

Term Information

Effective Term Spring 2026

General Information

Course Bulletin Listing/Subject Area Civics, Law, and Leadership
Fiscal Unit/Academic Org Chase Center for Civics - D4260
College/Academic Group Office of Academic Affairs
Level/Career Undergraduate
Course Number/Catalog 3320
Course Title Toleration and Its Discontents
Transcript Abbreviation Toleration
Course Description This course explores the concept of toleration through historical, philosophical, and practical lenses. Examines sources from economics, history, and art to consider how philosophic principles toleration have shaped political and social institutions in liberal democracies, and gain insight into how societies can manage deep differences constructively today.
Semester Credit Hours/Units Fixed: 3

Offering Information

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

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions
Electronically Enforced Yes

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 30.0000
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Citizenship for a Diverse and Just World

Course Details

Course goals or learning objectives/outcomes

- Students address the relationship between toleration and citizenship through economics, philosophy, political thought, history, and even art, examining how these disciplines interact, enrich each other, and capture different parts of reality.

Content Topic List

- Toleration; Early Modern Political Philosophy; Religion and Politics; Politics and Economics; Speech, Harm, and Offense; Pluralism and Value Judgments; Civility

Sought Concurrence

Yes

Attachments

- CIVICLL, Toleration and Its Discontents - Syllabus.pdf: Syllabus
(Syllabus. Owner: Fortier,Jeremy)
- CIVICLL, Toleration and Its Discontents - GE Worksheet.pdf: GE Worksheet
(Other Supporting Documentation. Owner: Fortier,Jeremy)
- Concurrence - ASC, Glenn, Education, Law.pdf: Concurrence Exchanges
(Concurrence. Owner: Fortier,Jeremy)

Comments

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Fortier,Jeremy	08/26/2025 04:07 PM	Submitted for Approval
Approved	Fortier,Jeremy	08/26/2025 04:07 PM	Unit Approval
Approved	Reed,Kathryn Marie	08/27/2025 09:22 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	08/27/2025 09:22 AM	ASCCAO Approval

CIVICLL 3320: Toleration and Its Discontents

The Ohio State University

Course Syllabus

Spring 2026

Format of Instruction: Lecture

Meeting Day /Time:

Classroom Location:

Contact Hours: 3

Instructor: Prof. John Thrasher

Email: Thrasher.62@osu.edu

Office:

Office Hours:

I. Course Description

Modern liberal democracies thrive on diversity and pluralism, yet managing fundamental differences in religion, politics, culture, and values remains profoundly challenging. Toleration, which is to say permitting and protecting lifestyles, beliefs, and practices that we may find deeply objectionable or even morally wrong, is foundational to sustaining such diverse societies. However, the demands of toleration frequently create tensions: How can we justify tolerating actions or ideas we believe to be harmful or incorrect? What limits, if any, should be placed on free speech, religious practice, and cultural expression? As philosopher T.M. Scanlon has argued, toleration is inherently difficult, forcing us to confront the complex relationship between individual freedoms and social cohesion.

This course explores the concept of toleration through historical, philosophical, and practical lenses. We trace the origins and evolution of toleration from early modern philosophical debates to contemporary conflicts around free speech and pluralism. Using philosophical texts, political theory, and contemporary writings, we examine key theoretical debates about the meaning and limits of toleration alongside the practical institutional challenges it poses. By studying how toleration has shaped political and social institutions in liberal democracies, we will gain insight into how societies can manage deep differences constructively and address the ongoing dilemmas that toleration poses today.

To explore this topic critically, we will adopt a distinctively interdisciplinary approach. Throughout the term, we will address these questions through the lenses of economics, philosophy, political thought, history, and even art (in particular, fiction, drama, and cinema). We will not just ask what these disciplines have to say about our topic independently of one another; we will also ask how these disciplines interact, enrich each other, and have unique ways of capturing parts of reality. The overarching idea is that there are many ways of expressing important ideas and that focusing on any one form of expression (social scientific, philosophical, artistic) in isolation is bound to leave important aspects of those ideas unstated or incompletely expressed. Moreover, by working with media situated in a variety of historical contexts, we will necessarily ask why a set of ideas have been expressed in different ways in different times and places, and how this form of

expression affects what is being said. Finally, we will explore how the different forms of expression—especially, artistic expression—formally inculcate norms of toleration. Put differently, we will consider how the act of reading a certain kind of novel or watching a particular type of drama or film, or creating a work of art can train the viewer, reader, or creator in the practice and virtue of tolerance, and how that imaginative and empathetic experience differs from and supplements appeals to reason or everyday experience.

