Environmental problems have been seen variously as resulting from human nature, agriculture and civilization, industrialism and capitalism. Competing environmental discourses – ‘sustainable development’, ‘limits to growth’, ‘survivalism’, ‘green capitalism’, ‘social-ecological resilience’ – foreground different technological, political and institutional dynamics whilst pushing others into the background. Incremental, transformative and revolutionary system change is seen to derive from a variety of (technological, ecological, institutional, political) drivers. Exploring the history and sociology of environmental politics, the course reviews the drivers of disruptive system change focusing on the role of exogenous shocks, the cumulative impact of environmental science, radical ideas, disruptive technology, mainstream party politics and institutional adaptation, social innovation and traditional ‘revolutionary’ politics.

First – have a look at these two poems. When were they written? What do they mean?

**William Butler Yeats (1865-1939)**

**THE SECOND COMING**

*Turning and turning in the widening gyre*
*The falcon cannot hear the falconer;*
*Things fall apart; the centre cannot hold;*
*Mere anarchy is loosed upon the world,*
*The blood-dimmed tide is loosed, and everywhere*
*The ceremony of innocence is drowned;*
*The best lack all conviction, while the worst*
*Are full of passionate intensity.*

*Surely some revelation is at hand;*
*Surely the Second Coming is at hand.*
*The Second Coming! Hardly are those words out*
When a vast image out of Spiritus Mundi  
Troubles my sight: a waste of desert sand;  
A shape with lion body and the head of a man,  
A gaze blank and pitiless as the sun,  
Is moving its slow thighs, while all about it  
Wind shadows of the indignant desert birds.

The darkness drops again but now I know  
That twenty centuries of stony sleep  
Were vexed to nightmare by a rocking cradle,  
And what rough beast, its hour come round at last,  
Slouches towards Bethlehem to be born?

---

Robinson Jeffers, 1935

REARMAMENT

These grand and fatal movements toward death: the grandeur of the mass  
Makes pity a fool, the tearing pity  
For the atoms of the mass, the persons, the victims, makes it seem monstrous  
To admire the tragic beauty they build.  
It is beautiful as a river flowing or a slowly gathering  
Glacier on a high mountain rock-face,  
Bound to plow down a forest, or as frost in November,  
The gold and flaming death-dance for leaves,  
Or a girl in the night of her spent maidenhood, bleeding and kissing.  
I would burn my right hand in a slow fire  
To change the future ... I should do foolishly. The beauty of modern  
Man is not in the persons but in the  
Disastrous rhythm, the heavy and mobile masses, the dance of the  
Dream-led masses down the dark mountain.

---

A. Course information

<table>
<thead>
<tr>
<th>Professor:</th>
<th>Stephen Quilley</th>
</tr>
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</table>
| Contact:          | Email: squilley ‘AT’ uwaterloo.ca [PLEASE include ERS410 in the subject]  
                  | PLEASE ALSO USE A ‘UWATERLOO’ EMAIL  
                  | Tel: (519) 888-4567 Ext. 38335 [PLEASE DO NOT LEAVE MESSAGES ON  
                  | THE PHONE]  
                  | Office: EV2 2009  
                  | Office Hours: TBC (or by appointment –please email) |
**Contact:** Ask questions during the lecture or ask your TA (if there is one). If they are not able to answer your questions the will forward them to me. For attendance issues please talk to your TA. Email is always best in the first instance.

