

# YOGA

## PAST AND PRESENT

RELIG 120 (SLN 13395)/CHID 120 (SLN 10768)

SUMMER 2022

FULLY ONLINE AND ASYNCHRONOUS

**PLEASE NOTE THAT THIS IS A DRAFT**



*Kangra painting, c.1750, National Museum, India*

**Professor Christian Lee Novetzke (he/him/his)**

**Office: Virtual**

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**Office Hours: Online and by appointment only**

We acknowledge that the University of Washington exists on Coast Salish territory, the traditional homelands of the Duwamish, Suquamish, Tulalip and Muckleshoot nations, and other Natives peoples.

**Course Description**

In this course, we will study yoga through its history, practice, literature, and politics, and we will conclude with some reflections on yoga's potential within the realm of health and well-being, both physical and mental. From the ancient past to the modern period, we will study essential texts and ideas, as well as the effects of class, religion, gender, race, nationalism, development, colonialism, politics, and physical culture on yoga. The long history in India of yoga reveals that this practice of imposing discipline on the body and mind was far more than a set of physical or meditative practices, but a means to reformulate social, political, and cosmic worlds as well. Practiced by people of all religions and none, yoga emerged from India to transcend any single culture while linking many cultures together. We will use online discussion, narrated slideshow lectures, video clips, films, visual media, and real-world encounters to study yoga in its most salient forms. There are not prerequisites for this course, and no previous knowledge of yoga, India, etc., is required.

## **Course Format and Weekly Schedule**

This is an asynchronous undergraduate lecture course designed for remote online. All course materials are online, including lectures, films, readings, and assignments. This course can be completed completely asynchronously, but we provide optional synchronous meetings for those of you who would like this kind of live engagement with your professor, your teaching assistant, and each other. These may include a weekly live Q&A with Professor Novetzke and weekly office hours with the course's Teaching Assistants, which they will arrange at the start of the quarter.

We will also offer weekly optional in person yoga practicum classes throughout the quarter taught by certified yoga instructors through the UW Mindfulness, Yoga, and Meditation program. These will be limited to 30 people at a time, but will also be broadcast live on Zoom and will be recorded. Please see Canvas for the dates. Please note that the yoga practicum, like all aspects of this course, assumes absolutely no prior knowledge of yoga. The practicum sessions will be geared toward beginners (though will also be great for those who already practice yoga) and we will make every effort to accommodate all levels of ability.

## **Course Goals and Objectives**

### **Goals**

My goals for you in this course are that you will:

- learn the history of yoga and the conditions for its current practice by engaging with the entire history and practice of yoga beyond the confines of modern postural yoga;
- think critically and carefully about issues of religion, society, politics, law, health, art, and culture;
- endeavor to write clearly, with reference to readings and lectures, and with a point;
- interact with your colleagues and with me in the course in informed, generous, respectful and productively critical ways.

### **Objectives**

After successfully completing this course, you will be able to:

- outline and rehearse theories of the likely origins of yoga and its key philosophical ideas;
- situate the practice of yoga in the history of India, especially amid other early religious practices;
- relate Patanjali's *Yoga Sutras* to all subsequent forms of yoga, including contemporary forms;

- distinguish *tantra* as a unique form of practice and identify Hatha Yoga along the evolutionary timeline of yoga in history, and discuss the *Hatha Yoga Pradipika*;
- observe the patterns and meanings of yoga's visual culture, from the Medieval or "Islamicate" period of India to the present;
- locate and describe the emergence of modern postural yoga in modern India of the early nineteenth century, including an informed history of the use of yoga in Indian nationalism and the emergence of the Surya Namaskar;
- engage the unique aspects of yoga in America, particularly in relation to pluralism, religion, power, cultural appropriation, and capitalism;
- understand the legal challenges yoga has faced in the US in particular, especially in relation to secularism;
- weigh the risks and benefits of yoga in relation to recent scientific observations of yoga's effects; and
- speculate on the enduring uniqueness of yoga in relation to the mind-body problem.

