

Term Information

Effective Term Autumn 2025
Previous Value Autumn 2020

Course Change Information

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

Adding Citizenship theme

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

This course has been redesigned to fit the new Citizenship GE standards and will allow students to fulfill one of their Theme requirements.

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

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

None.

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

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area	Turkish
Fiscal Unit/Academic Org	Near East S Asian Lang/Culture - D0554
College/Academic Group	Arts and Sciences
Level/Career	Undergraduate
Course Number/Catalog	3350
Course Title	Contemporary Issues in Turkey
Transcript Abbreviation	ContemporaryTurkey
Course Description	This course provides an introduction to contemporary issues in Turkey. It interweaves the lived realities of present-day Turkish citizens with significant historical dates, personalities, and events. It considers the lives of communities on the margins and the various strategies they employ in everyday life to navigate expectations of family, community, and state.
<i>Previous Value</i>	<i>This course provides an introduction to contemporary issues in Turkey. Our understanding of current events will be grounded in deep historical, social, and geographic analyses, informed by both local and global dynamics. Most of the class focuses on political, economic, and social issues to help us contextualize current events and issues.</i>
Semester Credit Hours/Units	Fixed: 3

Offering Information

Length Of Course	14 Week, 12 Week, 8 Week, 7 Week, 6 Week, 4 Week
Flexibly Scheduled Course	Never
Does any section of this course have a distance education component?	Yes
Is any section of the course offered	100% 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

COURSE CHANGE REQUEST
3350 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette
Chantal
04/24/2025

Off Campus	Never
Campus of Offering	Columbus, Lima, Mansfield, Marion, Newark, Wooster
<i>Previous Value</i>	<i>Columbus</i>

Prerequisites and Exclusions

Prerequisites/Corequisites	
Exclusions	
Electronically Enforced	No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code	05.0108
Subsidy Level	Baccalaureate Course
Intended Rank	Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:
Individual and Groups; Global Studies (International Issues successors); Citizenship for a Diverse and Just World
The course is an elective (for this or other units) or is a service course for other units

Previous Value

General Education course:
Individual and Groups; Global Studies (International Issues successors)
The course is an elective (for this or other units) or is a service course for other units

Course Details

Course goals or learning objectives/outcomes	<ul style="list-style-type: none">• To understand how society works in contemporary Turkey through the study of religion, culture, history, economy, and politics.• To recognize how Turkey impacts and is impacted by current global politics.• To develop an appreciation for studying a new culture and the diversity that one nation represents.• To develop a deep understanding of how our own attitudes and values are shaped.
Content Topic List	<ul style="list-style-type: none">• Politics in Contemporary Turkey• Society in Contemporary Turkey• Religion in Contemporary Turkey• Economy in Contemporary Turkey
Sought Concurrence	No

COURSE CHANGE REQUEST
3350 - Status: PENDING

Last Updated: Vankeerbergen,Bernadette
Chantal
04/24/2025

Attachments

- Citizenship for a Just&DiverseWorld_TURK3350.pdf: GE Rationale

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

- TURK3350 Syllabus.pdf: Syllabus

(Syllabus. Owner: Carmichael,Phoebe Cullen)

- Turk3350 Letter of Response.pdf: Response to committee

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

Comments

- Please see Subcommittee feedback email sent 04/11/2025. (by Hilty,Michael on 04/11/2025 05:23 PM)

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Carmichael,Phoebe Cullen	02/27/2025 12:16 PM	Submitted for Approval
Approved	Brenner,Naomi	03/26/2025 10:05 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	03/26/2025 03:38 PM	College Approval
Revision Requested	Hilty,Michael	04/11/2025 05:23 PM	ASCCAO Approval
Submitted	Carmichael,Phoebe Cullen	04/24/2025 04:36 PM	Submitted for Approval
Approved	Brenner,Naomi	04/24/2025 05:36 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	04/24/2025 05:39 PM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	04/24/2025 05:39 PM	ASCCAO Approval



23 April 2025

Dear Members of the Themes Panel:

Thank you very much for your review of **TURK 3350: Contemporary Issues in Turkey**. In consultation with Prof. Dr. Ila Nagar, the Director of Undergraduate Studies for the Department of Near Eastern and South Asian Languages and Cultures, I have made the following modifications as per your contingency and recommendations. Please see below for a brief description of changes made to the syllabus in response.

1. **Contingency:** The reviewing faculty would like to see additional information within the course syllabus regarding how the assignments will showcase that the course is providing students an opportunity to engage in an advanced, scholarly exploration of citizenship, justice, and diversity.

Modification 1: Module 1

Day 2 (syl. page 9): Added reading to prompt thinking about intricacies of citizenship and nation state, “Citizenship and Immigration: Multiculturalism, Assimilation, and Challenges to the Nation-State” by Bleomraad, Korteweg, and Yurdakul.

Modification 2: Module 2

Day 1 (syl. page 9): Added question to clarify overt construction of normative categories at the nation’s founding, “How was citizenship and national belonging defined by the framers of the early Turkish Republic?”

Day 2 (syl. page 9): Added question to clarify the intentional policy and discursive choices involved in transition from empire to nation-state, “Given that the Ottoman Empire had been multi-cultural, multi-ethnic, and multi-confession, what was the rationale given for defining citizenship according to Turkish ethnicity an Islamic religious practice?”

Modification 3: Module 6

Goals (syl. page 11): Added verbiage to emphasize basis of Turkey’s first dominating political party, “How did the Republican People’s Party (CHP) envision citizenship and enforce its conceptions on the nation?”