II. Course Learning Outcomes

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

1. Describe and analyze diverse philosophical perspectives on the concept of toleration and its role in liberal societies.
2. Identify and critically evaluate the historical development and practical implications of toleration in social, political, and legal contexts, with a particular eye to how it has informed the western tradition and American civic life.
3. Examine and assess the philosophical frameworks informing arguments about toleration, free speech, and pluralism.
4. Analyze tensions and conflicts arising from efforts to balance individual freedoms with the need for social cohesion and stability.
5. Evaluate democratic and undemocratic rhetorical strategies in contemporary debates surrounding toleration and free speech.
6. Identify and critique competing approaches to managing deep cultural and moral disagreements within pluralistic societies.
7. Describe and analyze various legal and constitutional frameworks designed to institutionalize toleration and manage diversity.
8. Analyze their experiences, reasoning, and cultural assumptions against the accumulated wisdom of inherited traditions and texts, the successes and failures of historical case studies, and the best lessons from the behavioral, social, and natural sciences.
9. Use a multi-disciplinary perspective to identify and evaluate historical antecedents of contemporary problems, real-world applications of theoretical claims, and the principled bases for practical courses of action within a pluralistic society.
10. Draw on multi-disciplinary perspectives to effectively research and present arguments about civic traditions and civic life, using verbal, textual, and visual means in ways that fairly characterize arguments that counter their positions.

III. Required Texts

Texts (Bring the text each day to class)

1. Adam Smith, *Theory of Moral Sentiments*
2. Albert Hirshman, *Passions and Interests*
3. *Benjamin Kaplan, *Divided By Faith: Religious Conflict and the Practice of Toleration in Early Modern Europe*(Belknap Press, 2009), ISBN: 978-0674034730
4. Chandran Kukathas, *The Liberal Archipelago* (excerpts)

5. George Bernard Shaw, *Saint Joan*
6. John Locke, *First Letter Concerning Toleration*
7. John Stuart Mill, *On Liberty*
8. *Noel Johnson and Mark Koyama, *Persecution & Toleration: The Long Road to Religious Freedom* (Cambridge University Press, 2019), ISBN: 978-1108441162
9. Perez Zagorin, *How the Idea of Religious Toleration Came to the West* (excerpts, pdf available)
10. *Pierre Bayle, *Philosophical Commentary* (Cambridge Texts in the History of Political Thought) ISBN: 978-0521476775
11. Plato, *Apology*
12. *Shakespeare, *The Merchant of Venice* (Norton Critical Edition), ASIN: B00850A134

Students are expected to bring the relevant text to each discussion. Some of the texts will be made available as PDFs on CarmenCanvas, but you will need to purchase all of the ones marked with a *. They are available at Barnes & Noble and on Amazon. Please get the versions of the texts listed above to make it easier to follow the discussion in class.

Students are expected to watch the films **before** we talk about them in class and are encouraged to watch them twice. All the films we will discuss are available for rental or purchase on various streaming services and all can be streamed directly from either Amazon or Kanopy. Many titles are available to stream free for OSU students via Kanopy. Others may need to be purchased.

IV. Instructional Methods and Class Communications

This course uses a combination of lectures, Socratic roundtable discussions of readings, small group discussions, engagement with films, creative projects, and writing exercises. Most classroom communications will take place through email (typically via Carmen). You are responsible for making sure that you receive these communications.

V. Assessment

There are five components to your grade. All assessments will use a 100-point scale. These are distributed as follows:

Class Participation and Attendance	25%
Class Questions/Comments	25%
Expository Project	20%
Creative Project	20%
Final Exam	10%

Class Participation and Attendance (25%)

Participation in this course offers the opportunity to experiment with ideas, practice formulating questions, and engage with the perspectives of other students. Students will develop skills in articulating their ideas, developing support for their positions, and submitting their views to rational scrutiny. The seminar-style conversation in the classroom will facilitate constant

engagement and practice. *Students are expected to enter discussion in each and every meeting of the class.* Comments and questions are expected to be about or grounded in the texts we are reading together and the films we are discussing. To receive full points, please note these policies:

- Students are expected to attend every class session. Four absences will result in the reduction of one letter grade in the final grade, and six or more absences will result in a fail. Missing classes for illness, university-sponsored events, or religious holidays does not count, but for an absence to be considered excused, you must contact the instructor within one week of the absence. Please reach out to the instructor with any questions about this policy.
- Consistent, high-quality participation—including respectful listening, contributing to discussion, and building on peers' insights—is expected each week. Occasional informal writing or group exercises may be used to facilitate discussion and deepen reflection. Students will be docked 1 point of their participation grade (1/100 pts) for every day they do not bring their assigned text *or* do not speak up in class. If you are struggling to participate in discussion, please come to office hours or reach out to the instructor.
- Be sure to arrive on time for class. Excessive tardiness will lead to a reduction in your participation grade. There will be a three-day grace period (meaning that there will be no grade penalty for the first three days a student is late to class), but after that, you will be docked 1 point of your participation grade (1/100) for each day you come to class late.

