

## 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**

### **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.

**COURSE CHANGE REQUEST**  
3798.06 - Status: PENDING

Last Updated: Vankeerbergen, Bernadette  
Chantal  
11/29/2023

**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**

- 2798 06 GE Form TCT (Conklin).pdf: GE Form  
*(Other Supporting Documentation. Owner: Getson, Jennifer L.)*
- BFAM syllabus 2024 11.27.2023.docx: Revised Syllabus  
*(Syllabus. Owner: Getson, Jennifer L.)*

**Comments**

- Please see feedback email sent to department 11-09-2023 RLS *(by Steele, Rachel Lea on 11/09/2023 06:12 PM)*
- 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
Revision Requested	Steele, Rachel Lea	11/09/2023 06:12 PM	ASCCAO Approval
Submitted	Getson, Jennifer L.	11/28/2023 09:32 AM	Submitted for Approval
Approved	Soland, Birgitte	11/28/2023 10:41 AM	Unit Approval
Approved	Vankeerbergen, Bernadette Chantal	11/29/2023 01:11 PM	College Approval
Pending Approval	Jenkins, Mary Ellen Bigler Hanlin, Deborah Kay Hilty, Michael Neff, Jennifer Vankeerbergen, Bernadette Chantal Steele, Rachel Lea	11/29/2023 01:11 PM	ASCCAO Approval

**History 3798.06, May 9-31 2024**  
**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:** History 3798.06 is a Study Abroad History course conducted over the month of May with a heavy emphasis on experiential learning. We will visit Paris, Aix-en-Provence, Marseille, Casablanca, Rabat and Marrakech. The principal goal is to examine and experience directly how European colonialism unevenly transformed the very different cultures of France and Morocco in the 20<sup>th</sup> 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, we will study the political, ideological, social and cultural transformations that took place (or failed to take place) in the eras of colonialism and decolonization. By exploring two different cultures, one secular and French and one Muslim and North African, and the colonial encounter between them, students will return from their travels with a better appreciation of the specificity of American multiculturalism and our history of race relations. They will 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.

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

1. Understand the entangled geopolitical, cultural, political, and religious histories of Modern France and Morocco in their changing fortunes and current configuration.
2. Identify, discuss, and interpret the politics that shape national capitals, monuments, and museums, to give voice to their often-unspoken messages.
3. 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.
4. See the history of Christianity, Judaism, and Islam in light of their intersections, past and present, at the crossroads of shifting historical developments.

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

**1) 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 identities (gender, race, class, sexuality, ethnicity, and nationality) evolve and interact in two 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, inclusion, and identity.

**2) 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" in contemporary France and Morocco, and the colonial contexts from which such perspectives emerged. The ideas of diverse authors and experts are explored in conjunction with specific site visits in each country. Course readings reflect differing interpretations of particular

aspects of colonialism and its legacies, providing students with an opportunity to question historical arguments and to consider the ways in which political, ideological, and cultural circumstances may shape historians’ interpretation and representation of the past.

**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:**

**This course will fulfill the New GE: Traditions, Cultures and Transformations in the following ways:**

Successful students are able to:	This course achieves these learning outcomes through:
<b>ELO 1.1</b> Engage in critical and logical thinking.	Lectures and readings 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. The course will meet these goals through primary and secondary-source readings and movies assigned before and during the trip, guided visits of significant sites, guest lecturers by scholars, activists, and artists, discussions of readings, and on-site visits. Students will use 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 by activists today.
<b>ELO 1.2</b> Engage in an advanced, in-depth, scholarly exploration of the topic or ideas within this theme.	Students will be engaging with these ideas on a daily basis through discussion, lectures, and readings. Students will also have an opportunity to model critical and logical thinking in weekly journal entries and in the completion of a final in-depth 2000-3000 word research paper after returning from abroad, based on a minimum of three separate primary or secondary sources assigned during the course or on additional sources approved by the instructor.
<b>ELO 2.1</b> Identify, describe, and synthesize approaches or experiences.	Weekly journal entries during our travels require the students to synthesize and critically evaluate what they have seen, experienced, and discovered during each segment of the Study Abroad. For each part of the trip they do a set of readings and visit a combination of sites; over the course of three weeks, these site visits range from the

