

## **Hist. 600: A Global History of Non-Violence (3 Credits)**

**Instructor:** Dr. Mou Banerjee, meeting online, through BBCollaborate link on Canvas site

**Class Hours:** Tu 11:00AM - 12:55PM

**Email:** [mbanerjee4@wisc.edu](mailto:mbanerjee4@wisc.edu)

**Office hours:** On Thursdays from 1.00-2.00 PM, through BBCollaborate on Canvas and by email appointments. Students need to schedule an appointment through email, even for meeting within the designated office hours. Students **are required to meet with me at least once** by the end of the third week of the semester, so please set up your appointments.

**Credit Hours:** The credit standard for this 3-credit course is met by an expectation of a total of 135 hours of student engagement with the course's learning activities (at least 45 hours per credit or 9 hours per week), which include regularly scheduled meeting times (group seminar meetings of 115 minutes per week), guided individual research, dedicated online time, reading, writing, field trips, individual consultations with the instructor, and other student work as described in the syllabus.

**Syllabus:** This syllabus is subject to change at the discretion of the Instructor.

### **Course Description:**

1. This course is a historical introduction to the idea and practice of non-violence as a viable method of political resistance and protest. We shall study the evolution of the politics of non-violence in the 20<sup>th</sup> century globally. Some of the ways to do this fruitfully is to compare the evolution of different strategies of non-violent political protests as these emerged in political regimes in the regions of South Asia, South Africa and the USA through the inspired political leadership of transformative leaders such as Mahatma Gandhi, Martin Luther King and Nelson Mandela.
2. We will aim to do is recognize key features of nonviolent action or civil resistance. We shall also meditate on whether nonviolence is an outdated mode of public protest in the 20<sup>th</sup> and 21<sup>st</sup> century, a weapon of the weak, or if it still holds within itself the transformative power of morally destabilizing authoritarian regimes.

### **Course Requirements and Grading:**

1. The main objective of the course is to help you think and write critically about the discourses of non-violent and civil disobedience practices and strategies of resistance and constructions of imagined communities.
2. We will do this through close reading and analysis of primary sources and secondary material, as well as through writing assignments. In the written assignments, we shall work on identifying and engaging with historical arguments through examination and contextualization of primary sources and through critiques of academic monographs or articles.

## Course Learning Outcomes:

By the end of this course, students will have achieved the following course learning outcomes:

- Demonstrate a strong basis of knowledge of the history and political practice of non-violence in the world.
- Demonstrate the ability to do historical research and analysis, including the use of primary sources and demonstrate the ability to write a research paper of publishable quality.

## We will follow the Jigsaw Discussion Method in this Seminar:

### Instructions:

1. Do your assigned reading before class. You should be prepared to explain it to classmates who have not done this reading. (Those who fail to do the reading will be asked to participate only as observers, as they will not be in a position to present their reading to others.) Identify a total of two different (and fairly short) passages from your readings that fit into two different categories:
  - *I agree with this or can relate to it.*
  - *I disagree with this or have doubts about it.*
  - I have a question about this.
1. Form home groups. Meet with the others who did the same reading (Group A, B, C or D).
2. Introduce yourself, then take turns (max. 3 minutes each) sharing the passages you have identified.
3. As a group, discuss the following questions:
  - *How would you describe the articles?*
  - What are the most important themes of your reading?
  - *What did you find most interesting? Most disturbing?*
  - What insights and lessons can we take away from these memoirs?
1. Full-class discussion:
2. Share your jigsaw group's thoughts (the instructor will randomly ask one person from each group to sum up).
- 3.

