

Term Information

Effective Term Autumn 2024
Previous Value Autumn 2023

Course Change Information

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

Adding HCS category to course.

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

All history courses at this level are in the HCS category, so this newer course (added since the new GE as an REG Course) needs to get the HCS designation as well.

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)?

N/A

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	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2046
Course Title	Christianity and Liberation in the USA
Transcript Abbreviation	ChrstnLiberatnUSA
Course Description	The intersection of race, ethnicity, and gender with Christian thought and practice in the USA; the emergence of liberation theologies and movements in the late twentieth century in their historical and social contexts.
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 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

Prerequisites and Exclusions

Prerequisites/Corequisites

Previous Value

Prereq or concur: English 1110.xx, or completion of GE Foundation Writing and Information Literacy Course, or permission of instructor.

Exclusions

Electronically Enforced

No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

54.0101

Subsidy Level

Baccalaureate Course

Intended Rank

Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Historical and Cultural Studies; Race, Ethnicity and Gender Diversity

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

Previous Value

Required for this unit's degrees, majors, and/or minors

Race, Ethnicity and Gender Diversity

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

- Identify, compare, and contrast the teachings and practices of Christian liberation movements of the late twentieth century, including Black, feminist, womanist, Hispanic/Latinx, Native American, Asian American, and LGBTQI theologies.
- Describe the major features of the experiences of Christianity by marginalized groups in the USA and its colonial predecessors.
- Recognize the differing ways in which experience has shaped Christian thought and practice, and vice versa.
- Understand the obstacles to and the benefits of analyzing race, ethnicity, and gender in religious history.

Content Topic List

- Christianity
- Liberation
- Race
- Ethnicity
- Gender
- Intersectionality
- African-American
- Black Church
- Slavery
- Civil Rights
- Black Power
- Black Theology
- Womanist Theology
- Feminist Theology
- Mestijaze
- Native American Theology
- Hispanic / Latino(a) Theology
- Asian American Theology
- LGBTQ Theology

Sought Concurrence
Previous Value

No
Yes

Attachments

- ge-foundations-submissionChristianityLiberation pages 8 - 10.pdf: GE Form
(Other Supporting Documentation. Owner: Getson, Jennifer L.)
- History 2046 Syllabus - Braake (2022) JG 12.7.2023.docx: Syllabus
(Syllabus. Owner: Getson, Jennifer L.)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	01/10/2024 09:33 AM	Submitted for Approval
Approved	Soland, Birgitte	01/10/2024 11:49 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	01/17/2024 01:50 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	01/17/2024 01:50 PM	ASCCAO Approval

SYLLABUS: HIST 2046 CHRISTIANITY AND LIBERATION IN THE USA AUTUMN 2021

Course Overview

Classroom Information

Format of Instruction: In Person Lecture

Meeting Days/Times: Wednesdays and Fridays 11:10–12:30

Location: 135 Campbell Hall

Instructor

Instructor: Professor David Brakke

Email address: brakke.2@osu.edu

Office: 230 Dulles Hall

Phone number: 614-292-2174

Office hours: Tuesdays 1:15–2:15 in person; Wednesdays 2:00–3:00 via Zoom (link on Carmen course homepage); and in person or via Zoom by appointment

Basic Course Description

The intersection of race, ethnicity, and gender with Christian thought and practice in the USA; the emergence of liberation theologies and movements in the late twentieth century in their historical and social contexts.

Expanded Course Description

This course explores the various ways in which Christians in the USA developed new practices and theologies to reflect their differing experiences of marginality based in race, ethnicity, and gender and to foster resulting movements of liberation. We will survey the histories of how African Americans, women, Hispanic/Latinx Americans, Asian American, and Native Americans interacted with Christianity as the context for the emergence of liberation theologies and movements in the late twentieth century. After focusing on race, gender, and ethnicity in turn, we will then consider how these marginal positionalities intersect in womanist, Latina, and LGBTQ+ theologies of liberation. We will attend especially to how the categories of race, ethnicity, and gender function within these Christian movements.

