

## Term Information

Effective Term Autumn 2024  
[Previous Value](#) Summer 2012

## Course Change Information

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

GEN Theme proposed, Traditions, Cultures, & Transformations

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

GEL categories (1) Literature and (2) Diversity: Global Studies no longer viable

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

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

none

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

Is this a request to withdraw the course? No

## General Information

Course Bulletin Listing/Subject Area Scandinavian  
Fiscal Unit/Academic Org Germanic Languages & Lit - D0547  
College/Academic Group Arts and Sciences  
Level/Career Undergraduate  
Course Number/Catalog 3350  
Course Title Norse Mythology and Medieval Culture.  
Transcript Abbreviation Norse Myth Mdv Clt  
Course Description What do we know about Thor and Odin and how do we know it? What do the Norse Myths tell us about the worldview and beliefs of pagan Scandinavia? What did medieval Christians think about these same stories? Students will read the most important surviving textual sources on Scandinavia's pre-Christian mythology and learn to analyze them as vehicles for meaning.  
[Previous Value](#) *The myths of the Old Norse gods and the worldview and beliefs of pagan Scandinavia.*  
Semester Credit Hours/Units Fixed: 3

## Offering Information

Length Of Course 14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? No  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster  
[Previous Value](#) Columbus

## **Prerequisites and Exclusions**

### **Prerequisites/Corequisites**

#### **Exclusions**

#### ***Previous Value***

Not open to students with credit for 222.

#### **Electronically Enforced**

No

## **Cross-Listings**

### **Cross-Listings**

## **Subject/CIP Code**

#### **Subject/CIP Code**

05.0111

#### **Subsidy Level**

Baccalaureate Course

#### **Intended Rank**

Freshman, Sophomore, Junior, Senior

## **Requirement/Elective Designation**

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

General Education course:

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

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

#### ***Previous Value***

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

*General Education course:*

*Literature; Global Studies (International Issues successors)*

*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**

- Critical thinking
  - Written expression
  - Textual analysis
  - Socio-historical context
- GEN THEME: TRADITIONS, CULTURES, AND TRANSFORMATIONS
  1. Successful students will analyze Traditions, Cultures, and Transformations at a more advanced and in-depth level than in the Foundations component.
  2. Successful students will integrate approaches to Traditions, Cultures, & Transformations by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and
    - that they anticipate doing in future.
  3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
  4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.
- ELOs
  - 1.1. Engage in critical and logical thinking about Traditions, Cultures, and Transformations.
  - 1.2. Engage in an advanced, in-depth, scholarly exploration of Traditions, Cultures, and Transformations.
  - 2.1. Identify, describe, & synthesize approaches or experiences as they apply to Traditions, Cultures, and Transformations.
  - 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
  - 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
  - 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
  - 3.3. Examine the interactions among dominant and sub-cultures.
  - 3.4. Explore changes and continuities over time within a culture or society.
  - 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
  - 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

**Previous Value**

- *Critical thinking*
- *Written expression*
- *Textual analysis*
- *Socio-historical context*

**Content Topic List**

- The Medieval Norse World  
The body of stories referred to collectively as Norse Mythology
- The Eddas and the frame  
Creation, cosmology, cosmogony  
Strategies for interpreting the myths as vehicles of symbolic meaning and social values
- Strategies for interpreting the myths as literature  
The physical and textual sources in which the myths survive  
The cultural context of the recording of the myths

**Previous Value**

- *The body of stories referred to collectively as Norse Mythology*
- *Strategies for interpreting the myths as vehicles of symbolic meaning and social values*
- *Strategies for interpreting the myths as literature*
- *The physical and textual sources in which the myths survive*
- *The cultural context of the recording of the myths*

**Sought Concurrence**

No

**Attachments**

- SCANDVN-3350 syllabus GEN Theme Traditions AU24.pdf: Syllabus GEN  
*(Syllabus. Owner: Miller, Natascha)*
- SCANDVN3350-GEN-Theme-submission-traditions - Norse Myth.pdf: Submission for GEN Theme  
*(Other Supporting Documentation. Owner: Miller, Natascha)*
- SCAN 3350 Syllabus current GEL.pdf: current GEL syllabus  
*(Syllabus. Owner: Miller, Natascha)*

**Comments**

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Miller, Natascha	01/19/2024 12:15 PM	Submitted for Approval
Approved	Taleghani-Nikazm, Carmen	01/19/2024 12:38 PM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	01/22/2024 03:22 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	01/22/2024 03:22 PM	ASCCAO Approval



# SCANDVN 3350

## Norse Mythology and Medieval Culture

Autumn 2024 – DAYS-TIMES – BLDG ROOM – Course #

### COURSE OVERVIEW

#### Instructor

Instructor: Prof. Merrill Kaplan (she/her)

Email address: [kaplan.103@osu.edu](mailto:kaplan.103@osu.edu)

Office: Denney 505

Office hours: Tuesdays and Thursdays 11:15am – 12:15pm or via Zoom by appointment.

