

Martha Bayless
Class: MW 12:15–1:45
“Office hours”:
Tuesday 3–4, Weds 2–3
And always available by email:
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Spring term 2021

FLR 410/510: Games and Culture

Syllabus

Games and game-playing have always been an important part of culture, as models of the world and as emblems of war, power, and status. Games form an important way in which children learn about the world, and they both shape and reinforce adult conceptions of power and the way the world is arranged. This course will study the deep history of games and gaming, exploring the power of games in pre-modern cultures and in modern American culture, and looking at issues of cultural influence, impact, race, gender, and the meanings embedded in these longlasting and important practices.

Learning Outcomes

After this course you should be able to:

- Understand and describe the ways games form a model of the world
- Understand and articulate the ways in which games reflect their cultural context
- Understand how folklore and anthropology study games, as opposed to disciplines such as psychology or sociology, and what folklore study can add to our understanding of games
- Outline the history of important games from the ancient world to the present day
- Understand how to interpret evidence of games from past cultures, and what that evidence says for our understanding of history and culture
- Think critically about games, including analyzing their structure, context, and influences
- Be able to apply these concepts in discussions of games, in game-play, and in the game industry

This is a synchronous online class.

Grading: (total = 500 points = 100%)

Preparation, alertness, and participation: 20 points = 4%

Quizzes (5 quizzes, 20 points each): 100 points total = 20%

Discussion boards (10 discussions, 10 points each): 2% each = 20% total

Writing assignments (3 assignments, 35 points each, 105 points total): 7% each = 21% total

Game project/Final paper: 150 points = 30%

Week 1 (March 29–April 2): Games and Meaning

What is a game? Why are games important? What do we enjoy about them? How do they relate to culture?

Monday: Thinking about games

Wednesday: *The Checkered Game of Life*

1. Read:

— John M. Roberts, Malcolm J. Arth, and Robert R. Bush, "Games in Culture," *American Anthropologist* 64:4 (1958), 597-605.

— Johan Huizinga, "Nature and Significance of Play as a Cultural Phenomenon," (from *Homo Ludens: A Study of the Play-Element in Culture*, pp. 1–27). This is the foundational work that put the whole field of the study of play and games on the map.

• For graduate students:

Frans Mayra, "Game Culture: Meaning in Games" (from *An Introduction to Game Studies*, pp. 13–29).

2. Discussion:

Go to the Discussion section of the course site on Canvas, where you will already be enrolled into your Discussion Group. **Make your first post by Thursday, April 1, at 10 pm.** Then post your response to another posts by **Saturday, April 3, at 10 pm.**

Week 2 (April 5-9): Games and Childhood

What can changes in popular children's games tell us about children's lives? What kind of learning takes place in games? What does the move from Mumblety-Peg to Minecraft represent?

1. Read:

— Alice Gomme, *The Traditional Games of England, Scotland, and Ireland*, 2 vols. (London: David Nutt, 1894-1898). Choose one of the two volumes to browse: either Volume 1 (Accroschay to Nuts in May) or Volume II (Oats and Beans and Barley to Would You Know).

Please browse one of these volumes *before we have class on Monday*. Choose *one* of the games to think about, so we can discuss it in class. Note the page number if possible!

— Howard Chudacoff, "History of Childhood in the United States," from *The Oxford Handbook of the Development of Play*, ed. Anthony D. Pellegrini (Oxford: Oxford University Press, 2011), pp. 101-109.

— [Mumblety-Peg \(Links to an external site.\)](#) (from Britannica Online)

— Watch: "[How to Play Mumbley Peg \(Links to an external site.\)](#)" (3:56) (Note: this guy is playing it standing up, but it was commonly played sitting down.)

— Watch: "[Knucklebones \(Links to an external site.\)](#)" (2:38)

— Watch: "[Learn how to play the Mongolian Ankle Bones game \(Links to an external site.\)](#)" (17:58)

— Watch: "[Skilled Jacks Player at 52 \(Links to an external site.\)](#)" (4:14)

— Kimberly Holland, "[Too Much Technology: Children Growing Up with Weak Hands, Fingers \(Links to an external site.\)](#)," from *Healthline*, March 7, 2018.

— Alexander B. Joy, "[Candy Land was Invented for Polio Wards, \(Links to an external site.\)](#)" *Atlantic*, July 28, 2019.

— Peggy Orenstein, "[Even Candy Land Isn't Safe From Sexy, \(Links to an external site.\)](#)" *Atlantic* April 25, 2013.

— Jill Lepore, "The Meaning of Life. What Milton Bradley Started," *The New Yorker*, May 14, 2007.

— Howard Chudacoff, “Conclusion,” from *Children at Play: An American History* (New York and London: New York University Press, 2007), pp. 204–212.

For graduate students:

— Howard Chudacoff, “The Golden Age of Unstructured Play,” from *Children at Play: An American History* (New York and London: New York University Press, 2007), pp. 125–49.

2. Discussion:

Make your first post by Thursday, April 8, at 10 pm. Then post your response to another post by **Saturday, April 10, at 10 pm.**

3. Quiz:

This multiple-choice quiz covers the material studied in weeks 1 and 2, from the reading, viewing, and in-class material. The quiz has 20 questions and is 25 minutes long, so don't start until you have 25 uninterrupted minutes. It cannot be stopped or restarted once started. The deadline for finishing the quiz is **Saturday, April 10, at 10 pm**; it will close at that time.

Week 3 (April 12-17): Games and the Gods

Why are games so intimately involved with the gods in so many stories? How are chance and luck related to games, and to the gods?

1. Read:

— W. van Binsbergen, “Time, Space, and History in African Divination and Board-Games,” from *Vicarious Reflections: African Explorations in Empirically-Grounded Intercultural Philosophy* ([?]: Shikanda, 2016), pp. 483–503. Note that this PDF includes *two* chapters, of which you should read **only the first one**.

— “The Wooing of Étaín” (primary text from the Irish Mythological Cycle)

— Peter A. Piccione, “In Search of the Meaning of Senet” (from *Archaeology* July/August 1980, pp. 55–58).

— Play the Royal Game of Ur here (I will explain in class how it works):

<https://gouzigouza.co/> ([Links to an external site.](#))

(If the Royal Game of Ur does not come up immediately, go to the little icons at the bottom of the screen and click on the tiny game board with a light blue background. Then click on the green circle in the upper left to make the game full-screen.)

— Irving Finkel, “On the Royal Game of Ur,” from *Ancient Board Games in Perspective*, ed. Irving Finkel (London: British Museum Press, 2007), pp. 16–32. This article gets very complicated very fast — glean from it what you can. The main point is to show how much is missed when archeologists or others try to re-create board games without any cultural information. A game is more than a set of instructions on how to move the pieces!

— David H. Dye, “Women’s Dice Games and Transcendant Beings” (from “The Sacred Role of Dice Games in Eastern North America,” pp. 95–103, which is in turn from *Prehistoric Games of North American Indians Subarctic to Mesoamerica*, ed. Barbara Voorhies (Salt Lake City: University of Utah Press, 2017). This photocopy has a peculiar brown stripe on some pages — please do your best to ignore that. Note that the

abbreviation *LMV* stands for "Lower Mississippi Valley," the region of North America extending from the Ohio River to the Gulf of Mexico.

For graduates only:

— Richard Holmgren, "Money on the Hoof: The Astralagus Bone — Religion, Gaming, and Primitive Money," from *PECUS: Man and Animal in Antiquity*, ed. Barbro Santillo Frizell (Swedish Institute in Rome: Rome, 2004), pp. 212–20.

2. Discussion:

Make your first post by Thursday, April 15, at 10 pm. Then post your response to another post by **Saturday, April 17, at 10 pm.**

3. Writing Assignment:

Answer **one** of the questions listed in Canvas in a brief but formally written essay of 250–300 words (graduate students: 450–500 words). Submit your assignment in a Word file (.doc or .docx) on Canvas. It is due **Saturday, April 17, at 10 pm.**

Week 4 (April 19–24): Games in the Ancient World

Why were games so important to early cultures? What meanings did they convey?

1. Reading:

— Get an overview of ancient board games here: Meilan Solly, "[The Best Board Games of the Ancient World \(Links to an external site.\)](#)," Smithsonianmag.com, Feb. 6, 2020.

Aztec patolli:

— Susan T. Evans, "Aztec Gambling and Magical Thinking" (from *Prehistoric Games of North American Indians Subarctic to Mesoamerica*, ed. Barbara Voorhies (Salt Lake City: University of Utah Press, 2017) pp. 259–72).

The Royal Game of Ur:

— Watch: "[Tom Scott Vs Irving Finkel: The Royal Game of Ur \(Links to an external site.\)](#)" (on YouTube, 25:32)

— Optional but a lot of fun, and includes a look at the actual original game board: Irving Finkel, "[Deciphering the World's Oldest Rule Book \(Links to an external site.\)](#)" (on YouTube, 7:02)

— Priyadershini S., "[Traditional Board Games: From Kochi to Iraq \(Links to an external site.\)](#)," TheHindu.com, Oct. 1, 2015.

<https://www.thehindu.com/features/metroplus/society/traditional-board-games-from-kochi-to-iraq/article7711918.ece>

— Optional: You can play the Royal Game of Ur against the computer on this beautiful board — highly recommended! And have a look at the board even if you don't want to play: <https://gouzigouza.co/> ([Links to an external site.](#))

(If the Royal Game of Ur does not come up immediately, go to the little icons at the bottom of the screen and click on the tiny game board with a light blue background. Then click on the green circle in the upper left to make the game full-screen.)

Go (also called Weiqi):

— Peter Shotwell, "The History of Go," from *Go! More Than A Game* (Boston: Turtle Publishing, 2003), pp. 132–60.

— Mark L. Moskowitz, "Weiqi Legends, Then and Now: Cultural Paradigms and the Game of Go," from *Asian Popular Culture: New, Hybrid, and Alternate Media*, ed. John A. Lent and Lorna Fitzsimmons (Lanham, Maryland: Lexington Books, 2013), pp. 1–16.

For graduate students only:

— Leslie Kurke, “Ancient Greek Board Games and How to Play Them,” *Classical Philology* 94:3 (1999), 247–67. [Note: this article is *not* about how to play them!]

2. Discussion:

Make your first post by Thursday, April 22, at 10 pm. Then post your response to someone else's post by **Saturday, April 24, at 10 pm.**

3. Quiz:

This multiple-choice quiz covers the material studied in weeks 3 and 4, from the reading, viewing, and in-class material. The quiz has 20 questions and is 25 minutes long, so don't start until you have 25 uninterrupted minutes. It cannot be stopped or restarted once started. The deadline for finishing the quiz is **Saturday, April 10, at 10 pm**; it will close at that time.

Week 5 (April 26-May 1): Chess: War or Love?

Why have games served as peacetime models of war? How have they been associated with warrior culture?

1. Reading:

— Marilyn Yalom, *The Birth of the Chess Queen* (London, Pandora, 2004), 3-11, 15-18, 57-63, 67-74, 111-115, 139-47, 193-99.

Optional:

— Esther MacCallum-Stewart, “‘Never Such Innocence Again’: War and Histories in *World of Warcraft*,” from *Digital Culture, Play, and Identity: A World of Warcraft Reader*, ed. Hilda G. Corneliussen and Jill Walker Rettburg (Cambridge, MA: MIT Press, 2008), pp. 39–62.

For graduate students:

— Richard Eales, “The Game of Chess: An Aspect of Knightly Culture,” in *The Ideals and Practice of Medieval Knighthood*, ed. Christopher Harper-Bill and Ruth Harvey (Woodbridge: Boydell, 1986), pp. 12-34.

— Philippe Bornet, “Of Games and Civilizations: W. Jones, H. Cox, and J. Mill on the Indian Origins of Chess,” from *Religions in Play: Games, Rituals, and Virtual World*, ed. Phillippe Bornet and Maya Berger (Zurich: Pano, 2012), pp. 61–82.

2. Discussion:

Make your first post by Thursday, April 29, at 10 pm. Then post your response to another post by **Saturday, May 1, at 10 pm.**

3. Writing Assignment:

Answer **one** of the questions in a brief but formally written essay of 250-300 words (graduate students: 450-500 words). Submit your assignment in a Word file (.doc or .docx) on Canvas. It is due **Saturday, May 1, at 10 pm.**

Week 6 (May 3-8): Games and Cultures

Why do games have so much importance in many traditional cultures? How have games reflected social or political issues in American culture? In choosing strategies to revitalize culture, why do cultures often choose games?

1. Reading:

On Mancala/Oware/Ayo, cultural variety, and cultural meaning:

— Watch: “[Oware: The Ghanaian National Sport \(Links to an external site.\)](#)” (6:47)

— Watch: “[Ayo/Oware/Warri - A Spiritual Connection \(Links to an external site.\)](#)” (6:55) (and read the comments!)

- Philip Townshend, “African Mankala in Anthropological Perspective,” *Current Anthropology* 20:4 (1979), 794–96.
- R. H. Barnes, “Mancala in Kédang: A Structural Test,” from *Bijdragen tot de Taal-, Land- en Volkenkunde* 131:1 (1975), 67-85.
- On American culture, Monopoly, and cultural engineering:
 - Naomi Russo, “Propagandopoly: Monopoly as an Ideological Tool” (from Worksthatwork.com)
 - Kate Raworth, “Monopolgy was Invented to Demonstrate the Evils of Capitalism” (from *Aeon*)
 - Mary Pilon, “The Prices on Your Monopoly Board Hold a Dark Secret,” *Atlantic* Feb. 21, 2021.
 - The Blacks and Whites Game (from BoardGame Geek)
 - “Modern Living: The Black and White Game,” *Time Magazine*, Monday May 4, 1970.
- Are games political?:
 - Simon Parkin, “The Division 2 and the Severing of Politics from Video Games,” *The New Yorker*, March 15, 2019.
- On cultural recovery:
 - [He Ao Hou: A New World \(Links to an external site.\)](#) (watch the 2-minute video)
 - Christopher Curtis, “In this Inuit board game, you can play a human or a force of nature,” *Montreal Gazette* July 20, 2018.
 - [Here is Nunami on Amazon \(Links to an external site.\)](#) (just so you can see the finished product).

2. Discussion:

Make your first post by Thursday, May 6, at 10 pm. Then post your response to another post by **Saturday, May 8, at 10 pm.**

3. Quiz:

This multiple-choice quiz covers the material studied in weeks 5 and 6, from the reading, viewing, and in-class material. The quiz has 20 questions and is 25 minutes long, so don't start until you have 25 uninterrupted minutes. The deadline for finishing the quiz is **Saturday, May 8, at 10 pm**; it will close at that time.

Week 7 (May 10-15): Games and Gender

How is the gaming world gendered? How has this operated across time?

1. Readings and Viewings:

- Martha Bayless, “Women and Medieval Board Games: Issues of Power and Gender,” in *Gender and Status Competition in Pre-Modern Societies*, ed. Martha Bayless, Jonas Liliequist, and Lewis Webb (Turnholt: Brepols).
- M. D. Hanus and T. M. Dickinson, “The (faulty) assumption that male players prefer male characters: How character desirability and likability influence video game purchase intentions and enjoyment,” *Psychology of Popular Media Culture*, 8:4 (2019), 395–401.
- Watch: *either* ["Damsel in Distress: Part 1 - Tropes vs Women in Video Games \(Links to an external site.\)"](#) (on early video games) (23:34).

or

["Damsel in Distress Part 2 - Tropes vs Women in Video Games \(Links to an external site.\)"](#) (on more recent video games. CW: clips of some graphic video game violence against women) (25:40)

(Or you're welcome to watch both of them)

— Nina Liss-Schultz, "This Woman Was Threatened With Rape After Calling Out Sexist Video Games — And Then Something Inspiring Happened," *Mother Jones*, May 30, 2014.

— Simon Parkin, "Gamergate: A Scandal Erupts in the Videogame Community," *New Yorker*, Oct. 17, 2014.

If you want to read more about the Gamergate controversies, read this article:

Emily VanDerWerff, "#Gamergate: Here's why everybody in the video game world is fighting," *Vox*, Oct. 13, 2014.

For graduate students only:

— Danae Romrell, "Gender and Gaming: A Literature Review," *36th Annual Proceedings: Selected research and development papers presented at the Annual Convention of the AECT* (AECT, 2013), pp. 170–82.

2. Discussion:

Make your first post by Thursday, May 13, at 10 pm. Then post your response to another post by **Saturday, May 15, at 10 pm.**

3. Writing assignment:

Answer **one** of the questions in a brief but formally written essay of 250-300 words (graduate students: 450-500 words). Submit your assignment in a Word file (.doc or .docx) on Canvas. It is due **Saturday, May 15, at 10 pm.**

Week 8 (May 17-22): Games and Race

How do games relate to identity? Why do different cultural groups adopt particular games? What meanings do those games hold for them?

1. Readings:

— Denis Mercier, "[From Hostility to Reverence: 100 Years of African-American Imagery in Games \(Links to an external site.\)](#)," Ferris State University Jim Crow Museum of Racist Memorabilia. [Warning: offensive material.]

For a quick introduction to the mahjong craze covered in the article by Annelise Heinz, below, read:

— "["Since Ma is Playing Mah Jongg' 1920s Game Craze \(Links to an external site.\)"](#) (on *LA Daily Mirror*, August 10, 2015)

— Annelise Heinz, "Performing Mahjong in the 1920s: White Women, Chinese Americans, and the Fear of Cultural Seduction," *Frontiers* 37:1 (2016), 32–65.

— Monica Anderson, "[Views on Gaming Differ by Race, Ethnicity \(Links to an external site.\)](#)," Pew Research Center, Dec. 17, 2015.

— Tom Jacobs, "Thinking Racist Thoughts? The Problem Might Be Your Video Game Avatar," *Pacific Standard*, June 14, 2017.

— Melinda C. R. Burgess et al., "Playing with Prejudice: The Prevalence and Consequences of Racial Stereotypes in Video Games," *Media Psychology* 14:3 (2011), 289–311.

For graduate students:

— Sabine Harrer, "[Casual Empire: Video Games as Neocolonial Praxis \(Links to an external site.\)](#)," *Open Library of Humanities* 4:1 (2018).

2. Discussion:

Make your first post by Thursday, May 20, at 10 pm. Then post your two responses to others' posts by **Saturday, May 22, at 10 pm.**

3. Quiz:

This multiple-choice quiz covers the material studied in weeks 7 and 8, from the reading, viewing, and in-class material. The quiz has 20 questions and is 25 minutes long, so don't start until you have 25 uninterrupted minutes. The deadline for finishing the quiz is **Saturday, May 22, at 10 pm.**

Week 9 (May 24–29): Games Outside the Box

What aspects of life do people seek to gamify? Is the potential gamification of everyday life good or bad? What if it's used by corporations — does that matter? Has life become a game? Should it?

1. Reading and Viewing:

Chore Wars:

- Josh Lowensome, "[It's war! \(on your chores\) \(Links to an external site.\)](#)," CNET.
- [Chore Wars website \(Links to an external site.\)](#)

Habitica:

- Tech Review: [Habitica \(Links to an external site.\)](#)
- "[Habitica: The Game That Can Change Your Life \(Links to an external site.\)](#)"
- [Habitica website \(Links to an external site.\)](#)

FoldIt:

- [FoldIt Wikipedia entry \(Links to an external site.\)](#)
- [FoldIt website \(Links to an external site.\)](#)

Everyday Racism:

- [Everyday Racism \(Links to an external site.\)](#) phone app

You may be interested in the website of [Games for Change \(Links to an external site.\)](#), an organization that supports "serious games for social change."

On gamification:

- Watch: Yu-kai Chou, "[Gamification to Improve Our World \(Links to an external site.\)](#)" (TED talk) (16:59)
- Mattie Brice, "[TED Talk: Using Play for Everyday Activism \(Links to an external site.\)](#)" (the text of article is basically the same as the posted TED talk, so you can get the whole thing by just reading the article).
- "[What is Gamification? \(Links to an external site.\)](#)" on Gamify.com — click on the links on the page and read the academic paper, some of the examples, etc.
- "[Can't Play, Won't Play, \(Links to an external site.\)](#)" from Hide & Seek
- Alex Marshall, "[His Game Made Beating a Pandemic Fun. Can He Do It For Climate Change?](#)" (from the *New York Times*, March 25, 2021)
- Reed Berkowitz, "[A Game Designer's Analysis of QAnon \(Links to an external site.\)](#)" (Medium.com)

2. Discussion:

Make your first post by Thursday, May 27, at 10 pm. Then post your response to another post by **Saturday, May 29, at 10 pm.**

Week 10 (May 31–June 5): Putting It All Together

1. Presentations and Live Discussion
2. Assignment in Place of Online Discussion (see Canvas for details)
3. Quiz:

This multiple-choice quiz covers the material studied in weeks 9 and 10, from the reading, viewing, and in-class material. It does *not* cover the material that is for grad students only. The quiz has 20 questions and is 25 minutes long, so don't start until you have 25 uninterrupted minutes. This particular quiz will not open until **Thursday, June 3 at 12:01 am**, and the deadline for finishing the quiz is **Wednesday, June 9, at 10 pm**

There is no final exam in this class.

Papers and final projects are due **Wednesday, June 9, at 10 pm**.

Course policies and other information:

If you have a documented disability, you're invited to let me know, and we'll discuss accommodations for this class in conjunction with Disability Services. Accommodations are arranged through the Accessible Education Center (541-346-1155, 164 Oregon Hall. <http://aec.uoregon.edu/>).

Ominous warning section!

All work must be your own, and all quotations should be properly documented. You should not give or receive (or attempt to give or receive) unauthorized help on assignments or examinations without permission from the instructor. Plagiarism or academic dishonesty will cause you to fail this course. Please review the university policies on academic dishonesty at:

<http://pages.uoregon.edu/tpayne/EG595/plagiarism.pdf>

<http://researchguides.uoregon.edu/citing-plagiarism/plagiarism>

Grading Scale

A	100-94 points	Superior work
A-	90-	Very good work
B+	87-	Quite good work
B	84-	Good work
B-	80-	Good work with a few problems
C+	77-	Good work with significant problems
C	74-	Adequate work

C-	70-	Adequate work with quite a few problems
D+	67-	Marginal work
D	64-	Barely passing work
D-	61-	Work was turned in but is very problematic
F	0-60	Unacceptably inadequate work or was not turned in

Workload:

Requirements for undergraduate students:

- class attendance
 - engaged discussion in class Zoom sessions
 - 5 online quizzes (25 minutes each)
 - 3 shorter writing assignments (250-300 words each)
 - 2 discussion board posts per week
 - reading and viewing of assigned material each week
 - playing assigned games
 - final research project (5-7 pages + 5-minute Powerpoint presentation with 5 slides)
- estimated total time commitment including in-class hours: 120 hours over the course of the term

Requirements for graduate students:

- class attendance
 - engaged discussion in class Zoom sessions
 - 5 online quizzes (25 minutes each)
 - 3 shorter writing assignments (450-500 words each)
 - 2 discussion board posts per week
 - reading and viewing of assigned material each week (there will be some additional higher-level reading for grad students)
 - playing assigned games
 - being responsible for reporting on specific readings
 - final research project/conference paper (8 pages suitable for conference presentation, plus required bibliography and abstract, and details of which conference to be submitted to; full-length PowerPoint presentation suitable for conference; shorter PowerPoint presentation for class)
- estimated total time commitment including in-class hours: 160 hours over the course of the term

Course Conduct:

In this course, class discussions, projects/activities and assignments will challenge you to think critically about, and be sensitive to the influence, and intersections, of race,

ethnicity, nationality, language, religion, gender, socioeconomic background, physical and cognitive ability, sexual orientation, and other cultural identities and experiences. You will be encouraged to develop or expand your respect and understanding of such differences. Maintaining an inclusive classroom environment where all students feel able to talk about their cultural identities and experiences, ideas, beliefs, and values will not only be my responsibility, but the responsibility of each class member as well.

Prohibited Discrimination and Harassment Reporting

Any student who has experienced sexual assault, relationship violence, sex or gender-based bullying, stalking, and/or sexual harassment may seek resources and help at safe.uoregon.edu [Links to an external site.](#). To get help by phone, a student can also call either the UO's 24-hour hotline at 541-346-SAFE [7244], or the non-confidential Title IX Coordinator/OICRC at 541-346-3123.

Students experiencing any other form of prohibited discrimination or harassment can find information and resources at investigations.uoregon.edu [Links to an external site.](#) or contact the non-confidential Office of Investigations and Civil Rights Compliance at 541-346-3123 or the Dean of Students Office at 541-346-3216 for help. As UO policy has different reporting requirements based on the nature of the reported harassment or discrimination, additional information about reporting requirements for discrimination or harassment unrelated to sexual assault, relationship violence, sex or gender based bullying, stalking, and/or sexual harassment is available in the [Employee Responsibilities section](#) [Links to an external site.](#) of the Office of Investigations and Civil Rights Compliance website.

Because this is a synchronous online class via Zoom —

- Please use a computer or tablet rather than your phone if at all possible. Some required activities will probably not work on a phone.
- I invite you to keep your camera on during class. This makes for a friendlier and more engaged class meeting. Please wear clothes! And please do not eat during class unless absolutely necessary. Drinks are fine. Pets are also fine. However, we may ask you to introduce them.
- The internet is finicky and sometimes freezes or goes down. If this happens while I am talking, do let me know in the chat. If I disappear completely, continue the discussion among yourselves until I get back on. If I am not back in 10 minutes, the rest of class is cancelled and we will figure out an alternative way of making the material available.
- If you have no background distractions, you may leave your mute button off, which allows for easier discussion. If there are background noises, do mute yourself.
- Please keep class sessions for *class only*, not for going for walks, working out, doing laundry, eating lunch, etc. For one thing, you will need to be taking notes. Also, we need your attention for discussion. Those who appear to be doing something else during class may be particularly called upon to answer discussion questions. Also, note that

participation points factor into your grade. [If you have childcare or other caretaking responsibilities, of course that's a different matter — please send me a note if so.]

- If you want to speak, either raise your actual hand, raise your yellow “Zoom” hand, or make a note in the chat.
- Feel free to make relevant observations in the chat at any time.
- Put your picture or, if you are hesitant to post a picture, a representative game avatar or game piece as your Zoom picture. Instructions on how to change your Zoom picture are in Week 1 on Canvas.
- I will attempt to record class sessions and will make them available to people who have a legitimate reason for missing class. However, technology is faulty, so don't count on a recording infallibly being available — it's better to attend class.