



UNIVERSITY OF
CALGARY

FACULTY OF ARTS
DEPARTMENT OF PHILOSOPHY

“WMST 303 L01: Islam and Feminism”
Winter Term 2019

Tues/Thurs 15:30 – 16:45 SA 015

Course Outline

Instructor: Safaneh Mohaghegh Neyshabouri

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Office Hours: Tuesday and Thursday 2:30 – 3:30 pm

Course Description

This course focuses on political, theoretical and pragmatic dimensions of feminist consciousness in the Islamic world. First, we critically examine the orientalist representations of women in Muslim societies as repressed and yet sexualized, and how these representations contributed to the stereotype of Muslim women as being in need of liberation. Second, we seek insight from within Islamic societies by looking at the complex and interconnected relationship between these societies’ feminist movements and their nationalist movements within the context of their broader political evolution.

Women’s rights and roles have today gained a prominent place in the theological conversations and political debates that are taking place among the elite and clergy in regards to political and Islamic reform. The Islamic societies that we discuss as case studies (e.g., Algeria, Egypt, Iran, etc.) are diverse and geographically expansive in order to showcase both the unity and diversity within Islam and within feminist currents in those societies.

Prerequisites: None

Course Learning Outcomes

Through lectures, class discussions, readings, and other material, this course aims to create an inviting and inquisitive learning space for all the participants.

The objectives of this course are:

- To study the foundational texts of Muslim views on gender.
- To become informed of the issues of orientalism scholarship regarding Islam in general, and women in Muslim societies in particular.
- To identify the theoretical frameworks that enable us to understand gender issues in Muslim societies covered in this class.
- To investigate the feminist movements in different Islamicate societies, and learn about their historical context.
- To analyze complex and interconnected relationship between these societies’ feminist movements and their nationalist movements within the context of their broader political evolution.

To arrive at these objectives, students are asked to think about the following questions while reading the texts required for each session:

- 1) Describe the text. What is the text about? What do we know about the author of the text and the historical backdrop of the text? For whom is the author writing?
- 2) What is the argument? What claims is the author making about Islam and about women? Does the author imply something?
- 3) What support does the author use in presenting their view? How does the author make their argument and what is their positionality?
- 4) What is your evaluation of the author's claims and arguments? Does the author convince you? Do you agree/disagree with their arguments and claims regarding Islam and women?
- 5) What is new for you in this reading? Do any of the author's claims, arguments, positions excite or disturb you? Does the reading influence/change/ contribute to your own position in any way?

WARNING: Religious texts discussed in this course are examined for their cultural significance and their influence in the societies and countries covered in this course, and not studied as sacred scripture. Discussion of issues pertaining to religion can be of sensitive nature for some, so we ask that all students maintain a respectful tone in class discussions. This class respects difference and diversity while welcoming thoughtful, critical debate and discussion.

Policy on Children in Class:

I could not find any document stating the university's formal policy regarding children in the classroom. What follows reflects of my own commitment to students:

- 1) All exclusively breastfeeding babies are welcome in class as often as it is needed.
- 2) For toddlers and older children, I understand that disruptions in childcare arrangements can cause parents to miss class in order to stay home with their child. While it is not a permanent solution, bringing a child to class when your childcare arrangements fall through, is perfectly acceptable.
- 3) In all cases when a student brings their child to class, I ask them to sit close to the door so that if the child needs attention or is disrupting the class, they can step outside until the child's needs are met.

Required/Recommended Texts (including electronic resources):

All texts are available online through the University of Calgary Library or on D2L.

- Annie Van Sommer and Samuel Zwemmer, *Our Moslem Sisters*:
<https://archive.org/stream/ourmoslemsister00sommgoog#page/n18/mode/2up/>
- Malek Alloula, *The Colonial Harem* (Online, U of C Library)
- Nima Naghibi, *Rethinking Global Sisterhood, Western Feminism and Iran*. (Online, U of C library)
- Edward Said. *Orientalism* (D2L)
- Hamid Dabashi. "Native informers and the making of the American empire"
<http://weekly.ahram.org.eg/Archive/2006/797/special.htm>
- Margot Badran, *Feminism in Islam: secular and religious convergences*. (D2L)
- Haideh Moghissi, "Islamic Feminism Revisited", *Comparative Studies of South Asia, Africa and the Middle East*, Volume 31, Number 1, 2011, pp. 76-84. (Online, U of C library)
- Valentine Moghadam, "Islamic Feminism and Its Discontents: Toward a Resolution of the Debate," *Signs: Journal of Women in Culture and Society*, Volume 27, Number 4 | Summer 2002. P 1135-1171. (Online U of C Library).
- Asma Barlas. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*. (Online, U of C library)
- Amina Wadud, *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective*. (Online, U of C library)