#### Course description

What do we know about Thor and Odin, and how do we know it? This course introduces students to the myths of the Old Norse gods and the sources in which those myths are recorded. Students will gain insight into the world view and beliefs of the pre-Christian North by reading (in English translation), discussing, and writing about the most important textual sources on Scandinavia's pagan mythology. Students can expect to gain familiarity with the myths as stories and to learn approaches for analyzing them as vehicles of symbolic meaning and social values over time. Students will learn approaches for working with sources from different historical periods and literary genres. They will also learn about why Christians wrote down pre-Christian myths and how that affects our understanding of the sources that survive.

#### Course learning outcomes

##### GENERAL EDUCATION

GEL Categories (legacy): (1) Literature and (2) Diversity: Global Studies

GEN Categories (new): Traditions, Cultures, and Transformations

## GEL Literature

### GEL Diversity: Global Studies

## GEL LITERATURE

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

### Expected Learning Outcomes

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

### This course as a GEL Literature course

**Goals:** Students evaluate the medieval literary works most significant to our understanding of Norse Mythology in order to develop capacities for aesthetic and historical response and judgment; interpretation and evaluation; and critical listening, reading, seeing, thinking, and writing.

### Expected Learning Outcomes:

1. Students analyze, interpret, and critique the most important surviving textual sources on Norse mythology, the *Prose Edda* and *Poetic Edda*, as well as supplementary primary texts.
2. Through reading, discussing, and writing about these works, students appraise and evaluate the personal and social values of pre-Christian and medieval Iceland, as well as their own.

## GEL DIVERSITY: GLOBAL STUDIES

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

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

### **Expected Learning Outcomes**

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

### **This course as a GEL Diversity: Global Studies course**

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

### **Expected Learning Outcomes**

1. Students understand some of the political, economic, cultural, physical, social, and religious aspects of pre-Christian and post-Conversion medieval Iceland.
2. By considering how another society's narratives reflect attitudes and values emerging in specific historical, socio-economic, political, cultural, and geographical conditions, students will recognize how differing conditions may shape differing attitudes and values, including their own.

## **GEN THEME: TRADITIONS, CULTURES, AND TRANSFORMATIONS**

### **Goals:**

1. Successful students will analyze Traditions, Cultures, and Transformations at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to Traditions, Cultures, and Transformations by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

### **Expected Learning Outcomes:**

- 1.1. Engage in critical and logical thinking about Traditions, Cultures, and Transformations.
- 1.2. Engage in an advanced, in-depth, scholarly exploration of Traditions, Cultures, and Transformations.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to Traditions, Cultures, and Transformations.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.
- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

**This course as a GEN Traditions, Cultures, and Transformations course**



This course examines the culture and society of medieval Iceland and Scandinavia via a close analysis of the surviving textual witnesses of pre-Christian mythology. Those witnesses date from after the introduction of Christianity and the technology of writing on vellum, but some of what they preserve circulated in oral tradition before the Conversion. Source criticism -- central to this course -- thus requires understanding the impact of the introduction of Christianity and the transition from oral to written technologies of representing and transmitting myth. This course considers both continuity and change in mythological ideas and narratives and in the cultural and sub-cultural values they express. In short, it is about traditions and culture in transformation.

## HOW THIS COURSE WORKS

**Format of instruction:** Lecture. In person. 3 contact hours per week.

**Credit hours and work expectations:** This is a **3-credit-hour course**. According to [Ohio State policy](#), students should expect around 3 hours per week of time spent on direct instruction (instructor content and Carmen activities, for example) in addition to 6 hours of homework (reading and assignment preparation, for example) to receive a grade of (C) average.

## Technology

We'll be using **Top Hat** for attendance, so you'll need an internet connection in class, whether on your phone or another mobile device.

## COURSE MATERIALS

### Textbooks

#### REQUIRED

Please purchase at Barnes and Noble these books:

- ❖ Carolyne Larrington's *The Poetic Edda* (2nd edition; ISBN-13: 978-0199675340.) \*

- ❖ John Lindow's *Norse Mythology: A Guide to Gods, Heroes, Rituals, and Beliefs* (ISBN 0-195-153820)

*\*There are many other translations of the Poetic Edda, many of them freely available on the web, but it is important you have access to this one by Larrington for lectures and exams to make sense to you.*

You will also need the following book. It is available at Barnes and Noble; it is also available in free electronic form, linked both here and on Carmen.

- ❖ Anthony Faulkes's translation of Snorri Sturluson's *Edda* (any edition; 978-0460876162 is fine) Available in pdf [here](#).

All other assigned readings will be made available via Carmen.

## GRADING AND FACULTY RESPONSE

### How your grade is calculated

ASSIGNMENT	GRADE BASIS	POINTS	DUE
Introduction	S/U	1	August 25
Quiz: some basics!	points	4	September 6
Bi-weekly quizzes (6 total)	points	10	Fridays of weeks 2, 4, 6, 9, 11, and 13
Midterm exam	A-E	20	October 4
Playlist of the Gods	A-E	30	Dec. 1
Final exam	A-E	30	Dec. 9
End-of-Term Reflection	S/U	5	Dec. 11
<b>Total</b>		<b>100</b>	

### Attendance

Attendance is required. I will take daily attendance using the Top Hat app. Join this course at this page: <https://app.tophat.com/register/student/>. Our Join Code is **XXXXXX**. Carmen includes another link to the Top Hat course site.