Norms	Online Working Agreements
<ul style="list-style-type: none"> <li>○ Presume positive intentions</li> <li>○ Engage respectfully</li> <li>○ Listen attentively</li> <li>○ Aim for equal participation</li> <li>○ Respect boundaries</li> <li>○ Provide evidence</li> </ul>	<ul style="list-style-type: none"> <li>○ Use your video camera</li> <li>○ Use names to address each other</li> <li>○ Use features – mute, raise hand, chat, etc. – appropriately</li> <li>○ Be ok with silence</li> <li>○ Start &amp; end on time</li> </ul>

**Grade Distribution:**

1. **Attendance and Class Prep: 10+10%.** I shall expect attendance at the seminar, and active participation in the discussion of the readings. You should be respectful of the opinions of your colleagues. Your responses should be critically and historically reflective, and exhibit your intimate understanding of the readings. You should post to the Discussion Board every week, concentrating on critically analyzing the readings, and writing 400 words. Please do not write summaries. I want thoughtful critiques and opinions, and you should always quote or cite from the readings to substantiate your arguments. You are strongly encouraged to reply to and engage with the opinions of your peers, both in class and in the Discussion threads.
2. **One book and one film review,** each no more than 5 pages, from those recommended in the syllabus or related to the wider contexts of the course. 20% + 20%. Choose a historical book/film that depicts a particular historical period within the context of the course and analyze the narrative in the context of the historical period it describes. Reflect on the many ways in which historical facts are used to depict a particular understanding or POV, and think about the many ideological ways in which history can be interpreted. Cited and annotated clearly.

**Book Review Rubric:**

1. Title and author listed. Introduction is attractive and provides genre and details. 10 pts.
2. Short summary consists of a clear discussion of themes, ideas and characters from the book, with examples which are clearly annotated and footnoted. 20 pts.
3. Thorough critique of the themes, subject and narrative of the book. The student will clearly and elegantly articulate their own understanding of the novel/non-fiction monograph under review, and also analyze whether the monograph succeeds or fails in its intent. 25 pts.
4. Structure of the paper smoothly transitions from paragraph to paragraph, the arguments and evidence are clearly signposted, the sequence of topics is clearly organized and logical. There is a clear introduction, body and conclusion. 25 pts.

5. Properly edited, vibrant vocabulary, with no spelling mistakes. Your paper should be in 12-point font, double spaced, with 1-inch margins. The pages should be numbered. You should use either Chicago or MLA style for your footnotes and endnotes. 20 pts.

**Film Review Rubric:**

1. Director, title, year and lead actors/characters listed. Great opening sentence that attracts the interests of the reader and demonstrates the tone of the review. 20 pts.
2. Provides a succinct plot synopsis without divulging too much about the film, giving away "spoilers." I do not want a scene by scene summary or synopsis. More attention should be paid to narrative arc and overarching themes. 30 pts.
3. Provides relevant examples/illustrations from the film to back-up the reviewer's opinion about the film's effectiveness. Makes a provable case for the film's merit and analyzes what worked and did not work in the film. 30 pts.
4. Properly edited, vibrant vocabulary, with no spelling mistakes. Your paper should be in 12-point font, double spaced, with 1-inch margins. The pages should be numbered. You should use either Chicago or MLA style for your footnotes and endnotes. 20 pts.

3. **One 15-page final paper.** The components for grading: 40%

Thesis: 5% (1 page, to be submitted through email, by 3.00 PM, after consultation with me)

Evidence: 5% (1 pages, including primary and secondary sources you will be using, to be submitted through email)

First draft of essay: 10%, through email.

Final edited and polished submission including bibliography and footnotes cited properly: (10% + 10% = 20%) in MLA or Chicago Style: through email.

I expect polished, exciting essays. Barring extremely urgent and unforeseen medical or personal circumstances, in which case, please contact me as soon as you can, **extension of the deadline for the final essay will not be allowed. You lose 1/3 of the grade for each day of delay in submission of coursework, so more than three days of delay means an automatic 0%.**

**I am open to reading one draft for the short reviews and allowing for rewrites, and up to 2 drafts of the longer final review. You should have shown me a draft at least a week before deadline to allow for a re-write.**

1. **The History Lab:** If you wish to improve your chances of writing an excellent paper, you are strongly encouraged to consider visiting [The History Lab](#).
2. **Research Guide to Archives on Non-Violence at UW-Madison:**  
<https://researchguides.library.wisc.edu/c.php?g=1007376&p=7298135>

3. **Research Guide to Hist. 200 - How to access Digital databases and Physical holdings within the UW-Library System:**

<https://researchguides.library.wisc.edu/nonviolence>

4. <https://www.zinnedproject.org/materials/two-thumbs-up/>

#### **Grade Cutoffs:**

92-100% A

87-91.9% AB

82-86.9% B

77-81.9% BC

72-76.9% C

67-71.9% D

0-66.9% F

#### **Absences:**

**Over the course of the semester, you are allowed up to two absences, for any reason, without penalty, provided you inform the instructor in advance through email.** Every additional absence will result in a three-point deduction from your overall final grade. **Rare** exceptions to this policy will be made at the professor's discretion in cases of health or family emergency or due to religious observances. Absences due to routine schedule conflicts (job interviews, exams in others classes, etc.) will not result in additional excused absences beyond the three already allotted.

