

## Term Information

Effective Term Autumn 2025  
[Previous Value](#) Autumn 2022

## Course Change Information

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

Changing GE from Foundations HCS to Theme TCT.

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

This course is a better fit for the TCT theme.

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

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

n/a

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

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area	History
Fiscal Unit/Academic Org	History - D0557
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	2220
Course Title	Introduction to the History of Christianity
Transcript Abbreviation	Intro Christianity
Course Description	The history of how the messianic beliefs of a small group of Jews transformed into a worldwide religion of amazing diversity. Our approach will be historical and contextual: How have Christian beliefs, practices and institutions changed over time and adapted to and changed different cultures? Some topics include developments in theology, spirituality, modes of authority, social structures.
<a href="#">Previous Value</a>	<i>Introduces students to the historical study of Christianity as a religious tradition. Sometimes this course is taught in a distance only format.</i>
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
<a href="#">Previous Value</a>	<i>Yes, Greater or equal to 50% at a distance</i>
Grading Basis	Letter Grade
Repeatable	No
Course Components	Lecture, Recitation
Grade Roster Component	Recitation
Credit Available by Exam	No
Admission Condition Course	No
Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

### Prerequisites/Corequisites

#### *Previous Value*

*Prereq or concur: English 1110.xx, or permission of instructor.*

### Exclusions

#### Electronically Enforced

No

## Cross-Listings

### Cross-Listings

## Subject/CIP Code

### Subject/CIP Code

54.0103

### Subsidy Level

Baccalaureate Course

### Intended Rank

Freshman, Sophomore, Junior, Senior

#### *Previous Value*

*Freshman, Sophomore, Junior*

## Requirement/Elective Designation

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

General Education course:

Historical Study; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

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

#### *Previous Value*

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

*General Education course:*

*Historical Study; Global Studies (International Issues successors); Historical and Cultural Studies*

*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

- Students will engage deeply with a range of primary sources that illustrate diverse and changing religious ideas about Jesus and salvation, modes of church life, and understandings of religion and citizenship
- Students will explore different approaches to the materials through the inherently multidisciplinary study of religion.
- Students will explore how Christian beliefs and practices (and conflict over them) have continuing influence on many issues of contemporary significance.
- Students will investigate multiple examples of interactions among cultures and sub-cultures.
- Students will study the changes and continuities in Christian thought and practice over nearly 2,000

#### *Previous Value*

**COURSE CHANGE REQUEST**  
2220 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
12/02/2024

**Content Topic List**

- Religion
- God of Israel
- Early Judaism
- Jesus Christ
- The Gospels
- Conflicts of the emerging church
- Christians among Jews and Pagans
- The Christian Empire
- The Byzantine East
- The Medieval West
- Anselm and Aquinas
- Protestant Reformations
- Roman Catholic Reformations

**Sought Concurrence**  
*Previous Value*

No

**Attachments**

- 2220 TCT Ge Form.pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- 2220 Syllabus TCT.docx: Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Getson, Jennifer L.	11/22/2024 03:25 PM	Submitted for Approval
Approved	Reed, Christopher Alexander	11/22/2024 04:04 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	12/02/2024 07:49 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	12/02/2024 07:49 AM	ASCCAO Approval

# **SYLLABUS: HIST 2220 INTRODUCTION TO THE HISTORY OF CHRISTIANITY AUTUMN 2021**

## **Course Overview**

### **Classroom Information**

Format of Instruction: In Person Lecture

Meeting Days/Times: Mondays, Wednesdays, Fridays 10:20–11:15

Location: Fontana Labs 2020

### **Instructor**

Instructor: Professor David Brakke

Email address: [brakke.2@osu.edu](mailto:brakke.2@osu.edu)

Office: 230 Dulles Hall

Phone number: 614-292-2174

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

### **Course Description**

Ranging from Jesus to Joel Osteen, this course will study how in 2,000 years the messianic beliefs of a small group of Jews transformed into a worldwide religion of amazing diversity. Our approach will be historical and contextual: How have Christian beliefs, practices, and institutions changed over time and adapted to and changed different cultures? We will consider major developments in theology (from the Council of Nicaea, to medieval scholasticism, to liberation theology), spirituality (from monasticism, to mysticism, to tent meetings), modes of authority (from apostles, to bishops, to televangelists), and social structures (from house assemblies, to an imperial church, to base communities). We will learn about the histories and characteristics of the major forms of Christianity today: Roman Catholicism, Eastern Orthodoxy, Protestantism, and Pentecostalism. Christianity has never been a single monolithic entity, but rather an astonishing collection of individuals and sub-cultures creating new and diverse ways of living as worshipers of Jesus Christ.

### **Course Learning Outcomes**

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

- Identify, compare, and contrast the teachings and practices of Roman Catholic, Eastern Orthodox, Protestant, and Pentecostal Christians
- Trace the major periods in the history of Christianity from its origins to the present.

- Recognize important points of continuity and change in key themes of Christian theology and practice.
- Understand the roles of race, ethnicity, and gender in Christian thought and practice.

## **General Education**

This course fulfills the Legacy GE category of **Historical Studies** and **Diversity: Global Studies** and the current GE Theme: **Traditions, Cultures, and Transformations**.

### **Legacy GE: Historical Studies**

#### **Goal:**

Students recognize how past events are studied and how they influence today's society and the human condition.

#### **Expected Learning Outcomes (ELOs):**

1. Students construct an integrated perspective on history and the factors that shape human activity.
2. Students describe and analyze the origins and nature of contemporary issues.
3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

#### **How We Will Meet the Goals of the Legacy GE Category Historical Studies in this Course**

Through the close reading of numerous primary sources, you will encounter the diverse factors that shaped Christian practice, including political, ethnic, and social factors, and you will work to integrate them into a comprehensive perspective (ELO 1). You will practice critical and logical thinking through the discussion questions and papers, and you will consider varying interpretations of the sources (ELO 3). The course will invite you to consider how contemporary forms of Christianity have emerged from its historical development (ELO 2).