## Syllabus

I reserve the right to change this syllabus at any point, including the readings and assignments, weight of grades, and any other aspect of the course, as required. Given the special circumstances we are facing this quarter, please allow extra flexibility and patience as I try to adapt this course to our changing needs.

## Provisions for a Time of Pandemic

If you find that your situation changes because of the effects of Covid 19, directly or indirectly, in terms of your health, well-being in any respect, access to technology, or any other aspect of your personal situation, I will try to find ways to adapt the class to your circumstances as best I can. Times have changed. And keep changing. I promise to be flexible and adaptive and make sure this course serves you and your learning needs.

## Assignments and Grading

Your grade in this class is divide among three assignments:

**Weekly Discussion Posts and Responses:** Each week by 11:59pm (PST) on Saturday post your response to the week's prompt based on the week's reading, lecture, and other media. These should be between 150-300 words and should engage with the lectures, readings, or other materials we've read for the week. Following this posting, by Sunday at 11:59pm post a response to at least two colleagues' posts. We will grade each post on a five-point scale. Three points will be used to assess the quality of your post, the way you engage the lectures and readings, and how you construct your own opinion. Two points will be given for your responses to the posts of others. You'll complete ten posts, each worth five points, for a total of 50 points in the quarter. Please note that you cannot succeed in this class without diligently completing your posts as described and assigned.

**Yoga in Your World:** This project will involve exploring the culture of yoga around you—"in your world"—however you define it. You should start research on this project by the second week of class. You will express the results of your research in a presentation format (PowerPoint, Google Slides) uploaded to the Canvas site. You can find full information about this assignment on

Canvas in “Assignments”. This project is due around Week Six and is worth 25 points. See Canvas for specific due date details.

**Yoga Research Project:** The goal of this project is to give you space to research an aspect of yoga that interests you. You can find a number of options in the “Assignment” section on Canvas, or you can propose your own idea. You should decide on the subject and format of this final project no later than week six and begin work on it no later than that week as well. This project is due on or after the end of the last week of instruction and is worth 25 points. See Canvas for specific due date details.

### **Assignment Submission Guidelines**

You will submit your discussion posts online via the Canvas system. You will submit your other two assignments by using the "Upload a file" link in each assignment or posting a link to your assignment if it resides online elsewhere. See individual assignments for more details. **Please note that UW uses automated plagiarism software and your work will be run through this software.** Please see below for more information on plagiarism and its consequences under “Academic Conduct”.

### **Assessment and Grading**

There are no quizzes or exams in this course. You will be evaluated on the three assignments detailed above. Since this is an online learning course, I rely on your online assignments to assess your understanding of the course content. If you do not understand something, be sure to contact me and/or your TA. In particular, take advantage of Wednesdays with your professor and meetings with your TA.

Assignments ask you to think through the materials of the course through engaging in a given project. A highly graded assignment will be one that uses readings and lecture materials thoughtfully and creatively in each project. For all written work, I will expect you to check your writing for the usual errors of grammar, spelling, etc., but think carefully how you present your ideas. Often, we lose these skills of care and attention to our writing when we write online (email, tweets, blogs, posts, etc.). But for this course, consider your online writing in all its forms to be held to the high standards of academic writing, and keep in mind that your posts are “public” in the sense that they are read by other members of the class and by me and your TA.

Your final grade is based on all three assignments of the course. Grading is always a subjective exercise in a course like this, which does not have quizzes or multiple-choice exams or right and wrong answers (for the most part). Instead you are each assessed on your own progress; your grasp of the material as demonstrated in postings; your work in your two projects; and your effort and commitment to this class over the quarter. If you participate thoughtfully, respectfully, consistently, thoroughly, critically, and generously, you will ace this class.

