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Electronic Course Authorization System (ECAS)

AMES 3877 - VIEW COURSE PROPOSAL

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Approvals Received:

Department on 2/03/20 by Joshua Morrow (morrowj@umn.edu)	>	College/Dean on 29/04/20 by Teresa Grimlund (griml020@umn.edu)
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Approvals Pending:

Provost > LE > Catalog

[Effective Status:](#)

Active

[Effective Term:](#)

1219 - Fall 2021

Course:

AMES 3877

Institution:

UMNTC - Twin Cities/Rochester

Campus:

UMNTC - Twin Cities

[Career:](#)

UGRD

[College:](#)

TCLA -

[Department:](#)

10954 -

General

[Course Title Short:](#)

The Arab Renaissance

[Course Title Long:](#)

The Arab Renaissance: Narrating Modernity

[Max-Min Credits for Course:](#)

3.0 to 3.0 credit(s)

[Catalog Description:](#)

The Nah?a, a word meaning renaissance, awakening, or simply the act of standing up, is the name Arab writers and intellectuals of the 19th c. gave their own historical period. What does it mean to view oneself as living through a revival? How does this view shape the contours of the past, or of the future? This class will address these questions through a survey of the political, intellectual, social, and cultural aspects of Arab modernity. We will examine how Arab thinkers of the late 19th and early 20th century produced new genres, identities, and communal affiliations to narrate their experience of modernity, which they often coded as ?the encounter with the West.? Our readings, all in English translation, will cover the first confrontations (and love affairs) with European powers, the self-professed urgency of projects of reforming language, literature, and cultural institutions, the growing schism between religious and secular thought, and the attempts to articulate indigenous alternatives to Western-style modernity.

[Print in Catalog?:](#)

Yes

[CCE Catalog Description:](#)

false

[Grading Basis:](#)

A-F

[Topics Course:](#)

No

[Honors Course:](#)

No

[Online Course:](#)

No

[Freshman Seminar:](#)

No

Is any portion of this course taught outside of the United States?:

No

[Community Engaged Learning \(CEL\):](#)
New: None
Old:
[Instructor Contact Hours:](#)

3.0 hours per week

[Course Typically Offered:](#)

Periodic Fall & Spring

[Component 1:](#)

LEC

[Component 2:](#)

<No text provided>

[Auto Enroll Course:](#)

No

[Graded Component:](#)

LEC

[Academic Progress Units:](#)

3.0 credit(s) (Not allowed to bypass limits.)

<u>Financial Aid Progress Units:</u>	3.0 credit(s) (Not allowed to bypass limits.)
<u>Repetition of Course:</u>	Repetition not allowed.
<u>Course Prerequisites for Catalog:</u>	<No Text Provided>
<u>Course Equivalency:</u>	<No text provided>
<u>Cross-listings:</u>	No cross-listings
<u>Add Consent Requirement:</u>	No required consent
<u>Drop Consent Requirement:</u>	No required consent
<u>Enforced Prerequisites: (course-based or non-course-based):</u>	No prerequisites
<u>Editor Comments:</u>	2/24/2020 Create new course for Fall 2021. JLM
<u>Proposal Changes:</u>	<No text provided>
<u>History Information:</u>	2/24/2020 Create new course for Fall 2021. JLM Approved by CRC 4/23/20. TG
<u>Faculty Sponsor Name:</u>	Shir Alon
<u>Faculty Sponsor E-mail Address:</u>	alon@umn.edu

Student Learning Outcomes

Student Learning Outcomes

* Students in this course:

- Have mastered a body of knowledge and a mode of inquiry

How will you assess the students' learning related to this outcome? Give brief [examples](#) of how class work related to the outcome will be evaluated.

By the end of the semester, the students will be familiar with the key writers, texts, and concerns of the Nah?a (the Arab renaissance movement). Using both historiographical and literary methodologies, they will be able to contextualize the most influential intellectual and cultural debates of Arab modernity against the broad history of the Middle East in the 19th and early 20th centuries, as well as identify their legacies today.

Please explain briefly how this outcome will be addressed in the course. Give brief [examples](#) of class work related to the outcome.