Modification 4: Module 7

Day 1 (syl. page 11): Re-wrote verbiage to explore how the rise of the Justice and Development Party was linked to exclusionary politics, “What does the slow ascendancy of Islamism in Turkey reveal about biases for or against religious expression among citizens? Describe how the Justice and Development Party (AKP) opened new spaces of citizenship belonging in Turkey. To what extent did the AKP start as a protest movement?”

Modification 5: Module 8

Goals (syl. page 11): Re-wrote verbiage to foreground how two other political parties envision and advance notions of citizenship, “Outside of the ‘big two,’ other political parties have established their platforms on very distinct and very diverging notions of ideal citizenship and belonging. The ultra-nationalist MHP promotes an extreme version of Turkish nationalism. The HDP represents the Kurdish minority of Turkey advocating for greater cultural and education freedom on behalf of Kurds.”

Modification 6: Module 9

Goals (syl. page 12): Re-wrote the verbiage to emphasize how evolving economic policies have stirred up debate about citizen loyalty, “Since the 1990s, the nation has become increasingly connected to the global community. Meanwhile, state controls on the domestic economy have been loosened for more private enterprise. This has been accompanied by a new class of Turk, the affluent, urban, pious Muslim. There has been much debate around whether such Turks uphold the nation’s historic commitments. In other words, are they being faithful citizens?”

Modification 7: Module 10

Day 1 (syl. page 13): Rearranged existing questions and added new question to clarify the role of the nation’s most prominent city, Istanbul, in the construction of notions of ideal citizenship, “What role did Istanbul play in generating early notions of ideal Turkish citizenship? How does the “idea of Istanbul” impact Turkish visions of self and nation? What does Orhan Pamuk’s concept of *büzün* mean for Turks in Istanbul, and the elsewhere?”

Modification 8: Module 12

Day 1 (syl. page 13): Added reading to prompt consideration of the intersection of ethnicity, religion, and nationalism, “Islam, Ethnicity and the State: Contested Space of Legitimacy and Power in the Kurdish-Turkish Public Sphere,” Serhun Al.

2. **Comment:** The reviewing faculty notes that the Office of Institutional Equity has been replaced by the Office of Civil Rights Compliance.

Modification: Under the Religious Accommodation statement (syllabus page 17) the Office of Civil Right Compliance (with updated email link) has replaced the Office of Institutional Equity. The updated syllabus statement from the ASC Curriculum and Assessment Services website has been added as well.

Please do not hesitate to contact me as necessary.

Very Best,



Nathan Young, PhD

Modernity’s Other: Nostalgia for Village Life in Turkey

Turkey at 100: Nostalgia, Memory, and the Turkish Centennial

young.2278@osu.edu



CONTEMPORARY ISSUES in TURKEY

TURK3350

3 credit hours

Days and Times: Tuesday and Thursday, 9.35am–10.55am

AUTUMN 2025

Course Overview

Instructor

Instructor: Nathan Young, PhD

Preferred Contact Methods:

Email: young.2278@osu.edu

Message: CarmenCanvas

Office Hours: Tuesdays and Thursdays, 11.05am–11:50am

Office Location: Hagerty Hall 300

Prerequisites: None

GenEd Theme: Citizenship for a Diverse and Just World

Course Description

This course explores a range of contemporary issues, challenges, and dynamics in the Republic of Turkey (Türkiye). The course interweaves the lived realities of present-day Turkish citizens with significant historical dates, personalities, and events. It considers the lives of communities on the margins and the various strategies they employ in everyday life to navigate expectations of family, community, and state. Content includes aspects of the transition from the multi-ethnic, multi-confessional Ottoman Empire to a more homogeneous state-supported mono-ethnic republic.

The materials chosen for this class will encourage students to explore how ethnic, cultural, religious, and gender categories impact personal and societal notions of national belonging. Additionally, the course elicits consideration of methods and approaches of minority groups such as Kurds, Alevis, Roma, Jews, Greeks, Armenians, and Assyrians who seek to exercise citizenship rights while navigating social and governmental precarity. Meanwhile, newly arrived Syrian and Iranian non-citizens employ creative strategies for “getting by.”



Two resources will introduce contemporary Turkey to students: *Angry Nation: Turkey since 1989* and the 8-part series *Ethos* (on Netflix). Additionally, a wide range of readings, lectures, and assignments prompt students to consider how notions of ideal citizenship are upheld through overt and tacit pressures. Simply stated, how is “normative” citizenship defined and enforced? What are potential social and political repercussions for stepping outside these boundaries? How are boundaries being re-negotiated at this particularly fraught moment in present-day Turkey?

The course is organized by an historical-anthropological framework, offering students a basic introduction to the history of the Turkish Republic (1923 to the present) and to the lived-experiences of individuals and communities. By considering citizenship in Turkey, students will cultivate reflective and analytical skills for assessing notions of citizenship in their own home countries and other locations world-wide.

Course Learning Outcomes

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

- Describe and analyze perspectives on citizenship that are part of “everyday life” in contemporary Turkey.
- Develop an understanding of how various social hierarchies and identity categories interact with the ideal of Turkish citizenship.
- Consider how citizens of Turkey navigate complex social dynamics arising from gender, marital status, religious practice, education, and economic class and the impact of such categories on belonging, rights, and opportunities.
- Consider how historically marginalized individuals and groups express agency to assert rights of citizenship through creative strategies.
- Identify how domestic and international historical legacies shape visions of citizenship in contemporary Turkey.
- Analyze notions of citizenship in other nations and discussing what it takes to become a “global citizen.” How does this relate to notions of ideal Turkish citizenship?

GE Goals and Outcomes

GE Expectations for ALL THEMES

GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component.

- 1.1 Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2 Engage in advanced, in-depth, scholarly exploration of the topic or idea of the theme.

