

# MARGINALITY IN THE ANCIENT GREEK WORLD

## Class Meetings

Tue & Thu, 1:00-2:15 PM  
Cathedral of Learning 239

## Instructor

Dr. Maggie Beeler (she/her)  
Department of Classics  
Cathedral of Learning 1502A  
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## Office hours

Thu, 11:45 AM-12:45 PM  
or by appt.

## COURSE DESCRIPTION

Race is a modern concept that has been used to examine the ancient Greek world since early anatomists classified humans into a racial hierarchy surmounted by European and used white marble statues from ancient Greece to illustrate their self-proclaimed superiority. Scholars today no longer project modern racial categories back in time but rather investigate how ancient ideas of social difference impacted the development of modern racial theories. While race did not exist in ancient Greece, other types of marginalized identities have been interpreted through a modern lens in racialized terms. Such racialized receptions of ancient ideas have historically been dangerous, however, as appropriations of the classical tradition by Nazis and today's white supremacist hate groups demonstrate.

This course investigates how the creation and development of racial hierarchy in Europe was informed by ancient Greek ideas of social difference. It examines the textual and material evidence for ancient ideas of race and its intersections with gender, class, ability, ethnicity, and other marginalized identities. An interdisciplinary and intersectional approach combines historical, art historical, and archaeological methods to provide students with a framework for analyzing primary source evidence and evaluating scholarship on ancient social differences. Students undertake

- *textual analysis* of excerpted Greek and Roman works in translation using the required text for this course
- *visual analysis* of ancient art and architecture
- *contextual analysis* of ancient artifacts to consider their archaeological findspot
- *historical analysis* to consider each type of source in its historical context

While Greece is the starting point for these investigations, this course gives voice to the marginalized peoples represented in ancient Greek texts in exploring the local histories, art, and attitudes towards social difference among the Persians, Egyptians, Scythians, among others. This global approach to the ancient Mediterranean offers opportunities to construct counternarratives that balance the analytical weight assigned to classical sources by virtue of that designation. In analyzing representations of marginalized peoples and evaluating scholarship on the subject, students interrogate ancient and modern biases and develop critical thinking skills that serve them beyond the classroom. Students stand to gain an appreciation for the diverse peoples of the antiquity and contribute to new, more inclusive paths of inquiry in ancient Mediterranean studies.

FIG. 339. — Apollo Belvidere.<sup>553</sup>



FIG. 340.<sup>556</sup>



## GENERAL EDUCATION REQUIREMENTS (GER)

This course fulfills the following [General Education Requirement \(GER\)](#):

- Dietrich School of Arts and Science (DSAS): Diversity
- School of Computing and Information ([SCI](#)): Diversity

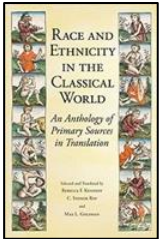
GERs emphasize transferrable skills that serve students beyond the classroom, such as critical thinking and problem solving, and expose students to different perspective to prepare them for success in an increasingly globalized world. Diversity courses are designed to promote understanding of difference and supply students with the skills needed to understand structural inequalities within our multicultural society. Diversity courses like this one address issues of race, ethnicity, gender, sexuality, ability, and economic status, among others.

## LEARNING OUTCOMES

By the end of this course, students will be able to:

- identify key sources of information for social difference in the ancient Greek world
- analyze the textual and material evidence for ancient theories related to race and ethnicity
- describe how social differences were conceptualized in the ancient world
- evaluate scholarly approaches to issues of race and ethnicity in the ancient Mediterranean
- relate ancient ideas of social difference to modern concepts of race and ethnicity

## REQUIRED TEXT



*Race and Ethnicity in the Classical World: An Anthology of Primary Sources in Translation.*  
Edited by Rebecca F. Kennedy, C. Sydnor Roy, and Max L. Goldman. Hackett Publishing Co., 2013.

The required text for this course is a sourcebook for ancient Greek and Roman works in translation that can be rented or purchased in digital or hard copy at the Pitt Book Store or online (see [price comparison](#)).