***Your primary point of contact for all issues related to assignments and grades is your TA.***

Always be in touch first and foremost with your teaching assistant if you have any questions about assignments, any issues with completing work on time, or any other assignment-related or course-related problems. You can always cc me on your email correspondence, or approach me directly regarding sensitive issues. But in general your first point of contact for the course’s assignments is your TA. So please be sure to write to them with any issues.

## Technology Requirements and Technical Assistance

As a **distance learning** course, we'll use two applications for this course: **Zoom** and **Canvas**. Both are supplied to you as UW students, so be sure you are familiar with them before class begins. **We will not record any office hours or Q&A meetings in deference to FERPA rules and student privacy and safety. We will record yoga practicum sessions with student permission and with student video off and audio muted for distribution only to registered students.**

This course requires that you have both internet access and access to some minimum technology. It is possible to use your smartphone for much of the course, but it may pose problems for assignments. If this is an issue for you, please do reach out to me. UW can loan computing equipment to students who require it through their Student Technology Loan Program. Find more information here:

<https://stlp.uw.edu/overview>.

You will also need software for writing papers and creating presentations. These can be programs like Microsoft Word and Google Docs, or Powerpoint and Google Slides, or any other similar software to which you have easy access. Note that UW provides students with [Microsoft Office 365 ProPlus](#). If this poses a problem for you, please reach out to me. Please do not submit assignments as PDFs.

I do have a PhD, but it is not in computer engineering... If you encounter problems with any aspect of the user interface for this course (Canvas, email, videos, lectures, discussion boards, access, etc.), please write to me and I'll see if I can address it. But if I cannot help you, you will need to **contact UW technical support**: <https://itconnect.uw.edu/>. I am not responsible for Canvas, UW's webservices, UW email, UW's Zoom account, and any other technical aspects of this class. This is the responsibility of UW IT.

## Completion Requirements

- view all lectures, films, and narrated presentations, and do all the assigned readings;
- complete and submit all assignments;
- actively contribute to each lesson's online discussion topic as specified in each lesson;
- respectfully engage in mutually productive critical thinking and exchange; and
- complete all work
- and do it all in a timely and consistent manner.

## Etiquette

- Strive to create a positive learning environment for all, with respect for everyone's identity in terms of ethnicity, race, religion, sexual orientation, gender identity or expression, national origin, citizenship status, sex, pregnancy, age, marital status, ability/disability, or veteran status.<sup>1</sup>
- Express yourself in a manner that is consistent with UW's values of equality and respect for all campus community members. Disrespect or intimidation will not be tolerated.
- Help make a safe and comfortable environment for all seminar members.
- Please only use UW email to communicate with us. Do not use non-UW email. Be sure to address your emails to us and sign your name to your emails so we know who you are.

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<sup>1</sup> This is an adaptation of UW's Executive Order No. 31: Nondiscrimination and Affirmative Action, which itself is "in compliance with Title VII of the Civil Rights Act of 1964 ([42 U.S.C. 2000d et seq](#)) and the Pregnancy Discrimination Act, Title IX of the Education Amendments of 1972 ([20 USC § 1681](#)), Title I and II of the Americans with Disabilities Act (ADA) of 1990 as amended, the Rehabilitation Act of 1973 (P.L. 93-11) and [45 C.F.R. Part 84](#), Title VI of the Civil Rights Act of 1964 ([42 U.S.C. 2000d et seq](#)), Title IV of the Civil Rights Act of 1964 ([42 U.S.C. 2000d et seq](#)), [Chapter 49.60 RCW](#), and Gender Equality in Higher Education ([Chapter 28B.110 RCW](#))." For full text, see <http://www.washington.edu/admin/rules/policies/PO/EO31.html>. My thanks to Mika Ahuvia for compiling this information.

