

Term Information

Effective Term Spring 2025
[Previous Value](#) Autumn 2024

Course Change Information

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

Adding REGD GE

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

To categorize the course in a more appropriate GE category.

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

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 Hebrew
Fiscal Unit/Academic Org Near East S Asian Lang/Culture - D0554
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 2700
Course Title Introduction to the Hebrew Bible/Old Testament
Transcript Abbreviation Hebrew Bible
Course Description Introduction to the Hebrew Bible/Old Testament is taught from a historical perspective. The HB/OT is a collection of texts designed to create and fortify the ethnic identity of a single group within imperial contexts, while focusing on the formation of gender identity and race. The student will study the cultural dimensions of the ancient societies in which the HB/OT was written.
[Previous Value](#) *Reading and analysis of selected chapters from the Hebrew scriptures and post-biblical Hebrew writings representative of major historical, cultural, and literary trends.*
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
Exclusions
Electronically Enforced

Prereq: English 1110.xx, or GE foundation writing and info literacy course.
Not open to students with credit for 2700H, JewshSt 2700, or 2700H.
No

Cross-Listings

Cross-Listings

Cross-listed in JewshSt.

Subject/CIP Code

Subject/CIP Code
Subsidy Level
Intended Rank

16.1102
Baccalaureate Course
Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Literature; Global Studies (International Issues successors); Literary, Visual and Performing Arts; 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

General Education course:

Literature; Global Studies (International Issues successors); Literary, Visual and Performing Arts
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

- Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.
- 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.
- Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.
- *To introduce you to the Hebrew Bible by studying Genesis-2 Kings and other related texts*
- *To familiarize you with different approaches to reading the Bible*
- *To acquaint you with some of the major themes and literary features of these texts;*

Previous Value

Content Topic List

- Historical-critical approaches to Hebrew
- Intersectionality of Ethnic Identities and the Formation of a Leader in a Multicultural Context
- The Joseph Cycle: Sexuality and Gender in Ancient Perspectives
- Ethnic Genocide and Warfare
- Narrative
- Covenant
- Prophecy
- Biblical law
- Kingship
- Archaeology and the Bible

Previous Value

- *Historical-critical approaches to Hebrew*
- *Myth*
- *Narrative*
- *Covenant*
- *Prophecy*
- *Biblical law*
- *Kingship*
- *Archaeology and the Bible*

Sought Concurrence

No

Attachments

- ge-foundations-submission (2).pdf: GE Rationale
(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)
- Heb_2700_syllabus_Master_29MAY24_final.pdf: Syllabus
(Syllabus. Owner: Carmichael, Phoebe Cullen)
- Heb2700 - GEN REGD Response 2.pdf: Letter to Committee
(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)

Comments

- Please see feedback email sent to department 04-15-2024 RLS
Please see feedback email sent to department 05-22-2024 RLS *(by Steele, Rachel Lea on 05/22/2024 07:20 PM)*

COURSE CHANGE REQUEST
2700 - Status: PENDING

Last Updated: Neff, Jennifer
06/05/2024

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Carmichael, Phoebe Cullen	04/02/2024 03:46 PM	Submitted for Approval
Approved	Liu, Morgan Yih-Yang	04/02/2024 04:29 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	04/05/2024 09:30 AM	College Approval
Revision Requested	Steele, Rachel Lea	04/15/2024 01:43 PM	ASCCAO Approval
Submitted	Carmichael, Phoebe Cullen	04/22/2024 03:10 PM	Submitted for Approval
Approved	Liu, Morgan Yih-Yang	04/22/2024 03:47 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	05/02/2024 04:47 PM	College Approval
Revision Requested	Steele, Rachel Lea	05/22/2024 07:20 PM	ASCCAO Approval
Submitted	Carmichael, Phoebe Cullen	05/30/2024 12:52 PM	Submitted for Approval
Approved	Liu, Morgan Yih-Yang	05/30/2024 12:56 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	05/30/2024 04:08 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	05/30/2024 04:08 PM	ASCCAO Approval

Introduction to the Hebrew Bible / Old Testament
Responses to REGD subcommittee's approval with contingencies.

All contingencies have been met.

-
- The Subcommittee has voted to approve Hebrew/Jewish Studies 2700 to be included in the Race, Ethnicity and Gender Diversity GEN Foundations category, with the following contingencies:
 1. **Contingency:** The Subcommittee asks that the department provide further information in both the syllabus and the GEN Submission Form about the ways in which students will attain the necessary skills to provide a critical interpretation and analysis of the texts as they pertain to REGD concepts and what materials/texts they will use to gain those skills, thus enabling them to complete the assignments successfully. While the Subcommittee had previously mentioned secondary sources and secondary scholarship as a *possible* way of demonstrating this (as it is by far the most common way that units accomplish this for courses in this category), they did and do recognize that this is not the *only* way. To that end, they put forth the following potential solutions, as these have been successfully employed by other units/instructors who depend less on secondary scholarship:
 1. Provide, in both the syllabus and the GEN submission form, additional information about the required text (SBL Study Bible), what sort of extra-biblical writings it entails, and how it approaches the study of race, ethnicity, and gender diversity in the cultures of the Hebrew Bible. In the syllabus, this information should be focused on helping the students to understand how these writings will inform the readings of the primary sources.
 2. Amend the course schedule (syllabus pgs. 4-5) to include some signposting for students to guide their course preparation for the class sessions and demonstrate the course's focus on REGD topics. Often, the Subcommittee sees such signposting take the form of topical questions or goal statements such as "What is photography's relationship to journalism, and what issues of race, class, and gender are constructed in this relationship?" or "Goal of the week: Students learn about how the system of education in the United States (and India) devalues ways of speaking. Students learn that language is a critical part of ethnicity and policing language is an extension of policing people."

