
Term Information

Effective Term Autumn 2025

General Information

Course Bulletin Listing/Subject Area South Asia Studies
Fiscal Unit/Academic Org Near East S Asian Lang/Culture - D0554
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3456
Course Title Global Changemakers
Transcript Abbreviation GlobalChangemakers
Course Description This course explores what it means to be a global changemaker, emphasizing critical thinking, truth-telling, and advocacy for change. Students will study the qualities of changemakers through figures like Arendt, Gandhi, and Tolstoy, and examine global citizenship, cultural diversity, and social equity. The aim is to develop new visions for a just world and apply these concepts to future challenge
Semester Credit Hours/Units Fixed: 4

Offering Information

Length Of Course 14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? Yes
Is any section of the course offered Less than 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 Not open to students with credit for German 3456 or Slavic 3456
Electronically Enforced Yes

Cross-Listings

Cross-Listings Cross-listed in German and Slavic

Subject/CIP Code

Subject/CIP Code 05.0112
Subsidy Level Baccalaureate Course
Intended Rank Sophomore, Junior, Senior

Requirement/Elective Designation

Citizenship for a Diverse and Just World; Interdisciplinary Seminar

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

- Reflect critically on the concept of social and cultural change in a global context.
- Identify pathways toward advocacy for social and cultural change as an essential element of being a global citizen in the 21st century.
- Develop a sense of how social justice and diversity can be shaped by time and thinkers of the time.
- Develop an understanding of challenges and incentives associated with being a global changemaker through analyses of diverse perspectives on citizenship across cultural, historical, and political communities.
- Identify individual changemaking goals.

Content Topic List

- Essential elements of being a global changemaker
 - The Age of Enlightenment and Kant
 - Nonviolence, politics, citizenship and Gandhi
 - Realism and Philosophy
 - Holocaust trials, German responsibility discourse, citizenship as responsibility to the state
 - Marx, film and Marx in India
 - Caste and gender
 - The White Rose opposition movement
 - Globalization and the environment
 - Cosmopolitanism, Cosmism, and Global Citizenship
- No

Sought Concurrence

Attachments

- Global Changemakers Syllabus. CJD. Birkhold. Gleissner. Nagar.pdf: Syllabus
(Syllabus. Owner: Carmichael, Phoebe Cullen)
- CJD Themes form.pdf: GE Rationale
(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)
- Integrative Collaborative Teaching.pdf: HIP Rationale
(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)
- Hebrew Major Curriculum Map 2024.pdf: Major Curriculum Map
(Other Supporting Documentation. Owner: Carmichael, Phoebe Cullen)

Comments

COURSE REQUEST
3456 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
09/19/2024

Workflow Information

| Status | User(s) | Date/Time | Step |
|------------------|---|---------------------|------------------------|
| Submitted | Carmichael, Phoebe Cullen | 09/04/2024 10:12 AM | Submitted for Approval |
| Approved | Brenner, Naomi | 09/04/2024 10:45 AM | Unit Approval |
| Approved | Vankeerbergen, Bernadette Chantal | 09/19/2024 01:25 PM | College Approval |
| Pending Approval | Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea | 09/19/2024 01:25 PM | ASCCAO Approval |



Global Changemakers

GLL/SASIA/SLAVIC 3456

4 Credit Hours (High Impact Practice)

This course is part of the Citizenship Theme

Hybrid

80-minute asynchronous sessions to be completed by 11:59 PM on Monday of each week before the in-person session.

In person sessions:

Wednesday 9:35-10:55am

Friday 9:10-10:05am

All instructors will be present in all in-person sessions.

Course overview

Instructors

- Matthew Birkhold, Philip Gleissner, Ila Nagar
- Instructor emails: birkhold.22@osu.edu, gleissner.4@osu.edu, nagar.5@osu.edu
- Office Hours: TBA (3 hours per week)

Note: Our preferred method of contact is email.

Course description

The power to shape the future belongs not just to a few but to all of us as citizens of pluralistic societies. To be a changemaker, one must think for



oneself, speak the truth, be mindful, and resist evil. A changemaker is someone who can identify problems in the world, dream up new possibilities, and advocate for change. What does it mean to be a global changemaker? How does it relate to global citizenship? In this course students will explore the qualities that changemakers possess around the globe, learning from diverse thinkers like Arendt, Gandhi, and Tolstoy. To develop new visions of a just, diverse, and equitable world for themselves, students will further examine different ideas of citizenship and how they intersect with cultural, social, and economic models of human relations. Students will develop a sense of how to apply the fundamentals of thought they learn in the class to problems that the future might hold, learning to live in a world that is diverse both culturally and socially.

Course expected learning outcomes

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

1. Reflect critically on the concept of social and cultural change in a global context
2. Identify pathways toward advocacy for social and cultural change as an essential element of being a global citizen in the 21st century
3. Develop a sense of how social justice and diversity can be shaped by time and thinkers of the time
4. Develop an understanding of challenges and incentives associated with being a global changemaker through analyses of diverse perspectives on citizenship across cultural, historical, and political communities
5. Identify individual changemaking goals

General education goals and expected learning outcomes

As part of the Citizenship GE category of the General Education curriculum, this course is designed to prepare students to be able to do the following:



1. Successful students will analyze concepts of citizenship, justice and diversity at a more advanced and in-depth level than in the Foundations component.
 - a. Engage in critical and logical thinking about the topic or idea of citizenship for a just and diverse world.
 - b. Engage in an advanced, in-depth, scholarly exploration of the topic or idea of citizenship for a just and diverse world.
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.
 - a. Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.
 - 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.
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.
 - a. Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global and/or historical communities.
 - b. Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.
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.
 - a. Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.



- 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.

Being a global citizen means being aware of challenges to just, inclusive, and equitable modes of life around the world. In this course, students develop an understanding of models of citizenship and the ways they create or inhibit space for change. They get to know a diverse group of historical and contemporary thinkers that explain challenges encountered by their respective communities and that imagined trajectories toward social change. This course's emphasis on putting changemakers from across the globe into dialogue especially encourages students to develop their intercultural competence as a global citizen.