If you are late to class, it is your responsibility to make sure at the end of that day's class that you are counted as present for the day. Excessive lateness will also count as absences at the instructor's discretion. If I am late for class, please wait for fifteen minutes, unless you are informed otherwise.

**Late Coursework Submission Policy:** Extensions will be granted only in exceptional circumstances. Late assignments without prior notification to the instructor will lose 1/3 of a letter grade for each day's delay.

#### **Learning during a Pandemic**

These are unusual times, to say the least. For that reason, we don't have to pretend this course will go exactly as it would've 6 months or even a year ago.

You most likely know people who have lost their jobs, people who have tested positive for COVID-19, have been hospitalized, or perhaps have even died. You all have increased (or possibly decreased) work responsibilities and increased family care responsibilities – you might be caring for extra people (young and/or old!) right now, and you are likely facing uncertain job prospects (or have been laid off).

I'm fully committed to making sure that you learn everything you were hoping to learn from this class! I will make whatever accommodations I can to help you finish your assignments, do well on your projects, and learn and understand the class material. Under ordinary conditions, I am flexible and lenient with grading and course expectations when students face difficult challenges. Under pandemic conditions, that leniency is intensified.

If you tell me you are having trouble, I will not judge you or think less of you. You **never** owe me personal information about your health (mental or physical). You are **always** welcome to talk to me about things that you are going through, though. If I can't help you, I can find someone who can. If you need extra help, or if you need more time with something, or if you feel like you're behind or not understanding the course material, **do not suffer in silence!** Talk to me. I will work with you. **I promise.**

I hope that you will learn lots of things from this course and that you will enjoy your time in my classroom. But primarily, I want you to stay healthy, balanced, and grounded during this crisis.

#### **Recommended Texts:**

1. Roberts, et al. *Civil Resistance and Power Politics: the Experience of Non-Violent Action from Gandhi to the Present*. Oxford University Press, 2009.
2. Schell, Jonathan. *The Unconquerable World: Power, Nonviolence, and the Will of the People*. 1st ed., Metropolitan Books, 2003.
3. Jeffries, Hasan Kwame. *Understanding and Teaching the Civil Rights Movement*. Harvey Goldberg Series for Understanding and Teaching History. Madison, Wisconsin: University of Wisconsin Press, 2019.

**Availability of required texts: All readings for the class will be posted on the course website at the beginning of the semester.** You may choose to purchase the required reading textbook online. Readings may change at instructor discretion but will be announced and posted on the Canvas site in advance.

#### **Readings:**

**Week 1: Introduction: What is Non-Violence?**

## **Week 2: Political Violence in Ancient India**

1. Singh, Upinder. *Political Violence in Ancient India*. Harvard University Press, 2017. "Introduction"
2. Losurdo, Domenico. *Non-Violence: a History beyond the Myth*. Lexington Books, 2015. "From Pacifist Abolitionism to Gandhi and Tolstoy."

## **Week 3: The Intellectual Influences on Gandhi**

1. Leo Tolstoy, *The Kingdom of God is within you*. Read chapters I and the section "On Non-Resistance."
2. Gandhi, et al. *Hind Swaraj and Other Writings*. Centenary ed., Cambridge University Press, 2009. Chapter X and Letters to Tolstoy.