After a productive conversation with Richard Fletcher on May 28th, it was decided to follow the second suggestion. The syllabus now includes signposts in the course schedule in the form of research questions each lesson. These some of the guiding questions that are discussed in each lesson. They prompt the student to think about the multidimensional and irreducible components of studying REGD given the lesson's specific assignments. These questions have already been taught, and are simply pulled from the instructor's notes and placed in the syllabus.

2. **Contingency:** Beyond the two sections of Project 1, the Subcommittee asks the department to provide more information about how and when students will be grounded in the intersectional study of race, ethnicity and gender. From the current course schedule and accompanying documents, the Subcommittee is unable to discern how students will gain a necessary vocabulary and understanding of basic concepts that will help them articulate and discuss these principles as they analyze the texts, reflect on their own lived experiences, and consider how the texts have influenced the modern world. The Subcommittee wishes to emphasize that they are *not* asking that the department apply a modern lens to an ancient culture, but rather requesting that the course help students to understand how these concepts were understood in the ancient Mediterranean world, and how that culture's norms and mores relate to the modern world.

The guiding research questions address this suggestion. In addition, the course writer has added recommended readings of Crenshaw and Lovelace (see Course Materials > Required Texts) to week 1.2. Special attention should be paid to (1) the new paragraph at the beginning of the schedule "How to approach the readings and assignments" as well as the guiding note found on the schedule week 1.2 (at the end of the schedule). The recommended readings orient the student to the modern discussion. Furthermore, one of the very few historical-critical studies to employ "intersectionality" (and show its limits) in biblical scholarship has been recommended to the student on week 4.1, as the students begin to transition from learning how to close read to learning how to write historical research.

3. **Contingency:** The Subcommittee requests that the department amend the course description in curriculum.osu.edu (under "General Information") to include mention of the intersectional study of race, ethnicity, and gender. While the course description has been changed from "*Reading and analysis of selected chapters from the Hebrew scriptures and post-biblical Hebrew writings representative of major historical, cultural, and literary trends.*" to "*An introduction to the content of the Hebrew Bible/Old Testament (HB/OT) from a scholarly and historical perspective. Students will read, discuss, and critique large sections of the HB/OT. Students will learn about the social complexity and cultural intersectionality in the ancient societies in which the writers of the HB/OT lived and about which they imagined.*", the new description should explicitly name the course topic's interaction with race, ethnicity and gender.

Fixed.

4. **Contingency:** The Subcommittee thanks the department for replacing the previous Religious Accommodations statement found on pg. 13-14 of the syllabus. However, the link at the bottom of the statement ("Policy: Religious Holidays, Holy Days, and Observances") must be included to fully comply with the law. An easy-to-copy/paste version of the statement and links can be found on the [ASC Curriculum and Assessment Services website](#).

Fixed.

5. Note: Should the department have questions about the content of these contingencies, please reach out to the Subcommittee Chair, Richard Fletcher.161.

Introduction to the Hebrew Bible / Old Testament

Class Numbers ##### (Hebrew 2700), ##### (Jewish Std 2700), ##### (Hebrew 2700H),
(Jewish Std 2700H)

Meeting: BUILDING RM# | D/D ##:##XM - ##:##XM | Lecture | 3 units | Graded A–E | In Person

GEN Foundation: Race, Ethnicity, and Gender Diversity

GEN Foundation: Literary, Visual and Performing Arts

GEL Literature and Diversity: Global Studies

James D. Moore | moore.5089@osu.edu | Hagerty Hall 319

Office hours. D/D ##:##XM–##:##XM and by appointment.

Course Description

The Hebrew Bible/Old Testament (HB/OT) is a foundational document in human history. Its stories inspire peoples—ancient and modern, young and old, of every social class. From a historical point of view, however, it is a collection of literature designed to create and fortify the ethnic identity of a single group within ancient and global imperial contexts. This course is an introduction to the content of the HB/OT from a scholarly and historical perspective. Students will read, discuss, and critique large sections of the HB/OT. In addition to exposure to the Bible's influential stories and poetry, the student will learn about the social complexity and cultural intersectionality in the ancient societies in which the writers of the HB/OT lived and about which they imagined. In the process, students will fine-tune the transferable skills of close-reading written evidence, deduction and inference, evaluating between fact and perspective, articulating critical inquiry, and concise writing. The Hebrew Bible contains content that spans a range of possible human experiences, including stories of violence, such as bodily mutilation, war, (attempted) rape (man-on-woman and woman-on-man), ethnic attacks/genocide, psychological abuse, fratricide, and more. It enlightens our understanding of the historical development of race and gender in the ancient Near East, and it also contains some of the most important tales of success, underdog victories, and inspirational poetry to be found in the so-called Western Literary Canon.

