OT 3243 Africans and the Hebrew Bible
Louisville Presbyterian Theological Seminary
August 8–19 2022
Mon–Fri 1–4PM PM
Zoom Link
Meeting ID: 867 7844 9300
Passcode: 577656

Prerequisites
OT 131-3 Torah and Former Prophets OR
OT 132-3 Latter Prophets and Writings

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Course Description

African people and places are mentioned hundreds of times in the Old Testament/Hebrew Bible. This course is a chance for students to find out what can be gained by plumbing the depths of Africa's significance to the Hebrew Bible. As with all of our Bible courses, we will think about the world behind the text, the world within the text, and the world in front of the text. Our course will proceed through three stages. (1) To begin our discussion, we need to consider how we theorize the relationship between geography and identity that gives meaning and relevance to the category "African." (2) Having established the appropriateness of an African focus, we will proceed to looking for the presence and significance of African places, people groups, and individuals in the Bible and the world that created the Bible. (3) Then we will turn to the diverse ways in which African perspectives enhance meanings of the Bible.
Note: This course counts as a BCS course.

Learning Goals

By completing this course, students will:
1. Be able to analyze and exposit specific texts through critical focus on the significance of Africa to the world behind the text, the world within the text, or the world in front of the text (MDiv SLO 1: Component 2)
2. Develop critical awareness of the impact (positive or negative, but always inescapable) of contextualized beings (including interpreters themselves), epistemologies, and hermeneutics on biblical interpretation and authority (MDiv SLO 1: Component 4).
3. Engage in critical reflection on the history and current contexts regarding race, racism, and antiracism as they relate to the (in)attention to Africa and Africans in the Old Testament (Antiracism SLO: Component 3).

Required Book

An English study Bible. Choose **ONE** of the options listed below:

Attridge, Harold W., ed. *The Harper Collins Study Bible*. New York: HarperOne, 2006.

Berlin, Adele, Marc Zvi Brettler, and Michael Fishbane, eds. *Jewish Study Bible*. Oxford: Oxford University Press, 2004.

Coogan, Michael D., ed. *The New Oxford Annotated Bible*. 4th ed. Oxford: Oxford University Press, 2010.

Harrelson, Walter, ed. *New Interpreter's Study Bible*. Nashville: Abingdon Press, 2003.

Contract Grading

The contract grading system below has been implemented in order to facilitate an environment that aligns with a democratic, emancipatory model of education. This system should foster more collaborative (rather than competitive) interactions and ease tensions about "making-the-grade." Based upon your individual learning goals, each student can choose how much work to do for this course and expect a grade within the range displayed below.

Individual assignments will be graded on a basis of R (Re-do or Rewrite), S (Satisfactory), and E (Excellent). In the case of participation, students will only be graded on a basis of S and E. For the Final Assignment there is no chance for an R. Unsatisfactory work will result in no credit. Every student must complete ALL assignments to the standard of S in order for that assignment to count.

If a student receives an R, that student must re-do the assignment based on feedback and re-submit the assignment at the standard of an S. Re-do assignments are due within two weeks of the student receiving an R. Every student who receives an R must meet with the writing center and the professor before re-submitting their assignment. If the student fails to earn an S on a re-done assignment, the student will receive one mark against their ability to remain within the contract grading system. A student with two marks will negate their contract grade and will need to meet with the professor regarding the potential for them to pass this class.

Students can expect a grade within the range below based upon the proportion of assignments earning an S or E. Students aiming to take this class **pass/fail must complete C Level work to pass.**

C Level Work (C- or C or C+)
1. Active participation in class and group discussions
2. All four reflection papers

B Level Work (B- or B or B+)
1. All of the requirements of the previous level
2. Annotated Bibliography

A Level Work (A- or A)
1. All of the requirements of the previous level
2. Final Assignment

Please note: All work that you submit for this course must meet substantive (quality of your ideas) and formal (adherence to standards of proofreading and citation) requirements for a graduate level course in order for you to be eligible for the contract grade. If your work does not meet these requirements you may negate your contract grade. If I correct an earlier draft of your work and you re-submit the same errors, you will negate your contract grade.