Course Learning Outcomes

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

- Identify, compare, and contrast the teachings and practices of Christian liberation movements of the late twentieth century, including Black, feminist, womanist,

Hispanic/Latinx, Native American, Asian American, and LGBTQI theologies.

- Describe the major features of the experiences of Christianity by marginalized groups in the USA and its colonial predecessors.
- Recognize the differing ways in which experience has shaped Christian thought and practice, and vice versa.
- Understand the obstacles to and the benefits of analyzing race, ethnicity, and gender in religious history.

General Education

GE Foundations: Historical and Cultural Studies

GOAL 1: Successful students will critically investigate and analyze historical ideas, events, persons, material culture, and artifacts to understand how they shape society and people.

Expected Learning Outcomes

- 1.1: Identify, differentiate, and analyze primary and secondary sources related to historical events, periods, or ideas.
- 1.2: Use methods and theories of historical inquiry to describe and analyze the origin of at least one selected contemporary issue.
- 1.3: Use historical sources and methods to construct an integrated perspective on at least one historical period, event, or idea that influences human perceptions, beliefs, and behaviors.
- 1.4: Evaluate social and ethical implications in historical studies.

How We Will Meet These Goals in This Course

This course satisfies these outcomes by studying the development of Christianity in the USA from the nineteenth century to the late twentieth and early twenty-first. We will read and analyze both primary and secondary sources and explore how some evidence functions as primary and secondary sources simultaneously. We will see that contemporary discussions of race, ethnicity, and gender in the USA have their roots in historical events, and we will study how Christian teachings have shaped and been shaped by historical and cultural developments in race, ethnicity, and gender. Students will evaluate differing social and ethical strategies to counter injustice and inequality and consider their own positionality in relation to these questions.

GE Foundations: Race, Ethnicity, and Gender Diversity

GOAL 1: Successful students will engage in a systematic assessment of how historically and socially constructed categories of race, ethnicity, and gender, and

possibly others, shape perceptions, individual outcomes, and broader societal, political, economic, and cultural systems.

Expected Learning Outcomes

1.1: Successful students are able to describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.

1.2: Successful students are able to explain how categories including race, gender, and ethnicity continue to function within complex systems of power to impact individual lived experiences and broader societal issues.

1.3: Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.

1.4: Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity.

GOAL 2: Successful students will recognize and compare a range of lived experiences of race, gender, and ethnicity.

Expected Learning Outcomes

2.1: Successful students are able to demonstrate critical self- reflection and critique of their social positions and identities.

2.2: Successful students are able to recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.

2.3: Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others.

How We Will Meet These Goals in This Course

This course satisfies these outcomes by understanding Christian thought and practice in the USA both through the categories of race, ethnicity, and gender and through consideration of how these categories intersect and shape the beliefs and practices of individual Christians and Christian communities. We study USA Christianity's complex history with slavery and Black Americans, with women, with Native Americans and immigrant groups, and with LGBTQ+ people. A textbook and lectures provide social, historical, and economic contexts, and primary source readings give access to the experiences and reflections of Christians of marginalized identities and social positions. An observation/analysis exercise enables students to see these categories operative in a single community and to reflect on how their own social positions and identities shape their perceptions of difference. We examine how religious beliefs and practices that have reinforced racial, ethnic, and gendered forms of oppression can also be mobilized for liberation and change.

Course Materials

You should acquire the following textbook for the course. It is also on reserve at Thompson Library:

Liberation Theologies in the United States: An Introduction, edited by Stacey M. Floyd-Thomas and Anthony B. Pinn (New York University Press 2010)

Other readings will be made available as PDFs on Carmen.

Grading and Instructor Response

Graded Activities

You have five graded components of varied activities. You need to read both primary and secondary sources closely and engage in discussions about them. You will be asked to synthesize and analyze information in exams. And you will reflect on and engage with key ideas through papers.

