

## Term Information

Effective Term Spring 2024  
*Previous Value* Summer 2012

## Course Change Information

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

Add the Citizenship Theme designation to this course.

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

To meet the new GE structure.

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 Arabic  
Fiscal Unit/Academic Org Near East S Asian Lang/Culture - D0554  
College/Academic Group Arts and Sciences  
Level/Career Undergraduate  
Course Number/Catalog 3601  
Course Title Philosophy and the Just Society in the Classical Islamic World  
*Previous Value* Introduction to Arabic Philosophy  
Transcript Abbreviation Intro Arab Philos  
Course Description Surveying the development and major subjects and thinkers of the most vivid period of Arabic philosophy.  
Semester Credit Hours/Units Fixed: 3

## Offering Information

Length Of Course 14 Week, 12 Week  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? No  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster  
*Previous Value* Columbus

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## Prerequisites and Exclusions

### Prerequisites/Corequisites

#### Exclusions

Not open to students with credit for Philosophy 3221

#### [Previous Value](#)

#### Electronically Enforced

No

## Cross-Listings

### Cross-Listings

Cross-listed in Philosophy 3221

#### [Previous Value](#)

## Subject/CIP Code

### Subject/CIP Code

16.1101

### Subsidy Level

General Studies Course

### Intended Rank

Freshman, Sophomore, Junior, Senior

## Requirement/Elective Designation

Citizenship for a Diverse and Just World

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

#### [Previous Value](#)

*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

- Foundational understanding of core concepts of political and ethical philosophy in the early medieval Islamic world
- Advanced, in-depth exploration of key themes and ideas in Islamic philosophy regarding just rulership and political belonging in regionally, ethnically, and confessionally diverse imperial system

#### [Previous Value](#)

### Content Topic List

- Political Community and Political Belonging in the Early Islamic World
- Late Ancient Philosophy on the Eve of the Islamic Conquests
- The Arabic Translation Movement: Roots and Ideology
- Society and Greek Philosophy in the Abbasid Era
- Aristotle, Pseudo-Aristotle, and Falsafah in the Early Abbasid Period
- Patrons, Translations, and Translators: The Christian Translators of Greek Sciences
- Abbasid Views of Christianity, Byzantium, and the Greek Sciences
- Political and Ethical Theory influenced by Greek Thought
- Politics, Society, and the Circle of Justice in the Abbasid Caliphate
- Domesticity: Marriage, Piety, Property
- Medicine and the Body: Arabo-Islamic Medicine and its Influence on the West

**COURSE CHANGE REQUEST**  
3601 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
04/01/2023

**Previous Value**

- *Study of medieval Arabic culture: internal dynamics and external influences*
- *Study of Jews, Christians, Muslims and pagans in intellectual exchange*
- *Survey of main areas of philosophical thought of medieval Arabic culture*
- *Introduction to the major representatives of Arabic philosophy*
- *Consideration of modern theories and interpretations of Arabic philosophy*

**Sought Concurrence**

No

**Previous Value**

Yes

**Attachments**

- Anthony\_ARABIC 3601 submission-doc-citizenship.pdf: GE Rationale

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

- ARABIC3601\_PHILOS3221\_3\_2023.pdf: Syllabus

*(Syllabus. Owner: Carmichael, Phoebe Cullen)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Carmichael, Phoebe Cullen	03/31/2023 01:45 PM	Submitted for Approval
Approved	Liu, Morgan Yih-Yang	03/31/2023 03:30 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	04/01/2023 10:31 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	04/01/2023 10:31 PM	ASCCAO Approval

# ARABIC 3601 / PHILOS 3221

## Philosophy and the Just Society in the Classical Islamic World

[ARABIC 3601 is currently Introduction to Arabic Philosophy. This proposal is a revision to meet the new GE.]

MW, 9:35–10:55 am

Instructor: Sean W. Anthony

Email: [anthony.288@osu.edu](mailto:anthony.288@osu.edu)

Office: 323 Hagerty Hall

Office Hours: 11am-1pm, Wednesday or by appointment

### Course Description

In the eighth-tenth centuries AD, Muslim elites living in the Abbasid Caliphate commissioned scholars of diverse confessional backgrounds to translate a vast corpus of Greek, Persian, and Indian philosophical and scientific works. This “Arabic Translation movement” set in motion a revolutionary synthesis of the diverse traditions of the early medieval Islamic empire with long-term ramifications for the region and world history. This course introduces students to the dynamic history of this era and uses the era as arena for exploring how major thinkers of diverse religious backgrounds in this era. In particular, we explore how this movement and its major figures transformed how societies from the Iberian Peninsula to the Central Asia would come to conceive of an array of foundational ideas: citizenship and political belonging, just versus unjust rule, the role of virtues and ethics in managing the domestic sphere as well as civil and political society, and the aims of the ethical life within political communities.