Objectives and Learning Outcomes

*For GEL (Legacy) Outcomes, see the end of this syllabus.

General Education: Race, Ethnicity, and Gender Diversity (REGD on Class Schedule)

Goals:

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

Expected Learning Outcomes:

Successful students are able to:

- 1.1.** Describe and evaluate the social positions and representations of categories including race, gender, and ethnicity, and possibly others.
- 1.2.** 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.** Analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences.



- 1.4. Evaluate social and ethical implications of studying race, gender, and ethnicity.
- 2.1. Demonstrate critical self-reflection and critique of their social positions and identities.
- 2.2. Recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors.
- 2.3. Describe how the categories of race, gender, and ethnicity influence the lived experiences of others.

This course addresses these goals by introducing the students to the HB/OT and the various expressions of race, gender, and ethnicity found therein. By focusing on the HB/OT in conjunction with other primary sources from the ancient Near East, students will develop critical skills that allow them to assess various perspectives on the intersectionality of race, gender, and ethnicity in the HB/OT and other Near Eastern sources. Through comparison of the primary sources, students will flesh out these perspectives in a variety of learning environments, including class discussion, breakout sessions, organized classroom debate, creative inductive exercises in the composition, guided quizzes, and writing assignments that prompt the student to reflect personally on race, gender, and ethnicity in the HB/OT. In addition, students will acquire practical skills in critical thought (see Practical Learning Outcomes below). The skills learned in the process of achieving these outcomes are transferable to modern thought and various (professional) disciplines.

General Education: Literary, Visual and Performing Arts

Goals:

- Successful students will analyze, interpret, and evaluate major forms of human thought, cultures, and expression, and demonstrate capacities for aesthetic and culturally informed understanding.
- Successful students will experience the arts and reflect on that experience critically and creatively.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Analyze and interpret significant works of visual, spatial, literary, and/or performing arts and design.
- 1.2. Describe and explain how cultures identify, evaluate, shape, and value works of literature, art, and design.
- 1.3. Evaluate how artistic ideas influence and shape human beliefs and the interactions between the arts and human perceptions and behavior.
- 1.4. Evaluate social and ethical implications in literature, visual and performing arts, and design.
- 2.1. Engage in informed observation and/or active participation within the visual, spatial, literary, or performing arts and design.
- 2.2. Critically reflect on and share their own experience of observing or engaging in the visual, spatial, literary, or performing arts and design.

This course addresses these goals by introducing the students to the HB/OT as well as critical historical approaches to ancient literature. Students will develop close-reading skills of ancient literature, and the tools necessary to scientifically extract historical fact from ancient literary sources.

Practical Learning Outcomes (P on Class Schedule)

Successful students will learn transferable skills that are pragmatic and valuable for their own majors, minors, and future careers. This course will provide a venue for students to:

1. learn or enhance close-reading and comprehension skills of culturally sensitive literature and documents.
2. practice forming questions for critical inquiry.
3. practice literary analysis.
4. practice historical writing.



5. develop group skills.
6. practice using relevant digital tools.

Triggers and Tolerance

This is a humanities course that includes content that describes positive and negative human experiences. Some content may trigger students who have experienced negative circumstances themselves. You may excuse yourself from a lesson in such a situation, but send me an email letting me know that this was the reason for your departure. Topics change in a discussion around every seven minutes, so return to the class to see if the content has changed.

How to Succeed in this Class

- Attend.
- Come to class prepared.
- Expect to participate.
- Be open to new ideas. Grappling with challenging new information is the best road to learning.
- Don't procrastinate.
- Treat others in the class respectfully. If something challenges your understanding, respond respectfully and professionally to that challenge.

Teaching Philosophy

Please read my statement on teaching philosophy found on Carmen.

Class Schedule

I reserve the right to alter the schedule as the needs of the class change.

The reading for each day must be completed by the start of class. The “focus” refers to a text or topic that you should consider carefully and be ready to come to the lesson and discuss it.

How to approach the readings and assignments.

The student should consider the subject and working research questions in the “Topic” column before the start of each lesson. Ancient studies are *multidimensional*. The student should consider how major social and cultural domains interact in the readings, that is, religion, ethnicity, self-identification, economics, gender, language variation, perspectives on the “other,” legislation, race —if applicable, political views, or other such social and cultural topics. In ancient studies, each of these topics is *irreducible*. This means that social and cultural domains affect each other, and while we isolate one domain in our analysis, the student should always ask: what other domains combine in an irreducible way to form the Hebrew Bible’s unique cultural perspective?

