guidelines and policies on Academic Misconduct. I will follow these guidelines in this class—it is your responsibility to know them. Please review these procedures and policies carefully. Ask any questions about citations or exam procedures now, or in the course of the quarter, rather than learn from an “F.”

Code of Student Conduct:

http://studentaffairs.osu.edu/resource_csc.asp;
<http://trustees.osu.edu/Rules%2023/index.php>

Ten Suggestions for Preserving Academic Integrity:

<http://oaa.osu.edu/coamtensuggestions.html>

Eight Cardinal Rules of Academic Integrity:

<http://oaa.osu.edu/coameightcardinalrules.html>

DEPARTMENT OF ANTHROPOLOGY STATEMENT ON ACADEMIC MISCONDUCT

All students should become familiar with the rules governing alleged academic misconduct. All students should be familiar with what constitutes academic misconduct, especially as it pertains to plagiarism and test taking. Ignorance of the rules governing academic misconduct or ignorance of what constitutes academic misconduct is not an acceptable defense. Alleged cases of academic misconduct are referred to the proper university committees.

My examination and credit policies follow policy and procedures established by The Ohio State University and specified on the Board of Trustees website (<http://trustees.osu.edu/rules8/ru8-19-20.php>) and (<http://trustees.osu.edu/rules8/ru8-22-231.php>). For detailed questions, you may wish to consult Rules for the University Faculty, Instruction at (<http://trustees.osu.edu/rules8/index.php>).

A word about working together and working independently--the work you present as written work *MUST* be your own! While I encourage you to work together in discussions, I expect your scholarship to become increasingly independent as you become further and further engaged in your term paper topic. Thus, you may draw ideas from discussions, but it is your responsibility to see that they are properly attributed and properly referenced.

I only offer Incompletes (I) if the course work can be completed independently. I follow Ohio State University policy on incomplete marks (<http://trustees.osu.edu/rules8/ru8-21.php>). I prefer not to give incompletes ("I") because students often find it difficult to complete coursework while taking a new set of courses in the following quarter. I prefer also not to disadvantage students who do complete exams and assignments on time by allowing extra time to others for the explicit purpose of producing a late assignment or making up a missed exam. I recognize that contingencies arise: please do contact me if you feel that your circumstances justify extending the deadline for course completion. Please also come to me immediately with any further questions or concerns you have regarding these policies or other aspects of the class.

I encourage and value *all* student participation in this class without prejudice.

In case of unexpected instructor absences the information will be posted on the following departmental website. This site should be consulted during inclement weather to check for possible class cancellations or delays. Do not call the department, check the website.

<http://anthropology.ohio-state.edu/news.htm>

Look for other exciting Anthropology classes and events on our Website. Use it as a resource! Consider joining the Undergraduate Anthropology Club, signing up with an anthropology graduate student mentor, and attending a Brown Bag presentation

Grading

Here are my criteria for awarding letter grades as explained in the rubric above. These criteria do not supersede Ohio State University Policy on grades, specified on the Board of Trustees website ("Marks" <http://trustees.osu.edu/rules8/ru8-21.php>):

- A--demonstrated mastery of *all* important concepts and *all* minor ones.
- B--demonstrated mastery of *all* important concepts and *most* minor ones.
- C--demonstrated mastery of *most* important concepts and *few* minor ones.
- D--*generally failed to demonstrate* mastery of most important concepts.
- F--*failed to demonstrate any mastery* of important concepts.

Please refer to the Office of Academic Affairs website on Academic Misconduct (<http://oaa.osu.edu/coam.html>) for Ohio State University guidelines and policies on Academic Misconduct. Also see http://studentaffairs.osu.edu/pdfs/csc_12-31-07.pdf .

I will follow these guidelines in this class—it is your responsibility to know them. Please review these procedures and policies carefully. Ask any questions about citations or exam procedures now, or in the course of the quarter, rather than learn from an “F.”