How this online course works

Mode of delivery

This is a hybrid course. Our weekly instruction is divided into three parts. The first 80 minutes of the week are completed through asynchronous online modules, consisting of lectures, quizzes, and discussion board posts, to be completed by Monday by 11:59pm of each week. The nature of asynchronous lectures will vary, and each instructor will be part of each lecture. However, it is possible that some weeks will have more lecture time by one instructor due to their expertise on the material. Each instructor will be present for each in-person session as well. On Fridays, we convene in breakout groups for 55 minutes. These sessions will ensure that smaller groups of students get a chance to interact with each instructor. Breakout groups of 25 or 30 will meet in three concurrent sessions with a rotation of each instructor for breakout groups. These sessions will follow a pattern like such:

SG: Student group; groups will be assigned before the first day of class. There will be a maximum of three student breakout groups.



| | |
|-----------|--|
| Birkhold | Week 1, SG 1; Week 2, SG 3; Week 3, SG 2 |
| Gleissner | Week 1, SG 2; Week 2, SG 1; Week 3, SG 3 |
| Nagar | Week 1, SG 3, Week 2, SG 2; Week 3, SG 1 |

Pace of Online Activities

This course is hybrid. Students are required to engage with weekly lectures that will need to be completed by Monday by 11:59pm. These lectures are asynchronous. Students are required to participate in two in-person sessions per week where they will interact with their classmates and faculty instructors and participate in in-class discussions and activities.

Credit hours and work expectations

This is a **4-credit-hour course**. According to Ohio State policy (go.osu.edu/credithours), students should expect around 9 hours of engagement with the class each week to receive a grade of (C) average. Actual hours spent will vary by student learning habits and the assignments each week.

Participation requirements

Because this is a hybrid course, your attendance is based on your online and in-person activity and participation. The following is a summary of students' expected participation:

Participating in online activities

- **Participating in online activities for attendance: AT LEAST ONCE PER WEEK**

You are expected to log in to the course in Carmen every week. (During most weeks you will probably log in many times.)

- **Participating in in-person sessions:** Twice every week on Wednesdays and Fridays at assigned class times.



Office hours: **OPTIONAL**

Course communication guidelines

- Important communications, reminders and announcements will be posted in *Announcements* on CarmenCanvas. Make sure to enable your notifications to receive email reminders of these notifications.
- Reach out to the instructors via email with any questions or concerns.
- Emails will be answered within two work days, Monday – Friday between 9am – 5pm.
- Office hours: scheduled weekly and by appointment. Please email at least 48 hours in advance to set up a time by appointment.

Tone and Civility

Let's maintain a supportive learning community where everyone feels safe and where people can disagree amicably. Instructors will provide specific guidance for discussions on controversial or personal topics.

Equity

If you have experienced harassment or discrimination in this class or in any context related to this class, please let the instructors know immediately. To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Office of Institutional Equity:

Online reporting form at www.equity.osu.edu ,

Call 614-247-5838 or TTY 614-688-8605,

Or Email equity@osu.edu

Citing your sources

Make sure to cite all sources you are using for discussion board, paper summaries and the research project (including online, primary and secondary sources). Citations should follow [Chicago Manuel of Style](#).



Protecting and saving your work

Make sure to save your work on your personal computer in a separate file before submitting it to CarmenCanvas.

Course materials and technologies

Textbooks

All required texts, videos and links will be posted on CarmenCanvas.

Course technology

Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available [at it.osu.edu/help](https://it.osu.edu/help), and support for urgent issues is available 24/7.

- Self-Service and Chat support: it.osu.edu/help
- Phone: 614-688-4357(HELP)
- Email: shelp@osu.edu
- TDD: 614-688-8743

Technology skills needed for this course

- Basic computer and web-browsing skills
- Navigating Carmen (go.osu.edu/canvasstudent)
- CarmenZoom virtual meetings (go.osu.edu/zoom-meetings)

Required Equipment

- Computer: current Mac (MacOs) or PC (Windows 10) with high-speed internet connection
- Webcam: built-in or external webcam, fully installed and tested
- Microphone: built-in laptop or tablet mic or external microphone



- Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication

Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at go.osu.edu/office365help.

Carmen Access

You will need to use BuckeyePass (buckeyepass.osu.edu) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass
- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

Grading and instructor response

How your grade is calculated



| Assignment Category | Points and/or Percentage |
|---------------------------|--------------------------|
| Lecture quizzes | 15% |
| Panel discussions | 15% |
| Friday reflection paper | 20% |
| Bi-weekly journal entries | 10% |
| Podcast | 20% |
| Final exam | 20% |
| Total | 100% |

Description of major course assignments

Lecture quizzes

15%

Students answer three to five questions about the content presented during the asynchronous lectures which students have to complete by Mondays, 11:59 PM. The questions should be answered by 11:59pm on Mondays.

Panel discussions

15%

Starting week 2, students will be grouped into panels. For each Wednesday, one panel of students will be tasked with preparing and asking questions about the material for the day. Another panel of students, joined by the faculty instructors (Birkhold, Gleissner, Nagar) will be tasked with answering those questions. Panel discussions should be between 25-30 minutes and every student on each panel is expected to participate. By Tuesday at 3:00pm each individual student assigned to that week’s questioner panel will submit 3-5 questions they intend to ask the following day. The panel discussion grade will be based on active participation, familiarity with the material, and being a productive and respectful panel citizen.



Friday reflection papers **20%**

Throughout the semester, students will complete 1,200- to 1,500-word papers to discuss in the Friday small-group sessions on weeks 1, 2, 8, and 10. All assignments will be submitted on Carmen and will be due on Friday at 9:10am.

Bi-weekly journal entries **10%**

In weeks 3, 5, 7, 9, 11 students will write 300- to 500-word responses to the following question: how have the readings, lectures, and class discussions over the past two weeks developed, challenged, and influenced your sense of self as a global changemaker and global citizen? Journal entries must be submitted on Carmen by Monday the following week at 5:00pm.

