

Term Information

Effective Term Autumn 2022

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Removing from being grandfathered into the Foundation category and adding to Lived Environments Theme category.

What is the rationale for the proposed change(s)?

The course is being taught to explore how the environments of Mesopotamia and Egypt directly influenced their built worldview and will examine how and why the Mesopotamians and Egyptians interpreted their environments through their mythologies.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

None to the program

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Near Eastn Lang and Cultures
Fiscal Unit/Academic Org	Near Eastern Languages/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3700
Course Title	Mythology of Ancient Egypt and Mesopotamia
Transcript Abbreviation	Myth Anc Egypt&Mes
Course Description	An introductory comparative survey of the mythology of ancient Egypt and Mesopotamia.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 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, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus</i>

Prerequisites and Exclusions

Prerequisites/Corequisites	Prereq: English 1110.
Previous Value	Prereq: English 1110 (110).
Exclusions	
Previous Value	Not open to students with credit for 370.
Electronically Enforced	No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	38.0201
Subsidy Level	General Studies Course
Intended Rank	Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:
Culture and Ideas; Global Studies (International Issues successors); Lived Environments

[Previous Value](#)

[General Education course:](#)
[Culture and Ideas; Global Studies \(International Issues successors\); Historical and Cultural Studies](#)

Course Details

Course goals or learning objectives/outcomes	<ul style="list-style-type: none">• Understanding of the geography and history of the ancient near east
Previous Value	
Content Topic List	<ul style="list-style-type: none">• Introductory comparative survey of mythology of ancient Egypt and Mesopotamia• Central narratives that have been preserved• Myth defined, theories of myth analysis applied
Sought Concurrence	No
Previous Value	
<u>Attachments</u>	<ul style="list-style-type: none">• NELC 3700 syllabus SP23x.docx: Syllabus <i>(Syllabus. Owner: Blacker, Noah)</i>• GE Lived Environments submission_Schellinger_NELC 3700.pdf: GE Rationale Form <i>(Other Supporting Documentation. Owner: Blacker, Noah)</i>• GE Lived Environments submission_NELC3700_Schellinger_syllabus.pdf: Updated Syllabus <i>(Syllabus. Owner: Blacker, Noah)</i>• GE Lived Environments submission_NELC3700_Schellinger.pdf: Updated GE Form <i>(GEC Model Curriculum Compliance Stmt. Owner: Blacker, Noah)</i>

COURSE CHANGE REQUEST
3700 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
02/17/2022

Comments

- Updated Syllabus and GE Form based on feedback (by Blacker, Noah on 02/15/2022 07:53 AM)
- Please see Panel feedback email sent 12/13/2021. (by Hilty, Michael on 12/13/2021 04:36 PM)

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Blacker, Noah	10/12/2021 03:52 PM	Submitted for Approval
Approved	Levi, Scott Cameron	11/10/2021 08:48 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	11/23/2021 10:44 AM	College Approval
Revision Requested	Hilty, Michael	12/13/2021 04:36 PM	ASCCAO Approval
Submitted	Blacker, Noah	02/15/2022 09:42 AM	Submitted for Approval
Approved	Levi, Scott Cameron	02/15/2022 09:56 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	02/17/2022 12:12 PM	College Approval
Pending Approval	Cody, Emily Kathryn Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	02/17/2022 12:12 PM	ASCCAO Approval

Mythologies of Ancient Egypt and Mesopotamia
NELC 3700
The Ohio State University – Spring 2023

Instructor: Dr. Sarah Schellinger
Email: schellinger.1@osu.edu

Class time: Tuesdays and Thursdays (80 minutes/class)

Course Description:

Since the beginning of time, people have gathered around fires to tell stories of angry gods, harrowing journeys, cunning animals, horrible beasts, and the mighty heroes who vanquished them. These stories eventually evolved into the religion of the Mesopotamians and Egyptians. Throughout this course we will explore the religious beliefs and practices of the Mesopotamians and Egyptians through the environments which shaped their belief systems including the creation and destruction of their worlds, concepts of death and the afterlife, the heroes and antiheroes who interacted with the gods, and ways in which the gods were invoked to assist in their daily lives. Although there are distinct differences between the myths and practices of the Mesopotamians and Egyptians, we will explore the universality and social significance of these stories and how they prevail in today's society.

