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	Jewish Studies
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	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.
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	Prereq: English 1110.xx, or GE foundation writing and info literacy course.
Exclusions	Not open to students with credit for 2700H, Hebrew 2700, or 2700H.
Electronically Enforced	No

Cross-Listings

Cross-Listings	Cross-listed in Hebrew.

Subject/CIP Code

Subject/CIP Code	38.0206
Subsidy Level	Baccalaureate Course
Intended Rank	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	• To introduce you to the Hebrew Bible by studying Genesis-2 Kings and other related texts; • 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.
Previous Value	• *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;*

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)

- Heb2700 - REGD Syllabus 4-2024.pdf: Syllabus

  (Syllabus. Owner: Carmichael,Phoebe Cullen)

- Heb2700 - GEN REGD Response.pdf: Response to committee requests

  (Other Supporting Documentation. Owner: Carmichael,Phoebe Cullen)

Comments

- Please see feedback email sent to department 04-15-2024 RLS *(by Steele,Rachel Lea on 04/15/2024 01:42 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Carmichael,Phoebe Cullen	04/02/2024 03:57 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 01:42 PM	ASCCAO Approval
Submitted	Carmichael,Phoebe Cullen	04/22/2024 03:11 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
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	05/02/2024 04:47 PM	ASCCAO Approval

Response to the GEN REGD subcommittee's requests re Hebrew/Jewish Studies 2700.
James D. Moore. April 19, 2024.

I think the committee for its timely response. Responses to all the recommendations of the committee are found below. When indicated the syllabus has been updated. The department asks that if the committee find this application package unacceptable, they send back not only their recommendations, but also times at which the committee chair is able to meet with the department to discuss a path forward.

Below are the committee's initial recommendations (red), and my (Moore's) responses (black), after having discussed each recommendation with the department.

The Subcommittee understands the course's focus is on primary documents (i.e., the Hebrew Bible, the Epic of Gilgamesh, Birth of Sargon, etc.) as a lens for the intersectional study of race, ethnicity, and gender, and they appreciate the course's well-designed assessments. However, they ask that the department provide additional information about how 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. To that end, they ask that the department do the following:

The subcommittee has misunderstood the course and the field of ancient studies at-large, and this may have led to the reason for some of the recommendations below, which were unwarranted. In the field of Hebrew Bible *theological approaches* use modern lenses and force ancient texts into modern categories in order to justify their relevance for the *modern reader*. Heb2700, however, is taught "from a historical point of view" (Syllabus > Course Description). 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 committee appears to think this is a theological course, but the goal is not to understand the intersectionality of race, ethnicity, and gender, as the committee implies in its responses. That the Hebrew Bible is a compiled ancient ideological treatise of an evolving ethnic group with narratives and cultural texts that focus on identity formation both (1) at a communal level in response to the "other" ancient ethnic communities and (2) at an individual level by reflecting on sexuality or gender, means the Hebrew Bible has *corollaries* to modern notions of the intersectionality of race, ethnicity, and gender. This is not a course that indoctrinates, but that explores the depths of meaning of an ancient people who are recognized as significant to the formation of world religions, culture, and thought. Therefore, the notion of intersectionality as defined by Crenshaw when she coined the term in her seminal 1989 contribution *is not applicable* to any ancient dataset from the ancient Near East. That said, no ancient social historian or philologist can operate without considering the multidimensionality (to use Crenshaw's term) of the ancients' experiences and identities and the irreducibility of that multidimensionalism. Indeed, because our ancient datasets are incomplete due to the chance of survival and discovery, we have long considered the multi-axes of experience and identity to fill in the historical gaps where our data is sparse!

1. Provide additional supplemental readings, secondary sources, or other materials that support the topics listed in the course schedule (syllabus pgs. 3-4) by connecting those topics to the primary document(s) and providing students with scholarly examples of critical interpretation and analysis.