Podcast (open to the public and public facing) **20%**

Beginning week 12, students will work in groups of 3-4 to create a 6- to 8-minute public-facing podcast that responds to the following prompt: Is it possible for me to be a changemaker? How could I change the world to make it more just? Drawing on the diverse cultural, national, historical, and political cases analyzed in this class, who are my inspirations on my journey as a changemaker and global citizen? To complete this assignment, students will map the evolution in their thinking by drawing on their bi-weekly journal entries and synthesize their findings as a group.

- Week 9 Students should have identified their group members
- Week 10 Students should have exchanges information from each other's journal entries
- Week 11 Students should have a 1- to 2-page blueprint for the content of their podcast and should record a two-minute sample podcast
- Week 13 Students should submit the final podcast

Final exam **20%**

Students will take a final exam during finals week. The exam consists of 20 short-answer and long-answer questions. These questions will draw from our weekly lectures, readings, and discussions, including contextual historical information, theoretical arguments, models of what constitutes citizenship, notions of justice amid a variety of lived experiences, and how these interact with cultural traditions, structures of power, and advocacy for social change.

Academic integrity and collaboration guidelines

All activities and assignments in this course, except for the final, are 'open book,' though it is crucial that you cite your sources. You are encouraged to discuss your



research and writing assignments with the instructor and with other students. However, you should still produce your own work, and it is not permissible to pass off others' work as your own.

Use of AI for any assignments is strictly prohibited.

Late assignments

No late work will be accepted without consent from instructors (this consent will only be given in the rarest emergencies). Do your assignments well in advance, save your work frequently and in multiple locations, know where the nearest computer lab is in case of technical problems, do whatever you need to do to ensure that assignments will be handed in on time. We recommend you write your Carmen posts in a separate document or copy them before you attempt to post so you have them if the post fails to go through. “Carmen ate my homework” is the new “the dog ate my homework”—and is not an excuse.

Grading Scale

- 93-100: A
- 90-92: A–
- 87-89: B+
- 83-86: B
- 80-82: B–
- 77-79: C+
- 73-76: C
- 70-72: C–
- 67-69: D+
- 60-66: D
- Under 60: E

Instructor feedback and response time

- Emails will be answered within 48 hours, Monday – Friday between 9am – 5pm.



- **Office hours:** weekly schedule will be announced at the beginning of the semester; also available by appointment. For the latter, please email the instructors at least 48 hours in advance with your questions and availability (at least three different dates or times).

Grading and feedback

Grading for assignments and feedback will be provided within 15 business days after submission.

Preferred contact method

Reach out to the instructor via email with any questions or concerns.

Academic policies

Academic integrity policy

See **Descriptions of major course assignments**, above, for my specific guidelines about collaboration and academic integrity in the context of this online class.

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

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



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

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

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

Copyright for instructional materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Statement on title IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <http://titleix.osu.edu> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu

Commitment to a diverse and inclusive learning environment

The Ohio State University affirms the importance and value of diversity in the student body. Our programs and curricula reflect our multicultural society and global economy and seek to provide opportunities for students to learn more about persons who are different from them. We are committed to maintaining a community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among each member of our community;



and encourages each individual to strive to reach his or her own potential. Discrimination against any individual based upon protected status, which is defined as age, color, disability, gender identity or expression, national origin, race, religion, sex, sexual orientation, or veteran status, is prohibited.

Land acknowledgement

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

More information on OSU's land acknowledgement can be found here:
<https://mcc.osu.edu/about-us/land-acknowledgement>

Your mental health

As a student you may experience a range of issues that can cause barriers to 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 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.



Accessibility accommodations for students with disabilities

Requesting accommodations

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

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

Religious accommodations

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

belief system in reviewing such requests and shall keep requests for accommodations confidential.



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

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

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

Policy: [Religious Holidays, Holy Days and Observances](#)

Course Schedule

Refer to our Carmen course page for up-to-date assignment due dates.

Syllabus

INTRODUCTION



| | | | |
|---|--|---|---|
| | <p>Online Asynchronous Session</p> <p>80 minutes</p> | <p>In-person session 1 Wednesday</p> <p>Birkhold, Gleissner, Nagar will be part of each in-person session</p> <p>80 minutes</p> | <p>In-person session 2, Friday</p> <p>Small-group sessions led by one faculty member</p> <p>55 minutes</p> |
| <p>Week 1</p> <p>Intro- duction</p> | <p><u>Homework:</u> Review syllabus</p> <p><u>Online lecture.</u> Welcome to the course: faculty introductions, course parameters, expectations, assignments, and learning goals and outcomes.</p> <p>Quiz about course goals and logistics.</p> | <p><u>Homework:</u></p> <p>Review website of Ashoka: Innovators for the Public, using the guiding questions on Carmen.</p> <p><u>In-class discussion:</u></p> <p>What is a changemaker? What is a global changemaker? How is a changemaker a global citizen?</p> <p><u>In-class activity:</u></p> <p>Discussion board posts and group discussion:</p> <p>Do you want to change the world?</p> | <p><u>Homework:</u></p> <p>Short essay: How do you think global changemaking relates to citizenship for a just and diverse world?</p> <p><u>In-class activity:</u></p> <p>Peer review and discussion of student essays.</p> <p><u>In-class activity:</u> How to ask a good question. How to answer a good question.</p> |



| | | | |
|--|--|--------------------------------------|--|
| | | How do you want to change the world? | |
|--|--|--------------------------------------|--|

PART 1: WHAT QUALITIES DO GLOBAL CHANGEMAKERS POSSESS?

Part 1 of the course is designed to meet this ELO: 3.2 Identify, reflect on and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.