Lectures are an essential part of this course, and your lecture notes will be your best resource when studying for exams or completing written assignments. Please do attend *if in good health*. If you are feeling poorly, the correct decision is to stay home. (See also Accommodations for Disability and COVID, below.) If you must miss class for whatever reason, please do the readings, find a classmate who can share their lecture notes with you, and bring specific questions about the material to office hours. **You may miss three class sessions for any reason. Your fourth and every subsequent absence will deduct 1% from your final grade.**

## About S/U

Do not assume that minimal effort will earn an S. Work that does not *fulfill the requirements of the assignment* will be graded U. Assignments graded on a Satisfactory/Unsatisfactory (S/U) basis will be recorded as Complete/Incomplete in Carmen.

## Grading scale

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

## Instructor feedback and response time

I am providing the following list to give you an idea of my intended availability throughout the course. (Remember that you can call **614-688-HELP** at any time if you have a technical problem.)

- **Grading and feedback:** For larger assignments and exams, you can generally expect feedback within **14 days**.
- **Email:** I will reply to emails within **48 hours on days when class is in session at the university**.
- **Discussion board:** I will check and respond to messages in the discussion boards at least 1 time per week.

## Assignment information

### Introductory post

Introduce yourself in the Carmen discussion forum. Tell us who you are. Then tell us what you associate with all or part of the phrase “Norse mythology” and where that association comes from. Don’t worry about whether your association is accurate! I’m just looking for insight into what comes to mind for you when you see these words and why.

### Quiz: Some basics!

This is a quick quiz on some terms, concepts, and dates from the first few lectures, administered via Carmen. It is designed to help you cement some basic facts before moving forward.

### Bi-weekly quizzes

Bi-weekly quizzes are administered via Carmen. They consist of three questions. The first two are always these:

- 1) What are your goals for this course in the next two weeks? (1 pt)
- 2) What are two questions about the course material you would like answered? (1 pt)

The third question, worth 2 pts, will vary, but it will always draw on the content of the reading assigned for that week. It will require an answer of a few sentences.

All questions are graded S/U. You must answer the first two questions to get credit for the third. I will drop your lowest two quiz scores. The quizzes as a whole make up 10% of the final grade.

Quizzes are designed with multiple goals in mind: 1) to help you make deliberate choices about your learning; 2) to guide me in designing lectures; and 3) to focus your attention on the details of the readings.

## Midterm exam

The midterm is administered during regular class time. It will consist of three essay questions, each to be answered in a single paragraph. Strong answers will demonstrate a command of a) the myths read to that point in the term, b) the historical and cultural context of those myths as presented and discussed in class, and c) the concepts and frameworks applied towards the interpretation of those myths as presented and discussed in class.

## Playlist of the Gods

In this assignment, you will choose a myth from our sources and use Spotify (or another music-streaming service of your choice) to make a 6- to 8-track playlist that captures the narrative and significance of that myth. You will, in effect, assemble a concept album from preexisting songs. You may choose a myth that we know parts of from different sources or confine yourself to, say, a single poem.

The written part of the assignment has two parts, the **Liner Notes** and the **Album Review**:

1. **Liner Notes.** This is a document (.docx or .pdf) of all the lyrics and bibliographic information for your chosen songs. (You will need to look at the MLA bibliography to learn how to cite a song.)
2. **Album Review.** This is a **2000-3000** word rationale that explains your playlist's theme(s) and accounts for the appropriateness of *every song* to some aspect of the myth, citing and/or quoting from parallel passages and allusive details in the Eddas and other primary texts and referring to additional information from lecture when necessary. The Album Review should be structured like an essay with an introduction, argument, and conclusion, but you may instead wish to separate it into sections like a report. In addition, you will upload to Carmen a link to your Spotify playlist so that I can hear your songs as I grade your projects.

In addition to lyrics, successful projects will consider songs' genres, compositions, eras, and their order within the playlist to best communicate your ideas.

A few notes to head off common issues:

- *This is not a scavenger hunt for music about Norse Myth.* Stay away from the Viking metal and the music that is explicitly based on these stories. You can and should be much more creative with this assignment!

- *Beware the feels.* If you are tempted to include a track because it captures what you think Thor/Loki/whoever was feeling at X moment, remember that you must connect these songs to specific details of our texts. Does a primary source say something that you can quote about the figure's emotions? No? Then go for something the text *does* say.

## Final Exam

The final exam will consist of essay questions, which will be circulated ahead of time. Like the Midterm, the Final Exam will call on your command of a) the myths read to that point in the term, b) the historical and cultural context of those myths as presented and discussed in class, and c) the concepts and frameworks applied towards the interpretation of those myths as presented and discussed in class. In addition, it will require you to d) make novel connections between and among myths.