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.

- 2.1 Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 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.

GE Specific Expectations for THEME: Citizenship for a Diverse and Just World

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.

Expected Learning Outcomes: Successful students are able to:

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.

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

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.

Expected Learning Outcomes: Successful students are able to:

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

How TURK3350 fulfills these goals: Students will consider how the Turkish state has tacitly and overtly cultivated categories for normative citizenship. Formally, the ideal citizen has been defined as religiously Muslim, ethnically Turkish, and geographically urban. However, reality on the ground is far more complex and nuanced. For example, Turks in small-scale rural communities, “villagers,” have been alternately denigrated as the “ignorant other” and valorized as the “essential Turk.” While state law grants women and men equal legal status, custom and tradition tends to perpetuate highly patriarchal norms. And though founded as a secular republic, non-Muslim communities have been uprooted by national policy and intimidated by community tactics. Students will therefore examine points of friction between official discourse and vernacular realities, noting that citizenship and belonging alternate between ideals and practice. This course also prompts to students to examine ways in which notions of citizenship have undergone rapid transformation since the ascendancy of the Islamic Justice and Development Party on Erdoğan in 2002. Contemporary discourses are replete with ideological struggles between Kemalists (those loyal to founding-father Mustafa Kemal Atatürk’s vision) and pietists (those seeking public, state-sponsored Islamic practice). Finally, rights citizenship has been a contested in light of the nearly 4 million Syrians entering the country since the outbreak of the civil war in 2011.

Required Materials

Purchase:

Öktem, Kerem. 2012. *Angry Nation: Turkey Since 1989*. Zed Books.



View: *Ethos (Bir Başkadır)*. Netflix.

One of Three Graphic Novels:

Samancı, Özge. 2015. *Dare to Disappoint: Growing Up in Turkey*. Farrar, Straus and Giroux.

ISBN-13 978-0374316983

Amazon: <https://www.amazon.com/Dare-Disappoint-Growing-Up-Turkey/dp/0374316988>

White, Jenny. 2021. *Turkish Kaleidoscope: Fractured Lives in a Time of Violence*. Princeton, N.J.: Princeton Univ. Press. **ISBN 978-0-691-20519-9**

Amazon: <https://www.amazon.com/Turkish-Kaleidoscope-Fractured-Lives-Violence/dp/0691205191>

Zerocalcare. 2017. *Kobane Calling: Greetings from Northern Syria*. St. Louis, MO: The Lion Forge. **ISBN 978-1-941302-49-1**

Amazon: https://www.amazon.com/Kobane-Calling-Greetings-Northern-Syria/dp/1941302491/ref=monarch_sidesheet

ALL OTHER READINGS available on Carmen.

Turkish Film List

The instructor may choose clips of these titles to watch, review, and discuss in class. If you are interested in personal viewing, check film access options: www.justwatch.com. Some films are available free from OSU Library's [Kanopy](#) or [Swank](#) services, so check before you rent! For others, you may need to pay a small fee for film rental.

Hope [Umut]. 1970. Yılmaz Güney and Şerif Gören, dirs.

My Father and My Son [Babam ve Oğlum]. 2005. Çağan Irmak, dir. (Pantaflix)

My Grandfather's People [Dedemin İnsanları]. 2011. Çağan Irmak, dir.

Once Upon a Time in Anatolia [Bir Zamanlar Anadolu'da]. 2011. Nuri Bilgi Ceylan, dir.

Our Village Song [Bizim Köy Şarkısı]

The Last Supper [Son Akşam Yemeği]. 2023.

Viziyontele. 2001. Yılmaz Erdoğan, dir.

Viziyontele Tuuba. 200?. Yılmaz Erdoğan, dir.

Winter Sleep [Kış Uykusu]. 2014. Nuri Bilgi Ceylan, dir.

Grading, Assignments, and Instructor Commitments

Grades

ASSIGNMENT	PERCENTAGE of TOTAL GRADE
1. Weekly Posts (125-word min.)	10 x 1% = 10%
2. Participation and Storytelling	2 x 5% = 10%
3. <i>Ethos</i> Essay	15%



4. Quizzes	4 x 5% = 20%
5. Graphic Novel Reflection	15%
6. Final	30%
TOTAL:	100%

Assignment Description and Information

1. **Weekly Posts:** Students have 12 opportunities to submit **10 posts** via Carmen. Most weeks, the instructor will provide a prompt inviting students to discuss definitions, categories, and frameworks of citizenship in connection with the week's material. Sub-questions will ask students to reflect on their own experiences of citizenship in the United States or home nation and make comparisons as appropriate. (For example, Week 3 notes the interplay among ethnicity, religion, and citizenship. After considering course material, students will also reflect on their own experiences of inclusion and exclusion resulting from these identity categories.)

Responses must be 100–125 words of thoughtful, university-level prose. Add a word count at the end of the post. Each successful post earns **1%** toward your overall grade.

Posts are due at 12pm, on the second meeting of the week. *Since you have 12 opportunities for only 10 posts and can work ahead, the instructor will not re-open a discussion after it has closed.*

2. **Participation and Storytelling:** There are two parts to this assignment category:
 - a. Regular, consistent participation is required for this course. Please come prepared to discuss and comment on the assignments and to ask questions.
 - b. Each student will learn one Turkish folktale and tell it to the class at some point during the semester. After reciting the tale, the student will briefly identify the ethnic, religious, national, or gender ideals it extolls.
3. **Ethos Essay:** Student will write a 1000-word essay in which they discuss one episode from *Ethos* in relationship to course readings and materials. The essay will specifically examine how one or more characters navigate expectation for citizenship according to various spheres of belonging—family, neighborhood, socio-economic status, and nation. See essay assignment guide for details on format and content.
4. **Quizzes:** We have **4 quizzes** over the semester on the material covered since the previous quiz. Be prepared for questions focusing on the challenges, contributions, and experiences of individuals from various identity categories. Quizzes include true/false, multiple choice, fill-in-the-blank, and short essay questions and take 10–15 minutes to complete.