Questions/Comments (25%)

Each student will submit one question *and* comment about the material under discussion that day to CarmenCanvas before each class. These questions and comments will be used in the class and evaluated according to how well they reflect the student's engagement with the material. The question/comment will be due at 10 am (EST) on the day of class. These questions/comments will be graded on completion. Each question/comment will be worth 1 out of a total of 24 points (there are 24 class sessions and thus 24 daily question assignments), so failure to submit a question on CarmenCanvas before class will result in losing 1/24 of this portion of the grade.

Expository/Critical & Creative Projects (20% each, total of 40%)

Students will complete two major projects in the course: an expository/critical writing assignment and one creative in nature. These projects will provide opportunities for students to explore ideas and use texts to add to the ongoing discourse.

Expository Project: Students will produce one essay of 1,500 words (maximum), answering a question prompt provided to the class by the instructors. The question will pertain to toleration as we have been analyzing it conceptually and via social scientific methods in our discussions and readings. Critical projects will be evaluated for their rigor, concision, logical coherence, and structure in building their analysis. The essay should be double-spaced, use 12-point Times New Roman font, and be carefully edited.

Creative Project: Students will compose a work in which they imaginatively represent at least one aspect of a tolerant (or intolerant) world or situation (historically based or purely

speculative). We suggest that students compose their assignment in the form of a film script, film treatment, stage play, or short story. However, they are free to use other kinds of creative forms (e.g., a short film, a series of illustrations, a brief graphic novel, a musical composition meant to accompany one of the works on the syllabus). If they choose one of these latter options, they must receive approval from the instructors beforehand. Creative projects must be framed and introduced by an opening paragraph in which students state clearly their overall artistic objective and explain why they've chosen a specific creative project. This is the students' opportunity to make clear the larger significance and aim of their creative work.

Final Exam (10%)

Students will consider the course objectives and respond to questions posed by the professors in an oral examination during the exam period. More details will be given towards the end of the class.

Grading Scale:

All assignments will be graded out of a 100-point scale and then converted into the final grade (also on a 100-point scale) using percentages outlined below. Your letter grade will be determined using the following ranges:

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

Deadlines: All assignments will be due at 11:59pm on the due date listed in the syllabus. Late assignments will automatically drop 20 points (two letter grades) if submitted within 24 hours after the deadline, and 50 points thereafter. If there are extenuating circumstances that interfere with timely assignment completion, please discuss this with me *before* the assignment is due.

VI. Class Schedule and Readings

Week	Theme	Day 1 Reading	Day 2 Reading
1	Why Toleration?	Plato, <i>Apology</i>	Aristophanes, <i>Clouds</i>
2	Early Modern Breakthroughs	Pierre Bayle, <i>Philosophical Commentary</i> (sel. Book I, §1–6)	Baruch Spinoza, TTP Preface & ch. 16
3	Spinoza Continued	TTP chs. 17–18	TTP chs. 19–20
4	Church and State	John Locke, <i>Letter on Toleration</i>	Jefferson, “Virginia Statute for Religious Freedom”
5	The Christian Roots of Toleration	Zagorin, chs. 1–2	Zagorin, ch. 3
6	Practice Before Principle?	Kaplan, ch. 3	Kaplan, ch. 4
7	Persecution and Revenue	Johnson & Koyama, chs. 1–2	Johnson & Koyama, ch. 3
8	Fiscal toleration	Johnson & Koyama, ch. 4	Johnson & Koyama, chs. 7 & 9
9	Commerce and Contract	Shakespeare, <i>Merchant of Venice</i>	Shakespeare, <i>Merchant of Venice</i>
10	Pluralism and Exit	Kukathas, <i>Liberal Archipelago</i> , ch. 2 (“Freedom of Association”)	Adam Smith, <i>TMS</i> (selections) & Hirschman, <i>Passions & Interests</i> ch. 2 (doux-commerce)
11	Speech, harm, offense	Mill, <i>On Liberty</i> , chs. 1–2	Mill, chs. 3–4
12	The Civility of Fear	J.P. Messina, “Freedom of Speech & the Liberalism of Fear”	Kukathas, <i>Archipelago</i> , ch. 4 (“Secession & Exit”)

VII. University Policy Statements

Academic Misconduct

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

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

If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic Misconduct. If COAM determines that a student violated the University's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University. If students have questions about the above policy or what constitutes academic misconduct in this course, they should contact the instructor.

Disability Services (with Accommodations for Illness)

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.

If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations.