## IMPORTANT DATES & DEADLINES

Date(s)	Description	Deadline
Aug 27 + 29	1. Introduction: Course overview	Self-Assessment 1 (Thu, Aug 29 at 11:59 PM)
Sep 3 + 5	2. Orientation: Received ancient idea(l)s	Response Paper 1 (Tue, Sep 3 at 1:00 PM)
Sep 10 + 12	3. Focus: Mediterranean complexions & complexities	Reading Quiz 1 (Tue, Sep 10 at 1:00 PM)
Sep 17 + 19	4. Context: Centering marginality	Reading Quiz 2 (Tue, Sep 17 at 1:00 PM)
Sep 24 + 26	5. Origin stories: Early theories and foundation myths	Reading Quiz 3 (Thu, Sep 24 at 1:00 PM)
Oct 1 + 3	6. Cultural Theories: Herodotus' ethnographies	Ethnography Exercise (Thu, Oct 1 at 11:59 PM)
Oct 8 + 10	7. Environmental Theories: On Airs, Waters, and Places	Self-Assessment 2 (Tue, Oct 8 at 1:00 PM)
Oct 17	8. Unknown others: Monsters at the margins	Artifact Analysis Exercise (Thu, Oct 17 at 11:59 PM)
Oct 22 + 24	9. Genetic Theories: Athenian Autochthony	Response Paper 2 (Tue, Oct 22 at 1:00 PM)
Oct 29 + 31	10. Known others: Women and foreigners	Reading Quiz 4 (Tue, Oct 29 at 1:00 PM)
Nov 5 + 7	11. Museum Field Trip ( <i>asynchronous</i> )	Self-Assessment 3 (Tue, Nov 5 at 1:00 PM)
Nov 12 + 14	12. Persians: Imperialism and orientalism	Response Paper 3 (Tue, Nov 12 at 1:00 PM)
Nov 19 + 21	13. Africans: Egyptians, Nubians, and The Black Athena	Reading Quiz 5 (Tue, Nov 19 at 1:00 PM)
Nov 26 + 28	14. Thanksgiving Break ( <i>no class</i> )	
Dec 3 + 5	15. Racialized receptions: Germans and (Neo-)Nazis	Response Paper 4 (Thu, Dec 5 at 11:59 PM)
Dec 10	16. Reflection: Proto-racism? ( <i>asynchronous</i> )	Journal Article Review (Fri, Dec 13 at 11:59 PM)
		Self-Assessment 4 (Fri, Dec 13 at 11:59 PM)

## SCHEDULE

Note: All assigned readings should be completed before the class meeting for which they are assigned. Further readings are not required.

### 1. INTRODUCTION: COURSE OVERVIEW

AUG 27 + 29

*Introduces course themes, content, and expectations.*

#### Read

- MedArch101: Familiarize yourself with the history and material culture of the ancient Mediterranean by reviewing the suggested videos, essays, and introductory readings on the MedArch101 module on Canvas.

**Submit:** Self-Assessment 1 (due Thu, Aug 29 at 11:59 PM)

### 2. ORIENTATION: RECEIVED ANCIENT IDEA(L)S

SEP 3 + 5

*Orients students to modern popular and scholarly engagements with ancient ideas of race via (neo)classical sculpture.*

#### Read

- Painter 2010. "Introduction." In *The History of White People*. ix-xi.
- Painter 2010. "The white beauty ideal as science." In *The History of White People*, 43-58.
- Wecker 2015. "[The scandalous story behind the provocative 19th-century sculpture 'Greek Slave'](#)." *Smithsonian*.

#### Further reading (recommended)

- Nelson, Charmaine A. 2000. "White Marble, Black Bodies and the Fear of the Invisible Negro: Signifying Blackness in Mid-Nineteenth-Century Neoclassical Sculpture." *Canadian Art Review* 27.1/2: 87-101.