Course Objectives:

By the end of this course, students should be able to accomplish the following:

1. Students will identify the Mesopotamian and Egyptian deities involved in the myths and the important role(s) each one played. Additionally, students will make connections between the role(s) of the deities between the cultures and identify similarities and/or differences between them.
2. Students will gain an understanding of the environmental and natural phenomena from which myths arise.
3. Students will consider myths from a comparative stance to identify similarities and differences between the production of myths in Egypt and Mesopotamia.
4. Students will discuss ways in which particular myths have shaped ideas and organizations of societal groupings in order to cross-examine the principles and influences that are characteristic of such groupings.
5. Students will examine reasons that certain themes of myths endure over many centuries in various manifestations.

General Education

This course fulfills the University's General Education ("GE") requirement for "Lived Environment." Below are the university-defined "goals" and "expected learning outcomes" for each.

Lived Environments

Goals:

- Successful students will analyze "Lived Environments" at a more advanced and in-depth level than in the foundations.
- Successful students will integrate approaches to understanding lived environments by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
- Successful students will explore a range of perspectives on the interactions and impacts between humans and one or more types of environment (e.g. agricultural, built, cultural, economic, intellectual, natural) in which humans live.
- Successful students will analyze a variety of perceptions, representations and/or discourses about environments and humans within them.

Expected Learning Outcomes:

Successful students are able to:

- Engage in critical and logical thinking about the topic or idea of lived environments.
- Engage in an advanced, in-depth, scholarly exploration of the topic or idea of lived environments.
- Identify, describe, and synthesize approaches or experiences as they apply to lived environments.
- Engage with the complexity and uncertainty of human-environment interactions.
- Describe examples of human interaction with and impact on environmental change and transformation over time and across space.
- Analyze how humans' interactions with their environments shape or have shaped attitudes, beliefs, values and behaviors.
- Describe how humans perceive and represent the environments with which they interact.

NELC3700 will fulfill the above ELOs and Goals through examining how different types of environments (e.g., natural, built, cultural, intellectual) can be interpreted through the mythologies of ancient Egypt and Mesopotamia. Students will explore the natural environments of Mesopotamia and Egypt and how they influenced the creation and destruction stories. Students will reflect on how the ancients blended their natural environments with their cultural and built environments and expressed them through their religious ideologies and practices. Students will also consider how themes from Mesopotamia and Egypt have permeated into modern-day cultural and intellectual environments through a semester-long project.

Required Course Textbooks:

Stephanie Dalley, *Myths from Mesopotamia*, 1989 (revised edition, 2009).

Thorkild Jacobsen, *The Harps That Once...Sumerian Poetry in Translation*, 1997.

William Kelly Simpson, ed. *The Literature of Ancient Egypt: An Anthology of Stories, Instructions, Stelae, Autobiographies, and Poetry*, 2003.

Additional materials will be made available through the course website or in-class handouts.

Course Outline:**Week 1 (Jan. 10 and 12): Introduction: History, Geography, and Mythology**

Readings:

M. Van De Mieroop. "Introductory Concerns." In *A History of the Ancient Near East (ca. 3000-323 BC)*, pg. 1-18.

M. Van De Mieroop. "Introductory Concerns." In *A History of Ancient Egypt*, pg. 1-26.

L. Stookey. "Introduction." In *Thematic Guide to World Mythology*, pg. ix-xii.

S. Dalley. "Introduction." In *Myths from Mesopotamia*, pg. xv-xix.

J. Tyldesley. "Introduction." In *Myths and Legends from Ancient Egypt*, pg. 1-34.

Lecture & Discussion:

How do we define the "Ancient Near East" and "Ancient Egypt" and why are maps inherently ethnocentric? How does the natural environment influence the development of local mythologies?