1. Attendance, preparation of readings, and informed participation in class (20%).
2. Midterm examination on Wednesday October 6 via Carmen (20%).
3. Three short papers (3–5 pp.) due on September 6, September 20, and November 1 (20%). Papers must be submitted via Carmen by 11:59 p.m.
4. Observation/analysis paper (6–8 pp.) due on December 6 (20%)
5. Final examination with a comprehensive component via Carmen due TBD (20%).

The midterm and final examinations will be administered via Carmen. The exams will be timed and must be completed in a single sitting only once. They will consist of a mix of short and longer essay questions, and you will be able to use your notes and textbooks.

Grading Scale

A	= 93–100
A-	= 90–92
B+	= 87–89
B	= 83–86
B-	= 80–82
C+	= 77–79
C	= 73–76
C-	= 70–72
D+	= 65–69
D	= 60–64
E	= under 60

When averages are calculated, numbers are rounded up from .5. For example, 89.5 = 90.

Paper Requirements

Short Papers: The three short papers will have assigned topics that will ask you to compare two or more readings, synthesize a set of sources, and/or reflect on your engagement with the material.

Observation/Analysis Paper: For this paper you will visit and observe a worship service in a Christian tradition that is not your own (if you are a Christian). Your paper will describe and analyze what you observed in terms of race, ethnicity, and gender. You will be required to draw on specific readings and analytical concepts from the class to support your analysis, and you will reflect on how your social position and identity shapes your perception of a community that is not your own.

Instructor Feedback and Response Time

Email is usually the best way to reach me, and you can expect a response within 24 hours. My office hours (whether in person or on Zoom) do not require an appointment, but I can meet at other times by appointment.

You can expect evaluation of and feedback on papers and tests within seven days.

Schedule of Topics and Readings

Wed Aug 25 Introduction 1: "Christianity" and Movements of "Liberation"

What do we mean by "Christianity" and movements of liberation based on race, ethnicity, and gender?

"Introduction," *LTUS*

Fri Aug 27 Introduction 2: What is "Intersectionality"?

What do scholars mean by "intersectionality"? How does it both name lived experiences and function as an analytical category? What does it mean in the realm of Christian thought and practice?

Grace J-Sun Kim and Susan M. Shaw, "Introduction to Intersectionality," Chapter 1 of *Intersectional Theology: An Introductory Guide* (Carmen)

I. Race: From Slavery to Civil Rights

Wed Sep 1 Historical Overview of Christianity and Race

How did medieval and early modern European Christians develop the idea of race that U.S. Christians inherited?

Timothy Tseng, "Race" (Carmen)

Fri Sep 3 Black Slaves, Slavery, and Christianity

While slave holders presented their African slaves with a Christianity that encouraged obedience and postponed freedom to the afterlife, the slaves

developed their own Christian beliefs and practices that drew from the Exodus narrative and African traditions. Black and white Christians debated whether the Bible and Christian tradition supported or condemned slavery; each side invoked ideas of race to support their arguments.

Thomas Wentworth Higginson, "Negro Spirituals" (1867) (Carmen)

Richard Furman, *A Defense of Slavery* (Excerpt) (1822) (Carmen)

David Walker, *Our Wretchedness in Consequence of the Preachers of the Religion of Jesus Christ* (Excerpt) (1829) (Carmen)

Mon Sep 6 Submit first short paper by 11:59 p.m.

Wed Sep 8 The Black Church in the Jim Crow Era

As white politicians legally embedded racism in government and society, Black Christians formed their own institutions ("The Black Church") and developed their own ideas of "Black folk."

W. E. B. DuBois, "Of the Faith of the Fathers" (1900) (Carmen)

Fri Sep 10 The Civil Rights Movement: Racial Justice and Nonviolent Resistance

Growing out of the Black Church, the Civil Rights Movement of the 1950s and 1960s advocated integration and racial harmony, employing nonviolent methods to achieve those goals.