	Eiffel Tower, the Paris mosque, a university campus in St. Denis (Paris) to a Muslim community center in the Marseille projects to Morocco's Jewish history museum to the home of a leading artist in Casablanca. As we change locales, the daily discussions also require students to make connections between what they have already seen and learned.
<b>ELO 2.2</b> 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.	A goal of the program is for students to learn about themselves by moving through inter-cultural and multiracial environments, and begin to see themselves as part of global historical transformations that they wish to understand. Students will have time to explore the places we take them on their own, and they will have one free day during each of the three weeks of travel. In their weekly journal entries, they not only synthesize what they have learned so far. They are also encouraged to reflect on a particular and unexpected experience/cultural encounter they have had on their own. Over the course of three weeks, they will use the information they are acquiring on how cultural transformation occurs to learn how and why inequalities created historically under colonialism persist down to the present.
<b>ELO 3.1</b> 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 and its periodic politicization 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 and Catholicism, in France and Morocco historically and today. This theme will be consistently present in readings, lectures, class discussions and site visits as well as the final paper. Students will visit Muslim, Catholic, and Jewish holy sites in France and Morocco, and also read articles that contrast the actual history of these three religions in both countries with the ways that this history has often been distorted in the global media.
<b>ELO 3.2</b> Analyze the impact of a "big" idea or technological advancement in creating a major and long-lasting change in a specific culture.	<p>One very "big" idea that lies at the center of this course is the complexity and uneven nature of colonialism and its short and long term impact on French and Moroccan communities. 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. When we travel to Morocco 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, including the place of women within it.</p> <p>These ideas will be presented in lecture format and site visits to the students. They will pop up again in our various readings. Students will be encouraged in our discussions to constantly revise their understanding of both colonialism and religious vs. political Islam as we move from point to point. 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><b>ELO 3.3</b> Examine the interactions among dominant and sub-cultures.</p>	<p>Students will examine the interactions between historically dominant and newer sub-cultures in both France and Morocco. In France this course will 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, particularly women. In Morocco, we will look at the historical 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 minoritized groups in both countries developed their own political, cultural and social organizations despite a history of frequent discrimination and oppression by their respective governments.</p>
<p><b>ELO 3.4</b> 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. To cite just one 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 focus on the dramatic political, social and cultural transformations occurring today – themselves part of a larger postcolonial reckoning going on in France and Africa. Site visits to “problematic” museums help students see that colonial-era objects and prejudices are still very present in France, while the readings emphasize recent changes in the presentations of these collections, thanks to push back from second-generation immigrants, foreign governments, and anti-racists.</p>
<p><b>ELO 4.1</b> 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 the colonial encounter between France and Morocco and its different legacies in each place. But the course also explores some surprising similarities between both French and Moroccan societies, such as the persistence of deep social, gender, and racial inequalities and the challenge of becoming more inclusive. Students in this course will not become experts in either country, but by the end of the course they will have a good sense of some of the major differences between a rich secular Western European country and a developing Muslim Northern African one. They will also have a robust understanding of how history, economics, and politics have a profound impact on minoritized communities and gender relations in both societies.</p>
<p><b>ELO 4.2</b> 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. Race in the context of modern France and Morocco is as much about religious difference as it is about skin color. As the history of French colonialism in Morocco and its legacies is in part 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 program. This course will make comparisons between the status and lived experiences of Christians, Jews, and Muslims in the past and today, and will also discuss the ways in which these groups interacted.</p>



## Required Books:

- *Modern France: A Very Short Introduction* by Vanessa Schwartz. This book is available on-line 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**

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.

**PLEASE DOWNLOAD ALL COURSE MATERIALS ON CARMEN BEFORE WE LEAVE, SINCE ACCESSING CARMEN WILL BE DIFFICULT WHILE ABROAD.**

**Class format:** There will be two introductory meetings in Columbus at the beginning of the May term (May 6 and 7), 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.:

**1) Observance of the citizens' contract: 20%** See the full contract at the end of the syllabus. **By April 15** each student will be required to sign a document listing Citizens' Obligations which reads as follows:

"You have all agreed to abide by the group social contract. 20% of your grade will measure the extent to which you do so during the May term travel.

Resident Directors will consider not only the degree to which you meet the social contract, but the enthusiasm with which you meet the study-abroad goals of openness to new experiences and respect for one another and different social environments."