ABOUT THE INSTRUCTOR

Joy McCorriston is a Professor in the Department of Anthropology at The Ohio State University. She brings to her research and teaching a long familiarity with the Middle East, where she has been a student, researcher, resident and frequent guest for more than 30 years, mostly in Arabic-speaking countries and Muslim communities. Born American in Hawaii, she was educated first at the University of Chicago, then chose to complete her undergraduate degree in Archaeology at University of London’s Institute of Archaeology. She returned to the USA to pursue Master’s and Doctoral studies at Yale University after a 9 month residence in Syria and Jordan for Arabic study and excavations. She taught at New York University and University of Minnesota before joining the OSU faculty in 1999.

Professor McCorriston directs the ongoing AHSD (Ancient Human Social Dynamics in Arabia) Project in Dhofar Province, Oman. The research builds upon more than a decade of archaeological and paleoecological fieldwork in Hadramawt, Yemen, where the team has documented the earliest food producers (forager-pastoralists) in Arabia and investigated later pastoral specialization and sacrificial rituals at the roots of Abrahamic traditions. Her research was funded by a major grant from the National Science Foundation to study tribal social dynamics using satellite images, archaeological survey, and excavation, and she is currently excavating Iron Age pastoral settlements with funding from the National Geographic Society and the American Institute for Yemeni Studies. OSU undergraduates and graduate students have been involved in this research, including participation in fieldwork and publication.

Professor McCorriston has published in anthropology journals such as *Current Anthropology*, *Antiquity*, *Journal of Archaeological Science*, *American Anthropologist*, *Journal of Field Archaeology*, and *American Antiquity*. Her 2011 book from Cambridge University Press is *Pilgrimage and Household in the Ancient Near East*. Her full publication record is available as a download (Curriculum Vita) at

http://192.168.1.2/faculty_pages/mccorriston.htm

Professor McCorriston is available only to her family on weekends and evenings. She has engaged in community interfaith dialogue with Muslims and Christians in Columbus and values

her wider role as an American anthropologist working with Middle Eastern colleagues in an era of profound political tension.

(PROPOSED) CLASS OUTLINE AND READINGS

[NOTE TO CURRICULUM COMMITTEE: *ITALICIZED WORDS* INDICATE LEARNING OUTCOMES FROM BLOOM'S TAXONOMY (UCAT COURSE DESIGN)]

WEEK 1: The Holy Land and Biblical Archaeology

LECTURES: The Holy Land is a Place on Earth;
Introduction to Biblical Archaeology

define environmental and geographic features of the Holy Land (Map 1)
and surrounding regions (Map 2) (*workbook*)

performance as class discussion: What makes the Holy Land special?
(response to Feiler using guided questions)

Readings: Feiler, Walking the Bible pp. 57-62

Cline, Biblical Archaeology pp. 1-5

Finkelstein and Silberman, Bible Unearthed, pp. 4-15

Atlas pp. ____

WEEK 2: History and Chronology

LECTURES: What is History? Written Sources on Past Societies in the Near East;
Events of the Biblical and Qur'an in Historical Outline;

label sites and locations on a map (*workbook*) and

list what Biblical or Qur'anic events took place there (*workbook*);

Readings: ANET (Ancient Near Eastern Texts) pp. ____

Cline, Biblical Archaeology pp. 6-29

Biblical text ____

Finkelstein and Silberman, Bible Unearthed, pp. 15-24

WEEK 3: Archeology in the Holy Land

LECTURES: Archaeological Methods in the Near East I: Settlements, Tells, Strata, Ceramic
chronology; Artifacts and Ethnicity; Archaeological Settlement of the Holy Land 4th millennium
BCE to 8th C CE

quiz on timeline of biblical history and archaeological periods

Reading: Mitchner, The Source pp. ____ (gives an impression of digging a tell)

Cline, Biblical Archaeology pp. 30-39

, New Encyclopedia of Archaeological Excavations in the Holy Land, pp. ____

Or, , Oxford Encyclopedia of the Ancient Near East, pp. ____

WEEK 4: The Holy Land within the Ancient Near East

LECTURES: The Ancient Near East and its Surroundings; The Land of Canaan (4th-3rd millennium BC)