A Note about Citation

For all of your assignments you are asked to properly cite secondary sources and biblical texts according to the guidelines here. These guidelines show you how to cite the Bible and how to use Zotero to automatically generate footnote citations and a bibliography according to the Society of Biblical Literature's Style Guide (which is very similar to Chicago Manual of Style).

Assignments and Evaluation

Participation is expected in all class sessions. Students should come to class prepared to discuss the assigned biblical text(s) and/or secondary reading(s). Aside from simply answering questions, active participation can be shown through activities like listening attentively to others, responding to others, asking relevant questions, and taking notes.

Reflection Papers

All students must complete all four reflection papers. Each reflection paper must be **1000+ words in length**. All reflection papers are **due at noon on the day of class.**

Reflection Paper 1 (due August 10)

In this course, we are thinking about ideas of Africa and race in modern identity and how we might identify biblical characters and ancient people. Each of the assigned readings/videos in Unit 1 contributes something to complicate this issue. Use the insights from these resources to write a reflection on both sides of the following tension for the above issue: (1) in what ways is racial identification wrong, false, dangerous, etc.? and (2) in what ways is it right, true, helpful, etc.? Your thesis will be an argument that one of these two sides of the tension is more convincing when it comes to labeling (some) people in the Old Testament as African or Black.

Reflection Paper 2 (due August 12)

Combine these readings as the foundation for your own short discussion of the Black or African presence in **one biblical text**. Use Welch to choose a text; use Copher and reflection paper 1 to define your focus on race; use Brown to make sure your claim is not too naively positivist; and use Bailey to guide you to do more than just identify who is Black/African.

Reflection Paper 3 (due August 16)

For each of the paired readings from the Bible and ancient Egypt, you are reading a translation from the text found in Christopher Hays' *Hidden Riches.* In your reflection paper, respond to 2 or 3 pre-selected (see sign-up sheet) reflection questions from Hays.

Reflection Paper 4 (due August 19)

Reflect on the relevance of Unit 3 to *your personal* context of ministry. What concepts, perspectives, or goals from African hermeneutics (Adamo, Farisani, or Masenya) are important for people in your context to understand? Why? In what ways can you incorporate insights from the readings for class 9 or 10 into preaching, teaching, activism, community organizing, or some other form of your ministry?

Rubric for Reflection Papers

The following rubric will be used to grade reflection papers.

Name:	Course: Africans and the Hebrew Bible	Date:	Reflection # _____	Overall Grade: R (2 or more categories with R) S E (3 or more categories with E)
Criteria	**Unsatisfactory/ Rewrite** **"R" = Rewrite**	**Proficient/ Satisfactory** **"S" = Satisfactory**	**Excellent** **"E" =** **Excellent**	**Grade Each Category**
a) Writing mechanics, grammar, style, spelling, format of citations (SBL), word limit.	Many errors in grammar, spelling, or footnote citation format. Closer proofreading required. Contact writing center for assistance. Does not meet 1000 word minimum.	Generally well written with some mechanical errors or grammatical errors that detract somewhat from the quality of the paper. Meets word count requirement.	Grammar, style, spelling and language mechanics are excellent. Good paragraph construction. Citation format is excellent. Clearly written. Above 1000 words.	
b) Clear thesis statement, organization, persuasive argumentation related to the thesis	No clear thesis statement, lacks organization and/or arguments; evidence does not clearly support the thesis.	A fairly clear thesis and organization; arguments are generally persuasive with a few exceptions.	Crystal clear thesis, arguments are persuasive, conclusions are significant and insightful.	
c) Addresses very directly the issue assigned; only stays focused on assigned topic	Does not deal directly or fully with any questions relating to the prompt OR includes a large section of discussion that is not immediately relevant to the prompt.	The content of the paper deals somewhat with the assigned questions but does not do so fully OR some parts of the essay veer off into unrelated topics or issues.	The content of the paper is consistently focused on addressing very directly the assigned questions, and supports the student's thesis with no extraneous material included.	
d) Use of evidence and data to support arguments and analysis. Citation of biblical text relies primarily on listing the biblical	Specific biblical texts, other primary sources, and secondary sources are not cited throughout the paper in support of arguments and	Generally adequate use of evidence and data to support arguments and analysis with a few omissions, unsupported generalizations,	Excellent and consistent use of evidence and data to support arguments and analysis. Cites biblical texts by book, chapter and	