**Submit:** Response Paper 1 (due Tue, Sep 3 at 1:00 PM)

### 3. FOCUS: MEDITERRANEAN COMPLEXIONS & COMPLEXITIES

SEP 10 + 12

*Explores ancient and modern definitions of race and issues of skin color in the ancient Mediterranean.*

#### Read

- McCoskey 2020. "Race." In *The Oxford Classical Dictionary*.
- Dee 2003. "Black Odysseus, White Caesar: When Did White People Become 'White'?" *Classical Journal* 99.2: 156-167.

**Submit:** Reading Quiz 1 (due Tue, Sep 10 at 1:00 PM)

### 4. CONTEXT: CENTERING MARGINALITY

SEP 17 + 19

*Provides an overview of the various ways social differences were conceptualized in the ancient Greek world.*

#### Read

- Sulosky Weaver 2022. "Definition and reception of the marginalized in art and literature." In *Marginalised Populations in the Ancient Greek World: The Bioarchaeology of the Other*, 35-101.
- Cohen, Beth. 2012. "The Non-Greek in Greek Art." In *A Companion to Greek Art*, 456-479.

**Submit:** Reading Quiz 2 (due Tue, Sep 17 at 1:00 PM)

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**5. ORIGIN STORIES: EARLY IDEAS AND FOUNDATION MYTHS**SEP 24 + 26

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*Investigates Greek origin stories in the early works of Homer and Hesiod and other foundation myths.***Read**

- Kennedy et al. 2013. "Homer and Hesiod: Early Theories." In *Race and Ethnicity in the Classical World*, 3-13.  
NOTE: Read only the chapter intro paragraph and following translated texts:
  5. Homer, *Odyssey* 9.105–139, 9.171–298 (pp. 6-9)
  4. Homer, *Odyssey* 7.22–36, 7.77–132 (4-6)
  9. Hesiod, *Works and Days* 109–181 (12-13)
- Kennedy et al. 2013. "Genealogies and Origins." In *Race and Ethnicity in the Classical World*, 15-34.
  4. Thucydides, *History of the Peloponnesian War* 1.2–12 (16-20)
  6. Livy, *From the Founding of the City* 1.1–4, 1.8–9 (24-29)

**Submit:** Reading Quiz 3 (due Thu, Sep 24 at 1:00 PM)

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**6. CULTURAL THEORIES: HERODOTUS' ETHNOGRAPHIES**OCT 1 + 3

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*Investigates Greek and Roman ideas about cultural practices and social difference.***Read**

- Kennedy et al. 2013. "Customs or Cultural Theories." in *Race and Ethnicity in the Classical World*, 65-79.
  6. Herodotus, *Histories* 8.144 (70)
  7. Euripides, *Andromache* 155–180 (70-71)
  5. Herodotus, *Histories* 5.22
- Munson 2014. "Herodotus and Ethnicity." In *A Companion to Ethnicity in the Ancient Mediterranean*, 341-355.

**Submit:** Ethnography Exercise (due Thu, Oct 1 at 11:59 PM)

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**7. ENVIRONMENTAL THEORIES: ON AIRS, WATERS, AND PLACES**OCT 8 + 10

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*Investigates Greek and Roman ideas about the impact of the environment on different social groups.***Read**

- Painter 2010. "Greeks and Scythians." In *The History of White People*, 1-15.
- Kennedy et al. 2013. "Environmental Theories." In *Race and Ethnicity in the Classical World*, 35-52.
  1. Hippocratic Corpus, *On Airs, Waters, Places* 12–24 (35-42)
- Kennedy et al. 2013. "Europe: The Black Sea Region." In *Race and Ethnicity in the Classical World*, 305-340.
  1. Herodotus, *Histories* 1.215–216 (305-306)
  2. Herodotus, *Histories* 4.2–3, 4.5–12, 4.17–27, 4.46, 4.59–76, 4.78–80, 4.93–96, 4.102–107 (306-319)
  3. Herodotus, *Histories* 4.110–117 (319-321)

**Further reading**

- Kennedy 2015. "Airs, Waters, Earth: People and environment in Archaic and classical Greek thought." In *The Routledge Handbook of Identity and the Environment in the Classical and Medieval Worlds*, 9-28.