Martin Luther King, Jr., "I Have a Dream" (1963) (Carmen)

Martin Luther King, Jr., "Letter from Birmingham Jail" (1963) (Carmen)

II. Race and Intersectional Thought: Black Theology and Womanist Theology

Wed Sep 15 Black Power and a Black Messiah

The Black Power movement of the 1960s and 1970s advocated empowerment of Black people and focused on their dignity as Black. A Christian form of this movement (Black Christian Nationalism) argued that Jesus's race was Black.

Albert B. Cleage, Jr., "The Resurrection of the Nation," from *The Black Messiah* (1968) (Carmen)

Fri Sep 17 Black Theology of Liberation

Black liberation theology emerged as a specific form of Christian thought and practice in the late 1960s and 1970s. In contrast to earlier thinkers like King, it did not base itself on universalist, non-racial categories, but on the concrete and unique experience of Black Christians.

Anthony B. Pinn, "Black Theology," *LTUS*

Mon Sep 20 Submit second short paper by 11:59 p.m.

Wed Sep 22 Black Theology of Liberation

James Cone (1938–2018) is the most influential voice in Black liberation theology. His argument that God and Christ are Black relies on a historicized, non-essentialized concept of Blackness.

James Cone, *Black Theology and Black Power* (Excerpt) (1969) (Carmen)

Fri Sep 24 Womanist Theology

Womanist theologians challenged the universality of the “feminine experience” to which (white) feminist theologians appealed. They approached Christianity at the intersection of race and gender, inspired by Alice Walker’s definition of womanism.

Stacey M. Floyd-Thomas, “Womanist Theology,” *LTUS*

Alice Walker, *In Search of Our Mothers’ Gardens* (Excerpt) (1983) (Carmen)

Wed Sep 29 Womanist Theology

The pioneering womanist theologian Delores Williams (1937–) found in the biblical story of Hagar a way of exploring the double marginalization of the Black woman.

Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Excerpt) (1993) (Carmen)

Fri Oct 1 The Spirituality of Black Lives Matter

The Black Lives Matter movement of the 2010s inspired Black Christians to rethink the connections among suffering, race, and social change.

Stephen G. Ray, Jr., “Black Lives Matter as Enfleshed Theology” (2018) (Carmen)

Wed Oct 6 Midterm Examination via Carmen

III. Gender: From Social Work to Women-Church

Fri Oct 8 Historical Overview of Christianity and Gender

When and why did Christians exclude women from ordination? How did male language for God shape ideas about gender?

Wed Oct 13 Women and Social Justice in 19th and Early 20th Centuries

Women took leadership roles in Christian social reform movements (anti-slavery, temperance, social gospel) and began to raise questions about their place in the Bible and Christian thought and practice. These developments reflected also “first-wave” feminism of the 19th century.

Elizabeth Cady Stanton, *The Woman’s Bible* (Excerpt) (1895) (Carmen)

Helen Barrett Montgomery, *Western Women in Eastern Lands* (Excerpt) (1910) (Carmen)

Fri Oct 15 No class. Autumn Break

Wed Oct 20 Feminist Theology of Liberation

After World War II, theologically trained women began to question the received tradition and argue that Christian theology should take seriously “feminine experience.”

Mary McClintock Fulkerson, “Feminist Theology,” *LTUS*

Valerie Saiving, “The Human Situation: A Feminine View” (1960) (Carmen)

Fri Oct 22 Feminist Theology of Liberation

In the 1960s and 1970s, during the “second wave” feminist movement, feminist theologians criticized the traditional masculine concept of God and the exclusion of women from leadership. Mary Daly (1928–2010) and others argued that women cannot remain in a patriarchal Church. Theologians like Rosemary Radford Ruether (1936–2022) created new theologies, worship practices, and communities (“Women-Church”) for Christian women.

Mary Daly, “The Death of God the Father” (1971) (Carmen)

Rosemary Radford Ruether, *Sexism and God-Talk: Towards a Feminist Theology* (Excerpt) (1984) (Carmen)

IV. Ethnicity: From Colonization to *Mestizaje*

Wed Oct 27 Historical Overview of Christianity in Latin America

Christianity came to Central and South America with the colonizers from Spain and Portugal. The alliance of the Church with elite rulers persisted into the 20th century, as did efforts of ordinary Christians to make Christianity their own.