In this course, students acquire a foundational understanding of core concepts of political and ethical philosophy in the early medieval Islamic world and to engage in advanced, in-depth exploration of its key themes and ideas regarding just rulership and political belonging in regionally, ethnically, and confessionally diverse imperial system. Examples of some of themes include: the role of the city in human flourishing, the just ordering of a diverse society, how medieval political philosophers conceptualized political belonging (‘citizenship’) vis-à-vis confessional and ethnic diversity, and the justice in the relationship between men and women in society and at home

*This course is conducted entirely in English, and all required readings from Arabic text are assigned from English translations.*

### Course-Specific Goals

- To provide a foundational understanding of core concepts of political and ethical philosophy in the early medieval Islamic world
- To embark on an in-depth exploration of key themes and ideas in Islamic philosophy regarding just rulership and political belonging in regionally, ethnically, and confessionally diverse imperial system

## Course Goals for GE Theme: Citizenship for a Just and Diverse World

### ELO 1.1. *Engage in critical and logical thinking*

This course will build skills needed to engage in critical and logical thinking about the role of virtue in human social and political associations and just governance through:

- Engagement in class-based discussion and debates of key philosophical texts in Primary Source Seminars, and short reflection papers that require to summarize key points of the in-class discussions and to reflect on their classmates' questions and engagement with the material.
- Response essays, which require the students to synthesize and critically evaluate and discuss a key theme or idea in a philosophical text on either political and/or ethical theory in tandem with a cutting-edge scholarly article.
- Completion of 5 quizzes (1 per module) in which students demonstrate comprehension of the course readings and materials.

### ELO 1.2. Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.

This course requires students to acquire a foundational understanding of core concepts of political and ethnical philosophy in the early medieval Islamic world and to engage in advanced, in-depth exploration of its key themes and ideas regarding just rulership and political belonging in regionally, ethnically, and confessionally diverse imperial system. Examples of some of themes include: the role of the city in human flourishing, the just ordering of a diverse society, how medieval political philosophers conceptualized political belonging ('citizenship) vis-à-vis confessional and ethnic diversity, and the justice in the relationship between men and women in society and at home.

### ELO 2.1. *Identify, describe, and synthesize approaches or experiences*

Students engage in advanced exploration of each module's topic through a combination of lectures, readings, and discussion sessions.

- Lectures: Each module sets aside course sessions for lectures that provide a historical and framework for engaging with the texts, the societies and the diversity of their members, the political institutions, and conceptualization of justice and ethics in the early medieval Islamic world.
- Reading and Listening: The course has no required textbook but assigned readings from select academic articles and book chapters provide students with the necessary background and information for engaging with the main topics of the author and thinkers covered. In addition, or even as alternative, to readings, students are assigned podcast interviews from Prof. Peter Adamson's (King's College London) *History of Philosophy Without Any Gaps*.
- Structured Discussions: Students participate in structured discussion sessions on select texts, which I call 'Primary Source Seminars', for which they prepare prior to class. These discussions sessions require coming to class with prepared questions on a particularly philosophical and/or historical text as well as active participation and/or listening to in-class discussion. Students must also complete a short, essay-based form reflecting on the in-class discussion and how diversity of their classmates' perspectives enrich their understanding of the text.

**ELO 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.

- As part of their reflection papers responding to Primary Source Seminars, students will self-assess their understanding of texts and concepts and the quality of their engagement with their classmates' diverse viewpoints expression during the in-class discussion.
- Students must write 5 Response Essays (inclusive of the Final Essay) in which they revisit a key theme and/or thinker in a module and draw upon their own experiences and ideas to critically engage with the theme/thinker and a modern academic interpretation thereof and demonstrate the continued relevance of the theme to modern ideas of citizenship, justice and diversity.

**ELO 3.1** Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.

- This course introduces students to how a non-European, pre-modern intellectual tradition conceptualized political belonging and the ethical implications of that belonging and, thus, gives them the opportunity to engage intellectually with the themes core concepts and ideas outside the hegemonic discourses on citizenship of globalized modernity and the Anglo-American tradition. In particular, the course how the reception of Greek science and philosophy in the Islamic World both resembled and diverged from the European reception of the same .
- Course content explores how medieval philosophers in the Islamic World of diverse confessional backgrounds and perspectives – Muslim, Christian, Jewish, Zoroastrian, Sunnis, and Shi'ites – brought their own visions of citizenship, the ethical political life, and just rulership and used them to shape the political landscape of the Abbasid caliphate and its successors. Lectures and reading introduce students to key historical concepts and events, social institutions and the values they were imbued with, as well as the lives of major thinkers and social movements.
- Class discussions and written assignments introduce students to an array of thinkers from the medieval Islamic period that reflect the confessional, ethnic, and geographic diversity of the Islamic world.