Grievances and Solving Problems

According to University Policies, if you have a problem with this class, you should seek to resolve the grievance concerning a grade or academic practice by speaking first with the instructor or professor. Then, if necessary, take your case to the department chairperson, college dean or associate dean, and to the provost, in that order. Specific procedures are outlined in Faculty Rule 3335-8-23. Grievances against graduate, research, and teaching assistants should be submitted first to the supervising instructor, then to the chairperson of the assistant's department.

Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO):

- Online reporting form: <http://civilrights.osu.edu/>
- Call 614-247-5838 or TTY 614-688-8605
- civilrights@osu.edu

The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Civil Rights Compliance Office to ensure the university can take appropriate action:

- All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.
- The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

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

Artificial Intelligence and Academic Integrity

There has been a significant increase in the popularity and availability of a variety of generative artificial intelligence (AI) tools, including ChatGPT, Sudowrite, and others. These tools will help shape the future of work, research and technology, but when used in the wrong way, they can stand in conflict with academic integrity at Ohio State.

All students have important obligations under the Code of Student Conduct to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes. Specifically, students are not to use unauthorized assistance in the laboratory, on field work, in scholarship, or on a course assignment unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing of writing, ideas or other work that is not your own. These requirements apply to all students undergraduate, graduate, and professional.

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

Intellectual Diversity

Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.

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)

Please see responses in the Appendix below.

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>
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	<i>Completion 3 assignments which build skills in connecting individual experiences with broader population-based patterns (Assignments #1, #2, #3)</i> <i>Completion of 3 quizzes in which students demonstrate comprehension of the course readings and materials.</i>
ELO 2.1 <i>Identify, describe, and synthesize approaches or experiences.</i>	<i>Students engage in advanced exploration of each module topic through a combination of lectures, readings, and discussions.</i> <u>Lecture</u> <i>Course materials come from a variety of sources to help students engage in the relationship between media and citizenship at an advanced level. Each of the 12 modules has 3-4 lectures that contain information from both peer-reviewed and popular sources. Additionally, each module has at least one guest lecture from an expert in that topic to increase students' access to people with expertise in a variety of areas.</i> <u>Reading</u> <i>The textbook for this course provides background information on each topic and corresponds to the lectures. Students also take some control over their own learning by choosing at least one peer-reviewed article and at least one newspaper article from outside the class materials to read and include in their weekly discussion posts.</i> <u>Discussions</u> <i>Students do weekly discussions and are given flexibility in their topic choices in order to allow them to take some control over their education. They are also asked to provide information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about current events, analyze this information, and communicate it with others.</i> <i>Activity Example: Civility impacts citizenship behaviors in many ways. Students are asked to choose a TED talk from a provided list (or choose another speech of their interest) and summarize and evaluate what it says about the relationship between civility and citizenship. Examples of Ted Talks on the list include Steven Petrow on the difference between being polite and being civil, Chimamanda Ngozi Adichie's talk on how a single story can perpetuate stereotypes, and Claire Wardle's talk on how diversity can enhance citizenship.</i>
ELO 2.2 <i>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.</i>	<i>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.</i> <i>Some examples of events and sites:</i> <i>The Paris Commune, an 1871 socialist uprising violently squelched by conservative forces</i>

	<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>
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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>
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<i>national, global, and/or historical communities.</i>	<i>Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i> <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>
ELO 3.2 <i>Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</i>	<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>
ELO 4.1 <i>Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</i>	<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> <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>

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

Appendix.

In a sentence or two, explain how this class “fits” within the focal Theme.

This course understands citizenship as a political status entailing rights and responsibilities. It also understands religious, political, and social toleration as crucial to citizenship for a diverse and just world. To explore this topic critically, “Toleration and Its Discontents” adopts a distinctively interdisciplinary approach. Throughout the term, students will address the relationship between toleration and citizenship for a diverse and just world through the lenses of economics, philosophy, political thought, history, and even art (in particular, fiction, drama, and cinema). We will not just ask what these disciplines have to say about our topic independently of one another; we will also ask how these disciplines interact, enrich each other, and have unique ways of capturing parts of reality.

ELO 1.1:

Students will engage in critical and logical thinking about citizenship for a diverse and just world through a range of course activities:

- Course readings, which introduce students to a wide range of perspectives on the concept of toleration and its role in liberal societies (e.g. Adam Smith’s *Theory of Moral Sentiments* (1759, Scotland, economics and philosophy), Shakespeare’s *The Merchant of Venice* (~1596-1598, English play), and John Stuart Mill’s *On Liberty* (1859, English, philosophy).
- Course discussion. Consistent, high-quality participation about the assigned texts—including respectful listening, contributing to discussion, and building on peers’ insights—is expected each week. Occasional informal writing or group exercises may be used to facilitate discussion and deepen reflection. In discussion, students will be asked to evaluate democratic and undemocratic rhetorical strategies in contemporary debates surrounding toleration and free speech.
- Expository/Critical Project: In this written essay (worth 20% of students’ grade), students will critically evaluate the historical development and practical implications of toleration in social, political, and legal contexts, with a particular eye to how it has informed the western tradition and American civic life. Students will produce one essay of 1,500 words (maximum), answering a question prompt provided to the class by the instructor. The question will pertain to toleration as we have been analyzing it conceptually and via social scientific methods in our discussions and readings (e.g. Explain the relationship between John Locke’s *Letter on Toleration* (1689) and Thomas Jefferson’s “Virginia Statute for Religious Freedom” (1786). How did these political philosophers conceive of “toleration,” and why was it so important to Jefferson to codify it into law? What were the limits of toleration to these thinkers?).

ELO 1.2:

This course will challenge students to engage in advanced, in-depth, scholarly exploration of citizenship for a diverse and just world through several activities:

- Readings: Course materials have been selected to introduce students to the concept of toleration through historical (e.g. Benajmin Kaplan’s *Divided by Faith*, philosophical (e.g. John Locke’s *First Letter Concerning Toleration*), and practical lenses (e.g. students’ expository/critical project). Through exposure to these primary sources and secondary sources, students will engage in advanced thinking about historical examples of—and advanced, scholarly conversation about—toleration in and its role in liberal societies.

Lectures: Lectures will trace the origins and evolution of toleration from early modern philosophical debates (e.g. the Preface and Chapter 16 of Baruch Spinoza's *Theological-Political Treatise*, which argues that people are overly reliant on religious superstition and feeling over natural reason) to contemporary conflicts around free speech and pluralism (e.g. intellectual diversity on college campuses).

Discussions: Drawing on philosophical texts, political theory, and contemporary writings, students will discuss key theoretical debates about the meaning and limits of toleration alongside the practical institutional challenges it poses. By studying how toleration has shaped political and social texts and institutions in liberal democracies (e.g. the U.S. Constitution), they will gain insight into how societies can manage deep differences constructively and address the ongoing dilemmas that toleration poses today.

ELO. 2.1:

This course will challenge students to identify, describe, and synthesize various approaches to toleration. In their final, oral exam, for example, students will be asked to identify and critique competing approaches to managing deep cultural and moral disagreements within pluralistic societies (e.g. John Locke's philosophical conviction that government needs to protect religious liberty by drawing a line between religious and civil concerns, Adam Smith's pragmatic perspective that intolerance and competition between religious sects would ultimately prevent fanaticism, and Thomas Jefferson's belief in the desirable "wall of separation" between matters of religion (religious faith being conceived of as fundamentally private) and government (conceived of as public).)

Course materials have been selected to introduce students to the concept of toleration through historical (e.g. Benajmin Kaplan's *Divided by Faith*, philosophical (e.g. John Locke's *First Letter Concerning Toleration*), and practical lenses (e.g. students' expository/critical project). In class discussion, students will assess the strengths and weaknesses of different conceptions of toleration, and the ways in which philosophies of toleration have and have not advanced citizenship for a diverse and just world.

Students' Expository/Critical Project will also require students to critically evaluate the historical development and practical implications of toleration in social, political, and legal contexts, with a particular eye to how it has informed the western tradition and American civic life. Students will produce one essay of 1,500 words that requires them to synthesize different historical understandings of, approaches to, and consequences of toleration. (e.g. Explain the relationship between John Locke's *Letter on Toleration* (1689) and Thomas Jefferson's "Virginia Statute for Religious Freedom" (1786). How did these political philosophers conceive of "toleration," and why was it so important to Jefferson to codify it into law? What were the limits of toleration to these thinkers?).

ELO 2.2:

Students will develop a sense of self as learners in a variety of ways:

-Creative Project: In their Creative Project (worth 20% of their grade), students will compose a work in which they imaginatively represent at least one aspect of a tolerant (or intolerant) world or situation (historically based or purely speculative). It is suggested that students compose their assignment in the form of a film script, film treatment, stage play, or short story. However, they are free to use other kinds of creative forms (e.g., a short film, a series of illustrations, a brief graphic novel, a musical composition meant to accompany one of the works on the syllabus). If they choose one of these latter options, they must receive approval from the instructor beforehand. Creative

projects must be framed and introduced by an opening paragraph in which students state clearly their overall artistic objective and explain why they've chosen a specific creative project. This is the students' opportunity to make clear the larger significance and aim of their creative work.

-In class discussion and their Expository/Critical Project, students will be asked to reflect on and share their own perspectives on the relationship between toleration and citizenship for a diverse and just world. Students will be asked questions such as: To what extent are Locke and Jefferson's conceptions of toleration translatable to today's sociopolitical landscape? What kinds of toleration matter most to you (e.g. religious, intellectual, socioeconomic, racial), and are there limits to toleration (e.g. of ideas, actions, people, etc.)? Drawing on concepts from the course, why or why not?