FILM: The Bible's Buried Secrets Part 1 (55 mins) (documentary film on archaeological excavations)

group summary of discussion of film-linked questions

workbook on material culture from the Holy Land, e.g., Prehistoric Chalcolithic, Early Bronze Age settlements and ceramics, Canaanites, Egyptians,

Readings: ANET

Levy (ed.), *Archaeology of Society in the Holy Land*, pp. 226-243 and pp. 269-280

Amiran, *Pottery of the Holy Land*, pp. ____

Atlas, pp. ____

WEEK 5: Not Israelites: Neighbors, Others, and Multi-Ethnic Multi-Culturalism

LECTURES: Archaeological Methods in the Near East 2: Landscapes, Nomads, and Material Culture; Historical Sources and Archaeology;

FILM: The Treasure Seekers

quiz on artifacts and activities (include questions on looting and sale of antiquities in Jordan and Israel)

workbook on material culture exercises on cuneiform and Egyptian writing, texts, glyptic;

Middle Bronze cities of Canaan

Readings: Gilgamesh Epic (Flood)

ANET pp. ____ (Story of Wen-amun among the Asiatics?)

Readings: Cline, *Biblical Archaeology*, pp. 40-58

Amiran, *Pottery of the Holy Land*, pp. ____

Dever, *Recent Archaeological Discoveries and Biblical Research*, pp. 121-166

WEEK 6: The Hebrew Bible (Old Testament)

LECTURES: Making of the Hebrew Bible/Old Testament; Abrahamic Traditions; Exile in Egypt

workbook, with emphasis on neighbors: Babylonians (Ur), Amorites (Harran), Cities of the Middle Euphrates (Mari, Emar, Ebla); Hyksos in Egypt

Readings: Cline, *Biblical Archaeology*, pp. 59-68

Finkelstein and Silberman, *Bible Unearthed*, pp. 27-47, 48-71

Amiran, Pottery of the Holy Land, pp. ____
Bible, pp. ____
Qur'an pp. ____

[Purpose is to expose non-Muslim students to common prophetic traditions]

WEEK 7: The Promised Land

LECTURES: Return from Exile and Conquest of Canaan; Formation of Israelite Identity

FILM: Digging for the Bible Part 2

write a short paper about the excavation of a site and its interpretation (in lieu of midterm exam)

Readings: Cline, *Biblical Archaeology*, pp. 71-79

Finkelstein and Silberman, pp. 72-96

Finkelstein, "Pots and People," pp. _____

WEEK 8: United Monarchy

LECTURES: Solomon and the Queen of Sheba, City of David; Kingdoms of the Iron Age;

workbook on material culture from the Holy Land, e.g., Philistines, Israelites, Mycenaeans

group presentations on great discoveries: e.g., David's City, Tel Dan Stele,

Readings: Finkelstein and Silberman, *The Bible Unearthed*, pp. 123-145,

WEEK 9: Judah, Israel, and Kingdoms of the Iron Age

LECTURES: Divided Kingdoms of the Iron Age; Hazor and Megiddo

workbook on material culture from the Holy Land, e.g., Assyrians,

group presentations on great discoveries: e.g., Hazor, Megiddo, Hezekiah's Tunnel; Mesha

Stela, Tel Dan Stele, Lachish Destruction, Ekron Inscription, toilets under siege

Readings: Cline, *Biblical Archaeology*, pp. 80-88

Finkelstein and Silberman, *The Bible Unearthed*, pp. [149-195]

Finkelstein and Silberman. *The Bible Unearthed*, pp. 229-250 (Judah, ca. 930-705 BCE)

