

## Term Information

Effective Term Autumn 2025

## General Information

Course Bulletin Listing/Subject Area Educational Studies  
Fiscal Unit/Academic Org EHE Educational Studies - D1280  
College/Academic Group Education & Human Ecology  
Level/Career Undergraduate  
Course Number/Catalog 3280  
Course Title Online Community through social media: new meanings of learning in an evolving information age  
Transcript Abbreviation Online Com/Soc Med  
Course Description This course explore knowledge sharing and information sharing communities as the develop on social media. Social media applications have become and will continue to evolve as online lived environments where many individuals spend more than half their day.  
Semester Credit Hours/Units Fixed: 3

## Offering Information

Length Of Course 14 Week  
Flexibly Scheduled Course Never  
Does any section of this course have a distance education component? Yes  
Is any section of the course offered 100% at a distance  
Greater or equal to 50% at a distance  
Grading Basis Letter Grade  
Repeatable No  
Course Components Lecture  
Grade Roster Component Lecture  
Credit Available by Exam No  
Admission Condition Course No  
Off Campus Never  
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster

## Prerequisites and Exclusions

Prerequisites/Corequisites  
Exclusions  
Electronically Enforced No

## Cross-Listings

Cross-Listings

## Subject/CIP Code

Subject/CIP Code 13.0101  
Subsidy Level General Studies Course  
Intended Rank Sophomore, Junior, Senior

## Requirement/Elective Designation

General Education course:

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

## Course Details

### **Course goals or learning objectives/outcomes**

- Understand how online communities have served as sources of information and knowledge building and sharing since the early days of the Internet, the ways they have evolved as learning environments, as possible trajectories for future development.
- Recognize social media and the role(s) it plays in everyday life along with the importance of being both open to and skeptical of how and why information is distributed.
- Grasp the way social media activities fosters different types of knowledge sharing (e.g., memes, emojis) and shared activities on the Internet, including the dangers and possibilities of living in a highly dynamic, distributed information environment
- Develop an appreciation for the ways social media has been used as a teaching tool in the service of social change – where the voiceless are able to gain a voice in educating others about the pain and institutional obstacles in their lives.
- Develop an intelligent, balanced approach to the uses and misuses of social media as community/knowledge building and information distribution applications and the way they (potentially) impact their everyday lives.

### **Content Topic List**

- Concept of cyber-space
- What is social media?
- Evolving view of media
- Online community: how do we define it?
- Cyberspace as a new kind of place
- The Cathedral and the Bazaar model
- Misinformation, echo chambers, incel communities and cancel culture, Brigading and rationing
- Online communities and social media moderation and censorship
- Memes and vitality
- From content to connectivity to content to a combination of content and connectivity
- Social media “terrorism”: when online communities are infiltrated. What exactly is the dark web? Is the dark web good or bad?
- Political movements on social media
- What does it mean to have a healthy online community?

### **Sought Concurrence**

No

## Attachments

- submission-lived-environments.docx: GE submission form LE  
*(Other Supporting Documentation. Owner: Allen, Ann Marie)*
- submission-doc-citizenship.docx: GE submission form Citiz  
*(Other Supporting Documentation. Owner: Allen, Ann Marie)*
- qm\_rubric\_and\_review.pdf: QM review  
*(Other Supporting Documentation. Owner: Allen, Ann Marie)*
- EHE\_Distance-Course-Self-Review.glassman-Feedback.pdf: EHE distance ed feedback  
*(Other Supporting Documentation. Owner: Allen, Ann Marie)*
- Concurrence - Political Science.pdf: Political Science Concurrence  
*(Concurrence. Owner: Bagent, Aaron Michael)*
- Concurrence request for revised course on Onlin....pdf: Communication Concurrence  
*(Concurrence. Owner: Bagent, Aaron Michael)*
- syllabussocialmedia.hybrid4.final1.docx  
*(Syllabus. Owner: Allen, Ann Marie)*
- socialmedia.revision.February.docx: Current Syllabus Update  
*(Syllabus. Owner: Miller, Dustin Wade)*
- GEletter.docx: Updated Letter  
*(Other Supporting Documentation. Owner: Miller, Dustin Wade)*

## Comments

- Per requested edits, Michael Glassman has updated the syllabus and a new letter of justification. *(by Miller, Dustin Wade on 03/14/2025 01:38 PM)*
- Please see Subcommittee feedback email sent 02/17/2025. *(by Hilty, Michael on 02/17/2025 08:56 AM)*
- Please delete currently syllabi and replace with new versions with GE Goals/ELOs and updates required to obtain Communication concurrence. *(by Bagent, Aaron Michael on 03/05/2024 10:35 AM)*
- This is a new course and a GE submission for the following themes: Citizenship for a Just World and Lived Environments *(by Allen, Ann Marie on 12/09/2023 12:25 PM)*

**COURSE REQUEST**  
3280 - Status: PENDING

Last Updated: Locascio, Peter J.  
04/11/2025

**Workflow Information**

Status	User(s)	Date/Time	Step
Submitted	Allen, Ann Marie	12/09/2023 12:30 PM	Submitted for Approval
Approved	Allen, Ann Marie	12/09/2023 03:00 PM	Unit Approval
Revision Requested	Bagent, Aaron Michael	03/05/2024 10:35 AM	College Approval
Submitted	Allen, Ann Marie	04/18/2024 10:06 AM	Submitted for Approval
Approved	Allen, Ann Marie	04/18/2024 10:07 AM	Unit Approval
Revision Requested	Bagent, Aaron Michael	04/18/2024 11:39 AM	College Approval
Submitted	Allen, Ann Marie	04/18/2024 12:18 PM	Submitted for Approval
Approved	Allen, Ann Marie	04/18/2024 12:19 PM	Unit Approval
Approved	Bagent, Aaron Michael	04/18/2024 12:25 PM	College Approval
Revision Requested	Hilty, Michael	05/20/2024 11:09 AM	ASCCAO Approval
Submitted	Miller, Dustin Wade	01/09/2025 03:08 PM	Submitted for Approval
Approved	Miller, Dustin Wade	01/09/2025 03:11 PM	Unit Approval
Approved	Locascio, Peter J.	01/09/2025 03:11 PM	College Approval
Revision Requested	Hilty, Michael	02/17/2025 08:56 AM	ASCCAO Approval
Submitted	Miller, Dustin Wade	03/14/2025 01:38 PM	Submitted for Approval
Approved	Miller, Dustin Wade	03/14/2025 01:38 PM	Unit Approval
Approved	Locascio, Peter J.	04/11/2025 10:50 AM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	04/11/2025 10:50 AM	ASCCAO Approval

Dear Reviewers,

This letter is in response to the last review of the syllabus for

## **Online Community through social media: new meanings of civic engagement and identity building in an evolving information age**

Please find below my responses to the committee's comments

- The reviewing faculty appreciate and believe that the concept of digital citizenship could be a valuable addition to the GEN Theme: Citizenship for a Diverse and Just World category. However, based upon the materials submitted (and especially in the provided course syllabus), they are unsure exactly how the course instructor is defining the term and where students will be expected to learn more about the concept. They ask that the course syllabus (in course topics, assignments, etc.) include ways for students to develop a definition of the concept and how this concept connects to the GEN Theme: Citizenship for a Diverse and Just World Goals and ELOs.

*I think I accomplished this in the extended version of the syllabus. Students work through issues such as social responsibility, the development of trusting communities, the abilities to recognize nihilistic communities, when communities become productive and proactive in achieving human goals related to social justice. In short, what it means to be a good digital citizen. There is of course no absolute definition of citizenship, this is contested ground. What I believe is the best typology of citizenship may currently come from Westheimer and Kahne (2004) but they suggest three types of citizenship, responsibility, participatory and social justice. I believe I touch on all of these in my explanation of citizenship in this extended syllabus.*

- The reviewing faculty were unable to see how the course assignments (as written on pages 14-19 of the course syllabus) will allow students to fulfill the GEN Theme: Citizenship for a Diverse and Just World ELOs. As they note, the only assignment

that mentions the concept of (digital) citizenship is the final project (syllabus pages 13-14, in the course assignment calendar), where it mentions that, “This last activity can in many ways be understood as a gateway to digital citizenship”. They would like to see the ELOs for the Theme category woven throughout the course assignments and, for the final project, see it explained how this project can be a “gateway for digital citizenship” and what that means for students.

- The reviewing faculty are unclear how course content would thoroughly integrate the GEN Theme: Citizenship for a Diverse and Just World Goals and ELOs, as listed within the syllabus throughout the course assignment calendar (syllabus pages 7-14). They ask that citizenship, diversity, and justice concepts be more thoroughly integrated within the course material to showcase how students will engage the appropriate concepts.

*To make sure my connections are clear I color coded the additions (these of course can be taken out). The activity section and the calendar are color coded as follows. The original activities are in black. The initial explanations of how course activities relate back to the ELOs are highlighted in yellow throughout the document. Language directly taken from ELOs is coded in light green. The explanations of how the activities relate back to the ELOs are in red. The specific relationship to digital citizenship, citizenship, diversity and social justice and other critical concepts are coded in blue.*

*I attempted to respond to the committee to “weave” the ELO related activities as concerned citizenship, diversity and social justice throughout the syllabus. As I thought the explanations would make the pro forma syllabus too long and unwieldy (something I was warned against by my college) I put most of the explanations in the activity descriptions at the beginning. I identified the ELO and initial sentence in the syllabus and suggested the reader go the activity section. I hope this will suffice.*

In responding to the relationship between the first activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

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This activity responds to ELO 1.2, scholarly exploration of the topic. It is impossible to gain a full understanding of the cybernetic nature of digital citizenship (that it is based on an awareness of a continuous feedback loop of exploration and engagement), without understanding the emergence of cyberspace and how and why it evolved. Most individuals are not very aware of the role that community played in the development of the Internet – the idea that the Internet would be used for commerce came later and was of little interest to the early developers of Internet technologies like Douglas Engelbart and Tim Berners Lee. Having an understanding of the civic idealism behind the Internet will help students develop a better understanding of what their online actions mean.

In responding to the relationship between the twelfth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity continues the goals of ELO 1.1 mentioned above by “hands-on” understanding of what it means to be part of a knowledge building community and how digital tools open up access to different types of problem-solving communities. Throughout the course problem solving and the way support systems are accessed and used is a critical component of what it means to be a digital citizen (labeled as network agency in the model of digital citizenship this course is based upon). It also has a relationship to ELO 2, *“developing sense of self as a learner through reflection, self-assessment and creative work”* by engaging in initial hands-on activities that can serve as exemplars and even initial gateways to (digital) citizenship”

In responding to the relationship between the third activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity continues with the themes behind ELO 1.1 and 2.2 outline above. It also adds in the unique aspects of *diversity* allowing students to begin to understand the different ways it plays out in face-to-face contexts, where traditional forms of cultural capital play important roles (Does this person look like me in physical appearance? How are they using cultural communication systems like body language and prosody?) and online contexts where these cultural symbols might not come in to play and individuals are dependent on other social cues.

In responding to the relationship between the fourth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity speaks to ELO 2.2, As written in description of ELOs “Activities, like recognizing social media sites as third spaces and the role(s) that algorithms play in their lives that help in understanding the new types of civic responsibilities that social media creates, and the potential but especially the danger their social groups face if they opt out of these responsibilities. The idea if third spaces also talks to issues of *diversity and identity* as social groups grapples with finding and understanding who they are in digital third spaces and how it affects identities in different ways. There is also a *social justice component* to this activity as students might be able to realize how IRL third spaces are disappearing more quickly for more marginalized populations while maintain for more powerful members of society to feel a sense of belonging and how the Internet might change this

In responding to the relationship between the fifth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This is the first activity to address ELO 3.2, : *identifying, reflecting on and applying the knowledge, skills and dispositions required for intercultural competence as a global citizen*. One avenue of global citizenship that has emerged over the last few years has been video based applications such as TikTok and Reels. TikTok may currently be that most used application that cross social and cultural boundaries. As suggested in the description the videos can become social essays that are not restricted by specific rules and vetted by gatekeepers. It is a way for



individuals to understand each other and in the best (or worst) of circumstances form impromptu goal driven activities that are not restricted by pre-determined rules. One of the affordances in sharing these videos is that individuals from highly diverse IRL communities that otherwise would not have any opportunity for connection (social or otherwise) become able to develop mutual understandings in shared action. Developing a gallery of screen shots will give students opportunities to see this type of diversity and the possibilities it engenders. It may also help make students aware that the Internet creates a variety of ways for all individuals, especially from marginalized communities, to have an equal voice – one of the central tenets of a social justice perspective.