**2) Completion of all assigned readings/movies, participation in discussion of these readings/movies, and attendance at all class meetings and site visits: 20%**

*Participation:* In-class and on-site discussions will be an important part of this course. Students must complete the assigned readings and be prepared to discuss the material, whether in a formal class session or at a site-visit. Read thoughtfully and carefully, reflecting on ideas, insights, questions and problems arising from the texts that you would like to bring up in our discussion. Discussion questions for each day of the trip are listed in the itinerary/class schedule below.

Most of our formal class sessions will consist of lectures by visiting scholars followed by questions and discussion, **but the sessions before we depart will be dedicated entirely to class discussions.** The discussions will focus on readings assigned for sessions specified in the syllabus as “DISCUSSION.” Discussion sessions will take place on **May 6, May 7, May 11, May 14, May 19, and May 29.**

Your overall **participation grade** for the course will be based on the **quantity and quality** of your contribution to these early class meetings in Columbus, and on-site class discussions and visits in France and Morocco. Students can improve their participation grade by discussing with me and/or our other lecturers issues related to the course. Please come to all class meetings prepared with specific questions or topics you wish to discuss. Give and take with myself and visiting lecturers is an essential part of the course.

Attendance: Attendance is required for all class activities. If you must be absent, please contact me beforehand. Family emergencies and religious observance are generally understood to be grounds for excused absence. **Should you fall ill during some portion of the trip,** you will be given an opportunity to make up what you missed once you are feeling better. Typically, you may get an extension for a journal entry whose deadline you might have missed. Or you can meet with me one-on-one to go over the required reading for any particular class. Accommodations for missed work and participation in group activities will depend on a number of factors, and will be worked out on a case-by-case basis.

Electronic devices: Students may of course bring laptops and tablets to take notes. But the use of phones and other electronic devices for texting, social media or other purposes unrelated to the class during site visits, lectures and discussions will not be tolerated.

**3) A journal entry for each of the three weeks we are abroad; each week’s entry must be 4 double-spaced typed pages (or the equivalent in longhand), 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. They should be sent to me directly by email, or you may choose to write long-hand in a dedicated journal you have purchased for the trip. **Due dates are May 17, May 24, and May 31.**

**4) A final paper on the trip: 30%.**

This will be a paper, 2000- 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 assigned readings, or be based on an additional reading or movie as approved by the instructor. A range of topics will be given to the students at the beginning of the class. All students must discuss their final topics with me for approval before the end of the trip.

**Papers are due on June 14, and a list of suggested topics and guidelines for writing can be found at the end of the syllabus.**

### Grading Scale

Letter	Percentage
A	93-100
A-	90-92.9
B+	87-89.9
B	83-86.9
B-	80-82.9
C+	77-79.9
C	73-76.9
C-	70-72.9
D+	67-69.9
D	60-66.9
E	0-59

### Class policies:

**Late Penalties:** Late final papers will be accepted only in cases of medical or family emergencies, and only with appropriate documentation. In all other cases late work will be subject to a 3% per calendar day lateness penalty. Do not leave your work for the last minute. Protect yourself by managing your time and backing up your work after our return from abroad. If you expect trouble meeting a deadline, contact me as soon as possible rather than immediately before, or after, the deadline.

**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](mailto:slds@osu.edu); 614-292-3307; or [slds.osu.edu](http://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/>.

Some examples of academic misconduct:

- Handing in a paper that you created for another course, or that someone else wrote for you.
- Handing in a paper made up chiefly of quotations strung together, even if properly attributed.
- Writing a line-by-line paraphrase of someone else’s work.
- Claiming that a family member died in order to get an extension on a project.

**Academic misconduct:** It is Ohio State's policy to reasonably accommodate the sincerely held religious beliefs and practices of all students. The policy permits a student to be absent for up to three days each academic semester for reasons of faith or religious or spiritual belief. Students planning to use religious beliefs or practices accommodations for course requirements must inform the instructor in writing no later than 14 days after the course begins. The instructor is then responsible for scheduling an alternative time and date for the course requirement, which may be before or after the original time and date of the course requirement. These alternative accommodations will remain confidential. It is the student's responsibility to ensure that all course assignments are completed.