The exam will be held in person in the regular classroom on XXXXXX, from XXX to XXXX.

## End-of-Term Reflection

The End-of-Term Reflection (S/U) is a place to do just that. This piece of writing need not have an argumentative thesis. Use 500-1000 words to reflect on the following:

What did you encounter in this course that you will continue to think about going forward? What idea has changed the way you think about something beyond the specific subject matter of the course and how?

The End-of-Term Reflection asks you to take a step back and see your learning process in a larger context. It also gives me valuable feedback I'll use to improve my teaching. With your permission (and only with your permission), I'll keep a copy of your reflection for my files.

## Preparation for class

### Reading

Students are expected to do active readings of assigned texts in advance of class sessions for which they are listed in the table below so that they can follow lectures and ask questions.

“Active reading” means taking notes as you read. Those notes might be physical or electronic, but you should have access to them during class discussions. There is not a lot of assigned reading for this course, but it is all challenging because it is unfamiliar. Expect to read texts carefully and more than once.

## OTHER COURSE POLICIES

### Discussion and communication guidelines

#### Tone and civility

Our goal is a supportive learning community where everyone feels safe and where people can disagree amicably. Above all, please remember to be respectful and thoughtful.

### Academic integrity policy

#### POLICIES FOR THIS COURSE

- **Written assignments:** Your written assignments, including discussion posts, should be your own original work. In formal assignments, you should follow **MLA** or **Chicago** style to cite the ideas and words of any research sources. You are encouraged to ask a trusted person to proofread your assignments before you turn them in—but no one else should revise or rewrite your work.
- **Reusing past work:** In general, you are prohibited in university courses from turning in work from a past class to your current class, even if you modify it. If you want to build on past research or revisit a topic you've explored in previous courses, please discuss the situation with me.
- **Collaboration and informal peer-review:** Study groups are encouraged, but remember that comparing answers on a quiz, exam, or assignment is not permitted. If you're unsure about a particular situation, please feel free just to ask ahead of time.

#### OHIO STATE'S ACADEMIC INTEGRITY POLICY

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic

misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

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

## Copyright disclaimer

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

All students and employees at Ohio State have the right to work and learn in an environment free from harassment and discrimination based on sex or gender, and the university can arrange interim measures, provide support resources, and explain investigation options, including referral to confidential resources.

If you or someone you know has been harassed or discriminated against based on your sex or gender, including sexual harassment, sexual assault, relationship violence, stalking, or sexual exploitation, you may find information about your rights and options at [titleix.osu.edu](http://titleix.osu.edu) or by contacting the Ohio State Title IX Coordinator at [titleix@osu.edu](mailto:titleix@osu.edu). Title IX is part of the Office of Institutional Equity (OIE) at Ohio State, which responds to all bias-motivated incidents of harassment and discrimination, such as race, religion, national origin and disability. For more information on OIE, visit [equity.osu.edu](http://equity.osu.edu) or email [equity@osu.edu](mailto:equity@osu.edu). Please note that **I am a MANDATORY REPORTER**. This means that if I am informed of any event of sexual harassment or misconduct affecting an OSU student, I am required to inform the Title IX coordinator who will likely contact the affected student to offer help.

## ACCESSIBILITY

### Accommodations for Disability and COVID



The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the [Safe and Healthy Buckeyes site](#) for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable accommodations. You can connect with them at [slds@osu.edu](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://slds.osu.edu).

## **Accessibility of course technology**

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

- [CarmenCanvas accessibility](#)

## **Religious Accommodations**

It is Ohio State's policy to reasonably accommodate the sincerely held religious beliefs and practices of all students. The policy permits a student to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief.

Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than 14 days after the course begins. The instructor is then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the course requirement. These alternative accommodations will remain confidential. It is the student's responsibility to ensure that all course assignments are completed.

## Your mental health

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting [ccs.osu.edu](https://ccs.osu.edu) or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

## COURSE SCHEDULE

WEEK	DATES	TOPICS	READINGS AND VIEWINGS
1	August 23	Introduction:  The Medieval Norse World  Course requirements and policies	syllabus, Carmen site
	August 25	<b>Wait, what?</b>  <b>The Eddas and the frame</b>	Read: Snorri's <i>Edda</i> : Introduction vi-xx, Prologue 1-5, <i>Gylfaginning</i> 7-58.  Lindow: 1-30.
2	August 30	<b>Creation, cosmology, cosmogony</b>	Snorri's <i>Edda</i> 9-21  <i>Poetic Edda</i> : The Seeress's Prophecy ( <i>Völuspá</i> ),