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<thead>
<tr>
<th>Teaching Assistants</th>
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<tr>
<td>Lecture</td>
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| Readings | Books will be in the reserve collection. Students are advised to photocopy (obeying copyright laws), and share as appropriate. Readings will also be posted on LEARN. There is no course fee for ‘Courseware.’ Users can login to LEARN via: [http://learn.uwaterloo.ca/](http://learn.uwaterloo.ca/) (use your WatIAM/Quest username and password) Documentation is available at: [http://av.uwaterloo.ca/uwace/training_documentation/index.html](http://av.uwaterloo.ca/uwace/training_documentation/index.html) |
| Communications: I will communicate using emails through LEARN. Emails will go to your UWaterloo account (see IT services on how to forward UWaterloo emails to other accounts). |
| Advice: Please enter the dates of the various assignments into your calendar now. Give yourself a long lead-time and start working on each assignment weeks in advance. |

---

### B. Overview of course structure.

**STRUCTURE:** The course will center on a three-hour lecture/seminar slot. Each session will usually start with a short lecture followed by group work. Students will be divided into five groups (A-E). You will usually be presenting a book or an argument or a small piece of research each week. Where appropriate groups should produce a couple of Power-points and expect to talk to the group for 20 mins. Readings are specified each week – some for the whole cohort and some for particular group projects. All the books/articles will be in the library on short loan, available online or be posted on LEARN.

**PARTICIPATION:** Part of the assessment will relate to class participation. **PLEASE SAY YOUR NAME EVERY TIME YOU SPEAK OR CONTRIBUTE _ AT LEAST FOR THE FIRST HALF OF THE SEMESTER.** This makes it much easier for me to reward participation.

**READING:** At first sight, there is a lot of reading here. Please bear in mind that by now you should be used to skimming, using the index and processing material quickly and efficiently.
You are not expected to read every book cover to cover. You ARE expected to use the Internet alongside the texts and find review articles and other resources to supplement your reading. If you are assiduous and do the work, you will get a great deal out of the course and the material will complement and provide a counterpoint to material and perspectives covered on other courses.

**VIDEOS**: Video links in the readings below will be made available through LEARN

**PERSPECTIVE/ORIENTATION**: There are no right answers with regard to the ethics or politics of the environment. This course is weighted to certain more radical perspectives, mainly because these are under or usually unrepresented elsewhere in the Faculty. The course will however provide a good overview of how the landscape of environmental policy and politics has developed and the relation between mainstream and more radical perspectives.

**C. Lecture schedule**

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<tr>
<th>Date</th>
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<td>SEPTEMBER</td>
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<tr>
<td>11th sept</td>
<td>1</td>
<td>Introduction</td>
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<td>a) GROUP WORK</td>
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<td>• What is the cause of environmental problems?</td>
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<td>• What ‘causes’ and drivers are foregrounded by research and curricula in the faculty?</td>
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<td>• What is left out? Why?</td>
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<td>18th sept</td>
<td>2</td>
<td>Environmental politics: lightning tour</td>
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<td>a) Taking limits seriously, or not: Predicates, axioms and discourses</td>
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<td>25th sept</td>
<td>3</td>
<td>Identity, ‘imagined community’ and collective action</td>
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<td></td>
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<td>• How did/do national societies emerge from tribal societies?</td>
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<td>• How is community ‘imagined’?</td>
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<td>• What is the significance of ‘we-identity’?</td>
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<td>• In what ways is identity ‘relational’ and ‘co-evolving’?</td>
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Where do individuals come from?

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<td>9(^{th}) October</td>
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Thursday Oct 11\(^{th}\)  
MAKE UP DAY FOR Tuesday OCT 9\(^{th}\)  
5 | Panarchy, resilience and systems |

**Environmental politics time line: limits, sustainability, resilience, and more limits**

| 16\(^{th}\) Oct | 6 | From Limits through Sustainable Development to Risk Society |
| PART 1 - 1970s: Limits to Growth versus Cornucopianism |
| PART 2 - 1980s/90s: Sustainable Development, Ecological Modernization and Risk Society |

| 23\(^{rd}\) Oct | 7 | Optimistic green radicalism: Small is Beautiful – Activist movements (Transition, degrowth, Buddhist economics, voluntary simplicity) |

| 30\(^{th}\) Oct | 8 | 2000s: Pessimistic green radicalism, collapse scenarios, survivalism |

| 6\(^{th}\) Nov | 9 | Limits Revisited: Options |
| - Limits to Growth: 40 years on |
| - New Statements (Rockstrom) |
| - Pragmatic steady state economics |