Encyclopedia of Archaeological Excavations, Megiddo, pp. ____

Encyclopedia of Archaeological Excavations, Hazor, pp. ____

Cline, *The Battles of Armageddon*, pp. 6-28

Yadin, *Hazor*, pp. ____

Atlas, pp. _____

WEEK 10: Province and Exile Again

LECTURES: The Holy Land as a Province of Empire; Persian, Hellenistic, and Roman Periods

workbook on material culture from the Holy Land, e.g., Babylonians, Persians, Hellenistic, Romans, (Map 3)

FILM CLIP: Metropolitan Opera sings "Hebrews' Chorus" from Nabucco

group presentations on great discoveries: e.g., Dead Sea Scrolls, tunnelling under the Temple Mount, the James ossuary and other forgeries and fakes, Caiaphas ossuary, Megiddo prison mosaic, Masada and the last stand of the Zealots

Readings: Avi Yonah, *The Holy Land...*, pp. ____
Levy ed., *Archaeology of Society in the Holy Land*, pp. 432-468
Atlas, pp. ____

WEEK 11 New Testament Times

LECTURES: The Holy Land in the Time of Jesus; Qumran and the Dead Sea Scrolls; Capernaum *interpretation* of Christian, Jewish, or Islamic tradition in historical context [in class response essay/student presentations] (e.g., Temple pilgrimage, proscription on pork, origins of monotheism, conquest narrative, divided kingdom, slavery in Egypt, Roman Palestine, Herodian construction of Masada, Essene sect at Qumran; Madinet Saleh and Nebi Saleh; Land of Ad; Marib dam and the Sabaeans; Sheba and Solomon; Hajj and the Dar Zenobia;

Readings: Cline, *Biblical Archaeology* pp. 89-97

Bible pp. ____

Qur'an pp. ____

WEEK 12: New Testament Times (cont.)

LECTURES: The Holy Land in the Time of Jesus (cont.); The Buildings of King Herod; Historical Sources for the Roman Period and the Making of the New Testament

student *presentations* of an example of the application of archaeological findings to modern socio-political issues in the region with an evaluation of how a multi-cultural past affects this contemporary perspective

Readings: Cline, *Biblical Archaeology*, pp. 98-114

Bible, pp. ____

WEEK 13: Arabia and the Archaeology of Islam

LECTURES: The Land of Ad and Prophets of the Jahiliyya; Qur'an and Archaeology; Mecca and Jerusalem,

workbook on material culture, e.g., Nabataeans, South Arabian civilizations

workbook DUE

Readings: Levy ed., *Archaeology of Society in the Holy Land*, pp. 488-501

Qur'an, pp. ____ [events of the 6th C CE]

WEEK 14: Review and Reflections

LECTURES: Desert Cults; Pilgrimage, Social Constitution, and the Abrahamic Faiths; Review and Reflections

performances: role play of panel hearing on disputed construction activity impacting archaeological site: e.g., The Separation Wall, The Al-Aqsa Prayer Hall exit in "Solomon's Stables," the Marmouyah cemetery

Readings: Cline, *Biblical Archaeology*, pp. 115-133.

FINAL EXAM: Facts, labels, definitions based on workbook and quizzes; Verdicts on ethical issues; Essay on the interpretation of Jewish, Christian, or Islamic tradition in historical context

REQUIRED TEXTS WILL BE SELECTED FROM THE FOLLOWING:

[NOTE CURRICULUM COMMITTEE: see weekly calendar for current plan as text use may change as the instructor reviews texts. Weeks with fewer than 30 pages currently assigned will have augmentation from journal articles, case studies, chapters below, etc.] This section will later be titled “RECOMMENDED READINGS”

- Albright, W.F. 19xx. *The Archaeology of Palestine and the Bible*.
- Amiran, Ruth. 1970. *Ancient Pottery of the Holy Land: From Its Beginnings in the Neolithic Period to the End of the Iron Age*.
- ANET: Pritchard, . 19xx. *Ancient Near Eastern Texts...*
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SYLLABUS TEMPLATE ELEMENTS:

1. See draft syllabus attached
 2. See draft syllabus attached
 3. See draft syllabus attached
 4. ANTH 3434
Archaeology of the Holy Land
 5. i. Culture and Ideas
ii. Expected Learning Outcomes:
 1. Students analyze and interpret major forms of human thought, culture, and expression.
 2. Students evaluate how ideas influence the character of human beliefs, the perception of reality, and the norms which guide human behavior.iii. **Students will analyze and interpret the Biblical accounts of ancient cultures in the Holy land using archaeological data.**
Students will evaluate how the Bible, and in its wake, Jewish and Christian identities, have influenced the perception of the past.