**Submit:** Self-Assessment 2 (due Tue, Oct 8 at 1:00 PM)

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**8. UNKNOWN OTHERS: MONSTERS AT THE MARGINS**OCT 17

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**NOTE:** No class Tue, Oct 15 (Fall Break)

*Investigates Greek ideas of oikumene (the inhabited world) and how the unknown was conceptualized as monstrous.*

- Mitchell 2021. "Hesiod." In *Monsters in Greek Literature*, 23-48.
- Mitchell 2021. "Herodotus." In *Monsters in Greek Literature*, 79-117.

**Submit:** Artifact Analysis Exercise (due Thu, Oct 17 at 11:59 PM)

## 9. GENETIC THEORIES: ATHENIAN AUTOCHTHONY

OCT 22 + 24

*Investigates Athenian idea of autochthony (literal indigeneity), Athenian exceptionalism, and democracy.*

### Read

- Newberger Goldstein 2017. "[Making Athens Great Again](#)." *The Atlantic*.
- Kennedy et al. 2013. "Genetic Theories." In *Race and Ethnicity in the Classical World*, 53-64.
  1. Athenian Citizenship Law of 451 BCE (from Plutarch, *Life of Pericles* 37.1-5) (53-54)
  4. Euripides, *Ion* 57-75, 260-272, 289-296, 585-594, 1295-1305, 1569-1594 (55-57)
  9. Plato, *Menexenus* 237b-238b, 238e-239a (61-62)
  10. Plato, *Laws* 3.692e-693 (62)
  12. Aristotle, *Politics* 1.1.5 (1252b), 1.2.7, 1.2.12-14, 1.2.18-19 (1254a-1255a excerpted) (63-64)

### Further reading

- Lape 2010. "Introduction." In *Race and Citizen Identity in the Classical Athenian Democracy*, 1-60.
- Clements 2015. "The terrain of autochthony: Shaping the Athenian landscape in the late fifth century BCE." In *Routledge Handbook of Identity and the Environment in Classical and Medieval Worlds*, 315-340.

**Submit:** Response Paper 2 (due Tue, Oct 22 at 1:00 PM)

## 10. KNOWN OTHERS: WOMEN, FOREIGNERS, AND OTHER DANGERS

OCT 29 + 31

*Investigates marginalized people within Greek society, including women and foreigners and their intersections.*

### Read

- Kennedy et al. 2013. "The Inhabited World." In *Race and Ethnicity in the Classical World*, 83-109.
  3. Herodotus, *Histories* 4.36-45 (85-88)
  13. Pliny, *Natural History* 7.6, 7.9-32 (96-101)
- Kennedy et al. 2013. "Europe: The Black Sea Region." In *Race and Ethnicity in the Classical World*, 305-340.
  5. Euripides, *Medea* 1-8, 29-35, 223, 253-58, 534-41, 1323-1343 (322-324)
- Neils, Jenifer. 2001. "Others Within Others: An Intimate Look at Hetairai and Maenads." In *Not the Classical Ideal: Athens and the Construction of the Other in Greek Art*, 203-226.

**Submit:** Reading Quiz 4 (due Tue, Oct 29 at 1:00 PM)

## 11. MUSEUM FIELD TRIP (CARNEGIE MUSEUM OF ART)

NOV 5 + 7

Note: **No class meetings** (asynchronous).

*Self-guided field trip to explore plaster cast collection of ancient sculpture in the Carnegie Museum of Art.*

### Read

- Tzortzaki 2012. "Myth and Ideal in 20th c. Exhibitions of Classical Art." In *A Companion to Greek Art*, 667-682.

**Submit:** Self-Assessment 3 (due Thu, Nov 7 at 11:59 PM)

**12. PERSIANS: IMPERIALISM AND ORIENTALISM**

NOV 12 + 14

*Explores the peoples of ancient Persia from the local art and archaeology as well as their representations in Greek and Roman texts.*

**Read**

- Kennedy et al. 2013. "Asia: Persia, Media, Babylon, and Parthia." In *Race and Ethnicity in the Classical World*, 212-223.  
4. Herodotus, *Histories* 1.131–140 (216-219)
- Veness, Ruth. 2002. "Investing the Barbarian? The Dress of Amazons in Athenian Art." In *Women's Dress in the Ancient Greek World*, 95-110.