### **Legacy GE: Diversity: Global Studies**

#### **Goal:**

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.

#### **Expected Learning Outcomes (ELOs):**

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.

### **How We Will Meet the Goals of the Legacy GE Category Historical Studies in this Course**

The course explores how Christian beliefs and practices (and conflict over them) have continuing influence on issues of significant contemporary interest in many nations, peoples, and cultures outside of the U.S. (ELO 1). Students will explore the diversity of cultures and peoples that have shaped and been shaped by Christianity through its 2000-year evolution (ELO 2).

### **GE Theme: Traditions, Cultures, and Transformations**

#### **Goals:**

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

#### **Expected Learning Outcomes:**

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.

- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

### **How We Will Meet the Goals of the Traditions, Cultures, and Transformations Theme in this Course**

GOAL 1: This course provides an advanced study of the Traditions, Cultures and Transformations theme through an in-depth study of the history of Christianity from its origins until the present day. You will engage deeply with a range of primary sources that illustrate diverse and changing religious ideas about Jesus and salvation, modes of church life, and understandings of religion and citizenship. You will practice critical and logical thinking through the discussion questions and (ELO 1.1). In addition to in-depth study of primary sources, you will integrate some of what you have learned through the church observation assignment (ELO 1.2).

GOAL 2: You will explore different approaches to the materials through the inherently multidisciplinary study of religion. You will read materials that can be classified as theological, social, political, cultural, and material, and the class introduces you to different approaches to the primary sources, such as gender analysis, intellectual history, and social theory (ELO 2.1). The papers encourage you to reflect on what you have studied and to integrate what you have learned with new material. After each paper and test, you will be invited to respond with a one-paragraph self-assessment of what you can work on for future assignments. The class discussions model self-critical reflection on how we read and analyze sources and how we adjudicate among competing interpretations (ELO 2.2).

GOAL 3: The course explores how Christian beliefs and practices (and conflict over them) have continuing influence on issues of significant contemporary interest, especially the role that religious identity should or should not play in a civil polity, the nature of the self in a wider community, the significance of race and gender, and the nature of religious commitment and belonging. (ELO 3.1). The "big" idea in the course is basically the earliest Jesus believers claim that God has acted definitively for human salvation in Jesus of Nazareth. That big idea, expressed originally in messianic Jewish

terms, transformed as it entered new sub-cultures (e.g., Greeks in the Roman empire) and new cultures (e.g., China, Ethiopia), and it morphed into a bundle of ideas about worship, authority, and citizenship that profoundly changed those cultures in significant and lasting ways. (ELO 3.2). You will investigate multiple examples of interactions among cultures and sub-cultures. In the first weeks you will consider Christians as forming a sub-culture, first, within wider Judaism and, next, within the Roman empire. How did the earliest Christians both adapt to and resist the cultures in which they existed? The same question reappears as missionaries introduce Christianity into new areas, including China and Africa. On the other hand, through much of the course, Christianity is a dominant culture in which diverse sub-cultures emerged, including monasteries, "heretical" groups, liberation movements, and even universities. To what extent did institutional Christianity manage to control and coordinate such sub-cultures? And what happened when it failed to do so (see Reformation)? (ELO 3.3). The course studies the changes and continuities in Christian thought and practice over nearly 2,000 years. You will plot both continuity and change by following several key themes: church and state, understandings of Christ and how he saves, the roles of women, authoritative persons. Exam questions will ask you to discuss such themes with examples from major periods of Christian history and to point to both important changes and elements of continuity (ELO 3.4).

**GOAL 4:** At the end of the course you will be able to recognize and explain differences, similarities, and disparities among the major umbrella forms of Christianity (Roman Catholicism, Orthodoxy, Protestantism, and Pentecostalism) and among selected sub-cultures within these major groupings: e.g., large Protestant denominations (Lutheran, Reformed, Anglican, etc.), regional varieties of Catholicism and Orthodoxy, and doctrinal differences among Orthodox Christians (Chalcedonian vs. miaphysites) and Pentecostals (e.g., Finished Work vs. Second Work) (ELO 4.1). Diversity is a primary theme of the course, as the sources we meet attempt to negotiate differences of race, ethnicity, and gender. This issue emerges right away as Christians debate in the first century whether and how to include Gentiles in a Jewish movement. Race takes center stage in the study of Catholicism's arrival in the New World, as Catholics debate whether "Indians" are really human beings deserving of basic rights and Indians begin to articulate religious identity in their own terms. It continues to be a major focus as we study the introduction of enslaved Africans to the New World and US Christians grapple with slavery and racial discrimination. Gender runs throughout the course, as women are slowly excluded from official roles in the Church, but continue to exercise authority as mystics and ascetics in the Middle Ages. Theologies of liberation (feminist, Black, Latin American, and gay/lesbian) emerge in the twentieth century. The course considers how race, ethnicity, and gender diversity impacted Christianity, but also how Christian beliefs and practices shaped how cultures approached these issues (ELO 4.2).

## **Course Materials**

You should acquire the following book, which is also on reserve at the library.

C. Douglas Weaver and Rady Roldán-Figueroa, *Exploring Christian Heritage: A Reader in History & Theology* (**third edition**)

This book may be purchased or rented in paperback or in an electronic edition through a wide range of vendors.

The following book is optional. It is a standard textbook, which may be of help if you miss a class or may aid in reviewing:

Peter Feldmeier, *The Christian Tradition: A Historical and Theological Introduction*

It may be purchased or rented in paperback. An electronic edition is available for rent through [vitalsource.com](http://vitalsource.com).