In the course description and assignments that evaluate learning outcomes (attached draft syllabus), these ideas are further elaborated. This course was developed using the UCAT Reverse Course Design approach, and the learning outcomes are closely linked to products (Bloom's Taxonomy) that allow the instructor to assess that students analyze, interpret, and evaluate per above. Specifically, the course assignments (products) include:

 - presentation* of an example of the application of archaeological findings to modern socio-political issues in the region with a student's evaluation of how a multi-cultural past affects this contemporary perspective;
 - interpretation* of Christian, Jewish, or Islamic tradition in historical as a presentation or classroom response essay. Curriculum Committee members are also directed to the format of the final exam, with an essay *interpretation*.
6. See draft syllabus attached
7. See draft syllabus attached. Please note that although the distribution of reading assignments (about 30 pages a week) and other assigned work has been carefully planned, the assigned texts not been finalized. Where highlighted, texts are under consideration, not to exceed weekly totals.
8. See draft syllabus attached
9. See draft syllabus attached. Please note that a full rubric is planned for distribution to students and a sample of this is under construction and included for Curriculum Committee review. This will represent a substantial upgrade from this instructors' current practice in syllabus explanation of grading.
10. See draft syllabus attached
11. See draft syllabus attached
12. See draft syllabus attached
13. See draft syllabus attached
14. See draft syllabus attached
15. See draft syllabus attached

GE RATIONALE:

How do the course objectives address the GE category expected learning outcomes?

The course objectives include the following:

- a) students should be able to apply a historical understanding of a multi-ethnic, multi-cultural Holy Land to modern-day socio-political issues in the region
 - b) students should be able to evaluate how religious beliefs have affected the production of Biblical archaeology and the narrative of antiquity in the Holy Land
 - c) Students should be able to analyze and interpret Judeo-Christian and Islamic practice in anthropological terms
- [OTHER OBJECTIVES NOT PERTAINING TO GE GOALS AND LEARNING OUTCOMES LISTED ON ATTACHED WORKSHEET]

In using Bloom's Taxonomy of ACTIONS and *Products* distributed in UCAT Reverse Course Design Workshops, the assignments link objectives to learning outcomes through particular actions (e.g., Apply, Execute, Write, Practice, etc.). I use Bloom's terminology to make the linkages explicit below:

In the case of objective **a**, students APPLY the understanding of the archaeological record of the world of the Bible to contemporary political issues through the assignments in weeks 12 and 14 (*performance, presentation*)

In the case of objective **b**, students EVALUATE how ideas (the Bible narrative of social identity) influence the way archaeology has been done (a focus on Biblical Archaeology to the exclusion of a multi-cultural, multi-ethnic society in antiquity) through debate in week 14 (*performance role play of panel debate*). This is built on earlier course assignments (workbook, quizzes) that require students to recognize and reproduce the framework of Biblical Archaeology and on the midterm essay that requires students to write about an application of Biblical Archaeology.

In the case of objective **c**, students ANALYZE and INTERPRET narratives and practices integral to religious thought in anthropological terms, using the archaeological evidence of a historical development and inheritance of these narratives and practices. The assignment in week 11 (*in-class response essay/student presentation—format to be determined*) requires students to analyze and interpret using anthropological archaeology and its perspective on multi-cultural societies.

How do the readings assigned address the GE category expected outcomes?

With an atlas (to be selected), students will be able to *label, list, and reproduce* the factual framework of Biblical Archaeology (not itself a GE expected outcome), serving as a platform for understanding and applying this approach to antiquity described in Biblical (and Qur'anic) narratives. Because there are no pre-requisites, students will read short passages from the Bible and Qur'an (in translation /interpretation).