| book, chapter number and verse number in the main body of the paper (not in footnotes) with only brief phrases. Avoids long quotations in the paper. | analysis OR too many generalizations made without specific support from the biblical text and/or academic publications OR paper uses long quotations in the main body of the paper rather than simply citing chapter and verse numbers OR biblical citations of chapter and verse numbers are made in footnotes rather than in parentheses in the main body of the paper. | long quotations, or chapter and verse numbers in footnotes rather than in the main body of the text in parentheses. | verse number (e.g. Exod 32:14) rather than using long quotations. Perhaps occasional use of short key phrases in the biblical text as part of the analysis. | |

Annotated Bibliography (due August 26)

Students aiming for a grade in the B or A range in this course must complete an annotated bibliography **due on August 26 at 11:59 PM**.

Students will use the template supplied on Canvas to complete entries for **20 of the assigned secondary sources (you are not responsible for Welch or readings others signed up for)**. The student must write an entry of 150+ words that identifies the thesis or main argument and 3+ major points contributing to the thesis. By completing this assignment, students will not only earn a higher grade, but they will also learn the material better than those who do not complete the assignment. The purpose of this assignment is for you to be able synthesize what is most important from each reading. This is not meant to replace whatever notes or highlighting that you already do when you read; it is meant to supplement that work. Since we discuss these readings in class, it would be wise to work on this assignment every time you do a reading.

You can work with **one or two** partners on this assignment, but you must acknowledge collaboration in your final submission. If you work with a partner, **DO NOT SHARE YOUR FINAL SUMMARY** of the thesis and main points for any reading. You are not allowed to merely copy another student's summary. You can look at another student's actual notes from the reading or have a conversation about the reading.

Rubric for Annotated Bibliography

Name:	Course: Africans and the Hebrew Bible	Due August 26 at 11:59 PM	Annotated Bibliography	Overall Grade: No Credit (2 or more categories with U) S E (3 or more categories with E)
Criteria	**Unsatisfactory / No Credit "U" = Unsatisfactory**	**Proficient/ Satisfactory "S" = Satisfactory**	**Excellent "E" = Excellent**	**Grade Each Category**
a) Accuracy	Many points are factually inaccurate.	Few factual inaccuracies that do not detract substantially from overall assignment.	All summaries of the thesis and main points are factually accurate.	
b) Thoroughness	Many reading notes with too few points OR assignment not complete for all readings. Summaries are less than 150 words. If working with others, student copied summaries or did not give proper credit.	Assignment is complete for all readings. There are three points mentioned in each. Summaries are 150+ words. If working with others, the student supplied proper credit and apparently did not copy summaries.	Almost all readings have a thesis and more than three important points explained well. Summaries are 150+ words. If working with others, credit is given and their thesis and summaries show independent thought.	
c) Substantive Content	Most important points are missed OR key ideas are named but not explained.	Usually includes the most important points.	Almost always extracts the most important points from the reading.	
d) Organization, writing mechanics, grammar, style.	Student does not follow the supplied template and submits disorganized work OR writing is difficult to read due to errors.	Organization is sensible, writing is intelligible.	Everything is well organized according to template and writing is clear, lacking in errors, and refreshing to read.	

Final Assignment (due September 2)

Students aiming for an A in this course must complete ONE of the following three possible final assignments **due on September 2 at 11:59 PM.** There are no rewrites/redos for the final assignment.

Exegesis Paper on Africa and the Bible

The topic for your final paper must deal with the major concepts from at least two out of the three overarching units in this course. Pick a biblical passage from the Hebrew Bible/Old Testament and use the assigned secondary sources and/or other related readings (see Bibliography) to write a **3000+ word paper** that exegetes the text with attention to Africana people. (You can pay attention to Africana people in the world behind, within, or in front of the text.)

If you plan to write an exegesis paper, then you must have your proposed topic approved by the professor. In order to do so, you must submit an email that identifies the topic and biblical text for your paper on or before **August 17**.