Neither the goals nor the ELOs of the REGD require secondary scholarship. The department suggests the committee revisit their goals and ELOs should they see it necessary to *require*

such secondary scholarship. The objective of Heb2700 is to learn how to close-read the primary sources from comparative perspectives (e.g., Project 2). After acquiring close-reading skills the course engages the student in the scientific process of writing history (Project 3), and nearly all class lectures provide examples to this effect. Secondary scholarship complicates these "foundational" objectives. That said, I and the department recognize that as a GEN course, it may be taught in the future by lecturers or graduate students, who are not (or not yet) experts in the field. For this reason, I have added to the syllabus the additional secondary sources I tend to use, and which appear on Carman as was suggested in the committee's version of the syllabus, in addition to a list of the ancient primary sources (Course Materials > Required Texts).

Most importantly the students are required to use SBL Study Bible. This includes, synopses of scholarly debates around the relevant texts in footnotes and short articles. Since the Hebrew Bible is well-recognized as an ethnically constructed ideological ancient text with many stories about varieties of sexual identity, as was stated in the initial form application and reiterated above, the scholarly synopses in the study Bible suffice. The students are, therefore, already supplied with more than adequate perspectives on how REGD categories are presented in the field.

1.1. Additionally, they note that AI text-generation software will likely invoke secondary sources, so students will need some experience with these kinds of sources to fully evaluate any essay generated by the artificial intelligence (Project 2, Option 1).

Project 2, to which this refers, has already been assigned for two sections of the course. The majority of students prefer to complete Project 2, Option 1, and no Chat GPT or Microsoft copilot generated response has used or invoked a secondary source. The department recommends that the committee substantiate their claims of "likelihood" before requesting changes. One way of doing so would be to put the prompt into the AI generator as the assignment instructs. Prompt: Please write a 250 word essay that compares and contracts the story of Noah's flood from the Bible with the story of Utnapishtim from the Epic of Gilgamesh.

1.2. Provide further information about when and how 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.

Students reflect on their understanding of such terms in Project 1, §1 at the start of the course then describe how their view of these same categories change at the end of the course, Project 1 §2. The committee has been given this assignment. Furthermore, in the form submitted to the committee one finds explanations such as "Project 3 (written assignment) uses comparative cultural analysis. The student will demonstrate the ability to distinguish biased qualification from historical fact, to identify the intersection of related but distinctly articulated cultural factors, such as linguistic, ethnic, or gendered differences in the documenting of a cultural event in the past." The course requires the student to reflect on the *dynamic meanings* of such terms. This is directly stated in the course description "It enlightens our understanding of the historical development of race and gender in the ancient Near East." I tell my students that if they don't know a modern English term or how it is used, they must consult an English dictionary.

As for the meanings of terms in the historical study of the Hebrew Bible and the ancient Near East, particularly in the Persian period when the Hebrew Bible was formed, the students learn that ethnicity was an administrative construct, which is secondarily used to produce cultural cohesion. They also learn, as intimated above, that ethnicity, gender, and sexuality can

be studied separately, but as any historian knows, studying them together produces irreducible facets of ancient society.

2. The Subcommittee asks that the department provide additional information in the syllabus about how the course's exams and quizzes will engage with REGD topics and help to support students' achievement of the REGD goals and ELOs. Additionally, they ask that the department re-assess which learning outcomes are assigned to which assignments. For example, Project 2 sites GEN Foundation: REGD ELO 2.2, but the assignment does not seem to involve "Recogniz[ing]how perceptions of difference shape one's own attitudes, beliefs, or behaviors."

Since "each quiz is designed to prepare the student for the in-class discussion period" (Grading > Quizzes) and each class lesson provides a clear description ("Topic") of how the lecture/discussion will address REGD topics, no changes have been made. The ELOs in the syllabus relate directly to the content of the quizzes in addition to the content of the readings and lectures. This has been further clarified in the syllabus (Grades > Quizzes).

It is clear from the second half of the comment that the committee did not read the accompanying form for which every assigned ELO is described.