5. **Graphic Novel Reflection:** Write 2 pages (500 to 600 words) on how the novel you selected impacted you, relating the novel's depiction of citizenship in relation to identity categories and contemporary Turkish events. See document, "Graphic Novel Reflection" on Carmen for specific details about the format and content requirements.
6. **Final:** The final will be approximately twice the length of the midterm and will be cumulative for the semester. Anticipate a question prompting you to reflect on how studying various groups in the Middle East shapes your own ethical/moral convictions.

Grading Scale

It is your responsibility to keep up with your scores for the course. Carmen will keep track of most scores, but I do not use it calculate final grades. Talk to me if you are confused about something related to grades. Note 1: I do not round up grades. Note 2: "A" grades recognize work that is consistently excellent across the semester; an "A" thus starts at 94%, not 93%.

		B+	87 – 89.99%	C+	77 – 79.99%	D+	67 – 69.99%
A	94 – 100%	B	83 – 86.99%	C	73 – 76.99%	D	60 – 66.99%
A-	90 – 93.99%	B-	80 – 82.99%	C-	70 – 72.99%	E	0 – 59.99%

Instructor Feedback and Response

Carmen

If something is missing from Carmen (reading or link), contact me. For other tech issues contact 614-688-HELP. I am not a tech expert, but we have resources at OSU who can assist.

Assignment Grading and Feedback

For all assignments except weekly posts, you can usually expect grades and feedback **within 7 days of completion**. Weekly posts are more informal—they incentivize staying caught up on major course themes while showing me what you are learning. I will respond to some of your weekly posts, but not all. You are welcome to comment politely and civilly on other classmates' posts but are not required to do so.

Email Contact

- I will reply to emails within **24 hours on school days**. I make every effort to reply on the same day to emails sent **before 5pm**. If you send me an email on weekends (Fridays at 5pm to Sundays at 5pm), you may not hear back until Monday morning.
- While *email etiquette* is about being polite, it also helps individuals communicate clearly and efficiently. Begin all emails with a greeting, like "Hi Dr. Young" and end with a closing such as, "Sincerely, First name, Last name." Write "TURK3350" in the subject heading. Review the email before you send it and fix grammar. Make it easy to read so I can understand you quickly and respond with a helpful answer ASAP.



General Guidelines for Course Participation

Attendance

Regular, consistent effort is imperative for success in the course. Students are allowed **three (3)** absences for any reason with **NO penalty**. Save these for serious or unpredictable situations. Beyond these three, *each* additional absence results in a 2.5% deduction from your overall grade. For instance, two absences (beyond the first three) is a 5% deduction from your course grade. *Regardless of reason, contact me as soon as you know that you cannot attend a class.*

Beyond the three “free” absences, **IF** 1) You have a valid reason for missing class such as jury duty, military service, religious holiday, emergency medical situation, varsity sports, or death in the family, **AND** 2) You submit relevant documentation you will most likely NOT incur a grade penalty. *You must send me an email with clear explanation and official documentation.* Please note that transportation issues, technology malfunctions, or work schedules **ARE NOT** valid reasons. So, save your three “free” absences for these things. Have a back-up plan so you can submit assignments even if your digital device, internet, or electricity cuts out.

Being Late or Leaving Early

Class begins right on time, whether virtual or in-person. Coming late or leaving early disrupts the learning process for all. Three (3) instances of being late or leaving early counts as one absence. *Remember, if you are absent three or fewer times and late three or fewer times, you will accrue NO grade penalty whatsoever, regardless of what Canvas says!*

Late Assignments and Missed Quizzes/Exams

I do not accept late assignments, nor do I re-schedule missed quizzes or exams. The only exception is if you have a valid, documented excuse. Because weekly posts are available to do early and you only must submit 10 (out of 14), under NO circumstances will I re-open a post.

Participation

- **Writing:** For all written assignments, please follow appropriate grammar norms, including punctuation, spelling, and capitalization. Your writing will be evaluated based on content and composition.
- **Discussions:** There is plenty of space for honest disagreements within robust humanities learning environments. However, it is imperative to remember the following:
 - Ideas have consequences. There are few merely “abstract” ideas. Consider the implications of your viewpoint or statement.
 - Course material may be personal. As part of a diverse campus (and a diverse nation) we often have people with Middle Eastern backgrounds in our course.
 - Civil, collegial, respectful, and grounded discourse as a commitment. Comments that are supported by citing specific sources (especially materials from this course) are preferred over unreferenced, unmoored comments. I may ask you, “Where did you hear that and why do you think it is true?”



- **Backing Up Work:** Consider composing your weekly posts on a word processor so you can save and edit your work and then post directly to Carmen. Keep **all** your assignments clearly labeled and saved on more than one platform during the semester.

Three Requests

- Do not ask about course mechanics, due dates, assignments, etc., until you have reviewed the syllabus and relevant documents. When you ask a question, highlight your confusion: “The syllabus says X, does this mean Y or does it mean Z?” If you ask something covered on the syllabus or on slides, I may invite you to review that material.
- If this is the first course you are taking from me, please do not request a letter of recommendation until the semester closes and final grades have been posted. To write an honest and in-depth letter, I need to observe your character, work ethic, skills, and academic performance for at least one semester.
- **Virtual Zoom Meetings** (when applicable)
 - The first thing to do after you enter the zoom space is type your name. If you don’t enter your name, you may be considered late or (even worse) absent.
 - Be prepared for class: fully dressed, sitting at desk or table, lights on (not walking and not in a vehicle going somewhere).
 - Leave video on during the entirety of the class, but audio can be muted.