**ENVIRONMENTALISM AT THE MARGINS: A DIFFERENT WAY OF BEING MODERN?**

| 13\(^{th}\) Nov | 10 | Towards an alternative modernity: overview |
1. Introduction

GROUP WORK
- What is the cause of environmental problems?
- What ‘causes’ and drivers are foregrounded by research and curricula in the faculty?
- What is left out? Why?
- What is left out? Why?

Working in groups, sketch an argument for the following possible overarching ‘causes’ of the global ecological crisis.

Group A: Language and the human capacity for culture (Frank 2015) – hint: think about what cultural evolution is as opposed to biological evolution; the social and cumulative nature of human knowledge; and the ecological consequences of such knowledge processes.
Group B: Agriculture and the neolithic revolution (see short essay by Jared Diamond 1999)
Group C: Capitalism per se (how is capitalism different to previous forms of economy; and from modern/industrial society per se)
Group D: Modernity/industrialism per se or ‘bad technology’
Group E: Neo-liberalism (a particular kind of ‘bad’ capitalism/governance)

Questions:
Who makes each kind of argument? What kind of politics is associated with each position or orientation?
What is the implied ‘solution’ in each case?

Look at the faculty research profiles. Which kinds of arguments are most prominent at UW? Why?

Reading:

Dryzek Intro and Ch 1; Frank 2015; Diamond 1999

2. **Environmental politics: lightning tour**

   - Taking limits seriously, or not.
   - Predicates, axioms and discourses

GROUP WORK:
Working in groups, create a time-line of developments in environmental politics and environmentalism since the 1970s – linking geo-politics (e.g. the Cold War, Vietnam), significant crises, social change, culture, conflicts in civil society, technology and economy.

Each group will present in sequence contributing to a shared time line on the blackboard.

Reading:

Dryzek Intro. ch.1 -4
Quilley 2017

3. **Identity, ‘imagined community’ and collective action**

   - How did/do national societies emerge from tribal societies?
   - How is community ‘imagined’?
   - What is the significance of ‘we-identity’?
   - In what ways is identity ‘relational’ and ‘co-evolving’?
   - Where do individuals come from?

GROUP WORK:
Groups work together outside class and prepare a short presentation on the following topics and questions:

Group A: Norbert Elias: What does he mean by the ‘society of individuals’? How does this form of society emerge? What does he mean by the I/We balance? How and why do group identities contribute to insider/outsider dynamics? How do these processes relate to the development of the state and the market in modern societies?
Group B: Explain what Benedict Anderson meant by ‘imagined communities’. Why are larger, more complex societies more dependent on the ‘imagination’ of community? What does this mean for our understanding of nationalism or nation-states?

Group C: WEINER: Outline Weiner’s thesis in the Rule of the Clan. What is the significance of this idea for environmental politics (think about the role of the state, the possibility of doing without the state or with a smaller stripped back state, the relation between state and market and the ecological costs of sustaining both the state and the market)

Group D: POLANYI: What was ‘the Great Transformation’? What was the countervailing movement for societal protection? What was Polanyi’s understanding of the relationship between the market and nature? What did Polanyi understand by the term ‘disembedding’? Explain the relationship between the market, the state and the domain of livelihood or householding.

Group E: FOX: Summarize Robin Fox’s The Tribal Imagination. According to Fox, what is biological and what is cultural or social about group identity? What are the implications of his perspective for environmental politics?

