

Term Information

Effective Term Spring 2024
Previous Value Summer 2018

Course Change Information

What change is being proposed? (If more than one, what changes are being proposed?)

Adding new GE TCT theme, and updating the writing prereq for the new GE.

What is the rationale for the proposed change(s)?

This class is a good fit for this theme.

What are the programmatic implications of the proposed change(s)?

(e.g. program requirements to be added or removed, changes to be made in available resources, effect on other programs that use the course)?

N/A

Is approval of the request contingent upon the approval of other course or curricular program request? No

Is this a request to withdraw the course? No

General Information

Course Bulletin Listing/Subject Area History
Fiscal Unit/Academic Org History - D0557
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3798.06
Course Title Between France and Morocco: Inclusivity and Diversity in the Francophone World
Transcript Abbreviation FrancophoneWorld
Course Description This is a Study Abroad course offered in the 4-Week May Session that traces the evolution of plural (cultural, religious, political, and national) identities in France and North Africa, focusing on shared histories and tensions between the two countries.
Semester Credit Hours/Units Fixed: 3

Offering Information

Length Of Course 4 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Seminar
Grade Roster Component Seminar
Credit Available by Exam No
Admission Condition Course No
Off Campus Always
Campus of Offering Columbus, Lima, Mansfield, Marion, Newark, Wooster
Previous Value Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites

Prereq or concur: English 1110.xx, or completion of GE Foundation Writing and Information Literacy Course, or permission of instructor.

Previous Value

Exclusions

Electronically Enforced

No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code

54.0101

Subsidy Level

Baccalaureate Course

Intended Rank

Sophomore, Junior, Senior

Requirement/Elective Designation

General Education course:

Historical Study; Global Studies (International Issues successors); Traditions, Cultures, and Transformations

The course is an elective (for this or other units) or is a service course for other units

Previous Value

General Education course:

Historical Study; Global Studies (International Issues successors)

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Course Details

Course goals or learning objectives/outcomes

- Understand two connected but distinct national histories of multiculturalism and ethnic pluralism.
- Understand the entangled geopolitical, cultural, political, and religious history of France and North Africa.
- Identify, discuss, and interpret the politics that shape national capitals, monuments, and museums, to give voice to their often-unspoken messages.
- Understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future.
- See the history of Christianity, Judaism, and Islam in the foreign light of the point of their intersection at the crossroads of history.

Content Topic List

- History of Paris
- France's colonial past
- Religion and diversity
- Racism and anti-racism
- Muslims in Europe
- Human rights
- History, politics and society in Morocco
- The French Mediterranean
- Marseilles/Aix as the gateway to Europe, North Africa, and global economy
- French Orientalism

Sought Concurrence
Previous Value

No
Yes

Attachments

- 3798 06 Syllabus TCT (Conklin).pdf: Syllabus
(Syllabus. Owner: Getson,Jennifer L.)
- 2798 06 GE Form TCT (Conklin).pdf: GE Form
(Other Supporting Documentation. Owner: Getson,Jennifer L.)

Comments

- As this is a study abroad program, students must commit to the program by mid January 2024, so we are hoping to get approval by then so students will have the full GE information on their course before they commit. *(by Getson,Jennifer L. on 08/30/2023 03:00 PM)*

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Getson,Jennifer L.	08/30/2023 03:00 PM	Submitted for Approval
Approved	Soland,Birgitte	08/30/2023 05:48 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	10/05/2023 01:57 PM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Hanlin,Deborah Kay Hilty,Michael Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	10/05/2023 01:57 PM	ASCCAO Approval

History 3798.06, May 4-29 2023
Paris – Aix-Marseilles –Marrakech/Rabat/Casablanca
BETWEEN FRANCE AND MOROCCO: DIVERSITY AND INCLUSION IN THE
FRANCOPHONE WORLD

Professor: Professor Alice L. Conklin (Conklin.44@osu.edu)

Office: 232 Dulles Hall

Office hours: Please email to set up an appointment (in person or by zoom)

Land Acknowledgement: The land The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greeneville and the forced removal of tribes through the Indian Removal Act of 1830. We want to honor the resiliency of these tribal nations and recognize the historical contexts that have and continue to affect the Indigenous peoples of this land. Our study of “global” history begins from this recognition of the history of the place where we gather and learn.

Course description: This is a Study Abroad course offered in May that traces the evolution of plural (cultural, religious, political, and national) identities in France and North Africa, focusing on shared histories and tensions between the two countries.

Course Objectives: After completing this course, students should be able to:

- understand the entangled geopolitical, cultural, political, and religious histories of Modern France and Morocco in their changing fortunes and current configuration;
- identify, discuss, and interpret the politics that shape national capitals, monuments, and museums, to give voice to their often-unspoken messages;
- understand the past as a set of malleable options that can be selectively activated and occluded to promote the projects of the present and future;
- see the history of Christianity, Judaism, and Islam in light of their intersections, past and present, at the crossroads of history.

Required Books: All students should secure a copy of the short textbook *Modern France, A Very Short Introduction* by Vanessa Schwartz, (available at OSU bookstore and also as an e-book in Thompson Library that you can access with your student ID) and the novel *Kiffe Kiffe Tomorrow* by Faïza Guène (available on Amazon).

Other required readings for the course will consist of individual articles, primary sources and book chapters.

**ALL REQUIRED ARTICLES, PRIMARY SOURCES AND BOOK CHAPTERS
ARE AVAILABLE TO THE STUDENTS IN PDF FORM ON CARMEN.**

Class format: There will be two introductory meetings in Columbus at the beginning of the May term (May 4 and 5), before we leave for Paris. In all the cities visited afterward, there will be short lectures and discussions of assigned readings, and guided tours of sites, museums, and living parts of the cities that we will be visiting.

Assignments, grades, etc.:

First, observance of the citizens' contract: 20% See contract for details.

Second, completion of all assigned readings/movies, participation in discussion of these readings/movies, and attendance at all class meetings and site visits: 20%

There will be class discussions before and after site visits in which we will analyze the assigned readings.

Third, a journal entry for each of the three weeks we are abroad; each week's entry must be 4 pages, for a total of 12 pages: 30%.

Journal entries will focus on how a monument, site, or historical event is part of the living city in which it is located. These entries may range from global historical analysis to detailed observations about how people behave around it or its framing in the national culture. These will be collected and read at the end of the first week, to make sure that students are on the right track, and later on a weekly basis.

Fourth, a final paper on the trip: 30%. This will be a paper, ca. 3000 words, written on a specific common thread running through a number of sites visited in the class; this paper must either incorporate some of our readings, or be based on an additional reading or movie. A range of topics will be given to the students at the beginning of the class. All students must discuss their final topics with the instructor for approval before the end of the trip. **Papers are due on June 14.**

General Education This course counts toward the **Legacy GE** requirements for **(1) Historical Study and (2) Diversity-Global Studies** or the **New GE** requirements for **Traditions, Cultures, and Transformations**.