MODULE 1: CREATION AND DESTRUCTION OF THE WORLD**Week 2 (Jan. 17 and 19): Mesopotamian Creation**

Readings: Dalley, *The Epic of Creation*, pg. 228-277.

Jacobsen, *The Birth of Man*, pg. 151-166; *Enlil and Ninlil*, 167-180; *Enki and Ninsikla/Ninhursaga*, 181-204.

Lecture & Discussion:

How did the Mesopotamians reflect their natural environment in their creation stories? Why is their environment important to their world view?

Week 3 (Jan. 24 and 26): Mesopotamian Creation (cont.) and Mesopotamian Destruction

Readings: *Enki and the World Order*; *Enki and Ninmah*; *How Grain Came to Sumer*
The Flood Story; Dalley, *Atrahasis*, pg. 1-35.

Lecture & Discussion:

How did the Mesopotamian natural environment influence their destruction stories? How do these stories reflect their built environment, particularly with regard to their relationships with their deities?

Week 4 (Jan. 31 and Feb. 2): Egyptian Creation

Readings: J. Tyldesley, Ch. 1, *Sunrise: the Nine Gods of Heliopolis*, Ch. 2, *Alternative Creations*, pg. 37-76.

Tuesday January 31: Mesopotamian geography and deities quiz

Lecture & Discussion:

How does the Egyptian natural environment differ from the Mesopotamian natural environment? How are these differences reflected in the Egyptian creation stories?

Week 5 (Feb. 7 and 9): Egyptian Creation (cont.) and Egyptian Destruction

Readings: *Book of Knowing the Creation of Re*; *Coffin Text Spells 77-80*; *Great Hymn to Khnum*; *Memphite Theology*
Simpson, *The Book of the Heavenly Cow*, pg. 289-298.

Friday February 3: Past to Present submission of idea

Lecture & Discussion:

How is the built/spiritual environment reflected in the Egyptian creation stories? How does this compare/contrast to the built/spiritual environment in Mesopotamian creation stories?

MODULE 2: THE UNDERWORLD AND AFTERLIFE

Week 6 (Feb. 14 and 16): Mesopotamian Underworld and Afterlife

Readings: Dalley, *The Descent of Ishtar to the Underworld*, pg. 154-162; *Nergal and Ereshkigal*, pg. 163-181
Kramer, *The Death of Ur-Nammu*, pg. 1-20; *Underworld Vision of an Assyrian Prince*

Tuesday February 14: Egyptian geography and deities quiz

Lecture & Discussion:

How does the natural environment of the Mesopotamian underworld compare/contrast to the natural environment of the world of the living? How is this reflected in the built/spiritual environment?

Week 7 (Feb. 21 and 23): Egyptian Underworld and Afterlife

Readings: Simpson, *Selections from the Pyramid Texts*, pg. 247-262; *Selections from the Coffin Texts*, p. 263-266; *Book of the Dead 125*, “*The Negative Confession*”, pg. 267-277.

Tyldesley, *The Osiris Myth*, pg. 103-122; *The Voyages of Re*, pg. 79-87; Ch. 6, *At the End of Time*, pg. 157-172.

Friday February 24: Geography and Myth Written Assignment due

Lecture & Discussion:

How does the natural environment of the Egyptian underworld compare/contrast to the natural environment of the world of the living? How is this reflected in the built/spiritual environment? How do the Egyptian and Mesopotamian underworlds compare/contrast? How is this reflected in their respective built/spiritual environments?

MODULE 3: HEROES AND PROTAGONISTS/TRICKSTERS

Week 8 (Feb. 28 and March 2): Mesopotamian Heroes and Protagonists

Readings: Dalley, *The Epic of Gilgamesh*, pg. 39-135.

Thursday March 2: In-class exercise on *The Epic of Gilgamesh*

Friday March 3: Past to Present detailed outline due

Lecture & Discussion:

How does Gilgamesh being a hero influence his relationship with the natural environment? How does this compare/contrast with his interactions with the divine/spiritual environments?