**Further reading**

- Gates-Foster 2014. "Achaemenids, Royal Power, and Persian Ethnicity." In *A Companion to Ethnicity in the Ancient Mediterranean*, 175-193.
- Said 1978. "Introduction." In *Orientalism*, 1-28.

**Submit:** Response Paper 3 (due Tue, Nov 12 at 1:00 PM)

**13. AFRICANS: EGYPTIANS, NUBIANS, AND THE BLACK ATHENA**

NOV 19 + 21

*Explores the peoples of ancient Africa from the local art and archaeology and in Greek and Roman texts.*

**Read**

- Kennedy et al. 2013. "Africa: Egypt." In *Race and Ethnicity in the Classical World*, 111-136.  
2. Plato, *Timaeus* 21e–24d (120-122)
- Kennedy et al. 2013. "Africa: North Africa, Libya, Carthage, and Numidia." In *Race and Ethnicity in the Classical World*, 141-178.  
1. Herodotus, *Histories* 4.168–197 (141-147)
- Kennedy et al. 2013. "Africa: Ethiopia, and Beyond." In *Race and Ethnicity in the Classical World*, 179-201.  
9. Anonymous, *Moretum* 27–35 (193)  
10. Pliny, *Natural History* 5.43–46 (194)

**Further reading**

- Haley 2009. "Be Not Afraid of the Dark: Critical Race Theory and Classical Studies." In *Prejudice and Christian Beginnings*, 27-49.
- Smith 2014. "Nubian and Egyptian Ethnicity." In *A Companion to Ethnicity in the Ancient Mediterranean*, 194-212.

**Submit:** Reading Quiz 5 (due Tue, Nov 19 at 1:00 PM)

**14. THANKSGIVING BREAK (NO CLASS)**

NOV 26 + 28

**15. RACIALIZED RECEPTIONS: GERMANS & (NEO)NAZIS**

DEC 3 + 5

*Explores receptions of ancient Germans by Nazis and the Alt-Right.*

**Read**

- Painter 2010. "Romans, Celts, Gauls, and Germani." In *A History of White People*, 16-33.

- Kennedy et al. 2013. "Europe: Gaul, Germany, and Britain." In *Race and Ethnicity in the Classical World*, 141-178.
- 3. Caesar, *Bellum Gallicum* 1.1 (345-346)
- 16. Tacitus, *Germania* 1-9, 15-22, 27-46 (367-381)
- McCoskey 2018, "[Beware of Greeks bearing gifts: How Neo-Nazis and ancient Greeks met in Charlottesville](#)," *Origins*.

### Further reading

- Krebs 2009. "A dangerous book: the reception of Tacitus' *Germania*." In *Cambridge Companion to Tacitus*, 280-99.

**Submit:** Response Paper 4 (due Tue, Dec 3 at 1:00 PM)

## 16. REFLECTION: PROTO-RACISM?

DEC 10

NOTE: **No class meetings** (asynchronous).

*Explores the concept of 'proto-racism' in ancient Greek thought.*

### Read

- Isaac, Benjamin. 2009. "Ethnic Prejudice and Racism." In *Oxford Handbook of Hellenic Studies*, 328-339.

### Submit

- Journal Article Review (due Fri, Dec 13 at 11:59 PM)
- Self-Assessment 4 (due Fri, Dec 13 at 11:59 PM)

## GRADING

### GRADE WEIGHTING

Attendance & participation: 20%  
 Reading quizzes: 20%  
 Self-Assessments: 10%  
 Exercises: 10%  
 Response papers: 20%  
 Journal Article Review: 20%

### GRADING SCALE

98% – 100% = A+    80% – 82% = B-    63% – 66% = D  
 93% – 97% = A    77% – 79% = C+    60% – 62% = D-  
 90% – 92% = A-    73% – 76% = C    59% and below = F  
 87% – 89% = B+    70% – 72% = C-  
 83% – 86% = B    67% – 69% = D+

### ALIGNMENT WITH LEARNING OUTCOMES

Assignments for this course are designed to promote the skills necessary for student success in and beyond the classroom and so correspond to a [learning outcome](#). Detailed instructions and grading rubrics are available on Canvas.

