L75 JIMES 386
Fall 2019
Topics in Jewish Studies: The Jews of North Africa (19th and 20th Century)

Instructor: Dr. Sara Jay
Email: SJay@wustl.edu
Office Hours: Monday/Wednesday: After Class Sessions

Course Meeting Times:
Monday, Wednesday 4:00 – 5:20pm; Room: Cupples II L001

Course Description:
This course examines the colonial and postcolonial experiences of Jews living in North Africa, mainly Algeria, Morocco, Tunisia, Libya and Egypt in the context of the region's connections and relationships to the European powers in the 19th and 20th centuries. We will focus on how the intrusion of foreign powers disrupted and shifted long-standing relationships between Jews and their non-Jewish neighbors, particularly the Muslim populations. We will also explore changes that occurred within the Jewish community as Jews negotiated their place within the new European Imperial system and its subsequent dismantling. Students will have the opportunity to engage with European ideas of "regenerating" North African Jews living under Ottoman Rule, the changing political and social statuses of Jews throughout the French and British regions, the changing relationship between Jews and their non-Jewish neighbors, the rupture caused by both World War's, and how Jews coped with and responded to the dismantling of European empires and the birth of nation-States in the region, including Israel.

Learning Outcomes:
First and foremost, the goal of this course is to develop students’ ability to read and critically analyze both primary and secondary sources, and to talk and write about their ideas in an intelligent and intelligible manner. We will spend much of our time engaging in discussions about the assigned readings, and students will be expected to work on their analytical skills both while preparing for class and during class time. The written assignments will offer students a chance to hone their ability to express themselves clearly on the page, develop original and nuanced arguments, and support those ideas with relevant information from the readings in class. I will provide feedback in order to help students improve their skills through extensive comments on their written work and one-on-one discussions.

In addition to offering students an introduction to the history of Jews, and more specifically Jews that resided outside of the borders of Europe, this course offers a global approach to Jewish and diaspora studies. Students will be exposed to the varieties of Jewish culture in North Africa, most specifically under Ottoman and later British and French Imperial rule, as well as in the era of decolonization and the birth of new nation-states, including Israel. This course will challenge students’ assumptions about how Jews and Arabs interacted and shared experiences throughout this two-hundred year history.
Required Texts:
• Joshua Schreier, Arabs of the Jewish Faith: The Civilizing Mission in Colonial Algeria (Rutgers: 2010) – available as an E-Resource through Library
• Jewish Culture and Society in North Africa Ed. Emily Benichou Gottreich and Daniel J. Schroeter (Stanford University Press: 2011) - available as an E-Resource through library

You are required to read all assigned articles and book chapters prior to coming to class
Selections signified by an “*” can be found on Canvas
Selections signified via “E-Resource” can be found electronically through the Library website.
Links for selections and podcasts found via jstor, project muse, or other internet databases are provided in the syllabus and on canvas.

PLEASE PRINT AND BRING ALL ASSIGNED READINGS TO CLASS.

Course Requirements:
Students must complete all the assigned work in order to pass the class. Students are expected to attend all class sessions, do all the readings, participate in discussions (see “course expectations and policies” sections below), and complete a student evaluation on the course (http://evals.wustl.edu). Required student assignments include:

1. Four analytical response essays (3-4 typed pages, double spaced, 12 point, times new roman font) The guiding question(s) for each of these responses can be found for the assignments on the respective due dates under “schedule.” You should craft an answer to one of the questions. You should not write an essay that answers all of the questions listed on the syllabus. Be sure you write the question in which you respond at the top of your essay. You are required to incorporate at least four substantial references to relevant readings in your reflections. You are also expected to construct your own thesis/argument in response to the question(s). (40% of grade – 10% each response).
   • It is your choice for which class sessions you write responses for. You must write two responses prior to the mid-term exam, and two after the mid-term exam. Your two pre-midterm responses must be submitted prior to October 4, 2019 at 5:00pm. Your post midterm analytical reflections must be submitted prior to Tuesday December 3, 2019 at 5:00pm.
   • You may only write one response per class session. (i.e. you cannot write two essays for one day and have that count as two responses).
   • Analytical reflections are due via email to sjay@wustl.edu at 5:00pm on the day before the class session in .doc or .docx form (microsoft word). PDF’s, pages, and other formats are not acceptable.
     □ If you write for a Monday class – your reflection is due Sunday at 5:00pm
     □ If you write for a Wednesday class – your reflection is due Tuesday at 5:00pm
   • Late responses will only be accepted if you have arranged an extension with Dr. Jay ahead of time.
• Missing responses prior to mid-term and after the last day of class will be marked as a 0.