1) Legacy GE: Historical Studies

Goal:

Students recognize how past events are studied and how they influence today's society and the human condition.

Expected Learning Outcomes (ELOs):

1. Students construct an integrated perspective on history and the factors that shape human activity.
2. Students describe and analyze the origins and nature of contemporary issues.
3. Students speak and write critically about primary and secondary historical sources by examining diverse interpretations of past events and ideas in their historical contexts.

This course will fulfill the Legacy GE: Historical Studies in the following ways:

The course engages students in critical listening, reading, seeing, thinking, writing and experiencing of cultural, political, religious and historical phenomena and expressive and aesthetic forms. Students are exposed to perspectives of "foreignness" and ideas from diverse authors and experts with varied experiences and are required to use this new knowledge to critically analyze how history, religion and politics express sometimes hidden discourses.

2) Legacy GE: Diversity: Global Studies

Goal:

Students understand the pluralistic nature of institutions, society, and culture in the United States and across the world in order to become educated, productive, and principled citizens.

Expected Learning Outcomes (ELOs):

1. Students understand some of the political, economic, cultural, physical, social, and philosophical aspects of one or more of the world's nations, peoples and cultures outside the U.S.
2. Students recognize the role of national and international diversity in shaping their own attitudes and values as global citizens.

This course will fulfill the Legacy GE: Diversity: Global Studies in the following ways:

Students will interrogate and analyze the varied ways multiple identifies (gender, race, class, sexuality, ethnicity, and nationality) evolve and interact in different countries and the role that conflict and tensions have in shaping those interactions. Students will learn the history and evolution of multicultural and pluralistic societies with a view to questioning notions such as: citizenship, faith, diversity, and identity.

New GE: Traditions, Cultures, and Transformations

Goals:

1. Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]
2. Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.

Expected Learning Outcomes:

Successful students are able to:

- 1.1. Engage in critical and logical thinking about the topic or idea of the theme.
- 1.2. Engage in an advance, in-depth, scholarly exploration of the topic or idea of the theme.
- 2.1. Identify, describe, and synthesize approaches or experiences as they apply to the theme.
- 2.2. Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.
- 3.1. Describe the influence of an aspect of culture (e.g., religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.

- 3.2. Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.
- 3.3. Examine the interactions among dominant and sub-cultures.
- 3.4. Explore changes and continuities over time within a culture or society.
- 4.1. Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.
- 4.2. Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference impact individual outcomes and broader societal issues.

This course will fulfill the New GE: Traditions, Cultures and Transformations in the following ways: This course will build skills needed to engage in critical and logical thinking about the entangled and often painful histories of colonialism, religion, and immigration in Europe and North Africa. Students will investigate the impact of colonialism and its afterlife in each of the countries and cities we visit, comparing the various national and local interpretations of the same. At the same time, they will learn the history of specific cultural and religious traditions in each nation. The source material for making judgments come from the public and personal histories they will encounter in the museums and other sites, the guest lectures, and the readings.

Disability policies: The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

If you are isolating while waiting for a COVID-19 test result, please let me know immediately. Those testing positive for COVID-19 should refer to the Safe and Healthy Buckeyes site for resources. Beyond five days of the required COVID-19 isolation period, I may rely on Student Life Disability Services to establish further reasonable accommodations. You can connect with them at slds@osu.edu; 614-292-3307; or slds.osu.edu.

Academic misconduct: It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct <http://studentlife.osu.edu/csc/>.

The History Major and Minor Please note: If you are, have, or are planning to take two or more history courses at the 2000-level or above, and are currently neither a history major

nor a history minor, you may earn a history minor with relatively little additional coursework. Only 12 credit hours (four 2000-and-above courses, at least two of which must be at the 3000 level or higher) are required for the history minor and six of these hours may overlap with general education requirements. Please see <http://history.osu.edu/undergrad/minor> and for additional details see Raymond Irwin (irwin.8@osu.edu) with specific questions. Your major advisor will also be able to add the minor for you.

SCHEDULE

READINGS ARE TO BE COMPLETED BY CLASS ON THE DAY THEY ARE ASSIGNED.

All Required Articles, Primary Sources And Book Chapters are Available to Students as pdfs or docx on Carmen. Please download them onto your device before we leave.

RECOMMENDED READINGS ARE OPTIONAL

PART I: COLUMBUS

During our pre-departure meetings in Columbus we will look at the entangled histories of France and Morocco. The former is a republic currently experiencing growing inequalities, with anger directed at first and second-generation Muslim migrants from North and Sub-Saharan Africa. Morocco is a predominantly Muslim country with a constitutional monarchy that is still struggling to develop economically and to respect its minority populations. *See separate handout for questions on readings/movie assigned for the three classes in Columbus.*

4-5 May: 9:30 – noon, Hagerty 0050 (on lower level)

WE WILL BE MEETING FOR THESE TWO DAYS AS PART OF HISTORY 3789.06, PLEASE MARK YOUR CALENDARS

These two class meetings will prepare you with background information about the entangled histories of France and Morocco. The former is a republic with a currently embattled president – if you have followed the news, you will know France is facing strikes right now over raising the retirement age, and other growing social inequalities. Morocco, once a French Protectorate, is today a conservative monarchy, predominantly Muslim, and struggling to develop economically.

There are TWO required readings for these first two classes.

- *Modern France: A Very Short Introduction* by Vanessa Schwartz. This book is available as an e-book in Thompson Library
- *Kiffe Kiffe Tomorrow* by Faïza Guène, **available from Amazon new or used:** <https://www.amazon.com/Kiffe-Tomorrow-Faiza-Guene/dp/0156030489?asin=0156030489&revisionId=&format=4&depth=1>

Please ORDER *Kiffe Kiffe Tomorrow* AS SOON AS POSSIBLE

There is one (and only one) copy of *Kiffe Kiffe Tomorrow* on 1-Day reserve in Thompson Library.

May 4/ Orientation and Discussion/ Hagerty 0050 (on lower level)

Reading and film to be completed before class:

- Vanessa Schwartz: *Modern France, A Very Short Introduction*

- Movie: *Hate (La Haine)* 2 hours; available for free viewing with subtitles through OSU library catalog under the title *La Haine* – use your OSU student login. To access the movie go to <https://digitalcampus-swankmp-net.proxy.lib.ohio-state.edu/osu339411/play/b30c50e54ae38cda?referrer=marc>

May 5/ **Orientation and Discussion/ Hagerty 0050 (on lower level)**

Reading to be completed before class:

- the novel *Kiffe Kiffe Tomorrow* by Fazia Guène
- Optional: screen 53 min. documentary: *Too Black to be French* (“*Trop noire pour être française*”) To access this one-hour documentary available through Thompson library, use your OSU student login: <https://osu.kanopy.com/video/too-black-be-french>

PART II: PARIS, VIVE LA DIFFÉRENCE

For this part of the trip, there will be a variety of short lectures on the history of Paris that stress its rise as a cultural capital of the world, its involvement in colonialism, and its modern experience of waves of immigration. Time will be devoted to discussion of the readings as well as your reactions. The readings will focus on the experiences of peoples of different faiths at particular moments in the recent past, in order to highlight the French “model” of integration of minorities and current challenges to that model.