Your exegesis paper will be graded according to the following rubric:

Name:	Course: Africans and the Hebrew Bible	Due September 2 at 11:59 PM	Exegesis Paper	Overall Grade: U (2 or more categories with U) S E (3 or more categories with E)
Criteria	**Unsatisfactory**	**Proficient/ Satisfactory** "S" = Satisfactory	**Excellent** "E" = **Excellent**	**Grade Each Category**
a) Writing mechanics, grammar, style, spelling, format of citations (SBL), word limit	Many errors in grammar or spelling indicating poor proofreading. Citation present but in the wrong format. Does not meet 3000 word minimum.	Generally well written with few typos or grammatical errors that detract somewhat from the quality of the paper. Meets word count requirement.	Grammar, style, spelling and language mechanics are excellent. Good paragraph construction. Citation format is excellent. Clearly written. Above 3000 words.	
b) Clear thesis statement, organization, persuasive argumentation related to the thesis	No clear thesis statement, lacks organization and/or arguments; evidence does not clearly support the thesis.	A fairly clear thesis and organization; arguments are generally persuasive with a few exceptions.	Crystal clear thesis, arguments are persuasive, conclusions are significant and insightful.	
c) Addresses very directly the issue	Does not deal directly or fully	The content of the paper deals	The content of the paper is	

assigned; only stays focused on assigned topic	with thesis and biblical text OR includes a large section of discussion that is not immediately relevant.	somewhat with the thesis but does not do so fully OR small parts of the essay veer off into unrelated topics or issues.	consistently focused and supports the student's thesis with no extraneous material included.	
d) Use of evidence and data to support arguments and analysis. Citation of biblical text relies primarily on listing the biblical book, chapter number and verse number in the main body of the paper (not in footnotes) with only brief phrases. Avoids long quotations in the paper.	Specific biblical texts, other primary sources, and secondary sources are not cited throughout the paper in support of arguments and analysis OR too many generalizations made without specific support from the biblical text and/or academic publications OR paper uses long quotations in the main body of the paper rather than simply citing chapter and verse numbers OR biblical citations of chapter and verse numbers are made in footnotes rather than in parentheses in the main body of the paper.	Generally adequate use of evidence and data to support arguments and analysis with a few omissions, unsupported generalizations, long quotations, or chapter and verse numbers in footnotes rather than in the main body of the text in parentheses.	Excellent and consistent use of evidence and data to support arguments and analysis. Cites biblical texts by book, chapter and verse number (e.g. Exod 32:14) rather than using long quotations. Perhaps occasional use of short key phrases in the biblical text as part of the analysis.	

Video Series on Africa and the Bible

Create **three short videos (5–10 minutes each)** as a series in the following format.

> **Video 1**: This video is like Reflection Paper 1. Introduce some of the main complexities of the category of race. Then propose a well-informed way to think about race and the Bible or race in the Bible. Since this video matches reflection paper 1 so closely, you must take into account feedback you received from the instructor on your reflection paper. If your video has no improvement on the problems that the instructor notes in your reflection paper 1, then you will not receive credit for this assignment.

Video 2: Introduce your audience to one or more ancient African civilizations that are relevant to the Hebrew Bible/Old Testament. You must include some specific date ranges, some historical people, and noteworthy facts about the civilization (such as details about daily life, major monuments, interesting rituals, etc.). You must also note at least one way in which this civilization is relevant to the Hebrew Bible/Old Testament.

Video 3: Introduce your audience to one example of Africana people interpreting the Bible informed by their racial/ethnic identity. Your video must be both descriptive and analytical. In other words, you must do more than show or describe Africana people interpreting the Bible; you must also address the persuasiveness or relevance or impact or hermeneutical foundations or implications of the interpretation.

If you plan to submit a video series, then you must have your proposed ideas approved by the professor before completing the videos. In order to do so, you must submit the following on or before **August 17**.