Week 9 (March 7 and 9): Mesopotamian Heroes and Protagonists continued

Readings: Jacobsen, *The Ninurta Myth, Lugal-E*, pg. 233-272

Dalley, *Anzu*, pg. 205-227; *Adapa*, pg. 182-188; *Etana*, pg. 189-202; *Erra and Ishum*, pg. 282-312.

Readings: Jacobsen, *Enmerkar and the Lord of Aratta*, pg. 275-319; *Lugalbanda and the Thunderbird*, pg. 320-344; *Part I: Dumuzi Texts*, pg. 1-84.

Lecture & Discussion:

What does the presence of mythical monsters in the Mesopotamian natural environment tell us about the interaction between the divine and mundane worlds? How is this environmental admixture reflected in the stories?

Week 10 (March 14 and 16): Spring Break (no classes)

Week 11 (March 21 and 23): Egyptian Heroes and Protagonists

Readings: Simpson, *The Story of Sinuhe*, pg. 54-66; *The Doomed Prince*, pg. 75-79; *The Shipwrecked Sailor*, pg. 45-53; *The Report of Wenamun*, pg. 116-124.

Thursday March 23: In-class exercise on *Shipwrecked Sailor/Shipwrecked Sailor/Wenamun*

Lecture & Discussion:

How does the Egyptians' relationship with their natural environment compare/contrast with their built/spiritual environment (e.g., the necropolis)? How is the built/spiritual environment reflected in their literature?

MODULE 4: THE REALM OF HUMANS

Week 12 (March 28 and 30): Births and Family Ties

Readings: Tyldesley, *Divine Births*, pg. 253-260.

Foster, *The Sargon Birth Legend*, pg. 912-914.

Simpson, *The Tale of the Two Brothers*, pg. 80-90; *The Contendings of Horus and Seth*, pg. 91-103; *The Blinding of Truth by Falsehood*, pg. 104-107.

Lecture & Discussion:

How does the presence of divine figures and/or divine realm impact the natural environment and its inhabitants? How are these stories reflected in the built/spiritual environments?

Week 13 (April 4 and 6): Egyptian Magic

Readings: Simpson, *King Cheops and the Magicians*, pg. 13-24; *The Romance of Setna Khaemuas and the Mummies (Setna I)*, pg. 453-469; *The Adventure of Setna and Si-Osire (Setna II)*, pg. 470-489.

Lecture & Discussion:

How does magic interact with the Egyptian natural environment? What does this tell us about the Egyptians' perception of the connections between their natural and cultural environments?

Week 14 (April 11 and 13): Mesopotamian and Egyptian Medicine

Readings: Selected texts from Scurlock, *Sourcebook for Ancient Mesopotamian Medicine* and Papyrus Ebers.

Lecture & Discussion:

How did the Mesopotamians and Egyptians utilize their natural environments to improve their health and spiritual well-being? How do their medical practices compare/contrast with one another with regard to the resources available to each culture?

Week 15 (April 18 and 20): Past to Present Student Presentations

Friday April 21: Past to Present paper due

Methods of Evaluation:

1. Attendance (5%)

Attendance is mandatory as information will be provided that is not available in the readings. Please notify me as soon as possible if an absence is unavoidable. Documentation may be requested at the professor's discretion. To account for the unexpected, you will be permitted two (2) undocumented absences throughout the semester that will not impact your attendance grade.

2. Participation (15%)

This class is set up as a seminar and discussion-style course, so participation in daily conversations is vital for understanding the presented material. Every reading will be accompanied by questions designed to help you better focus on reading, learning, and understanding the ancient myths you will be reading. You are expected to have completed the assigned readings **before** each class so you will be able to fully participate in the daily discussion. As part of your participation grade, each student will sign up to lead a class discussion based on the assigned readings for that class.

3. Mesopotamian and Egyptian geography and deities quizzes (20% total)

Quizzes will take place at the **beginning** of class. The quizzes will consist of identifications, short answer questions, and images. Make up quizzes – which will consist of all essay questions – will not be permitted without prior approval and documentation.