**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***

***(Some site visits and visiting lectures may change depending on local conditions)***

**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. *There will be separate handout for questions on readings/movie assigned for the two classes in Columbus.*

**May 6, 9:30-noon/ Orientation and DISCUSSION/ Hagerty 0050 (on lower level)**  
**Central Theme:** We will focus on the question of inclusion and exclusion in France today, in light of France's past as an inventor of democracy but also as a former colonial power.

**Reading and film to be completed before class:**

- Vanessa Schwartz: *Modern France, A Very Short Introduction*. This book is available as an e-book in Thompson Library or can be ordered from Amazon
- 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>

*Hate* is a 1995 French movie directed by Matthieu Kassovitz that was a global hit. It is hard-hitting, a funny, foul-mouthed and violent portrayal of the exclusion of minorities in France in the 1990s; the film follows three male buddies – one Jewish, one North African, and one African – during the course of a single day in the poor suburb (*banlieue*) where they live. The previous night there had been a riot in this suburb and violent clashes with the police. *Modern France, A Very Short Introduction* is a short overview of major turning points in the history of the nation. For class, think about the ways in which postcolonial questions of ethnicity and class challenge the myths associated with France as the country of liberty, equality and fraternity.

**May 7, 9:30-noon/ Orientation and DISCUSSION/ Hagerty 0050 (on lower level)**

Central Theme: We will continue our discussion on inclusion and exclusion by considering next the perspective of a young woman of Moroccan descent living in France.

**Reading to be completed before class:**

- the novel *Kiffe Kiffe Tomorrow* by Fazia Guène
- Optional: 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>

*Kiffe Kiffe Tomorrow* is a French novel, written in 2004 by a 19-year old woman of North African origin, about what it is like for a female teen-ager of Moroccan parents to grow up poor in a Paris suburb (*banlieue*).

**PART II: PARISIAN TRADITIONS, CULTURES and TRANSFORMATION**

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 history of colonialism and decolonization, and its modern experience of waves of immigration from its former colonies. 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.

09 MAY (Thursday): **Travel as a group to Paris**

10 MAY (Friday) **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

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

Central Theme: France is a multi-faith country today with an official policy of secularism and tolerance. Historically, however Jews and Muslims have been periodically targeted as outsiders and risk being so again today. So how and why do national cultures sometimes exclude peoples of different faiths and other times include them? All three of the major religions – Catholicism, Judaism and Islam – have sites of worship in Paris, which we will visit.

**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

**12 MAY (Sunday): Colonial Vestiges and Immigration**

Central Theme: Controversial monuments do harm in the present. The site visit today is to the former Colonial Museum built in 1931, whose sculpted friezes on its facade and murals inside are deeply racist. This museum has recently been turned into a museum of the history of postcolonial immigration. How should we “read” this cultural site and its transformation in the current context of growing xenophobia, especially toward Africans?

**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](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

12:00-13:00 Stipend lunch

13:30-15:30 Visit to former Permanent Museum of the Colonies, now the Immigration Museum

13 May (Monday) FREE DAY

14 MAY (Tuesday): **Two Paris Cultural Icons**

Central Theme: Cultural Appropriation, what is it? Is a new museum of African, Oceanic and American art created in the shadow of the Eiffel Tower complicit in it? How does the presence of artifacts collected under the conditions of colonialism perpetuate stereotypes about peoples in the global South who were once colonized by France, and many of whose descendants now live in France? Class discussion will consider these questions raised by the short readings, and the pros and cons of repatriating such artifacts to the communities from which they were taken.

**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 **DISCUSSION** of Monroe, Lambert and Peltier articles. **Class in nearby conference room.**

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

15 MAY (Wednesday): **Visit with students at Université Paris 8 and trip to the Louvre**

Central Theme: Learning how and why cultures change is an important objective of the course. Today we visit one of the poorer suburbs in Paris to meet up with university students learning English at Paris 8, part of the public University of Paris. This campus is the most ethnically mixed in Paris and has a longstanding tradition of student activism. Tourists never make it to this part of Paris and you will get to converse with your counterparts to learn about their experiences of multi-culturalism and multi-racialism in France. In the afternoon we visit the Louvre, and the readings reflect another French cultural tradition: an acceptance of Black Americans in their city while discriminating against Africans from their colonies.