2. An **in-class examination** consisting of several short identifications and an essay on major themes will be given in class on **Monday, October 7** (15% of grade)

3. A **take home essay** of about 2,500 – 3,500 words (no less than 6 no more than 8 typed pages, double spaced, 12 point times new roman font, 1 inch margins). (25% of grade)
   
   **Part 1:** Students are expected to come to class on **Wednesday, December 4** with drafts of their papers. Drafts at the very minimum must include a thesis statement, topic sentences, and outline of the arguments you plan to make, including the readings and documents you plan on utilizing to prove your points. (10% of grade)
   
   **Part 2:** Essays should be emailed to Dr. Jay by due **Friday, December 6, 2019** (15% of grade)

4. **Attendance/Active Participation in discussions** is expected. The class will be run seminar style, not as a lecture. Your participation is necessary for the success of the course. (20% of grade)

**SCHEDULE**

The schedule outlines the major topics we will cover, although it may be modified if the need arises

**Week One: Introduction and Overview of Jewish Life in the Late Ottoman Empire**

**Monday, August 26: Introduction to Course**


**Wednesday, August 28: Muslims and Minorities in the Late Ottoman Empire**

- *Donald Quataert, “Inter-Communal Co-operation and Conflict” in The Ottoman Empire 1700 – 1922 (Cambridge University Press, 2005), pp. 174 – 192

- Listen to Ottoman History Podcast
  
  Jessica Marglin, Legal Pluralism in Nineteenth-Century Morocco
  

**Response Questions:**

1. What were the different political and legal statuses held by different religious groups within the Muslim World in the 18th and 19th century? How did people, most specifically Jews, navigate these official designations?

2. Did the Ottoman and Moroccan system for creating separate political and legal institutions for religious groups prevent these groups from interacting in their daily lives?

**Week Two: Defining the Political Status of Jews in the Late Ottoman Empire**

**Monday, September 2: No Class, Labor Day**
Wednesday, September 4: Dhimmis Maneuvering Institutions in the 19th Century


Response Questions:
1. How do specific case studies of the Farhi Family or the feather trade highlight the manner in which Jews were able to navigate the different political, economic, cultural and social spheres of the 18th and 19th centuries?
2. How were Jews able to take advantage of their status as Jews to enhance their political and/or economic fortunes?

Week Three: Europe Arrives

Monday, September 9: Napoleon in Egypt and Palestine

- *Nathan Schur, Napoleon in The Holy Land* (London: 1999) pp. 9 – 12 (forward); pp 25 – 41 (The Curtain rises; The Holy Land in 1799; Napoleon’s Plans and Preparations; pp. 117 – 121 (Napoleon and the Jews of Palestine); pp. 174 – 176 (How important was Napoleon in the History of the Holy Land?)
- *Primary Sources: Selections from Napoleon in Egypt: Al-Jabartî’s chronicle of the French occupation 1798, Introduction by Robert. L Tignor*

Response Questions:
1. Napoleon imagined he would be welcomed as a liberator by the lower classes (including Jews) of Egyptian society? Was this the case?
2. Why is Napoleon’s expedition to the Holy land an important turning point in the history of the Middle East and North Africa in general, and for Jews of the region in particular?