			Vafthrúdnir's Sayings ( <i>Vafþrúðnismál</i> ) esp. st. 20-37, Grímnir's Sayings ( <i>Grímnismál</i> ); Lindow: Völuspá, Ymir, Ragnarök
	Sept. 1	<b>Odin (Óðinn):</b> king of the Æsir, lord of the slain, debater with giants	Snorri's <i>Edda</i> 21-22, 32-34 Ynglinga saga ch. 1-10 (online)
3	Sept. 6	<b>Odin:</b> debater with giants	<i>Poetic Edda:</i> Vafthrúdnir's sayings.
	Sept. 8	<b>Odin:</b> the mead of poetry	Snorri's <i>Edda</i> 61-64 <i>Poetic Edda:</i> Sayings of the High One ( <i>Hávamál</i> )
4	Sept. 13	<b>Odin:</b> human kings	Grímnir's Sayings, The Riddles of Gestumblindi ( <i>Gestumblinda gátur</i> ) (online)  Excerpts from <i>Heimskringla</i> and the <i>History of the Langobards</i>
	Sept. 15	<b>Odin:</b> war	<i>Eiríksmál</i> (online)
5	Sept. 20	<b>Freyja</b>	Snorri's <i>Edda</i> 24  <i>Poetic Edda:</i> The Song of Hyndla ( <i>Hyndluljóð</i> ),  "The Tale of Högni and Héðinn" ( <i>Sörla þáttr</i> ; online).
	Sept. 22	<b>norns, dísir, fylgjur, valkyrjur, matres:</b> fate	Snorri's <i>Edda</i> 29-31.  The Tale of Thidrandi Whom the Goddesses Slew ( <i>dísarbani</i> )  <i>Darraðarljóð</i>  Lindow: Frigg, norns, <i>dísir</i> , <i>matres</i>

6	Sept. 27	<b>Giantesses, Hel, Thorgerd Holgabrud (<i>Þórgerðr Hölgabrúðr</i>), Fenja and Menja</b>	Snorri's Edda 27 (Hel), 106-110 (Frodi, Fenja and Menja), 112 (Holgi)  Excerpts from <i>Heimskringla</i> and other texts re: Thorgerd
	Sept. 29	<b>Völur / Seeresses:</b> prophecy	<i>Poetic Edda: Baldr's Dreams</i> ; reread <i>Völuspá</i> and <i>Hyndluljóð</i>  Excerpt from <i>The Saga of Eirik the Red</i>  Additional readings on Carmen
7	Oct. 4	MIDTERM	
	Oct. 6	<b>Odin and Thor (Þórr)</b>	<i>Poetic Edda: Hárbard's Song (Hárbarðarsljóð)</i>
8	Oct. 11	<b>Thor:</b> name, attributes, the hammer	Snorri's <i>Edda</i> 22-23
	Oct. 13	<b>FALL BREAK</b>	
9	Oct. 18	<b>Thor:</b> fishing for the serpent	Snorri's <i>Edda</i> 46-48  <i>Poetic Edda: Hymir's Poem (Hymiskviða)</i>  Ragnarsdrápa (esp. st. 14-19; online)
	Oct. 20	<b>Thor:</b> the duel with Hrungrnir	Snorri's <i>Edda</i> 77-88  Haustlög (online)
10	Oct. 25	<b>Thor:</b> the journey to Geirrod	Snorri's <i>Edda</i> 81-86

			*The poem Thórsdrápa is super hard, but see if you can follow some of it!*
	Oct. 27	<b>Thor:</b> a stolen hammer and Thor in drag?	<i>Poetic Edda:</i> Thrym's Poem ( <i>Þrymskviða</i> )
11	Nov. 1	<b>Thor:</b> a visit to Utgarda-Loki and a dwarf	Snorri's <i>Edda</i> 37-46. <i>Poetic Edda:</i> All-Wise's Sayings ( <i>Alvíssmál</i> ),
	Nov. 3	<b>Njord</b> ( <i>Njörðr</i> ) and <b>Skadi</b> ( <i>Skaði</i> )	Snorri's <i>Edda</i> 23-24, 59-61
12	Nov. 8	<b>Frey</b> ( <i>Freyr</i> ) and <b>Gerd</b> ( <i>Gerðr</i> )	<i>Poetic Edda:</i> Skírnir's Journey ( <i>Skírnismál</i> )  Snorri's <i>Edda</i> 31-32.
	Nov. 10	<b>Heimdall</b>	<i>Poetic Edda:</i> The Poem of Rig ( <i>Rígsþula</i> )  Snorri's <i>Edda</i> 59
13	Nov. 15	<b>Týr and Loki:</b> binding the wolf and building the walls of Asgard	Snorri's <i>Edda</i> 24-25, 26-29, 35-36.
	Nov. 17	<b>Loki, Iðunn, Skaði, Sif:</b> Iðunn's abduction, Thjazi and Skadi, Sif's hair.	Snorri's <i>Edda:</i> 59-61, 96-97
14	Nov. 22	<b>Loki:</b> insults	<i>Poetic Edda:</i> Loki's Quarrel ( <i>Lokasenna</i> )
	Nov. 24 <b>BREAK</b>		