In responding to the relationship between the sixth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

The activity in this unit responds to 2.2: Demonstrate a developing sense of self as a learner through reflection, self-assessment and 4.1: Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences. creative work, building on prior experiences to respond to new and challenging contexts and perhaps most importantly the interconnections between the two. This activity talks directly to the way the Internet changes the power relationships in civic activities – creating forums where they can become non-linear and non-hierarchical as opposed to top-down where communications are controlled by more powerful members of society. Recognizing this change may be one of the most important aspects of civic actions through Internet sites and is representative of the most advanced levels of digital citizenship. While this activity is not specific to digital citizenship it helps set the stage for the units that follow and the ways marginalized communities can be given an important voice. The ability to engage in non-hierarchical, non-linear civic action as is an important component to moving from a perspective that focuses on moving citizenship from simple personal responsibility to follow rules to engaging in actions that move communities towards social justice.

In responding to the relationship between the twelfth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity is a negative variation on ELO 3.1 (an important part of digital citizenship is recognizing and understanding digital affordances that can move users away from positive citizenship activities, including ignoring or disparaging inclusive social justice goals): “Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities.”

One of the key components of digital citizenship is *information analysis*. This not only refers to exploring the legitimacy of information found online but the importance of understanding the ways information can be disseminated to meet specific, sometimes negative agendas. What we are finding more than more is that information dissemination is being weaponized, and it is important for users to be able to recognize it (including the logic behind it) and able to call it out. Often control of the flow of information can be used against attempts to develop and instill social justice perspectives, as a firewall against societal progress. By exploring the ways different gatekeepers use information flow to meet their own ends, students understand the power of distributed information.

There was no activity for Week Eight. However, I wrote,

This unit does not have a specific activity, but it discusses the idea of citizenship responsibility more in-depth. What are the positive and negative connotations of platform moderation and how does it coincide with positive (or negative) digital citizenship.

In responding to the relationship between the ninth activity and both citizenship and the idea of diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

The meme activity explores ELO 4.1: “Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.” The meme is one of the most unique and powerful forms for spreading ideas and influence across the Internet in ways that can move users and communities towards goals or alienate them from the community. It is one of the unsung aspects of digital citizenship in that memes are not based any top-down transmission of data but lived experience. Memes can help individuals recognize and identity almost immediately with the experiences of others, help distributed populations make quick emotional connections in ways that transcends the rules of formal communications. In the last election

candidates for both parties attempted to use memes to set the contexts for participation. Meme however can also address issues of **diversity**. Users with different life experiences can have very different reactions to the same memes. These different experiences can be based in gender, culture or socio-economic status.

In responding to the relationship between the tenth activity and both citizenship and the idea of diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity relates to 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.” The growing influence on algorithms has had important implications for the types of communities users choose to belong to as they are guided to specific sites without being aware of how they are being manipulated, highlighting the personal responsibility and awareness students must have in maintaining productive **digital citizenship**. Students gain a sense of how social media makes users more connected as *global citizens* and more isolated in our day-to-day lives (feeling more polarized and distant from those sitting right next to us on a bus). Less aware of those around us and issues of day-to-day **justice**. That this type of paradox results in a struggle for identity where individuals attack their own community and find communion with those they have never seen and met and with whom they share little cultural background based on electronic guidance. Algorithms can increase **diversity** of experience, but they can also filter out diverging perspectives and experience, so individuals are less aware of **diversity**.

In responding to the relationship between the eleventh activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity is related to 4.1: “Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.”

Through exploration and discussion critical moments in the development of active social media and social media type communities, especially negative communities such as “The Fappening,” Gamergate, human trafficking on the dark web (e.g., Silk Road), and white supremacy on X, students will have opportunities to examine and critique the ways that social media has been and might be used for specific nihilistic purposes that consciously work against inclusion and social justice. Students will be able to track the dark side of these technologies, how they have been used for a new type of exclusion of historically marginalized groups. They will be able to understand the interaction between individual users and their abilities to create toxic systems where individuals and groups are bullied (trolled) and even frightened for their own well-being (e.g., doxing). Students will be able to witness how interaction between user populations and platform constraints become determinative of online behavior, and how fragile many democratic safeguards can be online. This relates to the high levels of personal responsibility in digital citizenship and realize that ideas are not productive just because they are diverse.

In responding to the relationship between the twelfth activity and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

This activity speaks to 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.”

The idea of problem solving speaks to directly to high levels of digital citizenship and the new types of agency users have in fostering positive social change towards justice outcomes, if they choose to use it. Exemplifying how social media communities have used the technology’s affordances in establishing level playing fields interacting with existing structures of power and can lead to advocacy for social change – if these communities are developed in a responsible manner. The activity mimics the way diverse groups such as Black Lives Matter and the Brazilian protestors were able to use social media as a non-hierarchical problem-solving tool for social justice, on a micro-level. It also serves as a positive counterpoint to some of the more negative/nihilistic community activities suggested by earlier activities. Students learn what it means to use social media towards social change by doing, rather than just being told or even observing.

In responding to the relationship between the final project and the ideas/concepts of citizenship, diversity (which as discussed in the justifications for activity can play out very different in online communications) and social justice, I explained,

In many ways this final assignment rolls all the ELOs into the type of activity that is a beginning rather than an end. Something students can take with them as they navigate the new worlds created by social media to explore possibilities for a more diverse, more just society. An antidote to the algorithm guided, filtered communities that are starting to erode our civil society. We cannot rely on technology companies to put resources towards this idea of a better society through digital citizenship. It is up to each individual user working together.

- The reviewing faculty note that the requested cover letter that explains all changes made to the course proposal as a result of their feedback was not provided. As it stands, they were unable to thoroughly see where the instructor's expertise in the field of digital citizenship was showcased to help display how the course connects to the topics of citizenship, diversity, and justice. They ask that a cover letter be submitted that addresses all changes made as a result of their provided feedback.

*This obviously is the letter.*

- The reviewing faculty note that the course title ("Online Community through social media: new meanings of civic engagement and identity building in an evolving information age", syllabus page 1) differs from the title on the official curriculum.osu.edu form ("Online Community through social media: new meanings of learning in an evolving information age"). They ask that the unit determine the appropriate title and ensure that they are identical in both documents.

*The title was from the original submission form done at the department level. We have had a lot of turnover in the department and it is difficult to get this type of alignment when making changes right. Hopefully it has been fixed.*

- The reviewing faculty note that within GEN Theme ELOs 1.1 and 1.2 (syllabus pages 3 and 4), the word “(digital)” was added to the original wording. The ELOs of the Theme category must be included exactly as they were approved during the GEN implementation process and, therefore, the reviewing faculty ask that the phrase “(digital)” be removed.

*This digital in parentheses has been changed, but I urge a reconsideration of inflexible policy. It does no one any good.*

- The reviewing faculty ask that the course syllabus use the university-required Religious Accommodations statement instead of the outdated statement found on page 34 of the syllabus. All syllabi at the university must have the updated statement per a new requirement of the Ohio Revised Code. The Religious Accommodations statement can be found on the [Office of Undergraduate Education website](#).

*This has been done.*

- The reviewing faculty recommend updating the Student Life – Disability Services statement (as found on page 32 of the course syllabus) to the most up-to-date statement. This statement was updated for the 2024-25 academic year and can be found on the [Office of Undergraduate Education website](#).

*This has been done*

- The reviewing faculty would like to kindly suggest conducting a proofreading of the documentation prior to resubmission, as there appears to be several typos and/or formatting errors that could be easily rectified.

*I have tried to fix errors. But of course final proof reading will be done before publication as in most cases.*





## Educational Studies 3280: Online Community through social media: new meanings of civic engagement and identity building in an evolving information age

TERM 2025, 3 CREDIT HOURS, U/G

### Instructor:

Email: glassman.13@osu.edu

Phone: (if desired) 614-292-5622

Office Hours:

### Course Information

#### Course times and location

TBD

**Mode of delivery:** Hybrid – a combination of class meetings and asynchronous project work

### Course Overview

#### Description / Rationale

This survey course, one of the first of its kind, will explore the history and basics of Internet-based, especially social media communities and the ways we learn from them and use them as inquiry-based, problem-solving tools from a combined historical and current issues perspective. The course focuses on what it means to be a responsible member of productive, online social groups – a good citizen in an era and ecological context few expected. This course explores the histories and uses of online communities, especially as developed through social media applications, as members of dynamic groups where behavioral trajectories have direct and indirect impacts on society both on and offline as we move deeper into the 21<sup>st</sup> century. Infrastructure and use of applications as central to information support and formal and informal is rapidly changing our relationships to society in ways we are just beginning to understand. Most have come to understand their civic responsibilities in terms of their face-to-face interactions, in classrooms/schools, in local community settings where they witness the direct impacts of their activities, through socially determined or even prescribed civic responsibilities such as voting or enlisting in volunteering organizations. Citizenship is often seen as a matter of personal responsibility. The Internet offers an individual greater agency, but fewer rules couched in social experience and history. This suggests the need for a new way of understanding citizenship attuned to the ecological environments created by the Internet, a possible redefining of community and our relationships to each other in sustaining those communities. Social media is, and will continue to, change the way we engage with the world and specific communities, and the ways we understand ourselves in this new world of communication and connections. Understandings that are often dependent on digital literacy, itself a new, unique and in many ways still ill-defined concept. Social media (as defined by Bayer et. al. 2019), offers new types of human communication, connections and educational contexts (broadly defined) that will continue to evolve as a major societal force in everyday life, influencing individual and social

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decisions and shared problem-solving on multiple levels, serving as both positive and negative influence on sources of information and understanding of the world around us as well as our relationships to those around us and society in general. If society is to harness the immense and growing power of social media in the spread and use of information and or organizing for adaptive change, we must develop a deep and evolving understanding of social media activity as a human phenomenon, promoting avenues for higher levels of agency combined with increased responsibilities as individuals recognize and even embrace their new social roles.

The course will start by defining the new frontier of human activity social media creates and how it can change the roles of the individual in their daily civic lives, first by exploring the meanings of social media and the way it is evolving as a source of information and a tool for community building, and the ways individuals can and do learn to use these tools in cultural historical contexts (Evans et. al, 2023). The course will begin with early discussions and history of online communities and the ways problem-solving and community sustainability that fit the needs of users serve as a central building block for productive online activities. Moving from predictions and warnings about what might come if we ignored issues of civic responsibilities as we developed online ecologies (many of which have become true) Rheingold 2000 , to more current issues of vetting and balancing information sources found through Internet applications, the way individual users and online groups develop ways of guiding and even controlling discourse, the importance in discerning when communities evolve responsibly offering valuable information that meets the moment or as echo chambers that push specific nihilistic and or destructive agendas, all of which can be determining factors in our civic activities (e.g., anytime/anywhere access to echo chambers can dramatically increase social and political polarization, ripping at the fabric of communities/societies steeped in common goals). This course is designed to help students understand social media and the Internet in general, where we find, build and in some cases disseminate knowledge that is meaningful to our lives – for good and sometimes bad. That users are not simply passive audiences but active members of what can be influential communities of learning and action where there is responsibility in participation and necessity in interrogating the meaning of rule systems and institutions, even as some fall by the wayside while others emerge. It is up to users and how they participate in communities that will determine whether we move towards or away from a more justice-oriented society, and users must recognize and accept that responsibility as citizens of the electronic age. The course is for anybody who feels social media has been/will be an important part of their personal and professional lives. It is especially important for those concerned with the idea that more important than using the Internet for education is educating users and potential users to be responsible digital citizens, committed to using the Internet and social media experiences in building stronger, cohesive, well-functioning social groups, and societies.