Assignment	Learning Outcome
Reading quizzes	identify key sources of information for social difference in the ancient Greek world
Exercises	analyze the textual and material evidence for ancient theories related to race and ethnicity
Response papers	describe how social differences were conceptualized in the ancient world
Journal Article Review	evaluate scholarly approaches to issues of race and ethnicity in the ancient Mediterranean
Response papers	relate ancient ideas of social difference to modern concepts of race and ethnicity



**ATTENDANCE & PARTICIPATION (20%)**

You are expected to arrive on-time to and actively participate throughout all scheduled class meetings. Attendance is mandatory and taken daily using TopHat. Participation includes listening to lectures, watching videos, taking notes, asking/answering questions, contributing to discussions, doing assigned activities, and otherwise engaging with the lesson. Non-participation includes being off-task, talking, texting, emailing, browsing the internet, scrolling social media, doing outside work, sleeping, listening to music, watching videos, or otherwise disengaging from the class meeting.

You are allowed three (3) unexcused absences. Each unexcused absence thereafter will result in a point reduction to your grade. Absences can be excused for medical or family emergencies with proper documentation (e.g., note from medical healthcare professional or university official) unless you have a [DRS accommodation](#). Professional development events (e.g., job interviews, conference papers) can also be excused with advance permission. To request an absence excuse, send an [email](#) with the date and reason for excusal request (don't forget to include the course name in email!).

Each of the 25 scheduled class meetings is worth 4 points (100 total points possible). Points are awarded based on your timely arrival and sustained engagement (see grading rubric on Canvas). Each unexcused absence reduces your attendance and participation score by 4%, resulting in a 1% reduction of your final grade (see Grade Weighting).

**READING QUIZZES (20%)**

Reading quizzes assess comprehensions of assigned readings readings to promote analytical and reading comprehension skills. Reading quizzes are administered on Canvas before class meets each week. Reading quizzes will be available one week before the submission deadline. There are five (5) total reading quizzes worth 20 points each (100 total points possible) that consist of multiple-choice questions, are timed (10 mins), and graded based on correct/incorrect answers.

**RESPONSE PAPERS (20%)**

Response papers prompt students to make connections between ancient ideas and their modern reception today to develop their source evaluation, critical analysis, and written communication skills. Response Papers are short (3-5 page, double-spaced) informal writing assignments that assess your command of course content and themes. Students respond to a prompt/question about assigned readings and submit response papers on Canvas before the class meetings for which the readings were assigned. There are four (4) total response papers worth 25 points each (100 total points possible) and are assessed based on completion, level of detail, and demonstrated effort (see grading rubric on Canvas).

**EXERCISES (10%)**

Exercises are in-class activities and/or take-home activities that allow students to explore methods and materials for the study of ancient Greek marginalized identities beyond the assigned readings and lectures. There are two (2) Exercises worth 50 points for 100 total possible points. Exercises are assessed based on completion, level of detail, and level of demonstrated effort (see grading rubric on Canvas).

**SELF-ASSESSMENTS (10%)**

Self-Assessments prompt students to assess and reflect on their study habits for field-specific research. Each of the four (4) total Self-Assessments is worth 25 pts for 100 total possible points (see Grading Rubric below).



Self-Assessments are graded based on their completion, level of detail, and level of demonstrated effort to style (see grading rubric on Canvas).

### JOURNAL ARTICLE REVIEW (20%)

The Journal Article Review is a formal writing assignments that prompts students to evaluate scholarly arguments made in an assigned scholarly journal article. The Journal Article Review is worth 100 points and is assessed based on format, content, and style (see grading rubric on Canvas).