08 MAY (Mon): **Travel as a group to Paris**

09 MAY (Tue) **Arrival at Paris hotel, 2:30-3:00 pm.**

Check-in followed by neighborhood tour/stipend lunch or snack

16:00-19:00 Unpack and nap

19:15 Meet in hotel lobby for transportation

20:30-23:00 Group dinner/river cruise

10 MAY (Wed): **Paris Icons**

Required Reading:

- John Warne Monroe, “The Louvre is Returning Sculptures to West Africa.” *Washington Post*, 1/2/19 (CARMEN)
- Elian Peltier, “‘Artistic Awakening’ in Benin.” *NYTimes*, 8/21/22 (CARMEN)
- Richard Lambert, “The Museum of Other People: Who Owns History?” *Financial Times*, 2/2/23 (CARMEN)
- Schwartz, *A Very Short Introduction*, chaps. 3 and 5 (review)

Recommended Reading:

- Jason Farago “Artwork Taken From Africa, Returning to a Home Transformed,” *NYTimes* 01/03/19 (CARMEN)
- Farah Nayeri, “We need to talk about colonialism,” *NYTimes* 02/25/19 (CARMEN)

10:30-11:30 **Class in nearby conference room.** Discussion of Monroe, Lambert and Peltier articles
11:30-12:45 Lunch
12:45 meet in hotel lobby for departure to Musée du Quai Branly
14:40-16:30 Museum visit
18:30-20:30 group dinner
21:30 Eiffel Tower

11 MAY (Thursday): **Visit with students at Université Paris 8**

Required Reading:

- Beyoncé and Jay-Z's you tube video 'Apes**t'
<https://www.youtube.com/watch?v=4zqe4IzqAdo>
- Lauren Henry, "Beyoncé and Jay-Z's 'Apes**t' Was a Subtle History Lesson in Race and Power" in *Medium (CARMEN)* or <https://medium.com/s/story/beyonc%C3%A9-and-jay-zs-apes-t-was-a-subtle-history-lesson-in-race-and-power-f03104d8f67>

Recommended Reading:

- Loïc Wacquant, "French Working-Class Banlieues and Black American Ghetto: From Conflation To Comparison" (*CARMEN*)
- "Sight-seeing in Saint Denis" (*CARMEN*) or <https://www.france24.com/en/20180822-france-tourism-sightseeing-paris-suburbs-saint-denis-greeters-local-volunteers>

8:45 meet in hotel lobby and travel to St. Denis
10:00-noon Guided tour of Université Paris 8; meet with students
12:00-13:30 lunch at Paris 8
14:30-17:00 Louvre self-guided visit
19:00 hotel lobby to travel to restaurant
19:30-21:00 group dinner at Bofinger

12 MAY (Friday): **Colonial Vestiges and Immigration/Free Afternoon and Evening**

Required Reading:

- Harvard, "Emmanuel Macron's Anti-Terror Law Is a Throwback to the Bad Days of Colonialism" *The New Republic* 11/01/17 (*CARMEN*) or <https://newrepublic.com/article/145600/emmanuel-macrons-anti-terror-law-throwback-bad-days-colonialism>
- Document from 1931, "Permanent Museum of the Colonies - Expo Paris 1931" (*CARMEN*) or https://en.worldfairs.info/expopavillondetails.php?expo_id=38&pavillon_id=3411
- Laura Cappelle, "He Is Senegalese and French, With Nothing to Reconcile," *NYTimes* 5/30/21 (*CARMEN*)

Recommended Reading:

- Nancy Green, “The Immigration History Museum” in *The French Republic: History, Values, Debates*, ed. Edward G. Berenson, Vincent Duclert, Christophe Prochasson (Cornell, 2011) **(CARMEN)**

9:15 Hotel Lobby

10:00-12:00 Visit to former Permanent Museum of the Colonies, now the Immigration Museum

12:00-21:00 Stipend lunch, free afternoon and stipend dinner

13 MAY (Saturday): **Multi-faith Paris Walking Tour with Prof. Vanessa Lambert**

Required Reading:

- Deborah Lipstadt, “Why Jews Are Worried” *NYTimes* 8/20/14 **(in CARMEN, NYTimes articles)**
- Kenan Malik, “Enough Hatred for Everyone” *NYTimes* 8/21/14 **(in CARMEN, NYTimes articles)**
- Pamel Druckerman, “What are the French Doing to Protect Jews?” *NYTimes* 4/10/18 **(in CARMEN, NYTimes articles)**
- Schwartz, *A Very Short Introduction*, chaps. 2 and 4 (review)

Recommended Reading:

- Moustafa Bayoumi, “Shadows and Light: Colonial Modernity and the Grand Mosquée of Paris.” *The Yale Journal of Criticism*, vol. 13 no. 2, 2000, p. 267-292. **(CARMEN)**

9:15 Meet in hotel lobby for departure to Le Marais (historic Jewish neighborhood)

10:00-11:30 Le Marais: Catholic Jewish relations

11:30-12:30 Stipend Lunch

12:30 Walk to Notre Dame

13:00-13:30 Notre Dame

13:30-14:00 Walk to Mosque

14:00-16:00 Mosque of Paris and tea

19:00 Dinner at East Mamma

14 MAY (Sunday) **Travel day to Aix-en-Provence**

Required Reading (can be done on train):

- Joan Scott, “The Headscarf Controversies” (11 pp.) AND “Racism” (19 pp.) AND in *The Politics of the Veil* (2007) **(CARMEN)**

10:00-11:30 Pack and check out

11:30-13:45 Free time for lunch

14:00 Meet in lobby go walk to Gare de Lyon

15:38 – 18:40 TGV Paris to Aix

18:40 Travel by bus to the center of Aix

19:30 Reception with host families

Free evening and dinner with host families

PART III: AIX-MARSEILLES

For this part of the trip, there will be a variety of short lectures on the many different histories of the Southern France, with a focus on its distinctive traditions as a gateway to the Mediterranean. Time will be devoted to discussion of the readings and your reactions. The readings are intended 1) to deepen the knowledge you acquired on-site in Paris of the French “model” of integration of minorities and current challenges to that model; and 2) to provide background on religious traditions and the question of human rights in contemporary Morocco.