In addition, you will need a copy of the Christian Bible for some readings from the Old and New Testaments. As for Bible translations, any translation (other than the King James Version) is acceptable. I recommend the New Revised Standard Version.

Finally, there will be several readings made available through Carmen.

## Grading and Instructor Response

### Graded Activities

You have five graded components of varied activities. You need to read the assigned sources closely and engage in discussions about them. You will be asked to synthesize and analyze the course materials in quizzes and exams. And you will reflect on and engage with key ideas through papers.

1. Attendance, preparation of readings, and participation (10%).
2. Two unit tests administered via Carmen, which will include “objective,” short answer, and essay questions, on Monday, September 27 and Friday, October 29 (30%). Each test will be timed (55 minutes), but you will be able to take the test in any 55-minute period during the 24 hours of the day. Class will not meet otherwise. After each test, you will be invited to respond with a one-paragraph self-assessment of what you can work on for future assignments.
3. Two short papers (3–5 pages) due on Wednesday, September 15 and Wednesday, October 13 (20%). The deadlines are explained below. Topics for these papers will be assigned and distributed well in advance; they will not require research.
4. Church visit paper (3–5 pages) due on Friday, December 3 (20%). This assignment will require a visit to the worship service of a church belonging to one of a limited number of traditions.
5. Final examination (with a comprehensive component) on Tuesday, December 14 (20%). The test will be administered via Carmen, and you will be able to take it at any time during the 24 hours of the day.

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

### **Grading Scale**

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

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

### **Paper Requirements**

You will write two short papers of 3–5 pages and a church visit paper of 3–5 pages

The two short papers will be on topics assigned in advance. You will have choice of topics, and the prompts will ask you to analyze synthesize two or more sources that we have read. No research is required. In each case you may submit a first draft for feedback for revision. You may also submit a late paper without penalty. After you receive your graded paper, you will be invited to respond with a one-paragraph self-assessment of what you can work on for future assignments.

First Draft: If you submit your paper on this date, we will read the paper and make corrections and suggestions for revision. We will return the paper to you in time for you to revise the paper and submit the new version by the late paper deadline.

Deadline: If you submit the paper on this date, we will read the paper, make comments and criticisms, and assign it a grade. There is no rewriting of the paper with this option.

Late Paper without Penalty: You may submit your paper late without penalty, but you will not receive comments and criticisms.

Papers will be submitted electronically (through the Assignment on Carmen) by 11:59 p.m. on the date listed. Please submit only MS Word documents.

Late papers with Penalty: Papers submitted after the no-penalty deadline shall be penalized one letter grade per day (weekends included). For example, A to A- for one day, to B+ for two days, to B for three days, etc. No assignment will be accepted more than one week late, except for *extraordinary* circumstances.

<b>Deadlines</b>	<b>First Paper</b>	<b>Second Paper</b>
Deadline	Wed., Sep. 15	Wed., Oct. 13
First Draft	Fri., Sep. 10	Fri., Oct. 8
Late without Penalty	Mon., Sep. 20	Wed., Oct 20

The church visit paper requires that you attend a worships service of a church belonging to one of the following traditions: African Methodist Episcopal, Anglican/Episcopal, Baptist, Lutheran, Methodist, Orthodox (Greek, Coptic, or Ethiopian), Pentecostal, Presbyterian, Roman Catholic. Your paper will discuss whether and how what you observed reflects the origins and beliefs of the tradition as we studied it in class. Instructions and suggested questions to consider will be distributed in advance. After you receive your graded paper, you will be invited to respond with a one-paragraph self-assessment of what you can work on for future assignments.

## **Schedule of Topics and Readings**

### **Class Time and Preparation**

The first part of each class session will be devoted to a mini-lecture on the key historical developments that lie behind the readings for the day. We will then turn to discussion the assigned sources based on the reading questions posted in the “Modules” section on Carmen.

You should always bring to class *Early Christian Heritage* and have available in paper or electronic form any assigned readings for the day that are on Carmen.

### **Readings**

The lists of readings may look long, but nearly all the individual readings are excerpts, some as short as a couple paragraphs. **Do not be discouraged!**

*ECH = Exploring Christian Heritage.* Readings from this book are indicated by the source number.

## **I. The Origins of Christianity in the Ancient Mediterranean World (50–500)**

Wed Aug 25            Introduction: Christianity and its Major Forms  
*An orientation to the four major traditions of Christianity (Roman Catholicism, Orthodoxy, Protestantism, and Pentecostalism) and how they differ in terms of*

*origins, organizations, and reliance on the four major sources of authority for Christians (Scripture, tradition, reason, and experience).*

### **A. The Bible, the Old Testament, and Early Judaism**

Fri Aug 27            The Christian Bible: How It Came to Be and How It's Studied  
*The Bible as the shared basis for all forms of Christianity: its basic contents and how it's studied in the university and this class.*

Genesis, Chapters 1–3 (in the Old Testament)

Optional: Athanasius of Alexandria (ca. 296–373), “Biblical Canon” (*ECH* no. 14)

Optional: Feldmeier, Chapter 1

Mon Aug 30            The Old Testament: Covenants, Priesthood, Sacrifice  
*Christians draw from the Old Testament three major themes: covenant (including the promise of a Messiah), liberation, priesthood, and sacrifice.*

Genesis, Chapter 17 (in the Old Testament)

Exodus, Chapter 19–20 (in the Old Testament)

2 Samuel, Chapter 7 (in the Old Testament)

Jeremiah 31:27–40 (in the Old Testament)

Optional: Feldmeier, Chapter 2

Wed Sep 1            Judaism and Jesus in the Greco-Roman World  
*The Roman empire was the context for the Jews of Jesus' day; the expectation of a kingdom of God and the restoration of Israel; Jesus as a prophet of the coming kingdom.*