- Fatima Mernissi *The Veil and the Male Elite* (D2L)
- Leila Ahmed, *Women and Gender in Islam: Historical Roots of a Modern debate* (D2L)
- Leila Ahmed, *A Quiet Revolution; The Veil's Resurgence From the Middle East to America.* (D2L)
- Valentine Moghadam. *Gender and National Identity.* (D2L)
- Afsaneh Najmabadi, *Women with Mustaches and Men Without Beards: Gender and Sexual Anxieties in Iranian Modernity.* (Online, U of C library)
- Asef Bayat. *Life as Politics; How Ordinary People Change the Middle East.* (D2L)

Grade scale:

A+	≥ 95	B+	80 ≥ & < 85	C+	67 ≥ & < 70	D+	55 ≥ & < 60
A	90 ≥ & < 95	B	75 ≥ & < 80	C	64 ≥ & < 67	D	50 ≥ & < 55
A-	85 ≥ & < 90	B-	70 ≥ & < 75	C-	60 ≥ & < 64	F	< 50

Grade Breakdown:

- 10 Participation/Discussion
- 5 Quiz on Presentations
- 20 2 Response Papers (10% each)
- 30 Tests (10% each)
- 35 Group Project

Participation/Discussion:

This course is discussion heavy, which means that your presence in the class is required. One absence will be excused, but a second absence will lower your final grade by one letter (i.e., from A to B). The criteria for class participation grades include:

- Preparedness in having read assigned readings before class
- Reasonable frequency and quality of valuable and constructive participation in class discussions and debates
- Quality of analysis and contribution to discussion in case analysis

It is recommended that you place a clearly readable nametag in front of you during class sessions, so that the instructor can better associate your name with your participation and give you the participation grades you deserve.

Response Papers:

You are required to write **two response papers** on two of the text. Your first response paper is due Jan 29th and should be on one of the texts of the section "Orientalists and Muslim Women". Your second response paper is due March 5 and should be on one of the texts in "Textual Approaches to the Study of Women in Islam." The paper should be 250 words and submitted through Dropbox prior to the discussion of the chosen text in class. Each paper makes up for 10% of your grade. Your response paper should be submitted on Dropbox prior to the beginning of the session in which your chosen text is discussed. Note that this means your choice of text partly determines the deadline for this assignment.

Tests:

This class has 5 sections. At the end of each section a test with 3 questions will be uploaded to D2L, and you have until the next Tuesday (8 pm) after the end of that section to upload your answer to 2 of the questions on Dropbox. The dates are marked in the class schedule. Your answers to each question should be between 100 to 150 words. Each test is worth 6% of your final mark.

Group Project:

The group project makes for 35% of your final grade. You are required to work in groups of 5 people (depending on the size of the class this can change) to work on feminism/ women's movements/ gender equality issues in one of the countries suggested on D2L, or on an Islamicate country of your group's choosing. No two groups can work on the same country/topic, and countries/topics are allocated to whichever group first requests them. You should check your choice with the instructor before starting to work on it. A representative of your group should email the instructor and provide her with the names of all the members of the group and the country you have chosen to research on. The division of the 35% is as follows: 10% is given to the presentation. The presentation should be between 15-20 minutes; 15% of the grade is given to the report written by the group; and 10% is given to each person individually based on peer evaluation.

Presentations=>

Each presentation should take between 15-20 minutes, and extra 5 minutes is given for Q and A. The presentation can be given by a single member of the group, all of them, or a number of them based on what the group decides among themselves.

Presentation Report=>

The report of the presentation should be in the format of a paper with introduction, body structured with appropriate headings and subheadings, conclusion and references. It should be no less than 1250 words, and no more than 2500 words.

Peer evaluation=>

After your group project is over, group members may submit a numerical evaluation of the contribution of their fellow team members on a scale of 0 to 10 to the instructor (10 being the best). Your average evaluation out of 10 will be the percentage out of 10 you get on this grade item. Submitting peer evaluations is optional. Anyone who does not submit an evaluation is assumed to be giving a 10 out of 10 evaluation for all of their fellow team members. The deadline to submit peer evaluations (by email to the instructor) is indicated in the course timetable.

