

Gender and Religion: Women in Islamic Civilization Winter 2023

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Lecture: Online course (no synchronous meetings)

Office: [Click here to access virtual office hours](#)

Office Hours: Mondays at 4PM-5PM

Teaching Assistants and their emails listed on A2L site—you will be assigned a TA, there are no tutorials.

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Course Description

This online interdisciplinary course is a series of 13 digital modules exploring how women in the Islamic world have lived and defined themselves through religion, politics, family, medicine, literature, and art. We begin with the Islamic religious texts and move to society—how have women defined themselves in and with Islam? The course covers the time period from late sixth century A.D. to the present and focuses on women's voices and women's experiences. Course materials include sacred texts, art, secondary texts, anthropology, film, comics, novels, music videos, comedy, and other digital resources.

Course Objectives and Learning Outcomes

In this course, students will be expected to gain the following:

- Familiarity with Islamic texts, including the Qur'an and Hadith, Islamic mysticism (Sufism), and Islamic modernism.
- The ability to use textual evidence and formulate a thesis in a one to two page essay.
- Knowledge of topics in women's history and feminism in the Islamic world.
- Knowledge of modern politics and history in the Middle East and North Africa.
- Familiarity with contemporary women's issues in politics, art, music, medicine, and culture in the Islamic world.

Required Materials and Texts

- **Coursepack:** A coursepack of articles is required and embedded in the A2L modules.
- **Required Books:**
 - We have digital access to Year of the Elephant: A Moroccan Woman's Journey, by Leila Abouzeid through A2L /university library, so it is not necessary to purchase.

These books are required and available for purchase at the Campus Store:

- Dreams of Trespass: Tales of a Harem Girlhood, Fatima Mernissi
- Persepolis: The Story of a Childhood (book 1), Marjane Satrapi

Class Format

- The course is on-line and asynchronous.
- The course is a series of 13 modules, all on Avenue to Learn.
- **Each module has start and end dates, and the writing assignment is due by 11:59 p.m. on the end day of the module. No late assignments can be accepted.** The due date is always a Tuesday at 11:59 p.m. Modules will be open at least two days before "start date" for your convenience.

- The time needed to complete work for each module is approximately 7 to 10 hours—budget your time accordingly.
- **Course materials are accessible and linked through the module** except the two required books available at the Campus Store.
- **See A2L modules for most complete instructions** for each assignment. Modules have questions for comment papers and fun extras—videos, readings, and other items.

Course Evaluation – Overview

The required course assignments are as follows:

- **Ten short writing assignments (1-2 pages), each worth 10% of the grade.** There are 13 weeks in the course, 13 modules to choose from.
- Each module poses a question in a writing assignment due at the end of the module.
- **You must complete and upload 10 of the possible 13 writing assignments.**
- **For format**, consult the **Guidelines for Writing History Essays** on A2L.
- **A grading rubric** is also provided on A2L.
- In weeks you do not complete the writing assignment, you will still want to do the content assignment (readings, film, short lectures).
- **If you wish to complete more than 10 writing assignments, you may.** At the end of term, the lowest grades of the 13 assignments will be dropped and the highest grades counted.

Course Evaluation – Details

Grading Policy:

Assignments for the course and respective weights in the total grade are as follows:

10 short writing assignments (1-2 pages), each worth 10% of the grade = Total 100%

- **The comment paper questions are in the module.** You must answer the question posed at the end of the module in your comment essay.
- **All written work must be word-processed**, in 12-point font.
- **All papers must be submitted to A2L by the deadline** in Word .doc or .pdf format. *Other formats cannot be accepted.*
- **No papers can be turned in late.**

Students must complete 10 of the following 13 module comment papers by due dates.