## **Week 4: Mahatma Gandhi and Non-Violence**

1. Brown, Judith M., and Parel, Anthony. *The Cambridge Companion to Gandhi*. Cambridge University Press, 2011. Chapters 5, 6, 11, 12.
2. Gandhi, et al. *Hind Swaraj and Other Writings*. Centenary ed., Cambridge University Press, 2009. Chapter XVII.
3. Film to watch: "Gandhi", director Richard Attenborough, 1981. Stable URL:  
<https://www.dropbox.com/s/uhr338w1csgabuq/Gandhi.1982.1080p%20%281%29.mp4?dl=0>

## **Week 5: Non-Violence in Theory**

1. Jahanbegloo, Ramin. *The Gandhian Moment*. Harvard University Press, 2013. Chapter 6, "Gandhi and Beyond".
2. Ed. Fiala, Andrew. *The Routledge Handbook of Pacifism and Non-violence*. Danielle Poe, "Feminism and Non-Violent Activism" Chapter 23. New York and London: Routledge, 2018.
3. B.R. Ambedkar. "What Path to Freedom?" Stable URL:  
[http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/txt\\_ambedkar\\_salvation.html](http://www.columbia.edu/itc/mealac/pritchett/00ambedkar/txt_ambedkar_salvation.html)

Recommended Reading on the debates between Gandhi and Ambedkar on caste:

"The Doctor and the Saint." *Annihilation of Caste: the Annotated Critical Edition*, by B. R. Ambedkar et al., Verso, 2016, pp. 15–158.

## **Week 6: Martin Luther King and Gandhi**

1. "My Trip to the Land of Gandhi", Martin Luther King. Stable URL: <https://kinginstitute.stanford.edu/king-papers/documents/my-trip-land-gandhi>
2. Shelby, Tommie, and Brandon M. Terry. *To Shape a New World: Essays on the Political Philosophy of Martin Luther King, Jr.* The Belknap Press of Harvard University Press, 2018. "Showdown for Non-Violence."
3. Martin Luther King: I have a Dream: <https://kinginstitute.stanford.edu/king-papers/documents/i-have-dream-address-delivered-march-washington-jobs-and-freedom>
4. <https://blackdesisecrethistory.org/>

### **Week 7: King and the Walk towards Freedom**

1. Martin Luther King, Jr. "Letter from Birmingham Jail." Stable URL: [https://www.africa.upenn.edu/Articles\\_Gen/Letter\\_Birmingham.html](https://www.africa.upenn.edu/Articles_Gen/Letter_Birmingham.html)
2. Martin Luther King, Jr. "Nonviolence and Social Change." Stable URL: <https://www.jacobinmag.com/2018/04/martin-luther-king-jr-nonviolence-direct-action>
3. Martin Luther King: Unfulfilled Dreams: <https://kinginstitute.stanford.edu/king-papers/documents/unfulfilled-dreams>
4. Film to watch: "Selma." Directed by Ava DuVernay. Available in the UW-Madison Library system and also for rent here - Stable URL: [Selma](#)
5. Malcolm X, *Message to the Grassroots*. Stable URL: <https://www.historyisaweapon.com/defcon1/malcgrass.html>
6. Malcolm X. "The Ballot or the Bullet." Stable URL: <http://americanradioworks.publicradio.org/features/blackspeech/mx.html>
7. Morrison, Toni. *The Source of Self-Regard*. "Tribute to Martin Luther King Jr."

### **Week 8: Non-violence and standing witness to History**

1. "King in the Wilderness" - [https://www.youtube.com/watch?v=9eQXD\\_44Kso](https://www.youtube.com/watch?v=9eQXD_44Kso)
2. Film to watch: a. "I am not your Negro". Stable URL: <https://wisc.kanopy.com/video/i-am-not-your-negro>
3. <https://www.kunhardtfilmfoundation.org/king-in-the-wilderness-lessons/2-women-in-the-movement>
4. James Baldwin. "Nobody knows my name: a letter from the South" (*Nobody knows my name*). "Down at The Cross — Letter from a Region of My Mind" and "Letter to my nephew on one hundred years of the Emancipation." (*The fire next time*)
5. Morrison, Toni. *The Source of Self-Regard*. "James Baldwin Eulogy".