**Required Reading:**

- Beyoncé and Jaz-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

16 MAY (Thursday) **Travel day to Aix-en-Provence**

### **First Journals Due**

Central Theme: France has banned head-scarves in public schools, arguing that it allows no ostentation religious symbols in these spaces dedicated to forming citizens equal in rights. In the United States, we take a different approach to “difference” and “identity.” This comparison will be a major theme we explore this week, which the reading addresses.

### **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.

17 MAY (Friday):

**Central Theme:** Marseille is France's most diverse city, and we will tour several of its vibrant ethnic neighborhoods. Keep your eyes, ears, and sense of smell open and think about how this city compares to what you experienced in Paris. You will be asked for your reactions!

**Required Readings:**

- Sherwood, "Marseille Sways to a Maghreb Rhythm," *NYTimes*, 07/24/2009 (CARMEN)
- Phil Hoad, "Corrupt, dangerous and brutal to its poor – but is Marseille 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 Marseille  
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

18 MAY (Saturday): **Islam in France**

**Central Theme:** Prof. Masarwa will explore with you the history of the separation of Church and State in France, and the origins of French secularism as official policy of the Republic, which they call *laïcité*. We will then travel with her to a Muslim community center in the projects north of Marseilles, where the imam and other members of the local mosque will host us. They will answer any questions you pose about their faith, and their experiences as Muslims in France. Make sure you are caught up on all the reading and be prepared to ask questions.

**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

### 19 MAY (Sunday): **Aix-en-Provence**

Central Theme: We will use today's class to reflect on what we have learned since arriving in Aix-en-Provence about the history of Islam in France and the particular kinds of discrimination Muslim women endure. What strategies have these women adopted to combat racism? We will also discuss how your homestays are going and the challenges of adapting to another culture in which you are the guests. Be sure to be caught up on all the recent readings. During the afternoon we will visit Cezanne's studio, a continuation of our exploration of the artistic culture in France that we began in Paris.

#### **Required Readings:**

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

10:00-12:00 **DISCUSSION** with **Prof. Conklin**

12:00-14:00 Group lunch at Brasserie de l'Archevêché

14:30-16:00 Tour of Cezanne's studio

Dinner with host families

### 20 MAY (Monday): **FREE DAY and HOLIDAY in France**

*We encourage you to return to Marseilles on your own!*

### 21 MAY (Tuesday): **Preparing for Morocco**

Central Theme: We will begin to learn about the history of Islam as a world religion, in preparation for our trip to Morocco. Part of your experiential learning in Morocco will be to consider how local entrepreneurs there are creating jobs for impoverished villagers by marketing traditional handicrafts for export. In that spirit, before leaving Aix we will visit the nearby French skin-product company l'Occitane, which purchases its karité nuts from equally poor villagers in Benin. Do these initiatives, whether French or Moroccan, help break down North-South inequalities inherited from colonialism?

#### **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 with **Prof. Aboubakr Jamaï** on the history of Islam

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 alleviating poverty and authoritarian rule in modern Morocco.

#### **22 MAY (Wednesday): Travel Day**

Central theme: It is important to understand Morocco's current political organization as a monarchy. The ruling Alawite dynasty dates back to the 17<sup>th</sup> century and claims direct descent from the Prophet himself. France's Protectorate (1912-1956) in Morocco preserved the monarchy. With coasts facing both the Mediterranean and the Atlantic and another border facing the Sahara, Morocco has historically been a real crossroad of cultures and civilizations. Proud of its cultural heritage, Morocco was unevenly modernized by the French. While doing the readings this week, think about what the term/process of modernization means to you.

#### **Required Readings:**

- Aboubakr Jamai, "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.

#### **23 MAY (Thursday) Morocco: History/Politics/Faith I**

Central theme: Moroccan society is religiously conservative particularly when it comes to women's rights, a conservatism that the current King, Mohammed V, has intensified. Human rights in general are often trampled on. Women along with other activist groups are nevertheless speaking out in a variety of ways. What are some of these ways?

#### **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)
- “Why They are called to Action at Women in the World,” *NYT*, April 2, 2017 (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 the Shia/Sunni divide with **Prof. Aboubakr Jamaï**

20:00 Dinner at hotel

24 MAY (Friday) : **The Urban/Rural Divide**

**Second Journals Due**

Central Theme: The big cities of Morocco that hug the Atlantic coast project an image of modernity, affluence, and Westernization, a process begun during French rule and which has continued up to the present. But while the government makes sure the major tourist sites in the cities are safe, clean, and easy to get around, deep structural poverty persists in the rural areas where over half the population lives, most of it Amazigh speakers while the cities and government are Arabophone. NGOs are trying to provide the primary schools that the government fails to build. We will visit a village in the Atlas mountains, where a local family and school will host us, thus experiencing directly the urban/rural divide.