Fri Oct 29 Historical Overviews of Missionizing Native Americans and Immigrant Communities

In the British and French colonies missionary outreach to Native peoples alternated with warfare and control. Communities of immigrants from Asia sometimes brought Christian faith with them, but at other times were also the objects of missionary efforts.

Mon Nov 1 Submit third short paper by 11:59 p.m.

Wed Nov 3 Latin American Liberation Theology

Latin American liberation theology originated in the 1960s as Catholic priests sought to see the Christian message through anti-poverty practice. They argued that the Gospel must transform the social structures that lead to oppression and poverty.

Gustavo Gutiérrez, *A Theology of Liberation* (Excerpt) (1971) (Carmen)

Fri Nov 5 Hispanic/Latino(a) Theology of Liberation

Inspired (in part) by Latin American liberation theology, in the 1970s Hispanic and Latino(a) Christians in the U.S.A began to create theologies and practices

that reflected their position as an ethnic minority and as socio-economically disadvantaged. Vergilio Elizondo (1935–2016) explored specifically the experience of mestizaje, ethnic or cultural mixing.

Benjamín Valentín, “Hispanic/Latino(a) Theology,” *LTUS*

Vergilio Elizondo, *Galilean Journey: The Mexican American Promise* (Excerpt) (1983) (Carmen)

Wed Nov 10 Hispanic/Latino(a) Theology of Liberation

Although most Hispanic and Latino(a) theologians were Roman Catholic, Cuban-American theologian Justo L. González (1937–) advocated a Protestant approach to the Bible through the experience of ethnic marginality and mestizaje.

Justo González, *Santa Biblia: The Bible Through Hispanic Eyes* (Excerpt) (1996) (Carmen)

Fri Nov 12 Asian American Theology

Asian American theologians of the late 20th century placed multiculturalism and movement between cultures at the center of their thought and practice. Sang Hyun Lee (1938–) applied the Christian practice of pilgrimage to the Asian American Christian experience.

Andrew Sung Park, “Asian American Theology,” *LTUS*

Sang Hyun Lee, “Called to Be Pilgrims: Toward an Asian American Theology” (1987) (Carmen)

Wed Nov 17 Native American Theology

Native American Christians had to balance the pain of dispossession by European Christians with their faith in Christianity. Can American Indians find meaning in the Old Testament story of God’s people violently displacing the native inhabitants of Canaan?

George (Tink) Tinker, “American Indian Theology,” *LTUS*

Robert Warrior, “Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today” (1989) (Carmen)

William E. Baldrige, “Native American Theology: A Biblical Basis” (1990) (Carmen)

V. Intersections of Ethnicity and Gender

Fri Nov 19 Latina/Mujerista Theology

Latina Christians found Latino liberation theology male-centered and feminist liberation theology inattentive to ethnic diversity. The Cuban American Catholic activist and theologian Ada María Isasi-Díaz (1943–2012) pioneered mujerista theology to reflect the experiences of the Latina women who, she argued, do much of the Catholic Church’s work.

Nancy Pineda-Madrid, “Latina Theology,” *LTUS*

Ada María Isasi-Díaz, “Defining our *Proyecto Histórico*: Mujerista Strategies for Liberation” (1993) (Carmen)

Have a happy Thanksgiving!

Wed Dec 1 LGBTQ+ Theology

Gay activism of the 1960s and 1970s and the AIDS pandemic of the 1980s prompted gay, lesbian, and queer Christians to question the assumptions of heterosexuality and gender normativity that characterized other Christian liberation movements. The Metropolitan Community Church provided a space for such Christians outside traditional churches.

Robert E. Shore-Goss, "Gay and Lesbian Theology," *LTUS*

Carter Heyward, "Heterosexist Theology: Being Above It All" (1987) (Carmen)

Fri Dec 3 LGBTQ+ Theology

After a series of works that articulated gay or lesbian theologies, Christians began to grapple with the problem of gender itself as embodied in transsexual persons and the incarnate body of Jesus.