Course Schedule

The course is organized into 15 modules corresponding to the weeks of the term. Each module consists of two days except for weeks like Fall Break which have one class period. Students are expected to complete the readings before each class.

Total Pages of Assigned Reading, except graphic novel: **350** (~25 pages/week for 14 weeks). To anticipate reading load, weekly page totals are in **green brackets** and after each reading.

PART I: FOUNDATIONS

The first five weeks of the class equip students with a basic understanding of the historical context from which the nation-state of Turkey arose. Students will explore tacit and overt ways in which notions of citizenship were constructed during the republic’s founding era.

Module 1: Turkey—Historical and Geographic Locations **[Syllabus + 15]**

Goals: Students consider historical and geographical details relevant to Turkey’s development as a relatively young nation-state. Turkey is situated in its local context (emerging from Ottoman Empire) and global context (in relationship to Europe and the victors of WWI).

Day 1: End of Empire—Ottoman Empire after WWI



Q: Why did the Ottoman Empire end? How does this relate to contemporaneous events in the global context?

Q: How was citizenship and national belonging understood under the Ottoman Empire?

Q: Where is the modern-nation state of Turkey? What is its relationship to other regional nations? How does it enter global discussions and geopolitics?

Read: Syllabus for TURK3350

Read: Mango, "Prologue," *The Turks Today*. [12]

Optional: Ahmad, "The Constitutional Revolution: Reform and War, 1909-1918"

Day 2: The Rise of Nation-States

Q: What should you know about this course? Discussion of course mechanics.

Q: What preceded the Republic of Turkey? Why is this important?

Read:

Read: Ahmad, "Preface" [3]

Module 2: Turkey as Singular *and* Case Study [54]

Goals: Students consider the identity markers critical for citizenship that were established and asserted during the founding period of modern Turkey, 1923-1938.

Day 1: Citizen Formation in the New Republic

Q: How is Turkey unique within the ME context? How is Turkey like other ME countries?

Read: Goldschmidt_Ch14, pp. 211-223 [13] *just section about Turkey!*

Day 2: Identity in the New Republic

Q: Who was Mustafa Kemal Atatürk, and how did he shape the nation? What were his ideas of "normative" Turkish citizenship, and how did he advance them?

Read: Öktem_Ch1, "Empire and Nation Before 1980: the Late Ottoman State and the Turkish Republic" [41]

Module 3: Citizenship—Ethnicity and Religion [28]

Goals: Though Turkey is officially a secular state, non-Muslims have a precarious existence—both historically and at present. Furthermore, ethnicity and religion are often intertwined identity categories in Turkey. We explore friction points between religious and ethnic groups and pressures to conform.

Day 1: Populations Exchanges & Social Engineering [Film: My Grandfather's People]

Q: What challenges do racial, ethnic, and gender minorities encounter in Turkey? How are these challenges experienced by "majority" groups?

Read: Pope and Pope_Ch1, *Turkey Unveiled*, pp. 7-20. [14]

Read: POMEPS, "Erasure and Affect in Race-Making in Turkey" [10]

Day 2: Islam as Majority Religion

Q: How does Islam shape everyday life in Turkey? How does practice of Islam shape ideas about Turkish citizenship?



Read: Nelson_Ch24, “The Sound of the Divine in Daily Life,” pp. 310-313. [4]

Module 4: Citizenship—Urban versus Rural

Goals: At the time of its founding, the majority of citizens lived in small scale agricultural villages. One of the goals of the educated, urban elite was to bring education and modern development to rural citizens. How did notions of citizenship both valorize and villainize the rural Turk?

Day 1: The Turkish Villager, Valorized or Villainized?

Q: How and why was the Turkish Villager viewed as both the ideal Turk and the ostensible “Other”? What impact did this dichotomous perception have on notions of citizenship?

Read: Martin Stokes, “The Arabesk Debate”

Day 2: Urban-to-Rural Migration & Shanty Town Communities [*Gecekondu*] [QUIZ 2]

Q: What were the push and pull factors inducing rural inhabitants to big cities?

Read: Nalbantoğlu, “Silent Interruptions: Urban Encounters with Rural Turkey”

Read: Özyeğin, “The Doorkeeper, the Maid and the Tenant”

View: Ferdi Tayfur, “Fadime’s Wedding” [*Fadime’nin Düğünü*]

<https://www.youtube.com/watch?v=V4B9EjVRYj4>

Module 5: A Tale of Three (or More) Coups [43]

Goals: Though officially a civilian-led constitutional democracy, the military has intervened when it appears that the ruling party is ineffective or too overtly religious. What are the effects of citizenship expectation in a nation with a strong military presence? How does that impact notions of loyalty to nation, ethnic community, and family?

Day 1: Military and Kemalist Loyalty

Q: What role has the military played in the governance of Turkey?

Q: How has the military’s actions and roles influenced notions of citizenship?

Read: Öktem_Ch2, “The Özal Years: Rupture, Promise and Missed Chances (1980-91)” [56]

Day 2: Fetullah Gülen and the *Hizmet* Movement

Q: How did this specific religious movement come to occupy a central space in a nation that is officially secular? What has been its appeal to Turkish citizens?

Q: What was the significance of the attempted coup on July 15, 2016, in configuring notions of loyalty to faith and loyalty to state?