15	Nov. 29	<b>Baldr:</b> a death in the family	<p>Snorri's <i>Edda</i>: 48-52</p> <p><i>Poetic Edda</i>: Baldr's Dreams (<i>Baldrs draumar</i>), The Song of Hyndla (<i>Hyndluljóð</i>)</p> <p><i>Húsdrápa</i> (online)</p>
	Dec. 1	<b>Ragnarök</b>	<p>Snorri's <i>Edda</i>: 52-58; <i>Poetic Edda</i>: The Seeress's Prophecy (both versions! See p. 274), Vafthrúdnir's Sayings.</p> <p>Múspellli (online)</p>
16	Dec. 6	<b>Review</b>	
FINAL EXAM	Dec. 9 <b>TIME</b>		

## Scandinavian 3350 – Autumn 2019

# Norse Mythology and Medieval Culture

*What do we know about Thor and Odin, and how do we know it?*



Týr and Fenrir by John Bauer, 1911

## GE Literature and Diversity – Global Studies course: Learning Goals and Outcomes

### GE Literature

#### Goals

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

#### Expected Learning Outcomes

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

*In this course students will gain insight into the world view and beliefs of pre-Christian Scandinavia by reading (in English translation), discussing, and writing about the most important textual sources on Scandinavia's pagan mythology. Students can expect to acquire familiarity with the myths as stories and to learn strategies for analyzing them as vehicles of symbolic meaning and social values. Students will learn about the difficulties of working with sources from different historical periods and literary genres. They will also learn about why the myths were recorded at all and how that affects our understanding of the sources that survive.*



## GE Diversity – Global Studies

### Goals

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

### Expected learning outcomes

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

*In this course students will learn about political, economic, cultural, physical, social, and philosophical aspects of medieval Iceland and Scandinavia and be keener observers of their own society as a result.*

## Required texts

Please purchase:

- ❖ Carolyne Larrington's *The Poetic Edda* (2nd edition; ISBN-13: 978-0199675340.) \*

*\*There are many other translations of the Poetic Edda, many of them freely available on the web, but it is important you have access to this one by Larrington for lectures and exams to make sense.*

The following books are available for purchase at Barnes & Noble but are also available free in electronic form:

- ❖ Anthony Faulkes's translation of Snorri Sturluson's *Edda* (any edition; 978-0460876162 is fine) Available in pdf [here](#) and linked on Carmen.
- ❖ John Lindow's *Norse Mythology: A Guide to Gods, Heroes, Rituals, and Beliefs* (ISBN 0-195-153820) Also available as [e-book](#) through library.
- ❖ *Optional*: H. Mattingly and S. A. Handford's translation of Tacitus, *The Agricola and the Germania* (again, any edition; 978-0140455403 is the most recent) This text is also available as a .pdf through Carmen.

Additional readings will be available on the course Carmen site.

We'll be using **Top Hat** for attendance and occasional in-class activities, so you'll need an internet connection in class, whether on your phone or another mobile device.

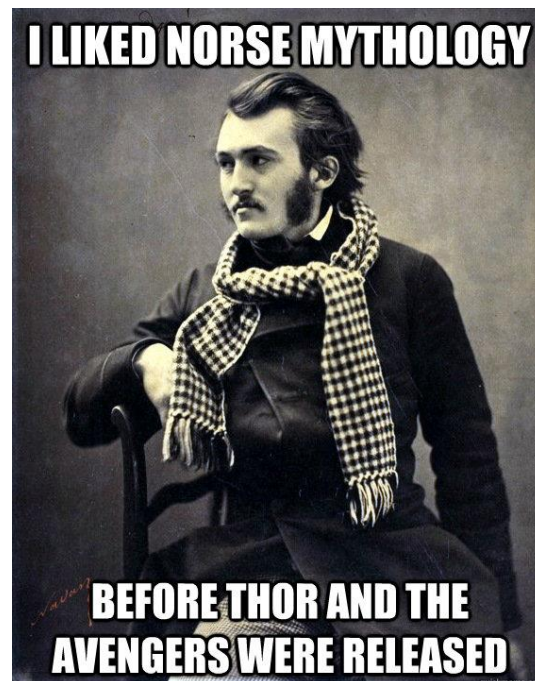
## Schedule of Assignments

Reading assignments are to be completed for the day for which they are listed. Note that passages in Snorri's *Edda* may begin midway or lower on the page. Note, too, that some texts or parts thereof are assigned more than once. Please bring the texts with you to class.