The class assignments are designed to develop as well as assess the above mentioned skills. The students will submit 6 reading responses over the course of the semester, commenting on the readings and developing links between them. Throughout the course of the semester, students are required to follow media coverage of the Middle East in order to identify how the questions of the early 20th c. continue to be influential today. In the last week of class, each one of the student will introduce a recent article or news item and explain how it relates to one of the topics of the class. Finally, a take-home final exam will assess the students' ability to forge connections between different texts and contextualize them historically.

- Understand diverse philosophies and cultures within and across societies

How will you assess the students' learning related to this outcome? Give brief [examples](#) of how class work related to the outcome will be evaluated.

By the end of the semester, the students will be able to identify, analyze and contextualize some of the key debates that emerged in the late 19th century and persist in the Middle East to this day: Islamic reform and the place of women in Islam, the political and cultural schism between secularism and religion, the legacies of Medieval Arab culture in modernity, and the productive negotiations between indigenous cultures and cultural imperialism.

Please explain briefly how this outcome will be addressed in the course. Give brief [examples](#) of class work related to the outcome.

The class assignments are designed to develop as well as assess the above mentioned skills. The students will submit 6 reading responses over the course of the semester, commenting on the readings and developing links between them. Throughout the course of the semester, students are required to follow media coverage of the Middle East in order to identify how the questions of the early 20th c. continue to be influential today. In the last week of class, each one of the student will introduce a recent article or news item and explain how it relates to one of the topics of the class. Finally, a take-home final exam will assess the students' ability to forge connections between different texts and contextualize them historically.

Liberal Education

Requirement this course fulfills:

AH Arts/Humanities

Other requirement this course fulfills:

GP Global Perspectives

Criteria for Core Courses:

Describe how the course meets the specific bullet points for the proposed core requirement. Give concrete and detailed examples for the course syllabus, detailed outline, laboratory material, student projects, or other instructional materials or method.

Core courses must meet the following requirements:

- **They explicitly help students understand what liberal education is, how the content and the substance of this course enhance a liberal**

education, and what this means for them as students and as citizens.

- **They employ teaching and learning strategies that engage students with doing the work of the field, not just reading about it.**
- **They include small group experiences (such as discussion sections or labs) and use writing as appropriate to the discipline to help students learn and reflect on their learning.**
- **They do not (except in rare and clearly justified cases) have prerequisites beyond the University's entrance requirements.**
- **They are offered on a regular schedule.**
- **They are taught by regular faculty or under exceptional circumstances by instructors on continuing appointments. Departments proposing instructors other than regular faculty must provide documentation of how such instructors will be trained and supervised to ensure consistency and continuity in courses.**

Meeting Humanities Studies Core Criteria:

In this course the students engage with diverse cultural products, with a strong emphasis on primary sources: novels (Zaydan, al-Muwaylihi), poetry (al-Malaika, Adonis), films (Chahine), histories (al-Jabarti, Misha'qah), philosophical and theological writing (al-Afghani, Abduh), and cultural criticism (Ziyada, Jibran). The course has two emphasis: First, trace the emergence of new genres and modes of writing in Arabic around the turn of the century, answering to a host of new social-cultural needs. Second, learn the manner in which these writings emerge from, as well as interfere in, their social and political context, whether they advocate for education for women, argue for the compatibility of Islam with modern science, or narrate a mythical history of an Arab golden age. The students engage directly with primary sources alongside selected critical essays in order to place the materials in their cultural-historical context. They evaluate their modes of intervention and argumentation in a range of contexts (for example, binding women's emancipation with nationalism in Amin's treatise vs. Halabi's, or assessing the effects of Orientalist stereotypes on the writing of both Muslim and Jewish reformers.) Finally, the students will consider how cultural debates that emerged during the Nahda continue to shape Middle Eastern public and cultural spheres today.

**Criteria for
Theme Courses:**

Describe how the course meets the specific bullet points for the proposed theme requirement. Give concrete and detailed examples for the course syllabus, detailed outline, laboratory material, student projects, or other instructional materials or methods.

Theme courses have the common goal of cultivating in students a number of habits of mind:

- **thinking ethically about important challenges facing our society and world;**
- **reflecting on the shared sense of responsibility required to build and maintain community;**
- **connecting knowledge and practice;**
- **fostering a stronger sense of our roles as historical agents.**

Global Perspectives Theme Requirements:

(1) Thinking ethically about important challenges facing our society and world:

Our primary sources will reflect on the radical changes facing Middle Eastern societies around the turn of the 20th century from a range of ethical standpoints. Women's rights, the boundaries of nationalism, the place of religion in modern politics, modes of resistance to foreign interventions: All of these questions remain pertinent today, not only in the Middle East but also in shaping American foreign policy. Course materials cover the origins of these modern debates, while class discussions will touch upon how they have developed over past decades and the ethical challenges they continue to posit today.