1. **A short explanation (one paragraph) of your target audience.** Age, gender, religious/denominational affiliation, theological norms, political leanings, race, class, sexuality, and other elements of the identity for your target audience can all be meaningful variables to consider.
2. **At least one specific learning goal for each video (three total)**. To develop a good learning goal:
    a. Think about what kind of change you are looking for in viewers. Three options from the acronym ASK will help you with the action verb and desired outcome below.
        i. Attitude/Actions: you want the viewers to feel differently, which will cause them to choose to act differently in the world.
        ii. Skills: you want viewers to develop a new skill/ability.
        iii. Knowledge: you want the viewers to know things they did not know before.
    b. Write your learning goal. A clear and concise learning goal includes four things:
        i. The process/conditions that participants will go through. In your case, the process is most likely watching the video or considering questions you ask in the video.
        ii. The audience doing it. In your case, the audience are the viewers.
        iii. An action verb describing what they will do. At a minimum, they will watch the video. But the action verb is about what goes beyond just watching.
        iv. Along with the action verb is the outcome that you are aiming for.
    TWO EXAMPLES:
        After watching this video on African Hebrew Israelites' interpretation of Genesis 10 and geography, viewers will understand the geographically arbitrary and political nature of borders.
        By reflecting on the questions in this video, viewers may sympathize with a religion that is most often misunderstood because of the most abrasive portrayals of its adherents.

Your video series will be graded according to the following rubric.

Name:	Course: Africans and the Hebrew Bible	Due September 2 at 11:59 PM	Video Series	Overall Grade: U (2 or more categories with U) S E (3 or more categories with E)
Criteria	**Unsatisfactory**	**Proficient/ Satisfactory "S" = Satisfactory**	**Excellent "E" = Excellent**	**Grade Each Category**
a) Style, presentation, audience, and format.	Filming or editing is distractingly sloppy OR presentation does not match target audience OR each video is not 5–10 minutes long.	Few errors in filming or editing that do not detract substantially from clarity. Content fits target audience. Each video is 5–10 minutes long.	Crisp and clean filming and editing. Includes creative footage and displays. Content fits target audience well. Each video is 5–10 minutes long.	
b) Clear learning goals and persuasive presentation related to learning goals	Learning goals are unclear/do not fit assignment OR video content does not address learning goals.	Learning goals are clear and video content mostly addresses learning goals even if not always persuasively.	Clear, varied, and engaging learning goals. Each video insightfully addresses learning goals.	
c) Addresses very directly the issue assigned for each video; only stays focused on assigned topic	Does not deal directly or fully with the necessary topic for each video OR includes a large section of discussion that is not immediately relevant.	The content of each video deals largely with the assigned topic but does not do so fully OR small parts of the video veer off into unrelated topics or issues.	The content of each video is consistently focused on the assigned topic for each video with no extraneous material included.	
d) Use of accurate evidence and data to support arguments and analysis	Content of videos do not reflect significant research into secondary sources. Most points in the video are opinions (not based on evidence) OR many inaccurate details included OR many generalizations included. No references to biblical texts or other primary sources.	Largely accurate and relevant representation of secondary sources. Unsubstantiated claims, inaccuracies, or generalizations are few. Relevant use of biblical texts or other primary sources.	Claims are supported with accurate and relevant secondary sources with analysis where appropriate. Biblical texts and other primary sources are cited where appropriate.	

Bible Study Curriculum on Africans in the Bible

Create a Bible study curriculum for **six sessions**. Your curriculum will not be implemented during this summer session; it is an assignment that can prepare you to implement the curriculum at a later date if you so choose. For your Bible study curriculum, you will be submitting **learning goals**, **learning materials**, and **lesson plans**. (Explanation of each is below.)

The lesson plans in your curriculum must focus on one or more of the following options:
- Race as a modern category and a lens for reading the Old Testament/Hebrew Bible
- Africans or Black people in ancient Palestine and surrounding areas
- Africans or Black people in Old Testament/Hebrew Bible texts
- Biblical interpretations by African (not just Afro-diasporic) people
- Cultural connections between modern Africans and the people who wrote the Bible
- The history of consequences of racialized interpretations

If you plan to submit a Bible study curriculum, then you must have your proposed ideas approved by the professor before completing the videos. In order to do so, you must submit the following on or before **August 17**.