In order to send your peer evaluation, simply email the course instructor with the subject line "WMST 303.1 L1 Peer Evaluation" and in the body of your email use the following template:

Overall evaluation of FIRST TEAM MEMBER FIRST NAME LAST NAME: X/10
Overall evaluation of SECOND TEAM MEMBER FIRST NAME LAST NAME: X/10
...
Overall evaluation of LAST TEAM MEMBER FIRST NAME LAST NAME: X/10

Comments: _____

The instructor reserve the right to adjust peer evaluation grades based on her own investigation into issues of team conflict etc.

Note: Your papers and reports should follow MLA in referencing and format, typed in Times New Roman size 12 font, double-spaced, with one inch margins on all sides, printed in black ink on white letter sized paper.

This course does not have a final exam.

Class Schedule:

Jan 10 Introduction to the course/ What is Feminism?

1) Orientalists and Muslim Women

Jan 15 Reading: Annie Van Sommer and Samuel Zwemmer, *Our Moslem Sisters*
Introduction, page 1-10
Chapter 1, "Hagar and Her Sisters," p 15-23
[https://archive.org/stream/ourmoslemsister00sommgoog - page/n18/mode/2up](https://archive.org/stream/ourmoslemsister00sommgoog/page/n18/mode/2up)

Jan 17 Malek Alloula, *The Colonial Harem*
Book available on U of C library Website. Chapters: 1-4, p 3-36 and Chapter 10, p 105-124

Jan 22 Nima Naghibi, *Rethinking Global Sisterhood, Western Feminism and Iran*, Chapter :
"Enlightening the Other: Christian Sisters and Intrepid Adventuresses," p 1-34. Available online at U of C Library

Jan 24 Edward Said. Orientalism, Introduction (Find in D2L)
Dabashi, Hamid. "Native informers and the making of the American empire," Al-Ahram Weekly <http://weekly.ahram.org.eg/Archive/2006/797/special.htm>

2) Is Islamic Feminism an Oxymoron?

Jan 29 **Response Paper 1 due**
Margot Badran, *Feminism in Islam: secular and religious convergences*, chapter 10: "Islamic Feminism: What is in a Name?" p 242-252. (Find on D2L)

Jan 31 Haideh Moghissi, "Islamic Feminism Revisited", find at U of C library website:
Comparative Studies of South Asia, Africa and the Middle East, Volume 31, Number 1, 2011, pp. 76-84 (Article)

Feb 5 Valentine Moghadam, "Islamic Feminism and Its Discontents: Toward a Resolution of the Debate," find at U of C library website: *Signs: Journal of Women in Culture and Society*, Volume 27, Number 4 | Summer 2002. P 1135-1171.

3) Textual Approaches to the Study of Women in Islam

Feb 7 Asma Barlas. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*, Chapter 1: "The Qur'an and Muslim Women: Reading Patriarchy, Reading Liberation," pages 1-28. Available online at U of C library

Feb 12 Test 1 on "Is Islamic Feminism and Oxymoron?" due
Asma Barlas. *Believing Women in Islam: Unreading Patriarchal Interpretations of the Qur'an*, Chapter 5: "The Qur'an, Sex/Gender, and Sexuality: Sameness, Difference, Equality," pages 129-166. Available online at U of C library

- Feb 14** Amina Wadud. *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective*, Introduction and chapter 1, p 1-29
- Feb 26** Amina Wadud, *Quran and Woman: Rereading the Sacred Text from a Woman's Perspective*, Chapter 2: The Qur'anic View of Woman in This World p 29-44. Available Online at U of C Library

4) The Politics of Hijab

- Feb 28:** Fatima Mernissi *The Veil and the Male Elite*, Chapter 5: "The Hijab, the Veil," p 85-101. Find on D2L.
- Mar 5:** **Reflection Paper 2 Due**
Leila Ahmed, *Women and Gender in Islam*, Chapter 8: "The Discourse of the Veil," p 144-168. Available on D2L
- Mar 7:** Leila Ahmed, *A Quiet Revolution; The Veil's Resurgence From the Middle East to America*. Chapter 5: "Exploring Women's Motivations" p 117-130. Available on D2L.
- Mar 12:** Afsaneh Najmabadi, *Women with Mustaches and Men Without Beards: Gender and Sexual Anxieties in Iranian Modernity*. Chapter 5: "Women's Veil and Unveil," p 132-155. Available online from U of C library
- Mar 14:** Homa Hoodfar. "The veil in their minds and on our heads: the persistence of colonial images of Muslim women," *Resources for Feminist Research*; Toronto Vol. 22, Iss. 3/4, (Fall 1992/Winter 1993): 5-18. Available online through U of C Library.
- March 19:** **Test 2 on the "Politics of Hijab" due**
Work on Group projects
- March 21:** **Work on group project unsupervised by instructor**