15 MAY (Monday): **First Journals Due**

Required Readings:

- Sherwood, “Marseilles Sways to a Maghreb Rhythm,” *NYTimes*, 07/24/2009 (CARMEN)
- Phil Hoad, “Corrupt, dangerous and brutal to its poor – but is Marseilles the future of France?,” *The Guardian*, June 8 2017 (CARMEN) or <https://www.theguardian.com/cities/2017/jun/08/corrupt-dangerous-brutal-poor-marseille-future-france>

10:00-11:30 Class at IAU **with Prof. Yumna Masarwa**
11:45- 12:15 Bus to Marseilles
12:30-14:30 Couscous group lunch at La Goulette Restaurant
14:30-17:30 Walking tour (Noailles, Belsunce, le vieux port and le Panier)
18:00:19:00 Return from Marseilles
Dinner with host families

16 MAY (Tuesday): **Islam in France**

Required Reading:

- Osman Balkan and Yumna Masarwa, “The Transnational Afterlives of European Muslims,” *Comparative Studies of South Asia, Africa and the Middle East* 42 (1): 221–236 (CARMEN)

Recommended Reading:

- Hajjat and Marwan, *Islamophobia in France*, Introduction pp. 1-20 (2023) (CARMEN)

10:00-12:00 Aix-en-Provence Orientation at IAU

Stipend lunch

14:00-16:00 Class on Islam in Secular France with **Prof. Yumna Masarwa**
16:30-17:00 Bus to Marseilles
17:30-20:15 Visit to Mosque/cultural center Institut Musulman des Bleuets
<https://asso-bleuets.com/> 8 rue Neoule, 13013 Marseilles
***Students should wear a very modest outfit and a scarf/headscarf to wear at the mosque. No short skirts, dresses, leggings, sleeveless tops, nor short pants* **
20:15-21:00 Return to Aix

Late Dinner with host families

17 MAY (Wednesday): **Aix-en-Provence**

Required Readings:

- Michael Kimmelman, “Marseilles, the Secret Capital of France” *NYTimes* 2013
(**CARMEN**)
- Review readings by Scott and Balkan/Masarwa

9:00-10:30 Class with **Prof. Conklin**
10:30-12:00 City tour
12:00-14:00 Group lunch at Brasserie de l’Archevêché
14:30-16:00 Tour of Cezanne’s studio
Dinner with host families

18 MAY (Thursday): **FREE DAY and HOLIDAY in France**

We encourage you to return to Marseilles on your own!

19 MAY (Friday): **Preparing for Morocco**

Required Reading:

- Newly, Gordon. “Introduction to Islam” in *A Concise Encyclopedia of Islam* (One World Publications, 2002), pp. 1-12 (**CARMEN**)

10:00-12:00 Class at IAU Centre d’Etudes Françaises Main Hall with **Prof. Aboubakr Jamaï**
12:00-13:15 Stipend lunch
13:30 Departure for l’Occitane
14:30 Visit of l’Occitane factory and shop
Farewell dinner

PART IV: MOROCCO (9 nights, Marrakech, Rabat, and Casablanca)

For this part of the trip, there will be a variety of short lectures on the history of Morocco, with a focus on its distinctive traditions within North Africa and contacts with Europe. Time will be devoted to discussion of the readings and your reactions. The readings are intended 1) to deepen the knowledge you acquired on-site in Paris and Marseilles of French colonialism and its postcolonial legacies; and 2) to discover the long history of Islam and Judaism as well as the challenges of secularism and modernity in modern Morocco.

20 MAY (Saturday): **Travel Day**

Required Readings:

- Aboubakr Jamaï, “Letters from Rabat” *Carnegie Europe*, March 2016 (**CARMEN**)
- Laila Lalami, “The Moroccan Exception,” *The Nation*, Aug. 24, 2011 (**CARMEN**)
- Begin Garry Wills, *What the Qur’an Meant* (Random House, 2017), introduction, chaps. 8 (Zeal), 12 (Women: Fighting Back) and 13 (Women: the Veil) (**CARMEN**)

Recommended Readings:

- Doctors without Borders (Médecins sans frontières or MSF), “Violence, Vulnerability and Migration: Trapped at the Gates of Europe. A report on the situation of sub-Saharan migrants in an irregular situation in Morocco” (March 2013) **(CARMEN)**

9:30 Leave Aix by bus

12:40-14:30 Flight to Marrakech

13:30- 5:45 Flight to Marrakech

18:00-20:00 Optional visit to Medina

20:00 Dinner at Hotel.

21 MAY (Sunday) **Marrakech: History/Politics/Society I**

Required Readings:

- Finish Garry Wills, chaps. 8, 12 and 13 **(CARMEN)**
- Ginger Feather, “Ne Touche Pas Mes Enfants!’: A Woman’s Campaign against Pedophilia in Morocco,” in *Women Rising* (NYU Press, 2020), pp. 53-57 **(CARMEN)**

9:30-10:00 City Tour Al Koutoubia Mosque and The Bahia Palace,

12:00 Group lunch

14:00-15:00 Free time in Medina

15:30-18:00 Class on the History of Islam with **Prof. Aboubakr Jamaï**

20:00 Dinner at hotel

22 MAY (Monday) **Second Journals Due**

Required Reading:

- “Why They are called to Action at Women in the World,” *NYT*, April 2, 2017 **(CARMEN)**

9:30-11:00 Bus to Ourika Valley (Agoussan Village at the foot of the Atlas Mountains)

10:00-15:00 Day spent in village, lunch included

15:30 Camel ride

18:00-20:30 Watch Film, “Horses of God” based on novel by Mahi Binebine

20:30 Dinner at hotel

23 MAY (Tuesday): **Marrakech: History/Politics/Society II**

Required Reading:

- Begin Ayoob, Mohammed. “Defining Concepts, Demolishing Myths” in *The Many Faces of Political Islam* (University of Michigan Press 2007), pp. 1-22 **(CARMEN)**

10:00- 12:00 City Tour Part II: Visit to Berber Pharmacy

13:00-14:00 Group lunch

15:00-17:00 Majorelle Gardens

17:00-18:30 **Visit with Mahi Binebine** at his home
20:30 Farewell Dinner (bus transport)

24 MAY (Wednesday) **Marrakech to Rabat**

Required Reading:

- Finish Ayoob, Mohammed, "Defining Concepts, Demolishing Myths"

8:30-12:30 Bus to Rabat

13:00 Check in

14:30-15:00 Lunch

16:30-18:00 **Class meeting with Laila Lalimi**, Moroccan journalist for the NYT

20:00 Dinner at hotel

25 MAY (Thursday) **Rabat: Morocco's Capital**

Required Reading:

- Begin Ben-Layashi, Samir & Maddy-Weitzman, Bruce. "Myth, History and Realpolitik: Morocco And Its Jewish Community," *Journal of Modern Jewish Studies* Vol 9, No. 1 March 2010, pp. 89–110 **(CARMEN)**

Recommended Reading:

Eliezer Baschan & Michael Menachem Laskier, "Morocco" in *The Jews of the Middle East and North Africa in Modern Times* (Columbia University Press, 2002), pp. 471-504 **(CARMEN)**