Reading:

Norbert Elias on the (****) Established and the Outsiders and (1991) The Society of Individuals [See also Mennell’s intro to Elias]


Breuilly, J. (2016). On Benedict Anderson's Imagined Communities: (see also Anderson’s text)


Weiner’s The Rule of the Clan

Polanyi’s The Great Transformation [and Dale’s introduction]

4. Is it capitalism or modernity per se that is the problem?

Class video – David Harvey https://www.youtube.com/watch?v=qOP2V_np2c0
Class video - https://www.youtube.com/watch?v=69VF7mT4nRU (Weber and Modernity)

GROUP WORK

Group A: Marx’s theory of capitalism. What is capitalism? When and why did it emerge from traditional agrarian society? [Marx, 1848; Lekachman and Loon 1981; Rius 1979; Giddens 1971]

Group B: How does Berman understand ‘modernity’? (Berman 1981)

Group C: [Building on Group D last week] How does Polanyi understand modernity? (Polanyi 1944; Quilley 2012)

Group D: Weber’s understanding of modernity and modernization. Include an account of ‘disenchantment’, ‘individualization’, ‘bureaucratization’ and ‘rationalization’ (Giddens 1971; Macrae 1974)

Group E: Hall et all 2000 – Chapters 1 (Enlightenment), 2 (State) and 15 (Environment)

Reading
Marx (1848) The Communist Manifesto; [EVERYONE]
Berman 1981 All that is Solid Melts to Air;
Polanyi 1944: The Great Transformation
Giddens Capitalism and Modern Social Theory (chapters on Marx and Weber)

5. Panarchy, resilience and systems

Lecture (no group work) and class video - Frances Westley on social innovation

Reading:

Holling and Gunderson (2002);

Westley et al (2011)

6. From Limits through Sustainable Development to Risk Society
PART 1 - 1970s: Limits to Growth versus Cornucopianism

GROUP WORK:

As well as the texts below, use the internet and find short summary accounts of the key terms and ideas

Group A: LIMITS TO GROWTH: Explain the thesis of the original 1972 Meadows report on the limits to growth, it’s methodology, reception and impact. (Meadows et al 1972; Borowy 2014). Why was the report received so badly in the West and also in the global south?

Group B: CORNUCOPIANISM: Give a critical overview of the cornucopian economists who rejected the idea of limits out of hand. What did they mean by ‘substitution’? (see Dryzek + Solow 1974; Simon 1981). How does this early work relate to more recent climate skepticism of people like Lomborg (http://www.lomborg.com)

PART 2 - 1980s/90s: Sustainable Development, Ecological Modernization and Risk Society

Group C: Give a critical overview of the Brundtland commission’s 1987 report and explain how it has influenced debate and policy ever since.

Group D: Provide a short overview of ‘ecological modernization’. Why was it so strong a narrative in Europe especially? What were/are the key features? (Huber, Ekins, Mol et al; Hawken 1999). Is a ‘green capitalism’ possible?

Group E: Give a short overview of the main themes of Ulrich Beck’s Risk Society. Read the text itself and find some critical reviews to draw upon.

Reading:

Dryzek 2013 – EVERYONE.
Meadows et al 1972;
Solow, 1974;
Hawken and Lovins 1999
Simon 1981
Borowy, 2014;
WCE (Brundtland)1987
Huber 1982; Ekins 2002
Beck 1992
Gendron 2012
Mol et al 2010
Smith *2015)
7. **Optimistic green radicalism**: Small is Beautiful – Activist movements (Transition, degrowth, Buddhist economics, voluntary simplicity)

**Reading:**

Schneider et al 2010;
Kallis 2011; versus Quilley 2013;
Foster 2011
Schumacher 1989 (orig 1975)
Grigsby 2004

**GROUP WORK:**

Group A: Schumacher’s small is beautiful – give an overview of the context when the book was written, main themes, subsequent influence – other similar contributions from that period (1970s)


Group C: The Transition Towns movement – start with Hopkins (2009) and Quilley 2014 (available online), look at the website and various TED talks....and look at numerous academic papers on the sociology and politics of the movement Give an account of the movement, main aims, methods, successes, failures, sociology.