Wednesday, September 11: French Invasion of Algeria, 1830

  - Introduction: pp. 1 – 23
  - Chapter 1: Jews, Commerce and Community in Early Colonial Algeria pp. 23- 55

Response Questions:
1. Define the term “Civilizing Mission” and how it applies to the Jews during the early colonial period in Algeria.
2. Why is France’s decision to colonize Algeria and important turning point in the history of France? North Africa? And the Jews of the region in particular?
**Week 4: European Ideas and Ottoman Reform**

**Monday, September 16: Europe’s Jewish Question posed in the Ottoman Empire**

  
  Chapter 1: The Emergence of the “Jewish Eastern Question” pp. 1-24


**Response Questions:**

1. What is Europe’s Jewish Question? How does it get posed differently in the context of Ottoman Empire?
2. How does Europe’s ideas of how religious groups ought to interact reshape the ways in which the non-Jewish populations of the Ottoman Empire begin to think about their Jewish populations?

**Wednesday, September 18: European Emancipation Debates in an Ottoman Context**


**Response Questions:**

1. What is Jewish Emancipation? What does it mean to be “emancipated” when there is no such thing as citizenship within an empire?
2. As European ideas of “citizenship” and “rights” for Jews infiltrate the Ottoman Empire, how are Jews effected politically, economically, and socially? Does it become easier or more difficult for them to participate in civic life with non-Jews? Does it become easier or more difficult for them to interact socially with non-Jews?

**Week 5: An Ottoman Response: Citizenship for an Ottoman Minority**

**Monday, September 23: The Ottoman Tanzimat**

  
  Chapter 2: Turkish Jewry in the Age of the Tanzimat pp. 25 – 46


- *Decrees from the Ottoman Tanzimat, in The Middle East and Islamic World Reader, Gettelman and Shaar, eds., pp. 80 – 83*
Response Questions:
1. What is the Tanzimat? How does it represent an Ottoman reaction to European ideas about the rights of religious groups and citizenship?
2. How does the political intent of the Ottoman Tanzimat effect everyday people in their economic, social and cultural interactions? Essentially what does the Ottoman Tanzimat look like “in practice”?

Wednesday, September 25: From Dhimmi to Ottoman citizen
  Introduction: Becoming a Model Millet pp. 1 – 18
  Chapter 1: Lessons in Imperial Citizenship pp. 19 – 44

Response Questions:
1. Define the concept of “Imperial Citizenship.” How did the Jewish community embrace their new status? How did this status (once again) change the manner in which Jews interacted with the non-Jewish Ottoman world?
2. How does looking at the structure of millet communities help us to understand the legal and social changes enacted by the Tanzimat?

Week 6: Emancipation in Algeria
  Chapter 2: Revolution, Republicanism, and Religion: Responses to Civilizing in Oran, 1848, pp. 56 - 85
  Chapter 3: Synagogues, Surveillance, and Civilization, pp. 86 - 131

Response Questions:
1. How and why did the French seek to “civilize” the Jews and how did the Jews resist these efforts?
2. Why is stressing Jewish agency and resistance rather than compliance and adoption of French policies important?

Wednesday, October 2: The Boundaries of Colonial Citizenship
  Chapter 5: From Napoleon’s Sanhedrin to the Crémieux Decree: Sex, Marriage, and the Boundaries of Civilization, pp. 143 – 177
  Conclusion, pp. 178 - 182
- Listen to Ottoman Podcast Aurelie Perrier “Illicit Sex in Ottoman and French Algeria” http://www.ottomanhistorypodcast.com/2015/03/illicit-sex-prostitution-ottoman-french-algeria.html
Response Questions:
1. Why are questions of sexual relations and marriage essential for the colonial authorities to manage strictly?

Week 7: Mid-Term Exam/No Class for Yom Kippur

Monday, October 7: Mid-Term Exam

Wednesday, October 9: No Class/Yom Kippur Observance
- No class

Week 8: Ottoman Reform

Monday, October 14: Educating “Oriental” Jews
  - Chapter 3: The Politics of Schooling: The Alliance Israélite and the Jewish Communities of Turkey pp. 47 - 70
  - Chapter 4: Educating Turkish Jewry, pp. 71 – 100
- Listen to Ottoman History Podcast, Alma Heckman, “Jewish Citizens on Exhibit”

Response Questions:
1. Why is education an important tool in creating “Model Jewish citizens?” Did male and female students receive the same education on how to become “model Jewish citizens”?
2. What is the Alliance Israélite Universelle? What is its mission? How does it use schooling to achieve its ultimate goals for the world Jewish community?