Recommended Film:

1. Film to watch: "BlacKKKlansman". Available in the UW-Madison Library system.
2. **Malcolm X**, dir. Spike Lee. Available for rent on Amazon Prime:

<https://www.amazon.com/Malcolm-X-Denzel-Washington/dp/B000QFQE4U>

**Week 9: Mandela and South Africa**

1. Boehmer, Elleke. *Nelson Mandela : A Very Short Introduction*. Very Short Introductions ; 188. Oxford ; New York: Oxford University Press, 2008.
2. Coates, Ta-Nehisi. "Mandela and the Question of Violence." *The Atlantic*, Atlantic Media Company, 11 Dec. 2013, [www.theatlantic.com/politics/archive/2013/12/mandela-and-the-question-of-violence/282255/](http://www.theatlantic.com/politics/archive/2013/12/mandela-and-the-question-of-violence/282255/).

Films to watch:

1. "The Long Walk of Nelson Mandela." :  
[fod.infobase.com/PortalPlaylists.aspx?wID=240117&xtid=56080](http://fod.infobase.com/PortalPlaylists.aspx?wID=240117&xtid=56080)
2. [Invictus](#)

**Week 10: Apartheid and Non-violence**

1. Noah, Trevor. *Born a Crime : Stories from a South African Childhood*. Spiegel & Grau, 2016. Part 1, chapters 1 and 2. Also watch: <https://www.youtube.com/watch?v=1s5iz6ml-qA>
2. Krog, Antjie. *Country of My Skull : Guilt, Sorrow, and the Limits of Forgiveness in the New South Africa*. 1st ed., Times Books, 1999. Chapters 3, 4, 20, 21.
3. Tutu, Desmond. *No Future without Forgiveness*. 1st ed., Doubleday, 1999. Chapters 2 and 11.
4. Films to watch:
5. "The Death of Apartheid":  
<https://www.youtube.com/user/alphafoxtrotalpha1/search?query=apartheid>
6. "Long Night's Journey into day": [https://fod-infobase-com.ezproxy.library.wisc.edu/p\\_ViewVideo.aspx?xtid=57850](https://fod-infobase-com.ezproxy.library.wisc.edu/p_ViewVideo.aspx?xtid=57850)

**Week 11: Violent Non-Violence**

1. Special Issue on Buddhism and Politics Journal of Buddhist Ethics. ISSN 1076-9005  
<http://blogs.dickinson.edu/buddhistethics/> Volume 25, 2018.  
<http://blogs.dickinson.edu/buddhistethics/files/2018/08/Terrone-Burning-final.pdf>

2. Biggs, Michael. "Dying without Killing: Self-Immolations, 1963-2002." *Making Sense of Suicide Missions*, ed. Diego Gambetta, Oxford University Press, 2005.
3. <https://www.nytimes.com/topic/subject/hunger-strikes>
4. Fierke, K. M. *Political Self-Sacrifice: Agency, Body and Emotion in International Relations*. Cambridge University Press, 2013. "The public diplomacy of suffering" and "Martyrdom in the contemporary Middle-East and North Africa."

## Week 12: The value of lives and the question of civil resistance

1. Morrison, Toni. *The Source of Self-Regard*. "A Race in the Mind", "Racism and Fascism", "The Trouble with Paradise."
2. a. Ross Gay - "A small needful fact" : <https://poets.org/poem/small-needful-fact>
1. Danez Smith - "Dear White America"/ "Alternate names for black boys"/ "Not an elegy for Mike Brown" - <https://www.poetryfoundation.org/poets/danez-smith>
2. Claudia Rankine - "You are in the dark, in the car..." - <https://www.poetryfoundation.org/poets/claudia-rankine>
1. Recommended Film to watch: "Black Panther." Available through the UW-Madison library system and also for rent here - Stable URL: [https://www.amazon.com/gp/video/detail/B079NKRK66/ref=atv\\_dl\\_rdr](https://www.amazon.com/gp/video/detail/B079NKRK66/ref=atv_dl_rdr)
2. Cobb, Jelani. "The Matter of Black Lives." *The New Yorker*, *The New Yorker*, 23 Dec. 2017, [www.newyorker.com/magazine/2016/03/14/where-is-black-lives-matter-headed](http://www.newyorker.com/magazine/2016/03/14/where-is-black-lives-matter-headed).
3. Touré. "A Year inside the Black Lives Matter Movement." *Rolling Stone*, 25 June 2018, [www.rollingstone.com/politics/politics-news/a-year-inside-the-black-lives-matter-movement-204982/](http://www.rollingstone.com/politics/politics-news/a-year-inside-the-black-lives-matter-movement-204982/).