4. Impact of geography on mythology written assignment (10%)

Students will write an essay about the impact of geography on mythology based on the readings, in-class discussions, and in-class exercises. This essay will allow students to examine how the natural environments influenced the cultural ideologies (e.g., creation, destruction, death and the afterlife, ideas of foreigners, etc.). For example, the natural environment in Mesopotamia was harsher than that of Egypt; therefore, the Mesopotamian afterlife was viewed as a desolate place where the deceased lived in darkness, were clothed in feathers, and forced to eat dust and clay while being monitored by militant deities. Conversely, the Egyptian natural environment was more predictable and prosperous causing the Egyptian afterlife to be viewed as a peaceful place and often described as “the beautiful West” where the deceased was essentially reborn into this new form of life. Each student must have their paper topic approved. A handout with detailed instructions will be provided and discussed in class.

Length: 1100-1200 words (approximately 4-5 double spaced pages)

Due: Friday, February 24 by 11:59pm EST on Carmen.

5. Gilgamesh and Sinuhe/Shipwrecked Sailor/Wenamun in-class exercises (20% total)

There will be two in-class exercises on Gilgamesh and Sinuhe/Shipwrecked Sailor/Wenamun to do a deeper dive into themes presented in these myths and what we can learn from them.

6. Past to the Present project (30% total)

Submission of idea (February 3; 5 points)

Detailed outline of adaptation (March 3; 20 points)

Presentation (Week of April 18; 50 points)

Paper and analysis (April 21; 75 points)

This course particularly focuses on human interaction with cultural and built environments through a semester-long project that encourages students to examine how themes expressed in ancient myths can be reimagined through a modern interpretation. For students to produce a successful reinterpretation of the myth, they need to make connections between the ways in which the ancients interacted with and interpreted their cultural environment and how these interactions and interpretations have changed over time. For example, in the *Contendings of Horus and Seth*, the main protagonists needed to perform various trials to provide proof for their claim to the throne of Egypt following the death of Osiris. This theme can be reimagined as a family or courtroom drama or dramedy (e.g., *Knives Out*) where the different sides are arguing over their projected inheritance. These exercises and projects enable students to make connections with their own lived and cultural environments and those of the ancients and how certain themes are universal regardless of when they occur or how they are interpreted.

Along with the adaptation, students must also submit an analysis discussing why the theme is relevant today as well as what elements are specific to the ancient or modern mindset and why. Students will also give a short presentation about the myth they chose and a summary of their adaptation. A handout with detailed instructions will be provided and discussed in class.

Presentation: 6-8 minutes, 3-4 slides, up to 2 minutes for Q&A and discussion

Paper: 1) Adaptation: 1500 words minimum (approx. 6 double spaced pages)

2) Analysis: 750 words minimum (approx. 3 double spaced pages)

All submissions due on the listed dates by 11:59pm Eastern on Carmen.

Grade Calculation Summary

Attendance	5%	25 points
Discussion/Participation	15%	75 points
Geography and Deities quizzes	20%	100 points total (50 points each)
Geography and myth assignment	10%	50 points
In-class exercises	20%	100 points total (50 points each)
Past to Present project	30%	150 points total (see above for details)

Grading scale:

A: 470 and above	B-: 400-414.5	D+: 335-349.5
A-: 450-469.5	C+: 385-399.5	D: 300-334.5
B+: 435-449.5	C: 365-384.5	E: 299.5 and below
B: 415-434.5	C-: 350-364.5	

Supplementary Statements:

Respect for Each Other Policy:

It is my intent that students from all diverse backgrounds and perspectives be well-served by this course, that students' learning needs be addressed both in and out of class, and that the diversity that the students bring to this class be viewed as a resource, strength, and benefit. It is my intent to present materials and activities that are respectful of diversity – including but not limited to – gender identity, sexuality, accessibility, age, socioeconomic status, ethnicity, race, nationality, religion, and culture. Your suggestions are encouraged and appreciated. Please let me know ways to improve the effectiveness of the course for you personally, for other students, or for student groups.