Wednesday, October 16: Jews and the Ottoman Constitution
  - Chapter 2: On the Streets and in the Synagogue: Celebrating 1892 as Ottomans pp. 45 - 73
  - Chapter 4: Contest and Conflict: Jewish Ottomanism in a Constitutional Regime pp. 102 – 131
Response Questions:
1. Why is 1882 an important turning point in the process of defining an Ottoman citizenship? How did Jews participate in this process?
2. How did Jews understand their role as Ottoman citizens and “Ottomanism” more generally? How did this understanding match up with and/or challenge the state’s idea of what Ottomanism could and should become?

Week 9: Late 19th Century European Colonialism
Monday, October 21: British Occupation in Egypt, 1882-1952
- *M.W. Daly, “The British Occupation, 1882 – 1922, in M.W. Daly, ed. The Cambridge History of Egypt* vol 2, pp. 239 - 251
- *Güdrun Krämer, Jews of Modern Egypt* (Seattle, 1987) pp. 116 - 165

Response Questions:
1. How did shifting from an Ottoman imperial context to a British imperial context change the political and legal statuses of Jews, Christians and Muslims in Egypt?
2. How did British occupation effect the daily lives of Jewish Egyptians?

Wednesday, October 23: French Occupation in Morocco, 1912 - 1956

Response Questions:
1. Morocco is unique in so far as it was not part of the Ottoman Empire and it is officially colonized by European powers slightly later than most of North Africa. How does the emancipation of Jews in Morocco look similar to other contexts we have looked at? How is the process unique?
2. How does the story of Abraham Ankawa allow us to question the power that the French colonial government had at implementing changes in the structures of the Jewish community and the daily lives of the Moroccan Jewish people?

Week 10: World War One, Zionism and New Concepts of Colonial Citizenship
- Listen to Ottoman History Podcast: Louis Fishman, Palestinianism and Zionism in the Ottoman Empire” [http://www.ottomanhistorypodcast.com/2012/12/palestine-zionism-settlement-nationalism.html](http://www.ottomanhistorypodcast.com/2012/12/palestine-zionism-settlement-nationalism.html)
• *Primary Sources:
  “The Balfour Declaration,” 1917; “Young Turks”: A Muslim, Jewish and Christian
  “Brothers” shape a Revolutionary movement (ca. 1900), 207 – 210; An Ottoman Zionist
  vision for the Future Our duties as Jews and as Ottomans, (1909) 213 – 221; A Debate on
  Zionism in the Ottoman Parliament (1911), 222 – 224

Response Questions:
1. How did the ideas of ottomanism, palestinianism and Zionism often compliment each
   other? What moments of synthesis existed between all three ideas? What moments of
   tension emerged?
2. Did Ottoman Jews embrace Zionism? What were some of the attractive components of
   Zionism for Ottoman Jews? Why were some Ottoman Jews hesitant or even considered
   themselves to be anti-zionist?

Wednesday, October 30: The End of the Ottoman Empire and New Concepts of
Citizenship
• *Wasif Jawariyyeh, Jerusalem’s Ottoman Modernity, translated by Salim Tamari Jerusalem
• Listen to Ottoman History Podcast
  Sarah Abrevaya Stein, Extraterritoriality, Jews, and the Ottoman Empire in the Twentieth
  Century http://www.ottomanhistorypodcast.com/2019/02/extraterritoriality.html
• Listen to Ottoman History Podcast
  Lauren Banko, Nationality and Citizenship in Mandate Palestine

Response Questions:
1. How does World War I and the redrawing of the Map of the Middle East and North
   Africa shift ideas of citizenship?
2. How does the idea that Jews are members of an international religious community
   that transcends borders help them and/or hinder them in their ability navigate the new
   world order after World War I?