The one example challenged by the committee does in fact "Recognize how perceptions of difference shape one's own attitudes, beliefs, or behaviors" (ELO2.2), as described in the form submitted to the committee: "– Project 2 (written assignment). Forming an Argument Based on Close-Reading Skills. As noted in GEO1.1 and 1.3, which are also outcomes of this assignment, students will engage in a comparative close-reading of two narratively similar, yet linguistically, temporally, and cultural different sources. Option 1 utilizes AI and requires the student to respond to its essay comparing ancient flood narratives. This provides students with the modern "digital" perspective and forces them to assess its advantages and disadvantages, which mostly fall on its inability to thoughtfully articulate the cultural difference in the sources. As a result, students reflect on their own (in)ability to articulate cultural difference. The second option produces the same outcome, but by comparing different law codes and the social consequences of legal difference in stated casuistic law, which is cross-culturally recognized."

This is further deducible from the current language of the assignment, not to mention reiterated by the instructor when assigned. The assignment clearly provides two options for which a student may choose to close-read and assess the differences between two religious and cultural (option 1) or ethnic and legal (option 2) sources. Examples and illustrations are provided in Week 3.1's lecture that emphasize the student must evaluate the *meaning* of their (or the AI's) close-reading comparison. A sentence to this effect has been added to Project 2's assignment for clarity.

3. The Subcommittee asks that the department amend the course description in curriculum.osu.edu (under "General Information") to include a mention of the intersectional study of race, ethnicity and gender. This change will help to ensure that future iterations of the course retain the focus on the GEN Foundation.

Our department administrator will update this information when the REGD category is assigned. The current syllabus' description will become the new course description.

4. The Subcommittee asks that the department include in the syllabus a complete listing of all goals and ELOS for the GEN Foundation: Literary, Visual, and Performing Arts category (as well as a short paragraph explaining how this course meets those goals and ELOs), as the course is still a part of that GEN category. A complete and accurate listing of the Goals and ELOs for all GEN and GEL categories is available on the ASC Curriculum and Assessment Services website. Please note that this listing and explanatory paragraph should be in addition to, not in

place of the REGD Goals and ELOS. Alternatively, if the unit wishes to remove this course from the LVPA category, that should be indicated in curriculum.osu.edu.

Accepted.

5. Changes to University policies recently (03-01-2024) necessitated that the Arts and Sciences Curriculum Committee update the list of required syllabus statements for all syllabi to include a new statement on religious accommodations. The new version is a result of a directive by the Executive Vice President and Provost and can be found here on the ASC Curriculum and Assessment Services website. The Subcommittee thanks the department for replacing the previous statement found on pg. 11 of the syllabus.

Accepted.

6. The Subcommittee asks that the department remove the reference to remote learning (syllabus heading, pg. 1) as this course is not approved for Distance Learning and cannot be offered in a remote format at this time.

This is not intended to be a distance learning course at the time. The statement referring to remote learning has been removed at this time.

7. The Subcommittee recommends that the department consider helping students to understand some of the difficulties that can be encountered when modern understandings of social groups and scholarly terminology, theories, and methods are applied to the study of ancient peoples, their writings, and other cultural artifacts. They suggest that the instructor include in the course some discussion of how the discipline has dealt with this in the past, and how the field has or has not changed in this regard.

The assigned SBL Study Bible already includes this type of information, e.g. Shectman, "Israel," p. 90.

8. The Subcommittee recommends that the department reconsider the use of the term "group-think" (syllabus, pg. 2) as that phrase has an existing meaning in the social sciences that likely does not align with the instructor's goals for the course.

Accepted.

9. The Subcommittee recommends that the department provide more information about the format and length of the quizzes and exams, including what types of questions will be asked, how long students will have to complete the assessments, and whether multiple attempts will be permitted.

Quizzes are approximately 6–10 questions long and are generally released immediately after the first class lesson of the week. They are due 5 minutes before the start of the second class lesson in the week, as per good and modern pedagogical practice. The quizzes include information from the previous week's second lecture as well as the readings and lectures of the week's first lesson. Additionally, they include questions from the week's second lesson's readings. This ensures the students must be present for lectures to answer questions and have completed readings in advance. I have supplied one of the twelve quizzes as an example for the committee (below).