1. **A short explanation (one paragraph) of your target audience.** Age, gender, religious/denominational affiliation, theological norms, political leanings, race, class, sexuality, and other elements of the identity for your target audience can all be meaningful variables to consider.
2. **At least one specific learning goal for each session (six total)**. To develop a good learning goal:
   a. Think about what kind of change you are looking for in participants. Three options from the acronym ASK will help you with the action verb and desired outcome below.
      i. Attitude/Actions: you want the participants to feel differently, which will cause them to choose to act differently in the world.
      ii. Skills: you want participants to develop a new skill/ability.
      iii. Knowledge: you want the participants to know things they did not know before.
   b. Write your learning goal. A clear and concise learning goal includes four things:
      i. The process/conditions that participants will go through. In your case, the most basic explanation is that they will complete a Bible study session. But a more specific process might relate to questions or activities.
      ii. The audience doing it. In your case, the audience are the participants.
      iii. An action verb describing what they will do. At a minimum, they will participate. But the action verb is about what goes beyond just participating.
      iv. Along with the action verb is the outcome that you are aiming for.
   EXAMPLE:

By looking at connections between certain African and biblical burial practices, the participant will value these traditional African spiritual practices more than before.

The final submission of your Bible study curriculum (on September 2) will include the following:

3. For each session, you need to include learning materials to supplement the biblical text(s) participants will read. The best learning materials will be (1) directly relevant to your learning goals and (2) information that participants would not acquire without the research and critical thinking that you have done. For each Bible study session, you may have one or more additional learning materials, but keep in mind that participants will need to read them. So, brevity and clarity are helpful. **For each Bible study lesson, leaning materials should add up to at least 500 words**. If you desire to share materials outside of those that you create, it does not count toward the 500 words.

4. You need to create **a lesson plan for each session**. The lesson plan explains what you will be doing with the participants. It is a document that you would normally keep to yourself as the leader. It must begin with the specific learning goal for that Bible study session. (See guidance above.) It can also include things like planned activities, questions to ask the group, or materials to share with the group. You are highly encouraged, though not required, to include some way to make the content that you are teaching directly relevant to your audience. This can be done in many ways. You can draw connections between the scripture and the real world today, or you can develop activities that get your audience to draw those connections. You can give practical examples of how to live out the lesson, or have them figure it out.

Your video Bible study curriculum will be graded according to the following rubric.

Name:	Course: Africans and the Hebrew Bible	Due September 2 at 11:59 PM	Bible Study Curriculum	Overall Grade: U (2 or more categories with U) S E (3 or more categories with E)
Criteria	**Unsatisfactory**	**Proficient/ Satisfactory** "S" = Satisfactory	**Excellent** "E" = Excellent	**Grade Each Category**
a) Audience, writing mechanics, grammar, style, spelling, format of citations (SBL), word limit.	Has many errors in grammar or spelling indicating poor proofreading. Citation present but in the wrong format. Does not meet 500 word minimum in each learning material.	Generally well written with few typos or grammatical errors that detract somewhat from the quality of learning materials. Good fit for target audience. Meets word count requirement.	Grammar, style, spelling and language mechanics are excellent. Good paragraph construction. Great fit for audience. Citation format is excellent. Clearly written. Above 500 words for each learning material.	
b) Clear learning goals and persuasive	Learning goals are unclear/do not fit assignment OR	Learning goals are clear; lesson plans and learning	Clear, varied, and engaging learning goals. Lesson plans	

presentation related to learning goals	lesson plans and learning materials do not address learning goals.	materials address learning goals even if not always persuasively.	include activities that engage learning goals in dynamic ways. Learning materials are coherent and persuasive contribution to learning goals.	
c) Addresses very directly the options for sessions; only stays focused on assigned topics	Lesson plans are not clearly related to the list of topics OR lesson plans and learning goals include a substantial deviation from the relevant topics.	Each lesson plan and learning material deals largely with the assigned topic but does not do so fully OR small parts of the video veer off into unrelated topics or issues.	The content of each lesson plan and learning material is consistently focused on the assigned topic for each video with no extraneous material included.	
d) Use of accurate research into secondary sources, evidence, and close reading of biblical texts	Content of learning materials do not reflect significant research into secondary sources. Most points in the learning materials are opinions (not based on evidence) OR many inaccurate details included OR many generalizations included. Lesson plans and learning materials do not reflect close reading of the Bible.	Largely accurate and relevant representation of secondary sources. Claims in learning materials require research into secondary sources the audience would not have had. Unsubstantiated claims, inaccuracies, or generalizations are few. Relevant use of biblical texts or other primary sources.	Claims are supported with accurate and relevant secondary sources with analysis where appropriate. Claims in learning materials show diligent research into secondary sources the audience would not have had. Biblical texts and other primary sources are propped insightfully in lesson plans and learning materials.	