See Modules for the questions and complete instructions for each comment paper:

- Comment #1: January 17 no later than 11:59 PM
- Comment #2: January 24 no later than 11:59 PM
- Comment #3: January 31 no later than 11:59 PM
- Comment #4: February 7 no later than 11:59 PM

- Comment #5: February 14 no later than 11:59 PM
- Comment #6: February 28 no later than 11:59 PM
- Comment #7: March 7 no later than 11:59 PM
- Comment #8: March 14 no later than 11:59 PM
- Comment #9: March 21 no later than 11:59 PM
- Comment #10: March 28 no later than 11:59 PM
- Comment #11: April 4 no later than 11:59 PM
- Comment #12: April 11 no later than 11:59 PM
- Comment #13: April 18 no later than 11:59 PM

Weekly Course Schedule and Required Readings

Week 1 (Module 1: January 9-January 17, 2023)

Introduction: Women in Islamic religion, art and the media

Summary: In this module, we open the discussion about Islam and women's lives, how Muslim women have defined themselves with and through religion. How do we think about religion—what is it and does it intersect with culture, feminism, history, and identity? Scholar Dr. Amina Wadud argues that how the Qur'an is read impacts women's lives and women's status. Consider the Muslim women artists we hear...how does our perception shift when we listen to women's voices?

Assignments:

Watch introductory lecture on A2L

Reading due: [Links to all readings are in the module](#)

- Interview with Amina Wadud, "Islam Belongs to All Its Believers," *Qantara.de*.
- Amina Wadud, "Alternative Qur'anic Interpretation and the Status of Muslim Women," from Windows of Faith, p. 3-21.

Watch Videos (see module for full instructions):

1. Shappi Khorsandi, British-Iranian comedian
2. Interview with Lebanese singer Haifa Wehbe from 2002 on CNN
3. Little Mosque on the Prairie, Canadian sitcom, episode 2, season 1—(only watch **8 minutes** of the sitcom)
4. Mona Haydar, American Muslim rapper, talking about her song "Hijabi"

5. Shirin Neshat, Iranian artist, talking about her latest art installations

Notes: Comment paper #1: Answer question in module, due January 17 no later than 11:59 PM, upload to A2L.

Week 2 (Module 2: January 18-January 24, 2023)

Women in the Qur'an

Summary: This module is an introduction to the Qur'an as a text, prominent women figures, and the issue of interpretation. What difference does a woman's interpretation make? Several women are featured in the *Qur'an* (Hagar, Mary, the Queen of Sheba, Sara, the wives of the Prophet), who set an example for women's lives. In the assigned reading, Barbara Stowasser walks us through the layers of male scholarship that have interpreted women figures in the Qur'an.

Assignments:

Watch first lecture, "Introduction to the *Qur'an*"

Watch second lecture, "Women in the *Qur'an* and Interpretations"

Reading due: [Links to all readings are in the module](#)

- Barbara Stowasser, Women in the Qur'an, Traditions, and Interpretation. p. 13-16, 20-24.
- *Qur'an*, Sura 7: The Heights (*Al- A'raf*): Verse 189.
- Barbara Stowasser "The Chapter of Eve" p. 25-38
 - "The Women of Abraham" p. 43-49
 - "The Chapter of Bilqis" and "The Chapter of Mary," p. 62-82
- *Qur'an (Mary)
 - Sura 19: Mary
 - Sura 3: The Family of Imran, Verses 33-70.
 - Sura 22: The Pilgrimage, Verses 89-94.
- (Hagar)
 - Sura 14: Abraham, Verse 37

Notes: Comment paper #2: Answer question in module, due January 24 no later than 11:59 PM, upload to A2L.

Week 3 (Module 3: January 25-January 31, 2023)

The Life of the Prophet Muhammad and Introduction to Hadith

Summary: In this module, we have an introduction to the Prophet Muhammad's life, the *Hadith* as a sacred text, and the Prophet's wives, the "mothers of the believers." The Prophet Muhammad's life provides an ideal model for gender relations, family life, and leadership of the Islamic community.

Assignments:

Watch 2 Lectures:

- "The Life of the Prophet Muhammad and Intro to Hadith" part 1
- "The Life of the Prophet Muhammad and Intro to Hadith" part 2

Watch film: *The Message* (first 60 minutes only required)

Reading due: [Links to all readings are in the module](#)

- ***Al-Bukhari Chapter.** Choose one chapter from the hadith of al-Bukhari to read. There are 97 different thematic chapters listed. Choose one of the chapters to read in its entirety. Pay attention to women as narrators, subjects, and what you notice around gender issues.
- Martin Lings, Muhammad, p. 32-36, 43-45, 105-107, 163-166, 270-273, 274-279, 337-341.