9:30-11:00 Class in hotel

11:30-13:30 City Tour: Royal Palace, Mausoleum of Mohamed V, Kasbah des Oudayas

14:00-15:00 Group lunch

15:00-19:00 Free time in Medina in Rabat

20:00 Dinner at Hotel

26 MAY(Friday) **Rabat to Casablanca**

Required Reading:

- Finish Ben-Layashi & Maddy-Weitzman, "Myth, History and Realpolitik"

9:00-11:00 Travel to Casablanca in Bus

11:00-12:30 Jewish Museum

13:00-14:30 Group Lunch

15:00-17:00 Visit Mosque Hassan II

17:30- 19:00 **Class Meeting with Reda Allali, founding member in 1998 of Hoba Hoba Spirit (Morocco's most famous fusion band)**

20:00 dinner at hotel

27 MAY (Saturday): **Multifaith Casablanca**

Required Reading:

- Catch up on reading

9:00-11:00 Class at hotel

12:30-13:00 Transport to Sidi Moumen

13:00-18:00 **Lunch and Visit Sidi Moumen Cultural Center**

20:00 Group dinner

28 MAY (Sunday) **Third Journals Due**

Required Reading:

- Aida Alami, “Morocco’s D.I.Y. Dance Crews,” *NYTimes* May 26 2018 (**CARMEN**)

Recommended Reading/ Screening:

- Mahi Binebine’s novel, *Horses of God* (2003) 2012

11:00- 15:00 **Visit to Idmaj Cultural and Community Center**

15:00-17:00 **Class meeting with LGBTQ activists**

20:00 Dinner at Hotel

29 MAY (Monday) **Homeward bound: Casablanca/Paris/Atlanta/Columbus**

3:30 a.m. leave hotel

7:30 Flight home!

GE Theme course submission worksheet: Traditions, Cultures, & Transformations

Course: History 3798.06 Between France and Morocco: Diversity and Inclusion in the Francophone World

Briefly describe how this course connects to or exemplifies the concept of this Theme (Traditions, Cultures,)

In a sentence or two, explain how this class “fits’ within the focal Theme. This will help reviewers understand the intended frame of reference for the course-specific activities described below.

History 3798.06 “Between France and Morocco: Diversity and Inclusion in the Francophone World”

History 3798.06 is a study-abroad three-week History course conducted in the May Term, whose target audience is under-represented student populations on campus. During this trip we visit Paris, Aix-en-Provence, Marseille, Casablanca, Rabat and Marrakech. There are no pre-requisites and very few students are History or French majors. Since it was launched in 2018, the course has always enrolled 25 students, with a long waiting list.

The principal goal of this course is to examine and experience directly how European colonialism unevenly transformed the very different cultures of France and Morocco in the 20th century, and still shapes diversity and inclusion in both countries today. To understand the contemporary relationships between France and North Africa, and France/Morocco in particular, one must investigate the political, ideological, social and cultural transformations that took place (or failed to take place) in the era of “high colonialism.” France established a Protectorate over Morocco in 1912, claiming that it would “help” this traditional Muslim society develop into a modern nation-state while exploiting the colony for its mineral resources. When Morocco became independent in 1956, many North Africans immigrated to France in search of jobs. The Muslim population in France today is the largest in the European Union, and most hail from the former colonies. One result is that Islamophobia has become the most pervasive form of racism/discrimination in France. Meanwhile Morocco, one of the most under-developed economies and authoritarian regimes in the Mediterranean region, wrestles with not only structural poverty but also the question of whether French should remain one of its official languages. By exploring two different cultures, one secular and Western and one Muslim and African, and the colonial encounter between them, students return from their travels with a better appreciation of the specificity of American multiculturalism and our history of race relations. They also learn that the United States’ attempts to become a more tolerant society and polity are part of a larger global struggle to overcome racial inequality, and that the particular history of each people and nation matters vitally in determining the shape of that struggle.

Throughout the program, students grapple with three principal themes relating to the history of cultures, colonial transformations, and their legacies in France and Morocco: 1) why the French Republic today officially thinks of itself as color-blind, and considers American identity politics divisive 2) how under colonialism the French racialized Muslims in North Africa as different and inferior, a process that continues in in present-day France due in part to its failure to acknowledge its colonial past; and 3) how a Muslim-majority country in Africa like Morocco has preserved many of its traditions despite colonization by the French. Each of these themes raises deeply historical questions, and they cut to the heart of what an education in patterns of cultural resilience and transformation ought to aim at.

Connect this course to the Goals and ELOs shared by *all* Themes

Below are the Goals and ELOs common to all Themes. In the accompanying table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The specifics of the activities matter—listing “readings” without a reference to the

topic of those readings will not allow the reviewers to understand how the ELO will be met. However, the panel evaluating the fit of the course to the Theme will review this form in conjunction with the syllabus, so if readings, lecture/discussion topics, or other specifics are provided on the syllabus, it is not necessary to reiterate them within this form. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

Goal 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than the foundations. In this context, “advanced” refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.

Goal 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.

	Course activities and assignments to meet these ELOs
<p>ELO 1.1 Engage in critical and logical thinking.</p>	<p>The course will build skills needed to engage in critical and logical thinking about the entangled and often painful histories of colonialism, religion, and immigration in Europe and North Africa in ways that are very much in keeping with the GE Traditions, Cultures, & Transformations Pathway. Most students do not speak French and know very little about France or Morocco before embarking on this trip. They are charged with understanding the impact of colonialism and its afterlife in each of the countries and cities we visit, comparing the various national and local interpretations of the same. At the same time, they learn the history of specific cultural and religious traditions in each nation. The source material for making judgments come from the public and personal histories they encounter in the museums and other sites, the guest lectures, and the readings. Inherent in this “class on the move” is the understanding that both the history and memory of something as traumatic as colonialism is a complicated mix of experience, organic responses to experience, and state-directed imperatives, rooted in funding and law among other things, that can and do change over time.</p> <p><u>The course will meet these goals through:</u></p> <p>Primary and secondary-source readings and movies assigned before and during the trip</p> <p>Regular guided visits of significant sites: these include monuments, museums, market places, mosques, a university, historic and/or marginalized neighborhoods, and colonial vestiges. Local guides provide students with an “official” perspective on the site in question.</p> <p>Regular guest lecturers by scholars, activists, and artists</p> <p>Regular discussions of readings, on-site visits, and lectures, using evidence-based logical reasoning to analyze what actually happened in the past, and evaluate the different ways in which memories of colonialism are – or are not being -- engaged today.</p> <p>A one-week homestay with a French family (6 nights in Aix-en-Provence)</p> <p>Weekly journal entries during our travels which require the students to synthesize and critically evaluate what they have seen, experienced, and discovered during each segment of the Program.</p>
<p>ELO 1.2 Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.</p>	<p>Completion of a final in-depth 1500-2000 word research paper after returning from abroad, based on a minimum of three separate primary or secondary sources listed in a bibliography and approved by the instructor. The students pick a topic that we began to explore during the trip and that peaked their interest, and then develop it further with more reading. In this way they continue to build their skills in analyzing</p>