Course Schedule

	Date	Biblical Texts	Secondary Readings	Assignments	Topic
Unit 1: Africa as a Theoretical Concept
1	8/8				Review Syllabus Introduce the "problem"
2	8/9		Appiah, "Classification: Talking Identity," 1–32 in *The Lies That Bind Us* Rainey, "Biblical Scholarship and the 'Other'" and "Birds of a Feather," 1–53 in *Religion, Ethnicity and Xenophobia in the Bible*		Who's Who? Identity, Race, and Ethnicity
3	8/10		Bailey, "The Danger of Ignoring One's Own Bias in Interpreting the Text," 67–90 Burrell, (selection from) *Cushites in the Hebrew Bible*, 1–10 Keita, "Ancient Nubia Now: Nubia, Egypt, and the Content of Race"	**Reflection Paper 1:** In this course, we are thinking about ideas of Africa and race in modern identity and how we might identify biblical characters and ancient people. Each of the assigned readings/videos in Unit 1 contributes something to complicate this issue. Use the insights from these resources to write a reflection on both sides of the following tension for the above issue: (1) in what ways is racial identification wrong, false, dangerous, etc.? and (2) in what ways is it right, true, helpful, etc.? Your thesis will be an argument that one of these two sides of the tension is more convincing when it comes to labeling (some) people in the Old Testament as African or Black.	What is Africa? Race, Epistemology, and Authority

			Unit 2: Africa and Africans in the Old Testament and Its Ancient Context		
4	8/11	Amos 9:1–10	Burrell, "Cushite Ethnic Identity in the Context of Ancient Egypt," *Cushites in the Hebrew Bible*, 60–103 Davies, "How Egyptologists Removed Ancient Egypt from Africa"		Prominent African Peoples in the Bible: Kush and Egypt
5	8/12	Isa 18:1–20:6	Copher, "The Black Presence in the Old Testament," 146 – 164 in *Stony the Road We Trod* Bailey, "Beyond Identification," 165–84 in *Stony the Road We Trod* Brown, *Blackening of the Bible*, 24 – 34, 52 – 53 Welch, "Appendix 1 – 5," 91–138	**Reflection Paper 2:** Combine these readings as the foundation for your own short discussion of the Black or African presence in **one biblical text**. Use Welch to choose a text; use Copher and reflection paper 1 to define your focus on race; use Brown to make sure your claim is not too naively positivist; and use Bailey to guide you to do more than just identify who is Black/African.	Searching for the Black Presence in the Bible and History: Legitimate or Illegitimate Endeavor?
6	8/15	Exod 2:1–3:22 Gen 10:6–20	Bailey, "'Is That Any Name for a Nice Hebrew Boy?' Exodus 2:1–10," 25–36 in *The Recovery of Black Presence* Burrell, (selection from) *Cushites in the Hebrew Bible*, 147–167		An African Origin? for (1) The Worship of Yhwh (2) Mesopotamian Civilization
7	8/16	>>> Sign up for one of the following pairs >>>	Gen 1 with "The Memphite Theology of Creation" Psalm 104 with "The Hymn to Aten" Prov 22:17–24:34 with "The Instructions of Amenemope"	**Reflection Paper 3:** For each of the paired readings from the Bible and ancient Egypt, you are reading a translation from the text found in Christopher Hays' *Hidden Riches*. In your reflection paper, respond to 2 or 3 pre-selected (see sign-up sheet) reflection questions from Hays.	African Writings and/in the Bible