Notes: Comment paper #3: Answer question in module, due January 31 no later than 11:59 PM, upload to A2L.

Week 4 (Module 4: February 1-February 7, 2023)

Assisted Reproductive Technologies and Bioethics. Islamic Law in Classical Sources and Today

Summary: In this module, we deal with a topic new to Islamic jurisprudence, assisted reproductive technologies (ART). Islamic law is drawn from the *Qur'an*, the *hadith*, the consensus of the jurists (called "*ijma*") and analogical reasoning (called "*qiyas*"). Islamic law developed into four schools of Sunni law and two of Shi'ite law. Today, most Islamic countries apply "Islamic" jurisprudence in matters of personal status (marriage, divorce, filiation, child custody, inheritance), and secular law in crime, civil law, property.

Through one woman's medical journey to have a baby, we consider how law is a factor shaping women's reproductive options and choices.

Assignments:

Watch lecture, "Introduction to Islamic Law"

Reading due: [Links to all readings are in the module](#)

- Susan Spector, "Introduction," from *Women in Classical Islamic Law*, pp. 1-3.
- "Prologue: Rania's Reproductive Journey," from Marcia Inhorn, *Cosmopolitan Conceptions: IVF Sojourns in Global Dubai*, p. xi-xxviii.
- "Assisted Reproductive Technology: Islamic Perspective" from M.A. Al-Bar and H. Chamsi-Pasha, *Contemporary Bioethics: Islamic Perspective*, p. 173-186.
- Ellen Amster, "Global IVF, Infertility, and Emergency Contraception in the Middle East and North Africa," *Journal of Middle East Women's Studies*, p. 343-347.

Notes: [Comment paper #4: Answer question in module, due February 7 no later than 11:59 PM, upload to A2L.](#)

Week 5 (Module 5: February 8-February 14, 2023)

Sufism and Women's Spirituality

Summary: In this module, we address Sufism, or Islamic mysticism, which is often called the "heart" of Islam. In Sufi thought, gender relationships are transcended. Women are active in Sufi spirituality; Rabia' al-Adawiyya is known as a great woman Sufi saint. Women often visit Sufi figures for prayer, contemplation, and sociability.

Assignments:

Watch lecture, "What is Sufism?"

Reading due: [Links to all readings are in the module](#)

- "Going Home," and "The Enraptured Ones," from *Women of Sufism: A Hidden Treasure*, p. 51-52, 44-45.
- "A Doorkeeper of the Heart," from *Women of Sufism*, p. 25-29.

- Selections from Rabi'a al-Adawiyya, Doorkeeper of the Heart.
- "A Jewel of Knowledge," (about Lady Nafisa), from Women of Sufism, p. 56-59.
- "Musical Remembrance, Sufi Women of Fez," from Women of Sufism, p. 229-232.

Choose one or more of these short videos to watch:

- a. Moroccan Sufi Women Musicians (Hadra) from Chefchauen
- b. Abida Parveen, Pakistani Sufi woman singer (1994)
- c. Ragini Rainu, Indian Sufi woman singer (2014).
- d. Persian Sufi women's ensemble (instrumental and song)
- e. Pankisi women in Dhikr (in Georgia, former province of Soviet Union, Muslim minority community).

Notes: Comment paper #5: Answer question in module, due February 14 no later than 11:59 PM, upload to A2L.

Week 6 (Module 6: February 15-February 28, 2023)

The Harem in Abbasid and Ottoman Empire and in the Home

Summary: In this module we ask, what is a "harem?" This module deals with the imperial households of the great empires like the Abbasids and Ottomans, where "harem" was a place of power, intrigue, and politics. But "harem" is also a "sacred space" in the homes of middle and upper class Muslim families. Fatima Mernissi opens her memoir, "I grew up in a harem in Fez," an inside view of her life experiences. Harems no longer exist—what did they mean for women and what is their legacy?

Assignments:

Watch Lecture, "The Imperial Harems (Abbasid and Ottoman) and 1001 Nights"

Reading due:

- Fatima Mernissi, Dreams of Trespass: Tales of a Harem Girlhood, p. 1-91.