**ELO 3.2** Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.

This course fosters “intercultural competence” by introducing students to a major non-Western (as in neither Anglo-American nor European) intellectual tradition from the early medieval era and how it grappled with the problems of living in and being governed by a vast caliphal empire dominated by a Muslim hegemonic elite. It fosters the opportunity to reflect on how one’s historical and cultural circumstances and experience shape how one thinks and conceptualizes political belonging, public virtues, and justice, and how contemporary approaches to these questions are equally contingent on historical and cultural contexts. Lastly, it guides students toward acquiring the skills needed for serious academic engagement with pre-modern intellectual tradition and how it conceptualized the good society and the responsibilities of its diverse members.

**ELO 4.1** Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.

Diversity, equity, and inclusion were ideas far from the concerns of the elite who sat atop the commanding heights of the Abbasid caliphate and shaped its imperial political and fiscal policies. All the same, difference and differentiation between ruler and ruled, Arab and non-Arab, Muslim and non-Muslim, male and female, and so on were integral to justifying and legitimizing

Abbasid hegemony. Political philosophy in the early medieval Islamic world served a medium for combining a plurality of discourses derived from the diverse societies conquered by the early caliphates and served to acculturate the hegemonic elite to the cultural, political, and societal norms which they inherited as conquerors. This process was facilitated by massive “Arabic Translation Movement” – initiated and patronized by the Arab-Muslim rulers and the urban elites but undertaken by scholars of diverse confessional and ethnic backgrounds – that saw works of science, medicine and philosophy translated from a wide variety of languages into Arabic. The course explores the diversity of the participants in this translation movement – which included Muslims, Christians, Jews, Zoroastrians, and Sabians – how they lobbied for inclusion of their own political traditions, mainly drawing from Greek and Persian thought, in how the caliphate conceptualized the nature of just rulership and belonging in empire that stretch from North Africa to Central Asia and embraced linguistic and ethnic diversity on scale perhaps without previous parallel.

**ELO 4.2** Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.

This course takes students on journey to how justice, difference, and citizenship (more accurately this era and region: political belonging) were conceptualized in the early medieval Islamic world within an imperial context, and written assignments and in-class discussions analyze and critique We explore difference impacted understanding of justice and social belonging in many social contexts: not just religion, sect, ethnicity, language, and gender but also urban vs. rural and settled vs. nomadic ways of life. We explore the thought thinkers that use philosophy to justify social and political formations as they currently, those who seek understand the forces behind political and society change, and those who relied upon philosophy to imagine social change and construct alternative social formations that were more just and worthier of human endeavors.

### **COURSE TEXTS**

There is only one required textbook for this course and one recommended textbook (see below). Otherwise, essential readings for all class sessions and written assignment will all be made available via the course website on Carmen.

#### *Required*

- Gutas, Dimitri. *Greek Thought, Arabic Culture: The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbāsid Society (2<sup>nd</sup>-4<sup>th</sup>/8<sup>th</sup>-10<sup>th</sup> centuries)*. London: Routledge, 1998. ISBN: 9780415061322

#### *Recommended*

- Adamson, Peter. *Philosophy in the Islamic World (A History of Philosophy without Any Gaps 3)*. Oxford: Oxford University Press, 2016. ISBN: 9780199577491

#### *Major Reference Works for the History of Philosophy in the Early and Medieval Islamic World*

Below is a list of major, authoritative works in the field that will serve you well if you need to undertake further research or to look up specific themes and figures relevant to your coursework. Works marked with a red asterisk (\*) are works in English of first resort.

- 1975 Rosenthal, Franz. *The Classical Heritage in Islam*. Translated by Emile and Jenny Marmorstein. London: Routledge.
- 1985- **DPhA** = Richard Goulet, editor. *Dictionnaire des philosophes antiques*. Paris: CNRS Editions.
- 1991-5 Van Ess, Josef, *Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra: Ein Geschichte des religiösen Denkens in frühen Islam*, 6 vols. Berlin: Walter de Gruyter. [Volumes 1-4 are available in English translation.]
- \*1995- **SEP** = Zalta, Edward N., editor. [Stanford Encyclopedia of Philosophy](#).
- 2007 Ullmann, Manfred. *Wörterbuch zu den griechisch-arabischen Übersetzungen des 9. Jahrhunderts*, 3 vols. Wiesbaden: Harrassowitz.
- 2011 Ullmann, Manfred. *Die Nikomachische Ethik des Aristoteles in arabischer Übersetzung*, 2 vols. Wiesbaden: Harrassowitz.
- 2011 Daiber, Hans J. *Bibliography of Islamic Philosophy*, 3 vols. Leiden: Brill.
- 2012 Daiber, Hans J. *Islamic Thought in the Dialogue of Cultures: A Historical and Bibliographical Survey*. Themes in Islamic Studies 27. Leiden: Brill, 2012.
- \*2017- **PhiW** = Rudolph, Ulrich, Rotraud Hansberger, and Peter Adamson, editors. *Philosophy in the Islamic World, vol. 1: 8<sup>th</sup> – 10<sup>th</sup> Centuries*. Translated by Rotraud Hansberger. HdO 1, vol. 115/1. Leiden: Brill. [English translation of: Rudolph, Ulrich and Renate Würsch, editors. *Philosophie in der islamischen Welt 1: 8.-10. Jahrhundert* (Grundriss der Geschichte der Philosophie). Basel: Schwabe, 2012]
- \*2017 El-Rouayheb, Khaled and Sabine Schmidtke, editors. *The Oxford Handbook of Islamic Philosophy*. Oxford: Oxford University Press.
- 2019- Arnzen, Ruediger, Gerhard Endress, Dmitri Gutas, and Geoffrey J. Moseley, editors. *A Greek and Arabic Lexicon (GALex)*. HdO 1, vol. 11. Leiden: Brill.
- 2021 Rudolph, Ulrich and Renate Würsch, editors. *Philosophie in der islamischen Welt, 2/1: 11. und 12. Jahrhundert, Zentrale und östliche Gebiete* (Grundriss der Geschichte der Philosophie). Basel Schwabe.