Weeks 2-5 cover some essential elements of being a global changemaker. Students start learning about fundamental ideas associated with global changemaking but also critique established ways of how organizations such as businesses have capitalized on the idea of making change.

| | Online Asynchronous Session | In-person session 1 | In-person session 2 | ELO |
|--|---|---|---|--|
| Week 2 Think for yourself | <p><u>Homework:</u> Read John Robertson, <i>The Enlightenment</i>, p. 1-14, 49-81</p> <p><u>Online lecture:</u> The Age of Enlightenment and Kant. What does it mean to be a citizen of a nation-state?</p> <p>Lecture quiz</p> | <p><u>Homework:</u> Read Kant, "What is Enlightenment?"</p> | <p><u>Homework:</u> Write an essay on the topic: Do we live in an enlightened age?</p> <p><u>Discussion:</u> Do we live in an enlightened age? Is your community at home enlightened?</p> | <p>ELO 1.1: 1.1 Engage in critical and logical thinking about the topic or idea of citizenship for a just and diverse world.</p> <p>ELO 2.2: Throughout the semester, students will engage in critical thinking about the idea of citizenship, particularly as it relates to concepts of justice and diversity. This will begin in</p> |



| | | | | |
|---|--|--|--|--|
| | | | | week 2, when students critically reflect on Kant’s idea of Enlightenment and the responsibilities of a citizen in the nation-state, and then map those ideas in an essay to their own lives. This will also launch the students’ diary entries, through which students will reflect on and assess themselves as learners |
| Week 3 Speak the truth | <u>Homework:</u> Read Gandhi, <i>My Experiments with Truth</i> , Chapters 8 and 12 <u>Online lecture:</u> Nonviolence, politics, citizenship and Gandhi Lecture quiz | <u>Homework:</u> Read Gandhi, <i>My Experiments with Truth</i> , Chapters 14, 15, and 16 | <u>Homework:</u> Read Gandhi, <i>My Experiments with Truth</i> , Part I, Chapter 25; Part II, chapter 5; Part III, chapter 9 <u>Discussion:</u> Can we live like Gandhi? Is living | ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme. |



| | | | | |
|------------------------------|--|---|--|--|
| | | | like Gandhi ideal? | |
| Week 4 Be mindful | <p><u>Homework:</u> Read Isaiah Berlin, <i>Russian Thinkers</i>, p. 238-261</p> <p><u>Online lecture:</u> Russian Realism and Philosophy</p> <p>Lecture quiz</p> | <p><u>Homework:</u> Read Lev Tolstoy, <i>The Kingdom of God Is Within You</i> p. 1-47, 235-263</p> | <p><u>Homework:</u> Read Kate Pickert, <i>The Mindful Revolution</i> and Ronald Purser, <i>The Mindfulness Conspiracy</i></p> <p><u>Discussion:</u> Is mindfulness a good thing?</p> | ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts. |
| Week 5 Resist evil | <p><u>Homework:</u> Review history section on Yad Vashem website, <i>The Nuremberg Trials, The Anguish of Liberation, and The Eichmann Trial</i></p> <p><u>Online lecture:</u> Holocaust trials, German responsibility discourse, citizenship as responsibility to the state</p> | <p><u>Homework:</u> Hannah Arendt, <i>Eichmann in Jerusalem: A Report on the Banality of Evil</i>, p. 3-35, 83-111, 220-252</p> | <p><u>Homework:</u> Watch <i>Triumph of the Will</i> (director: Leni Riefenstahl)</p> <p><u>Discussion:</u> How does ideological seduction work and how does one resist it?</p> | 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. |



| | | | | |
|--|--------------|--|--|--|
| | Lecture quiz | | | |
|--|--------------|--|--|--|

PART 2: TO CHANGE THE WORLD, YOU MUST UNDERSTAND THE WORLD

Part 2 of this course is designed to meet this ELO: 2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.

| | Online Asynchronous Session | In-person session 1 | In-person session 2 (small group) | |
|--|--|---|---|--|
| Week 6 Economics | <p><u>Homework:</u> Film <i>Deewar</i> (director Yash Chopra)</p> <p><u>Online lecture:</u> Marx, film and Marx in India (Amitabh Bachchan as the angry young man)</p> <p>Lecture quiz</p> | <p><u>Homework:</u> Read Karl Marx and Friedrich Engels, <i>The Communist Manifesto</i></p> | <p><u>Homework:</u> Read "Rumpelstiltskin" and Gandhi <i>All Men are Brothers</i>, p. 143-157</p> <p><u>Discussion:</u> How can you apply Marx's concepts to "Rumpelstiltskin"? How do we challenge what we are asked to do and be as citizens?</p> | 2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world. |
| Week 7 Discrimination | <p><u>Homework:</u> Read B.R. Ambedkar, <i>Annihilation of Caste</i></p> | <p><u>Homework:</u> Read Shailaja Paik, <i>The Vulgarities of Caste</i>, p. 125-175, and Joshua Rothman, "The Origins of 'Privilege'"</p> | <p><u>Homework:</u> Read Mahashweta Devi's <i>Draupadi</i>; Kerketta, <i>God and the Marketplace</i> 122-127</p> | 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or idea of citizenship for |



| | | | | |
|---|---|---|--|--|
| | <p><u>Online lecture:</u> Caste and gender and whether all citizens have the same rights</p> <p>Lecture quiz</p> | | <p><u>Discussion:</u> How do intersections of caste, gender, and class operate in this story? How do intersections between different cultural systems operate in your life?</p> | <p>a just and diverse world.</p> <p>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>Week 8</p> <p>Gender</p> | <p><u>Homework:</u> Read Judith Butler: "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory"</p> <p><u>Online lecture:</u> Gender as performance,</p> | <p><u>Homework:</u> Read Alexandra Kollontai, "Make Way for Winged Eros: A Letter to Working Youth"</p> | <p><u>Homework:</u> Watch <i>Bed and Sofa</i> (director Abram Room) and write a one-page essay on the topic: How do love relationships work in today's society?</p> <p><u>Discussion:</u> How does one change</p> | <p>2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.</p> <p>4.2 Analyze and critique the intersection of concepts of justice,</p> |