**Required Screening:**

- Film of Mahi Binebine’s novel, *Horses of God* (2003) released internationally in 2012 (trigger alert: this movie has some very disturbing scenes of sexual violation of minors)

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

25 MAY (Saturday): **Morocco: History/Politics/Faith II**

Central theme: Structural poverty, which colonialism exacerbated, has produced massive shantytowns on the margins of the big cities where unemployed Muslim youth have become radicalized. This is the theme of the novel *Horses of God*, inspired by homegrown suicide bombings that rocked Casablanca in 2003. We will meet with the author of *Horses of God* **Mahi Binebine**, who grew up in the same shantytown as the bombers. A reknowned artist as well as writer, be prepared to ask him questions that the movie inspired.

**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)

### 26 MAY (Sunday) **Marrakech to Rabat**

Central theme: In preparation for our meeting with journalist Aida Alami, think about questions you would like to ask her about being a Moroccan journalist, educated in the US but based in her own country, working as a stringer for the *NYT*. American newspapers prefer to get their foreign news from American journalists working abroad, rather than from – in this case – Moroccans themselves, no matter how highly trained. How do you account for this pattern?

#### **Required Reading:**

- Finish Ayoob, Mohammed, “Defining Concepts, Demolishing Myths”
- Aida Alami, “Morocco’s D.I.Y. Dance Crews,” *NYTimes* May 26 2018 **(CARMEN)**  
If you google her name, you will see that Allami has several *NYT* articles covering the devastating 2023 earthquake in the Atlas Mountains.

8:30-12:30 Bus to Rabat  
13:00 Check in  
14:30-15:00 Lunch  
16:30-18:00 **Class meeting with Aida Allami**, Moroccan journalist for the *NYT*  
20:00 Dinner at hotel

### 27 MAY (Monday) **Rabat: Morocco’s Capital**

Central theme: Jews once made up a significant minority in Morocco, but they emigrated massively to Israel in the 1950s. What is their rich history, and why and how is the Moroccan government only now seeking to preserve the heritage of the Jews who once lived in the country?

#### **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 on Political Islam with Professor Jamaï  
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

## 28 MAY(Tuesday) **Rabat to Casablanca**

Central theme: Our visit to the Jewish Museum, created in 1997 and the only one in the Arab world, will provide you with the opportunity to ask questions about the history of Morocco's Jewish communities, while our visit to the monumental Mosque Hassan II will remind you of Islam's overwhelming presence in the lives of Moroccans. Our meeting with another leading Moroccan cultural figure, Reda Allali, highlights the fusion of traditional music with rock and roll. Is this cultural appropriation in reverse, or should we call it something else?

### **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

## 29 MAY (Wednesday): **The Many Faces of Casablanca**

Central theme: Today we will reflect again on the distinction between Islam as a faith, and political Islam. Our site visit will be to a NGO-run cultural center in Casablanca's poorest neighborhood, the same one where the 2003 suicide bombers grew up. Sidi Moumen Cultural Center has become a beacon of hope for those living in its radius, reminding us how such initiatives can be transformative for the communities they reach, involve, and sustain.

### **Required Reading:**

- Catch up on reading if you have fallen behind

9:00-11:00 **DISCUSSION** on Islam in Morocco with Professor Jamaï  
12:30-13:00 Transport to Sidi Moumen  
13:00-18:00 **Lunch and Visit Sidi Moumen Cultural Center**  
20:00 Group dinner

## 30 MAY (Thursday)

### **Third Journals Due**

Central theme: Our site visit to this arts center in downtown Casablanca traditionally ends with the opportunity to meet and dance with a group of young Moroccan breakdancers who are known internationally (the subject of Aida Allami's 2018 NYT article that you read!). Our final

guest lecturers are LGBTQ activists, who will share the particular challenges their advocacy faces in a Morocco officially resistant to sexual freedoms of all kind. Bring your questions!