Daniel, Chapter 7 (in the Old Testament)

Gospel of Mark, Chapters 1, 4, and 13 (ca. 70) (in the New Testament)

Optional: Feldmeier, Chapter 3

### **B. The Birth of Christianity and its Early Diversity**

Fri Sep 3            The Birth of Christianity and the Career of Paul  
*The origin of belief in Jesus as the Messiah among Jews, but Paul took this message to Gentiles, who he argued need not become Jewish and follow the Law to be included in the coming kingdom.*

Paul: Romans, 1 Corinthians, and Philemon (50s) (in the New Testament)

Optional: Feldmeier, Chapter 4

*Enjoy the Labor Day holiday!*

Wed Sep 8            Images of Jesus in the Gospels

*The diverse ways that the earliest Christians understood Jesus as exemplified by three different gospels; the gospels as evidence of diverse Christian subcultures.*

Gospel of Matthew, Chapters 1–2, 5, 23 (ca. 80) (in the New Testament)

Gospel of John, Chapter 1 (ca. 100) (in the New Testament)

*Gospel of Thomas* (ca. 125) (Carmen)

Fri Sep 10                      Theological Diversity in the Second Century

*Christians, by the 100s, were almost all Gentiles and came to different views about how Jesus relates to the God of the Jewish Bible and about the character of that God.*

Ignatius of Antioch (ca. 35–107), “Docetism, Eucharist and Christ” (*ECH* no. 1)

Justin Martyr (ca. 100–165), “Logos/Reason” (*ECH* no. 3)

*Gospel of Judas* (ca. 150) (Carmen)

Valentinus, *Gospel of Truth* (ca. 140) (Carmen)

Optional: Feldmeier, Chapter 5

### **C. From Persecution to Imperial Orthodoxy**

Mon Sep 13                      The Emergence of “Orthodoxy” in the Second and Third Centuries

*In response to theological diversity, Christian leaders developed the elements of “orthodoxy”— the rule of faith (creed), the episcopate, and a canon of scripture— but some Christians resisted the new patriarchal structures.*

Irenaeus of Lyons (ca. 125–202), “Recapitulation” (*ECH* no. 6)

Tertullian of Carthage (ca. 160–ca. 220), Selections (*ECH* no. 7)

Cyprian of Carthage (ca. 208–258), Selections (*ECH* no. 8)

*Gospel of Mary* (ca. 180) (Carmen)

Wed Sep 15                      Persecution and Martyrdom

*Why the Romans persecuted the new subculture of Christians; martyrs and their authority; the problem of “lapsed” Christians and the development of penance.*

*Martyrdom of Perpetua* (c. 203) (*ECH* no. 5)

Proceedings before the Consul Zenophilus (320) (*ECH* no. 11)

Pliny’s Letter to Trajan (ca. 112) (Carmen)

Fri Sep 17                      Constantine, Church Councils, and Imperial Christianity

*The conversion of Constantine and the creation of an imperially sponsored Church; the first two worldwide councils established the doctrine of the Trinity.*

Edict of Milan (313) (*ECH* no. 10)

Arius of Alexandria (250–336), “Arianism: Christology” (*ECH* no. 12)

Athanasius of Alexandria (296–373), “On the Incarnation”  
(*ECH* no. 14)

Gregory of Nyssa (330–395), “Trinity” (*ECH* no. 15)

Nicene-Constantinopolitan Creed (381) (Carmen)

Optional: Feldmeier, Chapter 7

#### **D. Spirituality and Conflict in the Ancient Church**

Mon Sep 20            Early Christian Spirituality: Worship, Pilgrimage, and the Cult of Saints

*The development of worship, pilgrimage, and the cult of saints, important elements of Christian culture.*

*The Didache* (2nd century) (*ECH* no. 2)

Optional: Feldmeier, Chapter 6

Wed Sep 22            The First Great Division of the Church: The Councils of Ephesus and Chalcedon

*Controversies over the nature(s) of Christ resulted in the first major permanent division of Christians into those who accept the Council of Chalcedon (Roman Catholics, Greek Orthodox) and those who reject it (Coptic, Syrian, and Ethiopian Orthodox and the Church of the East).*

Symbol of Chalcedon (451) (*ECH* no. 16)

Letter of Nestorius to Cyril (429) (Carmen)

Letter of Cyril to Nestorius (429) (Carmen)

Tome of Leo (450) (Carmen)

Fri Sep 24            The Rise of the Holy Man: Antony the Monk and Simeon the Stylite

*The emergence of a new Christian hero and authority: the ascetic holy man, exemplified by Antony of Egypt and Simeon the Stylite.*

Anthony of Egypt (ca. 251–356): Monasticism (*ECH* no. 13)

**Mon Sep 27            First Unit Test via Carmen**

## **II. Diverse Christian Traditions in the Medieval World (400–1500)**

### **A. Theology and Monasticism in the Greek East and Latin West**

Wed Sep 29            The Theological Vision of the Greek Fathers

*The basic themes of Greek-speaking Christian culture in the eastern Mediterranean: divinization, Christ as victor over death, free will, the spiritual via the material. How these themes appear in 20th-century Orthodoxy (Lossky).*

Origen of Alexandria (185–254), “Consummation of the World,” “Scripture” (*ECH* no. 9)

Gregory of Nyssa (330–395), “The Ransom Theory of the Atonement” (*ECH* no. 15)

Maximus the Confessor (580–662), “Asceticism and Anthropology” (*ECH* no. 19)

Vladiimir Lossky (1903–1958), “Theosis” (*ECH* no. 102)  
Optional: Feldmeier, Chapter 8