## GRADING

Quizzes (× 5)	20%
Response Essays (× 5)	50%
Primary Source Seminars (× 10)	20%
Final Exam	10%
	100%

## Course Assignments

### Quizzes



You must complete a total of four quizzes online at the course website throughout the semester. Their format is short and simple. Each quiz consists of no more than fifteen questions (fill-in-the-blank or multiple-choice) that cover key terms and concepts from the lectures and reading. They are open-book but must be completed by the deadline indicated on the course website.

### *Response Essays*

These assignments require you to get your hands dirty with your own analysis and critique of key philosophical theme and/or text. These essays are meant to get you thinking about these themes and texts discussed in class within a critical framework. The format works like this: I provide you a prompt on key text and/or theme with an academic article, and I pose a handful of questions to provoke your thinking. Your role is to share your well-considered thoughts by turning a short, but well-written, responses to the questions posed (usually 4-6 paragraphs and at least 750 words), which you will upload to the course website as either a \*.rtf, \*.doc, or \*.docx file.

### *Primary Source Seminars*

We have twelve Primary Source Seminars over the course of this semester. These seminars serve as open forums and discussion sessions where we can delve more deeply into the ideas and debates of early Islamic philosophy, the lives of the traditions most influential figures, and some aspect of their social and historical context.

*Prior to* each seminar, everyone must read and prepare the relevant text.

*After* each seminar, everyone must fill out and complete a seminar questionnaire – available online at the course website. This questionnaire serves as an opportunity for you to further reflect on the seminar and to give input on what aspects gave you insights or caused confusion. You have until midnight on the day of the seminar to finish the questionnaire. The questionnaires should be filled out carefully and reflect the quality of preparation for, and participation in, the seminar.

Although I strongly encourage you to attend all seminars, this class only requires you to complete a questionnaire for **ten** of the seminars for full credit – just in case illness, travel, or other types of excused absences prevent you from attending each session. However, if you do complete your questionnaire for all twelve seminars, I will assign you a grade on the basis of the ten seminars for which you have the highest score.

### *Final Exam*

Prior to exam week I will upload a final to the course website that will serve as sixth response essay on an overall arching theme of the course and that will serves as a reflection for our capstone session held on the final day of class.

### **Academic Integrity**

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))

### **Attendance Policy**

Students are expected to attend all classes during their social work studies. Attendance in your courses is an essential part of your social work education and professional development. Any absence deprives you of the opportunity to interact with your instructor and fellow students and interferes with your ability to fully acquire the knowledge and skills required for successful social work practice. Although students may occasionally need to miss class due to illness or other important matters, missing more than 25% of the class contact hours in a semester significantly detracts from your ability to master the course content. Instructors often deduct points for absences and if you must miss more than 25% of the class time during a semester you may be required to withdraw from the course and return to your studies when you are able to fully participate in your coursework. Please note that instructors may have additional or more stringent attendance requirements depending on the nature of the course. More information about the attendance policies, conditions for seeking an Incomplete (I) in a course, and options for withdrawing from courses can be found at: <http://csw.osu.edu/degrees-programs/important-deadlines/>.

### **Late Assignments Policy**

For assignments submitted by the due date, I will try to provide feedback and grades within seven days. Assignments submitted after the due date may have a penalty assessed and reduced feedback, and grades may take longer to be posted.

### **Grading Scale**

93–100: A	73–76.9: C
90–92.9: A-	70 –72.9: C-
87–89.9: B+	67 –69.9: D+
83–86.9: B	60 –66.9: D
80–82.9: B-	Below 60: E
77–79.9: C+	

### **Feedback for Assignments and Communication**

- Grading and feedback: Most assignments are graded within a week to two weeks, if turned in by the due date specified on the course website.