Week Twelve: World War II and the Founding of the State of Israel
Monday, November 4: Antisemitism in North Africa During World War II
• *Michael Marrus and Robert Paxton, Vichy France and the Jews, pp. 191 – 197
• Michael Laskier, “Between Vichy Antisemitism and German Harassment: The Jews of North
  Africa during the Early 1940s,” Modern Judaism, Vol. 11, No. 3 (Oct 1991) pp. 343 - 369
• *Faycal Cherif, Jewish-Muslim Relations in Tunisia During World War II: Propaganda,
  Stereotypes and Attitudes, 1939 – 1943 in Jewish Culture and Society in North Africa eds.
• Listen to Ottoman History Podcast Alma Heckman and Graham Cromwell, “Jews in North
  Africa during World War II http://tajine.ottomanhistorypodcast.com/2014/02/casablanca-
  anniversary-vichy-north-africa.html
Response Questions:
1. How do European ideas and policies of Antisemitism during the Nazi era infiltrate North Africa?
2. Some historians and activists have argued that North African Jews did not experience World War II and the Holocaust the same way as European Jewish communities and therefore cannot make the same claims of human rights violations. Do you agree or disagree with this declaration? Why or Why not?

Wednesday, November 6: 1948: The Founding of the State of Israel and the Creation of an “Arab Jewish” Identity

Response Questions:
1. What do Massad and Roumani mean when they label Jews from Arab countries as “Zionism’s internal others” or “The Silent Refugees”? What are they arguing about the inclusivity of Zionism and how these groups have been incorporated into Israeli society?

Week 13: Jewish Emigration to Israel
Monday, November 11: Emigration of Egyptian and Moroccan Jews
- *Joel Beinin, The Dispersion of Egyptian Jewry: Culture, Politics and the Formation of a Modern Diaspora (E-resource through library)
  Chapter 8: The Recovery of Egyptian Jewish Identity 207 – 241

Response Questions:
1. Why do nearly all North African Jews choose to emigrate from newly independent Arab countries (Algeria, Morocco, Libya, Tunisia, Egypt)? Is the answer simply because they are all Zionists?
2. Why is it important to look at each individual case study of Jewish migration in order to understand the choices Jews had as the European empires crumbles and independent nation-states emerged?

Wednesday, November 13: Sephardic and Mizrahi Jews in Israel
Response Questions:
1. How did the dream of Zionism meet and/or not meet the expectations of different Jews from North Africa and other Arabic speaking countries who moved there in the mid twentieth century?
2. What obstacles prevented all Jews, no matter where they were originally from, to integrate into Israeli political, economic and social societies equally? Are there solutions

Week 14: The Algerian War and Decolonization

Monday, November 17: Jews and the Algerian War
- Jim House, “Memory and the Creation of Solidarity During the Decolonization of Algeria” in *Yale French Studies* No. 118/119, 2010, pp. 15 – 38

Response Question:
1. How did the trauma of the Algerian War shift Jewish/Muslim relations in Algeria?

Wednesday, November 19: Migrations of Algerian Jews
- Listen to Ottoman History Podcast: Sarah Stein, “Saharan Jews in French Algeria”,

Response Questions:
1. Why did so many Algerian Jews migrate to France (and not Israel) in 1962? How did the way in which the French governed Algeria determine which Jews chose France over Israel?
2. Why is it important to not assume that all Algerian Jews experienced the exodus of 1962 in the same manner? How does regional history help us to complicate the narrative of Algerian Jewish integration into French society?

Week 15: Conclusions (Part I)

Monday, November 25: The Legacies of Colonialism
  - Chapter 3: The Impact of Decolonization on Muslim-Jewish Life in France in the 1950s and 1960s pp. 59 – 79
  - Chapter 4: The 1967 War and the Forging of Political Community pp. 80 – 99
Response Question:
1. How did the choices colonial powers made both when they governed their North African colonies and when they initiated the decolonization process effect the Jewish communities of North Africa? How are these communities still impacted today?
2. Some historians argue that blaming the Israeli-Palestinian conflict for all tensions between Jews and Muslims around the world minimizes the role European colonialism played in not only creating that conflict, but creating tensions between the two communities who historically did get along within their North African contexts. Do you agree or disagree? Why or why not?