Week	Date	Reading	Focus	Topic	Learning Outcomes
1.1		Introduction	Gen 1	Introduction to Close Reading: The HB/OT’s Anthropological Perspectives on Self. What does REGD have to do with the HB/OT?	REGD1.1, P1
1.2		Genesis 1–11; Psalms 104; 148. Recommended: Crenshaw “Demarginalizing;” Lovelace, “Womanist’s.” See note below.	Gen 11:1–9.	Morality, Ethics, Globalism and the Role of Language in Identity Formation. How does empire shape a minority perspective? What are the benefits and disadvantages it brings?	REGD1.4, REGD2.3, P1
2.1		Genesis 12–36	Gen 12:1–9; 34. Proj. 1, §1 due.	Abraham, Isaac, and Jacob: Formation of Race through Ancestry. How does racial identification intersect with sexual reproduction?	REGD1.3, REGD2.2, P1
2.2		Genesis 37–50	Gen (34); 38; 39	The Joseph Cycle: Sexuality and Gender in Ancient Perspectives. What are the social and ethnic factors at play in these rape and (sexual) assault stories? (Read between the lines: How is rape culturally defined?)	REGD1.4, REGD2.3, P5
3.1		Exodus 1–17; Psalm 78; Psalm 105	Exod 2–3; Sargon Birth Narrative in Class	Intersectionality of Ethnic Identities and the Formation of a Leader in a Multicultural Context. How does cultural appropriation work in a political narrative?	REGD1.1, REGD2.3, P1, P2
3.2		Exodus 18–24; 32–34	Exod 20–23	Law in the Formation of Ethnic Unity and Gender Roles Identities. Can one legislate (ethnic) identity?	REGD1.2, REGD1.5, P5
4.1		Numbers 5–6; Leviticus 1; 4–5; 10:1–7; 16; 18–19; Deuteronomy 1–6. Recommended: Sheckman, ““She Shall Be Burned.””	ALL	Cult and the Formation of Status and (Deviant) Identity What is praxis, and how does it form self- or group identity?	REGD1.4, REGD2.1, P2
4.2		Special Topic: History, Historical fact, and Historiography	Proj. 2 due	Introduction to History versus Historiography. What is the difference between fact and fiction? How does our terminology affect our notion of reality and the past?	REGD2.2, P4
5.1		Joshua 1–12	Josh 8	Ethnic Genocide. How does one negotiation religious diversity and ethnic incompatibilities?	REGD2.3, P5



Week	Date	Reading	Focus	Topic	Learning Outcomes
5.2		Joshua 13–24	Josh 15; Ancient Marriage Contracts on Carmen	Case Study: Roles of Men and Women in Ancient Marriages. What is the function of marriage: social, romantic, ethnic, economic, other? What are your biases about the status of women in the ancient Near East?	REGD1.2, REGD2.3, P4, P5
6.1		Judges 1–12	Judg 4; 11:29–40	1. A New System with Male and Female Leaders. How do political systems deal with the gender diversity of its leaders? 2. The Use of Historiography to Justify Reparations. What is the point of Jephthah's story: sexual, gendered, political, other?	REGD1.3, P4
6.2		Midterm	Study!	Midterm	P1, P3
7.1		Judges 13–17	Judg 13–16	Samson's Biography: An Author's Racism and Sexism in Religious Focus. What makes a hero: (a)sexual (prowess), supporting the weaker (ethnic group), sexual and physical dominance, etc.?	REGD2.1, P4, P5
7.2		1 Samuel 1–15	1 Sam 7–9	The Formation of a Political State and Its Association with Ethnic Identity. What are the motivations for political revolution?	REGD1.1, P1, P3
8.1		1 Samuel 16–28; 2 Samuel 1–2	1 Sam 17–20; 28; 2 Sam 1; Gilgamesh in class	Snapshots of 1. (Ethnic) Warfare. In what ways does the cultural control of land shape race, ethnicity, and gender? 2. Literary Allusions to Homoeroticism. How are sexual boundaries culturally defined and appropriated?	REGD1.4, REGD2.2, P2
8.2		2 Samuel 3–24	1 Sam 13; 2 Sam 6–7	1. An Author's Hypocrisy: Construing Prejudice within One's Own Community. 2. Special Topic: Covenant. How is political power disseminated from the imperial, state, and local levels, and how does this affect cultural institutions? How do you address thematic topics in historical research?	REGD1.2, P2
9.1		1 Kings 1–16; 2 Kings 12	2 Kings 12; 2 Chronicles 24; Marseille Tariff on Carmen	1. A Political Temple. 2. Using Documentary Historical Evidence in the Assessment of Literature. What is the economic role in the formation of ethnic, political, and religious systems?	REGD1.2, REGD2.2, P2
9.2		1 Kings 17 – 2 Kings 13; Psalm 51; Jeremiah 48	1 Kings 16–20; 2 Kings 3; Jer 48; Mesha Stele on Carmen	Case Study: The Omrid Dynasty and the Mesha Stele from Moab. How do different political and ethnic perspectives on the same event shape history? How do politic genealogy and sexual ethics overlap?	REGD2.3, P2, P4
10.1		2 Kings 14–20; Nahum; Amos	2 Kings 10; 18–19; Ancient Sources Provided in Class	1. Religious Ethnocide. Compared to "ethnic genocide" (week 5.1), what is religious genocide? 2. Hezekiah and Sennacherib: Can One Ethnic Group Frustrate Globalism? How does language limit/create access to ethnic control?	REGD1.2, REGD2.3, P6
10.2		2 Kings 14–20; Isaiah 36–39; Amos; Nahum	Amos 1–2; 4:1–5; Nahum; Isaiah 37–38	Enmity for the Other: Poetic Reflections. Reflect on your own prejudices, and ask: 'how do I/does my community sexualize, minimize, dominate, humiliate the other or ourselves to maintain status?	G1.3, REGD2.1, P3