**Unit 3: African Biblical Hermeneutics**
8	8/17	>>> Sign up for one pair of readings by a single author >>>	Adamo, "Decolonizing the Study of the Old Testament," 3–10 Adamo, "The Task and Distinctiveness of African Biblical Hermeneutics," 31–52 Farisani, "Black Biblical Hermeneutics and Ideologically Aware Readings of Texts," 507–18 Farisani, "Current Trends and Patterns in African Biblical Hermeneutics in Post-Apartheid South Africa: Myth or Fact?" 90–119 Masenya, "An African Methodology for South African Biblical Sciences," 741–751 Masenya, "Biblical Authority and the Authority of Women's Experiences," 229–240	**Assignment:** Each student must sign up for a pair of readings by ONE of the three authors. The students must be prepared to discuss the readings with peers who did the same readings during class, and then present the main points to the students who did not do the same reading.	Introducing African Hermeneutics
9	8/18	Psalm 91 Gen 2–3 Gen 49:29–50:13; Exod 13:19; 20:14	Adamo, "Decolonizing Psalm 91 in an African Perspective with Specific Reference to the Culture of the Yoruba People of Nigeria," 9–26 Githuku, "The Tree of Knowledge of Good and Evil," 11–17 Razafindrakoto, "The Old Testament and the Malagasy *Famadihana* Ritual," 455–72		Understanding the Bible through African culture

| 10 | 8/19 | Prov 19:7 | Kimilike, "'The Poor Are Not Us!' An Exploration of the Transforming Possibilities of the Old Testament and African Proverbs on Poverty," 418–428 | **Reflection Paper 4:** Reflect on the relevance of Unit 3 to *your* *personal* context of ministry. What concepts, perspectives, or goals from African hermeneutics (Adamo, Farisani, or Masenya) are important for people in your context to understand? Why? In what ways can you incorporate insights from the readings for class 9 or 10 into preaching, teaching, activism, community organizing, or some other form of your ministry? | Reading Africa and the Bible for Social Transformation |
| | | Esther 1:1–8; 9:1–17 | Mosala, "The Implications of the Text of Esther for African Women's Struggle for Liberation in South Africa," 134–141 | | |

Course Policies

Inclusive and Expansive Language
Whether you are aware of this fact or not, Louisville Seminary emphasizes the use of inclusive and expansive language with regards to people in our written and oral communications. This intentionality of language should be representative of the span of humanity with respect to gender, sexual orientation, race, ethnicity, age, as well as physical and intellectual capacities. With gender, for example, "humankind" is an inclusive alternative to the androcentric term "mankind." For many of us, this type of writing, speaking, and thinking may be new or different and we encourage you to continue to work with it as one aspect of proclaiming the truth of the gospel for all people.

In this course, we will also discuss God with this intentionality of language in mind. While it is clear that the Bible often uses masculine forms to refer to God, the Christian faith has always taught that God is beyond male and female. In keeping with the Christian conviction that God is neither male nor female and the attempt to remain intentional with our language, you are encouraged to either avoid gendered pronouns when referring to God or use pronouns that intentionally reflect the metaphors, theology, or claims you are making. Part of this expectation is that members of this community will be intentional with what we say rather than complicit in perpetuating biases (especially those we do not agree with) based upon our ignorance or lack of effort. To help us remain intentional with our language, the instructor may encourage students, on occasion, to remain cognizant of the language that we use.

Direct quotations and translations from the biblical text need not be altered to conform with this policy; but, you may alter these as well if you so choose.

Attendance
Prompt attendance is mandatory. Excessive tardiness (in time or frequency) constitutes an absence. If absences become a problem, students must meet with the instructor regarding the possibility of passing this class.

Academic Integrity
Students are expected to submit their own work—or their own group's work in the cases where we have group assignments. The use of any ideas or words from an outside source must be acknowledged by an appropriate citation of the author and source. Failure to follow these guidelines constitutes plagiarism and may result in failure of this course. Two occurrences of plagiarism may result in dismissal from the seminary. Students unfamiliar with issues related to academic honesty can find help from the staff at the Academic Support Center. For more information, see the Policy for Academic Honesty in the Student Handbook.

Special Accommodations
Students requiring accommodations for a documented physical or learning disability should be in contact with the Director of the Academic Support Center and should speak with the instructor as soon as possible to arrange appropriate adjustments. Students with environmental or other sensitivities that may affect their learning are also encouraged to speak with the instructor.

Policy on Late Work
All assignments must be turned in on time. Students may be offered grace with regards to one reflection paper. A second late paper will not receive higher than an S. Except for extenuating circumstances requiring an "Incomplete" in the course, this grace does not apply to the final assignment.

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