Group D: The case for degrowth (use Schneider et al 2010; Kallis 2011; Weiss and Cattaneo 2017 Martinez-Alier et al 2010)

Group E: The case against (or at least caveats about) degrowth (Foster 2011; Quilley 2012)

8. **2000s: Pessimistic green radicalism, collapse scenarios, survivalism**

**Reading:**

Rawles (2010)
Kingsnorth and Hines (2012)
Greer (2009)
Heinberg (200*)
Kunstler (20050

**GROUP WORK**
Group A: *American survivalists*: Are they ‘radical Greens?’ Is there an overlap? (see RAWLES 2010 and use the internet)

Group B: *Dark Mountain project*. Start with Kingsnorth and Hines and use the Internet. Give a short overview of the project. Meaning? Significance? Wider cultural resonance? Who is/was Kingsnorth?

Group C: *Peak oil* – Start with Heinberg and Kunstler and give a review of the peak oil/climate change movement of the early 21st century. Again, use the Internet to do some research.

Group D: Use the Internet and provide a summary of ecologically-themed apocalyptic science fiction books and films of the last 20 years. How much do they reflect a zeitgeist or wider feeling? Is there a deep-seated anxiety in Western culture that the ‘centre can’t hold’?


9. **Limits Revisited: Options**

Limits to Growth: 40 years on
- New statements (Rockstrom, Turner)
- Historical review (Higgs)
- Pragmatic steady state economics (Victor, Jackson)

Reading:

Rockstrom et al (2009);
Turner (2014; 2012);
Higgs (2016);
Victor (2008)
Jackson (2009)

GROUP WORK: Each group should give a brief overview of the following texts, taking care to address the context, timing, intended audience, impact and significance with regard to the wider themes of the course.

In each case, the group should provide a short assessment of the recent Paris climate agreement from the (imagined) perspective of the authors of their book or report.

Group A: Rockstrom et al – the most recent and high profile attempt to deal with limits. Do they pull their punches in terms of the political and economic implications?
Group B: Turner (1914) and (2012) – limits to growth model revisited and re-tested against current data

Group C: Higgs (2016) – emphasis on the history of the limits to growth debate since the 70s - main themes and phases


Group E: Jackson (2009) – prosperity without growth?

10. Towards an alternative modernity:

Overview – short lecture

(a) Political economy: state, market, livelihood, partial re-embedding

Reading: Quilley et al 2017 (On LEARN) Quilley 2012 [Nb THESE PAPERS ARE AVAILABLE IN THE RESOURCE FOLDERS FOR EARLIER WEEKS]

Video: Jordan Peterson on globalism https://www.youtube.com/watch?v=IpXVoSZyHXM

GROUP PRESENTATIONS

Group A: Find out about the continuing German ‘Gessellen’ – journeyman – tradition and also the tradition of Basque cooking clubs or Txoko. In what way do these relate to the gift economy/livelihood?

Group B: Find out about the Geel (in Belgium) approach to psychiatric care in the community

Group C: Find out about radically different approaches to elder care in places such as the Netherlands (come with one or two social innovations that you can present)

Group D: Present a short overview of the history, concept and current experiments and proposals with ‘basic income’ or ‘Citizens Income’ (look at the Citizens Income Research Group website, and papers by Phillippe van Parijs, Guy Standing and others). Why might this have a bearing on the relationship between the state, the market and ‘livelihood’/gift economy?