Notes: Comment paper #6: Answer question in module, due February 28 no later than 11:59 PM, upload to A2L.

Week 7 (Module 7: March 1-March 7, 2023)

European Orientalism, European Colonialism, and Women

Summary: Britain and France conquered most of the Middle East and North Africa in the 18th and 19th centuries, with profound impact on politics, economics, and cultural and intellectual life. Post-colonial theorist Edward Said argues that colonialism continues as a set of ideas, perpetuating oppressive power relations. In this module, we consider how these French and British imperialists viewed Muslim women and Islam. What were their ideas and assumptions? What ideas still circulate with us today?

Assignments:

Watch Lecture, “European Colonialism: Opportunities and Limitations”

Reading due: [Links to all readings are in the module](#)

- Edward Said, *Orientalism*, p. 1-9, 31-41.

Orientalist image exercise.

See Module for images of the Muslim world created by Western artists and observers. Follow the instructions for viewing and analyzing these images and write comment paper in response to question posed—this is your comment paper this week.

Notes: Comment paper #7: Answer question in module, due March 7 no later than 11:59 PM, upload to A2L.

Week 8 (Module 8: March 8-March 14, 2023)

Feminism in the Islamic World—Nationalism, Education, and Women’s Choices

Summary: In this module we consider definitions of feminism--What do we mean by “feminist?” How did women in the Islamic world seize new opportunities presented by schools and nationalism to create a new world? It is often said that the Egyptian (male) nationalist, Qasim Amin, is the “first feminist” in the Islamic world. But is he?

Assignments:

Watch Lecture, “Feminism in the Islamic World, an Overview”

Reading due: [Links to all readings are in the module](#)

- Qasim Amin, “Introduction,” *The Liberation of Women*, p. 3-34.
- Graham-Brown, “The Spread of Education,” and “Campaigning Women,” from *Images of Women*, p. 192-238.

- Caplan-Bricker, “In the Gendered Economy, Women are Perpetual Debtors,” *The New Yorker*, 2020.

Notes: Comment paper #8: Answer question in module, due March 14 no later than 11:59 PM, upload to A2L.

Week 9 (Module 9: March 15-March 21, 2023)

Women in Nationalist Struggles: Egypt 1914-1952

Summary: In this module, we consider how women struggled for national independence from European rule, but were excluded from voting and civil rights. Egyptian women were central to the struggle for formal Egyptian independence in 1919, but found themselves excluded from full political rights in the first constitution. The first feminist organization in the Islamic world was created soon after, the Egyptian Feminist Union. Um Kulthum, the great Egyptian singer, had a career spanning the two Egyptian revolutions of 1919 and 1952. Her life illuminates Egyptian culture and gender.

Assignments:

Watch Lecture: “Women in Nationalist Struggles: Egypt 1914-1952”

Watch Film: *A Voice Like Egypt, Um Kulthum*

Reading due: [Links to all readings are in the module](#)

- “Huda Sha’rawi, Founder of the Egyptian Women’s Movement,” p. 193-200, from Middle Eastern Women Speak.
- Start reading *Year of the Elephant*, so you can finish it for next module.

Notes: Comment paper #9: Answer question in module, due March 21 no later than 11:59 PM, upload to A2L.

Week 10 (Module 10: March 22-March 28, 2023)

Women in Independence Struggles: Algeria, Tunisia, Morocco

Summary: In this module, we consider how nationalism and patriarchy go together. In Algeria, Tunisia, and Morocco, women were fighters, partisans, and sacrificed for independence. We will watch the award-winning film, *The Battle of Algiers*. In the beautiful translated Moroccan novella *Year of the Elephant*, narrator Zahra fought in the independence revolution but now finds herself divorced. She reflects on her life and finds a new future.

Watch lecture, “A History of the Algerian Revolution”

Watch Film, “The Battle of Algiers” Only the first 60 minutes are required, but you can watch the whole film if you wish!

Reading due: [Links to all readings are in the module](#)

- Leila Abouzeid, *Year of the Elephant: A Moroccan Woman’s Journey Toward Independence*. *Be sure to read the whole novella, and give yourself time to do it—this is a longer reading.