		topic	read for class
I	August 20	Introduction: The Medieval Norse World Course requirements and policies.	
	August 22	<b>Wait, what? The Eddas and the frame</b>	Read: Snorri's <i>Edda</i> : Introduction vi-xx, Prologue 1-5, <i>Gylfaginning</i> 7-58. Lindow: 1-30.
II	August 27	<b>Creation, cosmology, cosmogony</b>	Snorri's <i>Edda</i> 9-21 <i>Poetic Edda</i> : The Seeress's Prophecy ( <i>Völuspá</i> ), Vafthrúdnir's Sayings ( <i>Vafþrúðnismál</i> ) esp. st. 20-37, Grímnir's Sayings ( <i>Grímnismál</i> ); <i>Germania</i> 2 (online). Lindow: <i>Völuspá</i> , Mannus, Tuisto, Ymir, Ragnarök
	August 29	<b>Odin (Óðinn): king of the Æsir, lord of the slain, debater with giants</b>	Snorri's <i>Edda</i> 21-22, 32-34 Ynglinga saga ch. 1-10 (online) <i>Poetic Edda</i> : Vafthrúdnir's sayings.
III	September 3	<b>Odin: the mead of poetry</b>	Snorri's <i>Edda</i> 61-64 <i>Poetic Edda</i> : Sayings of the High One ( <i>Hávamál</i> )
	September 5	<b>MICRO-MIDTERM</b>	
IV	September 10	<b>Odin: human kings</b>	Grímnir's Sayings, The Riddles of Gestumblindi ( <i>Gestumblinda gátur</i> ) (online)
	September 12	<b>Odin: war</b>	Eiríksmál (online)
V	September 17	<b>Freyja</b>	Snorri's <i>Edda</i> 24 <i>Poetic Edda</i> : The Song of Hyndla ( <i>Hyndluljóð</i> ), "The Tale of Högni and Héðinn" ( <i>Sörla þáttr</i> ; online).
	September 19	<b>norns, <i>dísir</i>, <i>fylgjur</i>, <i>valkyjur</i>, <i>matres</i>: fate</b>	Snorri's <i>Edda</i> 29-31. The Tale of Thidrandi Whom the Goddesses Slew ( <i>dísarbani</i> ) <i>Darraðarljóð</i> Lindow: Frigg, norns, <i>dísir</i> , <i>matres</i>

VI	September 24	<b>Giantesses, Hel, Thorgerd Holgabrud (<i>Þórgerðr Hölgabrúðr</i>), Fenja and Menja</b>	Snorri's Edda 27 (Hel), 106-110 (Frodi, Fenja and Menja), 112 (Holgi) Excerpts from <i>Heimskringla</i> and other texts re: Thorgerd
	September 26	<b>Völur / Seeresses:</b> prophecy	<i>Poetic Edda</i> : Reread <i>Völuspá</i> and <i>Hyndluljóð</i> Excerpt from <i>The Saga of Eirik the Red</i> Additional readings on Carmen
VII	October 1	<b>Odin and Thor</b> (Þórr)	<i>Poetic Edda</i> : Hárbard's Song ( <i>Hárbarðarsljóð</i> )
	October 3	<b>Thor</b> : name, attributes, the hammer;	Snorri's Edda 22-23
VIII	October 8	<b>Thor</b> : fishing for the serpent	Snorri's Edda 46-48 <i>Poetic Edda</i> : Hymir's Poem ( <i>Hymiskviða</i> ) Ragnarsdrápa (esp. st. 14-19; online)
	October 10	<i>Fall break</i>	
IX	October 15	<b>Thor</b> : the duel with Hrungrnir	Snorri's Edda 77-88 Haustlöng (online)
	October 17	<b>POST-BREAK MIDTERM</b>	
X	October 22	<b>Thor</b> : the journey to Geirrod	Snorri's Edda 81-86 *The poem <i>Thórsdrápa</i> is super hard, but see if you can follow some of it!*
	October 24	<b>Thor</b> : a stolen hammer and a dwarf	<i>Poetic Edda</i> : All-Wise's Sayings ( <i>Alvíssmál</i> ), Thrym's Poem ( <i>Þrymskviða</i> )
XI	October 29	<b>Thor</b> : a visit to Utgarda-Loki	Snorri's Edda 37-46.
	October 31	<b>Vanir: Njord</b> ( <i>Njörðr</i> )	Tacitus, <i>Germania</i> 40 (also online) Snorri's Edda 23-24, 31-34
XII	November 5	<b>Vanir: Frey</b> ( <i>Freyr</i> )	<i>Poetic Edda</i> : Skírnir's Journey ( <i>Skírnismál</i> ) Snorri's Edda 31-32.
	November 7	<b>Heimdallr</b>	<i>Poetic Edda</i> : The Poem of Rig ( <i>Rígsþula</i> ) Snorri's Edda 59 additional reading TBA
XIII	November 12	<b>Týr and Loki</b> : binding the wolf and building the walls of Asgard	Snorri's Edda 24-25, 26-29, 35-36.
	November 14	<b>Loki, Iðunn, Skaði, Sif</b> : Idunn's abduction, Thjazi and Skadi, Sif's hair.	Snorri's Edda: 59-61, 96-97

<b>XIV</b>	<b>November 19</b>	<b>Loki: insults</b>	<i>Poetic Edda: Loki's Quarrel (Lokasenna)</i>
	<b>November 21</b>	<b>Baldr: a death in the family</b>	<i>Snorri's Edda: 48-52</i> <i>Poetic Edda: Baldr's Dreams (Baldrs draumar), The Song of Hyndla (Hyndluljóð)</i> <i>Húsdrápa (online)</i>
<b>XV</b>	<b>November 26</b>	<b>Ragnarök</b>	<i>Snorri's Edda: 52-58; Poetic Edda: The Seeress's Prophecy, Vafthrúdnir's Sayings, Grímnir's Sayings. Múspellir (online)</i>
		<b>PLAYLIST due 8pm via Carmen</b>	
	<b>November 28</b>	<i>Thanksgiving / Indigenous Peoples' Day</i>	
<b>XVI</b>	<b>December 3</b>	<b>Cult?</b>	<i>The Tale of Völsi (Content note: gross)</i>
	<b>December 6</b> 8:00-9:45am	<b>FINAL EXAM</b> in the regular classroom	