| | | | | |
|--|--|--|--|---|
| | <p>the Socialist Revolution and Sexuality</p> <p>Lecture quiz</p> | | relationships and love in practice? | <p>difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.</p> |
| <p>Week 9</p> <p>Culture</p> | <p><u>Homework:</u></p> <p>Read Czesław Miłosz, <i>The Captive Mind</i>, p. 3-24.</p> <p><u>Online lecture:</u></p> <p>How culture workers became complicit in authoritarian regimes, and introduction to the Frankfurt School</p> <p>Lecture quiz</p> | <p><u>Homework:</u></p> <p>Read Theodor Adorno and Max Horkheimer, <i>Dialectic of Enlightenment</i>, p. 94-136.</p> | <p><u>Homework:</u></p> <p>Watch <i>Avengers: Endgame</i> (directors Russo Brothers)</p> <p><u>Discussion:</u> Is <i>Avengers Endgame</i> high art? (How) does cinema make us politically complicit?</p> | <p>2.1 Identify, describe and synthesize approaches or experiences as they apply to citizenship for a just and diverse world.</p> |
| <p>Week 10</p> <p>Language</p> | <p><u>Homework:</u></p> <p>Read Václav Havel, <i>The Power of the</i></p> | <p><u>Homework:</u> Read <i>The Politics of Language</i>. David Beaver and Jason Stanley, p. 19-65.</p> | <p><u>Homework:</u></p> <p>Keep a language-use diary where you write observations about your own and other people's</p> | <p>2.1 Identify, describe and synthesize approaches or experiences as they apply to</p> |



| | | | | |
|--|--|--|---|--|
| | <p><i>Powerless</i>, p. 1-20.</p> <p>Lynne Tirrell, <i>Genocidal Language Games</i>, p. 174-221.</p> <p><u>Online lectures:</u> How language works</p> <p>Lecture quiz</p> | | <p>language use around any one topic (detailed instructions on Carmen).</p> <p><u>Discussion:</u> How does language shape our understanding of the world?</p> | <p>citizenship for a just and diverse world.</p> <p>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.</p> |
|--|--|--|---|--|

PART 3: HOW DO YOU WANT TO CHANGE THE WORLD? HOW MUCH OF THE WORLD CAN YOU CHANGE?

| | Online Asynchronous Session | In-person session 1 | In-person session 2 (small group) | ELO |
|--|---|-------------------------|---|--|
| <p>Week 11</p> <p>Social Justice</p> | <p><u>Homework:</u> Read the Leaflets of the White Rose</p> | <p><u>Homework:</u></p> | <p><u>Homework:</u> Review Fridays for Future Website</p> | <p>1.2 Engage in an advanced, in-depth, scholarly exploration of</p> |



| | | | | |
|---|--|---|--|--|
| | <p><u>Online lecture:</u> The White Rose opposition movement, student protests</p> | <p>Indian Farmer Protest (2020-21)</p> <p>Read Jacinta Kerketta, <i>God and the Marketplace</i>, 11, 65, 108, 110,</p> <p>Kai Arzheimer, "Every Monday, thousands of Germans rally against Muslims. Here are the 6 things you need to know about the 'Pegida' movement."</p> <p>Pussy Riot</p> <p>Eliot Borenstein, <i>Pussy Riot Speaking Punk to Power</i>, p. 1-33</p> | <p><u>Discussion:</u> Does protest affect social change on campus, in Ohio, in the United States and the world? Do citizens have an obligation to protest?</p> | <p>the topic or idea of citizenship for a just and diverse world.</p> <p>4.1 Examine, critique and evaluate various expressions and implications of diversity, equity and inclusion, and explore a variety of lived experiences.</p> <p>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>Week 12</p> <p>Environment</p> | <p><u>Homework:</u> Read Ursula Heise, <i>Sense of</i></p> | <p><u>Homework:</u> Read Sunil Amrith. <i>Crossing the Bay of</i></p> | <p><u>Homework:</u> Greta Thunberg, "Hope Is Something We Have to Earn,"</p> | <p>4.1 Examine, critique and evaluate various expressions and</p> |



| | | | | |
|---|---|--|---|--|
| | <p><i>Place and Sense of Planet</i>, p. 17-90</p> <p>Online lecture: globalization and the environment</p> <p>Lecture quiz</p> | <p><i>Bengal</i>, p. 212-249 and Vandana Shiva and J. Bandyopadhyay, p. 133-142</p> | <p>in <i>The Climate Book</i>, p. 421-436.</p> <p>Discussion:</p> <p>What is our relationship to the natural world? What is the best way to achieve global consensus?</p> | <p>implications of diversity, equity and inclusion, and explore a variety of lived experiences.</p> |
| <p>Week 13</p> <p>Cosmos and Global Citizenship</p> | <p>Homework: Read Kant, "Perpetual Peace"</p> <p>Online lecture: Cosmopolitanism, Cosmism, and Global Citizenship</p> <p>Lecture quiz</p> | <p>Homework:</p> <p>Read Boris Groys, <i>Russian Cosmism</i>, p. 1-16, 55-62, 113-132.</p> | <p>Homework:</p> <p>Watch <i>Mission Mangal</i> (director Jagan Shakti)</p> <p>Discussion:</p> <p>What do we want the cosmos to look like? Is it possible to be a global citizen?</p> | <p>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.</p> |
| <p>Week 14</p> <p>Conclusion</p> | <p>Homework:</p> <p>Work on application essay</p> | <p>Homework:</p> <p>Listen to three student podcasts</p> <p>Semester reflection: what</p> | <p>Homework:</p> <p>Work on application essay</p> | <p>2.2 Demonstrate a developing sense of self as a learner through reflection, self-</p> |



| | | | | |
|--|---|---|--|--|
| | <p><u>Online lecture:</u> What does it mean to be a global changemaker?</p> | <p>trends did we observe in student podcasts?</p> | <p><u>Discussion:</u> How can global changemakers help promote justice and equality in a diverse world? How will you become a global citizen and global changemaker?</p> | <p>assessment and creative work, building on prior experiences to respond to new and challenging contexts.</p> |
|--|---|---|--|--|

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

While readings from each week encourage critical thinking, readings from weeks 2, 3, 6, 8, and 9 are built such that they respond to student's ability to access their critical skills and build on them. For example, in week 2, students read Kant's "What is Enlightenment," a foundational text that teaches students how to think critically for themselves. The same applies to the design for building logical thinking. Panel discussions which students participate in each week in groups also respond to building logical as well as critical thinking abilities. The goal is for students to feel challenged as well as validated in their learning abilities and goals.