Week	Date	Reading	Focus	Topic	Learning Outcomes
11.1		2 Kings 21–25; Jer 34–45;	2 Kings 22–23	Josiah's Reform or Purge?	REGD1.2, REGD1.4, REGD2.2, P2, P3
11.2		2 Kings 21–25; Jer 34–45	2 Kings 24–25	Jerusalem Falls? Or Untangling Ethnic Power Structures. How did the ancient empires <u>administer</u> ethnicity?	REGD1.2, P1, P3
12.1		Ezra; Nehemiah	The Exile	Identity without Power: The Formation of Ancient Judaism. How does one create an ethnic and religious identity? What role does sexual behavior play in this formation?	REGD1.2, REGD2.2, P1
12.2		Special Topic: Scribal Culture and Education	Proj. 3 due	Writing Texts, Gendering Texts. What role does the scribe play in the ethnic, gendered, and religious identity of family, politics, and society?	REGD1.1, P1, P3
13.1		Proverbs 1:1–9:18; 30–31	Prov 1; 4:1–9; 31	Instruction, Muses, and the Archetypal Woman. What does it mean to gender education?	REGD1.3, P1, P5
13.2		Ecclesiastes (aka Qohelet)	ALL	A Pessimistic Anthropology. What is the meaning of life?	REGD2.3, P1, P3
Final	TBA	Final	Study! Proj. 1, §3 due		P1, P4

Note: The (social) historical-critical approach in ancient studies is based in philology and deduces from an incomplete body of evidence the *realia* of the ancient experience. History is an enterprise of discovery and scientifically structured identification. The ancient experience *is not* the modern experience. Resources such as the Dictionary (oed.com), Lovelace, and Crenshaw are recommended so that the student has exposure to the *modern* vocabulary around Race, Ethnicity, Diversity, and Gender, but are not the framework into which the biblical texts will be forced. Instead, the student should always ask: *how is the ancient experience different from modern experiences, which are defined by these terms? Is it fair to the ancient writers to use these modern terms to discuss their culture?*

Course Materials

Required Texts

SBL Study Bible (ISBN 9780062969422 [paperback], 9780062969439 [hardback], 9780062970138 [eBook]). All other materials necessary for this course (e.g., class specific Google Maps) will be available free online or on Carmen. Read the notes as needed. They distill for the student the different academic perspectives on the texts.

Selections of **required** ancient **Primary Sources** will be available on Carmen, with their bibliographic information. Those sources include, but are not limited to: Gilgamesh; Hammurabi; Birth Legend of Sargon; Late Babylonian Marriage Contracts; Aramaic Marriage Contracts; Inscriptions of Tiglath-Pileser III; Sennacherib's Prism (no. 22); Siloam Inscription; Succession Treaties of Esarhaddon; Phoenician Tariff Texts; Moabite Inscription; Judean Legal Texts from al-Yahudu; Akkadian Praise of the Scribal Art; Sumerian Schooldays; Bar Rakib's Inscriptions; and The Story of Ahiqar. Additionally, a number of pictorial artifacts will be available to the students.

Familiarize yourself with the "Resources" module in Carmen. The course will include: the following short secondary sources to orient the student as needed (= **recommended**) readings:

Crenshaw, Kimberle. "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics." *University of Chicago Legal Forum* 1 (1989): 139–67. The article in which the term "intersectionality" was coined.

Lovelace, Vanessa. N.d. "Womanist Biblical Interpretation." Bible Odyssey. Accessed April 19, 2024. <https://www.bibleodyssey.org/articles/womanist-biblical-interpretation/>. The article discusses how the modern concept of intersectionality has been employed in the comparison of modern and ancient texts.

Moore, James D. Forthcoming. "Social and Historical Observations of Women at Elephantine According to the Administrative Papyri and the Ostraca." In *Essays on Elephantine*, edited by Verena M. Lepper. Studies on Elephantine. Brill. [Accepted. PDF supplied]

Moore, James D. N.d. "Scribal Culture in the Ancient Near East." April 1, 2021. <http://www.oxfordbiblicalstudies.com/resource/scrival.xhtml> (PDF supplied). Provides an example of how the ancient scholar uses the multidimensional analysis to gap-fill an incomplete dataset to compose historical analysis.