Bayer, Joseph B., Penny Triêu, and Nicole B. Ellison. "Social media elements, ecologies, and effects." *Annual review of psychology* 71 (2020): 471-497.

Evans, M., Glassman, M., Xu, M., & Gao, L. (2023). Social connection, social exploration, social and platform constraints: The construction and validation of a social media user perception scale. *Psychology of Popular Media*.

Rheingold, H. (2000). *The virtual community, revised edition: Homesteading on the electronic frontier*. MIT press. Chapters 1 & 2

Relation to Other Courses. This course offers an overview of social media as potentially fostering more democratic, grass-roots communities devoted to shared problem-solving, but where, as with all decision-making communities, discourse can easily go off the rails and sense of belonging and participation can be manipulated for selfish purposes. All decision-making communities are dependent to one degree or another, on members abilities to engage in productive activities – social media communities even more so because of their often transient, fast-moving nature where individuals are free agents in exploring specific types of information and joining goal directed communities. The course would be valuable for any student looking towards a career in (formal or informal) education as it speaks to future responsibilities and expectations in preparing new generations of students for life in the 21<sup>st</sup> century. The course would also be valuable for individuals who are thinking of careers in any profession where engaging in, but also understanding shared decision making (in the information age) is important whether politics, business or law (where expertise in the uses and misuses of information is growing in importance) or jobs in public health (social media became a major tool for instance in information and disinformation about COVID) or Non-government organization where abilities to create sustainable online communities is becoming more critical (witnessed by the reactions of NGOs when governments cut off Internet access).

**Prerequisites:** There are no prerequisites for this class other than some time spent on social mediate sites

**Prerequisite Knowledge:** Basic knowledge about how to navigate the Internet (e.g., Internet self-efficacy).

## Learning Objectives

General education goals and expected learning outcomes In addition to the specific goals outlined above, as part of the Citizenship for a Just and Diverse World category of the General Education curriculum, this course is designed to prepare students to be able to do the following.

### GE Goal 1.

Successful students will analyze concepts of citizenship, justice and diversity at a more advanced and in-depth level than in the Foundations component.

GE learning outcome 1.1: Engage in critical and logical thinking about the topic or idea of citizenship for a just and diverse world.

*By the end of this course, students will understand how online communities have emerged as important sources of information and knowledge building and sharing (in positive and negative ways), evolving as spaces where individuals can find commonalities and discuss differences with others, and the ways even the earliest of these communities can inform how we understand the civic implications of social media*

*and related Internet sites both in terms of how well online social groups function in meeting the needs of its members and the impacts they have (and potentially have) In the Real World (IRL).*

GE learning outcome 1.2: Engage in an advanced, in-depth, scholarly exploration of the topic or idea of citizenship for a just and diverse world.

*Students will actively explore how evolution (and devolution) or responsible citizenships including how building communities engaged in different types of knowledge sharing (e.g., how information on specific sites is, or is not, controlled) and shared activities (e.g., the roles of top-down and bottom-up moderation, rationing in establishing, sustaining, and controlling information, making some feel welcome and others as pariahs) and online identity creation (what does it mean to build a community identity with limited, or at least different, social and communicative cues). Students will understand the importance of building democratic infrastructures for viable, well-intentioned communities, and the dangers of ignoring the civic competencies for productive communities in highly dynamic, distributed information environments – for instance in exploring the work of Howard Rheingold students we see how organic communities emerged based in empathy and share interests. And how easy it is to manipulate communities where such competencies are not seen as a priority, or do not exist (e.g., the dark web). For instance, in the unit including gamergate and the Fappening students will see how individuals used identity without social competencies (such as empathy and perspective-taking) as weapons to promote their own worldview to the detriment of any type of inclusive community.*

GE Goal 2. Successful students will integrate approaches to understanding citizenship for a just and diverse world 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.

GE learning outcome 2.1: Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.

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.

*Students will engage in hands-on activities that can serve as exemplars and even initial gateways to (digital) citizenship in two ways. Activities, like recognizing social media sites as third spaces and the role(s) that algorithms play in their lives that help in understanding the new types of civic responsibilities that social media creates, and the potential but especially the danger their social groups face if they opt out of these responsibilities. Students will also experience activities that reflect one of the most important aspects of being an active and productive citizen in the information age, online problem-solving, exploring where it has and has not worked to this point before attempting to design their own nascent problem-solving community in the final project.*

GE 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.

GE learning outcome 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.

*Students will study a broad spectrum of online communities, from the more democratic such as organized protest movements in the U.S. and beyond (e.g., George Floyd protests, political protests in Brazil) to the mercantile (e.g., Gamestop, the way advertisers try to create online communities devoted to their products) to the nihilistic (e.g., the Fapping on Reddit, the Dark Web). Students will explore how social media can both bring out the best and the worst in us as members of a social group and affect larger societal structures. By the end of the course students will have a sense of how social media makes users more connected as global citizens (seeing the connections between political movements across the world) and more isolated in our day-to-day lives (feeling more polarized and distant from those sitting right next to us on a bus). That this type of paradox results in a struggle for identity where individuals attack their own community and find communion with those they have never seen and met and with whom they share little cultural background (as happened in Gamergate).*

GE learning outcome 3.2: Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.

*Intercultural competence is not so much a goal to reach as a way of life in our Web-based world. Or it might be more accurate to talk about a new type of electronic, cyber based cultural competence. There is however still many cultural boundaries on social media sites even though communication does not involve traditional cultural cues (what does the person look like, what do they sound like, what types of cultural capital do they display). Often members of traditionally defined cultures (especially marginalized cultures) do not feel comfortable on mainstream sites based on content and tone of conversation. Following the "What is social media?" topic students will learn how different cultures used social media as outlets, and how the ways these sites were managed often times led to face-to-face marginalization re-emerging online. For example, MySpace was very much a site for marginalized communities to have a voice, but it was squeezed out in many ways by the more exclusive, power-centered Facebook. In the "From Content to Connectivity" topic they will see how a similar scenario played out more than a decade later as the emergent and newly powerful "Black Twitter" was circumvented by the transition from Twitter to X. In the misinformation unit students will discuss how male gamers used social media sites such as 4Chan and 8Chan to try and re-establish hegemony over females looking for a place in the gaming industry leading to the months long "Gamergate." These and other examples will help explore the idea that culture is a much more dynamic but also fragile aspect of the online world, one that we are just beginning to understand. That to doxx someone or troll a group can and does have severe cultural consequences.*

*By the end of the course will develop an appreciation for the ways social media can be used as a community building tool (for good and for ill) for inquiry based problem-solving in the service of social change – where the voiceless are able to gain a voice in educating others about the pain and institutional obstacles in their lives (e.g., the George Floyd protests), but also by more malevolent forces using the same technologies to perpetuate destructive mythologies without societal checks and balances (e.g., Gamergate, Militia movements). What went right in the George Floyd protests and what went so wrong that militias began threatening FEMA workers? And how we develop good digital citizens, so events are*

*more likely to spur socially productive communities geared towards justice-oriented social change rather than dark, nihilistic networks that threaten others and even our own identities.*

GE Goal 4. Successful students will examine notions of justice amid difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within society, both within the United States and around the world.

GE learning outcome 4.1: Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.

*Through exploration and discussion critical moments in the development of active social media and social media type communities, both positive, such as the Whole Earth 'Lectronic Link (Well), Black Twitter, the Arab Spring, and negative such as "The Fappening," Gamergate, human trafficking on the dark web, and white supremacy on X, students will have opportunities to examine and critique the ways that social media has been and might be used for specific purposes (justice oriented or with nihilistic implications). The students will be able to track how the same technologies have been used for both a new type of inclusion (the George Floyd protests, the use of Twitter and specific subreddits) and exclusion of historically marginalized groups. Students will be able to understand the interaction between individual users and their abilities to create welcoming and safe environments difficult in face-to-face interactions) as well as toxic systems where individuals and groups are bullied (trolled) and even frightened for their own well-being. Students will be able to witness how interaction between user populations and platform constraints become determinative of online behavior, and how fragile many safeguards can be. This includes incursions by individuals looking to take over and control online communities for their own purposes, especially when there is limited moderation and individuals feel free to use language and online activities that make other users feel unsafe. Students will learn that issues of diversity, equity and inclusion are more transparent and straight forward in burgeoning online communities and the responsibility of the users in real time (e.g., the way gaming subreddits were able to chase away more toxic elements in gamergate, but these toxic elements able to find a home in 8chan. This allow students to self-reflect on their own responsibilities in emergent online social media communities (how do you respond to an abusive post to a vulnerable member? Do you just leave, or do you attempt to ban other users together to ration the offending party? Is it then okay for that offending party to say that they are the ones who are being "cancelled"?)*

GE learning outcome 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.

It is response to this learning objective that Online Community through social media is perhaps most powerful from a citizenship perspective. The course outlines how social media communities have interacted with structures of power and can lead to advocacy for social change – if these communities are developed in a responsible manner. In the units on misinformation and political advocacy especially the students will be presented with examples of how social media can give voice to the voiceless in ways that are usually restricted in traditional face-to-face society. Black women in the case of Black Twitter’s campaign to find out what happened to Sandra Bland, was able to shine a spotlight on the way young, marginalized women are abused by the justice system at multiple levels and find some level of justice that had not been possible before. In the George Floyd protests organizers were able to push the inequities of the justice system to the forefront before it was eventually swallowed up by more traditional sources. In the Brazilian protests groups were able create spaces to discuss material and emotional inequities in the streets of Rio de Janeiro. This type of successful social advocacy is contrasted with the ways that social media communities can enable increased marginalization and dangers for other members of online and f2f communities. Students will be able explore how different types of communities evolve.

By the end of this course, students will have a better understanding of the social and emotional competencies that are at the core of being productive digital citizens in productive communities. They will have initial practical experience in what it means to build a democratic online community based on mutual respect in virtual settings. They will have (at least the beginnings of) a grasp of social media can act as a vehicle in both formal and informal citizenship education that both opens users up to new, alternative information sources, creates vibrant, highly adaptable social environments that speak to the problems of the many while recognizing the issues faced by populations with whom they have little commonality beyond a shared humanity, knowing this is a choice. That users have great agency in establishing identity. It has always been that way. By the end of the course, students will see ties between education and social media including the importance of creating new models of education for the information age

Students will engage in a series of assignments related to readings, class lessons, and discussion

## Course Requirements/Evaluation

### Grades

Assignment / Category	Points / %
Week I  Answer questions about cyberspace and possible relation to well-functioning problem-solving spaces  This activity allows students to understand the relationship of cybernetics (the concept underlying cyberspace) and democratic	6 pts

<p>decision-making. It offers a chance to recognize the role of reciprocal relationships and the ways change moves more quickly in electronic spaces. Cyberspace is one of the foundational components in our reorganization of citizenship and identity in the information age.</p> <p>This activity responds to ELO 1.2, scholarly exploration of the topic. It is impossible to gain a full understanding of the cybernetic nature of digital citizenship (that is based on an awareness of a continuous feedback loop of exploration and engagement), without understanding the emergence of cyberspace and how and why it evolved. Most individuals are not very aware of the role that community played in the development of the Internet – the idea that the Internet would be used for commerce came later and was of little interest to the early developers of Internet technologies like Douglas Engelbart and Tim Berners Lee. Having an understanding of the civic idealism behind the Internet will help students develop a better understanding of what their online actions mean.</p>	
<p>Week II</p> <p>Post on what decision making in your life looks like with and without your phone</p> <p>This activity focuses on the way the constant flow of information changes the way we understand our role(s) in society, our visions of ourselves and our relationships with those around us. It is hard to imagine that we once lived in a time where we did not receive information immediately and often from multiple sources, just as it was all but impossible for earlier generations to remember what life was like before they could cover large</p>	<p>4pts</p>