	<p>empirical data, skills that we have been working on throughout our travels and which they now bring to bear on a single topic in a more focused way.</p>
<p>ELO 2.1 Identify, describe, and synthesize approaches or experiences.</p>	<p>Students engage in advanced exploration of each course segment through a combination of site visits, lectures, readings, and discussions. A weekly journal entry requires them to synthesize what they have learned in that segment of the class. Because we are on the move all the time, especially in Paris where we have no dedicated classroom, discussions often occur in the Q and A format at a particular “site”. In Aix-en-Provence we have a campus at our disposal for traditional lectures with power points, and our hotels in Morocco are similarly equipped.</p> <p><u>Site Visits</u> These visits are critical to the course. Most days we visit anywhere from one to three different sites. In Paris, the site visits are designed to expose students briefly to iconic Paris – so the Eiffel Tower and the Louvre – and then to the less well-trodden remnants of racialized pasts – museums with artifacts from the former empire, the old Jewish quarter, the Paris mosque, and a public university campus near suburban projects where we meet college students studying English; most of these students are from recently arrived immigrant families, who like many students in the Study Abroad regularly experience discrimination. In southern France we spend time in Marseille, including a visit to a Muslim cultural center where students meet the imam and young Muslim men and women who can freely discuss in English the challenges of navigating France’s policy of “no headscarves” in public buildings. In Morocco, we have several lecturers who discuss contemporary challenges: language policy, LGBTQ struggles, the music and arts scene. We also visit the third largest mosque in Africa, and a Berber village where we cook a meal with a family, and a NGO in the housing “projects” of Casablanca.</p> <p><u>Lectures</u> Course materials come from a variety of sources to help students engage the relationship between the repression of painful historical memories, North South economic inequalities inherited from the colonial era, and persistent forms of discrimination despite decolonization– all at an advanced level. Since an essential goal of the course is to recognize the agency of those once colonized, the students also get a “crash course” on the history of Islam as a world religion and a set of practices for the faithful, and the reasons for its periodic politicization. On site lectures by specialists (university professors) are particularly important. These lectures contain information from peer-reviewed, lived experience, and popular sources. They also provide a forum for discussion.</p> <p><u>Reading</u> The readings for this course typically provide essential background information on the various topics listed in the syllabus. Because we are on the move almost continuously, the readings have to be short. Several are from scholarly journals, others are book chapters by historians; also included are in-depth investigative journalists’ articles from newspapers such as the NYT or Washington Post.</p> <p><u>Discussions</u> Students do discussions daily and are given flexibility to ask whatever questions of on-site guides and visiting lecturers that interest them, in order to allow them to take some control over their education. They are</p>

	<p>also encouraged to share information from sources they've found outside the lecture materials. In this way, they are able to explore areas of particular interest to them and practice the skills they will need to gather information about both past and current events, analyze this information, and communicate it with others.</p> <p>Activity Example: Learning how and why societies change is an important objective of the course. We take the students to one of the poorer suburbs in Paris known for its ethnically mixed marginalized population, Saint-Denis. The goal is to meet up there with university students at Paris 8, one of the 13 campuses that make up the public University of Paris. Students pair off in groups of four with their French counterparts and discuss their respective university cultures, their aspirations, and the challenges they face as individuals. OSU students are stunned to see the dilapidated state of the Paris 8 campus, but are also amazed by the political graffiti/graphic art on the wall, legible to everyone. They discover a longstanding tradition of student activism dating back to 1968, which at the time led to a fundamental reform of universities in France. This student activism continues today, as part of the struggle to confront racism in France despite official denials by the government. Tourists never make it to this part of Paris; such direct student exchanges make our students appreciate public education in the US in new ways while at the same time expanding their understanding of how, underneath the glittering Paris of tourist brochures, there is an ugly current of hostility toward recent Muslim immigrants and their families that locks the latter into a cycle of poverty and exclusion.</p>
<p>ELO 2.2 Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.</p>	<p>Study-abroad programs have several major aims. But surely one of them is that students learn about themselves, gain experience and hopefully self-confidence in moving in inter-cultural and multiracial environments, and begin to see themselves as part of global historical transformations that they wish to understand. Toward that end, we always allow students time to explore the places we take them on their own. They have one free day during each of the three weeks of travel. Some head to shopping in Paris, some to a professional soccer game, some to a concert. In Aix-en-Provence, where it sometimes rains, we encourage them to return to nearby Marseilles, France's most ethnically diverse city and formerly known as France's "Gateway to the Colonies." In Rabat, they have time to visit the local market and try out their bargaining skills or visit museums. In their weekly journal entries, students reflect on a particular and unexpected experience/cultural encounter they have had during such "free time," making sense of it with the help of the course materials they are beginning to master.</p> <p>Course Specifics: for cost purposes, we travel as a group and we eat together for most meals. That is a lot of together time. Our expectation is that students will always respect each other and their interlocutors throughout the trip, indeed they sign a contract outlining this expected behavior before we leave. Avoiding cliques, always looking out for each other and fostering inclusion among themselves 24/7 – in class and outside of it for three weeks straight -- is an exercise in living the themes we are exploring historically. And the students rise to the challenge. To give just one example, by the time we get to Morocco, students typically start discussing on their own and among themselves – perhaps while on our bus, or in their hotel rooms in the evening -- whether they are participating in some form of cultural appropriation. They then begin using the information we are providing them on how cultural transformation occurs in the first place, and how inequalities created historically under colonialism persist down to the present, to</p>

	realize that there is no simple answer to this question.
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Goals and ELOs unique to Traditions, Cultures, & Transformations

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.

GOAL 4: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	Religious belief is a prominent aspect of culture that has had a strong influence on French-Moroccan relations historically. Throughout the course, students will learn about the place of Islam, and to a lesser extent Judaism, in France and Morocco over the past century, through primary and secondary sources. This theme will be consistently present in readings, lectures, class discussions and site visits as well as the final paper. At the beginning of the course, we will discuss the extent to which anti-Muslim sentiment in France today should be seen primarily as a religious or a political conflict, and what it means for a religious identity to be racialized. Here the racial laws against Jews adopted by France during the German Occupation serve as a key historical reference for the students. Later we will discuss the basic tenets of Islam and how Islam developed historically as a world religion, then examine the reasons for the rise of religious extremism in the context of 9/11 and other changes. Towards the end of the course, we will discuss the relationship today between religion and state in Morocco as compared to that in secular France, and the impact of that relationship for practicing Muslims in both countries. Students will visit Muslim and Jewish holy sites, and also read articles that contrast the actual history of Islam with way that this history has been distorted in the media. This will be an ongoing theme in our lecture Q and As.
ELO 3.2 Analyze the impact of a “big” idea or technological advancement in creating a major and long-lasting change in a specific culture.	One very “big” idea that lies at the center of this course is colonialism and its short and long term impact on French and Moroccan communities. Most students have a very hazy idea of colonialism, lumping it together with slavery. This is a useful starting point for engaging their interest, but neither French Islamophobia nor Moroccan identity and politics today can be understood without a serious discussion of how