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

31 MAY (Friday) **Homeward bound: Casablanca/Paris/Atlanta/Columbus**

3:30 a.m. leave hotel

7:30 Flight home!



## **Group Expectations Contract: Between France and Morocco 2024**

Citizens' Obligations: You have all agreed to abide by the group social contract. **20% of your grade will measure the extent to which you do so during the May term travel.**

RDs will consider not only the degree to which you meet the social contract, but the enthusiasm with which you meet the study-abroad goals of **openness to new experiences and respect for one another and different social environments.**

### **Live Life and Experience Your Surroundings**

- Don't be afraid to try something new.
- Have a positive attitude.
- Bring a sense of humor.
- Try to experience things with a mind toward the course topics.

### **Be Considerate of Others**

- Be patient and helpful. Some members of our group have not traveled abroad before and may be apprehensive or have questions that seem obvious to you. Help that person out with kindness.
- Be punctual. To be early is to be on time and to be on time is to be late.
- Include others in your free time activities, meals or leisure. Never let classmates go anywhere alone, even if they are not your roommate(s).
- Listen when the professor and/or tour guide is speaking. No earphones or texting during program activities, lectures and excursions.
- During tours, walks and visits, keep up with the group do not lag behind or wander off.
- Be respectful of other people's interests. We will be visiting a variety of places as a group and some activities may not be as interesting to you as they are to others.
- Bring luggage that you can carry yourself.
- We will be visiting a variety of places as a group. Be a guest who people will want to invite back.

### **Be Safe**

- Always use the buddy system. Your buddy (in most cases) will be your roommate(s). If your "buddy" from the group for an outing will be someone other than your roommate, let your RD know.
- Do not go out by yourself and never leave a fellow student alone if you go out as a group. Several people outside your group should always know where you are.
- Do not bring strangers or people you meet (of any age) to the hotel, homestay, class and/or any program activity. Do not go out with "non-program" people.
- Use discretion and good sense during free time. Practice situational awareness at all times.
- Practice great self-care (i.e. know your body, know your limits).

- Any free time travel outside the city where the program is located must be approved 24 hours in advance by the Resident Directors.
- Engage in respectful behavior that does not draw attention to yourself, your actions or your group.
- Communicate any concerns to your resident directors in a timely manner.
- Program your Resident Director(s) and all OSU emergency and assistance contacts into your phones (and keep those written numbers on you if possible).
- Keep your belongings and money secure, especially, ID, wallets, and cell phones.

### **Rules**

- The Ohio State Student Code of Conduct is in effect while you are abroad.
- Be responsive to group or individual texts, phone calls and/or verbal requests from your Resident Director(s) and Instructor(s).
- Seek permission from peers before posting pictures and/or locations on social media. Be respectful of those who do not want their images shared.
- This is a for-credit, graded course. You are required to attend class/all program activities, do all work assigned in the syllabus/ by instructors, take the course seriously and contribute positively as a student.
- Make your families, friends and Ohio State proud.

## Between France and Morocco Final Paper Topics

The assignment for the final paper is to identify a theme, or a site-visit from our trip that really interests you, and to build a paper of 2000-3000 words around that theme/site visit. There are multiple prompts below from which to choose.

Paper requirements:

- Your paper must engage with EITHER some part of the assigned and/or recommended course material (all of which is on Carmen) OR an alternative set of readings/movies pre-approved by me.
- **Topics for your final paper are to be preapproved by me**, and you should have the general topic decided by the end of the trip along with a short bibliography.
- You must back up your analysis with specific quotes from whatever source(s) you are using. CITE THE SOURCE OF YOUR INFORMATION, even if you are not using a direct quote. You should use embedded parenthetical references. Example (Guène, p. 8) or (*Hate*, first scene with police) or (Prof. Lambert, immigration museum lecture).
- You must have a bibliography, with the sources you are using.
- Pictures do not count toward your word count. It is a great idea to include some pictures if you like, but stick to the word count as well (2000-2500 words).

**Due Date: 5:00 p.m. on June 14 or earlier. If you need an extension, ask at least 24 hours before the due date.**

Topics inspired by our course readings:

Return to our pre-departure readings and movie (Vanessa Schwartz's *Very Short History, Kiffe Kiffe Tomorrow, Hate*), and analyze the experience of immigration and identity formation in France in recent years. Possible themes include life in a *cit *, gender roles/women's rights, intergenerational conflict, national identity formation/assimilation and the dynamics of exclusion, *laicit * (its origins, its effects in practice, etc.)