## Academic Conduct

- I will strictly enforce the University of Washington Student Conduct code, including the policy on plagiarism. For your reference, the entire code can be found at <http://www.washington.edu/students/handbook/conduct.html>. If you are unsure of what plagiarism is, it is your responsibility to understand plagiarism. Ignorance of the definition of plagiarism will not excuse plagiarism in this class. All cases will go to the Office of Scholarly Integrity and the Community Standards and Student Conduct Office for adjudication directly. Note that your work is automatically checked for plagiarism via UW's Canvas site.
- Please be aware of the University of Washington's Sexual Harassment Policies: <http://www.washington.edu/sexualassault/reporting/policies/>. Harassment or intimidation of any kind, based on sex, gender, race, religion, age, ethnicity, ability, or anything else, will not be tolerated in class. In addition, your treatment of your colleagues and others outside of class is part of your social being in class as well.

## Students and Accessibility

If you would like to request accommodations due to a disability, please contact Disabled Student Services, 448 Schmitz Hall, 543-8924 (V/TDD). If you have a letter from Disabled Student Services indicating you require accommodations, please send the letter to me as soon as possible so that I can make necessary arrangements.

**\*\*\*Please review the full “Information for Students” addendum to the syllabus below.\*\*\***

## Course Materials

All required readings are available online through Canvas in each week's module, except for the two books that we will read in this course. You can purchase them easily online. There also ebook versions of both books available.

- Barbara Stoler Miller, translator. 1998 *Yoga: Discipline of Freedom*. New York, NY: Bantam Press. ISBN 13: 978-0553374285. Translation of the *Yoga Sutras* of Patanjali.
- Brian Akers, translator. 2004. *Hatha Yoga Pradipika*, YogaVidya.com; ISBN-13: 978-0971646612.

The books above are the great translations available for these two vital works of classical yoga that we will talk about in this course. I strongly urge you to get them and read them.

However, if for any reason you cannot or choose not to purchase these two texts, you can replace these texts with these free online resources as an alternative:

For *The Yoga Sutras*:

- <https://www.ashtangayoga.info/source-texts/yoga-sutra-patanjali/>
- <http://www.arlingtoncenter.org/Sanskrit-English.pdf>

For the *Hatha Yoga Pradipika*:

- <https://archive.org/details/HathaYogaPradipika-SanskritTextWithEnglishTranslatlionAndNotes> or <http://sacred-texts.com/hin/hyp/index.htm> or <http://terebess.hu/english/HathaYogaPradipika1.pdf>.
- [http://lib.ru/URIKOVA/SANTEM/SVATMARAMA/hyp.txt\\_with-big-pictures.html](http://lib.ru/URIKOVA/SANTEM/SVATMARAMA/hyp.txt_with-big-pictures.html)

We will also watch two films in this course, both of which are available for free on Canvas:

- *Naked in Ashes* in Lesson 6
- *Kumaré* in Lesson 10

## General Weekly Modules, Readings, and Deadlines

Please check Canvas for the exact dates, readings, and other materials

### Lesson 1: The Origins of Yoga as a Philosophy

This lesson provides a lecture on a set of key terms: brahman, atman, karma, samsara, moksha, dharma. These are key ideas for all early Indic religions (Hinduism, Buddhism and Jainism) and define the basic “problem” of yoga at its earliest stages, which remains vital into the present.

#### Reading for Lesson 1:

- There is no reading this week. Instead of reading, please briefly research these terms: brahman, atman, karma, samsara, moksha, dharma. You can conduct research online, at the library, in interviews with people, wherever you like.

### Lesson 2: Origins of Yoga as a Practice

In this lesson we'll look at how a physical, spiritual, and mental practice of yoga likely evolved in ancient India.

#### Reading for Lesson 2:

- Introduction to *The Origins of Yoga and Tantra* by Geoffrey Samuel (1-37)
- *Katha Upanishad*

**Monday Yoga Practicum:** Meditation and Mindfulness with TBD

### Lesson 3: Transcendental Yoga in Patanjali's *Yoga Sutras*

This lesson explains Patanjali's concept of yoga through philosophy, art history, and mythology.