	<p>colonialism worked on the ground to transform both societies. To some extent, the entire course is about the complexity and unevenness of colonialism, which in the case of Morocco lasted for less than fifty years and did not witness the extreme violence that characterized France’s one hundred-and-thirty-year rule of neighboring Algeria. We pay close attention in class meetings before our departure to definitions of colonialism, but also the multiracial and multi-confessional nature of French society today due to postcolonial immigration, and to the political tensions such diversity has created. Over the following ten days in France, we visit sites and assign readings such as the feminist scholar Joan Scott’s <i>Politics of the Veil</i> and the introduction to Abdellali Hajjat’s recent co-edited volume <i>Islamophobia in France</i>, which contextualize anti-Muslim discrimination by tracing its historical roots back to the gendered Orientalist stereotypes developed at the height of empire. When we travel to Morocco with Prof. Aboubakr Jamaï, formerly one of Morocco’s best known journalists who now works in Aix-en-Provence, we see relatively few visual signs of French influence beyond the use of French alongside Arabic in the biggest cities. In the face of this “absence” students begin to deconstruct the myths in the West about Islam, and start learning about how Islam developed historically and what place it occupies in modern Moroccan society. Traveling from Paris to Marseille, “the most African place in France,” and then to Morocco helps students understand that while colonialism certainly created major and long-standing changes in French and Moroccan culture and society, these changes varied in intensity, violence, and nature according to time and place – and each change and place has its own history that needs to be excavated. For their final paper, students have among other choices, that of analyzing three legacies of colonialism in the francophone world, drawing examples from either France or Morocco, or from both countries.</p>
<p>ELO 3.3 Examine the interactions among dominant and sub-cultures.</p>	<p>Students examine the interactions between dominant and sub-cultures in both France and Morocco. In France they look most closely at the relationship between the French government and “mainstream” (white, secular or Catholic) society on the one hand, and on the other, Muslims of either Sub-Saharan or North African descent. In Morocco, they look at the relationship between the Arab Muslim majority and three “different” groups: Berbers or Amazigh (also Muslims), Jews, and the LGBTQ community. The course will explore how the minority groups in both countries developed their own political, cultural and social organizations despite a history of frequent discrimination and oppression by their respective governments. This theme is a particularly important aspect of the guest lectures in Morocco, where in addition to Prof. Jamaï’s lectures on the history of Islam and Islam today, we have meetings with a linguist, with the head of the Jewish museum in Casablanca where artifacts from the once vibrant Moroccan community there are housed, and with gay and women’s rights activists. In France, students will examine the relationship between the French government’s ban on headscarves and the actual experience of Muslim women through readings, lectures,</p>

	<p>discussions and a visit to a Muslim cultural center -- the Institut Musulman des Bleuets -- in one of Marseille’s poor “immigrant” neighborhoods. In both cases, the relationship between the French or Moroccan government and the response of specific minority groups to discrimination will play a prominent role.</p>
<p>ELO 3.4 Explore changes and continuities over time within a culture or society.</p>	<p>Students will explore changes and continuities over time within French and Moroccan societies in the framework of colonialism, decolonization, and the legacies of both. For example, the readings and class discussions for and against the repatriation of colonial-era artifacts currently housed in museums in European capitals such as Paris will focus on the dramatic political, social and cultural transformations currently occurring in the museum world – itself part of a larger racial reckoning going on in France. Students will visit two museums in Paris with “hard histories”: the Art Deco 1931 Colonial Museum, whose sculpted friezes on its facade and murals inside are deeply racist, and the Quai Branly, which is full of objects collected in the former colonies. In their post-visit discussion about these museums students evaluate the efforts in France to both preserve these old institutions and transition to new ones as pressure mounts for the French Republic to acknowledge its colonial-era depredations. The short articles by John Warne Monroe, Elian Peltier, and Jason Farago on this particular topic help students evaluate, in microcosm so to speak, the larger tension between continuity and change in French society today against the background of some of the major political transformations of the past thirty years, such as postcolonial immigration, social inequalities, globalization, and the development of political Islam as a destabilizing force in world politics.</p>
<p>ELO 4.1 Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.</p>	<p>Readings, class discussions and writing assignments in this course deal extensively with multiple aspects of differences and disparities between a secular French society and culture and a Muslim one. But the course also explores some surprising similarities between both French and Moroccan societies. One such similarity is that both countries have experienced bombings targeting civilians by Islamic extremists. The horrific bombings in France in 2015 and 2016 captured world headlines. Less well remembered in the Western media were the tragic 2003 bombings in Casablanca, which killed 45 people. The suicide bombers in the Moroccan case had grown up in the shanty-town of Sidi Moumen (Casablanca) and the events of 2003 inspired the novel <i>Horses of God</i>, made into an acclaimed film in 2012, which explored how extreme poverty could become an incubator for Islamic terrorism in a Muslim country. The students watch the movie while in Morocco, then meet with the well-known author Mahi Binebine at his home for discussion. In the wake of the bombings, the Moroccan government built new social housing in Sidi Moumen, and a NGO founded by Boubker Mazoz created a vibrant community center for residents. Our visit to Sidi Moumen and the center is always a highlight at the end of the trip that allows students to literally see that the major cities in France and Morocco both have deep social inequalities, and marginalized communities that can become politicized if those inequalities are not addressed. For their final papers,</p>

	<p>students can choose to compare <i>Horses of God</i> with the 2004 novel they read before departure, <i>Kiffe Kiffe Tomorrow</i> by Faiza Guene, a gritty but funny account of a second-generation young Moroccan woman growing up in the Paris projects.</p>
<p>ELO 4.2 Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues</p>	<p>The course provides ample opportunities to study the social impact of perceptions of difference. As the history of French colonialism in Morocco and its legacies is to a large degree a saga of clashing ethnicities and religions, students engage extensively with aspects of race, religion, class, and ethnicity in almost all readings, site visits, assignments and class discussions. Gender, too, as a category of analysis occupies a key place in the course. Here are a few specific examples: Students will not only read <i>Kiffe Kiffe Tomorrow</i> before departing for France, but also watch Mathieu Kassovitch's now classic 1995 movie "Hate", the story of the friendship between three young males from the projects – one Black, one Arab, and one Jewish -- that ends in violence. Pairing them highlights how pervasive discrimination against women is in contemporary France, regardless of class, religion, or ethnicity. Prof. Yumna Masarwa's lectures and Joan Scott's chapter on "The Headscarf Controversies" explore the history of why the government and large parts of civil society see the head covering of Muslim women as threatening to French secular identity; meeting young Muslim French women who have learned English brings home to our students that these women cannot legally be hired for certain public sector jobs, if they choose to insist on wearing the head covering that their religion requires of them. Assigned readings for the Moroccan portion of our class foreground how women there are mobilizing to defend their rights. These readings include 1) what the Koran actually says about women's rights and responsibilities, 2) Ginger Feather's short piece "'Ne Touche Pas Mes Enfants!': A Woman's Campaign against Pedophilia in Morocco," and 3) the NYT article "Why They are called to Action at Women in the World." All make clear that Moroccan women have been powerful agents for change in their own society, recently but also in the past. Students can consider a range of questions relating to those texts and topics and analyze them in class discussions or develop them further in their final paper.</p>