5) Muslim Women, Nationalism and the State

- March 26:** Valentine Mogahdam (Ed). *Gender and National Identity*. Chapter 1: "Introduction and overview: gender dynamics of nationalism, revolution and Islamization" p 1-12. Available on D2L
- March 28:** Asef Bayat. *Life as Politics; How Ordinary People Change the Middle East*, Chapter 5: Feminism of Everyday Life. P 96-114. Available on D2L

Presentations:

- April 2:** **Test 3 on "Muslim Women, Nationalism and the State" due**
Presentations 1
- April 4:** **Presentations 2**
- April 9:** **Presentations 3**
- April 11:** **Presentations 4 + Quiz on Presentations**

Women's Studies Program Course Policies

Course Content:

This class respects difference and diversity while welcoming thoughtful, critical debate and discussion. No one person's right to their beliefs may supersede another person's right to security and dignity.

When in a classroom dedicated to social justice education, conflict will happen. That is part of a healthy, dynamic, questioning space of learning and discovery. You are encouraged to hold onto your own personal beliefs, but recognize that there will be differences of opinion and experience.

A university classroom holds high standards of research, evidence, and analytical proof. Students need to listen attentively, respectfully, and critically to the evidence provided in class lectures, readings, discussions, and other materials.

Some of the materials and topics in this class may include explicit content (violence; sexuality; profanity; blasphemy; objectionable or illegal conduct). If you feel any materials may cause you distress or severe discomfort, you are encouraged to speak with the professor and/or to take measures to ensure that you feel braver in the classroom. You will not be exempt from any assigned work but we will work together to accommodate your concerns.

If you feel that you need more support than can be provided by the classroom or the instructor, you are encouraged to take advantage of some of these resources:

SU Wellness Centre

(<http://www.ucalgary.ca/wellnesscentre/> 403-210-9355 / 403-266-4357)

Alberta Mental Health Hotline

(<http://www.albertahealthservices.ca/services.asp?pid=saf&rid=1019446> 1-877-303-2642)

Calgary Communities Against Sexual Abuse Hotline

(<http://www.calgarycasa.com/> 403-237-5888)

Trained peer supporters are also available on campus at the following centres:

Women's Resource Centre

(<https://www.ucalgary.ca/women/> 4th Floor, MacEwen Centre, in The Loft)

Q Centre for Gender and Sexual Diversity

(<https://www.su.ucalgary.ca/programs-services/student-services/the-q-centre/> 2nd Floor, Mac Hall, near The Den)

Faith and Spirituality Centre: (<http://www.ucalgary.ca/fsc/> 3rd Floor, MacEwen Centre)

Native Centre

(<https://www.ucalgary.ca/nativecentre/> 3rd Floor, MacEwen Centre)

For more resources, you are encouraged to consult the Campus Mental Health Strategy.
<http://www.ucalgary.ca/mentalhealth/>

If you have a serious concern about the instructor's conduct, you may speak in full confidence to the Head of the Department of Philosophy (phildept@ucalgary.ca) Please note, Women's Studies is a program that is administered by the Department of Philosophy.

Student Conduct

Students are expected to attend class regularly. They must come prepared and ready to work.

Responsibility for fulfilling the requirements for all aspects of the course resides with the student. The professor will not give out lecture notes, repeat information, nor provide replacement copies of material that was provided during regular class meetings.

Plagiarism, defined as using any source whatsoever without clearly documenting it, is a serious academic offense. Consequences include failure on the assignment, failure in the course and possible suspension or expulsion from the university. Please refer to the following information and make sure you are familiar with the statement on plagiarism provided at the end of the syllabus.

<http://www.ucalgary.ca/pubs/calendar/current/k-2-1.html>

Course Technology

Students are welcome to bring portable word processing devices (tablets, laptops, airbooks, Acer, anything you got) to take notes in class. Using your device to go online for any reason – unless the instructor gives you direction to do so for class-related purposes – is prohibited and may result in having your privileges to use your device in class revoked and/or you being removed from the class. See the Student Code of Conduct Agreement for more details.

A D2L portal has been set up for this course that allows for group correspondence, course announcements, class materials, assignment submissions and grading, and other forms of communication. Students are expected to check D2L before class time for any last minute changes or cancellations. D2L only uses @ucalgary email addresses.