Notes: [Comment paper #10: Answer question in module, due March 28 no later than 11:59 PM, upload to A2L](#)

Week 11 (Module 11: March 29-April 5, 2023)

Political Islam (the Muslim Brotherhood) and Women

Summary: In this module, we consider the philosophy and history of political Islam, especially around gender, and how women members of the Muslim Brothers define themselves. Countries of the Islamic world first turned to parliamentary politics in the revolutions of 1919 (Egypt), 1909 (Turkey) and 1911 (Iran). These were followed by Arab socialist revolutions, which promised economic justice. A third way, Islamic politics, was proposed by Hassan al-Banna in 1928. The Muslim Brothers are the first Islamic political organization, and they present another social and political vision.

Assignments:

Watch Lecture, “Political Islam and Women”

Reading due, [Links to all readings are in the module](#)

- Sayyid Qutb, Social Justice in Islam, p. 51-53, 73-78, 261-263, 303-313.
- An Islamic Activist: Zaynab al-Ghazali,” in Fernea, Women and the Family in the Middle East, p. 233-254.
- Amira Nowaira, “The Muslim Brotherhood has shown its contempt for Egypt’s women,” *The Guardian*, 18 March 2013.
- Anwar Mhajne, “How the Muslim Brotherhood’s women activists stepped up in Egypt,” *Middle East Eye*, March 11, 2018.

Notes: [Comment paper #11: Answer question in Module #11, due no later than April 5 at 11:59 pm, upload to A2L.](#)

Week 12 (Module 12: April 6-April 11, 2023)

The Arab Spring Revolutions (2011) and Women

Summary: In 2011, a series of revolutions across the Arab world swept authoritarian strong men from power. Women were central to these protests and to the democratic processes afterwards. Not all revolutionary movements had a happy ending, but the best outcome was in Tunisia. In the documentary, we follow two very different women in the Tunisian revolution, a secular feminist blogger and an Islamist party parliamentary representative, who fought to create a more democratic and equitable Tunisia today.

Assignments:

Watch Lecture, “The Arab Spring and Women”

Watch the documentary film: “A Revolution in Four Seasons.” This is about the Arab Spring in Tunisia and its aftermath.

Reading due:

- Start reading *Persepolis: The Story of a Childhood*, in preparation for Module 13.

Notes: Comment paper #12: Answer question in Module #12, due no later than April 11 at 11:59 p.m., and upload to A2L. Note that Modules 12 and 13 are open at the same time.

Week 13 (Module 13: April 6-April 11, 2023)

The Iranian Revolution of 1979 and *Persepolis*

Summary: In this module, we consider what life is like for women living in the Islamic republic of Iran. The first Islamic government came to power in Iran in 1979, which removed the Shah of Iran and brought Ayatollah Khomeini to power. As Marjane Satrapi’s graphic novel/memoir *Persepolis* shows, many different groups in Iranian society fought for the 1979 revolution, and they did not anticipate an Islamist government. Satrapi describes her own experience growing up during the Iranian revolution in this graphic novel.

Assignments:

Watch Lecture, “A (Brief) History of Modern Iran”

Reading due:

- Marjane Satrapi, *Persepolis: The Story of a Childhood* (book 1)

Notes: Comment paper #13: Answer question in Module #13, due no later than April 18 at 11:59 pm, and upload to A2L.

Course Policies

Submission of Assignments

All comment papers must be submitted and uploaded to A2L and received no later than 11:59 p.m. on the due date. Only Word .doc or .pdf can be accepted, no other formats are acceptable. All assignments must be word-processed in 12 point font. Double spacing is preferred but single spaced is acceptable. No assignments can be accepted by email.

Grades

Grades will be based on the McMaster University grading scale:

MARK	GRADE
90-100	A+
85-89	A
80-84	A-
77-79	B+
73-76	B
70-72	B-
67-69	C+
63-66	C
60-62	C-
57-59	D+
53-56	D
50-52	D-
0-49	F

Late Assignments

No late assignments can be accepted in this course. It is advised not to wait until the last minute to submit your comment papers.