ELO 3.1:

Course activities will challenge students to describe and analyze a range of perspectives on the relationship between toleration and citizenship for diverse and just world. They will also require students to assess how these perspectives differ across political (e.g. representative government versus monarchy), cultural (Christian, Deist, and atheist), and national, global, and historical (early modern versus modern) communities. Students will describe and analyze these perspectives through a variety of activities:

-Course readings, which introduce students to a wide range of perspectives on the concept of toleration and its role in liberal societies (e.g. Adam Smith's *Theory of Moral Sentiments* (1759, Scotland, economics and philosophy), Shakespeare's *The Merchant of Venice* (~1596-1598, English play), and John Stuart Mill's *On Liberty* (1859, English, philosophy).

- Students' Expository/Critical Project will also require students to critically evaluate the historical development and practical implications of toleration in social, political, and legal contexts, with a particular eye to how it has informed the western tradition and American civic life. Students will produce one essay of 1,500 words that requires them to synthesize different historical understandings of, approaches to, and consequences of toleration. (e.g. Explain the relationship between John Locke's *Letter on Toleration* (1689) and Thomas Jefferson's "Virginia Statute for Religious Freedom" (1786). How did these political philosophers conceive of "toleration," and why was it so important to Jefferson to codify it into law? What were the limits of toleration to these thinkers?).

-In class discussion, students will be asked to reflect on how and share their own perspectives on the relationship between toleration and citizenship for a diverse and just world. Students will be asked questions such as: To what extent are Locke and Jefferson's conceptions of toleration translatable to today's sociopolitical landscape? What kinds of toleration matter most to you (e.g. religious, intellectual, socioeconomic, racial), and are there limits to toleration (e.g. of ideas, actions, people, etc.)? Drawing on concepts from the course, why or why not?

ELO 3.2:

Throughout this course, students will identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen. They will do this through:

-Questions/Comments, which will be worth 25% of students' grade: Each student will submit one question *and* comment about the material under discussion that day to CarmenCanvas before each class. In these questions and comments, students will be challenged to think critically about the diverse perspectives reflected in their reading, and how toleration is a crucial component of intercultural competency and global citizenship in a diverse world.

Discussions: Participation in this course offers students the opportunity to experiment with ideas, practice formulating questions, and engage with the diverse perspectives of other students. Participation and attendance is worth 25% of students' grade, reflecting its importance to this course's learning outcomes. Students will develop skills in articulating their ideas, developing support for their positions, and submitting their views to rational scrutiny (all of which are important skills for global citizenship in a world of mass media and hyperpolarization). The seminar-style conversation in the classroom will also foster students' civil discourse skills and intercultural competency by forcing them to engage with diverse ideas and classmates.

ELO 4.1:

Exposure to a range of philosophical and historical case studies (e.g. Adam Smith's *Theory of Moral Sentiments* (1759, Scotland, economics and philosophy), Shakespeare's *The Merchant of Venice* (~1596-1598, English play), and John Stuart Mill's *On Liberty* (1859, English, philosophy) as well as participation in several course activities will empower students to examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion. The course's very subject revolves around the practical difficulties of managing difference in liberal societies. Modern liberal democracies thrive on diversity and pluralism, yet negotiating fundamental differences in religion, politics, culture, and values remains profoundly challenging. As philosopher T.M. Scanlon has argued, toleration is inherently difficult, forcing us to confront the complex relationship between individual freedoms and social cohesion. In class discussions, students will draw on course content to respond to these questions: How can we justify tolerating actions or ideas we believe to be harmful or incorrect? What limits, if any, should be placed on free speech, religious practice, and cultural expression? Students' daily comments and questions will also challenge them to grapple with the lived experiences of theorists and philosophers (e.g. John Locke, Baruch Spinoza, and Plato) as well as the lived experiences of those who were affected by the implementation of their ideas (American Catholics, American Indians, slaves, etc.). In other words, students will not just consider various historical and scholarly approaches to toleration but also will be challenged to consider the implications of specific thinkers' views on real peoples (e.g. how did Jefferson's conception of religion as a private matter of consciousness exclude various religious traditions grounded in ritual and embodied practice: Catholics, American Indian spiritualities, etc.).