Victoria A. Kolokowski, "Toward a Christian Ethical Response to Transsexual Persons" (1997) (Carmen)

Thomas Bohache, "Embodiment as Incarnation: An Incipient Queer Christology" (2003) (Carmen)

Mon Dec 6 Submit observation/analysis paper by 11:59 p.m.

Wed Dec 8 Concluding Reflections

How did the differing and intersecting positions mapped by race, ethnicity, and gender shape Christian thought and practice in the 20th-century USA? How did Christian thought and practice shape how activists pursued their projects of liberation?

Final Examination via Carmen

Other Course Policies

Religious Accommodations

It is Ohio State's policy to reasonably accommodate the sincerely held religious beliefs and practices of all students. The policy permits a student to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief.

Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than 14 days after the course begins. The instructor is then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the

course requirement. These alternative accommodations will remain confidential. It is the student's responsibility to ensure that all course assignments are completed.

Academic integrity policy

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/>.

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

Student Services and Advising

University Student Services can be accessed through BuckeyeLink. More information is available here:

<https://contactbuckeyelink.osu.edu/>

Advising resources for students are available here: <http://advising.osu.edu>

Copyright for Instructional Materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational

purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Statement on Title IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Commitment to a Diverse and Inclusive Learning Environment

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community; and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Land Acknowledgement

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

More information on OSU's land acknowledgement can be found here:

<https://mcc.osu.edu/about-us/land-acknowledgement>

Your Mental Health

As a student you may experience a range of issues that can cause barriers to learn, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. No matter where you are engaged in distance

learning, The Ohio State University's Student Life Counseling and Consultation Service (CCS) is here to support you. If you find yourself feeling isolated, anxious or overwhelmed, on-demand resources are available at go.osu.edu/ccsondemand. You can reach an on-call counselor when CCS is closed at 614292-5766, and 24-hour emergency help is also available through the 24/7 National Prevention Hotline at 1-800-273-TALK or at suicidepreventionlifeline.org. The Ohio State Wellness app is also a great resource available at go.osu.edu/wellnessapp.

Accessibility Accommodations for Students with Disabilities

Requesting Accommodations

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. 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.

If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the Safe and Healthy Buckeyes site for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable accommodations. You can connect with them at slds@osu.edu; 614-292-3307; or slds.osu.edu.

Accessibility of Course Technology

This course requires use of CarmenCanvas (Ohio State's learning management system). If you need additional services to use this technology, please request accommodations with your instructor.

- Canvas accessibility (go.osu.edu/canvas-accessibility)

Course Subject & Number: _____

Expected Learning Outcome 2.3: Successful students are able to critically evaluate and responsibly use information from the social and behavioral sciences. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

GE Rationale: Foundations: Historical or Cultural Studies (3 credits)

Requesting a GE category for a course implies that the course fulfills the expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Historical and Cultural Studies, please answer the following questions for each ELO. Note that for this Foundation, a course need satisfy **either** the ELOs for Historical Studies **or** the ELOs for Cultural Studies.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational in the study of History **or** Cultures.

Course Subject & Number: _____

B. Specific Goals of Historical *or* Cultural Studies

Historical Studies (A) Goal: Successful students will critically investigate and analyze historical ideas, events, persons, material culture and artifacts to understand how they shape society and people.

Expected Learning Outcome 1.1A: Successful students are able to identify, differentiate, and analyze primary and secondary sources related to historical events, periods, or ideas. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)

Expected Learning Outcome 1.2A: Successful students are able to use methods and theories of historical inquiry to describe and analyze the origin of at least one selected contemporary issue. 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: _____

Expected Learning Outcome 1.3A: Successful students are able to use historical sources and methods to construct an integrated perspective on at least one historical period, event or idea that influences human perceptions, beliefs, 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)

Expected Learning Outcome 1.4A: Successful students are able to evaluate social and ethical implications in historical studies. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met. (50-700 words)