<p>distances in short amounts of time and the ways that changed sense of community. What does this mean to the entire concept of citizenship that sometimes depends on expert filtering of information? How does it change our roles and responsibilities as citizens.</p> <p>This activity continues the goals of ELO 1.1 mentioned above through hands-on understanding of what it means to be part of a knowledge building community and how digital tools open up access to different types of problem-solving communities. Throughout the course problem solving and how support systems are accessed and used is a critical component of what it means to be a digital citizen (labeled as network agency in the model of digital citizenship this course is based upon). It also has a relationship to ELO 2, “developing sense of self as a learner through reflection, self-assessment and creative work” by engaging in initial hands-on activities that can serve as exemplars and even initial gateways to (digital) citizenship”</p>	
<p>Week III</p> <p>Post on online problem-solving. Is it more democratic or less than face to face problem-solving</p> <p>One of the things we often fail to take into account is how face-to-face meeting vs. online communications changes our approach to problem-solving. What does it mean when we can't see important social cues, which often acts as what the social theorist Pierre Bourdieu referred to as “cultural capital.” How does this change our perceptions of others' identities and their relationships to us?</p>	6 pts



<p>This activity continues with the themes behind ELO 1.1 and 2.2 outline above. It also adds in the unique aspects of <i>diversity</i> allowing students to begin to understand the different ways it plays out in face-to-face contexts, where traditional forms of cultural capital play important roles (Does this person look like me in physical appearance? How are they using cultural communication systems like body language and prosody?) and online contexts where these cultural symbols might not come in to play and individuals are dependent on other social cues.</p>	
<p>Week IV</p> <p>Post about third places and what it means to establish community</p> <p>How important are third places to a well-functioning community and what have we lost as they have slowly disappeared? Do social media sites offer new opportunities for community or do they present challenges to traditional notions of community without providing answers? What does it mean when we can't tie our identity firmly to a place. What are third places like when everybody does not "know your name."</p> <p>This activity speaks to ELO 2.2, As written in description of ELOs "Activities, like recognizing social media sites as third spaces and the role(s) that algorithms play in their lives that help in understanding the new types of <i>civic responsibilities</i> that social media creates, and the potential but especially the danger their social groups face if they opt out of these responsibilities.</p>	<p>4pts</p>

<p>The idea of third spaces also talks to issues of <i>diversity and identity</i> as social groups grapple with finding and understanding who they are in digital third spaces and how it affects identities in different ways. There is also a <i>social justice component</i> to this activity as students might be able to realize how IRL third spaces are disappearing more quickly for more marginalized populations while maintained for more powerful members of society to feel a sense of belonging and how the Internet might change this by creating more easily accessed third spaces.</p>	
<p>Week V</p> <p>Gallery of screenshots that illustrate potential online learning communities (good or bad)</p> <p>Instagram and TikTok have changed the way we organize our world. We use visuals to communicate now in ways that were impossible even a few years ago. Screenshots are the new social essays. What would our vision of citizenship look like if the great democratic theorist Alexander de Tocqueville had TikTok? Would we have better understood citizenship if we had eight minute videos of people working together? How does this organize (or disorganize) the ways we think about community?</p> <p>This is the first activity to address ELO 3.2, : identifying, reflecting on and applying the knowledge, skills and dispositions required for intercultural competence as a global citizen. One avenue of global citizenship that has emerged over the last few years has been video-based applications such as TikTok and Reels. TikTok may currently be that most</p>	<p>10 pts</p>

<p>used application that cross social and cultural boundaries. As suggested in the description the videos can become social essays that are not restricted by specific rules and vetted by gatekeepers. It is a way for individuals to understand each other and in the best (or worst) of circumstances form impromptu goal driven activities that are not restricted by pre-determined rules. One of the affordances in sharing these videos is that individuals from highly diverse IRL communities that otherwise would not have any opportunity for connection (social or otherwise) become able to develop mutual understandings in shared action. Developing a gallery of screen shots will give students opportunities to see this type of diversity and the possibilities it engenders. It may also help make students aware that the Internet creates a variety of ways for all individuals, especially from marginalized communities, to have an equal voice – one of the central tenets of a social justice perspective.</p>	
<p>Week VI</p> <p>Discussion posts about Cathedral and Bazaar. Three paragraphs at least.</p> <p>How does moving from a Cathedral model of information, where power lies with whoever in front of a (sometimes captive) audience to a bazaar of ideas where everybody is screaming for attention, change your identity and how you see your role as part of the community? Which is more likely to lead to higher levels of social justice, the experts or the crowds? Are we better off following experts for balancing competing ideas in trying to build a more just society? Or can we, as they say, find true “wisdom in crowds?”</p> <p>The activity in this unit responds to 2.2: Demonstrate a developing sense of self as a</p>	<p>10 pts</p>

<p>learner through reflection, self-assessment and 4.1: Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences. creative work, building on prior experiences to respond to new and challenging contexts and perhaps most importantly the interconnections between the two. The activity talks directly to the ways the Internet changes power relationships in civic activities – creating forums where they can become non-linear and non-hierarchical as opposed to top-down where communications are controlled by more powerful members of society. Recognizing this change may be one of the most important aspects of civic actions through Internet sites and is representative of the most advanced levels of digital citizenship. While this activity does not specifically address digital citizenship it helps set the stage for the units that follow and the ways marginalized communities can be given an important voice. The ability to engage in non-hierarchical, non-linear civic action as is an important component to moving from a perspective that focuses on moving citizenship from simple personal responsibility to follow rules to engaging in actions that move communities towards social justice.</p>	
<p>Week VII</p> <p>Post examples of individuals trying to control the flow of information through their online interactions – canceling, ratioing, brigading</p> <p>These new online “discourse” techniques have become some of the most controversial aspects of social media. Some, for instance, claim canceling is extraordinarily unfair while others say it is only what happened to the most</p>	<p>4 pts</p>

<p>marginalized for centuries. It is a new form of <b>online justice</b>. What do you think?</p> <p>This activity is a negative variation on ELO 3.1 (an important part of <b>digital citizenship</b> is recognizing and understanding digital affordances that can move users away from positive citizenship activities, including ignoring or disparaging <b>inclusive social justice goals</b>): “Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities.”</p> <p>One of the key components of <b>digital citizenship</b> is <i>information analysis</i>. This not only refers to exploring the legitimacy of information found online but the importance of understanding the ways information can be distributed to meet specific, sometimes negative agendas. What we are finding more and more is that information dissemination is being weaponized, and it is important for users to be able to recognize how this happens (including the logic behind it) and be able to call it out. Control of the flow of information can often be used against attempts to develop and instill <b>social justice</b> perspectives, as a firewall against societal progress. By exploring the ways different gatekeepers use information flow to meet their own ends, students understand the power of distributed information.</p>	
<p>Week VIII</p> <p>There is no assignment this week. We will play the Internet game Moderation Mayhem instead</p>	
<p>Week IX</p> <p>Group Project/post</p>	<p>8 pts</p>

<p>Develop a meme, explain its logic in communicating an idea and why you think it will be effective</p> <p>The role of the meme has become one of the main avenues where identity is translated into the political in the information age. This has been something political campaigns are tapping into and is becoming an increasingly important part of our political and social landscape. This activity will help students gain a better understanding to how and why this is occurring (which will put them ahead of most politicians).</p> <p>The meme activity explores ELO 4.1: “Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.” The meme is one of the most unique and powerful forms for spreading ideas and influence across the Internet in ways that can move users and communities towards goals or alienate them from the community. It is one of the unsung aspects of digital citizenship in that it is based not any top-down transmission of data but lived experience. Memes can help individuals recognize and identify almost immediately with the experiences of others and help distributed populations make quick emotional connections in ways that transcends the rules of formal communications. In the last election candidates for both parties attempted to use memes to set the contexts for participation. Meme however can also address issues of diversity. Users with different life experiences can have very different reactions to the same memes. These different experiences can be based in gender, culture or socio-economic status.</p>	
Week X	8 pts

Post on how algorithms affect our feeds on social media and what we learn from in our everyday life. Is it safe for electronic algorithms to have an impact on what we learn, how we act, and what we believe?

The idea of algorithms has become omnipresent in everyday lives. We have been dealing with algorithms and the way they impact our daily decision-making for our whole lives. They are really just rules systems where you put in A information it will retrieve B information (remember cyberspace from the first unit). Social media has pushed algorithms to the forefront, and they can have great impact on how we interpret the world around us, and in some cases use aspects of our identity to manipulate us. Understanding they are always there, even in the background, and how they are used is important to being an active, [critical citizen](#).

This activity relates to 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." The growing influence on algorithms has had important implications for the types of communities users choose to belong to as they are guided to specific sites without being aware of how they are being manipulated, highlighting the personal responsibility and awareness students must have in maintaining productive [digital citizenship](#). Students gain a sense of how social media makes users more connected as [global citizens](#) and more isolated in our day-to-day lives (feeling more polarized and distant from those sitting right next to us on a bus). Less aware of those around us and issues of day-to-day [justice](#). That this type of paradox results in a struggle for identity where individuals attack their own community and find communion with those they have never seen and met and with whom they share little cultural background

<p>based on electronic guidance. Algorithms can increase <i>diversity of experience</i>, but they can also filter out diverging perspectives and experience, so individuals are less aware of <i>diversity</i>.</p>	
<p>Week XI</p> <p>Post on the evolution of nihilistic communities. What choices do members make to create or prevent destructive communities? How much responsibility /power does the individual user have?</p> <p>The abilities of nihilistic communities to gain a foothold in society is currently one of the greatest challenges social media presents to society. Many social media communities are inherently authoritarian (e.g., Q'Anon communities) and force users to decide what type of citizens they want to be and the dangers that online authoritarian leaning communities present to our society at large. Do we ignore these communities (which seems one of the current strategies) or deal with them head-on?</p> <p>This activity is related to 4.1: “Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.”</p> <p>Through exploration and discussion of critical moments in the development of active social media and social media type communities, especially negative communities surrounding phenomenon such as “The Fappening,” Gamergate, human trafficking on the dark web (e.g., Silk Road), and white supremacy on X, students will have opportunities to examine and critique the ways that social media has been and might be used for specific nihilistic purposes that consciously work against <i>inclusion and social justice</i>. Students will be able to track how the same technologies have been used for a new type of exclusion of historically</p>	<p>10 pts</p>



<p>marginalized groups. They will be able to understand the interaction between individual users and their abilities to create toxic systems where individuals and groups are bullied (trolled) and even frightened for their own well-being (e.g., doxing). Students will be able to witness how interaction between user populations and platform constraints become determinative of online behavior, and how fragile many democratic safeguards can be online. This relates to the high levels of personal responsibility in digital citizenship and the realization that ideas are not productive just because they are diverse.</p>	
<p>Weeks XII – XIII</p> <p>What does problem-solving using Internet applications, including social media look like. Is it inquiry based? Should we teach this type of inquiry learning in formal education? Develop a problem-solving scenario for a difficult problem you and the people around you are facing.</p> <p>There is little doubt that much problem-solving involving social issues will take place using Internet applications, especially through social media. We are not sure as a society how this is going to play out. Unfortunately, we do not teach much about online problem solving in our formal education systems. This is necessarily going to change. It will be central to establishing a just society. While nihilistic communities present the greatest problems, the abilities in voice and action is offer marginalized communities suggest new opportunities, especially for diverse communities to understand each other from a grass-roots level. Individuals and communities are not only heard by people who share their socio-cultural backgrounds. The issues</p>	<p>8 pts</p>