ELO 4.2:

Course activities will challenge students to 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. For example, in discussion, students will be asked to draw on philosophical texts, political theory, and contemporary writings as they discuss key theoretical debates about the meaning and limits of toleration. They will also be asked about the practical institutional challenges that toleration has posed and continues to pose. By studying how toleration has shaped political and social texts and institutions in liberal democracies (e.g. the U.S. Constitution), students will gain insight into how societies can manage deep differences constructively and address the ongoing dilemmas that toleration poses today. Students' Expository/Critical Project will also require them to critically evaluate the historical development and practical implications of toleration in social, political, and legal contexts, with a particular eye to how it has informed the western tradition and American civic life. Students will produce one essay of 1,500 words that requires them to synthesize different historical understandings of, approaches to, and consequences of toleration. (e.g. Explain the relationship between John Locke's *Letter on Toleration* (1689) and Thomas Jefferson's "Virginia

Statute for Religious Freedom” (1786). How did these political philosophers conceive of “toleration,” and why was it so important to Jefferson to codify it into law? What were the limits of toleration to these thinkers? How did their philosophical stances on the toleration affect the lived experiences of certain religious and social groups?)

Subject: RE: concurrence for most recent courses
Date: Thursday, August 21, 2025 at 2:21:05 PM Eastern Daylight Time
From: Martin, Andrew
To: Fortier, Jeremy
CC: Vankeerbergen, Bernadette
Attachments: image001.png

Yes, this aligns with what I have as well.



Andrew W. Martin

Associate Dean for Undergraduate Education
Professor of Sociology
114 University Hall, 230 North Oval Mall
Columbus, OH 43210
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martin.1026@osu.edu

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 2:19 PM
To: Martin, Andrew <martin.1026@osu.edu>
Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>
Subject: Re: concurrence for most recent courses

Thanks again, Andrew. For book-keeping purposes, let me note in one place...

Full concurrence is provided by five relevant units in ASC, for four courses:

- Can We Rule Ourselves?
- Profiles in American Leadership
- The Art of Statesmanship
- Toleration and Its Discontents

For one course, “The Great American Novel,” ENGLISH provides neither concurrence nor non-concurrence (as expected, on the basis of extensive consultations between ENGLISH and Chase).

“Christianity, Law, and Government” remains to be addressed with COMPSTD. This is the only outstanding concurrence issue among the six courses under discussion.

Apologies for crowding your inbox today, just trying to keep everyone’s records as straightforward as possible...

Best - Jeremy

From: Martin, Andrew <martin.1026@osu.edu>

Date: Thursday, August 21, 2025 at 10:47 AM

To: Schoen, Brian <schoen.110@osu.edu>, Fortier, Jeremy <fortier.28@osu.edu>

Cc: Vankeerbergen, Bernadette <vankeerbergen.1@osu.edu>

Subject: concurrence for most recent courses

Hi Brian and Jeremy

I have now heard back from all the departments queried in the most recent concurrence request (the six courses you set over last week). CEHV, Leadership, History, Political Science, and Philosophy all grant concurrence (as you are aware, English neither granted nor denied concurrence on the Great American Novel course). As you know, there is a faculty member in Comp Studies, Isaac Weiner, who teaches a course that might be similar to the Christianity, Government and Law course. I've asked him to provide feedback by next week, but I might request a few extra days on that course. But that's the only real outstanding issue; I would consider the concurrence request completed for the other five. I know that the Can we Rule Ourselves course was a high priority, so definitely move forward with that.

Best

Andrew



THE OHIO STATE UNIVERSITY

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Subject: RE: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 12:42:53 PM Eastern Daylight Time
From: Greenbaum, Rob
To: Fortier, Jeremy
CC: Schoen, Brian, Clark, Jill
Attachments: image001.png, image002.png

Hi Jeremy,

Thanks for reaching back out. As of late this morning, we've now heard back from our relevant faculty.

We are pleased to provide concurrence with the most recent six classes you sent us:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

The Profiles in American Leadership class does contain some overlap with our [2130 – Leadership in the Public and Nonprofit Sectors](#) class, but the two classes approach leadership in different ways. The Profiles class is a bit more political leadership and theory focused, while ours is aimed more towards the practice of managerial or administrative leadership.

Likewise, there is some overlap between the Can We Rule Ourselves class and our PUBAFRS 2500 Guardians of Democracy: Public Servants over Time course, but, again, the approach is very different.

Good luck with the approval process.

Rob



Robert T. Greenbaum

Professor, Associate Dean for Curriculum

John Glenn College of Public Affairs

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<https://glenn.osu.edu/rob-greenbaum>

Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:51 AM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Rob,

I wanted to circle back regarding the six courses we circulated on 8/11. All six are important but one of them ("Can We Rule Ourselves") is paramount. As a result, we're wedded to the two-week concurrence window but hope we can address any questions or concerns in the interim.

All best,

Jeremy

From: Greenbaum, Rob <greenbaum.3@osu.edu>
Date: Thursday, August 14, 2025 at 9:42 AM
To: Fortier, Jeremy <fortier.28@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: RE: Chase Courses for Concurrence

Hi Jeremy,

Thanks for sharing these additional classes.