## COURSE POLICIES & STATEMENTS

### ATTENDANCE

Attendance is mandatory and taken daily using TopHat (see Attendance & Participation in Assessment section above).

### COMMUNICATION

All communication in and outside the classroom should be respectful in tone, reasonable in expectation of response time, and considerate of your instructor's and classmates' time. Emails will generally receive a response within 24-48 hours. Check the syllabus and assignment instructions before you contact the instructor.

### LATE WORK

Late submissions of coursework will be accepted with a 20% reduction of the assignment grade for every day past the deadline it is submitted, unless otherwise indicated on the assignment grading rubric.

### CHATGPT AND AI

The use of generative AI writing tools (such as ChatGPT, GrammarlyGO, GPT-3, GPT-4, BERT, or others) is prohibited in this class. Assignments for the course have been designed to help you develop as a writer without the use of these technologies. You will generate ideas, read, revise, and write on your own and/or in consultation with peers, me, or Writing Center tutors and you will not use AI at any stage of your writing process. You are the author of your work for the course and authorship means you take responsibility for your words and claims. Any use of AI technologies in your work will be considered an academic integrity violation and addressed accordingly: <https://www.as.pitt.edu/faculty/policies-and-procedures/academic-integrity-code>.

### CLASSICS DEPARTMENT

The Classics Department at the University of Pittsburgh is committed to building and maintaining an equitable, inclusive, and welcoming community in and out of the classroom. In our classes (including this one), you will be part of a learning community that values engagement with the rich diversity of intersecting personal and cultural identities in both the ancient and modern worlds. Find out more about the department's [commitment to diversity here](#) and [our available scholarships and other resources here](#). The past has no borders; it is open to all.

### ACADEMIC INTEGRITY

Students in this course will be expected to comply with the [University of Pittsburgh's Policy on Academic Integrity](#). Any student suspected of violating this obligation for any reason during the semester will be required to participate in the procedural process, initiated at the instructor level, as outlined in the University

Guidelines on Academic Integrity. This may include, but is not limited to, the confiscation of the examination of any individual suspected of violating University Policy. Furthermore, no student may bring any unauthorized materials to an exam, including dictionaries and programmable calculators. To learn more about Academic Integrity, visit the [Academic Integrity Guide](#) for an overview of the topic. For hands-on practice, complete the [Academic Integrity Modules](#).

## DISABILITY SERVICES

If you have a disability for which you are or may be requesting an accommodation, you are encouraged to contact both your instructor and [Disability Resources and Services](#) (DRS), 140 William Pitt Union, (412) 648-7890, [drsrecep@pitt.edu](mailto:drsrecep@pitt.edu), (412) 228-5347 for P3 ASL users, as early as possible in the term. DRS will verify your disability and determine reasonable accommodations for this course.

## ACCESSIBILITY

The Canvas LMS platform was built using the most modern HTML and CSS technologies, and is committed to W3C's Web Accessibility Initiative and [Section 508](#) guidelines. Specific details regarding individual [feature compliance](#) are documented and updated regularly.

## WELLNESS AND MENTAL HEALTH

Students are encouraged to visit [Thrive@Pitt](#) to learn more about well-being and the many campus resources available to help them thrive. Students may also contact the [University Counseling Center](#) at 412-648-7930 at any time to connect with a clinician. Students who are having suicidal ideations should contact the University Counseling Center at any time, the Resolve Crisis Network at 888-796-8226, Pitt Police at 412-624-2121, or dial 911. If you or anyone you know experiences overwhelming academic stress, persistent difficult feelings and/or challenging life events, you are strongly encouraged to seek support. In addition to reaching out to friends and loved ones, consider connecting with a faculty member you trust for assistance connecting to helpful resources.