Student-Instructor Communication

The instructor will endeavor to respond to emails within three business days after receiving the message. If the student emails a question that is fully addressed by the syllabus, Student Code of Conduct, or posted on D2L, the instructor will not reply. Therefore, if you don't receive a response within three business days that probably means you can find the answer somewhere yourself. The instructor may respond to your email query with the request that you come meet with them in person to discuss. Please note, that the university's regular business hours are 8:30-4:30.

Braver Space Guidelines

"Braver Space" principles recognize that everyone brings different resiliencies and capacities to a group setting. We must all bring our personal bravery into the classroom space, and be mindful of what that means specifically to us. This does not mean sharing or participating in a way that violates personal boundaries (yours or another person's), nor cajoling others into participating in ways that are not conducive to their personal bravery. It means ***being respectful, self-aware, and mindful of the classroom dynamic and your place in it.*** Some guidelines are provided below.

Do not make assumptions about other people's identities and life experiences. That includes but is not limited to race, gender, sexuality, physical ability, mental and emotional well-being, spirituality or religiosity, age, citizenship status, and reproductive capabilities.

Recognize that language is a powerful tool in social justice education. It also changes as new issues and greater clarity develop. Therefore, if you need to correct language use, do so respectfully; and if you are corrected, accept that correction respectfully.

Becoming self-aware is a continual process, and everyone is at a different point on their personal journey. Individuals make mistakes. Our assumption in this classroom is that we are all moving forward with our best intentions. If someone says something that may be construed to be problematic, we will raise questions and/or concerns about the language, not about the person.

Make an effort to speak from the position of “I” (not the generalized “you” or “people”) and to clarify any statements you make, using verifiable evidence and experience. Making a sweeping judgment on a class or group of people is not acceptable.

Address people without assuming their gender. Some ways to do this:

- Don’t refer to groups as guys, ladies, women, men, etc. Instead use gender-neutral terms like “folks,” “all,” “everyone,” etc.
- Refer to individuals whose gender has not been disclosed to you in gender-neutral ways such as “the person who said...”

Address people using the gender pronouns they have indicated for themselves. Offer your gender pronouns to others to make it a braver space to talk about gender pronouns. Some gender pronouns include, but are not limited to:

- they/them/theirs
- she/her/hers
- ze/hir/hirs
- he/him/his
- ey/em/eirs

Similarly, if you are unsure about any aspect of a person’s identity and how they would prefer to be addressed, ask respectfully. This can apply to Indigeneity, race or ethnicity, faith or spirituality, physical or mental ability, or other vectors of their identity. When speaking in more general terms, if you are corrected, accept the correction graciously. If you are questioned about your choice of general or self-identification, provide a succinct and respectful explanation.

Provide discrete and succinct content warnings if you will be talking about topics that may be traumatic for some and the content is not already apparent. Examples of such topics could include abuse, violence, addiction, suicide, mental health, transphobia/homophobia/other forms of discriminatory behaviours. An example of wording could be, “Please note that there will be (x) content in my discussion.”

Respect your own and others’ physical, mental, and emotional boundaries. Please speak up in a respectful way if you are uncomfortable, seek support if you want/need it, and engage in self-care as required, while still maintaining your commitment and focus on the participatory classroom.

About the Women’s Studies Program

The Women’s Studies Program offers Major, Minor, and Honours undergraduate degrees. Housed in the Department of Philosophy, the program is dedicated to offering students a feminist social justice classroom where we can bravely explore issues relating to gender and sexual equity and diversity from many perspectives. For more information, contact the program coordinator (wmstprog@ucalgary.ca) and check out our website: <https://arts.ucalgary.ca/womens-studies>.

The University of Calgary has a number of student clubs and campus centres dedicated to issues of gender and sexual equity and diversity. Here are links to their Facebook sites (please note that the instructors are often members of these social media sites):

[Consent Awareness and Sexual Education Club](#)

[Faith and Spirituality Centre](#)

[Native Centre](#)

[Queers on Campus](#)

[Q: The SU Centre for Gender and Sexual Diversity](#)

[Women in Leadership Club](#)

[Women's Resource Centre](#)

[Women's Studies and Feminism Club](#)

The Women's Studies program is administered by the Department of Philosophy. The Program Coordinator is Joe Kadi (jkadi@ucalgary.ca / wmstprog@ucalgary.ca). The Head of the Department of Philosophy is Nicole Wyatt (nicole.wyatt@ucalgary.ca / phildept@ucalgary.ca).