- Email: The most efficient way to contact me is via email ([anthony.288@osu.edu](mailto:anthony.288@osu.edu)). Usually, I respond within 24hrs during the work week. If your communication is urgent, please indicate so in the subject line of your email.

### **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: <https://advising.osu.edu>

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

### **Land Acknowledgement**

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

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

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

### **Your Mental Health**

As a student you may experience a range of issues that can cause barriers to learn, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack

of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. No matter where you are engaged in distance learning, The Ohio State University's Student Life Counseling and Consultation Service (CCS) is here to support you. If you find yourself feeling isolated, anxious or overwhelmed, on-demand resources are available at [go.osu.edu/ccsondemand](https://go.osu.edu/ccsondemand). You can reach an on-call counselor when CCS is closed at 614- 292-5766, and 24-hour emergency help is also available through the 24/7 National Prevention Hotline at 1-800-273-TALK or at [suicidepreventionlifeline.org](https://suicidepreventionlifeline.org). The Ohio State Wellness app is also a great resource available at [go.osu.edu/wellnessapp](https://go.osu.edu/wellnessapp).

## ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

### Requesting accommodations

The university strives to make all learning experiences as accessible as possible. If you anticipate or experience academic barriers based on your disability including mental health, chronic or temporary medical conditions, please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion. **SLDS contact information:** [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; 098 Baker Hall, 113 W. 12<sup>th</sup> Avenue.

### Accessibility of course technology

This online course requires use of CarmenCanvas (Ohio State's learning management system) and other online communication and multimedia tools. If you need additional services to use these technologies, please request accommodations with your instructor.

- Canvas accessibility ([go.osu.edu/canvas-accessibility](https://go.osu.edu/canvas-accessibility))
- Streaming audio and video
- CarmenZoom accessibility ([go.osu.edu/zoom-accessibility](https://go.osu.edu/zoom-accessibility))
- Collaborative course tools

## COURSE SCHEDULE

The course schedule is divided into five modules. The numbered items (1.a, 1.b, ...) are merely placeholders for dates and days of the week; they correspond to what students will be learning and doing in each week. (E.g., 1.a. coincides with week 1, day 1.)

### MODULE 1 – Foundations: Political Community and Political Belonging in the Early Islamic World

#### 1.a. Course Introduction: Late Ancient Philosophy on the Eve of the Islamic Conquests

*Optional background reading:*

- U. Rudolph, "The Late Ancient Background," *PhIW* 1: 29-73.

#### 1.b. The Early Caliphates and the Abode of Islam: The Formation of an Empire and Its Political Institutions

*Readings:*

- A. Shahin and W. Kadi, "The Caliphate," in *Islamic Political Thought*, ed. G. Böwering (Princeton 2015) 37-47.
- A. Marsham, "The Early Caliphate and the Inheritance of Late Antiquity (c. AD 610 – c. AD 750)," in *A Companion to Late Antiquity*, ed. Ph. Rousseau, 479-92.

#### 2.a. [Primary Source Session 1] Two Early Political Treatises on the Caliphate

*Readings:*

- al-Walīd II b. Yazīd II (r. 744), *The Caliphal Epistle*, tr. S.W. Anthony
- Ibn al-Muqaffa' (d. ca. 757), *On Right Conduct*, tr. G.J. van Gelder

#### 2.b. The Islamic World as Heir to Greek Knowledge: Three Theories

*Readings:*

- D. Gutas, "[The Study of Arabic Philosophy in the Twentieth Century: An Essay on the Historiography of Arabic Philosophy](#)," *BJMES* 29 (2002): 5-25
- [optional] J.L. Kraemer, "[Humanism in the Renaissance of Islam: A Preliminary Study](#)," *JAOS* 104 (1984): 135-164.

#### 3.a. The Arabic Translation Movement: Roots and Ideology

*Readings:*

- D. Gutas, *Greek Thought, Arabic Culture*, 11-60.

#### 3.b. [Primary Source Session 2] Science, Translation, and Civilization: Two Medieval Muslim Perspectives

*Readings:*

- Ibn Ṣā'īd al-Andalusī (d. 1070), *The Classes of Nations*, tr. D. Stewart
- al-Fārābī (d. 959), *On the Transmission of Greek Knowledge from Alexandria to Baghdad*, from: Ibn Abī 'Uṣaybi'ah, *A Literary History of Medicine*, tr. E. Savage-Smith et al., §15.1.2

## MODULE 2 – Society and Greek Philosophy in the Abbasid Era

### 4.a. Aristotle, Pseudo-Aristotle, and *Falsafah* in the Early Abbasid Period

#### Readings:

- Gutas, *Greek Thought, Arabic Culture*, 61-74.
- Al-Kindī, *On the Quantity of Aristotle's Books*, in P. Adamson and P.E. Pormann, *The Philosophical Works of al-Kindī* (Oxford 2012), 279-96