(2) Reflecting on the shared sense of responsibility required to build and maintain community:

The general historical framework of the course is the fragmentation of the Ottoman empire into distinct nation states and the colonial encounter with European rule and culture. Against both these contexts, we will examine how writers and intellectuals defined new communities and identities, based on shared experiences of colonial subjugation and on imagined communal pasts. We will examine the political imperatives for forming new communal bonds and the means of doing so: through creative exploration of new genres, projects of linguistic innovation, and a variety of frameworks for pursuing social justice ? religious, rights-based, or revolutionary.

(3) Connecting knowledge and practice:
One of the focuses of the class is the development of new genres of writing in order to respond to the demands of modernity, and to shape its contours. Throughout the semester, we highlight the material and lasting influences of these early intellectual debates, demonstrating the inability to separate theory from both praxis and history. Furthermore, the course encourages students to put the materials in conversation with contemporary urgent debates in the US: international intervention (in the Middle East and more broadly), colonial aftermaths, cultural authenticity and appropriation, religious identity and religious political movements, transnational feminism, and growing islamophobia.

(4) Fostering a stronger sense of our roles as historical agents.
The course materials regularly highlight the role of creativity and invention in coding, comprehending, and intervening in history. While the geopolitical context of the texts might not be familiar to many of the students, understanding how writers and thinkers have positioned their work as ethical interventions against racism, sexism, or economic inequalities makes the students aware of their own position within racialized histories, and of their ability to envision and articulate alternatives. Furthermore, the course's attention to translation, transmission, and the entanglements of global histories encourages the students to consider their own positions, modes of agency, and access to knowledge.

LE Recertification-Reflection Statement (for LE courses being re-certified only):

<No text provided>

Statement of Certification:

This course is certified for a Core (blank) as of
This course is certified for a Theme (blank) as of

Writing Intensive

Propose this course as Writing Intensive curriculum: No

Question 1 (see CWB Requirement 1):

What types of writing (e.g., reading essay, formal lab reports, journaling) are likely to be assigned? Include the page total for each writing assignment. Indicate which assignment(s) students will be required to revise and resubmit after feedback by the instructor or the graduate TA.

<No text provided>

Question 2 (see CWB Requirement 2):

What types of writing (e.g., research papers, problem sets, presentations, technical documents, lab reports, essays, journaling etc.) will be assigned? Explain how these assignments meet the requirement that writing be a significant part of the course work, including details about multi-authored assignments, if any. Include the required length for each writing assignment and demonstrate how the 2,500 minimum word count (or its equivalent) for finished writing will be met.

<No text provided>

Question 3 (see CWB Requirement 3):

How will students' final course grade depend on their writing performance? What percentage of the course grade will depend on the quality and level of the student's writing compared to the percentage of the grade that depends on the course content? Note that this information must also be on the syllabus.

<No text provided>

Question 4 (see CWB Requirement 4):

Write up a sample assignment handout here for a paper that students will revise and resubmit after receiving feedback on the initial draft.

<No text provided>

Question 5 (see CWB Requirement 5):

What types of instruction will students receive on the writing aspect of the assignments?

<No text provided>

Question 6 (see CWB Requirement 6):

How will the assistants be trained and supervised?

<No text provided>

Statement of Certification:

This course is certified for a Theme (blank) as of

Course Syllabus

Course Syllabus: SYLLABUS AMES 3877 | Fall 2021 - The Arab Renaissance: Narrating Modernity
3 Credits

Instructor: Dr. Shir Alon
Email: alon@umn.edu

Class Time: T,TH 2:30pm ? 3:45pm

Office Hours: T, TH 10:00-11:00am, Folwell 230-C

The Nah?a, a word meaning renaissance, awakening, or simply the act of standing up, is the name Arab writers and intellectuals of the 19th c. gave their own historical period. What does it mean to view oneself as living through a revival? How does this view shape the contours of the past, or of the future? This class will address these questions through a survey of the political, intellectual, social, and cultural aspects of Arab modernity. We will examine how Arab thinkers of the late 19th and early 20th century produced new genres, identities, and communal affiliations to narrate their experience of modernity, which they often coded as ?the encounter with the West.? Our readings, all in English translation, will cover the first confrontations (and love affairs) with European powers, the self-professed urgency of projects of reforming language, literature, and cultural institutions, the growing schism between religious and secular thought, and the attempts to articulate indigenous alternatives to Western-style modernity.