#### Reading for Lesson 3:

- Patanjali's *Yoga Sutras*, translated by Barbara Stoler Miller
- Note: Though I recommend that you acquire the text above for your reading, if you choose not to purchase this text, you may use these alternatives:
  - <https://www.ashtangayoga.info/source-texts/yoga-sutra-patanjali/>
  - <http://www.arlingtoncenter.org/Sanskrit-English.pdf>

## Begin Yoga in Your World Project this Week at the latest

### Lesson 4: Tantra and Hatha Yoga

A lesson on the innovations of *tantra* and Hatha yoga, including what constitutes Left-Handed Tantra, Right-handed Tantra, Tantric Sex, and the practice of Hatha Yoga. We'll also engage the *Hatha Yoga Pradipika*.

#### Reading for Lesson 4:

- *The Hatha Yoga Pradipika* translated by Brian Akers
- Note: Though I recommend that you acquire the text above for your reading, if you choose not to purchase this text, you may use these alternatives:
  - <https://archive.org/details/HathaYogaPradipika-SanskritTextWithEnglishTranslatlionAndNotes>
  - <http://sacred-texts.com/hin/hyp/index.htm>



- <http://terebess.hu/english/HathaYogaPradipika1.pdf>
- [http://lib.ru/URIKOVA/SANTEM/SVATMARAMA/hyp.txt\\_with-big-pictures.html](http://lib.ru/URIKOVA/SANTEM/SVATMARAMA/hyp.txt_with-big-pictures.html)

### **Monday Yoga Practicum:** Hatha Yoga with TBD

#### **Lesson 5: Yoga’s Visual Culture: Art, Islam, and Imagination**

In this lesson, we'll encounter the emergence of artistic representations of yoga in the medieval or “Islamicate” period of India, talk a bit out Islam and Sufism in general and in India, and survey contemporary visual culture around yoga.

##### **Reading for Lesson 5:**

- “Yoga: The Art of Transformation” (by Debra Diamond) and “Muslim Interpreters of Yoga” (by Carl Ernst) in *Yoga: The Art of Transformation*.
- Six slide shows from the *Garden and Cosmos* exhibit.

#### **Lesson 6: Modern Yoga’s Emergence in India**

This lesson discusses the presence of yoga in Indian nationalism, especially in relation to Gandhi, nationalism, and Christian and Hindu muscularity in India in before Independence in 1947. We will also focus on the historical and political emergence of the ubiquitous Surya Namaskar.

##### **Reading for Lesson 6:**

- Mark Singleton, *Yoga Body*, Introduction, Chapters 1, 4, 6, 8, and 9
- Watch online: *Naked in Ashes*.

### **Monday Yoga Practicum:** Vinyasa or “Flow” Yoga with TBD

#### ***Submit Yoga in Your World Project***

#### **Begin Yoga Research Project this Week**

#### **Lesson 7: American Yoga**

This lesson engages with yoga’s rise in America and how a unique American yoga has formed, a particular mix of pluralism, capitalism, and self-improvement.

##### **Reading for Lesson 7:**

- Listen to NPR: "Has Yoga Strayed Too Far From Its Hindu Roots?," NPR, March 24, 2011
- Shukla, Aseem. 2010. “The Theft of Yoga.” *The Washington Post*, April 18
- Shreena Gandhi and Lillie Wolf, “Yoga and the Roots of Cultural Appropriation”: <https://www.kzoo.edu/praxis/yoga/>
- Andrea Jain. “Fox News Controversy on Yoga and White Supremacy Reveals Problem of Yoga Discussion”: <https://religiondispatches.org/fox-news-controversy-on-yoga-and-white-supremacy-reveals-problem-of-yoga-discussion/>.
- Prachi Patankar. “Ghosts of Yogas Past and Present”: <https://southasiasolidarityinitiative.wordpress.com/portfolio/ghosts-of-yogas-past-and-present-by-prachi-patankar/>

- Andrew Nicholson. 2013. “Is Yoga Hindu? On the Fuzziness of Religious Boundaries.” *Common Knowledge* 19, no. 3 (September 21): 490–505
- Jain, Andrea R. December 2012. “Branding Yoga.” *Approaching Religion*, Vol 2, No. 2
- Dianne Bondy. “Yoga, Race, Culture”: <https://yogainternational.com/article/view/yoga-race-and-culture>

### **Lesson 8: Legal Yoga: Religion, Secularism, the First Amendment, and Yoga’s Legal Status**

This lesson discusses the major court cases in the US that have engaged with yoga, and through those court cases, how yoga is understood in relation to the Establishment clause of the First Amendment and how yoga renovates our idea of secularism.

#### **Reading for Lesson 8:**

- Trial documents from the Sedlock v. Baird trial of 2013 and Appeals Court Judgment of 2015

**Monday Yoga Practicum:** Deep Stretch Yoga with TBD

### **Lesson 9: Yoga and Health I: Risks and Benefits**

This lesson surveys some of the health risks and benefits associated with yoga, selecting key areas and physiological systems with which yoga is associated.

#### **Reading for Lesson 9:**

- “How Yoga can Wreck your Body” by William Broad

### **Lesson 10: Yoga and Health II: The Mind-Body Problem and the Modern Yogic Solution**

This lesson discusses yoga as a unique “exercise” of the neurological system, which explains its peculiar status as a practice somewhere between spiritual and physical, religious and secular, in the modern world, a resolution of the mind-body problem.

#### **Reading for Lesson 10:**

- No reading this week, instead view online the film *Kumaré*.

**Monday Yoga Practicum:** Gentle Yoga with TBD

*Submit Yoga Research Project*

**UNIVERSITY OF WASHINGTON  
JACKSON SCHOOL OF INTERNATIONAL STUDIES**

***INFORMATION FOR STUDENTS\****

**Guidance to Students Taking Courses Outside the US:**

Faculty members at the University of Washington have the right to academic freedom which includes presenting and exploring topics and content that governments may consider to be illegal and, therefore, choose to censor. Examples may include topics and content involving (but not limited to): religion; gender and sexuality; human rights; democracy and representative government; disputations of land, territory, maps, and borders; disputations regarding civic, state, and national sovereignty; and historic events, their portrayal, and their accuracy.

If, as a UW student, you are living outside of the United States while taking courses remotely, you are subject to the laws of your local jurisdiction. Local authorities may limit your access to course material and take punitive action towards you. The University of Washington has no authority over the laws in your jurisdictions or how local authorities enforce those laws. Neither the University of Washington nor your professor, teaching assistant, or fellow students can be held liable for any legal matter related to your local jurisdiction. This includes, but is not limited to, the content of discussion, lectures, readings, postings, and all other materials associated with this course.

If you are taking UW courses outside of the United States, you may have reason to exercise caution when enrolling in courses that cover topics and issues censored or deemed illegal in your jurisdiction. Due to restrictions in different places, certain materials may not be freely accessed, circulated, or downloaded. If you have concerns about these issues in relationship to any aspect of this course, please alert the instructor as soon as possible. For these reasons it is important that you alert your instructor if you are accessing class materials from outside the US, and also educate yourself about the possible challenges you may face given your location. Please use content from this class for instructional purposes only. If you have concerns regarding a course or courses that you have registered for, please discuss this with your course instructor.

**COURSES, GRADING, ACADEMIC CONDUCT**

The University of Washington Student Conduct Code (WAC 478-121) defines prohibited academic and behavioral conduct and describes how the University holds students accountable as they pursue their academic goals. Allegations of misconduct by students may be referred to the appropriate campus office for investigation and resolution. More information can be found online at <https://www.washington.edu/studentconduct/>

**Academic Integrity:**

The University takes academic integrity very seriously. Behaving with integrity is part of our responsibility to our shared learning community. If you're uncertain about if something is academic misconduct, ask me. I am willing to discuss questions you might have.

Acts of academic misconduct may include but are not limited to:

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*\* Adapted from material prepared by the UW Department of History and used with permission.*

- Cheating (working collaboratively on quizzes/exams and discussion submissions, sharing answers and previewing quizzes/exams)
- Plagiarism (representing the work of others as your own without giving appropriate credit to the original author(s))
- Unauthorized collaboration (working with each other on assignments)

Concerns about these or other behaviors prohibited by the Student Conduct Code will be referred for investigation and adjudication by the Office of Scholarly Integrity.

Students found to have engaged in academic misconduct may receive a zero on the assignment (or other possible outcomes).

### **Plagiarism:**

Plagiarism is defined as the use of creations, ideas or words of publicly available work without formally acknowledging the author or source through appropriate use of quotation marks, references, and the like. Plagiarizing is presenting someone else's work as one's own original work or thought. *This constitutes plagiarism whether it is intentional or unintentional.* The University of Washington takes plagiarism very seriously. Plagiarism may lead to disciplinary action by the University against the student who submitted the work. Any student who is uncertain whether his or her use of the work of others constitutes plagiarism should consult the course instructor for guidance before formally submitting the course work involved. (Sources: *UW Graduate School Style Manual; UW Bothell Catalog; UW Student Conduct Code*)

### **Grade Appeal Procedure:**

A student who believes they have been improperly graded must first discuss the matter with the instructor. If the student is not satisfied with the instructor's explanation, the student may submit a written appeal to the Director of the Jackson School with a copy of the appeal also sent to the instructor. The Director consults with the instructor to ensure that the evaluation of the student's performance has not been arbitrary or capricious. Should the Director believe the instructor's conduct to be arbitrary or capricious and the instructor declines to revise the grade, the Director, with the approval of the voting members of the JSIS faculty, shall appoint an appropriate member, or members, of the faculty of the Jackson School to evaluate the performance of the student and assign a grade. The Dean and Provost should be informed of this action. Once a student submits a written appeal, this document and all subsequent actions on this appeal are recorded in written form for deposit in a School file. (Source: *UW General Catalog Online, "Student Guide/Grading"*)

### **Concerns About a Course, an Instructor, or a Teaching Assistant**

If you have any concerns about a Jackson School course or your instructor, please see the instructor about these concerns as soon as possible. If you are not comfortable talking with the instructor or not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111).

If you have any concerns about a teaching assistant, please see the teaching assistant about these concerns as soon as possible. If you are not comfortable talking with the teaching assistant or not satisfied with the response that you receive, you may contact the instructor in charge of the course. If you are still not satisfied with the response that you receive, you may contact the chair of the program offering the course (names available from the Office of Student Services, Thomson Hall 111), or the Graduate School at G-1 Communications Building (543-5900).

## **POLICIES, RULES, RESOURCES**

### **Equal Opportunity:**

The University of Washington reaffirms its policy of equal opportunity regardless of race, color, creed, religion, national origin, sex, sexual orientation, age, marital status, disability, or status as a disabled veteran or Vietnam-era veteran in accordance with University of Washington policy and applicable federal and state statutes and regulations.

### **Access & Accommodations:**

Your experience in this class is important to me. It is the policy and practice of the University of Washington to create inclusive and accessible learning environments consistent with federal and state law. If you have already established accommodations with Disability Resources for Students (DRS), please activate your accommodations via myDRS so we can discuss how they will be implemented in this course.

If you have not yet established services through DRS, but have a temporary health condition or permanent disability that requires accommodations (conditions include but not limited to: mental health, attention-related, learning vision, hearing, physical or health impacts), contact DRS directly to set up an Access Plan. DRS facilitates the interactive process that establishes reasonable accommodations. Contact DRS at [disability.uw.edu](http://disability.uw.edu).

### **Religions Accommodations:**

Washington state law requires that UW develop a policy for accommodation of student absences or significant hardship due to reasons of faith or conscience, or for organized religious activities. The UW's policy, including more information about how to request an accommodation, is available at [Religious Accommodations Policy \(https://registrar.washington.edu/staffandfaculty/religious-accommodations-policy/\)](https://registrar.washington.edu/staffandfaculty/religious-accommodations-policy/). Accommodations must be requested within the first two weeks of this course using the [Religious Accommodations Request form \(https://registrar.washington.edu/students/religious-accommodations-request/\)](https://registrar.washington.edu/students/religious-accommodations-request/).

### **Sexual Harassment:**

Sexual harassment is defined as the use of one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal, or as the creation by a member of the University community of an intimidating, hostile, or offensive working or educational environment through verbal or physical conduct of a sexual nature.

If you believe that you are being harassed, seek help—the earlier the better. You may speak with your instructor, your teaching assistant, the director of student services (111 Thomson), or the director of the Jackson School (406 Thomson). In addition, you should be aware that the University has designated special people to help you. They are: University Ombudsman and Ombudsman for Sexual Harassment (for complaints involving faculty members and teaching assistants) Lois Price Spratlen, 301 Student Union, 543-6028; and the University Complaint Investigation and Resolution Office, 616-2028. (*Sources: UW Graduate School, CIDR, Office of the President*)

### **Office of Scholarly Integrity:**

The Office of Scholarly Integrity is housed in the Office of the Vice-Provost. The Office of Scholarly Integrity assumes responsibility for investigating and resolving allegations of scientific and scholarly misconduct by faculty, students, and staff of the University of Washington. The Office of Scholarly Integrity coordinates, in consultation and cooperation with the Schools and Colleges, inquiries and

investigations into allegations of scientific and scholarly misconduct. The Office of Scholarly Integrity is responsible for compliance with reporting requirements established by various Federal and other funding agencies in matters of scientific or scholarly misconduct. The Office of Scholarly Integrity maintains all records resulting from inquiries and investigations of such allegations. University rules (Handbook, Vol. II, Section 25-51, Executive Order #61) define scientific and scholarly misconduct to include the following forms of inappropriate activities: intentional misrepresentation of credentials; falsification of data; plagiarism; abuse of confidentiality; deliberate violation of regulations applicable to research. Students can report cases of scientific or scholarly misconduct either to the Office of Scholarly Integrity, to their faculty adviser, or the department chair. The student should report such problems to whomever he or she feels most comfortable. (Sources: UW web page (<http://www.grad.washington.edu/OSI/osi.htm>); minutes of Grad School Executive Staff and Division Heads meeting, 7/23/98)

### **Safety and Mental Health:**

College is a time to grow not just your intellectual capacity and resources but also your emotional resources and resilience. Cultivating relationships with your classmates, academic counselors, and instructors will help you feel anchored, seen, and heard. Additionally, take time to develop a practice that nurtures your mental wellbeing: it may be journaling, taking walks, downtime with friends and family, joining an RSO or a faith-based community. To support you, free of charge, UW has a centralized website (<https://wellbeing.uw.edu>) which links to three different centers:

The Counseling Center offers a number of resources for students ranging from meditation classes, stress management workshops, individual and group counseling, and crisis services. See <http://www.washington.edu/counseling>.

LiveWell offers resources for student coaching, survivor support and advocacy, handling alcohol or drug issues, and suicide prevention. <http://depts.washington.edu/livewell>.

Call SafeCampus at 206-685-7233 anytime – no matter where you work or study – to anonymously discuss safety and well-being concerns for yourself or others. SafeCampus’s team of caring professionals will provide individualized support, while discussing short- and long-term solutions and connecting you with additional resources when requested. We are available 24/7. <https://depts.washington.edu/safecamp>.