Read: Walton 2024, “Tangled Legacy,” [6] <https://newleftreview.org/sidecar/posts/tangled-legacy>

View: *Ethos*, Ep1

PART II: POLITICAL BELONGINGS

In the political arena, ideals of citizenship and essential national identity are defined and negotiated by political parties. Each party has a unique origin story which complements their vision for the nation and its future. Over the next four weeks, the class will consider how four of



Turkey's established political parties frame norms of ideal citizenship. We will discuss how such norms of citizen belonging are reflected and manifested by various political parties.

Module 6: Atatürk, the CHP and Secularism

Goals: Mustafa Kemal Atatürk established the first political party and maintained a single-party system until his death in 1938. In this section, we examine the ongoing legacy of the CHP, the "Party of Atatürk." How did the Republican People's Party (CHP) envision citizenship and enforce its conceptions on the nation?

Day 1: Secularity and Government in Turkey

Q: How does the Republican People's Party define citizenship?

Review: [Site for the Republican People's Party \(*Cumhuriyet Halk Partisi*\)](#)

Day 2: The Legacy of the CHP

View: *Ethos*, Ep2

Module 7: Erdoğan, the AKP, and the Rise of Islamism

Goals: The relationship of the state to the religion of Islam has constantly been negotiated in Turkey. Students will examine the rise of political Islam (Islam) especially beginning in the 90s and consider implications for citizenship and belonging.

Day 1: Religion and Government in Turkey

Q: What does the slow ascendancy of Islamism in Turkey reveal about biases for or against religious expression among citizens?

Q: Describe how the Justice and Development Party (AKP) opened new spaces of citizenship belonging in Turkey. To what extent did the AKP start as a protest movement?

Read: Öktem_Ch4, "Justice and Development: 'Islamic Calvinists' Versus the Guardian State (2002-07)."

View: *Ethos*, Ep3

Optional: Jenny White, "The Islamist Paradox," in *Fragments of Culture: The Everyday of Modern Turkey*.

Day 2: The Legacy of the AKP

Q: How did Erdoğan and the leaders of the AKP rise in popularity and power?

Q: The Justice and Development Party has governed Turkey since 2002. How has does this impact ethnic and racial minorities?

Review: [Site for the Justice and Development Party \(*Adalet ve Kalkınma Partisi*\)](#)

Optional: Tuğal, "The Greening of Istanbul"

Module 8: Leading from the Fringes—the MHP and HDP

Goals: Outside of the "big two," other political parties have established their platforms on very distinct and very diverging notions of ideal citizenship and belonging. The ultra-nationalist MHP promotes an extreme version of Turkish nationalism. The HDP represents the Kurdish minority of Turkey advocating for greater cultural and education freedom on behalf of Kurds.



Day 1: Ultra-Nationalism—the MHP (Nationalist People’s Party)

[QUIZ 3]

Q: How does the Nationalist People’s Party define citizenship?

Review: [Site for the Nationalist Movement Party \(Milliyetçi Hareket Partisi\)](#)

Day 2: Pro-Kurdish—the HDP (The People’s Democratic Party)

Q: How does the People’s Democratic Party define citizenship?

Read: Öktem_Ch3, “The Lost Decade: Wars, Crises and Weak Coalitions (2000-2002)”

Review: [Site for the People’s Democratic Party \(Halkın Demokratik Partisi\)](#)

View: *Ethos*, Ep4

Module 9: Neoliberalism and Globalization

Goals: Since the 1990s, the nation has become increasingly connected to the global community. Meanwhile, state controls on the domestic economy have been loosened for more private enterprise. This has been accompanied by a new class of Turk, the affluent, urban, pious Muslim. There has been much debate around whether such Turks uphold the nation’s historic commitments. In other words, are they being faithful citizens?

Day 1: Evolving Economies

Q: How has Turkey’s economic system been transformed in the last half-century? How has that impacted visions of the “ideal life”?

Q: How do you understand your own sense of citizenship and belonging?

Read: Yael Navaro-Yashin, “The Market for Identities: Secularism, Islamism, Commodities,” in *The Everyday of Modern Turkey*.

View: *Crossing the Bridge: The Sound of Istanbul* (pt. 1). 2005. Fatih Akin.

Day 2: Global Positioning

Q: In helpful and unhelpful ways, Turkey (especially Istanbul) has been conceived as a place where “East Meets West.” How do local citizens deal with this perception? Do they accept, reject, or adapt it as they seek to understand self, community, and nation?

Read: Aslı İğsız 2014, “From Alliance of Civilizations to Branding the Nation: Turkish Studies, Image Wars and Politics of Comparison in an Age of Neoliberalism,” *Turkish Studies* 15(4).

View: *Ethos*, Ep5

PART III: LOCAL LIVES, GLOBAL REALTIES

In this section, we juxtapose the lived experiences of Turkish citizens on the ground with global impacts and realities. How are the “local” and the “international” imbricated and co-constituting? How might Turkish citizens consider national belonging alongside international factors and phenomena?

Module 10: Citizenship and the City (1st week)

Goals: Over the next six class periods, four major cities of Turkey will be considered. Each city represents different—sometimes contrasting—ideas of what it means to be a Turkish



citizen. Students consider the implications of these perspectives and the contestations that occur at present.

Day 1: Istanbul

Q: What role did Istanbul play in generating early notions of ideal Turkish citizenship?

Q: How does the “idea of Istanbul” impact Turkish visions of self and nation?

Q: What does Orhan Pamuk’s concept of *hüzün* mean for Turks in Istanbul and elsewhere?