10. The Subcommittee recommends that the department consider a different title for the assignments that are currently labeled as "projects". Most students will perceive a project to be an intensive, multi-week assignment that results in the production of significant paper,

presentation, or similar; utilizing the term for shorter reflection assignments may result in student confusion.

This recommendation has been rejected because the assignments are graded as projects, which has been indicated by the course's Practical Outcomes. That said, clarification has been added under Grading > Projects (30%). "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."

11. Comment: It is suggested that the department reach out to the Arts and Sciences Office of Distance Education to ensure that students' first option for Project 2 is within university guidelines. At the present time, Microsoft Copilot is the only university-sanctioned text-generating software. While instructors are welcome to give students the option of using another generator, only Microsoft Copilot can be required for the completion of an assignment.

This will not be a distant learning course. The syllabus' inaccurate reference to "remote learning" has been removed.

○ Jacob bribed Esau with lentil stew, when Esau was famished.

○ Jacob killed his brother because God did not regard Jacob's offering but only Esau's.

○ Jacob sold Esau into slavery.

⋮⋮

Question 1 pts

✎ ✕

In the Joseph Cycle, Joseph marries an Egyptian priestess and has sons, who later become Israelites and tribal leaders.

Correct Answer

○ True

In Gen 41:37–53 Joseph rises to power by fully assimilating to Egyptian culture. Later in Gen 48, Jacob recognizes Manasseh and Ephraim as Israelite sons, though he continues the tradition of blessing the younger in the place of the older.

○ False

⋮⋮

Question 1 pts

✎ ✕

The theme of "the forthright and honest person gets the best reward" is found in many of the stories in Genesis.

○ True

Correct Answer

○ False

The theme of the "trickster gets the reward" is found in many of the stories in Genesis.

⋮⋮

Question 1 pts

✎ ✕

Tamar tricked her father-in-law Judah into sleeping with her, and this was rewarded. (Hint: Gen 38)

Correct Answer

○ True

True. She wanted a child, and it was the obligation of her husband's family to facilitate this.

○ False

⋮⋮

Question 1 pts

✎ ✕

Joseph's brothers sold him to _____ (Hint: Gen 37)

Correct Answer

☐ Ishmaelites from Gilead

Correct! The two different buyers, which produces narrative incoherence, is often seen as a sign that the biblical editors are compiling two different versions of the Joseph story into one.

☐ Egyptians

Correct Answer

☐ Midianite Traders

Correct! The two different buyers, which produces narrative incoherence, is often seen as a sign that the biblical editors are compiling two different versions of the Joseph story into one.

☐ Hivites

⋮⋮

Question 1 pts

✎ ✕

Joseph was put in prison for attempting to sexually assault Potiphar's wife.

◯ True

Correct Answer

◯ False

Correct. In the text, Potiphar's wife tries to sexually assault Joseph because he was handsome. (Think about the rape of Dinah).

⋮⋮

Question 1 pts

✎ ✕

Joseph rises to power in Egypt because

◯ He has a dream that he would be famous, worked hard in Egypt, and rose to the top.

◯ He knew a guy (the chief baker), who knew a guy (Pharaoh), who needed him to interpret dreams.

Almost! But it wasn't the baker ...

◯ Joseph dreamed big and did not throw away his shot.

Correct Answer

◯ He was known as a dream interpreter and interprets Pharaoh's dream when others could not.

⋮⋮

Question 1 pts

✎ ✕

Place this events in narrative order from first (1) to last (5).

1

Joseph insults his brothers by claiming that he will rule them.
2

Judah convinces the brothers to human traffic Joseph.
3

Judah is tricked into sleeping with his daughter-in-law.
4

Joseph becomes Pharaoh's finance minister.
5

A famine causes Jacob to send his remaining sons to Egypt.
6

Joseph tricks the brothers into leaving Benjamin in his control.
7

Jacob and his family move to Egypt, where Joseph takes care of them.
Other Incorrect Match Options:
- Shechem rapes Dinah
- Isaac dies

+ New Question	+ New Question Group	Q Find Questions

☐ Notify users this quiz has changed

Cancel   Save

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 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.