Student learning outcomes:

By the end of the semester, you will be familiar with the key writers, texts, and concerns of the Nah?a (the Arab renaissance movement). Using both historiographical and literary methodologies, you will be able to contextualize the most influential intellectual and cultural debates of Arab modernity against the broad history of the Middle East in the 19th and early 20th centuries, as well as identify their legacies today. Some of these debates include Islamic reform and Islamic feminism, the political and cultural schism between secularism and religion, the legacies of Medieval Arab culture in modernity, and the productive negotiations between indigenous cultures and cultural imperialism.

The class assignments are designed to develop as well as assess these skills. You will submit 6 reading responses over the course of the semester, commenting on the readings and developing your own analysis. I also ask you to pay attention to media coverage of the Middle East, and notice the manner in which the same questions and tensions of the early 20th century still remain objects of contestation today. In the last week of class, each one of you will introduce a recent article or news item and explain how it relates to one of the topics of the class.

Liberal Education: Humanities and Global Perspectives

Gaining critical literacy in diverse cultural traditions is one of the foundational principles of liberal education. This course will give you a comprehensive overview of Arab intellectual debates and creative production in the 19th and early 20th centuries: the period in which the Middle East grappled with Western imperialism and was integrated into global capitalist modernity. These debates continue to resonate today and shape global politics.

Over the course of the semester you will engage with diverse cultural products, with a strong emphasis on primary sources: novels (Zaydan, al-Muwaylihi), poetry (al-Malaika, Adonis), films (Chahine), histories (al-Jabarti, Misha?qah), philosophical and theological writing (al-Afghani, Abduh), and cultural criticism (Ziyada, Jibran). The course has two emphasis: First, trace the emergence of new genres and modes of writing in Arabic around the turn of the century, answering to a host of new social-cultural needs. Second, analyze the manner in which these writings emerge from, as well as shape, their social and political contexts, whether they advocate for education for women, argue for the compatibility of Islam with modern science, or narrate a mythical history of an Arab golden age. You will engage directly with primary sources alongside selected critical essays in order to place the materials in their cultural-historical context, and to evaluate their modes of intervention and argumentation. Finally, we will see how the debates that emerged during the Nahda continue to be objects of contestation in contemporary Middle Eastern and global political and cultural spheres.

In this Global Perspectives theme course, you will cultivate the following habits of mind:

(1) Thinking ethically about important challenges facing our society and world:

Our primary sources will reflect on the radical changes facing Middle Eastern societies around the turn of the 20th century from a range of ethical standpoints. Women?s rights, the boundaries of nationalism, the place of religion in modern politics, modes of resistance to foreign interventions: All of these questions remain pertinent today, not only in the Middle East but also in shaping American foreign policy. Course materials cover the origins of these modern debates, while class discussions will touch upon how they have developed over past decades and the ethical challenges they continue to posit today.

(2) Reflecting on the shared sense of responsibility required to build and maintain community:

The general historical framework of the course is the fragmentation of the Ottoman empire into distinct nation-states and the colonial encounter with European rule and culture. Against both these contexts, we will examine how writers and intellectuals defined new communities and identities, based on shared experiences of colonial subjugation and on imagined communal pasts. We will examine the political imperatives for forming new communal bonds and the means of doing so: through creative exploration of new genres, projects of linguistic innovation, and a variety of frameworks for pursuing social justice ? religious, rights-based, or revolutionary.

(3) Connecting knowledge and practice:

One of the focuses of the class is the development of new genres of writing in order to actively respond to modern challenges. Throughout the semester, we will highlight the material and lasting influences of these early intellectual debates, demonstrating the inability to separate theory from both praxis and history. Furthermore, I encourage you to put the materials in conversation with contemporary issues closer to home: international intervention (in the Middle East and more broadly), colonial aftermaths, cultural authenticity and appropriation, religious identity and religious political movements, transnational feminism, and growing islamophobia.

(4) Fostering a stronger sense of our roles as historical agents.