Fri Oct 1                    The Theological Vision of the Latin Father Augustine  
*In contrast, the basic themes of Latin-speaking Christian culture in western Europe, as articulated by Augustine: justification, Christ as sacrifice for sin, predestination, Church vs. state. How these themes appear in 20th-century Euro-American Christianity (Niebuhr).*

Augustine of Hippo (354–430), Selections (*ECH* no. 17)

Pelagius (354–420), “Human Nature and Free Will” (*ECH* no. 18)

Reinhold Niebuhr (1892–1971), “Sin of Pride” (*ECH* no. 98)

Mon Oct 4                    The Development of Communal Monasticism in East and West  
*The diverse forms of monasticism that developed in both East and West; the significance of monasticism for Christian culture in the Middle Ages.*

Benedict of Nursia (480–547), *Rule of St. Benedict* (*ECH* no. 20)

*Precepts of St. Pachomius* (ca. 390) (Carmen)

Optional: Feldmeier, Chapter 9

## **B. The Early Middle Ages: The Roman Catholic and Eastern Orthodox Churches**

Wed Oct 6                    New Kingdoms in the Latin West, and a Divided Roman Empire in the Greek East

*400s–600s: the rise of “barbarian” kingdoms in western Europe; the Roman empire divided over Chalcedon; Pope Gregory I at the border of empire, sending missions into northern Europe and yet loyal to the emperor in Constantinople.*

Letters of Pope Gregory I (ca. 600) (Carmen)

Optional: Feldmeier, Chapter 11

Fri Oct 8                    The Challenge of Islam, the Crisis of Iconoclasm, and Another Roman Empire

*600–800s: the emergence of Islam and the reduction of the Roman empire, which was then convulsed by iconoclasm; the popes turned away from Constantinople and toward the Franks, eventually crowning Charlemagne Roman emperor.*

John of Damascus (676–749), “Defense of Icons” (*ECH* no. 22)

*Pact of Umar* (637) (Carmen)

Letter of Charlemagne to Baugauf of Fulda (ca. 780–800)  
 (Carmen)  
 The *Heiland*: The Saxon Gospel (9th century) (*ECH* no. 25)

- Mon Oct 11 Eastern Europe and Rivalry Between Greek Orthodox and Latin Catholics  
*800s–900s: Missionary activity in eastern Europe brought Latin-speaking and Greek-speaking Christians into conflict.*  
 Patriarch Photius on Latin Influence in Bulgaria (866)  
 (Carmen)  
 Pope Adrian II's Epistle to the Slavs (867–872) (Carmen)  
 Tales from *Russian Primary Chronicle* (ca. 1116) (Carmen)  
 Optional: Feldmeier, Chapter 10

### **C. Medieval Communities in Europe, Africa, and Asia**

- Wed Oct 13 Christians in Asia and Africa: The Church of the East and Ethiopian Orthodoxy  
*Christian communities outside Europe: The Church of the East lived under Muslim rule and peaked around 800; its missionaries got as far as China and adapted Christian teaching to Chinese culture and politics. The Ethiopian Orthodox Church developed distinct traditions that reflected its self-understanding as a new Israel in possession of the Ark of the Covenant.*  
*The Sutra of Jesus Christ* (ca. 683) (*ECH* no. 21)  
 Xi'an Monument (ca. 781): "A Eulogy to the Illustrious Religion" (*ECH* no. 22)  
 Patriarch Timothy I of Baghdad (740–823), "Early Christ-Muslim Dialogue" (*ECH* no. 24)  
*Kebrā Negast* (14th century) (*ECH* no. 40)

*Have a relaxing Autumn Break!*

- Mon Oct 18 Popes, Emperors, and Crusades  
*The consolidation of papal power led to conflict between popes and emperors/kings, but also to alliances that included the Crusades, which devastated relations with the Orthodox church.*  
 Pope Urban II, "Call to First Crusade" (1095) (*ECH* no. 26)  
 Letters of Emperor Henry IV and Pope Gregory VII (1076 and 1081) (Carmen)  
 Nicetas Choniates, "The Sack of Constantinople" (1204)  
 (Carmen)

- Wed Oct 20 The Beauty and Order of Medieval Catholicism: Scholastic Thought, the University, and the Gothic Church  
*Scholastic theology, the university, and the Gothic Church expressed and fostered a sense of divine order in Catholic Europe during the high Middle Ages.*

- Anselm of Canterbury (1033–1109), “Ontological Argument for the Existence of God,” “The Satisfaction Theory of Atonement” (*ECH* no. 27)
- Peter Abelard (1079–1142), “The Moral Influence Theory of the Atonement” (*ECH* no. 28)
- Bernard of Clairvaux (1090–1153), “Loving God” (*ECH* no. 29)
- Hildegard of Bingen (1098–1179), *Letter to Bernard of Clairvaux* (*ECH* no. 30)
- Thomas Aquinas (1225–1274), Selections (*ECH* no. 37)  
Optional: Feldmeier, Chapter 12