#### Listen [optional]:

- J.E. Montgomery, "Al-Kindi," *BBC's The Islamic Golden Age*

### 4.b. [Primary Source Session 3] Patrons, Translations, and Translators: The Christian Translators of Greek Sciences

#### Readings:

- "Ḥunayn ibn Ishāq (d. 8877)," from: Ibn Abī Uṣaybī'ah (d. 1270), *Anecdotes and Antidotes*, E. Savage-Smith et al. (Oxford 2020), 106-116
- Ḥunayn ibn Ishāq, *On the True Religion*, in J. Edward Walters, ed., *Eastern Christianity: A Reader* (Grand Rapids 2021)
- [optional] Gutas, *Greek Thought, Arabic Culture*, 121-150.

### 5.a. [Primary Source Session 4] Abbasid Views of Christianity, Byzantium, and the Greek Sciences

#### Readings:

- Excerpts: from Abū 'Uthmān al-Jāḥiẓ (d. 869), *Proofs of Prophecy (Dalā'il al-nubuwwah) and Against the Christians (al-Radd 'alā al-Naṣārā)*, in: Ch. Pellat, *The Life and Works of Jāḥiẓ* (Berkeley 1969), 38-48, 86-91
- [optional] Gutas, *Greek Thought, Arabic Culture*, 75-106.

### 5.b. [Primary Source Session 5] In Defense of *Falsafah* 1: The Debate between the theologian Abū Ḥātim al-Rāzī and the physician Abū Bakr al-Rāzī (d. 925) on Prophecy and Philosophy

#### Readings:

- Excerpt from Abū Ḥātim al-Rāzī, *Proofs of Prophecy (A'lām al-nubuwwah)*, tr. T. Khalidi (Chicago 2011).
- [optional] P. Crone, "Postcolonialism in Tenth-Century Islam," *Der Islam* 83 (2006): 2-38

#### Listen:

- P. Adamson, "High Five: al-Rāzī," *The History of Philosophy without Any Gaps*  
<https://historyofphilosophy.net/al-razi>

### 6.a. [Primary Source Session 6] In Defense of *Falsafah* 2: The Debate between the Logician Abū Bishr (d. 940) and the Grammarian Abū Sa'īd al-Sīrāfī (d. 979)

#### Readings:

- D.S. Margoliouth, "The Discussion between Abū Bishr Mattā and Abū Sa'īd al-Sīrāfī on the Merits of Logic and Grammar," *Journal of the Royal Asiatic Society* 37.1 (1905): 79-90, 111-129 (skip over the Arabic text).

- [optional] P. Adamson and A. Key, "Philosophy of Language in the Medieval Arabic Tradition," in: *Linguistic Context: New Essays on the History of Philosophy of Language*, ed. M. Cameron and R.J. Stainton (Oxford 2015), 74-99.

*Listen:*

- P. Adamson, "Aristotelian Society: The Baghdad School," *A History of Philosophy without Any Gaps* <https://historyofphilosophy.net/baghdad-school>

### RESPONSE ESSAY #1\*

In Module 1, we discussed the problematic, albeit influential, view of the French Orientalist Ernest Renan (d. 1892) that, unlike Europe, the Islamic world could not be considered a true heir of Hellenism despite its engagement with the Greek philosophy and science, because it failed to develop a parallel to the Greek 'polis' and thus an equivalent 'citizenship'. In this Module (#2), we also encountered the Abbasid-era intellectual al-Jāḥiẓ who seems to argue the opposite: that the Islamic world is only proper heir of Greek knowledge and that the Christian Byzantine empire is not its true heir. How does al-Jāḥiẓ make his case that the political communities under caliphate are true heirs to the Greeks rather than Byzantium and Christendom? Lastly, how does his argument differ from, or coincide with, the depiction of the Europeans' cultivation of the sciences – or, rather, failure to cultivate the sciences – according to Ibn Ṣā'id al-Andalusī?

\*These assignments will have multiple options for the students to choose from. I only give a sample of one option here for the curriculum committee.

## MODULE 3 – Political and Ethical Theory influenced by Greek Thought

### 6.b. Politics, Society, and the Circle of Justice in the Abbasid Caliphate

*Readings:*

- L.T. Darling, *A History of Social Justice and Political Power in the Middle East: The Circle of Justice from Mesopotamia to Globalization* (London 2013), 49-82.