Texts already included are Eric Cline's short summary of the development of Biblical Archaeology as a discipline, its major findings and concordance with Biblical narratives. Students will also read and discuss Finkelstein and Silberman's critical text, written at an undergraduate level, which provides an analysis of

the circumstances and historical context of the compilation of the Hebrew Bible. Students will be expected to read and discuss (guided by pre-circulated questions that require students to synthesize new readings with course material) case studies (e.g. the excavations of early nationalist Israeli scholar Yigael Yadin at Hazor and Masada). Furthermore, the archaeological syntheses by period in Thomas Levy's *Archaeology of Society in the Holy Land* provides a detailed introduction to the archaeological record that students must use to reach a *conclusion* about how the Biblical and Qur'anic narratives have influenced the perception of the past.

How do the topics address the GE category expected learning outcomes?

The Bible, with its narratives of the formation and history of God's Israelite people and the context of Jesus's life and expansion of his teachings are canonical components of Western civilization, with innumerable expression in arts, theology, political history, and discursive engagement with the rest of the world. The Bible is a major form of human thought, culture, and expression. Qur'an, not parallel to the Bible as a historical text, nevertheless represents another expression of immense significance in human experience and comes from the same multi-cultural, multi-ethnic region of the Near East. It has been included because it interests students and because the archaeology and shared Abrahamic traditions emphasize the cultural exchanges and flow of ideas through the interaction of distinctly ethnic peoples in antiquity. Its inclusion serves to deflect from singular focus on Bible narratives and the privileging of Biblical people's histories (Jewish and Christian) over their contemporaneous neighbors.

Archaeology offers an independent assessment of Biblical and Qur'anic narratives, providing the basis for critical analysis of the cultural and historical contexts in which the Bible was produced and Qur'an transmitted.

How do the written assignments address the GE category expected learning outcomes?

The workbook will provide a basis for students to recognize, retrieve, and reproduce a Biblical Archaeological framework for remembering and understanding the (multi-)cultural context of the Holy Land.

More significant to GE expected learning outcomes are the assignments that require students to apply, analyze, and evaluate. The midterm essay requires students to apply this framework to discuss a site important for its Biblical associations and to discuss how excavators were influenced by Biblical narrative in their motivations and findings ("how ideas influence the character of human beliefs, perception of reality"). The final exam also includes an essay, which requires students to analyze and interpret religious practices and beliefs ("major forms of human thought, culture, and expression") using anthropological archaeology and its perspective on multi-cultural societies.

How do the prerequisites provide an appropriate level of preparation for the proposed course?

No pre-requisites: short passages and lectures, tables, workbook materials are provided to ensure all students can take this course without prior knowledge of the Bible, Qur'an, or archaeology

What type(s) of experiences will students have in the laboratory component of the course—if a lab is included)?

No lab included

How will the faculty/unit assess the effectiveness of the course in achieving the Expected Learning Outcomes for the GE category over time?