Wednesday, April 27: No Class, Thanksgiving Break

Week 16: Conclusions (Part II)
Monday, December 2: Contemporary Muslim-Jewish Relations in North Africa
- *Joel Beinin, The Dispersion of Egyptian Jewry: Culture, Politics and the Formation of a Modern Diaspora* (E-resource through library)
  Chapter 9 and Appendix – 249 - 274
- *Sara Jay, Grave Connections: Algeria’s Jewish Cemeteries as sites of Diaspora-Homeland Contact* *Jewish History and Culture* Volume 18, 2017 pp. 96 - 108

Response Questions:
1. Since most Jews left North Africa in the mid-twentieth century, many historians have argued that the Jewish history of those countries has ended. Is this the case? Why or why not?

Wednesday December 4: Final Paper Workshop
- The first draft of your final paper is due today. We will peer-edit in class and you will have the opportunity to meet with me to get feedback on parts of your paper.

Final Essay in lieu of final exam; paper due Friday, December 6 at 5:00pm via email to sjay@wustl.edu ; prompt to be distributed in class prior to Thanksgiving

Expectations for the Course
Most class periods will incorporate a 5 to 15 minute introduction by Professor Jay followed by 60+ minutes of seminar style discussion. This course is designed around regular and critical reading, discussion, and writing in addition to short lectures. Discussion time is an opportunity for students to talk about and analyze the required reading in depth, relate readings to the general themes of the course, and begin to think more critically about the North African Jewish experience specifically, and Jewish History more generally. This active learning period is a crucial component in the success of the course and your experience in it. Discussions should proceed from and create an intellectual community in which students feel free to discuss, question, challenge, and learn from the materials and each other. We will deploy a variety of tactics to facilitate active learning/discussion: in-class reading assignments of short primary
sources; in-class, ungraded writing exercises; small-group discussions; submission of Response Questions prior to class; group summaries; one-page reading response papers; even possibly short oral presentations. It is important that you come to class having read the assignment and having begun to process it analytically by raising questions of the text (i.e. what is the main point of the text? How does the author make the argument or interpretation and then support it? How does the specific text fit in with other readings we have examined and the context of the course as a whole?) Our study of North African Jewish History does not occur in a vacuum; students may raise relevant contemporary events or interpretations to aid our understanding of the past and present, while keeping in mind that the readings for the course are dense and need to be discussed as fully as possible during class time.

**Attendance and active participation** in class is expected; participation in discussion compromises a significant part of your grade. If you are uncomfortable speaking in group situations, please come see me in office hours to discuss alternative strategies. Please plan to arrive on time to class and remain in the classroom for the entire period. Students are encouraged to write an informal response paper or response notes before each class (these need not be handed in) in order to process the readings before discussion begins.

**Course Policies**

**Extensions, late papers, rewrites**

Writing assignments must be completed on time. Extensions will be granted only in special circumstances and need to be approved by the teacher at least one week ahead of the deadline for analytical responses and two weeks ahead of the deadline for the final paper. Analytical responses will not be accepted late. Failure to secure an extension on the final paper will lead to papers being graded down 1/3 grade for each day late. Dr. Jay grades on improvement, so rewriting assignments is not the best use of your time. Listening to her feedback and making the next assignment better is the best way to raise your grade.

All written assignments should be submitted by email to sjay@wustl.edu. Email’s are time stamped, and deadlines are firm. Assignments will be considered late if the time stamp is even one minute after the deadline set on the syllabus, unless an extension is previously arranged. It is ultimately your responsibility that I receive a copy of all of your assignments.