Identify and analyze three legacies of colonialism in the francophone world, drawing examples from either France or Morocco, or from both countries. Here you can point to museum collections, national languages, patterns of immigration, persistent racism, multiculturalism, etc. You have a lot of readings that can be used to answer this question, from our pre-departure novel and movie to the many newspaper articles you have read and lectures you have heard.

Using a variety of course materials, compare and contrast three different examples of inclusion and exclusion that you have discovered in Morocco and/or France. There are many similarities between these two very old countries, with their distinctive religious and political traditions. But there are also big differences between them. One is modern, rich and struggling with how to be multicultural and "French" at the same time; the other is still modernizing, struggling to find a common language and to define its national identity, and ranks as one of the world's poorest countries. Make sure you cite course readings!

Various readings and mosque visits were designed to educate you about the history of Islam *and its current politicization* in France, Morocco, and the world today. Pretend you are a journalist, and write an in-depth news article explaining the history of Islam, its contemporary practice in France and Morocco, and the causes of Islamophobia in Europe and of radicalization in Morocco. Make sure you provide definitions of key terms.

Analyze briefly the question of the veil in the Qur'an and the politics of the veil in France today. Why has it become such a hot button issue in the last 20-30 years? (Refer to Wills, Scott, lectures, etc.)

Discuss the struggle for women's rights in modern France and Morocco

Compare and contrast the history of the Jews in France to that of the Jews of Morocco. (NYTimes articles, articles by Scott, visit to Jewish museum and article on Jews in Morocco). I can also suggest other readings.

Topics on course-related themes based on different readings/movies than those assigned; if you would like to do one of the following topics, please discuss with me first:

**On anticolonial francophone writers (pick one):**

- Aimé Césaire's *Discourse on Colonialism* (Paris, 1950). Césaire was from Martinique, and this short treatise is a classic critique of colonialism by a leading writer, who in the wake of the Holocaust saw colonization as a comparable form of genocide.
- Frantz Fanon, *Black Skin White Masks* (1952). Pick an essay from this volume, also a classic in 1950s anti-colonial thought.
- Maboula Soumahoro, *Black is the Journey, Africana the Name* (2022) 140 pp. By weaving together her personal history with that of France and its abiding myth of color-blindness, Maboula Soumahoro highlights the banality and persistence of structural racism in France today.

**On the Algerian War 1954-1962 (pick one):**

- *Battle of Algiers* (1966)
- *Noyés par Balles (Drowning by Bullets)* a documentary about police brutality in Paris against Algerians in October 1961 when 40-100 were clubbed to death. Available on youtube <https://www.youtube.com/watch?v=IM8ttgH6I5E>

**On the experience of African Americans in France in the 20<sup>th</sup> century:**

- Any article by the historian Tyler Stovall
- *I'm not your Negro* (2016) Documentary film about James Baldwin who spent time in Paris in the 1950s
- One of Josephine Baker's movies

**On the French use of colonial troops in World War II:**

- *Indigènes (Days of Glory)* 2006 a film about North African soldiers who fight for the French

# 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,)

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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 20<sup>th</sup> 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.

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

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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><b>ELO 1.1</b> 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, &amp; 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><b>ELO 1.2</b> 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><b>ELO 2.1</b> 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><b>ELO 2.2</b> 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

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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
<b>ELO 3.1</b> 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.
<b>ELO 3.2</b> 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><b>ELO 3.3</b> 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><b>ELO 3.4</b> 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><b>ELO 4.1</b> 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><b>ELO 4.2</b> 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
<b>ELO 3.1</b> Describe and analyze a range of perspectives on what constitutes citizenship and how it differs across political, cultural, national, global, and/or historical communities.	
<b>ELO 3.2</b> Identify, reflect on, and apply the knowledge, skills and dispositions required for intercultural competence as a global citizen.	
<b>ELO 4.1</b> Examine, critique, and evaluate various expressions and implications of diversity, equity, inclusion, and explore a variety of lived experiences.	

<p><b>ELO 4.2</b> 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><b>ELO 3.1</b> 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><b>ELO 3.2</b> 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><b>ELO 4.1</b> <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.