## HEALTH AND SAFETY

During this pandemic, it is extremely important that you abide by the [public health regulations](#), the University of Pittsburgh's [health standards and guidelines](#), and [Pitt's Health Rules](#). These rules have been developed to protect the health and safety of all of us. The University's requirements for face coverings will at a minimum be consistent with [CDC guidance](#) and masks are required indoors (campus buildings and shuttles) on campuses in which COVID-19 Community Levels are High. This means that when COVID-19 Community Levels are High, you must wear a face covering that properly covers your nose and mouth when you are in the classroom. If you do not comply, you will be asked to leave class. It is your responsibility to have the required face covering when entering a university building or classroom. Masks are optional indoors for campuses in which county levels are Medium or Low. Be aware of your [Community Level](#) as it changes each Thursday. [Read answers to frequently asked questions regarding face coverings](#). For the most up-to-date information and guidance, please visit the [Power of Pitt site](#) and check your Pitt email for updates before each class. If you are required to isolate or quarantine, become sick, or are unable to come to class, contact me as soon as possible to discuss arrangements.

## EQUITY, DIVERSITY, AND INCLUSION

The University of Pittsburgh does not tolerate any form of discrimination, harassment, or retaliation based on disability, race, color, religion, national origin, ancestry, genetic information, marital status, familial status, sex, age, sexual orientation, veteran status or gender identity or other factors as stated in the University's

Title IX policy. The University is committed to taking prompt action to end a hostile environment that interferes with the University's mission. For more information about policies, procedures, and practices, visit the [Civil Rights & Title IX Compliance web page](#). If there are instances of the aforementioned issues, please contact the Title IX Coordinator, by calling 412-648-7860, or e-mailing [titleixcoordinator@pitt.edu](mailto:titleixcoordinator@pitt.edu). Reports can also be [filed online](#). You may also choose to report this to a faculty/staff member; they are required to communicate this to the University's Office of Diversity and Inclusion. If you wish to maintain complete confidentiality, you may also contact the University Counseling Center (412-648-7930).

## **GENDER INCLUSIVE LANGUAGE**

Gender-inclusive/non-sexist language acknowledges people of any gender (for example, first year student versus freshman, chair versus chairman, humankind versus mankind, etc.). It also affirms non-binary gender identifications and recognizes the difference between biological sex and gender expression. Students, faculty, and staff may share their pronouns and names and these gender identities and gender expressions should be honored.

## **RELIGIOUS OBSERVANCES**

The observance of religious holidays (activities observed by a religious group of which a student is a member) and cultural practices are an important reflection of diversity. As your instructor, I am committed to providing equivalent educational opportunities to students of all belief systems. At the beginning of the semester, you should review the course requirements to identify foreseeable conflicts with assignments, exams, or other required attendance. If at all possible, please contact me (your course coordinator/s) within the first two weeks of the first class meeting to allow time for us to discuss and make fair and reasonable adjustments to the schedule and/or tasks.

## **SEXUAL MISCONDUCT, REQUIRED REPORTING, AND TITLE IX**

The University is committed to combating sexual misconduct. University faculty and staff members are required to report any instances of sexual misconduct, including harassment and sexual violence, to the University's Title IX office. If an instructor is made aware of any incidents of sexual misconduct, they will file a report and the student will be contacted by the Title IX Office for opportunities for support and options for proceeding. For additional information, please visit the [full syllabus statement](#) on the Office of Diversity, Equity, and Inclusion webpage. There are two important exceptions to this requirement about which you should be aware: 1) A list of the designated University employees who, as counselors and medical professionals, do not have this reporting responsibility and can maintain confidentiality, can be found here: [titleix.pitt.edu/report/confidentiality](http://titleix.pitt.edu/report/confidentiality), 2) An important exception to the reporting requirement exists for academic work. Disclosures about sexual misconduct that are shared as part of an academic project, classroom discussion, or course assignment, are not required to be disclosed to the University's Title IX office. If you are the victim of sexual misconduct, Pitt encourages you to reach out to these resources: Title IX Office: 412-648-7860, [SHARE](#) (Sexual Harassment and Assault Response), [The University Counseling Center](#): 412-648-7856, Report an incident [here](#), Other reporting information is available [here](#). If you have a safety concern, please contact the University of Pittsburgh Police: On-Campus Emergency: 412-624-2121, Off-Campus Emergency: 412-624-2121, Non-Emergency: 412-624-4040.

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