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

Throughout the term students read primary texts from diverse figures such as Gandhi, Karl Marx, Alexandra Kollontai, Mahashweta Devi, among others that encourage an understanding of the social, political, and cultural contexts of citizenship and its connection to changemaking as it can be experienced by the individual. The engagement with primary and secondary texts is multilayered--students hear their professors' take, they engage in discussions about the material, and they write about the material in quizzes and reflection papers. This level of engagement will enable in-depth exploration of citizenship and global changemaking.

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

Throughout the course, students will explore the concepts of global changemaking and citizenship through a variety of approaches: gender studies (week 8), literature (week 7), media studies (week 5), philosophy (week 2, 4), economics (week 6), environmental humanities (week 12), and language and linguistics (week 10). For the final project, students will synthesize a number of these approaches to answer the question: who are my inspirations on my journey as a changemaker and global citizen?

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.

Reflection papers due during weeks 1, 2, 8, and 10 ask students to reflect on what they have learned and how the learning has helped them evolve as thinkers. In journal entries due during weeks 3, 5, 7, 9, 11, students will be asked to write 300- to 500-word responses to the following question: how have the readings, lectures, and class discussions over the past two weeks developed, challenged, and influenced your sense of self as a global changemaker and global citizen? These assignments, distributed throughout the term, will be scaffolded and students will get a sense of how material they have learned has helped them understand global challenges from a variety of perspectives.

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 multidisciplinary focus of this course, with its emphasis on different cultural communities around the world, as well as constant reflection on students' own experiences allows students to develop their awareness of understandings of citizenship around the globe. In each unit, we analyze texts on the respective topic from German-speaking countries, Eastern Europe/Russia, and South Asia. For example, Part I: What Qualities Do Global Changemakers Possess? answers this question through the juxtaposition of texts from 18th-century Germany, 19th-century Russian Empire, and 20th-century India. The introductory lectures provide the relevant political and historical context of each of our topics (assessed by the lecture quizzes), setting up students not only to analyze our works as expressions of specific cultural communities but also to develop ideas of limitations and potential applicability of ideas for their own communities. In our discussions on Fridays and written reflections, students demonstrate their newly gained understanding of the diverse cultural and historical determination of citizenship concepts.

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

Panel discussions ask students to apply what they have learned. Students do this by asking the right types of questions and preparing answers for their classmates. In addition, the public facing podcast assignment requires students to map the evolution in their thinking by drawing on their bi-weekly journal entries and synthesizing their findings as a group. In so doing, students will reflect on the knowledge they have gained and draw on their sharpened critical thinking skills and ability to recognize and learn from a variety of perspectives and lived experiences to identify how they might become global citizens and global changemakers.

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

Students will be required to examine the role of diversity, equity, and inclusion as they relate to global changemaking in several course sessions. Students will evaluate class (week 6), caste (week 7), gender (weeks 7, 8), and sexual orientation (week 8), as they bear on conceptions of citizenship, rights, and power as established in the first part of the course. In Part III of the course, students will then critique these expressions and implications of diversity as they apply them to case studies involving social justice (week 11), the environment (week 12), and the cosmos (week 13). Weekly lecture quizzes will further help ensure students examine each of these various lived experiences.

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.

Readings and discussions from several weeks throughout the term respond to this ELO. For example, in week 7 students are asked to examine caste from a multidisciplinary perspective where they read Ambedkar's views of caste and complement this primary text with a contemporary commentary on caste as it is experienced in modern day India. In weeks 5 and 11, students will analyze how concepts of citizenship, diversity, and justice were mobilized in the Holocaust and how people from different background and in different positions of power reacted. Students reflect on how histories of oppression inform analysis of diverse lived experiences today. The podcast assignment will also position students to engage with their own understanding of how justice, difference, and power interact and how to structure their own advocacy for social change.

GERMANIC/SLAVIC/SASIA 3456

“Collaborative” Meaning and context: Teaching partners are expected to collaborate on (1) defining the objectives for the course, (2) putting together the course materials, (3) conducting the formal instruction of students, and (4) evaluating student performance. Note that courses in which one faculty member of record convenes the course and invites one or more guest speakers to take part in the class are not considered courses taught collaboratively. (Those courses may, however, utilize outside speakers when appropriate in addition to the primary faculty members of record.)

In the box below, list which two or more faculty members from what departments/units within which college(s) will engage in the interdisciplinary and integrated collaborative teaching. (This information should also be readily visible on the syllabus.)

Dr. Matthew Birkhold, associate professor of Germanic Languages and Literatures, College of Arts and Sciences; affiliated and adjunct associate professor, Moritz College of Law.

Dr. Ila Nagar, associate professor of Hindi and South Asian Studies, College of Arts and Sciences; specializes in: linguistics, anthropology, gender and sexuality studies, and South Asia Studies

Dr. Philip Gleissner, assistant professor of Slavic and East European Languages and Cultures/Global Arts + Humanities Discovery Theme, courtesy affiliation with Womens', Gender, and Sexuality Studies, College of Arts and Sciences; specializes in: migration studies, media history, queer studies, and film in Czechoslovakia and Soviet Union

“Interdisciplinary” Meaning and context: Participating faculty must be from demonstrably different disciplines, programs, or departments. (Think along the lines of Art & Molecular Genetics, Pharmacy & History, Public Health & Music, etc.) In the box below, explain what the distinct disciplines and contributions of each faculty member are. Furthermore, explain where and how these will show in/contribute to the course GEN Theme. (This information should also be readily visible on the syllabus.)