The course materials regularly highlight the role of creativity and invention in coding, comprehending, and intervening in history. While the geopolitical context of the texts might not be familiar to some of you, understanding how writers and thinkers have positioned their work as ethical interventions against racism, sexism, or economic inequalities should make you aware of your own position within racialized histories, and of your ability to envision and articulate alternatives. Furthermore, our attention to translation, transmission, and the entanglements of global histories should encourage you to consider your own positions, modes of agency, and access to knowledge.

REQUIREMENTS:

Participation	15%	
Six response essays	30%	
Final Presentation (news coverage relating to class)	15%	
Take Home Final Exam	40%	

Regular participation in class discussions (15%)

Come to class prepared and ready to work. This includes completing the readings attentively and carefully, bringing in notes and questions, and actively joining the discussion. The better you read the class materials, the better the conversation, and the better the conversation, the better the class. We will be dealing with some controversial or explicit material in this course - remember to keep an open mind, not only as you read, but also during your engagement with others in class. While I encourage you all to be honest, mutual respect is a crucial part of this class. No ranting, soapboxing, hate speech, or disrespectful behavior of any kind will be tolerated.

Speaking up in class does not come naturally to everyone; yet, it is a critical part of the learning experience for you and your peers. Discussion offers you a chance to better formulate and deliver your own ideas, while improving your ability to respond to different positions. If you find it difficult to speak up in class, please see me early in the term to discuss your concerns and jointly establish a strategy for increasing class participation.

Reading response (6 x 5 points each = 30%)

Over the course of the semester you will submit 6 reading responses. You can decide which readings you want to write about, and it is also your responsibility to make sure you have 6 by the end of the term. It is impossible to write responses retroactively. Your response should be 500-700 words. It should briefly summarize the important points or plot of the text, and discuss in more detail a particular issue or two that you find especially significant or interesting.

ATTENDANCE is mandatory. More than two unexcused absences will lower your grade. In case you are unable to attend class, please inform me as early as possible.

This applies to more than just your physical presence: Please put away your phones, tablets, and laptops during class, take handwritten notes, and bring hardcopies of the texts. Research shows that students who take notes by hand perform better than those who take notes on their laptops. On the other hand, research also shows that electronic devices can enhance the quality of group work. On days when group work is scheduled, I will inform you in advance. Unauthorized technology use, including of cell phones, will be counted as an absence. If this policy poses any problem, please discuss it with me.

COMMUNICATION: Throughout the semester, I will post reminders and announcements using email and Canvas. You should check both on a daily basis. The best way to communicate with me is in person, either in the classroom, during office hours, or by appointment. Make use of office hours. I am always delighted to meet and discuss your work or the course materials. If you make an appointment but cannot show up, it is basic courtesy to email and cancel in advance. Please see Canvas for additional policies and let me know if you have any questions.

Week 1 INTRODUCTION

Tues Introduction to course themes and requirements
Thurs Butrus al-Bustani, "The Culture of the Arabs Today?"
Salama Musa, "What Is the Renaissance?"

Week 2 WESTERN CONTACTS

Tues Excerpts from al-Jabarti, Napoleon in Egypt
Napoleon's statement to the Arabs
Thurs al-Jabarti cont.

Week 3 TRAVEL WRITING

Tues Excerpts from Rifa'a Rafi al-Tahtawi, An Iman in Paris
Thurs cont.

Week 4 FEMINISM and SOCIAL CHANGE

Tues Qasim Amin, from The Emancipation of Women and The New Woman (Modernist Islam, 61-69).
Thurs Zeina G. Halabi, from Unveiling and Veiling

Week 5 LANGUAGE ISSUES

Tues Khalil Jibran, "The Future of the Arabic Language"
Thurs Excerpt from Faris al-Shidiyak, Leg over Leg

Week 6 WRITING ISLAMIC MODERNISM

Tues Jamal al-Din al-Afghani, "Lecture on Teaching and Learning?" and "Letter to Renan?" (Modernist Islam, 103-115); "An Islamic Response to Imperialism?" (Islam in Transition, 13-15.)
Thurs Muhammad 'Abduh, The Theology of Unity, pp. 29-40, 81-154.

Week 7 NATIONALISM, EMPIRE and the WRITING OF HISTORY

Tues Mikha'il Mishaqah, selection from Murder, Mayhem, Pillage, and Plunder: The History of the Lebanon in the 18th and 19th Centuries.
Thurs cont.