Group E: Investigate the political-economic vision of distributism associated with Hillaire Belloc and GK Chesterton. What was it? Why has it suddenly become relevant once again? Is the Pope a distributist? What does ‘third way’ mean in this context?
11. Towards an alternative modernity:

(b) Psychology, motivation, worldview, ritual, conscience formation

LECTURE: Modernity as disenchantment; science and rationalization and the problem of rational individualism; Ritual; Alasdair MacIntyre and Virtue Politics

GROUP WORK

Group A: Janice Dickinson (2009) – terror management theory and the work of Ernest Becker; the possible role of ‘hero/immortality projects’ in ecological conscience formation (see also video on Ernest Becker and TMT on LEARN)

Group B: Ritual and conscience formation: Adam Seligman chapter

Group C: Turner and Turner on ‘communitas’. The anthropology of collective joy. How might this be used by a green movement

Group D: Dreher – The Benedict Option. A conservative/catholic take on value/behaviour change in troubled times. Is this ‘right wing’? Is that the right word?
https://www.youtube.com/watch?v=VbItNogEOx4
https://www.youtube.com/watch?v=Y3MRceZX_NA

Group E: Ophuls – Plato’s revenge. What does Ophuls understand by ‘virtue politics’ and how does he apply it?

Reading:
Dickinson (2009)
Sheldon Solomon (video): https://www.youtube.com/watch?v=SQb93wBF97c and https://www.youtube.com/watch?v=wBLLHZcA6j4
Flight from Death Documentary: https://vimeo.com/104959002

Morris Berman (1981)
Adam Seligman (2011)
Victor and Elaine Turner (Communitas)
Ophuls 2011 (See also Milbank and Pabst 2016)
Virtue Ethics: https://www.youtube.com/watch?v=PHVuzec6s0c
https://www.youtube.com/watch?v=6nuOduoARyI

Millbank and Pabst (2016)
12. **Towards an alternative modernity:**

(c) Technology and technics:

Can new technology reduce the unit energy/material costs of complex modern society?

**Readings**


**GROUP WORK**

Group A: Carson - Chapter 1 and 2
Group B: Carson - Chapter 3 and 4
Group C: Carson - Chapter 5 and 6
Group D: Carson - Chapter 7
Group E: Anderson 2012

**LIMITS TO GROWTH AND ENVIRONMENTAL POLITICS**

(From Quilley, 2017)

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<tr>
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<th>FUDGING/IGNORING LIMITS</th>
<th>ACCEPTING LIMITS</th>
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<td>Cornucopian/No limits</td>
<td>Problem solving</td>
<td>Top down (authoritarian) state mitigation/state-survivalism [Big lifeboats]</td>
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<td>[Big is beautiful]</td>
<td>[ignoring]</td>
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<td>(E.g. Solow, 1974; Simon 1981)</td>
<td>(E.g. EPA)</td>
<td>(E.g. Meadows et al 1972; Ophuls 1977)</td>
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<td>[Big just is]</td>
<td>Frank realism (without politics)</td>
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<td>[We understand the problem, but you are not going to like the diagnosis]</td>
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### Imaginative

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<thead>
<tr>
<th>Star Trek</th>
<th>The Singularity</th>
<th>Ecological Modernization [Fudging]</th>
<th>Optimistic Green Radicalism: (a) social movements / community resilience.</th>
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<tr>
<td>[Big is a cosmic destiny]</td>
<td>(E.g. Kurzweil, 2005)</td>
<td>[Big is designable]</td>
<td>(Small is beautiful: activist movements)</td>
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<td>(E.g. Huber 1982; Ekins 2002)</td>
<td>(E.g. Schumacher 1973; Transition Towns; Degrowth; Ecofeminism; Occupy?)</td>
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### Risk society [Fudging]

| Big is uncertain but has unavoidable momentum | (E.g. Beck, 1992) | (Small is possible: academic modelling and analysis) |

### Sustainability [Fudging]

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<th>Big is redeemable</th>
<th>(E.g. Brundtland 1987; EVERYONE)</th>
<th>(Small is possible: academic modelling and analysis)</th>
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<td>(E.g. Daly 1990; Victor 2008; Jackson 2009)</td>
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<td>(c) Eco-socialism</td>
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### Barely-imagined