Nelson, Richard D. 2020. "Historiography and History Writing in the Ancient World." In *The Oxford Handbook of the Historical Books of the Hebrew Bible*, edited by Brad E. Kelle and Brent A. Strawn, 6–19. Oxford University Press. <https://doi.org/10.1093/oxfordhb/9780190261160.013.7>.

Shectman, Sarah. "»She Shall Be Burned with Fire«: Femininity and Intersectionality in the Bible's Priestly Source." In *The Pentateuch and Its Readers*, edited by Joel S. Baden and Jeffrey Stackert, 237–54. *Forschungen Zum Alten Testament* 170. Tübingen: Mohr Siebeck, 2023. <https://doi.org/10.1628/978-3-16-160821-6>.

Device

Students should bring a device to each class lesson on which they can access the internet, access Carmen, read (aloud) from, and take notes. Students are expected to be responsible with their device while in class. Students who are using their device in such a way that it causes a distraction to themselves, classmates, or me may be asked to leave the classroom. In such a case, students forfeit the right to complete or receive credit for that day's assignments, whether acknowledgment of attendance, quizzes, participation grades, midterm exam, and/or final exam.

Additional information

Some assignments may have the option to use digital tools to complete the assignment, such as Chat GPT. If a student chooses an assignment option that includes such tools, they will need to create or use an account with these services at their own risk.

Grading

What You Can Expect

In this course you will read approximately 15,000–20,000 words a week. For the moderate-to-slow reader this is from two to three hours of reading a week. The course includes links to audio Bibles which may be used as needed. Nearly each week a quiz will be assigned. The course also requires three short writing projects, a midterm, and a final exam.

Assignment Weight

Quizzes 20%

Midterm 20%

Final 25%

Projects 30% (10% each)

Participation 5%

Grading Scale

- 93-100: A
- 90-92: A -
- 87-89: B+
- 83-86: B
- 80-82: B -
- 77-79: C+
- 73-76: C
- 70-72: C -
- 67-69: D+
- 60-66: D
- Under 60: E

Exams (45%)

There are two exams in the course, a midterm worth 20% of the overall grade and a final exam worth 25% of the overall grade. The exams will be completed take-home on Carmen, and their content is cumulative. Each exam will include a statement that a student must (digitally) acknowledge and that prohibits them from discussing a finished exam with a student who has not taken the exam.

Late Policy

Students are expected to take quizzes and exams during the scheduled times. They may arrange special accommodations with me to take an exam, if they have a good reason to do so. Initial submission of projects must be on the date stipulated. the student must take into account that (1) the assignment is credit/no credit, and the student may be required to resubmit to achieve credit and that (2) final submissions of all assignments MUST be uploaded to Carmen **before the last day of the semester.** No quiz may be taken late.

Projects (30%)

There are three short written projects in this course. See “Assignments” below (and Carmen). Project one is cumulative (see below). Although there is a possibility that a student may pass Projects 2 and 3 on their first submission, generally it takes two to four drafts before a student has

produced an accepted submission. Unaccepted drafts receive an incomplete/0 in the grade book until an acceptable submission is turned in. This gives the student the opportunity to see the affects of each project on their grade should they choose not to complete the assignment.

Quizzes (20%)

Each quiz is designed to prepare the student for the in-class discussion period. Therefore, the ELOs in the syllabus relate to the content of the quizzes in addition to the content of the readings and lectures. You will have until 5 minutes before the start of the second class of the week to finish each quiz on Carmen. You may take the quiz as many times as needed to get a better grade. The content of the quiz will come from the upcoming class session's assigned readings and/or the previous class session(s). Quizzes may be cumulative throughout the semester in order to help you remember important concepts. There are approximately twelve to thirteen (12–13) quizzes in the course. Only ten (10) will count toward your grade.

Participation (5%)

Participation is based on the student's engagement in the lessons.

Attendance

Attendance is not graded, however, it is impossible to earn participation credit without attending and engaging. Although there is no grade for attendance, students can fail out of the class for not attending. Students may not be absent more that 6 times during the twenty-six (26) lessons of the semester (i.e. 23%). All excusable absences should be declared in writing (via email) during the first week of class.

Assignments

Project 1: Self-Reflection on Race, Gender, Ethnicity, and Religious Experience

Learning Outcomes: REGD1.1, 2.1, P1, P3

This assignment will help you self-reflect on the academic experience from a humanities perspective.

The project contains two sections:

Section 1. (Worth 5% of your overall grade)

[Due Week 1.2.](#)

Prompt:

1. In **one paragraph** describe your previous exposure to the HB/OT and what prompted you to take this course.
2. In **one paragraph** describe how you understand the categories of Gender and Sexuality.
3. In **one paragraph** describe how you understand the categories of Race, Ethnicity, and Nationality.
4. In **one paragraph** describe either:
 - how your religious tradition uses the HB/OT to support or reject notions of gender, sexuality, race, ethnicity, or nationality. Provide at least two specific examples
 - or how you perceive the popular or political discourse on the Bible supports or rejects notions of gender, sexuality, race, ethnicity, or nationality. Provide at least two specific examples.