Students with documented disabilities: please see me about making accommodations in course scheduling or assignments; coordination can also be arranged through the university’s Center for Advanced Learning Disability Resources in Cornerstone (tel: 314-935-4062)

**Academic Integrity**

Students are expected to follow the University policies with regard to academic honesty and plagiarism. Plagiarism is defined as “using the ideas or writing of another as one’s own”. In this class especially, that means that all work presented as original must, in fact, be original. The ideas and contributions of others must always be appropriately acknowledged. That includes quotations, but also summaries, paraphrases, and the ideas of others. Full statements of the Washington University’s policy on academic integrity are in Course Listings and Bearings. The College of Arts and Sciences website [http://wustl.edu/policies/undegraduate-academic-integrity.html](http://wustl.edu/policies/undegraduate-academic-integrity.html) summarizes the policy as well. **If you have any questions, please consult with**
me. Remember: in many cases, academic integrity violations are the result of getting behind in coursework and making bad decision under pressure. Keeping up with your assignments and asking questions when you are unsure what is expected of you will help you guard against infringements; if you are having difficulty meeting deadlines for assignments, please contact the professor. Violations of the academic integrity policy will result in failure of the assignment and possibility of the course; repeat offenders may be expelled from the university.

**Class Attendance and Contact with Instructor**

Class attendance is expected and integral to your successful completion of this course. You are allowed one unexcused absence (for sickness, schedule conflict, etc.); beyond that you should contact the professor to explain your absence and see if there is something you can do to mitigate its effect on your grade. You should also email if you need to miss class for religious observances.

Email is the best way to contact Dr. Jay. Please realize that because I receive a large volume of email, it will take usually 24 – 36 hours for me to respond to your email. If you have not heard back from me in 48 hours, please resend your email; you can also always talk to me in person before or after class, during office hours, or by appointment.

Please be sure that **all wireless connections and phones are turned off/fully silenced and not used during class.** Checking e-mail, surfing the internet, or text messaging during class time is discourteous and disruptive. If the instructor discovers repeated abuse of this policy, no student will be allowed to use a lap top in class. Please take care of all personal business – using the restroom, eating, reading the newspaper – before coming into class so that you can plan on remaining alert and in the classroom for the full 90- minute class session. This will prevent the disruption of the flow of the lectures and discussions.

Recording or filming any part of class without permission from the instructor is not allowed.

**Extra Credit Policy**

There will be some opportunities for earning extra credit in this course. Examples include attendance at campus talks on subjects related to the course; writing analytical responses to our readings. Please check with instructor for approval of extra-credit opportunities. Depending upon the quality of the work, a completed extra credit assignment can affect your grade in the following manner: 2 – 3 percentage points of the grade for a requirement (i.e. attendance to lectures will be applied to participation grade, 2 percent per attendance with a maximum of 3 events allowed; for written extra credit (responses to a film or lecture or additional notes), you may designate on the top of the paper you hand in if you would like it to apply to a particular assignment).
Criteria and Grading Rubric: Participation

A+/A
- Demonstrates excellent preparation (is on time, has done the reading and can relate it to other material, brings notes and readings to class)
- Discussion points offers analysis, synthesis, and evaluation of course material; for example, puts together pieces of the discussion to develop new approaches that take the class dialogue further
- Contributes in a very significant way to ongoing discussion: keeps analysis focused, responds very thoughtfully to other students’ comments and contributes to the cooperative argument-building.
- Demonstrates ongoing very active involvement

B
- Demonstrates good preparation (is on time, has done the reading, brings notes and readings to class)
- Discussion points offer interpretations and analysis of course materials (more than just facts)
- Contributes well to discussion in an ongoing way: responds to other students’ points, thinks through own points, questions others in a constructive way, offers and supports suggestions that may be counter to the majority opinion.
- Demonstrates consistent ongoing involvement

C
- Demonstrates adequate preparation (usually in class, knows the basic outline of the reading, usually brings notes and readings to class)
- Discussion points offer straightforward information (i.e. straight from the lecture or reading), without elaboration, and/or contribute infrequently (perhaps once a class). Sometimes responds to other students’ comments.
- Does not offer to contribute to discussion, but contributes to a moderate degree when call on
- Demonstrates sporadic involvement

D
- Present, not disruptive
- Tries to respond when called on, but does not offer much, comments exist in isolation of larger conversation
- Does not show they have thought about or read the assignments
- Demonstrates very infrequent involvement in discussion

F
- Not attending class or participating with any degree of reliability