Rob



Robert T. Greenbaum

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Pronouns: he/him/his

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Monday, August 11, 2025 8:47 PM
To: Greenbaum, Rob <greenbaum.3@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Rob,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents
- Profiles in American Leadership

We'll be adding a few more courses yet), but is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society

The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"

Subject: Re: Chase Courses for Concurrence
Date: Thursday, August 21, 2025 at 11:45:21 AM Eastern Daylight Time
From: Snyder, Anastasia
To: Fortier, Jeremy
Attachments: image001.png, image.png

Hi Jeremy,

Thanks for following up on your 8/11 email. I apologize for my late reply. EHE has no concurrence issues with any of these courses. Please let me know if you have any questions.

Sincerely,
Tasha



Anastasia R. Snyder
Associate Dean for Faculty Affairs
College of Education and Human Ecology
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Office: 614-688-4169 / Cell: 614-256-8959

From: Fortier, Jeremy <fortier.28@osu.edu>
Sent: Thursday, August 21, 2025 7:44 AM
To: Snyder, Anastasia <snyder.893@osu.edu>
Subject: Re: Chase Courses for Concurrence

Hi Tasha,

I'm obliged to circle back regarding the courses circulated for concurrence on 8/11, partly because we need to add a sixth ("Profiles in American Leadership" – attached to this email), and because while all of the original five are important, one of them ("Can We Rule Ourselves") is of highest priority, so we aim to upload it to curriculum.osu.edu as soon as the two-week window allows. That said, please don't hesitate to let me know if we can be helpful in the meantime!

Thanks so much for your time at the start of the new semester...

All best - Jeremy

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Wednesday, August 13, 2025 at 8:17 AM
To: Strang, Lee <strang.69@osu.edu>
Subject: Fw: Chase Courses for Concurrence

From: Fortier, Jeremy
Sent: Monday, August 11, 2025 5:53:43 PM
To: Snyder, Anastasia <snyder.893@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Courses for Concurrence

Hi Tasha,

I'm obligated to ramp up the new semester early by sending you a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society
The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"

Subject: Re: Chase Center Courses for Concurrence
Date: Thursday, August 14, 2025 at 11:28:51 AM Eastern Daylight Time
From: Ralph, Anne
To: Fortier, Jeremy
CC: Schoen, Brian
Attachments: image001.png, image002.png

Jeremy and Brian,

Thanks for meeting this week and for the coffee! It was great to hear more about your plans.

On the five courses you sent for concurrence (listed in your email), the College of Law is pleased to grant concurrence. The courses all look like great additions.

On the minor, Dean Barnett and the associate deans at Moritz all reviewed the proposal. We are supportive, but also have a question about naming that I would like to discuss with you—namely, whether Chase would consider a different name for the minor that does not include “Law.” We are concerned about creating confusion with the new [Minor in Law and Public Policy](#) offered by Moritz and Glenn. We also noted that a student could complete the minor without completing any of the courses in the American Constitutionalism track. We hope this might be a “friendly amendment.” Please let me know if we may discuss.

I also wanted to be sure to let you know that, as you add new Chase courses that might fit well within the Law and Public Policy minor, we would be glad to consider adding those to the list of approved electives that students can count towards the minor. The list of electives currently eligible for the minor are listed in a drop-down [on this page](#).

Will look forward to speaking more!

Thanks,
Anne



Anne E. Ralph
Morgan E. Shipman Professor in Law
Associate Dean for Academic Affairs & Strategic Initiatives
Michael E. Moritz College of Law
55 West 12th Avenue | Columbus, OH 43210
614-247-4797 Office | ralph.52@osu.edu
Pronouns: she/her/hers

From: Fortier, Jeremy <fortier.28@osu.edu>
Date: Monday, August 11, 2025 at 6:55 PM
To: Ralph, Anne <ralph.52@osu.edu>
Cc: Schoen, Brian <schoen.110@osu.edu>
Subject: Chase Center Courses for Concurrence

Hi Anne,

Thanks for your time to chat with Brian and I this morning! As discussed, I'm attaching new a bundle of courses the Chase Center is circulating for concurrence. Attached to this email are syllabi for:

- Can We Rule Ourselves?
- The Art of Statesmanship
- Christianity, Government, and Law
- The Great American Novel
- Toleration and Its Discontents

We'll be adding a couple more courses later this week (or early next), but five is enough for now!

Thanks for your time and effort with this,

Jeremy

--



THE OHIO STATE UNIVERSITY

CHASE CENTER FOR CIVICS, CULTURE,
AND SOCIETY

Jeremy Fortier

Assistant Director, Salmon P. Chase Center for Civics, Culture, and Society

The Ohio State University

Latest Article: "[Why to be a Civic Constitutionalist](#)"