It is imperative that there be an atmosphere of trust and safety in the classroom. I will attempt to foster an environment in which each class member is able to hear and respect each other. It is critical that each class member show respect for each other in class. Please let me know if something said or done in the classroom, by either myself or other students, that is particularly troubling or causes discomfort or offense. While our intention may not be to cause discomfort or offense, the impact of what happens throughout the course is not to be ignored and is something that I consider to be very important and deserving of attention.

Technology in the Classroom: The use of laptops in class is allowed for note taking and for referencing class readings. Surfing the web, checking emails, checking Facebook, online shopping, etc. is prohibited. Such activity is disruptive to the individual, the instructor, and to the remainder of the class. However, I would highly encourage students to take notes in class by hand, as numerous studies have shown handwritten notes to be far more useful for students than typed notes.

If I do find a student using a laptop for any purpose other than note taking, the privilege of using the laptop in class will be revoked after one warning.

Please turn off or silence your cellphones before coming to class.

Make-up Policy: No make-ups will be allowed unless for dire situations – kidnapped by aliens, leg caught in a bear trap at the time of submission, quest to Mordor to destroy the One Ring, etc. – without proper documentation: doctor's note, dated selfie with the aliens, smoke signal from Gandalf. The Professor reserves the right to refuse a make-up to students who do not provide appropriate documentation.

Plagiarism: The representation of another's works or ideas as one's own. It includes the unacknowledged word for word use and/or paraphrasing of another person's work and/or the

inappropriate unacknowledged use of another person's ideas. Please ask me if you have any questions about this. All suspected cases are reported to the Committee on Academic Misconduct, in accordance with university rules. Substantiated cases would mean a failing grade in the course and possibly expulsion, according to university rules. I use anti-plagiarism software to check for undocumented source material.

Collaboration and sharing ideas from others, however, is a good thing. We learn by building on each other's ideas. Just make sure you acknowledge your sources. Also, do something with the ideas of others: evaluate them, relate them to other ideas, argue for or against them, give your own examples illustrating them.

Simply put: Give credit where credit is due.

Academic Integrity:

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

The Ohio State University's *Code of Student Conduct* (Section 3335-23-04) defines academic misconduct as: "Any activity that tends to compromise the academic integrity of the university or subvert the educational process." Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the university's *Code of Student Conduct* is never considered an excuse for academic misconduct, so I recommend that you review the *Code of Student Conduct* and, specifically, the sections dealing with academic misconduct.

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university's *Code of Student Conduct* (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this course and suspension or dismissal from the university.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.

Other sources of information on academic misconduct (integrity) to which you can refer include:

Committee on Academic Misconduct (go.osu.edu/coam)

Ten Suggestions for Preserving Academic Integrity (go.osu.edu/ten-suggestions)

Eight Cardinal Rules of Academic Integrity (go.osu.edu/cardinal-rules)

University Accessibility Policy:

The university strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know *immediately* so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

Health and Safety:

Academic well-being: There are many resources available at OSU for students who would like academic support, including the Writing Center, Dennis Learning Center, and other services. If you find yourself in circumstances that pose a serious challenge to your ability to keep up academically (e.g. ongoing family crisis, chronic illness, hospitalization, financial crisis, or being a victim of violence), Student Advocacy is available to help you manage the situation.

- Writing Center: <http://cstw.osu.edu>
- Dennis Learning Center: <http://dennislearningcenter.osu.edu>
- Student Advocacy: <http://advocacy.osu.edu>
- An overview of student academic services and other direct links can be found here: <http://advising.osu.edu/welcome.shtml>

Personal well-being: OSU also has resources to help with emotional and bodily health. Counseling and Consultation Services (<http://ccs.osu.edu>, 614-292-5766), located in the Younkin Center on Neil Avenue and in Lincoln Tower, provides mental health care, referrals, counseling groups, wellness workshops, and substance abuse resources. They can help with feeling down, anxiety, difficulty concentrating, lack of motivation, interpersonal relationship problems, and substance abuse. CCS has an after-hours crisis line that can be reached at their main number, 614-292-5766 (ext. 2) outside of office hours. During workdays, emergency consultations are also available. Outside resources include the **National Suicide Prevention Hotline (1-800-273-TALK)** and the **Crisis Text Line**, which can help you talk through any kind of crisis, including self-harm, domestic abuse, depression, sexual assault, family and friend problems, substance abuse, grief, and other situations (**text START to 741-741**).