<p>surrounding the George Floyd protests was an early test case. This activity is a start in applying new technologies to social problems. Do we need more activities like this to set us on a new trajectory?</p> <p>This activity speaks to 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.”</p> <p>The idea of problem solving speaks to directly to high levels of digital citizenship and the new types of agency users have in fostering positive social change towards justice outcomes, if they choose to use it. Exemplifying how social media communities have used the technology’s affordances in establishing level playing fields interacting with existing structures of power can lead to advocacy for social change – if these communities are developed in a responsible manner. The activity mimics the way diverse groups such as Black Lives Matter and the Brazilian protestors were able to use social media as a non-hierarchical problem-solving tool for social justice, on a micro-level. It also serves as a positive counterpoint to some of the more negative/nihilistic community activities suggested by earlier activities. Students learn what it means to use social media towards social change by doing, rather than just being told or even observing.</p>	
<p>Final Project</p> <p>Build what you think is a healthy online community that will be productive as a knowledge resource. How will you keep it developing in a positive direction? How will you avoid it getting infiltrated by bad/negative actors? How do you do this</p>	<p>20 pts</p>

<p>while maintaining an open, democratic community?</p> <p>Building healthy online communities, with strong moderation and awareness of misinformation and role of algorithms will be critical to developing a healthy society. How do you do this while maintaining an open, inclusive approach. This last activity can in many ways be understood as a gateway to digital citizenship in ways that are productive and help students move their citizenship perspectives in the direction of social justice. What does the idea of online identity mean and how does it mesh with IRL identity? How are social media platforms an opportunity to sharing and exploring a diversity of knowledge and experiences not available in IRL? How can we use these opportunities to create a more just society and how do we avoid the dangers of nihilism?</p> <p>In many ways this final assignment roles all the ELOs into the type of activity that is a beginning rather than an end. Something students can take with them as they navigate the new worlds created by social media to explore possibilities for a more diverse, more just society. An antidote to the algorithm guided, filtered communities that are starting to erode our civil society. We cannot rely on technology companies to put resources towards this idea of a better society through digital citizenship. It is up to each individual user working together.</p>	
<b>TOTAL</b>	<b>100 Points</b>

See below for assignment descriptions and due dates.

## Late Assignments

Because graded assignments are tied to specific units, late assignments will not be accepted. If difficulties arise we will discuss make-up assignments.

## Grading Scale

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

## Assignment Descriptions

**Week I Answer questions about cyberspace:** Please use what you have learned about cyberspace to define what you think social media is in your life by answering the following questions and posting them on Carmen:

Think about social media platforms you use often.

Q1: Why do you go to those platforms? Is it to find information or to make connections with others?

Q2: What do you learn when you use social media? Are you comfortable with the information you find? Why or why not? Please do not use any resources for this. Instead, think carefully about what social media platforms that you use have in common and build your definition from there.

Q3: How does learning in social media relate to cyberspace?

Each answer should be at least three sentences.

**Week II: Post About Activity** Spend one day without your phone (you can still use your computer). How is your life physically, emotionally, and socially different? How does being online change the way you interact with people? How does it change the way you make decisions? Try and think about what it means to engage in especially shared activities with your phone and without your phone?

Post about your experience on Carmen in diary form. The post should be at least two paragraphs. Focus on decision making and how it is different with your phone. What is the difference between the resources and trust you when you have continuous access to (multiple) others through your phone and when you must rely on face-to-face interactions? Do you listen more or less offline as compared to online? Remember this is a one-to-many exercise. Others in your working group and maybe your class will be reading your post.

**Week III Group Activity and posting** You will work in groups for this assignment. Your goal as a group is to solve this problem: There have been riots after the last two Ohio State – Michigan football games. The administrations of both schools have announced that the games will be cancelled and taken off each team’s schedule if this continues (this is based on true events). How would you use social media to build knowledge and cultivate resources to solve this problem. The focus should especially be on the idea of creating an Internet-based (social

media) community that can discuss solutions and breaking down boundaries between the social media space and campus places. Would you set up rule/moderation systems for participants? How would you welcome new ideas while also being careful not to let discourse go off topic and spin out of control (e.g., become hostile?) If interested you can refer to,

Glassman, M., & Burbidge, J. (2014). The dialectical relationship between place and space in education: How the internet is changing our perceptions of teaching and learning. *Educational Theory*, 64(1), 15-32.

But it is not necessary.

Post as a group on Carmen. There should be at least four bullet points describing online actions meant to address this problem. There should also be at least one summary paragraph.

One member of your group should post your bullet points and paragraph.

#### Week IV **Post about third places**

Characteristics of third places

- On neutral ground
- A levelling place (no formal criteria on membership and exclusion)
- Conversation is the main activity
- Accessibility and accommodation
- The regulars
- A low profile (not to impress - do not attract high volumes of strangers)
- The mood is playful
- A home away from home

Can you think of places like this on campus where you can establish or join informal communities where you feel comfortable and connect and or learn from others (sometimes we forget some of our best learning takes place in informal contexts)? Off campus? How is this different from communities in online spaces? Think about how you might explain or teach the difference/similarities between space and place.

Post at least three places in your life that can be considered a third place where you think people can learn and make connections along with one sentence about why you think this and one sentence about how you would quickly establish workable relationships

Considering these characteristics, are online communities third spaces possible? What are some sites that you think function (or can function) as an online third space?

Post at least a paragraph answering this question.

**Week V Develop a gallery of screen shots** As a group, please develop a gallery of screenshots (from the Internet) demonstrating relevant interactions (e.g., exchanges between community participants – for example a posted assignment), community structure (e.g., technical constraints

such as what media are allowed in posts – some communities are not set up for longer posts such as Twitter/X, some are not really welcoming to text in general like TikTok), or any other relevant information (e.g., explicitly stated community rules – such as posted rules in a subreddit). Which of these screenshots are representative of sites that foster responsible use of information and learning (for instance are sites that allow long posts or shorter micro-blogging posts better for productive, well-developed social interactions, especially those more likely to lead to democratic community building and/or responsible dissemination of information. Is it better to have explicit rules systems or allow the user population define the parameters of the community on their own?)

In screenshots that contain specific usernames, please make sure those usernames are hidden (e.g., put a colored rectangle on top of the username in your image).

- Any formatting style is fine, and any style of writing. It does not have to be academic. In fact, I encourage you to try writing informally (e.g., as if you were writing a blog or a social media post).

#### **Week VI Discussion posts about cathedral and Bazaar**

Discussion post, at least three paragraphs, one for every point below:

Pertaining to the Cathedral vs. Bazaar model

- What are some of the main examples of the cathedral model communication in your life?
- Which is the better approach to short term learning needs? Which is the better approach for lifelong learning?
- Have you ever questioned this type of communication? If yes, how and what happened?
- What are some of the main examples of the bazaar model of communication in your life?
- Which of the models do you prefer in learning activities, and why?

Again, these will be public posts open to everybody in the class.

**Week VII Posting examples of community members trying to control the flow of information by controlling discourse** Discuss examples of how users might control information through activities such as ratioing and cancelling in a post. How do these types of activities work against developing an open, democratic community? Does cancelling happen in face-to-face contexts (a circle of friends stops responding to a member of the group, a teacher tells a student they are wrong and should not think that way)? Are these types of activities more likely to have greater impact in off-line or on-line settings? In a cathedral model or a bazaar model? Do you think this type of cancel culture is always detrimental to learning and community or does it sometime play an important role in social relationships?

At least two paragraphs. You will have to option to make this post private (only instructor or TA will read).

## Week VIII No Assignment

### Week IX Group **project/post about virality**

This is a group Project on ways the Internet and social media sites can be and often can be used to disseminate information and ideas, bypassing traditional gatekeepers.. One of the ways for instance the flow of information is controlled is through memes. What you need to ask yourself are memes generally pro-democratic in nature. Is the ability to spread ideas with a flick of a finger, in a bottom-up manner productive? For instance, the Hong Kong protests were in many ways fueled and sustained by memes (for instance portraying the official government at Thanos, using pop culture to educate others about what the people of Hong Kong were feeling). See <https://theworld.org/stories/2019-07-16/memes-hong-kong-protests>

However, there are other instances where memes are used to promote authoritarian mind sets (Pepe the Frog). What is true of many memes is they merge educating about current events where many people may have trouble understanding issues they have limited knowledge of with popular culture.

I would like you and your group to try and develop a meme that uses popular culture in some way to educate about a specific issue (e.g., the danger of electric scooters, the growing use of AI in the classroom). Explain your logic behind the creation of the meme and why you think it would work as an educational device. What are the possibilities of the meme going viral? The chances that the meaning of the meme will change over time. Who you see as most effected by the meme.

The post should be at least three paragraphs. This post will be shared with the whole group.

### Week X **Post on application feeds**

- Look at the feed of one of your social applications: e.g., Facebook, Instagram, TikTok
- What kind of posts are you seeing – good, bad, in between? Do you learn anything important from those posts? Will those posts impact your current or future behavior in any way? Do those posts make you feel a fear of missing out: FOMO if you don't take them seriously?
- What are the possibilities and dangers on relying on abstract algorithms for much of our information about the world?
- How important is it to teach the intricacies of algorithms in formal educational setting so students are prepared. How would you do this?

The post should be at least two paragraphs. You have the option of restricting the content only to the instructor or TA.

### **Week XI Group post on nihilistic communities**

In your groups explore the ways Gamergate and the Fappening extended out into the 4chan application in one direction and Twitter in the other direction. Is there any way to control these types of nihilistic communities, to keep them from spreading.

Post a short group essay, at least four paragraphs, on your group findings and discussion.

### **Weeks XII - XIII Group post on social media problem-solving**

If there is something you wanted to change on campus (OSU) or in your local community, how would you go about it? Would you use social media platforms as a tool? Develop a plan of action for an initiative that you care about incorporating online tools into your plans.

What type of applications would you use?

Blogging?

Establishing an online community?

Microblogging?

Video based applications?

Why?

Post your reflections, at least one sentence for each of these online tools, why you would or would not choose it to solve your problem.

### **Final Project**

In your groups build an online community with your group dedicated to developing shared knowledge sources, based on a current problem (can be local, national or global but must be real – e.g., OSU housing, health care, climate change). In designing your community you will need to

- 1) Decide on moderation and participation rules.
- 2) Establish safeguards that make sure the community does not spin out of control – e.g. what type of constraints will you impose on users? How can new members join? Do they have to be invited? How? Talk about the trade-offs.
- 3) Decide on what platform(s) you will use for the community and the advantages/affordances the platforms offer.
  - Will the platform limit text?
  - Will it allow video?
  - How will you deal with community moderation and how do you balance this with open exchange of ideas, and which is better for a learning and/or knowledge building community? Would you choose to put it on the dark web?

Please use many of the ideas we have discussed this semester



Tradeoffs between having a healthy community and an open community. E.g., bots = constant moderation, but they are not precise and can take out valuable information.

You will present your plan for an online community to the whole class during this last session.

## Course Materials

Suler, J. (2015). Why I still like cyberspace. *Academic Perspectives from Cambridge University Press*.

Appel, G., Grewal, L., Hadi, R., & Stephen, A. T. (2020). The future of social media in marketing. *Journal of the Academy of Marketing Science*, 48(1), 79–95. <https://doi.org/10.1007/S11747-019-00695-1/TABLES/2>

Bayer, J. B., Triêu, P., & Ellison, N. B. (2020). Social media elements, ecologies, and effects. *Annual Review of Psychology*, 71, 471-497.

Carr, C. T., & Hayes, R. A. (2015). Atlantic Journal of Communication Social Media: Defining, Developing, and Divining. *Atlantic Journal of Communication*, 23(1), 46–65. <https://doi.org/10.1080/15456870.2015.972282>

McLuhan, M. (2012). The medium is the message. *Media and cultural studies: keywords*, 100-07.

Rheingold, H. (2000). *The virtual community, revised edition: Homesteading on the electronic frontier*. MIT press. Chapters 1 & 2

Raymond, E. (1999). The cathedral and the bazaar. *Knowledge, Technology & Policy*, 12(3), 23-49.

Glassman, M., & Kuznetcova, I. (2022). The GameStop saga: Reddit communities and the emerging conflict between new and old media. *First Monday*.