#### **D. Changes Across Europe and Western Asia**

- Fri Oct 22            New Movements and Mystics in Western Europe  
*Plague, endless wars, and more unified kingdoms created space for new movements, including “heresies” and orders like the Franciscans, and for individual mystics, including several extraordinary women.*
- Francis of Assisi (1181–1226), “The Song of Brother Sun and of All Creatures” (*ECH* no. 31)
- Clare of Assisi (1194–1253), “Apostolic Poverty” (*ECH* no. 32)
- Thomas of Celano (ca. 1200–ca. 1255), “The Last Judgment” (*Dies Irae*) (*ECH* no. 36)
- Mechtild of Magdeburg (ca. 1207–ca. 1282), “How Love and the Queen Spoke to Each Other” (*ECH* no. 33)
- Margery Kempe (1373–ca. 1438), *The Book of Margery Kempe* (*ECH* no. 41)
- Mon Oct 25            Humanism and the Crisis of Authority in the Late Medieval West  
*The Avignon papacy and the Great Schism signaled a crisis in authority that inspired conciliarism, humanism, and nationalist reformers. The papacy worked to suppress threats to its power.*
- Pope Boniface VIII (ca. 1235–1303), *Unam Sanctam* (*ECH* no. 38)
- Marsilius of Padua (ca. 1275–ca. 1342), “Church and State” (*ECH* no. 39)
- Council of Constance (1414–1418): Decrees on Conciliarism (*ECH* no. 42)
- Desiderius Erasmus (1466–1536), “Attitudes toward War” (*ECH* no. 43)  
Optional: Feldmeier, Chapter 13
- Wed Oct 27            The Fall of Byzantium and the Decline of the Church of the East

*Centuries of Muslim rule eroded the once great Church of the East, which declined drastically under the Mongols, leading to its small and divided state today. The Orthodox Church was rocked first by conflict over hesychasm and then by the end of the Roman empire. Moscow declared itself “third Rome,” and its patriarch rivalled the Patriarch of Constantinople for supreme leadership.*

Gregory Palamas (ca. 1296–1359), *Triads* (Carmen)  
 Letter of Filofei to Grand Prince Vasily III (ca. 1510)  
 (Carmen)

**Fri Oct 29                      Second Unit Test via Carmen**

**III. Christianity in the Modern World (1500-2000)**

**A. The Reformations of European Christianity**

Mon Nov 1                      The Lutheran and the “Radical” Reformations  
*Martin Luther’s criticism of indulgences ignited a century of theological debates, schisms, and warfare in Europe. He opened a divide between church and government that “radical” reformers like Menno Simons pushed to make a complete separation.*

Martin Luther (1483–1546), *Selections* (ECH no. 46)  
 Argula Vom Grumbach (1492–cs. 1554), *Letter to the University of Ingolstadt* (ECH no. 47)  
 Menno Simons (1496–1561), *Selections* (ECH no. 52)  
 Optional: Feldmeier, Chapter 14

Wed Nov 3                      New Christian Commonwealths: The Calvinist and the English Reformations

*In England and Geneva reformers created non-Catholic state churches with distinct theological profiles and religious cultures.*

Anne Askew (1521–1546), “Prelude to Martyrdom” (ECH no. 48)  
 Act of Supremacy (1534) (ECH no. 49)  
 John Calvin (1509–1564), *Selections* (ECH no. 50)

Fri Nov 5                      The Roman Catholic Reformation

*The Catholic Church did not just oppose Protestant movements; it clarified its teachings and reformed its clergy. New spiritual orders revitalized the Church, above all, the Jesuits.*

Decrees from the Council of Trent (1545–1563) (ECH no. 53)  
 Ignacio of Loyola (1491–1556), *Spiritual Exercises* (ECH no. 54)  
 Francis Xavier (1506–1552), *Selections* (ECH no. 55)

Teresa of Avila (1515–1582), Prayer of Reconciliation (*ECH* no. 57)

Optional: Feldmeier, Chapter 15

## **B. Christianity Across the Globe**

Mon Nov 8                      Colonization and Missions in the Americas, Africa, and Asia  
*Colonizing powers, especially Portugal and Spain, coupled their military conquests with missionary efforts in the New World, Africa, and Asia. Encounters with previously unknown cultures unsettled old ways of thinking and raised questions of race and human rights, even as colonization brought slavery and exploitation.*

Bartolomé de las Casas (ca. 1474–1566), Selections (*ECH* no. 44)

Francisco de Vitoria, O.P. (1486–1546), *De Indis relectio prior* (*ECH* no. 45)

José de Acosta (1540–1600), “Jesuits Encounter the New World” (*ECH* no. 56)

Optional: Feldmeier, Chapter 17

Wed Nov 10                    Wars and Enlightenment in Europe  
*Wars over religion plagued Europe in the late fifteenth century and sixteenth century, provoking calls for freedom of religion. Intellectuals turned away from divine revelation and toward human reason, prompting the formulation of more “reasonable” forms of Christianity.*

Westminster Confession (1646) (*ECH* no. 51)

Racovian Catechism (1605) (*ECH* no. 58)

Thomas Helwys (ca. 1570–1616), “Religious Liberty” (*ECH* no. 59)

Immanuel Kant (1724–1804), *Religion within the Limits of Reason Alone* (*ECH* no. 67)

Optional: Feldmeier, Chapter 16

Fri Nov 12                    British North America: A New Nation and New Christian Movements

*Puritan and Baptist colonists brought competing views of church and state to the British colonies. As alternatives to “reasonable” religion, waves of new, more spiritual movements arose in England and its colonies, including the Society of Friends and Methodism. The two “Great Awakenings” created a distinct American tradition of evangelicalism.*

John Winthrop (1588–1649), Selections (*ECH* no. 60)

Roger Williams (ca. 1603–1683), Selections (*ECH* no. 61)

Mary Dyer (ca. 1605–1660), “Letter to the Massachusetts General Court after She Had Received Sentence of Death” (*ECH* no. 62)

Robert Barclay (1648–1690), Selections (*ECH* no. 63)  
 John Wesley (1703–1791), Selections (*ECH* no. 64)  
 Jonathan Edwards (1703–1758), Selections (*ECH* no. 66)  
 Peter Cartwright (1785–1872), “The Great Revival: The Jerks” (*ECH* no. 73)  
 Charles G. Finney (1792–1875), “Revivalism” (*ECH* no. 76)  
 Optional: Feldmeier, Chapter 18