## Week 13: Non-violent Mass Protest and Social Media

1. Erica Chenoweth, Sirianne Dahlum. "Analysis | This May Be the Largest Wave of Nonviolent Mass Movements in World History. What Comes next?" *The Washington Post*, WP Company, 16 Nov. 2019, [www.washingtonpost.com/politics/2019/11/16/this-may-be-largest-wave-nonviolent-mass-movements-world-history-what-comes-next/](http://www.washingtonpost.com/politics/2019/11/16/this-may-be-largest-wave-nonviolent-mass-movements-world-history-what-comes-next/)
2. Malchik, Antonia. "The Problem With Social-Media Protests." *The Atlantic*, Atlantic Media Company, 6 May 2019, [www.theatlantic.com/technology/archive/2019/05/in-person-protests-stronger-online-activism-a-walking-life/578905/](http://www.theatlantic.com/technology/archive/2019/05/in-person-protests-stronger-online-activism-a-walking-life/578905/)
3. <https://www.theguardian.com/world/2018/nov/23/aung-san-su-kyi-fall-from-grace-myanmar>.

4. Beech, Hannah, and Adam Dean. "How Myanmar Covered Up Ethnic Cleansing." *The New York Times*, 15 Oct. 2019, [www.nytimes.com/interactive/2019/10/15/world/asia/myanmar-ethnic-cleansing.html?action=click&module=RelatedLinks&pgtype=Article](http://www.nytimes.com/interactive/2019/10/15/world/asia/myanmar-ethnic-cleansing.html?action=click&module=RelatedLinks&pgtype=Article) (Links to an external site.).
5. Al Jazeera. "Who Are the Rohingya?" Myanmar | *Al Jazeera*, 18 Apr. 2018, [www.aljazeera.com/indepth/features/2017/08/rohingya-muslims-170831065142812.html](http://www.aljazeera.com/indepth/features/2017/08/rohingya-muslims-170831065142812.html)
6. Seeds of Revolution | The Arab awakening. [Seeds of Revolution | The Arab awakening](#)

**Week 14: Students prep for their final papers. Instructor is available for individual meetings and for reading drafts of final papers before submission.**

## **End of Spring Semester 2020**

### **Privacy of Student Information and Digital Proctoring Statement**

The privacy and security of faculty, staff and students' personal information is a top priority for UW-Madison. The university carefully reviews and vets all campus-supported teaching and learning tools, including proctoring tools and takes necessary steps to ensure that tool providers prioritize proper handling of sensitive data in alignment with FERPA, industry standards and best practices.

Under the Family Educational Rights and Privacy Act (FERPA – which protects the privacy of student education records), student consent is not required for the university to share with Honorlock those student education records necessary for carrying out the proctoring service. 34 CFR 99.31(a)(1)(i)(B). FERPA specifically allows universities to treat vendors as school officials and to share student education records with them where they perform services for the university and are subject to FERPA requirements governing the use and redisclosure of personally identifiable information from education records. Honorlock is FERPA compliant and is bound by the terms of its agreement with the university to comply with FERPA's restrictions on the use of student education records.

### **PRIVACY OF STUDENT RECORDS and the USAGE of AUDIO RECORDED LECTURES**

See information about [privacy of student records and the usage of audio-recorded lectures](#).

#### **Usage of Audio Recorded Lectures Statement**

Lecture materials and recordings for Hist. 142 are protected intellectual property at UW-Madison. Students in this course may use the materials and recordings for their personal use related to participation in this class. Students may also take notes solely for their personal use. If a lecture is not

already recorded, you are not authorized to record my lectures without my permission unless you are considered by the university to be a qualified student with a disability requiring accommodation. [Regent Policy Document 4-1] Students may not copy or have lecture materials and recordings outside of class, including posting on internet sites or selling to commercial entities. Students are also prohibited from providing or selling their personal notes to anyone else or being paid for taking notes by any person or commercial firm without the instructor's express written permission. Unauthorized use of these copyrighted lecture materials and recordings constitutes copyright infringement and may be addressed under the university's policies, UWS Chapters 14 and 17, governing student academic and non-academic misconduct.