Hurtado, S., Ray, P., & Marculescu, R. (2019, April). Bot detection in reddit political discussion. In *Proceedings of the fourth international workshop on social sensing* (pp. 30-35).

Massanari, A. (2017). # Gamergate and The Fappening: How Reddit's algorithm, governance, and culture support toxic technocultures. *New media & society*, 19(3), 329-346.

Myers West, Sarah. "Censored, suspended, shadowbanned: User interpretations of content moderation on social media platforms." *New Media & Society* 20.11 (2018): 4366-4383

Shaw, A. (2023). Social media, extremism, and radicalization. *Science Advances*, 9(35), eadk2031.

Highfield, T., & Leaver, T. (2016). Instagrammatics and digital methods: Studying visual social media, from selfies and GIFs to memes and emoji. *Communication research and practice*, 2(1), 47-62.

Gehl, Robert W. "Power/freedom on the dark web: A digital ethnography of the Dark Web Social Network." *new media & society* 18.7 (2016): 1219-1235.

- Nissenbaum, A., & Shifman, L. (2017). Internet memes as contested cultural capital: The case of 4chan's/b/board. *New media & society*, 19(4), 483-501.
- Zannettou, S., Caulfield, T., De Cristofaro, E., Kourtellis, N., Leontiadis, I., Sirivianos, M., ... & Blackburn, J. (2017, November). The web centipede: understanding how web communities influence each other through the lens of mainstream and alternative news sources. In *Proceedings of the 2017 internet measurement conference* (pp. 405-417).
- Kavallieros, D., Myttas, D., Kermitsis, E., Lissaris, E., Giataganas, G., & Darra, E. (2021). Understanding the dark web. *Dark web investigation*, 3-26.
- Hsiao, Y. (2018). Understanding digital natives in contentious politics: Explaining the effect of social media on protest participation through psychological incentives. *New media & society*, 20(9), 3457-3478.
- Jost, J. T., Barberá, P., Bonneau, R., Langer, M., Metzger, M., Nagler, J., ... & Tucker, J. A. (2018). How social media facilitates political protest: Information, motivation, and social networks. *Political psychology*, 39, 85-118.
- Karlsson, M., & Åström, J. (2016). The political blog space: A new arena for political representation?. *New Media & Society*, 18(3), 465-483.
- Klassen, S., Kingsley, S., McCall, K., Weinberg, J., & Fiesler, C. (2021). More than a modern day Green book: Exploring the online community of Black Twitter. *Proceedings of the ACM on Human-Computer Interaction*, 5(CSCW2), 1-29.
- Mavrodieva, A. V., Rachman, O. K., Harahap, V. B., & Shaw, R. (2019). Role of social media as a soft power tool in raising public awareness and engagement in addressing climate change. *Climate*, 7(10), 122.
- Holston, J. (2014). "Come to the Street!": Urban Protest, Brazil 2013. *Anthropological Quarterly*, 87(3), 887-900.
- Glassman, M. (2023). Re-claiming Convivial Participation as a Tool for Education: # Defund the Police and the 2020 Protests and Their Role (s) in Human Progress. *Human Arenas*, 1-17.

### Supplemental / Optional

McLuhan, M. (1994). *Understanding media: The extensions of man*. MIT press.

## Course Policies

### Communication Guidelines

As a member of a community of learners, it is your responsibility to exhibit professional behavior and decorum in all modes of communication. The following communication and discussion guidelines help improve the readability of your messages, keeps conversations focused, increases trust, and creates a more positive experience for all participants.

The following are my expectations for how we should communicate as a class. Above all, please remember to be respectful and thoughtful.

- **Tone and civility:** Let's maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Be professional and do not use language that is considered foul or abusive. Be careful when using sarcasm or humor, a remark meant to be humorous could come across as offensive or hurtful especially in written form.
- **Respectful dialogue:** Respond to peers honestly but thoughtfully, respectfully, and constructively. Address the ideas, not the person, when responding to others. Honor people's rights to their opinions; respect the right for people to disagree.
- **Writing style:** While there is no need to participate in class discussions as if you were writing a research paper, you should remember to write using good grammar, spelling, and punctuation. A more conversational tone is fine for non-academic topics. Avoid writing in all caps as it can convey shouting and anger. Avoid font styles, colors like yellow and green, and sizes that are difficult to read for accessibility reasons.
- **Citing your sources:** When we have written academic discussions, please cite your sources to back up what you say. When citing course materials, like the textbook or other readings, list at least the title and page numbers. For online sources, include a link. Do not distribute copyrighted materials, such as articles and images. Share links to those materials instead to avoid unintentionally violating copyright.
- **Backing up your work:** Consider composing your academic posts in a word processor, where you can save your work, and then copying into our online discussion.

The university's official mode of communication is via university email. Students should use their buckeyemail when emailing their professor, and faculty will use their OSU email when emailing students.

[adjust the following guidelines to your personal preferences]

**Response Times:** 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** or use [8help@osu.edu](mailto:8help@osu.edu) at any time if you have a technical problem.

- **Grading and feedback:** For large weekly assignments, you can generally expect feedback within **7 days**.
- **E-mail:** I will reply to e-mails within **24 hours on school days**.
- **Discussion board:** I will check and reply to messages in the discussion boards every **24 hours on school days**.

### Course Assignments and Academic Integrity

In addition to Ohio State's academic integrity policy, listed below, please review our course-specific policies:

## Technology

For help with your password, university e-mail, Carmen, or any other technology issues, questions, or requests, contact the OSU IT Service Desk. Standard support hours are available at <https://ocio.osu.edu/help/hours>, and support for urgent issues is available 24x7.

- **Self-Service and Chat support:** <http://ocio.osu.edu/selfservice>
- **Phone:** 614-688-HELP (4357)
- **Email:** [8help@osu.edu](mailto:8help@osu.edu)
- **TTY:** 614-688-8743

### Baseline technical skills necessary for online/hybrid courses:

- Basic computer and web-browsing skills
- Navigating Carmen (Canvas)
- Navigating the Web
- Multi-media sharing (e.g., screen shots)

### Technology necessary for this course:

- Creating slide presentations

## Student Resources

### Technology:

[EHE Tech Help](#)

[OSU Tech Support](#)

### Academics:

[EHE Homepage](#)

[OSU Advising](#)

[Dennis Learning Center](#)

[OSU Office of Research](#)

[EHE Advising](#)

[OSU Library](#)

[EHE Office of Research](#)

### Student Life:

[OSU Student Health Services](#)

[OSU Student Life](#)

[OSU Student Financial Aid](#)

[OSU Career Counseling and Support Services](#)

[EHE Office of Diversity, Inclusion, and Community](#)

[Engagement](#)

[EHE Undergraduate Student Services](#)

[OSU Student Advocacy Center](#)

[EHE Career Services](#)

[OSU Office of Diversity and Inclusion](#)

## Course Schedule

WEEK/ UNIT	DATE(S)	TOPIC(S)	LEARNING OBJECTIVE(S)	READING(S) & ACTIVITIES	ASSIGNMENTS & ASSESSMENTS
1	Week I	<b>The Concept of Cyber-space</b>	This activity responds to ELO 1.2, scholarly exploration of the topic. It is impossible to	Suler, J. (2015). Why I still like cyberspace.	Answer questions about cyberspace and possible relation to

			gain a full understanding of the cybernetic nature of digital citizenship (that is based on an awareness of a continuous feedback loop of exploration and engagement, without understanding the emergence of cyberspace and how and why it evolved.		educational spaces 6pts
2	Week II	<b>What is social media?</b>	<p>GE LO#2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea, Students will better be able to define what social media is and what it is not, based on user activity and platform infrastructure.</p> <p>This activity continues the goals of ELO 1.1 mentioned above by “hands-on” understanding</p>	<p>Appel, G., Grewal, L., Hadi, R., &amp; Stephen, A. T. (2020). The future of social media in marketing.</p> <p>Bayer, J. B., Triêu, P., &amp; Ellison, N. B. (2020). Social media elements, ecologies, and effects.</p> <p>Carr, C. T., &amp; Hayes, R. A. (2015). Social Media: Defining, Developing, and Divining.</p>	<p>Post on what decision making in your life looks like with and without your phone 4pts</p>

			<p>of what it means to be part of a knowledge building community and how digital tools open up access to different types of problem-solving communities.</p>		
3	Week III	<p><b>The medium is the message: Our evolving view of media</b></p>	<p>GE LO #2.1          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 better be able to define what social media is and what it is not, based on user activity and platform infrastructure.</p> <p>This activity continues with the themes behind ELO 1.1 and 2.2 outline above. It also adds in the unique aspects</p>	<p>McLuhan, M. (2012).          The medium is the message.</p> <p>Optional Reading          McLuhan, M. (1994).  <i>Understanding media</i></p>	<p>Post on online problem-solving. Is it more democratic or less than face to face problem-solving          6 pyd.</p>

			<p>of <i>diversity</i> allowing students to begin to understand the different ways it plays out in face-to-face contexts vs. online contexts.</p>		
4	Week IV	<p><b>Online community – how do we define it?</b></p> <p><b>Democratic or Authoritarian?</b></p>	<p>GELO# 2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world</p> <p>Students will be able to recognize the different types of information and activity on the Internet, including dangers and what is possible.</p> <p>This activity continues with the themes behind ELO 1.1 and 2.2 as outlined above. It also adds in the unique aspects of <i>diversity</i> allowing students to begin to</p>	<p>Rheingold, H. (2000). <i>The virtual community, revised edition: Homesteading on the electronic frontier</i>. Chapter 1</p>	<p>Post about third places and what it means to establish community</p> <p>4pts</p>

			<p>understand the different ways community plays out in face-to-face contexts, where traditional forms of cultural capital play important roles (Does this person look like me in physical appearance?) and online contexts.</p>		
5	Week V	<b>Cyberspace as a new kind of place</b>	<p>This is the first activity to address ELO 3.2, : identifying, reflecting on and applying the knowledge, skills and dispositions required for intercultural competence as a global citizen.</p> <p>Students will be able to recognize the different types of information and activity on the Internet, including the dangers and possibilities.</p>	<p>Rheingold, H. (2000). <i>The virtual community, revised edition: Homesteading on the electronic frontier</i>. Chapter 2</p>	<p>Week V</p> <p>Gallery of screenshots that illustrate potential online learning communities (good or bad) 10pts.</p>



			<p>One avenue of global citizenship that has emerged over the last few years has been video based applications such as TikTok and Reels.</p>		
6	Week VI	<b>The Cathedral and the Bazaar Model</b>	<p>GELO #3.1</p> <p>Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities. Students will be able to recognize the social and political implications of social media, including organizing protest and offering voice for traditionally marginalized population.</p> <p>The activity in this unit also responds to 2.2: and 4.1: The activity talks directly to the way the Internet changes the</p>	<p>Raymond, E. (1999). The cathedral and the bazaar.</p> <p>Glassman, M., &amp; Kuznetcova, I. (2022). The GameStop saga: Reddit communities and the emerging conflict between new and old media.</p>	<p>Post about Cathedral and Bazaar model. Which context do you think is better for learning and sharing information? 10 pts</p>

			<p>power relationships in civic activities – creating forums where they can become non-linear and non-hierarchical as opposed to top-down where communications are controlled by more powerful members of society.</p>		
7	Week VII	<p><b>Controlling the flow of information.</b></p> <p><b>Misinformation, echo chambers, incel communities and cancel culture.</b></p> <p><b>Brigading and ratioing.</b></p>	<p>GELO #3.1</p> <p>Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen. Students will be able to recognize the different types of information and activity on the Internet, including the dangers and possibilities. This includes positive online communities, the emergence and development of misinformation, the dangers of echo chambers</p>	<p>Hurtado, S., Ray, P., &amp; Marculescu, R. (2019, April). Bot detection in reddit political discussion.</p> <p>Massanari, A. (2017). #Gamergate and The Fappening: How Reddit’s algorithm, governance, and culture support toxic technocultures.</p>	<p>Post examples of individuals trying to control the flow of information through their online interactions – canceling, ratioing, brigading</p>