THE OHIO STATE UNIVERSITY

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.

Week	Date	Reading	Focus	Title	Learning Outcomes
1.1		Introduction	Gen 1	Introduction to Close Reading: The HB/OT's Anthropological Perspectives on Self	REGD1.1, P1
1.2		Genesis 1–11; Psalms 104; 148	Gen 11:1–9.	Morality, Ethics, Globalism and the Role of Language in Identity Formation	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	REGD1.3, REGD2.2, P1
2.2		Genesis 37–50	Gen (34); 38; 39	The Joseph Cycle: Sexuality and Gender in Ancient Perspectives	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	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	REGD1.2, REGD1.5, P5
4.1		Numbers 5–6; Leviticus 1; 4–5; 10:1–7; 16; 18–19; Deuteronomy 1–6	ALL	Cult and the Formation of Status and (Deviant) Identity	REGD1.4, REGD2.1, P2
4.2		Special Topic: History vs. Historiography	Proj. 2 due	Introduction to History versus Historiography	REGD2.2, P4
5.1		Joshua 1–12	Josh 8	Ethnic Genocide	REGD2.3, P5
5.2		Joshua 13–24	Josh 15; Ancient Marriage Contracts on Carmen	Case Study: Roles of Men and Women in Ancient Marriages	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 2. The Use of Historiography to Justify Reparations	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	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	REGD1.1, P1, P3

Week	Date	Reading	Focus	Title	Learning Outcomes
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 2. Literary Allusions to Homoeroticism	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	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	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	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. 2. Hezekiah and Sennacherib: Can One Ethnic Group Frustrate Globalism?	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	G1.3, REGD2.1, P3
11.1		2 Kings 21–25; Jer 34–45;	2 Kings 22–23	Josiah's 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	REGD1.2, P1, P3
12.1		Ezra; Nehemiah	The Exile	Identity without Power: The Formation of Ancient Judaism	REGD1.2, REGD2.2, P1
12.2		Special Topic: Scribal Culture and Education	Proj. 3 due	Writing Texts, Gendering Texts	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	REGD1.3, P1, P5
13.2		Ecclesiastes (aka Qohelet)	ALL	A Pessimistic Anthropology	REGD2.3, P1, P3
Final	TBA	Final	Study! Proj. 1, §3 due		P1, P4

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Course Materials

Required Texts

SBL Study Bible (ISBN 9780062969422 [paperback], 9780062969439 [hardback], 9780062970138 [eBook]).

All others materials necessary for this course (e.g., class specific Google Maps) will be available free online or on Carmen. Familiarize yourself with the "Resources" module in Carmen. The course will include: the following short secondary sources to orient the student:

Lovelace, Vanessa. N.d. "Womanist Biblical Interpretation." Bible Odyssey. Accessed April 19, 2024. https://www.bibleodyssey.org/articles/womanist-biblical-interpretation/.

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/scribal.xhtml (PDF supplied).

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.

Selections of ancient Primary Sources will be available on Carmen, with their bibliography 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.

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%). <u>All excusable absences should be declared in writing (via email) during the first week of class.</u>

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 ender, 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 ender, 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

<u>Learning Outcomes:</u> REGD1.1, REGD1.3, REGD2.2, P1, P2, P3, P6

<u>Due end of week 4.</u>

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 contracts 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 <u>agree or disagree with this statement:</u> 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; Prisim 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 Prisim, 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.

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Academic Policies

Academic Integrity Policy

See "Course Materials | Device", "Grading", and "Assignments" in this syllabus for specific statements about academic 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 Greeneville 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. 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 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 make all learning experiences as accessible as possible. In light of the current pandemic, students seeking to request COVID-related accommodations may do so through the university's request process, managed by Student Life Disability Services. If you anticipate or experience academic barriers based on your disability (including mental health, chronic or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. SLDS contact information: slds@osu.edu; 614-292-3307; slds.osu.edu; 098 Baker Hall, 113 W. 12th Avenue.

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.

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 each 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)*

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)*

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)*

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.