### **Care Networks at UW-Madison**

- [University Health Services](#)
- [Undergraduate Academic Advising and Career Services](#)
- [Office of the Registrar](#)
- [Office of Student Financial Aid](#)
- [Dean of Students Office](#)

### **STUDENTS' RULES, [RIGHTS & RESPONSIBILITIES](#)**

During the global COVID-19 pandemic, we must prioritize our collective health and safety to keep ourselves, our campus, and our community safe. As a university community, we must work together to prevent the spread of the virus and to promote the collective health and welfare of our campus and surrounding community.

### **UW-MADISON [BADGER PLEDGE](#)**

### **UW-MADISON [FACE COVERING GUIDELINES](#)**

While on campus all employees and students are required to [wear appropriate and properly fitting](#) face coverings while present in any campus building unless working alone in a laboratory or office space.

### **QUARANTINE OR ISOLATION DUE TO COVID-19**

Student should continually monitor themselves for COVID-19 [symptoms](#) and get [tested](#) for the virus if they have symptoms or have been in close contact with someone with COVID-19. Student should reach out to me as soon as possible if they become ill or need to isolate or quarantine, in order to make alternate plans for how to proceed with the course. Students are strongly encouraged to communicate with their instructor concerning their illness and the anticipated extent of their absence from the course

(either in-person or remote). I will work with the student to provide alternative ways to complete the course work.

## **COURSE EVALUATIONS**

Students will be provided with an opportunity to evaluate this course and your learning experience. Student participation is an integral component of this course, and your feedback is important to me. I strongly encourage you to participate in the course evaluation.

### **Digital Course Evaluation (AEFIS)**

UW-Madison now uses an online course evaluation survey tool, [AEFIS](#). In most instances, you will receive an official email two weeks prior to the end of the semester when your course evaluation is available. You will receive a link to log into the course evaluation with your NetID where you can complete the evaluation and submit it, anonymously. Your participation is an integral component of this course, and your feedback is important to me. I strongly encourage you to participate in the course evaluation.

## **ACADEMIC CALENDAR & RELIGIOUS OBSERVANCES**

- See: <https://secfac.wisc.edu/academic-calendar/#religious-observances>

## **ACADEMIC INTEGRITY STATEMENT**

By virtue of enrollment, each student agrees to uphold the high academic standards of the University of Wisconsin-Madison; academic misconduct is behavior that negatively impacts the integrity of the institution. Cheating, fabrication, plagiarism, unauthorized collaboration, and helping others commit these previously listed acts are examples of misconduct which may result in disciplinary action. Examples of disciplinary action include, but is not limited to, failure on the assignment/course, written reprimand, disciplinary probation, suspension, or expulsion.

## **ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES STATEMENT**

The University of Wisconsin-Madison supports the right of all enrolled students to a full and equal educational opportunity. The Americans with Disabilities Act (ADA), Wisconsin State Statute (36.12), and UW-Madison policy (Faculty Document 1071) require that students with disabilities be reasonably accommodated in instruction and campus life. Reasonable accommodations for students with disabilities is a shared faculty and student responsibility. Students are expected to inform faculty [me] of

their need for instructional accommodations by the end of the third week of the semester, or as soon as possible after a disability has been incurred or recognized. I will work either directly with the student [you] or in coordination with the McBurney Center to identify and provide reasonable instructional accommodations. Disability information, including instructional accommodations as part of a student's educational record, is confidential and protected under FERPA. (See: [McBurney Disability Resource Center](#))

## **DIVERSITY & INCLUSION STATEMENT**

[Diversity](#) is a source of strength, creativity, and innovation for UW-Madison. We value the contributions of each person and respect the profound ways their identity, culture, background, experience, status, abilities, and opinion enrich the university community. We commit ourselves to the pursuit of excellence in teaching, research, outreach, and diversity as inextricably linked goals.

The University of Wisconsin-Madison fulfills its public mission by creating a welcoming and inclusive community for people from every background – people who as students, faculty, and staff serve Wisconsin and the world.