Proofread and spell and grammar check your work. Then submit as a pdf on Carmen with the filename **Proj1-1_[YourLastName].pdf**

Section 2. (Worth 5% of your overall grade)

[Due After Week 12 but before the last day of the semester.](#)

Prompt:

1. Reflect on our readings and discussions of gender, sexuality, and identity throughout the course. (HINT: consider Lot, Joseph, Dinah, Tamar, the Sotah, David and Jonathan, etc.)
2. Read the following Hosea 1–2; Song of Songs; Ruth; and Susanna.
3. In one paragraph (four sentences) describe how each of the four works above portray gender, sexuality, and identity. One sentence per work.
4. Read your Project 1, Section 1 submission.
5. In **two paragraphs** reflect on how your position on gender, sexuality, and identity has changed or been nuanced.
6. Reflect on the different political structures, racial categories, and ethnic categories studied in class, e.g., Hebrews > Israel > Israelites > Judahites > Judeans, tribal confederations, monarchies, imperial provinces, etc.
7. In **two paragraphs** describe how studying the HB/OT and its historical developments of race, ethnicity, and nationality of a single group has changed or nuanced your ideas of race, ethnicity, or nationality throughout the semester.

Proofread and spell and grammar check your work. Then submit as a pdf on Carmen with the filename **Proj1-2_[YourLastName].pdf**

Project 2: Forming an Argument Based on Close-Reading Skills

Learning Outcomes: REGD1.1, REGD1.3, REGD2.2, P1, P2, P3, P6

Due end of week 4.

Select **ONE** of the two options to complete.

Option 1:

1. Read the flood narrative from the Epic of Gilgamesh found on Carmen.
2. Ask Chat GPT or another similar AI software this: Please write a 250 word essay that compares and contrasts the story of Noah's flood from the Bible with the story of Utnapishtim from the Epic of Gilgamesh.

3. **In three paragraphs** critique the AI generated essay.

Helpful questions to ask yourself: Does the AI-essay grasp the literary features of the text? What is it missing? What important literary features of Noah and Utnapishtim's experiences, characterization, or settings should have been emphasized? Can you give a detailed example of a point of comparison that the AI-essay missed? A convincing argument will include detailed discussion of passages from each source, and assess whether the AI-essay provides an argument for the *meaning* of the comparison (HINT: see class notes for week 3.1).

You will turn in a document (Filename: **Proj2-1_[YourLastName].pdf**) with your

- name, date.
- the name of the AI generator you used (likely Chat GPT).
- the AI generated essay. (Copy and Paste.)
- your argumentative critique. Maximum 250 words, spell and grammar checked.
- Copy and paste the following at the end of your assignment as a digital acknowledgement of its content: I acknowledge that this argumentative critique is solely my own work; I have not plagiarized.

Option 2:

1. Read the Code of Hammurabi found on Carmen.
2. In a **three paragraph argument** either agree or disagree with this statement: The Covenant Code in Exodus is unrelated to and independent from the Code of Hammurabi.

Guidance: A convincing argument will include detailed discussion of passages from each source and an argument for the *meaning* of the comparison (HINT: see class notes for week 3.1).

You will turn in a document (Filename: **Proj2-2_[YourLastName].pdf**) with your

- name, date.
- copy of the essay prompt.
- your three paragraph essay, spell and grammar checked.
- Copy and paste the following at the end of your assignment as a digital acknowledgement of its content: I acknowledge that this my argumentative critique is solely my own work; I have not plagiarized.

Grading.

This project will be graded pass/fail (full credit or no credit). You may be asked to edit, update, and resubmit your essay in order to receive full credit. Expect to resubmit the assignment at 1–3 times. (No student receives a pass on the first submission.)

Project 3: Deducing Historical Events or Circumstances

Learning Outcomes: REGD1.3, P3, P4, P6

[Due end of week 12.](#)

Select **ONE** of the two options to complete.

Option 1:

1. Read 2 Kings 18; 2 Chronicles 32; Micah 1:13; Prism of Sennacherib column III; Siloam Inscription.
2. Study Sennacherib's reliefs of the Siege of Lachish from the British Museum. (Stay in the blue room on the [virtual tour](#).)
3. Prompt: In 250–300 words write a history of Sennacherib's attack on Judah in 701 BCE using the sources above.

Guidance: Consider all the notions of history versus historiography that we discussed in class. You are expected to cite from biblical sources, Sennacherib's Prism, and the relief of the Siege of Lachish. You will be graded on the clarity of your historical narration and conciseness.

You will turn in a document (Filename: [Proj3-1_\[YourLastName\].pdf](#)) with your

- name.
- date.
- copy of the essay prompt.
- your 250–300 word essay, spell and grammar checked.
- Copy and paste the following at the end of your assignment as a digital acknowledgement of its content: I acknowledge that this my argumentative critique is solely my own work; I have not plagiarized.