Avenue to Learn

In this course we will be using Avenue to Learn. Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

University Policies

Academic Integrity Statement

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity. **It is your responsibility to understand what constitutes academic dishonesty.**

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university. For information on the various types of academic dishonesty please refer to the [Academic Integrity Policy](https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/), located at <https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/>

The following illustrates only three forms of academic dishonesty:

- plagiarism, e.g. the submission of work that is not one's own or for which other credit has been obtained.
- improper collaboration in group work.
- copying or using unauthorized aids in tests and examinations.

Authenticity / Plagiarism Detection

Some courses may use a web-based service (Turnitin.com) to reveal authenticity and ownership of student submitted work. For courses using such software, students will be expected to submit their work electronically either directly to Turnitin.com or via an online learning platform (e.g. A2L, etc.) using plagiarism detection (a service supported by Turnitin.com) so it can be checked for academic dishonesty.

Students who do not wish their work to be submitted through the plagiarism detection software must inform the Instructor before the assignment is due. No penalty will be assigned to a student who does not submit work to the plagiarism detection software.

All submitted work is subject to normal verification that standards of academic integrity have been upheld (e.g., on-line search, other software, etc.). For more details about McMaster's use of Turnitin.com please go to the [Office of Academic Integrity website](#).

Courses with an On-line Element

Some courses may use on-line elements (e.g. e-mail, Avenue to Learn (A2L), LearnLink, web pages, capa, Moodle, ThinkingCap, etc.). Students should be aware that, when they access the electronic components of a course using these elements, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in a course that uses on-line elements will be deemed consent to this

disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

Online Proctoring

Some courses may use online proctoring software for tests and exams. This software may require students to turn on their video camera, present identification, monitor and record their computer activities, and/or lock/restrict their browser or other applications/software during tests or exams. This software may be required to be installed before the test/exam begins.

Conduct Expectations

As a McMaster student, you have the right to experience, and the responsibility to demonstrate, respectful and dignified interactions within all of our living, learning and working communities. These expectations are described in the [Code of Student Rights & Responsibilities](#) (the “Code”). All students share the responsibility of maintaining a positive environment for the academic and personal growth of all McMaster community members, **whether in person or online**.

It is essential that students be mindful of their interactions online, as the Code remains in effect in virtual learning environments. The Code applies to any interactions that adversely affect, disrupt, or interfere with reasonable participation in University activities. Student disruptions or behaviours that interfere with university functions on online platforms (e.g. use of Avenue 2 Learn, WebEx or Zoom for delivery), will be taken very seriously and will be investigated. Outcomes may include restriction or removal of the involved students’ access to these platforms.

Academic Accommodation of Students with Disabilities

Students with disabilities who require academic accommodation must contact [Student Accessibility Services](#) (SAS) at 905-525-9140 ext. 28652 or sas@mcmaster.ca to make arrangements with a Program Coordinator. For further information, consult McMaster University’s [Academic Accommodation of Students with Disabilities](#) policy.

Requests for Relief for Missed Academic Term Work

[McMaster Student Absence Form \(MSAF\)](#): In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar “Requests for Relief for Missed Academic Term Work”.

Academic Accommodation for Religious, Indigenous or Spiritual Observances (RISO)

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the [RISO](#) policy. Students should submit their request to their Faculty Office **normally within 10 working days** of the beginning of term in which they anticipate a need for accommodation or to the Registrar’s Office prior to their examinations. Students should also contact their

instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

Copyright and Recording

Students are advised that lectures, demonstrations, performances, and any other course material provided by an instructor include copyright protected works. The Copyright Act and copyright law protect every original literary, dramatic, musical and artistic work, **including lectures** by University instructors

The recording of lectures, tutorials, or other methods of instruction may occur during a course. Recording may be done by either the instructor for the purpose of authorized distribution, or by a student for the purpose of personal study. Students should be aware that their voice and/or image may be recorded by others during the class. Please speak with the instructor if this is a concern for you.

Extreme Circumstances

The University reserves the right to change the dates and deadlines for any or all courses in extreme circumstances (e.g., severe weather, labour disruptions, etc.). Changes will be communicated through regular McMaster communication channels, such as McMaster Daily News, A2L and/or McMaster email.