### 7.a. [Primary Source Session 7] Aristotle on the Ethical Life and Political Regimes: Excerpts from the Arabic translation of the *Nicomachean Ethics*

*Readings:*

- *The Arabic Version of the Nicomachean Ethics*, ed. A.A. Akasoy and A. Fidora, tr. D.M. Dunlop (Leiden 2005), 424-68 (VIII.1-12 1155a-1162a)

### 7.b. The Second Teacher (*al-mu'allim al-thānī*): The Life and Thought of Abū Naṣr al-Fārābī (d. 959)

*Readings:*

- P. Adamson, *Philosophy in the Islamic World (A History of Philosophy without Any Gaps 3)* (Oxford 2016), 63-76.
- Selections from al-Fārābī, *The Enumeration of the Sciences (Iḥsā' al-'ulūm)*, tr. Ch. Butterworth, 76-84.

### 8.a. [Primary Source Session 8]: al-Fārābī on the Virtuous and Unvirtuous Cities

*Readings:*

- Selections from al-Fārābī, *The Political Regime (al-Siyāsah al-madaniyyah)*, tr. Ch. Butterworth

Listen [optional]:

- P. Adamson, “Deborah Black on al-Fārābī’s Epistemology,” *The History of Philosophy without Any Gaps* <https://historyofphilosophy.net/al-farabi-black>

### RESPONSE ESSAY #2

In his *The Political Regime (al-Siyāsah al-madaniyyah)*, the philosopher al-Fārābī lists three ‘perfect/complete (*kāmil*)’ human associations and three ‘imperfect/incomplete (*nāqis*)’ human associations. [NB. Do not confuse these with the virtuous versus wicked cities!] What, according to al-Fārābī, distinguishes the ‘imperfect’ and ‘perfect’ associations, and what is smallest scale on which ‘perfect’ human associations are possible and what does this tell us about his view of human virtue and ethics? Why does al-Fārābī believe that a truly JUST society must be a city? Lastly, do you agree with al-Fārābī? What is the smallest scale of human association that you would regard as ‘just’ and ‘perfect’ in al-Fārābī’s sense?

#### 8.a. Avicenna (ca. 970-1037): The Life and Thought of *al-Shaykh al-Ra’īs*, ‘the Preeminent Master’

Readings:

- P. Adamson, *Philosophy in the Islamic World*, 113-39.
- W.E. Graham, *The Life of Ibn Sina: A Critical Edition and Annotated Translation* (Albany 1974), 17-105 (skip the Arabic)

Listen [optional]:

- Tony Street, “Avicenna,” *BBC’s The Islamic Golden Age* <https://www.bbc.co.uk/sounds/play/b03t0bh0>

#### 9.a. [Primary Source Session 9] Politics in Through of Avicenna

Readings:

- Avicenna, *The Healing (al-Shifā’)*, tr. M. Mamura (Chicago 2005), X.2-5
- Avicenna, *On Governance*, in: J. McGinnis and D.C. Reisman, *Classical Arabic Philosophy: An Anthology of Sources* (Indianapolis 2007), 224-237.

#### 9.b. Ibn Khaldūn (d. 1406) and his *al-Muqaddimah*: A Theory of History

Readings:

- Ibn Khaldūn, *al-Muqaddimah*, tr. F. Rosenthal, ed. N.J. Dawood (Princeton 1967), vii-xii, 11-43.

#### 10.a. Ibn Khaldūn on Human Civilization 1: Nomadic and Sedentary Life

Readings:

- Ibn Khaldūn, *al-Muqaddimah*, 45-69, 91-122.

#### 10.b. Ibn Khaldūn on Human Civilization 2: On Dynasties, Royal Authority, and the Caliphate

Readings:

- Ibn Khaldūn, *al-Muqaddimah*, 123-71, 263-65, 282-95.



### RESPONSE ESSAY #3

In our readings of the Arabic version Aristotle's *Nicomachean Ethics*, we encountered the importance of 'mutual love' (Greek, *philia*; Arabic, *al-maḥabbah*) as the foundational bond between the citizens of city and the thriving of its members. We also discussed how, like Aristotle, Ibn Khaldūn begins his discussion of the foundation of societies with a discussion of a special bond between its members, which he calls '*aṣabiyyah*'. How does Ibn Khaldūn's conceptualization of '*aṣabiyyah*' simultaneously resemble and differ from Aristotle's conceptualization of *philia*? According to Ibn Khaldūn, how does being a citizen and an inhabitant of a city affect '*aṣabiyyah*'?

#### MODULE 4 - Domesticity

##### 11.a. Marriage and Piety in Classical Islamic Law

###### Readings:

- M.H. Katz, *Wives and Work: Islamic Law and Ethics before Modernity* (New York 2022), 39-81.

##### 11.a. [Primary Source Session 10] *On Marriage* by Abū Ḥāmid al-Ghazālī (d. 1111)

###### Readings:

- M. Farah, tr., *Marriage and Sexuality in Islam: A Translation of al-Ghazālī's Book on the Etiquette of Marriage from the Iḥyā'* (Salt Lake City 1984), 79-125.