- a) **Methods of Assessment.** The instructor will use a rubric (see draft syllabus) like the component for the essay exam to measure how well students are able to analyze and interpret major forms of human thought, culture and expression. For example, the rubric indicates that an excellent outcome is an exam essay that organizes and integrates all significant evidence and concepts to develop an essay interpretation that meets “excellence” in writing (please refer to draft syllabus for detail on other assessed levels out outcome. Such a rubric will be developed for each assignment, so that the midterm paper, also an important GE Expected Learning Outcome, will have similarly defined expectations for each level of achievement.
- b) **Assessment Plan.** A direct measure will be the number of students who report “thinking about the Bible/Qur’an in a new way.” This question will be embedded on the final exam within the factual/short answer area and is a straightforward, quantifiable (yes/no) indicator of whether students “develop capacities for ...historical response and judgment” of “significant cultural phenomena.” An indirect measure of course effectiveness will be whether students report a shift in opinion in a response survey after the final role play of Week 14. Student responses will be coded using a rubric (to be developed) showing major-minor-no shift.
- c) **Success: Direct Measure:** will be defined as more than 70% of students reporting “new way” on the exam. (The question will actually require students to provide a short answer of how their thinking has changed, enabling the instructor to code this with greater accuracy.
Indirect Measure: success will be defined as a majority of students self-reporting a shift in opinion after role play. Note that these “shift of opinion” questions are keyed to different GE Learning Outcomes. In the case of the exam question, this question addresses the overall course goal, while in the case of the role play, the response is keyed to “evaluat[ing] how ideas influence the character of human beliefs and perceptions of reality.”
- d) The instructor will tabulate and track results, sharing them annually with the Department of Anthropology Director of Undergraduate Studies, who maintains the department archive of course assessment. If the percentage of students reporting “new way” on the exam dips below 70%, the course will be revised with changes of readings, increased classroom discussion, and explicit lectures on cases linking politicized archaeology to the religious worldviews of stakeholders in the archaeology of the Middle East.

Archaeology o

Goals

A. Evaluate and interpret religions texts by understanding the contribution of archaeology to an anthropological interpretation of religious identities and cultures

[GE Culture and Ideas: Students evaluate significant cultural phenomena and ideas in order to develop capacities for aesthetic and historical response and judgement; and interpretation and evaluation]

B. Provide a context for Biblical and Qur'anic times

C. Discover the past

D. Apply archaeological ethics

f Bible and Qur'an: Religion, Culture, and Div

Objectives

*Students should be able to apply a historical understanding of a multi-ethnic, multi-cultural Holy Land to modern-day socio-political issues in the region

*Students should be able **to evaluate how religious beliefs have affected the production of Biblical archaeology and the narrative of antiquity in the Holy Land**

*Students should be able **to analyze and interpret Judeo-Christian and Islamic practice** in anthropological terms

*Students should be able to locate important Biblical and Qur'anic sites and regions

*Students should be able to list and identify time periods and chronology of Bible and Qur'anic events

*Students should be able to describe how archaeology reveals the past (material culture and behavior)

*Students should be able to recognize a diversity of cultures and the multi-ethnic population of the Holy Land

*Students should be able to apply archaeological evidence to interpret holy texts (write)

*Students should be able to apply stewardship of the past

*Students should be able to explain ethical consulting with all affected groups in the context of Holy Land archaeology

iversity in the Holy Land

Assignments

presentation of an example of the application of archaeological findings to modern socio-political issues in the region with an *evaluation* of how a multi-cultural past affects this contemporary perspective

interpretation of Christian, Jewish, or Islamic tradition in historical context (e.g., Temple pilgrimage, proscription on pork, origins of monotheism, conquest, divided kingdom, Egyptian territorial rule, Roman Palestine, Herodian construction of Masada, Essene sect at Qumran; Capernaum; Madinet Saleh; Land of Ad; Marib dam and the Sabaeen demise; Dar Zenobia; [response essay])

label sites and locations on a map and *list* what Biblical or Qur'anic events took place there; *define* environmental and geographic features

quiz on timeline of biblical history and archaeological periods

workbook on material culture from the Holy Land, e.g., Egyptians, Philistines, Canaanites, Roman, Hellenistic, Jews, Assyrians, Samaritans, Moabite, Edomite, Aramaean, Nabataean, Palmyrene, Hittite, Mycenaean

quiz on artifacts and activities

view documentary films on archaeological excavations with group

summary of discussion of film-linked questions

write a short paper about the excavation of a site not covered in class

quiz questions on looting and sale of antiquities in Jordan and Israel

presentations on great discoveries: e.g., the Dead Sea Scrolls, the Tunnel under the Temple Mount,

performance: role play of panel hearing on disputed construction activity impacting archaeological site: e.g., The Separation Wall, The Al-Aqsa Prayer Hall exit in "Solomon's Stables," the Marmouyah cemetery