			<p>and nihilistic communities, the power of memes and why some ideas become viral, the role of the dark web and the dangers it creates for viable social systems</p> <p>This activity is a negative variation on ELO 3.1 (an important part of digital citizenship is recognizing and understanding digital affordances that can move users away from positive citizenship activities, including ignoring or disparaging inclusive social justice goals):</p>		
8	Week VIII	<b>Developing productive, democratic online communities and social media moderation and censorship</b>	<p>GELO #3.2</p> <p>This unit does not have a specific activity, but it discusses the idea of citizenship responsibility more in-depth. What are the</p>	<p>Myers West, Sarah. "Censored, suspended, shadowbanned: User interpretations of content moderation on social media platforms."</p>	<p>There is no assignment this week. We will play the Internet game Moderation Mayhem instead</p>

			<p>positive and negative connotations of platform moderation and how does it coincide with positive (or negative) digital citizenship.</p>	<p>Shaw, A. (2023). Social media, extremism, and radicalization.</p>	
9	Week IX	<b>Memes &amp; virality</b>	<p>GELO # 3.2 See above,</p> <p>But also, ELO#4.1 "Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences." The meme is one of the most unique and powerful forms for spreading ideas and influence across the Internet in ways that can move users and communities towards goals or alienate them from the community. It is one of the unsung aspects of digital citizenship in that it is based not any top-down transmission of</p>	<p>Highfield, T., &amp; Leaver, T. (2016). Instagrammatics and digital methods: Studying visual social media, from selfies and GIFs to memes and emoji.</p>	<p>Group Project/post Develop a meme, explain its logic in communicating an idea and why you think it will be effective 8pts</p>

			data but lived experience.		
10	Week X	<b>From content to community to content to a combination of content and community</b>	<p>GELO # 4.1</p> <p>Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences. Students will have an understanding of the history of online communities, and the ways they have evolved, and possible trajectories for future development.</p> <p>This activity also refers back to ELO 3.1 The growing influence on algorithms has had important implications for the types of communities users choose to belong to as they are guided to specific sites without being aware of how they are being manipulated,</p>	There are no specific readings as we will be exploring platforms/sites in read time	<p>Post on how algorithms affect our feeds on social media and what we learn from in our everyday life. Is it safe for electronic algorithms to have an impact on what we learn?</p> <p>8pts.</p>

			highlighting the personal responsibility and awareness students must have in maintaining productive digital citizenship.		
11	Week XI	<b>Social media “terrorism”:</b> when online communities are infiltrated by individuals with specific information community agendas. What exactly is the dark web? Is the dark web good or bad?	<p>GELO #4.1</p> <p>Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences. Students will be able to recognize the social and political implications of social media, including organizing protest and offering voice for traditionally marginalized population</p> <p>Through exploration and discussion critical moments in the development of active social media and social media type</p>	<p>Gehl, Robert W. "Power/freedom on the dark web: A digital ethnography of the Dark Web Social Network."</p> <p>Nissenbaum, A., &amp; Shifman, L. (2017). Internet memes as contested cultural capital: The case of 4chan's/b/board.</p> <p>Zannettou, S., Caulfield, T., De Cristofaro, E., Kourtellis, N., Leontiadis, I., Sirivianos, M., ... &amp; Blackburn, J. (2017, November). The web centipede: understanding how web communities influence each other through the lens of mainstream and alternative news sources.</p> <p>Kavallieros, D., Myttas, D., Kermitsis, E., Lissaris, E., Giataganas, G., &amp;</p>	<p>Post on the evolution of nihilistic communities. What choices do members make to create or prevent destructive communities? How much responsibility /power does the individual user have?</p> <p>10 pts</p>

			<p>communities, especially negative communities surrounding anti-social phenomenon such as “The Fapping,” Gamergate, human trafficking on the dark web (e.g., Silk Road), and white supremacy on X, students will have opportunities to examine and critique the ways that social media has been and might be used for specific nihilistic purposes that consciously work against inclusion and social justice.</p>	<p>Darra, E. (2021). Understanding the dark web.</p>	
12	Week XII	<p><b>Political movements on social media</b></p>	<p>GELO# 4.2</p> <p>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.</p>	<p>Hsiao, Y. (2018). Understanding digital natives in contentious politics: Explaining the effect of social media on protest participation through psychological incentives.</p> <p>Jost, J. T., Barberá, P., Bonneau, R., Langer, M., Metzger, M.,</p>	<p>Assignment in Week XIII</p>

			<p>Students will gain an understanding of how social media is used to give voice to the marginalized and voiceless and the types of pushbacks that occur from traditional power structures.</p> <p>The idea of problem solving speaks to directly to high levels of digital citizenship and the new types of user agency in fostering positive social change towards justice outcomes, if they choose to use it.</p>	<p>Nagler, J., ... &amp; Tucker, J. A. (2018). How social media facilitates political protest: Information, motivation, and social networks.</p> <p>Karlsson, M., &amp; Åström, J. (2016). The political blog space: A new arena for political representation?.</p> <p>Klassen, S., Kingsley, S., McCall, K., Weinberg, J., &amp; Fiesler, C. (2021). More than a modern day Green book: Exploring the online community of Black Twitter..</p> <p>Mavrodieva, A. V., Rachman, O. K., Harahap, V. B., &amp; Shaw, R. (2019). Role of social media as a soft power tool in raising public awareness and engagement in addressing climate change.</p> <p>Holston, J. (2014). "Come to the Street!": Urban Protest, Brazil 2013.</p>	
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				Glassman, M. (2023). Re-claiming Convivial Participation as a Tool for Education: # Defund the Police and the 2020 Protests and Their Role (s) in Human Progress.	
13	Week III	<b>Online social movements as inquiry based problem-solving</b>	GELO 4.2 Same as above	Same as above	Group project/post  What does problem-solving using Internet applications, including social media look like. Is it inquiry based? Should we teach this type of inquiry learning in formal education? Develop a problem-solving scenario for a difficult problem you and the people around you are facing.  6 pts
14	Week VIX	<b>What does it mean to have a</b>	<b>A synthesis of GELOs pursued in this class</b>	Mundt, M., Ross, K., & Burnett, C. M. (2018). Scaling	Final Project (Group)

		<p><b>healthy online community?</b></p>	<p>By the end of this course, students will be able to: Talk intelligently about social media and its potential meanings in their everyday lives. They will understand what responsible use of social media, including building and sustaining reliable information and being part of dynamic communities.</p> <p>In many ways this final assignment rolls all the ELOs into the type of activity that is a beginning rather than an end. Something students can take with them as they navigate the new worlds created by social media to explore possibilities for a more</p>	<p>social movements through social media: The case of Black Lives Matter.</p> <p>Glassman, M. (2013). Open source theory. 01.</p>	<p>Build what you think is a healthy online community that will be productive as a knowledge resource. How will you keep it developing in a positive direction? How will you avoid it getting infiltrated by bad/negative actors? How do you do this while maintaining an open, democratic community?</p>
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			<p>diverse, more just society. An antidote to the algorithm guided, filtered communities that are starting to erode our civil society.</p>		
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*The schedule above is subject to change based on course and participant needs. Any changes in schedule will be posted in Carmen (or in class).*

## Institutional Policies

### Academic Integrity

Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the Committee on Academic Misconduct (COAM) expect that all students have read and understand the University's *Code of Student Conduct*, and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's *Code of Student Conduct* and this syllabus may constitute "Academic Misconduct."

The Ohio State University's *Code of Student Conduct* (Section 3335-23-04) defines academic misconduct as: "Any activity that tends to compromise the academic integrity of the University, or subvert the educational process." Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's *Code of Student Conduct* is never considered an "excuse" for academic misconduct, so I recommend that you review the *Code of Student Conduct* and, specifically, the sections dealing with academic misconduct.

**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:

- The Committee on Academic Misconduct web pages ([COAM Home](#))
- *Ten Suggestions for Preserving Academic Integrity* ([Ten Suggestions](#))
- *Eight Cardinal Rules of Academic Integrity* ([www.northwestern.edu/uacc/8cards.htm](http://www.northwestern.edu/uacc/8cards.htm))

### Artificial Intelligence and Academic Integrity

All students have important obligations under the [Code of Student Conduct](#) to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes.

Specifically, students are not to use unauthorized assistance in the laboratory, on field work, in scholarship or on a course assignment unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas or other work that is not your own. These requirements apply to all students undergraduate, graduate, and professional.

To maintain a culture of integrity and respect, these generative AI tools should not be used in the completion of course assignments unless an instructor for a given course specifically authorizes their use. Some instructors may approve of using generative AI tools in the academic setting for specific goals. However, these tools should be used only with the explicit and clear permission of each individual instructor, and then only in the ways allowed by the instructor.

### Accessibility Accommodations

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

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

### Accessibility of course technology

This course may use approved EHE digital technologies such as Hypothesis, H5P, and ThingLink as a part of course requirements. If you encounter an issue with access to these tools, please contact your instructor at their OSU email address and [EHE-Accessibility@osu.edu](mailto:EHE-Accessibility@osu.edu). Accommodation and assistance will be arranged for you to complete any work required with this tool free of penalty

### Grievances

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor.

Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

### Off-Campus Field Experiences

[If applicable, describe the nature of and provisions made for off-campus field experience in terms of the following: (1) Collaboration between OSU and school partners; (2) Evidence of attainment of field experience objectives]

### 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.

- **Course Audio and Video Recording:** Video or audio recording of classes without the explicit written permission of the instructor/professor is a violation of the Code of Student Conduct or Students who wish to record their classes must first obtain written permission of the instructor/professor. Otherwise, such recording constitutes a violation of the Code of Student Conduct.
- **Student Generated materials:** Any materials generated by a student(s) is copyrighted. Permission must be obtained to use these materials other than the intended purpose inside the course.
- **Course materials:** These materials are copyrighted and are owned by the author. Copyrights have been secured or they are considered fair use inside/for the course but this does not apply to uses outside of the course.

## Mental Health Statement

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](http://ccs.osu.edu) or calling 614-292-5766. CCS is located on the 4th floor of the Younkin Success Center and 10th floor of Lincoln Tower.

**You can reach an on-call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.**

[optional] **Content Warning:** Some content in this course may involve media that may elicit a traumatic response in some students due to descriptions of and/or scenes depicting acts of violence, acts of war, or sexual violence and its aftermath. If needed, please take care of yourself while watching/reading this material (leaving classroom to take a water/bathroom break, debriefing with a friend, contacting a confidential Sexual Violence Advocate 614-267-7020, or Counseling and Consultation Services at 614-292-5766 and contacting the instructor if needed). Expectations are that we all will be respectful of our classmates while consuming this media and that we will create a safe space for each other. Failure to show respect to each other may result in dismissal from the class.

## Diversity Statement

The College of Education and Human Ecology 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, as discrimination on the basis of age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

The College of Education and Human Ecology is committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among its members; and encourages each individual to strive to reach his or her own potential. In pursuit of its goal of academic excellence, the College seeks to develop and nurture diversity, believing that it strengthens the organization, stimulates creativity, promotes the exchange of ideas, and enriches the University's community on the basis of race, religion, color, sex, age, national origin or ancestry, marital status, parental status, gender identity, sexual orientation, ability status, health status, mental health status, or veteran status.

**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).

The Office of Diversity and Inclusion provides holistic support for qualifying student parents enrolled at Ohio State. To learn more, contact the "Child Care Access Means Parents in School" (CCAMPIS) Program at 614-247-7092/ [lewis.40@osu](mailto:lewis.40@osu) or visit [odi.osu.edu/ccampis](http://odi.osu.edu/ccampis)

## Religious Holidays, Holy Days and Observances

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.

A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement **and** the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the [Office of Institutional Equity](#).

Pursuant to Ohio Revised Code 3345.026, the Ohio Department of Higher Education (ODHE) developed the following non-exhaustive list of major religious holidays or festivals. The list of major religious holidays and festivals included below is non-exhaustive and is not intended to purposefully exclude any religious holidays or festivals.