Week 8 LITERATURE, NEWSPAPERS, and STATE CRAFT

Tues Muhammad al-Muwaylihi, from What Isa Ibn Hisham Told Us: A Period of Time
Thurs cont.

Week 9 THE HISTORICAL NOVEL

Tues Jurji Zaydan, Tree of Pearls, Queen of Egypt
Thurs cont.

Week 10 WRITING BIOGRAPHY

Tues Essays and letters by Mayy Ziyada; Marilyn Booth, 1991. "Biography and Feminist Rhetoric in Early Twentieth-Century Egypt?"
Thurs cont.

Week 11 THEATRE

Tues Tawfik al-Hakim, People of the Cave
Thurs cont.

Week 12 ARAB JEWS and the CREATION OF DIFFERENCE

Tues Yitzhaq Shami, "The Vengeance of the Fathers?"
Thurs Salim Tamari, "Ishaq al-Shami and the Predicament of the Arab Jew in Palestine?"

Week 13 THE END of the NAHDA? COMMITMENT and NEW POLITICS

Tues Film: The Land, Yousef Chahine
Thurs Poetry from Nazik al-Malaika, Adonis

Week 14

Tues
Thurs

University Policy Statements

Grading and transcripts: <https://policy.umn.edu/education/gradingtranscripts>

Student Conduct Code: https://regents.umn.edu/sites/regents.umn.edu/files/policies/Student_Conduct_Code.pdf

Makeup Work for Legitimate Absences: <https://policy.umn.edu/education/makeupwork>

Sexual Harassment, Sexual Assault, Stalking and Relationship Violence:

https://regents.umn.edu/sites/regents.umn.edu/files/policies/Sexual_Harassment_Sexual_Assault_Stalking_Relationship_Violence.pdf

Equity, Diversity, Equal Employment Opportunity, and Affirmative Action:

https://regents.umn.edu/sites/regents.umn.edu/files/policies/Equity_Diversity_EO_AA.pdf

Disability Services: <https://regents.umn.edu/sites/regents.umn.edu/files/policies/DisabilityServices.pdf>

Academic Freedom: https://regents.umn.edu/sites/regents.umn.edu/files/policies/Academic_Freedom.pdf

Strategic Objectives & Consultation

Name of Department Chair Approver:

Christine Marran

Strategic Objectives - Curricular Objectives:

How does adding this course improve the overall curricular objectives of the unit?

This course broadens and deepens the offerings in Asian and Middle Eastern Studies because it is focused centrally on the Middle Eastern region in ways that are not covered in-depth in any other content courses.

Strategic Objectives - Core Curriculum:

Does the unit consider this course to be part of its core curriculum?

This course will satisfy the core requirements that we have in the department for the Arabic major and minor subplan.

Strategic Objectives - Consultation with Other Units:

Before submitting a new course proposal in ECAS, circulate the proposed syllabus to department chairs in relevant units and copy affiliated associate dean(s). Consultation prevents course overlap and informs other departments of new course offerings. If you determine that consultation with units in external college(s) is unnecessary, include a description of the steps taken to reach that conclusion (e.g., catalog key word search, conversation with collegiate curriculum committee, knowledge of current curriculum in related units, etc.). Include documentation of all consultation here, to be referenced during CCC review. If email correspondence is too long to fit in the space provided, paraphrase it here and send the full transcript to the CCC staff person. Please also send a Word or PDF version of the proposed syllabus to the CCC staff person.

The department conducted a thorough university catalog search and did not find overlapping course content outside or within CLA. In addition, we requested feedback from English, Cultural Studies & Comparative Literature, and the Institute of Global Studies.

"We see no overlap with any of Professor Alon's new courses." Dan Philippon (DUS, English)

"I've had a chance to review the...syllabi from Shir, and they all look great. We will approve them for our MENA students and don't have any concerns about overlap." Danielle Dadras (DUS, Global Studies)

"They all look fabulous! We do not have any concerns about potential overlap with course content in CSCL." Maggie Hennefeld (DUS, CSCL)

"There is no conflict between your course and those offered in History." Mai Na Lee (DUS, History)

Notes from UMN UGRD Associate Deans:

CBS has no concerns.
CCAPS has no concerns.
CEHD has no concerns.
CDES has no concerns.
CSOM has no concerns.
SON has no concerns.

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