- An overview of student well-being services can be found here: <http://ssc.osu.edu>.

Healthcare is available for all students at the Wilce Student Health Center on campus and accepts many insurance plans; it is mostly free for those on OSU student health insurance. If you are ill, they can give you an absence excuse as well as treatment. Same-day weekday appointments are available. After hours and on weekends, there are OSU urgent care facilities near campus that accept insurance; see <https://shs.osu.edu/emergencies/after-hours-care/>.

Increasing numbers of students are finding themselves without adequate food. The Buckeye Food Alliance (<https://www.buckeyefoodalliance.org>, 614-285-4067) runs a free food pantry for OSU students in Lincoln Tower, Suite 150, that is open four days a week.

Sexual assault crisis services are available to people of all genders and orientations through the local SARNCO hotline (614-267-7020) and area hospitals. Ongoing support is available through Counseling and Consultation and Wilce Student Health. OSU Hospital, CCS, and SARNCO are confidential. You can also find support and ways to report sexual assault or harassment through the University's Title IX office (<http://titleix.osu.edu>), which does not guarantee confidentiality. Be aware that many other OSU academic and coaching staff are mandatory reporters (required to convey reports of assault to the University) and also cannot guarantee confidentiality. (To be clear, I absolutely will help you get assistance, but you have a right to be aware of OSU's reporting policies.) Choose the support system that is right for you. **Being a victim/survivor of sexual assault is never your fault, and you have the right to compassionate help.**

Please do not hesitate to reach out if you are struggling and need help finding assistance.

*****This syllabus is subject to change at the Professor's discretion and needs of the class*****

*****All changes will be announced in class and sent via Carmen Announcements*****

GE THEME COURSES

Overview

Courses that are accepted into the General Education (GE) Themes must meet two sets of Expected Learning Outcomes (ELOs): those common for all GE Themes and one set specific to the content of the Theme. This form begins with the criteria common to all themes and has expandable sections relating to each specific theme.

A course may be accepted into more than one Theme if the ELOs for each theme are met. Courses seeing approval for multiple Themes will complete a submission document for each theme. Courses seeking approval as a 4-credit, Integrative Practices course need to complete a similar submission form for the chosen practice. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course. .

Please enter text in the boxes to describe how your class will meet the ELOs of the Theme to which it applies. Please use language that is clear and concise and that colleagues outside of your discipline will be able to follow. You are encouraged to refer specifically to the syllabus submitted for the course, since the reviewers will also have that document. Because this document will be used in the course review and approval process, you should be *as specific as possible*, listing concrete activities, specific theories, names of scholars, titles of textbooks etc.

Accessibility

If you have a disability and have trouble accessing this document or need to receive the document in another format, please reach out to Meg Daly at daly.66@osu.edu or call 614-247-8412.

Course subject & number

General Expectations of All Themes

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations.

Please briefly identify the ways in which this course represents an advanced study of the 1

In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities. (50-500 words)

Course subject & number

ELO 1.1 Engage in critical and logical thinking about the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

ELO 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

Specific Expectations of Courses in Lived Environments

GOAL 1: Successful students will explore a range of perspectives on the interactions and impacts between humans and one or more types of environment (e.g. agricultural, built, cultural, economic, intellectual, natural) in which humans live.

ELO 1.1 Engage with the complexity and uncertainty of human-environment interactions. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 1.2 Describe examples of human interaction with and impact on environmental change and transformation over time and across space. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

GOAL 2: Successful students will analyze a variety of perceptions, representations and/or discourses about environments and humans within them.

ELO 2.1 Analyze how humans' interactions with their environments shape or have shaped attitudes, beliefs, values and behaviors. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

ELO 2.2 Describe how humans perceive and represent the environments with which they interact. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Course subject & number

ELO 2.3 Analyze and critique conventions, theories, and ideologies that influence discourses around environments. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