“Global Changemakers” organically weaves together a range of disciplines and approaches to empower students to develop new visions of a just, diverse, and equitable world for themselves. Relying on the expertise of the faculty and the carefully curated readings and assignments, students examine different ideas of citizenship and how they

intersect with cultural, social, and economic models of human relations. Students will develop a sense of how to apply the fundamentals of thought they learn in the class to problems that the future might hold, learning to live in a world that is diverse both culturally and socially. This course draws on the expertise of Ila Nagar on South Asia Studies, Philip Gleissner on Slavic, East European, and Eurasian Studies, and Matthew Birkhold on German-speaking Europe to enable students to engage in a deep analysis of diverse perspective on global changemaking and citizenship across diverse political, cultural, national, global and historical communities.

Matthew Birkhold is a scholar of jurisprudence, German literature and philosophy from 1750-1945, and the environmental humanities. His expertise will be used in readings and discussions about Kant (weeks 2, 13), Hannah Arendt and Leni Riefenstahl (week 5), Karl Marx and the Brothers Grimm (week 6), Theodor Adorno and Max Horkheimer (week 9), Sophie Scholl (week 11), Ursula Heise and Greta Thunberg (week 12). Birkhold's expertise in the theory of philosophy of law will be particularly deployed in conversations about the intersection of concepts of justice, difference, and citizenship and how they interact with structures of power and cultural traditions.

Ila Nagar is a sociolinguist and a linguistic anthropologist who works in India and is interested in ways language use defines everyday life and social change. Nagar relies on interdisciplinary frameworks to understand the unique ways in which language reflects social hierarchies and lived experiences. Nagar also researches postcolonial South Asia studies and reflects on interactions between language and postcolonial critique. Nagar will be the lead instructor for weeks 3, 6, 7, and 10 where students read primary texts by Gandhi, Devi, Ambedkar, and Karketta. These texts will situate students in a way of understanding politics, economics, and social hierarchies that are fundamentally different from ways of thinking they are likely used to.

In his scholarship and teaching, Philip Gleissner focuses on the lived experience of people under the socio-political system of state socialism in Eastern Europe and the Soviet Union. From his interdisciplinary research that connects intellectual history, media studies, and transnationalism studies, he brings to this course the disciplinary frameworks of gender and queer studies (highlighted in the discussion on Soviet socialist feminist writing on gender in week 8), the study of dissidence and oppositional movements under authoritarian socialism (highlighted in the discussion of dissident intellectuals in post-war East Central Europe in weeks 9 and 10), and the study of socialism as a utopian cultural project (highlighted in the analysis of revolutionary writing about the creation of utopianist projects of colonizing outer space in week 13).

“Integrated” Meaning and context: Interdisciplinary integrative teaching is different from multidisciplinary teaching where “faculty present their individual perspectives one after another, leaving differences in underlying assumptions unexamined and integration up to the students. In interdisciplinary courses [...] faculty interact in designing a course, bringing to light and examining underlying assumptions and modifying their perspectives in the process. They also make a concerted effort to work with students in crafting an integrated synthesis of the separate parts that provides a larger, more holistic understanding of the question, problem, or issue at hand.” (Klein & Newell, 12) In the box below, explain how the faculty members will be teaching the course together by being both present during all or most course meetings (at least 50% of the meetings) and bringing their different disciplines and perspectives into dialogue to address the GEN Theme. Exactly where and in what manner will this happen? What kinds of assignments will the students produce that demonstrate their ability to integrate the different disciplinary questions, methods, or knowledge to address the GEN Theme at hand? Be specific. (This information should also be readily visible on the syllabus.)

Our course is designed in a way that has students consistently engaged with all three faculty members. The first 80 minutes of the week are completed through asynchronous online modules, consisting of lectures, quizzes, and discussion board posts. All faculty members will be present together in all in-person classes. In most weeks, there are several lectures on different angles of the topics, featuring different faculty members. For example, in week 6 Birkhold and Nagar will lecture on the influence of Marxist philosophy in Bollywood film. In week 10, Nagar and Gleissner offer a joint lecture on the connection between authoritarianism (with a focus on socialist Czechoslovakia) and theory of genocidal language games. We also collaboratively design quizzes and moderate discussions together. Our first in-person class meeting of the week is 80 minutes long and the panel format of the meetings explicitly prompts students to engage with all three instructors, taking into consideration their regional and disciplinary expertise. On Fridays, we convene in breakout groups for 55 minutes. These sessions will ensure that smaller groups of students get a chance to interact with each instructor. Breakout groups of 25 or 30 will meet in three concurrent sessions with a rotation of each instructor for breakout groups. Faculty expertise is weaved in a way that positions students to reflect on multiple perspectives. For example, in week 11, students read the Leaflets of the White Rose, written by Sophie Scholl to protest the policies of Nazi Germany, and then read poetry by contemporary tribal activist from north-east India, Jacinta Karketta. Finally, students review the goals of the global climate strike movement, Fridays for the Future, begun by Greta Thunberg before applying the concepts of protest to their own lives on campus and

beyond. Through course readings, assignments, and in-class discussions, students will thus be able to reflect on and synthesize diverse methods and perspectives while addressing the concept of global changemaking and global citizenship.