Option 2:

1. Read Joshua 15. Focus on verses 13–19. Read the ancient marriage contracts (on Carmen).
2. Prompt: Use the documentary sources (i.e., the ancient marriage contracts) to gap fill the information found in Joshua 15. Write a history of Joshua 15 from the point of view of its Persian period author. Discuss the purpose of marriage, the role of the woman in the agreement, and the legal standing of the woman and agreement.

Guidance: Consider all the notions of historical gap filling and the use of documentary evidence that we discussed in class. You are expected to cite from biblical sources and the ancient marriage contracts in your historical narration. You will be graded on the clarity and of your historical narration.

You will turn in a document (Filename: [Proj3-2_\[YourLastName\].pdf](#)) with your

- name.
- date.
- copy of the essay prompt.
- your 250–300 word essay, spell and grammar checked.
- copy and paste the following at the end of your assignment as a digital acknowledgement of its content: I acknowledge that this my argumentative critique is solely my own work; I have not plagiarized.

Grading.

This project will be graded pass/fail (full credit or no credit). You may be asked to edit, update, and resubmit your essay in order to receive full credit.

Academic Policies

Academic Integrity Policy

See “Course Materials | Device”, “Grading”, and “Assignments” in this syllabus for specific statements about academic integrity to which each student is obliged.

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)

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. Please, know that I, as an employee at OSU, am legally responsible for reporting (sexual) assault if a student reports to me.

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 learning, 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. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on-call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

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.

Religious Accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a

student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the **Office of Institutional Equity**.

Policy: Religious Holidays, Holy Days and Observances

General Education Legacy Outcomes

These are the expected learning outcomes under the rubric of the GE Legacy curriculum in:

Literature

Students evaluate significant texts in order to develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; and critical listening, reading, seeing, thinking, and writing.

Expected Learning Outcomes

1. Students analyze, interpret, and critique significant literary works.
2. Through reading, discussing, and writing about literature, students appraise and evaluate the personal and social values of their own and other cultures.

Diversity, Global Studies

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens. In the Classroom

Class lessons are discussion oriented. In nearly every lesson students will work in small groups/ breakout sessions, as well as participate in a larger discussion that allows them the chance to fine-tune close-reading, deduction, and reasoning skills. Students will be asked to further participate by reading aloud.

This course will achieve these goals through comparison of the primary sources, students will flesh out these perspectives in a variety of learning environments, including class discussion, breakout sessions, organized classroom debate, creative inductive exercises in the composition, guided quizzes, and writing assignments that prompt the student to reflect personally on race, gender, and ethnicity in the HB/OT. The skills learned in the process of achieving these outcomes are transferable to modern thought and various (professional) disciplines.

GE Foundation Courses

Overview

Courses that are accepted into the General Education (GE) Foundations provide introductory or foundational coverage of the subject of that category. Additionally, each course must meet a set of Expected Learning Outcomes (ELO). Courses may be accepted into more than one Foundation, but ELOs for each Foundation must be met. It may be helpful to consult your Director of Undergraduate Studies or appropriate support staff person as you develop and submit your course.

This form contains sections outlining the ELOs of each Foundation category. You can navigate between them using the Bookmarks function in Acrobat. Please enter text in the boxes to describe how your class meets the ELOs of the Foundation(s) to which it applies. Because this document will be used in the course review and approval process, you should use language that is clear and concise and that colleagues outside of your discipline will be able to follow. Please be as specific as possible, listing concrete activities, specific theories, names of scholars, titles of textbooks etc. Your answers will be evaluated in conjunction with the syllabus submitted for the course.

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.

GE Rationale: Foundations: Race, Ethnicity, and Gender Diversity (3 credits)

Requesting a GE category for a course implies that the course fulfills **all** the expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Race, Ethnicity, and Gender Diversity, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational for the study of Race, Ethnicity and Gender Diversity.

Course Subject & Number: _____

B. Specific Goals of 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 Outcome 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. 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 1.2: 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. 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 1.3: Successful students are able to analyze how the intersection of categories including race, gender, and ethnicity combine to shape lived experiences. 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 1.4: Successful students are able to evaluate social and ethical implications of studying race, gender, and ethnicity. 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 recognize and compare a range of lived experiences of race, gender, and ethnicity.

Expected Learning Outcome 2.1: Successful students are able to demonstrate critical self- reflection and critique of their social positions and identities. 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 2.2: Successful students are able to recognize how perceptions of difference shape one’s own attitudes, beliefs, or 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)

Course Subject & Number: _____

Expected Learning Outcome 2.3: Successful students are able to describe how the categories of race, gender, and ethnicity influence the lived experiences of others. Please link this ELO to the course goals and topics and indicate *specific* activities/assignments through which it will be met.

GE Rationale: Foundations: Social and Behavioral Sciences (3 credits)

Requesting a GE category for a course implies that the course **all** expected learning outcomes (ELOs) of that GE category. To help the reviewing panel evaluate the appropriateness of your course for the Foundations: Social and Behavioral Sciences, please answer the following questions for each ELO.

A. Foundations

Please explain in 50-500 words why or how this course is introductory or foundational in the study of Social and Behavioral Sciences.