Below are the Goals and ELOs specific to this Theme. As above, in the accompanying Table, for each ELO, describe the activities (discussions, readings, lectures, assignments) that provide opportunities for students to achieve those outcomes. The answer should be concise and use language accessible to colleagues outside of the submitting department or discipline. The ELOs are expected to vary in their “coverage” in terms of number of activities or emphasis within the course. Examples from successful courses are shared on the next page.

GOAL 3: Successful students will explore and analyze a range of perspectives on local, national, or global citizenship, and apply the knowledge, skills, and dispositions that constitute citizenship.

GOAL 4: Successful students will examine notions of justice amidst difference and analyze and critique how these interact with historically and socially constructed ideas of citizenship and membership within societies, both within the US and/or around the world.

	Course activities and assignments to meet these ELOs
ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.	
ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
ELO 4.1 Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	

<p>ELO 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.</p>	
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Example responses for proposals within “Citizenship” (Hist/Relig. Studies 3680, Music 3364; Soc 3200):

<p>ELO 3.1 Describe and analyze a range of perspectives on what constitutes citizenship <u>and</u> how it differs across political, cultural,</p>	<p><i>Citizenship could not be more central to a topic such as immigration/migration. As such, the course content, goals, and expected learning outcomes are all, almost by definition, engaged with a range of perspectives on local, national, and global citizenship.</i></p>
<p><i>national, global, and/or historical communities.</i></p>	<p><i>Throughout the class students will be required to engage with questions about what constitutes citizenship and how it differs across contexts.</i></p> <p><i>The course content addresses citizenship questions at the global (see weeks #3 and #15 on refugees and open border debates), national (see weeks #5, 7-#14 on the U.S. case), and the local level (see week #6 on Columbus). Specific activities addressing different perspectives on citizenship include Assignment #1, where students produce a demographic profile of a U.S.-based immigrant group, including a profile of their citizenship statuses using U.S.-based regulatory definitions. In addition, Assignment #3, which has students connect their family origins to broader population-level immigration patterns, necessitates a discussion of citizenship. Finally, the critical reading responses have the students engage the literature on different perspectives of citizenship and reflect on what constitutes citizenship and how it varies across communities.</i></p>
<p>ELO 3.2 Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.</p>	<p><i>This course supports the cultivation of "intercultural competence as a global citizen" through rigorous and sustained study of multiple forms of musical-political agency worldwide, from the grass-roots to the state-sponsored. Students identify varied cultural expressions of "musical citizenship" each week, through their reading and listening assignments, and reflect on them via online and in-class discussion. It is common for us to ask probing and programmatic questions about the musical-political subjects and cultures we study. What are the possibilities and constraints of this particular version of musical citizenship? What might we carry forward in our own lives and labors as musical citizens Further, students are encouraged to apply their emergent intercultural competencies as global, musical citizens in their midterm report and final project, in which weekly course topics inform student-led research and creative projects.</i></p>

<p>ELO 4.1 <i>Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.</i></p>	<p><i>Through the historical and contemporary case studies students examine in HIST/RS 3680, they have numerous opportunities to examine, critique, and evaluate various expressions and implications of diversity, equity, and inclusion, as well as a variety of lived experiences. The cases highlight the challenges of living in religiously diverse societies, examining a range of issues and their implications. They also consider the intersections of religious difference with other categories of difference, including race and gender. For example, during the unit on US religious freedom, students consider how incarcerated Black Americans and Native Americans have experienced questions of freedom and equality in dramatically different ways than white Protestants. In a weekly reflection post, they address this question directly. In the unit on marriage and sexuality, they consider different ways that different social groups have experienced the regulation of marriage in Israel and Malaysia in ways that do not correspond simplistically to gender (e.g. different women's groups with very different perspectives on the issues).</i></p> <p><i>In their weekly reflection posts and other written assignments, students are invited to analyze the implications of different regulatory models for questions of diversity, equity, and inclusion. They do so not in a simplistic sense of assessing which model is</i></p>
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	<p><i>"right" or "best" but in considering how different possible outcomes might shape the concrete lived experience of different social groups in different ways. The goal is not to determine which way of doing things is best, but to understand why different societies manage these questions in different ways and how their various expressions might lead to different outcomes in terms of diversity and inclusion. They also consider how the different social and demographic conditions of different societies shape their approaches (e.g. a historic Catholic majority in France committed to laicite confronting a growing Muslim minority, or how pluralism *within* Israeli Judaism led to a fragile and contested status quo arrangement). Again, these goals are met most directly through weekly reflection posts and students' final projects, including one prompt that invites students to consider Israel's status quo arrangement from the perspective of different social groups, including liberal feminists, Orthodox and Reform religious leaders, LGBTQ communities, interfaith couples, and others.</i></p>
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ELO 4.2 Analyze and critique the intersection of concepts of justice, difference, citizenship, and how these interact with cultural traditions, structures of power and/or advocacy for social change.

As students analyze specific case studies in HIST/RS 3680, they assess law's role in and capacity for enacting justice, managing difference, and constructing citizenship. This goal is met through lectures, course readings, discussion, and written assignments. For example, the unit on indigenous sovereignty and sacred space invites students to consider why liberal systems of law have rarely accommodated indigenous land claims and what this says about indigenous citizenship and justice. They also study examples of indigenous activism and resistance around these issues. At the conclusion of the unit, the neighborhood exploration assignment specifically asks students to take note of whether and how indigenous land claims are marked or acknowledged in the spaces they explore and what they learn from this about citizenship, difference, belonging, and power. In the unit on legal pluralism, marriage, and the law, students study the personal law systems in Israel and Malaysia. They consider the structures of power that privilege certain kinds of communities and identities and also encounter groups advocating for social change. In their final projects, students apply the insights they've gained to particular case studies. As they analyze their selected case studies, they are required to discuss how the cases reveal the different ways justice, difference, and citizenship intersect and how they are shaped by cultural traditions and structures of power in particular social contexts. They present their conclusions in an oral group presentation and in an individually written final paper. Finally, in their end of semester letter to professor, they reflect on how they issues might shape their own advocacy for social change in the future.