### **C. Modernity and European and North American Christians**

Mon Nov 15            The Challenge of Modernity 1: Liberal Protestantism, Neo-Orthodoxy, and Fundamentalism

*Capitalism, democratic governments, disestablishment, and science (especially natural selection) challenged traditional Christian thought and practice. Western Protestants responded in diverse ways, ranging from liberal thought to neo-orthodoxy to fundamentalism.*

Friedrich Schleiermacher (1768–1834), Selections (*ECH* no. 68)  
 Ludwig Feuerbach (1804–1872), “Religion as Projection” (*ECH* no. 71)  
 Charles Hodge (1797–1878), Selections (*ECH* No. 82)  
 Charles A. Briggs (1841–1913), “The Bible and Modernism” (*ECH* no. 83)  
 William B. Riley (1861–1947), “The Menace of Modernism” (*ECH* no. 95)  
 Paul Tillich (1886–1965), “Faith as Ultimate Concern” (*ECH* no. 96)  
 Karl Barth (1886–1968), Selections (*ECH* no. 97)  
 Optional: Feldmeier, Chapter 19

Wed Nov 17            The Challenge of Modernity 2: Catholic Modernism and Orthodoxy Before, During, and After Communism

*Catholics veered between rejecting modernist trends and adapting to them, exemplified by the two Vatican Councils, but faced new challenges in opposition to its teaching on birth control and in the clerical sexual abuse scandal. Orthodox churches resisted liberalism, but then faced the oppression of Communism. The nationalisms that followed after the end of Communist regimes found support among some Orthodox, especially the Russian church, but also caused bitter divisions.*

First Vatican Council (1869–1870): Papal Infallibility (*ECH* no. 81)  
 Second Vatican Council (1962–1965): Nonchristian Religions (*ECH* no. 101)  
 Moscow Patriarchate: “The Basis of the Social Concept” (2000) (Carmen)

### **D. Diversity and Divisions in the Nineteenth and Twentieth Centuries**

Fri Nov 19 African Americans and Christianity: From Slavery to the Civil Rights Movement

*Although Christianity was imposed on enslaved Africans in American, they made it their own. Black Christians denounced slavery, while white Christians divided. Blacks formed their own denominations, which became the center of Black life after the Civil War. Black churches responded diversely to the racism and segregation of the twentieth century, but their resistance climaxed in the Civil Rights Movement of the 1950s and 1960s.*

Phyllis Wheatley (1753–1784), “On Being Brought from Africa to America” (*ECH* no. 69)

Jarena Lee (1783–ca. 1850), “My Call to Preach the Gospel” (*ECH* no. 72)

David Walker (1785–1830), “Walker’s Appeal” (*ECH* no. 74)

Richard Furman (1755–1825), “A Defense of Slavery” (*ECH* no. 77)

Frederick Douglass (1818–1895), “Slavery and Christianity” (*ECH* no. 79)

Peter Randolph (ca. 1825–1897), “The True Nature of Slavery” (*ECH* no. 80)

Mary Church Terrell (1863–1954), “Lynching from a Negro’s Point of View” (*ECH* no. 91)

Adam Clayton Powell, Sr. (1865–1953), “An Appeal to Non-violent Resistance” (*ECH* no. 92)

Martin Luther King, Jr. (1929–1968), *Letter from Birmingham Jail* (Carmen)

Mon Nov 22 The Emergence of Pentecostalism

*Dramatic manifestations of the Holy Spirit appeared in multiple locations around the world in the 1900s and 1910s, including India and Wales. A charismatic revival in Los Angeles became the global center of the new Pentecostal movement. Originally multi-racial and experiential, the movement divided over race and doctrine, but it grew dramatically, as second and third waves of charismatic renewal emerged in the late twentieth century.*

Pandita Ramabai (1858–1922), “A Testimony of Our Inexhaustible Treasure” (*ECH* no. 85)

William J. Seymour (1870–1922), “Atonement and Pentecostal Faith” (*ECH* no. 89)

Aimee Semple McPherson (1890–1944), “Baptism of the Holy Spirit” (*ECH* no. 90)

Larry Norman (1947–2008), “I Wish We’d All Been Ready” (*ECH* no. 118)

Optional: Feldmeier, Chapter 20

*Have a happy Thanksgiving!*

Mon Nov 29            White Evangelicals: Media, Politics, and Personal Fulfillment  
*White evangelicals in the USA embraced the new media of the twentieth century, which led to its embrace of conservative politics, megachurches, panic over alleged satanism, and the spirituality of personal success and fulfillment (e.g., Joel Osteen).*

Billy Graham (1918–2018), Selections (*ECH* no. 114)

David Yonggi Cho (1936–2021), “The Growth of Yoido Full Gospel Church” (*ECH* no. 119)

Wed Dec 1            Race, Class, and Gender: The Social Gospel and Theologies of Liberation (Black, Feminist, Latin America)  
*Faced with the systematic injustices of race, class, and gender, Christians developed theologies and practices that placed social change at the center of the Christian message of salvation. Reformist feminism and the Social Gospel paved the way for the liberation theologies of the late twentieth century.*

Elizabeth Cady Stanton (1815–1902), *The Woman’s Bible* (*ECH* no. 84)

Walter Rauschenbusch (1861–1918), “The Social Gospel” (*ECH* no. 87)

Helen Barrett Montgomery (1861–1934), “Christianity and Women” (*ECH* no. 93)

Dorothy Day (1897–1980), “The Catholic Worker Movement” (*ECH* no. 100)

Gustavo Gutiérrez (1928–2024), “Liberation Theology” (*ECH* no. 106)

Óscar Romero (1917–1980), Selections (*ECH* no. 107)

Paulo Freire (1921–1997), Selections (*ECH* no. 108)