## Weather or other short-term closing

Unless otherwise announced by the university, online or distance-learning classes will occur as scheduled. Please visit the [Weather or Other Short-Term Closings website](#) to learn more about preparing for potential closings and planning ahead for winter weather.

# 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)*

This course explores the ways knowledge sharing and knowledge building communities evolve through and on social media. Many individuals have little experience with these types of communities or the new form of online digital citizenship necessary for it to empower productive social phenomena.

## 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.	This course is unique in that it offers students experience with abductive logic (most critical and logical thinking in university courses is deductive and/or inductive). Abductive logic will become increasingly important as we move deeper into the information age and individuals will have more responsibility to vet and gauge competing information and information sources. In the Online Community through Social Media course students will be tasked with comparing not only different platforms and different types of platforms, but different information universes (open information sources vs. TOR/Dark Web Sources). They will recognize the danger in easily accepting and adopting information from any source and the need to compare the legitimacy and viability of the information they find online for use in their everyday lives.(Assignments Weeks 5.6. 10)
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	Students will engage in careful exploration of social media phenomena and its role as a tool in our society. But understanding the ways in which online community and social media emerged, initially separately and then merging together for both positive and nihilistic purposes they will develop a deeper understanding of what it means to be an active participant in an online community, including the possibilities but also the dangers of increasingly active use of social media. Westheimer and Kahne (2004) in their seminal work on citizenship in the 21st century point to the ways society is going to have to re-evaluate and, in some ways, re-invent citizenship in online contexts. Students will be able to develop a better idea of what digital



	<p>citizenship means to them and the world around them (All assignments in some way that address this ELO).</p>
<p><b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.</p>	<p>Students explore this topic through both academic articles, online group work and active engagement with social media platforms/applications.</p> <p>Readings for this course represent both classic and cutting-edge writings on online communities and social media. For example, reading Howard Rheingold's book on the beginnings of virtual communities allows them to understand the predictions Rheingold made about the coming information age and grapple with why so many of the predictions of coming danger came to fruition.</p> <p>Group Work: Students will form and actively use their own small communities online (4-8 students) offering them first-hand experience of possibilities and limitations of using different online platforms and the importance of setting norms, both universal and local, in the interests of community development.</p> <p>Engagement with social media platforms/applications: Students will explore social media platforms in the context of digital citizenship, offering a very different perspective/understanding of what their online activities mean, and how they can be used for different purposes.</p>
<p><b>ELO 2.2</b> Demonstrate a developing sense of self as a learner through reflection, selfassessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Students will be asked to use social media in relation to real world contexts where they need to figure out ways to turn their online communities into productive, problem-solving spaces (a core principle of digital citizenship). In week 13 for instance their assignment is developing an approach using online social media to solve an OSU campus problem. Their final project revolves around developing a workable, sustainable online community. These assignments are not only reflections of the class but can and should be extended out to their use of educational online tools such as discussion boards (recognizing that they only really work if there is a way to turn posts and comments into a sustainable community).</p>

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

<p><b>ELO 1.1</b> Engage in critical and logical thinking.</p>	<p><i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through:</i>  <i>Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration;</i>  <i>Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions;</i>  <i>Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i></p>
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	<p><i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</i></p> <p><i>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i></p>
<p><b>ELO 2.1</b> <i>Identify, describe, and synthesize approaches or experiences.</i></p>	<p><i>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</i></p> <p><u><i>Lecture</i></u>  <i>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.</i></p> <p><u><i>Reading</i></u>  <i>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.</i></p> <p><u><i>Discussions</i></u>  <i>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.</i></p> <p><i>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.</i></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:  <i>The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</i></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>  <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>  <i>The Marais, a vibrant Paris neighborhood inhabited over the centuries by aristocrats, then Jews, then the LGBTQ+ community, among other groups.</i></p>

**Goals and ELOs unique to Citizenship for a Just & Diverse World**

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
<p><b>ELO 3.1</b> Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.</p>	<p>Digital citizenship will be an increasingly important topic and skill set as the Internet applications, especially social media platforms, become more pervasive in everyday lives. The abilities to understand the how and how, and the diversity, of social media will be critical. For the most part, our education system leaves (especially younger) users on their own to figure out what it means to be a responsible and productive digital citizen. One of the most important aspects of this course is its global reach in explore the issues and ramifications of Internet-based activities where they are few traditional boundaries and guardrails. We live in an era where misinformation is a constant danger and abilities to build active, nihilistic communities based on limited knowledge and connections are always present. We are dealing with a world that intermixes the local, the</p>

	<p>global and the historical in way a few decades earlier we would have never thought possible. Understanding how our current situation evolved and will continue to evolve is one of the essential goals of 21st century educational institutions.</p>
<p><b>ELO 3.2</b> Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</p>	<p>Intercultural competence is not so much a goal to reach as a way of life in our Web-based world. Or it might be more accurate to talk about a new type of electronic, cyber based cultural competence. There is however still many cultural boundaries on social media sites even though communication does not involve traditional cultural cues (what does the person look like, what do they sound like, what types of cultural capital do they display). Often times members of traditionally defined cultures (especially marginalized cultures) do not feel comfortable on mainstream sites based on content and tone of conversation. Following the "What is social media?" topic students will learn how different cultures used social media as outlets, and how the ways these sites were managed often times led to face-to-face marginalization re-emerging online. For example MySpace was very much a site for marginalized communities to have a voice, but it was squeezed out in many ways by the more exclusive, power-centered Facebook. In the "From Content to Connectivity" topic they will see how a similar scenario played out more than a decade later as the emergent and newly powerful "Black Twitter" was circumvented by the transition from Twitter to X. In the misinformation unit students will discuss how males gamers used social media sites such as 4Chan and 8Chan to try and re-establish hegemony over females looking for a place in the gaming industry leading to the months long "Gamergate." These and other examples will help explore the idea that culture is a much more dynamic but also fragile aspect of the online world, one that we are just beginning to understand. That to doxx someone or troll a group can and does have severe cultural consequences.</p>
<p><b>ELO 4.1</b> Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</p>	<p>Through exploration and discussion critical moments in the development of active social media and social media type communities, both positive, such as the Whole Earth 'Lectronic Link (Well), Black Twitter, the Arab Spring, and negative such as "The Fappening," Gamergate, human trafficking on the dark web, and white supremacy on X, students will have opportunities to examine and critique the ways that social media has been and might be used for specific purposes (justice oriented or with nihilistic implications). The students will be able to track how the same technologies have been used for both a new type of</p>

	<p>inclusion (the George Floyd protests, the use of Twitter and specific subreddits) and exclusion of historically marginalized groups. They will be able to understand the interaction between individual users and their abilities to create welcoming and safe environments difficult in face-to-face interactions) as well as toxic systems where individuals and groups are bullied (trolled) and even frightened for their own well-being. Students will be able to witness how interaction between user populations and platform constraints become determinative of online behavior, and how fragile many safeguards can be. This includes incursions by individuals looking to take over and control the online community for their own purposes, especially when there is limited moderation and individuals feel free to use language and online activities that make other users feel unsafe. Students will learn that issues of diversity, equity and inclusion are more transparent and straight forward in burgeoning online communities and the responsibility of the users in real time (e.g., the way gaming subreddits were able to chase away more toxic elements in gamergate, but they were able to find a home in 8chan. This allow students to self-reflect on their own responsibilities in emergent online social media communities (how do you respond to an abusive post to a vulnerable member? Do you just leave or do you attempt to ban other users together to ration the offending party? Is it then okay for that offending party to say that they are the ones who are being “cancelled”?)</p>
<p><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.</p>	<p>It is response to this learning objective that Online Community through social media is perhaps most powerful from a citizenship perspective. The course outlines how social media communities have interacted with structures of power and can lead to advocacy for social change – if these communities are developed in a responsible manner. In the units on misinformation and political advocacy especially the students will be presented with examples of how social media is capable of giving voice to the voiceless in ways that are usually restricted in traditional face-to-face society. Black women in the case of Black Twitter’s campaign to find out what happened to Sandra Bland, it was able to shine a spotlight on the way young, marginalized women are abused by the justice system at multiple levels and find some level of justice that had not been possible before. In the George Floyd protests organizers were able to push the inequities of the justice system to the forefront before it was eventually swallowed up by more traditional sources. In the Brazilian protests groups were able create spaces to discuss material and</p>

	<p>emotional inequities in the streets of Rio de Janeiro. This type of successful social advocacy is contrasted with the ways that social media communities can enable increased marginalization and dangers for other members of online and f2f communities. Students will be able explore how different types of communities evolve.</p>
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*Example responses for proposals within "Citizenship" (Hist/Relig. Studies 3680, Music 3364; Soc 3200):*

<p><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,</p>	<p><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></p>
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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>
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<p><b>ELO 3.2</b> Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</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>
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<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>

**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.

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.



**From:** [Kline, Susan](#)  
**To:** [Glassman, Michael](#); [Bagent, Aaron](#); [Allen, Ann](#)  
**Subject:** Concurrence request for revised course on Online community through social media  
**Date:** Monday, March 4, 2024 6:34:22 PM  
**Attachments:** [syllabussocialmedia.hybrid4.docx](#)

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Hello all,

The School of Communication grants the concurrence requested regarding Dr. Michael Glassman's proposed course on Online Community through Social Media. We find that the revised syllabus is better focused on education focused topics that do not overlap with the School of Communication's courses in social media.

Thank you for the opportunity to review and discuss this syllabus. We hope the course will be a wonderful success!

Sincerely,

Dr. Susan L. Kline  
Associate Professor  
Undergraduate Communication Program Chair

**From:** [Caldeira, Gregory](#)  
**To:** [Bagent, Aaron](#)  
**Cc:** [Kogan, Vladimir](#)  
**Subject:** RE: Request for Concurrence - Department of Political Science  
**Date:** Monday, January 8, 2024 10:45:24 AM

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Hi, Aaron,

Sorry, I thought we had sent you an email concurrence.

We concur.

Greg

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**From:** Bagent, Aaron <bagent.14@osu.edu>  
**Sent:** Monday, January 8, 2024 10:23 AM  
**To:** Caldeira, Gregory <caldeira.1@polisci.osu.edu>  
**Cc:** Kogan, Vladimir <kogan.18@osu.edu>  
**Subject:** RE: Request for Concurrence - Department of Political Science

Good morning Dr. Caldeira,

Just wanted to follow up with you on this request for concurrence.

Thanks!



**Aaron Bagent**

Curriculum Specialist

[College of Education and Human Ecology](#) Office of Undergraduate Education

**The Ohio State University**

A100 PAES Building, 305 Annie and John Glenn Ave, Columbus, OH 43210

614-292-7190

[bagent.14@osu.edu](mailto:bagent.14@osu.edu)

Pronouns: he/him/his

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**From:** Bagent, Aaron  
**Sent:** Tuesday, December 19, 2023 12:20 PM  
**To:** Caldeira, Gregory <[caldeira.1@polisci.osu.edu](mailto:caldeira.1@polisci.osu.edu)>  
**Cc:** Kogan, Vladimir <[kogan.18@osu.edu](mailto:kogan.18@osu.edu)>

**Subject:** Request for Concurrence - Department of Political Science

Good afternoon Dr. Caldeira,

The College of Education and Human Ecology's Department of Educational Studies would like to offer a new course: EDUCST 3280 - Online Community through social media: new meanings of learning in an evolving information age. This would be a new GE Theme – Citizenship for a Just & Diverse World and Lived Environments course. We would like to approach your department with a request for concurrence. Does this have your concurrence? Standard practice is to request a response within 10 business days so if you could reply by 1/5/24, it would be very much appreciated. The syllabus and GE Theme Worksheets are attached.

Thanks!



**Aaron Bagent**

Curriculum Specialist

College of Education and Human Ecology Office of Undergraduate Education

**The Ohio State University**

A100 PAES Building, 305 Annie and John Glenn Ave, Columbus, OH 43210

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Pronouns: he/him/his