###### Listen:

- P. Adamson, "Special Delivery: al-Ghazālī," *A History of Philosophy without Any Gaps* <https://historyofphilosophy.net/al-ghazali>

##### 12.a. The Arabic Translation of Bryson's *On the Management of the Estate (Tadbīr al-manzil)* 1: Property and Slaves

###### Readings:

- Simon Swain, tr., *Economy, Family, and Society from Rome to Islam: A Critical Edition, English Translation, and Study of Bryson's Management of the Estate* (Cambridge 2013), 1-13 (§§1-73)

##### 12.b. The Arabic Translation of Bryson's *On the Management of the Estate* 2: Wives and Children

###### Readings

- Swain, *Economy, Family, and Society*, 13-24 (§§74-162)

##### 13.a. [Primary Source Session 11] *Akhlāq-e Naṣīrī* of Naṣīr al-Dīn al-Ṭūsī (1201-1274) on the management of the estate (*tadbīr al-manzil*)

###### Readings:

- Naṣīr al-Dīn al-Ṭūsī, *The Nasirean Ethics*, tr. G.M. Wickens (London 1964), 151-184.

###### Listen:

- P. Adamson, "A Man for All Seasons: al-Ṭūsī," *A History of Philosophy without Any Gaps* <https://historyofphilosophy.net/al-tusi>

### RESPONSE ESSAY #4

A key site for contesting just relations between men and women in medieval Islamic society was the domestic sphere – also called ‘the estate’ (Arabic, *al-manzil*) – and the labor required to sustain that sphere. According to early Muslim jurists, a wife did NOT owe her husband domestic labor, and her spouse could not compel her to provide him domestic labor against her wishes. However, this early position was often contested on a variety of grounds. Read Marion Katz’s chapter on a wife’s domestic duties of wife according to the famed Muslim jurist al-Māwārdī (d. 1058) and consider the following: How does his reading of the Arabic translation Bryson’s *On the Management of the Estate* affect his view of just management of the estate and a woman’s place therein as a jurist of Islamic law? Summarize how al-Māwārdī thus conceptualized justice between men and women in the domestic sphere. In your estimation, was al-Māwārdī’s engagement with Bryson for the better or for the worse? What are the criteria for your judgment?

## MODULE 5 – Medicine and the Body

### 13.b. Arabo-Islamic Medicine and its Influence on the West

#### Readings:

- P.E. Pormann and E. Savage-Smith, *Medieval Islamic Medicine* (Washington, DC 2007), 41-75 (required), 80-111 (optional).

### 14.a. Physiognomy (*al-Firāsah*) and the Soul: From Polemon of Laodicea (ca. 88-144) to Fakhr al-Dīn al-Rāzī (1149-1209)

#### Readings:

- Fakhr al-Dīn al-Rāzī, *On Firāsah*, in: T. Khalidi, *An Anthology of Arabic Literature* (Edinburgh 2016).
- Akasoy, “Arabic Physiognomy as a Link between Astrology and Medicine,” 119-141.

### 14.b. Theories of Contagion: Illness, Plague, and Social Justice

#### Readings:

- M. Ullmann, *Islamic Medicine* (Edinburgh 1978), 72-96.

### 15.a. [Primary Source Session 12] Ibn Ḥajar al-‘Asqalānī (1372-1449) on the Black Death

#### Readings:

- Selections from Ibn Ḥajar, *Merits of the Plague*, tr. J. Blecher, M. Syed (New York 2023)

### 15.b. CAPSTONE SESSION: Freedom and the Pursuit of Happiness in Medieval Arabic Philosophy

## FINAL ESSAY DUE DURING EXAM WEEK

# GE Theme course submission worksheet: Citizenship for a Just & Diverse World

## Overview

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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 (Citizenship)

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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

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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>
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	<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>
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## Goals and ELOs unique to Citizenship for a Just & Diverse World

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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 explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

**GOAL 4:** Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

	Course activities and assignments to meet these ELOs
<b>ELO 3.1</b> Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.	
<b>ELO 3.2</b> Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
<b>ELO 4.1</b> Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	
<b>ELO 4.2</b> Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.	

*Example responses for proposals within “Citizenship” (Hist/Relig. Studies 3680, Music 3364; Soc 3200):*

<b>ELO 3.1</b> Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural,	<i>Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship.</i>
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<p><i>national, global, and/or historical communities.</i></p>	<p><i>Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i></p> <p><i>The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S.-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.</i></p>
<p><b>ELO 3.2</b> <i>Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</i></p>	<p><i>This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.</i></p>
<p><b>ELO 4.1</b> <i>Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</i></p>	<p><i>Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).</i></p> <p><i>In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is</i></p>

	<p><i>"right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.</i></p>
<p><b>ELO 4.2</b> <i>Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.</i></p>	<p><i>As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.</i></p>