James H. Cone (1938–2018), “Jesus Is Black” (*ECH* no. 109)

Rosemary Radford Ruether (1936–2022), “Feminist Theology” (*ECH* no. 111)

Prathia Hall (1940–2002), “Beyond Eden” (*ECH* no. 112)

Ada María Isasi-Díaz (1943–2012), “*Mujerista* Theology” (*ECH* no. 113)

Ivone Gebara (1944– ) and Maria Clara Bingemer (1949– ), “Mary Mother of God, Mother of the Poor” (*ECH* no. 120)

Optional: Feldmeier, Chapter 21

Fri Dec 3            **No class. Submit your church visit paper.**

Mon Dec 6            Global Christianity: Growth, Ecumenicism, and New Divisions  
*Globalization shaped Christianity in diverse ways. The ecumenical movements attempted to foster worldwide unity among Christians, but inculturation and*

*decolonization created new differences that undermined traditional denominational lines, as the center of Christian energy moved to the Global South.*

Lamin Sanneh (1942–2019), Selections (*ECH* no. 115)  
 Kwame Bediako (1945–2008), “The Transformation through the Gospel in Non-Western Terms” (*ECH* no. 117)  
 Mercy Amba Oduyoye (1934– ), Selections (*ECH* no. 121)

Wed Dec 8 Conclusion

**Tues Dec 14 Final Examination via Carmen**

## **Other Course Policies**

### **Academic integrity policy**

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

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

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

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

- Committee on Academic Misconduct web page ([go.osu.edu/coam](http://go.osu.edu/coam))
- Ten Suggestions for Preserving Academic Integrity ([go.osu.edu/ten-suggestions](http://go.osu.edu/ten-suggestions))

### **Student Services and Advising**

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

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

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

## **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 ill and need to miss class, including if you are staying home and away from others while experiencing symptoms of a viral infection or fever, please let me know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations. You can connect with them at [slds@osu.edu](mailto:slds@osu.edu); **614-292-3307**; or [slds.osu.edu](https://slds.osu.edu).

### **Accessibility of Course Technology**

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

- Canvas accessibility ([go.osu.edu/canvas-accessibility](https://go.osu.edu/canvas-accessibility))

### **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](#))

## **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](mailto:titleix@osu.edu)

## **Commitment to a Diverse and Inclusive Learning Environment**

The Ohio State University affirms the importance and value of diversity of people and ideas. We believe in creating equitable research opportunities for all students and to providing programs and curricula that allow our students to understand critical societal challenges from diverse perspectives and aspire to use research to promote sustainable solutions for all. We are committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among all members; and encourages each individual to strive to reach their own potential. The Ohio State University does not discriminate on the basis of age, ancestry, color, disability, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, race, religion, sex, gender, sexual orientation, pregnancy, protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. (To learn more about diversity, equity, and inclusion and for opportunities to get involved, please visit: <https://odi.osu.edu/> or <https://cbsc.osu.edu>)

## **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](https://ccs.osu.edu) or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkln 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.**

# GE Theme course submission worksheet: Traditions, Cultures, & Transformations

## Overview

---

Courses in the GE Themes aim to provide students with opportunities to explore big picture ideas and problems within the specific practice and expertise of a discipline or department. Although many Theme courses serve within disciplinary majors or minors, by requesting inclusion in the General Education, programs are committing to the incorporation of the goals of the focal theme and the success and participation of students from outside of their program.

Each category of the GE has specific learning goals and Expected Learning Outcomes (ELOs) that connect to the big picture goals of the program. ELOs describe the knowledge or skills students should have by the end of the course. Courses in the GE Themes must meet the ELOs common for **all** GE Themes and those specific to the Theme, in addition to any ELOs the instructor has developed specific to that course. All courses in the GE must indicate that they are part of the GE and include the Goals and ELOs of their GE category on their syllabus.

The prompts in this form elicit information about how this course meets the expectations of the GE Themes. The form will be reviewed by a group of content experts (the Theme Advisory) and by a group of curriculum experts (the Theme Panel), with the latter having responsibility for the ELOs and Goals common to all themes (those things that make a course appropriate for the GE Themes) and the former having responsibility for the ELOs and Goals specific to the topic of **this** Theme.

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures, & Transformations)

---

In a sentence or two, explain how this class “fits” within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

*(enter text here)*

## Connect this course to the Goals and ELOs shared by *all* Themes

---

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**Goal 1:** Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

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

	Course activities and assignments to meet these ELOs
<b>ELO 1.1</b> Engage in critical and logical thinking.	
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	
<b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	

*Example responses for proposals within “Citizenship” (from Sociology 3200, Comm 2850, French 2803):*

<b>ELO 1.1</b> Engage in critical and logical thinking.	<i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i>
---	---

	<p>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</p> <p>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</p>
<p><b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><u>Lecture</u>  Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</p> <p><u>Reading</u>  The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</p> <p><u>Discussions</u>  Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</p>
<p><b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</p> <p>Some examples of events and sites:  The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</p>

	<p><i>Jazz-Age Montmartre, where a small community of African-Americans—including actress and singer Josephine Baker, who was just inducted into the French Pantheon—settled and worked after World War I.</i></p> <p><i>The Vélodrome d’hiver Roundup, 16-17 July 1942, when 13,000 Jews were rounded up by Paris police before being sent to concentration camps</i></p> <p><i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i></p>
--	--

## Goals and ELOs unique to Traditions, Cultures, & Transformations

---

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

**GOAL 3:** Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

**GOAL 4:** Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
<b>ELO 3.1</b> Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	
<b>ELO 3.2</b> Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	
<b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.	
<b>ELO 3.4</b> Explore changes and continuities over time within a culture or society.	
<b>ELO 4.1</b> Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	
<b>ELO 4.2</b> Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues	