



Renison University College
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Renison University College Territorial Acknowledgement

With gratitude, we acknowledge that Renison University College is located on the traditional territory of the Attawandaron (also known as Neutral), Anishinaabe, and Haudenosaunee peoples, which is situated on the Haldimand Tract, the land promised to the Six Nations that includes ten kilometres on each side of the Grand River.

FALL 2018

Course Code: SDS 331R

Course Title: Social Inequality, Social Justice, and Social Action

Class Times/Location:

Thursdays
2:30PM-5:20PM
REN 2102

Instructor: Dr. Craig Fortier

Office: REN 1612A Department of Social Development Studies

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Office Hours: Thursdays (12:30PM – 2:00PM) Please contact instructor to set a mutually agreeable time to meet outside of office hours.

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Course Description

The goal of this course is to delve into the radical imagination. We explore how communities (past and present) have resisted, challenged and dismantled systems of power and oppression. By examining social inequality on both a structural and interpersonal level, we investigate how our daily interactions and relationships resist, reinforce, and respond to the structures of capitalism, heteropatriarchy, settler colonialism, white supremacy and

ableism in our social contexts. We also discuss how communities and individuals imagine and bring about new ways of being in the world.

Along the way, we will stumble upon a number of important questions: What are the various ways that activists, academics, and others come to understand and define social justice? Where do ideas for social change come from and how does this change take place? How do “regular folks” resist, imagine, and bring about change while faced with exploitation, oppression, and violence? What is the role of government and public policy in maintaining and/or achieving social justice? How do people form relationships of solidarity across differences in power, culture, identity, and positionality?

Pedagogy

This course is developed under the premise that **knowledge** is created and generated in multiple ways (i.e. through oral traditions, land-based traditions, lived experiences, spirituality & ceremony, scientific & academic research, etc.) and that we must resist the colonialist limits of Western ontologies that delegitimize other ways of knowing and being. As such, the readings, activities, videos, and assignments that I have curated in this course will draw on these various ways of knowing and learning. Each week will combine a mix of reading, viewing/listening, discussion, case studies, and short answer/self reflection.

Your lived **experience and interactions** with other humans, non-human beings, and the earth are foundational to engaging with the course materials. This engagement could be rooted in the communities in which you have developed relationships (i.e. work, family, social organizations, activist groups, ethnocultural and/or religious communities, recreational/artistic/sporting communities, etc.). It might also develop through active engagement in social movements/groups that you have identified as being of particular interest to you in this course.

I would like to create a space that opens up **discussion** between you and your classmates. This will be a place to grapple with the course materials in a respectful and thoughtful manner – it is not the same as Twitter or the comments on Facebook – but rather a space for careful, humble, and serious

discussion and debate. It should be a place where you are open to being challenged about your politics and positions, but also a space where your critiques should be tempered by your understanding that folks are entering this space with a desire to learn and change. This means that we should attempt to create a space of care, mutual respect, accountability and trust – this is very difficult to do in any social space.

While this is a space of learning, it is also a space that seeks to **resist** the structures of oppression that permeate our day-to-day interactions. As such, I urge all students to be self-reflexive about behaviours or comments that have been identified as patriarchal, misogynist, classist, racist, homophobic, transphobic, ableist, et cetera. This self-reflection applies to me as well. We are all in a process of learning and unlearning these logics that dominate our society, so there is no expectation here that anyone is self-actualized and perfect – all I ask is that you are mindful of how what you think, say and/or the way in which you interact with others is circumscribed by these forces. As Karl Marx once eloquently put it, “The ideas of the ruling class are in every epoch the ruling ideas”.

Course Objectives and Learning Outcomes

Upon successful completion of this course, students should:

- a) Have **knowledge** of the historical origins of contemporary power structures and **comprehend** how these structures of social inequality impact our day-to-day lives.
- b) Be able to critically **analyze** the way in which public policy creates social inequality and also plays a role in supporting social justice.
- c) Have **knowledge** of how social movements seek to create social change and **apply** these goals, strategies, and tactics of collective action to real-world scenarios.
- d) Have the ability to **synthesize** a myriad of individual and personal problems to place them within a broader structural and intersectional social context in order to contribute to grassroots social movement.

- e) Be able to **evaluate** goals and strategies for social change to determine their effectiveness, their weaknesses, the barriers that they face, and the opportunities that they present.

Required Texts

- Walia, Harsha (2013). Undoing Border Imperialism. Oakland: AK Press.
- Maynard, Robyn (2017). Policing Black Lives: State Violence in Canada from Slavery to the Present. Halifax:Fernwood

All other readings are either available via Course Reserves or via the course LEARN page and/or can be accessed online or the University library's e-journal site. I have sought to make the course readings as cheap and as accessible as possible. The success of this class relies on our collective commitment to keeping up with the readings and engaging fully with them in our assignments and discussions

LEARN

Course schedules, assignments, additional readings and announcements are all posted on LEARN. You must become acquainted and proficient in LEARN in order to access some readings and to submit all of your assignments.

LEARN can be accessed at <http://www.learn.uwaterloo.ca> - Click on SDS 331R to access our page.

Course Schedule

Week	Date	Topic	Readings	Evaluation
1	Sep 6	Introduction: The Radical Imagination	Reinsborough; and King	
2	Sep 13	Class & Social Inequality	Marx; and Harvey	
3	Sep 20	Class & Social Justice	Boggs & Kurashige; and Dixon.	
4	Sep 27	Settler Colonialism & Social Inequality	Alfred & Corntassel; and Simpson	
5	Oct 4	Settler Colonialism & Social Justice	Tuck & Yang; Barker; and Walia	Double Take #1 (20%) - DUE OCT 10
6	Oct 11	Race, White Supremacy & Social Inequality	Walia; and Fortier	
7	Oct 18	Race, White Supremacy & Social Justice	Maynard; Garza, and Khan	Oral History Quiz (5%) DUE OCT 17
8	Oct 25	The Radical Imagination as Practice	NO READINGS	
9	Nov 1	Heteropatriarchy & Social Inequality	Federici	Social Movement Analysis (25%) OCT 31
10	Nov 8	Heteropatriarchy & Social Justice	Carr; Greensmith & Giwa; and Khoo	
11	Nov 15	Disability & Social Inequality	Gossett; and Withers	Double Take #2 (20%) DUE NOV 14
12	Nov 22	Disability & Social Justice	Spade; Wong; and Hughes	
13	Nov 29	Conclusion: The Radical Imagination Revisited	Haiven & Khasnabish	Oral History (25%) DUE DEC 2

Course Requirements and Assessment

The course **requires students to regularly attend classes**; participate in the emerging discussions by sharing ideas, thoughts and anecdotes; complete classroom activities; read and critically examine the content in the textbook.

Assignment	Quantity	Value	Total
Social Movement Analysis	1	25%	25%
Double Takes	2	20%	40%
Oral History Quiz	1	5%	5%
Oral History	1	20%	20%
Participation	2	5%	10%
TOTAL			100%

Double Takes

The “double take” assignments serve as reviews of the content that we cover within the course. They will occur in the middle and at the end of the semester. These assignments are named “double takes” because they give you an opportunity to go back and reflect on some of the key topics and discussions from the previous weeks. **This assignment serves as a form of accountability related to course readings and as a way for you to demonstrate your ability to analyze and apply knowledge from this course.**

Each double take assignment will consist of a general question pertaining to the readings. You will have two options in terms of how you respond to the double take question:

- a. Content Review Response Paper: Using information solely from the course readings you will write a response paper that responds to the double take question. The focus in this assignment is on your comprehension of the readings and not necessarily for you to give your personal opinion. You are encouraged, however, to discuss the contents of the readings in relation to your own lived experiences! There is a hard maximum word count of 1,000 words for the paper.
- b. e-Poster or Infographic: Using information solely from the course readings you can develop a historical poster relating to the double take question.

You can use Just Seeds' Celebrate People's History Poster Series, opens in a new window as a template/format for how to do this (though you aren't limited to this). Please submit as a PDF file or as a high quality resolution JPG or PNG.

Your e-poster/infographic should be accompanied by a one-page artist statement/description of your piece. This statement should explain why you chose specific imagery and how it relates to the readings and double take questions. This page should also include citations for all readings from the course package and double take questions that served as inspirations for any images/texts in your e-poster or infographic.

When evaluating the double takes, I will look for:

- clear and concise thoughts;
- accurate and in-depth summary of ideas presented in the **readings** (either graphically or in writing);
- ability to use critical thinking to apply course readings to current events and to personal experiences; and
- use of appropriate citations according to Chicago or APA (American Psychological Association) style, and use of images with citations and permissions.

Double Take 1 Question (20%) - DUE: Wednesday, October 10th, 2018 by 11:55pm ET

In The German Ideology, Karl Marx (1846) argues that, "The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force." In this quote Marx makes an important point about how those in power are able to control the stories that we tell about why things are the way that they are.

Drawing on the readings and lectures from Weeks 1 – 5, pull out an example

(or a couple) of stories that shape our understanding of class and Indigeneity that are perpetrated by the ruling class. Then compare them with counter-stories put forward by social movements seeking to struggle against, within, and beyond these power structures.

As cited above, you may answer this question through a content review response paper or an educational poster made for the general public (and/or students on campus who might not be aware of these issues).

Double Take 2 Question (20%) - DUE: Wednesday, November 14th, 2018 by 11:55pm ET

1. Drawing on the readings from Weeks 6 – 9, show how Black Lives Matter situates Toronto's Pride March within a historical context.
2. Explain what you believe BLM-TO's goals, strategies, and tactics were in their decision to engage in a sit-in during the Dyke March, Trans March, and the main Pride March. Also, while their sit-in was met with support in the first two (Dyke and Trans Marches), it was met with significant opposition in the latter Pride March. Why do you believe that this is the case? Why do you believe BLM-TO engaged in this tactic despite the fear that there would be backlash?

Social Movement Analysis (25% paper) -Paper with maximum 1,750 words - DUE: Wednesday, October 31st, 2018 by 11:55pm ET

This assignment seeks to develop students' ability to analyze and identify the structural and contextual causes of social inequality, to study and participate in a social movement group seeking to address this inequality, and to clearly present some of the key issues, strategies, tactics, and constraints faced by this movement as they seek to achieve their goals. To complete this assignment, you must engage in research that combines academic journal articles and grassroots knowledge (i.e., from websites, pamphlets, videos, etc.).

Part I: Identify the Social Problem (250 – 500 words)

This section of the assignment requires that you identify a social problem and/or issue that you believe speaks to a broader issue of social inequality. This may be a local issue, an issue in another city/province/country, or a historical issue.

In this part of the assignment, you will begin by stating the problem that you plan to study. What do you identify as the social inequality that is taking place? What is the social and historical context for this problem? How is public policy implicated in the problem? Who are the main actors seeking social justice?

Part II: Social Movement Analysis (1,000 – 1,250 words)

In this section you will identify a grassroots social movement (not a charity or non-profit organization) and you will focus more specifically on the social justice and public policy components of this assignment. You will discuss the movement in three distinct sections:

- a. As a resistance to the social problem/social inequality you identified
- b. How does this movement go about stopping this injustice? What are the arguments opposed to this inequality? What are the strategies, tactics, and goals used by the movement to seek social change? Do you believe it will be effective?
- c. As a prefiguration of new (presumably more just) social relations
- d. What kind of world does this movement seek to bring about? If the movement is fully successful in their struggles how would society be organized? Don't be constrained by "reality" here, try to see their argument through to the end.
- e. What are the implications of this movement for current public policy? Is there a role to play for the government? If so, what is it? Is the movement calling for a change to laws? A change to the government itself? A change in the democratic process? What does justice look like

from a policy standpoint?

In this section you should draw on your research, information obtained from your movement (Internet, pamphlets, videos, field notes), **academic sources, and other literature relevant to your topic.** Remember this is an academic paper so all sources needed must be properly cited and major claims should be backed up by peer-reviewed academic sources.

Your assessment should include the use of key terms from our course, as well as academic sources (course texts, material from previous classes, external sources).

Please include a works cited page and use proper citations, according to MLA, Chicago or APA (American Psychological Association) style.

How To Submit Your Assignment

Please note that the following instructions pertain to this specific assignment. Instructions for other assignments may differ.

Your assignment must be submitted online to the Assignment 4: Social Movement Analysis Dropbox by the deadline specified in the Course Schedule. Drop boxes can be accessed by clicking Assessments and then Dropbox on the course navigation bar above. You may submit to the dropbox multiple times, but note that your instructor will mark only the final document uploaded, so make sure your final document is correct.

Your assignment must be submitted in the following file type:

- Portable Document Format (PDF)

Please refer to the Submitting to a LEARN Dropbox page for general guidelines, how to submit to a dropbox, and how to create a PDF

Oral History Assignment (25%)

Oral History Quiz (5%) DUE: Wednesday, October 17th 2018 by 11:55pm ET

A short five question quiz accessible via "Quizzes" on LEARN. The quiz is meant to help you start thinking of the methodological process by which you will engage in the oral history and to provide an opportunity for you to access feedback and support from me prior to your final submission.

Final Oral History Assignment (20%) DUE: Sunday, December 2nd 2018 by 11:55pm ET

5-10 minute audio or transcribed interview/short story + 750 – 1,000-word analysis and reflection.

Oral history is a sociological research method used to capture individual perspectives, and untold histories. Oral histories differ from biographies because their focus is not only on an individual's personal story, but also the social and historical context in which they exist. This means that being attentive to the social context is just as important (maybe even more important!) than recounting a person's memories of a particular moment in their life.

We will use this exercise to collect unknown stories of social movement involvement, and strategy. We will then collectively analyze these oral histories to test current theories on social justice movements and theory.

The Task

Collect up to ten minutes of oral history from someone who has been active in a grassroots social movement (not a non-profit organization or charity!). This might be a family friend involved in struggles in the past in Canada or elsewhere, a friend/family member involved in a current activist campaign, or someone else. You can use an audio recording (using a voice recorder/ phone) to conduct the interview.

You can choose to submit it in the following formats:

- as an audio file
- as a typed transcript of the interview
- as a short story (narrative) adapted from the interview

The interview should not be conducted via email — as this defeats the purpose of conducting oral history.

I. Start with the following questions (*Note: This is just a starting point – you should be thinking about specific questions to ask prior to and during the interview!*):

- How did you become active in this social movement?
- Why do you think you became active?
- How did the movement you were part of try to make change?
- Are there any moments in the struggle that stand out for you?

II. Select a Method of Submission and Properly Label the Interview

- Provide a brief introduction of the oral history with the name of the interviewer, the date of the interview, the location, and a brief biography of the individual.

III. Follow the oral history with a written reflection (750 – 1,000 words) that answers the following questions:

- How does my positionality in relation to the interview participant and to the topic we discussed influence the story told (i.e. race, gender, class, sexuality) but also your personal relationship with the participant?
- What are the methodological questions I had to consider? For instance, how did the time, date, or location of the interview influence the oral history offered? How did I deal with a poor quality audio? How did I plan

for or deal with a difficult interview?

- What is the social inequality identified by the interview participant and how did the movement set about trying to achieve social justice?
- What do I wish I had asked? Who would I interview next in order to understand the history revealed during this interview?

Interview Audio Length

All audio files need to be submitted at ten (10) minutes or less. This is a **hard** limit - meaning that the instructor will not listen to audio recordings longer than 10 minutes in length. The assignment seeks to get students to present a small audio piece/transcript/story that would be of interest to a general audience. Think of it as a small segment in a podcast. If you record an interview that is longer than 10 minutes, your job is to either edit the audio or transcribe/write your short story around a 10-minute segment.

If you choose to submit the audio of the interview and need to do some editing, Audacity is a very user-friendly tool for editing audio. Be sure to keep a separate copy of your original audio recording in case of mistakes.

Participation (5% each for the first and second half of the course = 10%)

The course will involve discussions, group work, individual work, activities, and lectures. I believe in interactive teaching and that means that I expect each student to be prepared for the class, but also for us to work collaboratively as a classroom to support each other's learning. Not in competition with each other, but as a team. As such we help each other keep up with the readings and engaging in respectful discussion in the class – while actively listening to their peers.

Participation includes both listening and speaking. Students will receive a grade for class participation for comments that reflect careful listening to and consideration of others' points of view, that are thoughtful and in-depth,

that demonstrate a willingness and ability to rethink one's own ideas, that are pertinent to the course material and issues being discussed, and that reflect critical thinking and humility.

Active listening is a key component of participation that often goes unrecognized. It means that you must not only contribute to the discussion, but know when it is appropriate for you to listen, to hear someone else out, and recognize who is speaking/who is not speaking and why. As the instructor, I hope to help the class to develop strategies to become better listeners and I expect that you hold me accountable to this principle as well.

Participation involves collectively creating a supportive learning environment. A supportive learning environment requires all of us to act on an awareness of our responsibilities to others in the class (particularly related to group and team work), our social location, and of the dynamics of group discussion (i.e., only one person speaks at a time, interrupting another speaker most often makes respectful discussion difficult, silence and reflection are necessary parts of learning and as important as speaking, all students should have somewhat equal "air time," students have different styles of communication, etc.).

You will be evaluated at the end of the first half of the course (Week 6) and in the final week of the course (Week 12).

Course Readings Schedule

Week 1 – Sep 6 - Introduction: The Radical Imagination

Reinsborough, Patrick (2010). "Giant Whispers: Narrative Power, Radical Imagination and a Future Worth Fighting For..." *Affinities: A Journal of Radical Theory, Culture, and Action* 3: 67-78. <http://ojs.library.queensu.ca/index.php/affinities/article/view/6140/5817>

King, Thomas (2003). "You'll Never Believe What Happened is Always a Great Way to Start..." *The Truth About Stories: A Native Narrative*, 1-29. http://cislit.weebly.com/uploads/2/6/1/1/26116552/the_truth_about_stories_by_thomas_king.pdf

Week 2 – Sep 13 - Capitalism & Social Inequality

Marx, Karl (1870). "Chapter 26: Primitive Accumulation" in *Capital Vol 1*. <https://www.marxists.org/archive/marx/works/1867-c1/ch26.htm>

Harvey, David (2007). "Neoliberalism as Creative Destruction" *The Annals of the American Academy of Political and Social Science* 610 (1): 21-44.

Week 3 – Sep 20 - Capitalism & Social Justice

Boggs, Grace Lee and Scott Kurashige (2012). "Revolution as a new beginning" in *The Next American Revolution: Sustainable Activism for the Twenty First Century*. Los Angeles: University of California Press, 52-78.

Dixon, Chris (2012). Building 'Another Politics': The Contemporary Anti-Authoritarian Current in the US and Canada. *Anarchist Studies*, 20(1), 32-60.

Week 4 – Sep 27 - Settler Colonialism & Social Inequality

Alfred, Taiaiake and Jeff Corntassel (2005). "Being Indigenous: Resurgences against Contemporary Colonialism" in Bellamy Richard (ed.) *Politics of Identity IX*: 597-611. http://corntassel.net/being_indigenous.pdf

Simpson, Leanne (2013). "waaseyaaban" in *Islands of Decolonial Love*.

Winnipeg: Arbeiter Ring, 23-26

Week 5 – Oct 4 - Settler Colonialism & Social Justice

Tuck, Eve and K. Wayne Yang (2012). "Decolonization is not a metaphor" *Decolonization: Indigeneity, Education & Society* 1(1):1-40. <http://decolonization.org/index.php/des/article/view/18630/15554>

Barker, Adam J. (2015). "'A Direct Act of Resurgence, A Direct Act of Sovereignty': Reflections on Idle No More, Indigenous Activism, and Canadian Settler Colonialism" *Globalizations* 12(1): 43-65.

Walia, Harsha (2014). "Decolonizing Together: Moving Beyond a Politics of Solidarity Toward a Practice of Decolonization" in Kino-nda-niimi Collective (eds) *The Winter We Danced: Voices from the Past, the Future, and the Idle No More Movement*, pp. 44-50. <https://briarpatchmagazine.com/articles/view/decolonizing-together>

Week 6 – Oct 11 - Race, White Supremacy, and Social Inequality

Walia, Harsha (2013). *Undoing Border Imperialism*. Oakland: AK Press.

Fortier, Craig (2013). "Decolonizing Borders: No One Is Illegal Movements and Anti-Colonial Struggles from Within the Nation-State" in Landolt, Patricia and Luin Goldring (2013) *Producing and Negotiating Non-Citizenship: Precarious Legal Status in Canada*. Toronto: University of Toronto Press, 274-290.

Week 7 – Oct 18 - Race, White Supremacy & Social Justice

Maynard, Robyn (2017). *Policing Black Lives: State Violence in Canada from Slavery to the Present*. Halifax: Fernwood Publishing.

Garza, Alicia (2015). "A Herstory of the #BlackLivesMatter Movement" <http://blacklivesmatter.com/herstory/>

Khan, Janaya (2015). "Black Lives Matter Has Become a Global Movement" <http://janayakhan.com/2015/11/19/black-lives-matter-has->

[become-a-global-movement/](#)

Khan, Janaya (2016). "The Great White Nope: What BLMTO is Exposing About Canada Through #TentCity" <http://janayakhan.com/2016/03/23/great-white-nope-blmto-exposing-canada-tentcity/>

Week 8 – Oct 25 - The Radical Imagination as Practice

(No Readings)

Week 9 – Nov 1 - Heteropatriarchy & Social Inequality

Federici, Silvia (2004). "The Accumulation of Labor and the Degradation of Women" Selected Readings in *Caliban & the Witch*. Brooklyn: Autonomedia – Anti-copyright, pp.85-115. <https://libcom.org/files/Caliban%20and%20the%20Witch.pdf>

Week 10 – Nov 8 - Heteropatriarchy & Social Justice

Carr, Joetta L. (2013). "The SlutWalk Movement: A Study in Transnational Feminist Activism" *Journal of Feminist Scholarship* 4: 24-38.

Greensmith, Cameron & Sulaimon Giwa (2013). "Challenging Settler Colonialism in Contemporary Queer Politics: Settler Homonationalism, Pride Toronto, and Two-Spirit Subjectivities. *American Indian Culture and Research Journal* 37(2): 129-148.

Khoo, Anabel (2015). "The Emergent Political: Affective Social Transformation in Two-Spirit, Queer and Trans People of Colour Media" *Graduate Journal of Social Science* 11(1): 38-46.

Week 11 – Nov 15 - Disability & Social Inequality

Gossett, C. (2014). We will not rest in peace: AIDS activism, black radicalism, queer and/or trans resistance. In J. Haritaworn, A. Kuntsman & S. Posocco (Eds.), *Queer Necropolitics* (pp. 32-50). London: Routledge.

Withers, AJ (2012). "Buidling Models and Constructing Disability" in *Diability Politics & Theory*. Halifax: Fernwood, pp.1-8.

Week 12 – Nov 22 - Disability, Social Justice, Public Policy

Spade, Dean (2013). "Intersectional Resistance and Law Reform" Signs: Journal of Women in Culture and Society 38(4):1031-1055.

Wong, Edward HS (2012) Not Welcome A Critical Analysis of Ableism in Canadian Immigration Policy from 1869 to 2011 <http://cdd.journals.yorku.ca/index.php/cdd/article/view/34877>

Hughes, Bill (2009). "Wounded/monstrous/abject: A critique of the disabled body in the sociological imaginary" Disability & Society 24 (4): 399-410.

Week 13 – Nov 29 - Conclusion: The Radical Imagination Revisited

Haiven, M., & Khasnabish, A. (2013). Between success and failure: dwelling with social movements in the hiatus. Interface: A journal for and about social movements, 5(2), 472-498.

Late Penalty

Please note that all assignments are expected to be submitted on time. If you encounter circumstances that you feel may cause you to be late in submitting any particular assignment you should contact the instructor immediately, explain the circumstances, and we may negotiate an extension.

To do so you must be in contact with your instructor at least 24 hours prior to the deadline to request an extension. No last minute extensions will be granted.

Late assignments will be accepted up to a week beyond the deadline at a penalty of 2% per day. After the fifth day late assignments will not be accepted for any reason except those outlined in the UW calendar (e.g. medical or family emergencies, or some other such event) and will receive a grade of 0. If an extension is granted, students are expected to submit their assignment at the agreed upon time and date, with the appropriate documentation. Please review the UW policy regarding accommodation for illness for unforeseen circumstances.

http://www.registrar.uwaterloo.ca/students/accom_illness.html

Electronic Device Policy

Electronic devices are permitted in class. Please be respectful when using them. If you are planning on using your device for non-class related activities, please ask the permission of the students seated within range of your device. Please turn off all sounds and notifications when you enter the classroom and be mindful of how your use of electronic devices changes the learning environment. If someone requests that you refrain from using your device, please turn it off or continue outside of the classroom.

Attendance Policy

I seek to develop a culture of respect and accountability in the classroom. To do so I will maintain respect for you as individuals and as a class – to understand that you all live in differing life circumstances and that we participate in this class in a collective fashion. I expect each student to come to class with the same respect for other students and for me. This includes being accountable in your attendance, participation, and punctuality. This does not mean you can't be late or leave early, but you should negotiate this in a respectful way with me or other students as needed.

Attendance is not mandatory, but your participation in the course will be based in part on the regularity and consistency of your attendance. You are all free to make the choices that best suit your lived realities, however, chronic and unaccountable absences from class may have a deleterious effect on your grade.

Students are expected to prepare for class by reading the required materials and reflecting on this material in relation to their own experiences.

Participation in all class activities is also important. In class, students are expected to contribute to group learning by being present and engaged in the discussion and by sharing their ideas, reflections, questions, and experiences in a manner that is respectful of others.

Final Examination Policy

For **Fall 2018**, the established examination period is **December 6-21, 2018**. The schedule will be available in October. Students should be aware that student travel plans are not acceptable grounds for granting an alternative final examination time (see: <https://uwaterloo.ca/registrar/final-examinations>)

Accommodation for Illness or Unforeseen Circumstances:

The instructor follows the practices of the University of Waterloo in accommodating students who have documented reasons for missing quizzes or exams. See http://www.registrar.uwaterloo.ca/students/accom_illness.html

Academic Integrity:

In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. See the [UWaterloo Academic Integrity webpage \(https://uwaterloo.ca/academic-integrity/\)](https://uwaterloo.ca/academic-integrity/) and the [Arts Academic Integrity webpage \(https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour\)](https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour) for more information.

Discipline: Every student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for their own actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration, should seek guidance from the course professor, academic advisor, or Academic Dean. When misconduct has been found to have occurred, disciplinary penalties are imposed under the University of Waterloo Policy 71 – Student Discipline. For information on categories of offences and types of penalties, students should refer to [Policy 71 - Student Discipline](#). For typical penalties check [Guidelines for the Assessment of Penalties \(https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/guidelines-assessment-penalties\)](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/guidelines-assessment-penalties).

Students should also be aware that copyright laws in Canada prohibit reproducing more than 10% of any work without permission from its author, publisher, or other copyright holder. Waterloo’s policy on Fair Dealing is available here: <https://uwaterloo.ca/copyright-guidelines/fair-dealing-advisory> Violation of Canada’s Copyright Act is a punishable academic offence under Policy 71 – Student Discipline.

Grievance: A student who believes that a decision affecting some aspect of university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70 - Student Petitions and Grievances](#), Section 4 (<https://uwaterloo.ca/secretariat-general-counsel/>

[policies-procedures-guidelines/policy-70](#)). When in doubt, please be certain to contact the department's administrative assistant, who will provide further assistance.

Appeals: A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there are grounds. Students who believe they have grounds for an appeal should refer to [Policy 72, Student Appeals](#) (<https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-72>).

Academic Integrity website (Arts): http://arts.uwaterloo.ca/arts/ugrad/academic_responsibility.html

Academic Integrity Office (uWaterloo): <http://uwaterloo.ca/academic-integrity/>

Accommodation for Students with Disabilities:

Note for Students with Disabilities: The [AccessAbility Services](#) office, located on the first floor of the Needles Hall extension (NH 1401), collaborates with all academic departments to arrange appropriate accommodations for students with disabilities, without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the AAS office at the beginning of each academic term.

Intellectual Property. Students should be aware that this course contains the intellectual property of the instructor, which can include:

- lecture handouts and presentations (e.g., PowerPoint slides)
- lecture content, both spoken and written (and any audio or video recording thereof)
- questions from various types of assessments (e.g., assignments, quizzes, tests, final exams)
- work protected by copyright (i.e., any work authored by the instructor)

Making available the intellectual property of instructors without their express written consent (e.g., uploading lecture notes or assignments to an online repository) is considered theft of intellectual property and subject to disciplinary sanctions as described in Policy 71 – Student Discipline. Students who become aware of the availability of what may be their

instructor's intellectual property in online repositories are encouraged to alert the instructor.

Mental Health Support

All of us need a support system. The faculty and staff in Arts encourage students to seek out mental health supports if they are needed.

On Campus

- Counselling Services: counselling.services@uwaterloo.ca / 519-888-4567 xt 32655
- MATES**: one-to-one peer support program offered by Federation of Students (FEDS) and Counselling Services
- Health Services Emergency service: located across the creek from Student Life Centre

Off campus, 24/7

- Good2Talk**: Free confidential help line for post-secondary students. Phone: 1-866-925-5454
- Grand River Hospital: Emergency care for mental health crisis. Phone: 519-749-433 ext. 6880
- Here 24/7**: Mental Health and Crisis Service Team. Phone: 1-844-437-3247
- OK2BME**: set of support services for lesbian, gay, bisexual, transgender or questioning teens in Waterloo. Phone: 519-884-0000 extension 213

Full details can be found online at the Faculty of ARTS [website](#)

Download [UWaterloo and regional mental health resources \(PDF\)](#)

Download the [WatSafe app](#) to your phone to quickly access mental health support information

A respectful living and learning environment for all

- 1.It is expected that everyone living, learning or working on the premises of Renison University College will contribute to an environment of tolerance and respect by treating others with sensitivity and civility.
- 2.Harassment is unwanted attention in the form of jokes, insults, gestures, gossip, or other behaviours that are meant to intimidate. Some instances of harassment are against the law in addition to Renison University College policy.
- 3.Discrimination is treating people differently because of their race, disability, sex, sexual orientation, ancestry, colour, age, creed, marital

status, or other personal characteristics. The Ontario Human Rights Code considers actions and behaviours rather than intentions.