### ALTERNATIVE MODERNITY VIA DISRUPTIVE TECH. + DISRUPTIVE MEANING FRAMEWORKS

| d) Open source distributive economy/reMaker society (E.g. Open Source Ecology; Carson 2010) |

### D. READING LIST


Ehrlich, P. R., & Ehrlich, A. H. (2013) ‘Can a collapse of global civilization be avoided?’ *Proceedings of the Royal Society of London B: Biological Sciences*, 280(1754), 20122845


Frank, A (Jan 17th 2015) Is a Climate Disaster Inevitable? New York Times
https://www.nytimes.com/2015/01/18/opinion/sunday/is-a-climate-disaster-inevitable.html


**E. ASSESSMENT**

a) Class participation – 5% of total mark.

b) **ASSIGNMENT 1: COMPLETE THE OPEN MIND EXERCISE (OME) ONLINE**

i. Complete the exercise. Print off a completion certificate.
ii. **OME COMMENTARY:** Write 500-1000 words on how this might relate to one of either (i.) the current social and political polarization in North America and Europe, (ii.) the narrowness of your own social media feeds or (iii.) the narrowness or breadth of political and cultural perspectives to which you have been exposed in the faculty. Explore other resources on the Heterodox Academy to make your case.

iii. Submit both the completion certificate and OME commentary to the relevant drop boxes on LEARN.

Assignment 1 is worth 45% of total mark. Due end of WEEK 4.

**How to use OpenMind**

1. Go to the following link to access OpenMind: [https://openmindplatform.org/app-user](https://openmindplatform.org/app-user)
2. Create a username and password with GuidedTrack. This will enable you to save your progress and log in from different devices.
3. After creating your username and password, you will be prompted to enter an access code. Enter: `quilleyuniversityofwaterlooF18` (case sensitive).

Please note: OpenMind is divided into 5 interactive steps, each of which takes 10-25 minutes to complete. After each step, you'll be required to wait 12 hours before you can begin the next one. We've found that this makes the program more enjoyable and helps you get the most out of it!

c) Assignment 2: Term essay: 2000 word essay from the list of titles available on LEARN. 50% of total mark. Due 7th December.

**F. COURSE POLICIES**

- REFERENCING: All written work should use the standard APA/Harvard referencing system.
- SPELLING, STYLE, GRAMMAR, COMPOSITION: I take this seriously and so should you.
- ELECTRONIC SUBMISSIONS: When submitting files, please use user-friendly and descriptive file names (e.g. SMITH 328-ESSAY2.doc).

a. NOTES FOR PERSONS WITH RELIGIOUS BELIEFS AND/OR DISABILITIES
Note for students with disabilities: The Office for Persons with Disabilities (OPD), located in Needles Hall, Room 1132, 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 OPD at the beginning of each academic term.

Religious Observances: Please inform the instructor at the beginning of term if special accommodation needs to be made for religious observances that are not otherwise accounted for in the scheduling of classes and assignments.

b. PLAGIARISM, STUDENT CONDUCT AND ACADEMIC INTEGRITY

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. www.uwaterloo.ca/academicintegrity/. Students who are unsure what constitutes an academic offence are requested to visit the on-line tutorial at: http://www.lib.uwaterloo.ca/ait/

Research Ethics: Please also note that the ‘University of Waterloo requires all research conducted by its students, staff, and faculty which involves humans as participants to undergo prior ethics review and clearance through the Director, Office of Human Research and Animal Care (Office). The ethics review and clearance processes are intended to ensure that projects comply with the Office’s Guidelines for Research with Human Participants (Guidelines) as well as those of provincial and federal agencies, and that the safety, rights and welfare of participants are adequately protected. The Guidelines inform researchers about ethical issues and procedures which are of concern when conducting research with humans (e.g. confidentiality, risks and benefits, informed consent process, etc.).

If the development of your research proposal consists of research that involves humans as participants, the please contact the course instructor for guidance and see: www.research.uwaterloo.ca/ethics/human/