Hebrew Major Curriculum Map

| | | | |
|--|--|---|--|
| Course: | Goal 1: Students Acquire intermediate language competency (Reading, Writing, Listening, Speaking). | Goal 2: Students Acquire Familiarity with Jewish and/or Israeli cultures and communities. | Goal 3: Students read and interpret critically a diverse range of Hebrew and/or Jewish texts |
| Prerequisites | | | |
| Hebrew 1101 | Beg. | Beg. | Beg. |
| Hebrew 1102 | Beg. | Beg. | Beg. |
| Hebrew 1103 | Beg./Int. | Beg. | Beg. |
| Required Courses | | | |
| Hebrew 2105: Intermediate Hebrew II | Int. | Beg./Int. | Beg./Int. |
| Hebrew 2216: The Medieval Jewish Experience | | Beg. | Beg. |
| Hebrew 2700: Bible in the Ancient Near East | | Beg. | Beg./Int. |
| Jewish Studies 2201: Introduction to Jewish Cultures, Thought and Practice | ————— | Beg. | Beg. |
| History 2450: Ancient and Medieval Jewish History | | Beg./Int. | Beg. |
| History 2451: Medieval and Early Modern Jewish History | | Beg/Int. | Beg. |
| History 2452 Modern Jewish History | | Beg./Int. | Beg. |
| History 2453: History of Zionism and Modern Israel | | Beg/Int. | Beg. |
| Required for Language Track | | Beg/Int. | Beg. |
| Hebrew 4101: Advanced Hebrew | Adv. | Int. | Int. |
| Hebrew 5100 Introduction to Biblical Hebrew | Int. | Int. | Int. |
| Electives in NELC | | | |
| NELC 3168 The History of God | | Beg | Beg |
| Hebrew 3245 Israeli Film and Society | | Beg./Int. | Int. |
| Jewish Studies 3636 Jewish Bodies | | Beg/Int. | Beg/Int. |
| SASIA/GLL/Germanic 3456: Global Changemakers | | Beg./Int. | Int. |
| Hebrew 3703 Prophecy in the Hebrew Bible | | Int. | Beg/Int. |
| Hebrew 3704 Women in the Bible and Beyond | | Beg. | Int. |
| Hebrew 3705 Holocaust and Israeli Society | | Int. | Int. |
| Hebrew 3708 Wisdom Literature in the Bible | | Int. | Beg./Int. |

| | | | |
|--|-------------|------------|------------|
| Hebrew 4102: Hebrew and the Media | Int. | Int. | Int. |
| Hebrew 4601: Modern Hebrew Short Story | Adv. | Int. | Adv. |
| Hebrew 4602 Modern Hebrew Poetry | Adv. | Int. | Adv. |
| Hebrew 4605 Introduction to Rabbinic Literature | Adv. | Int. | Int.. |
| 5101: Biblical Hebrew Grammar | Adv. | Int. | Adv. |
| Hebrew 5105: History of the Hebrew Language | Adv.. | Int. | Int. |
| Hebrew 5601: Introduction to Hebrew Literary and Cultural Texts | Adv. | Adv. | Adv. |
| Hebrew 5602: The Bible as Literature: Selected Readings | Adv. | Adv.. | Adv.. |
| Hebrew 5603: Readings in Rabbinic Literature | Adv. | Adv. | Adv. |
| Hebrew 5802: The Problem of Evil in Biblical and Post- Biblical Literature | Beg. | Adv. | Adv. |
| Hebrew 5806: Studies in Biblical Law | Beg. | Adv. | Adv. |
| Hebrew 4998: Undergraduate Research | Adv. | Adv. | Adv. |
| Hebrew 4998H: Undergraduate Honors Research | Adv. | Adv. | Adv. |
| Hebrew 4999H: Undergraduate Thesis | Adv. | Adv. | Adv. |
| Hebrew 4999H: Undergraduate Honors Thesis | Adv. | Adv. | Adv. |
| Hebrew 5192: Workshop | Int. | Int. | Int. |
| Hebrew 5193: Individual Studies | Int. /Adv. | Int. /Adv. | Int. /Adv. |
| Hebrew 5194: Group Studies | Int. /Adv.. | Int. /Adv. | Int. /Adv. |
| Hebrew 5797 Study at a Foreign Institute | Int. /Adv.. | Int. /Adv. | Int. /Adv. |
| Jewish Studies 3205 Art and Judaism | | Int. | Int. |
| Jewish Studies 3209 World of the Rabbis | | Int. | Int. |
| Jewish Studies 3516 Medieval Jewish Experience | | Int. | Int. |
| Jewish Studies 3210 Jewish Mystical Tradition | | Int. | Int. |
| Jewish Studies 3120 Engaging Time | | Int. | Int. |
| NELC 4601: Israeli & Palestinian Literature | | Int. | Int. |
| NELC 5120 Biblical Aramaic | Int. | Int. | Int. |
| NELC 5121 Jewish Aramaic | Int. | Int. | Int. |

| | | | |
|--|--|---------|---------|
| NELC 5145 Digital Editions of Ancient Texts and Artifacts | | | Adv. |
| Electives Outside NELC | | | |
| History 3218 Paul and His Influence on Early Christianity | | Int. | Int. |
| History 3219 Historical Jesus | | Int. | Int. |
| History 3353 Jewish Communities Under Islamic Rule | | Int. | Int. |
| History 3450 History of Ancient Israel | | Int. | Int. |
| History 3455 Jewish Life from the Early Renaissance to the Early Enlightenment | | Int. | Int. |
| History 3460 European Jewish History I | | Int. | Int. |
| History 3465 American Jewish History | | Int. | Int. |
| History 3470 Messiahs and Messianism in Jewish History | | Int. | Int. |
| History / Jewish Studies 3480 | | Int. | Int. |
| History 5613 The American Jewish Experience | | Adv. | Adv. |
| Philosophy 3111 Introduction to Jewish Philosophy | | Beg/Int | Beg/Int |
| Philosophy 3351 Judaism and Ethics | | Int | Int. |
| Philosophy 5870 Topics in Jewish Philosophy | | Adv. | Adv. |
| Political Science 4327 Politics in the Middle East | | Adv. | Int. |
| Yiddish 3371 Yiddish Literature in Translation | | Int. | Int. |
| Yiddish 3399 Holocaust in Yiddish and Ashkenazic Literature and Film | | Int. | Int. |
| Yiddish 4401 Advanced Yiddish I | | Int. | Beg. |
| Yiddish 4402 Advanced Yiddish II | | Int. | Beg. |
| Yiddish 4721 Studies in Yiddish Literature | | Int. | Adv. |