Read: Orhan Pamuk_Ch1, *Istanbul: Memories and the City*

Read: Orhan Pamuk_Ch4, *Istanbul: Memories and the City*

Day 2: Istanbul

Read: Orhan Pamuk_Ch10, *Istanbul: Memories and the City*

Read: Orhan Pamuk_Ch19, *Istanbul: Memories and the City*

Read: Secor_2004, “‘There Is an Istanbul That Belongs to Me’: Citizenship, Space, and Identity in the City.”

Module 11: Citizenship and the City (2nd week)

[\[QUIZ 4\]](#)

Goals: In this module, students consider the 2nd and 3rd largest cities in the nation. Ankara was not a major city until it was chosen to be the nation’s capital. Izmir remains a secular bastion of the nation, consistently at odds with more conservative political parties. We discuss common ways Turkish citizens envision these cities and how these cities exert influence on the nation.

Day 1: Ankara

Q: How does the architecture of Ankara influence ideas about Turkish citizenship?

Read: N Young, “A Painting, A City: Views from Ankara at the Republic’s 100th Year”

Read: Sak and Senyapılı, “Evading Time and Place in Ankara: A Reading of Contemporary Urban Collective Memory Through Recent Transformations.” [\[16\]](#)

Day 2: Izmir

Q: As an alleged bastion of secularity, Izmir’s inhabitants seek to preserve Atatürk’s commitment to secularity. What are ways in which this is achieved? How does Izmir’s commitment to secularity impact notions of citizenship?

View: *Ethos*, Ep6

Module 12: Citizenship and the City (3rd week)

Goals: Cities in the republic are very different from the “Big 3”: Istanbul, Ankara, and Izmir. How do other municipalities configure alternative notions of citizenship?

Day 1: Diyarbakır

Q: How does this city’s Kurdish minority community view the Turkish state? How does this impact notions of citizenship and citizen rights?

Read: Feroz Ahmad_Ch 5, “The Making of Modern Turkey,” [\[just pages 232 to 240\]](#)

Read: Al, Serhun 2019, “Islam, Ethnicity and the State: Contested Spaces of Legitimacy and Power in the Kurdish-Turkish Public Sphere.” [\[19\]](#)



Day 2: Another Look at Rural Migrants in the Big Cities

Q: What factors induced rural inhabitants to come to big cities? How did the city folk feel about this? How do rural migrants navigate their precarity upon settlement in large cities? What are some of their survival strategies?

Read: Erder, “Where Do You Hail From?” In *Istanbul: Between the Global and the Local*.

Module 13: Turkey in the World

Goals: What has Turkey’s longtime membership in NATO meant to citizens? What has the long delays in E.U. membership meant to citizens? What are opportunities and barriers to global citizenship for the people of Turkey?

Day 1: Turkey and NATO—A Strategic Partnership

Q: How did Turkey become a NATO member? How does this impact the self-perception of Turks as global citizens?

Q: What is Turkey’s relationship with the West and how does this impact civil rights?

Read: Reuters 2022, [Russia Complains to Turkey over Drones Sales to Ukraine](#) [1]

Read: Young 2019, “Ankara, July 19, 2019: Russia’s S-400’s” [2]

Read: Tuğal, “NATO’s Islamists: Hegemony and Americanization in Turkey”

Day 2: Turkey and EU Membership—A Dream Deferred

Read: Öktem_Ch5, “Another Nation: Moving Towards the Present (2007-10)”

View: *Ethos*, Ep7

Module 14: Refugees and Asylum Seekers

Goals: Because of geographical coordinates, relative stability, and economic growth, Turkey has been a destination for people fleeing war-torn or repressive regimes. Syrians form the largest group of emigres in contemporary times, but Turkey also receives Iranians and Afghans as well as people from Central Asian and African nations. This module examines the impact of these recently arrived communities on notions of local citizenship and belonging.

Day 1: Syrians

Q: What has been the impact on the recent arrival of Syrian refugees?

Read: Öktem_Postscript

Read: [The UN Refugee Agency, US--Syria Emergency](#) [2]

Day 2: Africans, Afghans, Iranians, Central Asians

Q: As the nation becomes more multi-ethnic, what are some of the impacts on notions of belonging? What are examples of expected public discourse?

View: *Ethos*, Ep8

Module 15: Wrap-Up and Review [0]

Goals: Students consider the broad themes explored over the semester.



Day 1: Summary, Review, Reflection

[GRAPHIC NOVEL REFLECTION]

Q: How has the course impacted ways you consider citizenship and belonging in Turkey?

Q: How do realities in Turkey connect/diverge from your own experiences and observations about citizenship in your host and or home nation?

Q: How has this course affected your perceptions and biases of Turkey?

Day 2: Summary, Review, Reflection

Q: What ongoing questions do you have about Turkey?

Q: What will you do to follow the ongoing story of Turkey?

FINALS WEEK: 29th April to 5th May, DATE and TIME: TBD.

RELEVANT INFORMATION, DETAILS, and RESOURCES

Course Technology

The instructor does not provide technical support. For help with password, university email, Carmen, or other technology issues, contact the OSU IT Service Desk. 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
- **TDD:** 614-688-8743

The above support information applies to *all* Carmen components, including Discussions, Groups, Modules, Carmen Zoom, Messages, etc. For issues with using the OSU Libraries, contact the library staff and personnel directly.

- **Self-service and chat support:** <http://libanswers.osu.edu>
- **Phone:** 614-292-6785
- **Email:** <http://libanswers.osu.edu/q.php>

Baseline technical skills necessary for online courses

- Basic computer and web-browsing skills
- Navigating Carmen

Technology skills necessary for this specific course

- Carmen Zoom text, audio, and video chat
- Computer: current Mac (OS X) or PC (Windows 7+) with high-speed internet connection
 - A tablet (e.g., university-issued iPad) is an acceptable alternative to a computer **IF** you have a keyboard and the can save documents as Word files or PDFs.