IMPORTANT DEPARTMENTAL, FACULTY AND UNIVERSITY INFORMATION

Academic Honesty

Cheating or plagiarism on any assignment or examination is regarded as an extremely serious academic offense, the penalty for which will be an F on the assignment or an F in the course, and possibly a disciplinary sanction such as probation, suspension, or expulsion. See the relevant section K.5 on 'Academic Misconduct' in the current University Calendar <http://www.ucalgary.ca/pubs/calendar/current/k-5.html>.

Intellectual honesty requires that your work include adequate referencing to sources. Plagiarism occurs when you do not acknowledge or correctly reference your sources. If you have questions about correct referencing, consult your instructor.

Academic Accommodation

The student accommodation policy can be found at: ucalgary.ca/access/accommodations/policy.

Students needing an Accommodation because of a disability or medical condition should communicate this need to Student Accessibility Services in accordance with the Procedure for Accommodations for Students with Disabilities <http://www.ucalgary.ca/policies/files/policies/student-accommodation-policy.pdf>.

Students needing an Accommodation based on a Protected Ground other than Disability, should communicate this need, preferably in writing, to their instructor.

D2L Help

Desire2Learn is UCalgary's online learning management system. Important information and communications about this course may be posted on D2L. Go to <https://ucalgary.service-now.com/it> for help.

General Academic Concerns and Program Planning

Have a question but not sure where to start? The Arts Students Centre is your information resource for everything in the Faculty of Arts. Drop in at SS102, call 403-220-3580, or email ascarts@ucalgary.ca. Advisors in the ASC can also provide assistance and advice in planning your program through to graduation. Visit the Faculty of Arts website at <https://arts.ucalgary.ca/advising> for detailed information on common academic concerns

Advice on Women's Studies Courses

You may find answers to your more specific questions about a degree in Women's Studies at the University Calgary at <https://arts.ucalgary.ca/womens-studies> or contact the Coordinator of the WMST Program, Joe Kadi at jkadi@ucalgary.ca.

Registration Overload/Prerequisite Waivers

If you are seeking to register in a Philosophy course that is full or to get permission to waive the prerequisites for a course, email the Philosophy Department Undergraduate Program Administrator (UPA), Rebecca Lesser (rebecca.lesser@ucalgary.ca). Include the specific course information and your UCID number in your request.

Writing

All written assignments (including, although to a lesser extent, written exam responses) will be assessed at least partly on writing skills. Writing skills include not only surface correctness (grammar, punctuation, sentence structure, etc.) but also general clarity and organization. Research papers must be properly documented. Students are also encouraged to use Writing Support Services and other Student Success Centre Services, located on the 3rd floor of the Taylor Family Digital Library. Writing Support Services assist with a variety of assignments, from essays to lab reports. Students can book 30-minute one-on-one appointments online, sign up for 15-minute drop-in appointments, and register for a variety of writing workshops. For more information on this and other Student Success Centre services, please visit www.ucalgary.ca/ssc.

Protection of Privacy

The University of Calgary is under the jurisdiction of the provincial Freedom of Information and Protection of Privacy (FOIP) Act. The Department of Philosophy ensures the student's right to privacy by requiring all graded assignments be returned to the student directly from the instructor or teaching assistant.

Internet and Electronic Communication Devices

The instructor reserves the right to establish course policies regarding the use of devices such as laptops, tablets, and smartbooks. If allowed, these devices must be used exclusively for instructional purposes and must not cause disruption to the instructor or to fellow students. Cell phones and paging devices should be set to silent mode during lectures. Audio or video recording of lectures is not permitted without the written permission of the instructor. Students violating this policy are subject to discipline under the University of Calgary's Non-Academic Misconduct policy.

Emergency Evacuation:

In case of an emergency evacuation during class, students must gather at the designated assembly point nearest to the classroom. The list of assembly points is found at <http://www.ucalgary.ca/emergencyplan/assemblypoints>. Please check this website and note the nearest assembly point for this course.

Other Helpful Contacts

- Safewalk and Campus Security: 403-220-5333.
- Faculty of Arts Student Representatives: 403-220-6552, arts1@su.ucalgary.ca, arts2@su.ucalgary.ca, arts3@su.ucalgary.ca, arts4@su.ucalgary.ca
- Student Union: <https://www.su.ucalgary.ca/>; 403-220-6551.
- Student Ombudsman: <http://www.ucalgary.ca/provost/students/ombuds>
- Campus Mental Health Strategy: <https://www.ucalgary.ca/mentalhealth/>