# Grading and Course Policies

## Grading

- Quizzes – 10%
- Micro-Midterm – 15%
- Post-break Midterm 15%
- Playlist Of The Gods – 30%
- Final exam – 30%

### Quizzes

Multiple-choice reading quizzes administered through Carmen are associated with each block of assigned reading. The deadline for each is 9:30am on the day of class for which that reading is assigned. There is no time limit, and they are designed to help you focus on details of the readings that will be relevant to the next lecture. You may complete these early if you wish.

### Micro-Midterm

Sept. 5. Multiple-choice, this is designed to help you cement some of the basic information from the first lectures.

### Post-break midterm

Oct.17. Multiple-choice and short-answer, this exam will require you to be able to identify excerpts from the texts we've read, demonstrate your understanding of how they are useful to us as sources, and show off your grasp of major concepts.

### Playlist Of The Gods

For the POTG, you will choose a mythological being from our sources and use Spotify (or another music-streaming service of your choice) to make a 6- to 8-track playlist reflecting the nature and role of that being in Old Norse myth. To accompany the playlist, you will write a 2000-3000 word Album Review that explains the appropriateness of each track to some aspect of the being you've chosen, citing and/or quoting specifics from the sources that demonstrate that aspect. More information on Carmen.

### Final exam

December 6, 8 AM-9:45 AM. The final exam will be an essay-based exam held in the regular classroom. Questions will be circulated in advance.

## Policies

### Attendance

For administrative purposes, I will be taking attendance via the Top Hat app. I will not mark you down for missing class, but, obviously, it is in your best interest to attend. When you are in class please do *attend* in more than the corporeal sense.

### **Class Cancellation Policy**

If, due to emergency, class must be cancelled, I will also contact you by e-mail. Meanwhile, please have done the next reading assignment when the class meets again.

### **Contacting me**

I am available in person during office hours – Thursdays 1:00-3:00pm – in Denney 505 and, if necessary, by appointment. When emailing me, please include “SCAN 3350” in the subject line—this will ensure that your message is sorted into the right folder. I try to reply to all student email within 2 working days. If I pull an Absentminded Professor, however, please ping me again and/or bug me in person.

### **Academic Integrity**

The Department of Germanic Languages and Literatures expects students who enroll in our courses to demonstrate the highest degree of academic integrity. In upholding OSU’s policies, we are obligated to report all suspected cases of academic misconduct to the Committee on Academic Misconduct. Please be informed about OSU’s Code of Student conduct: <http://oaa.osu.edu/coamresources.html>

*“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.)”*

**The first step you can take to decrease the likelihood that you will violate this code is to *stay off the Internet as far as things Norse go until the end of term*** (at which point you will be well-qualified to laugh at the high percentage of nonsense to be found there).

## **Resources**

### **Students with Disabilities**

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 appropriate 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. (sdls.osu.edu) in room 098 Baker Hall to coordinate accommodations. Tel. 614-292-3307; fax 614-292-4190; VRS 614-429-1334.

### **Counseling and Consultation Resources**

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the **Office of Student Life's Counseling and Consultation Service (CCS)** by visiting [ccs.osu.edu](https://ccs.osu.edu) or calling [614-292-5766](tel:614-292-5766). CCS is located on the 4th Floor of the Younkin Success Center and 10th Floor of Lincoln Tower. You can reach an on call counselor when CCS is closed at [614-292-5766](tel:614-292-5766) and 24 hour emergency help is also available through the 24/7 National Suicide Prevention Hotline at 1-800-273-TALK or at [suicidepreventionlifeline.org](https://suicidepreventionlifeline.org).

The Office of Student Life's **Student Advocacy Center** (<http://advocacy.osu.edu/>) may be of help in many sorts of crises. They are at 001 Drackett Tower, 191 W. Lane Ave., Tel: 614-292-1111; Fax: 614-688-4267; [advocacy@osu.edu](mailto:advocacy@osu.edu).

**If you have experienced sexual violence**, you can get information about resources and options by calling the Student Advocacy Center or the 24-hour hotline (614-267-7020 or 614-934-9840). An advocate will return your call and speak with you over the phone or arrange to meet in person. You can also call the Counseling & Consultation Service (614-292-5766)—a confidential resource—during business hours and ask to speak with first available therapist. There is more information at <https://ccs.osu.edu/self-help/sexual-violence/sexual-assault1/>. *Please note that I am a mandated reporter.* This means that if you disclose to me that you have been subject to sexual assault, I am required to report it to the university Title IX office (<https://titleix.osu.edu>), though not to the police.

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

## 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 (Traditions, Cultures, & Transformations)

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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 Traditions, Cultures, & Transformations**

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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 engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

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

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