Necessary software

- Word processor capable of saving in .doc, .docx, or .pdf formats. (All Ohio State students are eligible for free [Microsoft Office 365 ProPlus](#).)



- Software enabling access to Word, Excel, PowerPoint, Outlook and other programs, depending on platform.
- Office 365 installed within student's BuckeyeMail account. Full instructions for downloading and installation: <https://ocio.osu.edu/kb04733>
- Note: You are not required to use Microsoft Office. However, any assignments submitted through Carmen dropbox will *only* be accepted in .doc, .docx, and .pdf formats. No submissions via Google Docs, Box, Word Online, or OneDrive.

Course Evaluation by Students

Student evaluation of courses and instructors is an important aspect of the College's quality review process. Students will have the opportunity to evaluate the course through the online Student Evaluation of Instruction (SEI). Polite feedback is also welcome during the semester.

Other Course Policies: please take time to familiarize yourself with the following information, resources, and guidelines.

A) Academic Integrity and Misconduct

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/>.

B) Accessibility Accommodations for Students with Disabilities

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.

C) Accessibility of Course Technology

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

- Canvas accessibility (go.osu.edu/canvas-accessibility)
- CarmenZoom accessibility (go.osu.edu/zoom-accessibility)

D) 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 **Civil Rights Compliance Office**. (Policy: **Religious Holidays, Holy Days and Observances**)

E) Resources for Success and Well-Being (six sub-sections)

1 Academic Well-Being

There are many resources available at OSU for students who would like academic support, including the Writing Center, Dennis Learning Center, and other services. If you find yourself in circumstances that pose a serious challenge to your ability to keep up academically (ongoing family crisis, chronic illness, hospitalization, financial crisis, or being a victim of violence), Student Advocacy is available to help you manage the situation.

- Writing Center: <http://cstw.osu.edu>
- Dennis Learning Center: <http://dennislearningcenter.osu.edu>
- Student Advocacy: <http://advocacy.osu.edu>
- University Student Services can be accessed through **BuckeyeLink**
- An overview of student academic services and other direct links can be found here: <http://advising.osu.edu/welcome.shtml>

2 Mental Health and Personal Well-Being

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.

3 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

4 Commitment to a Diverse and Inclusive Learning Environment

The Ohio State University affirms the importance and value of diversity of people and ideas. We believe in creating equitable research opportunities for all students and to providing programs



and curricula that allow our students to understand critical societal challenges from diverse perspectives and aspire to use research to promote sustainable solutions for all. We are committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among all members; and encourages each individual to strive to reach their own potential. The Ohio State University does not discriminate on the basis of age, ancestry, color, disability, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, race, religion, sex, gender, sexual orientation, pregnancy, protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. *(To learn more about diversity, equity, and inclusion and for opportunities to get involved, please visit: <https://odi.osu.edu/> or <https://cbasc.osu.edu/>)*

5 Disclaimer

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, portrayals of discrimination and oppression, problematic and offensive terminology or sexual violence or its aftermath. If needed, please care for 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). We will respect each other while consuming media and create a safe space. Failure to show respect to others may result in dismissal from the class.

A good humanities course will include a range of interpretations and viewpoints which may not be in mutual agreement. You may disagree with certain perspectives given in class. Remember that the points of view expressed in the course do not necessarily reflect my views or those of the university. Please do not dismiss an idea out of hand because it seems liberal, conservative, secular, religious, capitalistic, socialistic, etc. Our task is to evaluate ideas, viewpoints, and opinions thoughtfully, while respecting the people who express them. You may advocate for your point of view in a constructive manner and are not required to agree with any ideas that you read or hear (including mine). Please never attack a person; strive to evaluate ideas.

6 Copyright and Instructional Materials

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

F) 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.

For more information: [OSU's Land Acknowledgement](#).

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

Overview

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)

In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

(enter text here)

Connect this course to the Goals and ELOs shared by *all* Themes

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
ELO 1.1 Engage in critical and logical thinking.	
ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	
ELO 2.1 Identify, describe, and synthesize approaches or experiences.	
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.	

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

ELO 1.1 Engage in critical and logical thinking.	<i>This course will build skills needed to engage in critical and logical thinking about immigration and immigration related policy through: Weekly reading response papers which require the students to synthesize and critically evaluate cutting-edge scholarship on immigration; Engagement in class-based discussion and debates on immigration-related topics using evidence-based logical reasoning to evaluate policy positions; Completion of an assignment which build skills in analyzing empirical data on immigration (Assignment #1)</i>
---	---

	<p>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</p> <p>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</p> <p><u>Lecture</u> Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</p> <p><u>Reading</u> The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</p> <p><u>Discussions</u> Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</p>
<p>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.</p>	<p>Students will conduct research on a specific event or site in Paris not already discussed in depth in class. Students will submit a 300-word abstract of their topic and a bibliography of at least five reputable academic and mainstream sources. At the end of the semester they will submit a 5-page research paper and present their findings in a 10-minute oral and visual presentation in a small-group setting in Zoom.</p> <p>Some examples of events and sites: The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</p>

	<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>
--	---

Goals and ELOs unique to Citizenship for a Diverse and Just 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
ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural, national, global, and/or historical communities.	
ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
ELO 4.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	
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.	

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

ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural,	<i>Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship.</i>
---	---

<p><i>national, global, and/or historical communities.</i></p>	<p><i>Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i></p> <p><i>The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S.-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.</i></p>
<p><i>ELO 3.2</i> <i>Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</i></p>	<p><i>This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.</i></p>
<p><i>ELO 4.1</i> <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>"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.</p>
<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.</p>	<p>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.</p>