

**ERS 402– WINTER 2021
SENIOR HONOURS RESEARCH SEMINAR
COVID EDITION**

DRAFT

Professor: Stephen Quilley (Office: EV2 2009)

Contact: Email is best (squilley 'at' uwaterloo.ca) – or by appointment. If you email PLEASE INCLUDE 'ERS402' in the subject line

Office Hours:

Covid: I'm not doing an office hour. It doesn't really work. Email me with a telephone number and I will ring you back. I'm also very responsive with email anyway.

Class Meetings: None

WEEK	1	2	3	4	5	Reading week	6	7	8	STUDENT BREAK	9	10	11	12
Date	Jan 11 th	18 th	25 th	1 st Feb	8 th	Feb 13 th - 21 st	22 nd	1 st March	8 th	Friday 13 th - Tuesday 16 th	17 th	22 nd	29 th	5 th April
										Classes end 14 th April – and the last week runs into the following Monday and Tuesday 14 th				

COURSE OUTLINE

In the first few weeks, this course consists of intensive readings, group work and student presentations. After this, students will focus on an individual research paper – the subject of which is completely open.

Assessment will involve a single major research paper, an online presentation and some weekly group work.

IMPORTANT:

1. This is a double credit (1.0) course – which means that you should expect to read many books and articles and devote 12-18 hours a week to it.
2. AT LEAST TO START WITH, PLEASE SAY YOUR NAME EVERY TIME YOU SPEAK – Otherwise I don't have a chance of learning all your names and will be perpetually embarrassed. **We don't have this problem with the Covid edition**
3. There is an exercise in WEEK 1 which requires a little preparation.

Students come from a diversity of academic backgrounds. For this reason, and to provide reasonable choice and scope, the course will cover a number of broad themes. Classes will center on the close readings of particular texts.

Week	Reading/Topic
1 – Jan 11 th	Introduction + PRIMER EXERCISE 500 years of modernity: a self-organized lightning tour
2	STEEL-MANNING EXERCISE 1
3	STEEL-MANNING EXERCISE 2
4	HISTORICAL CONTEXT AND HISTORIOGRAPHY 1.
5	HISTORICAL CONTEXT AND HISTORIOGRAPHY 2.
Feb 13 th - 21 st	READING WEEK:
6	Designing a project topic: Individual consultations (Sign up)
7	Designing a project topic: Individual consultations (sign up)
8	STUDENT READING AND PREPARATION
9	STUDENT READING AND PREPARATION
10	Student elevator pitch presentations – 2 mins. Submitted to group forum for the week on Learn
11	STUDENT READING AND PREPARATION
12	WRITING AND SUBMISSION

PRESENTATIONS: General advice

Boil it down. Don't give a blow by blow account of what the books say. Pitch the absolute core propositions, with the minimum of ornamentation. **Think like you have a few minutes only with Spielberg and you are pitching a movie idea.** Work together. Your presentation should take the group of texts together and spell out what they mean in relation to our broad topic and the discussion questions for the session.

WEEK 1: INTRODUCTION + PRIMER EXERCISE

In Week 1 we will start with a lightning quick review of the history of modernity and its environmental consequences. Working in your groups, create a **5 minute (ONLY)** narrated Powerpoint presentation for each of the following topics (2 per group)

You should think of this exercise as a kind of intellectual scavenger hunt. Don't read whole books – skim a few perhaps, but only skim. Your job is to use Wikipedia and online encyclopedias, review articles in places like the Economist, the Atlantic Monthly, Aeon and academic book reviews – anything you can find, and make some kind of sense out of your topic and its possible relationship to the broad theme of how humanity got into this situation and the obstacles/opportunities for getting out. The names in bold are academic authors – big hitters associated with the topic (look for sweeping review articles and book reviews). Use Google (or STARTPAGE if you value your privacy).

For each topic, think very broadly about long term consequences and identify a 'wicked dilemma'.

Examples of 'wicked dilemmas':

- Scientific materialism and the experimental method allow humans to create progressive better models of the natural world, and hence to make our interventions more effective. But science also undermines meaning and leads to 'disenchantment', and so undermines traditional forms of moral constraint.
- The unpicking of feudal social relations and processes of individualization make people vulnerable and cut them off from traditional tribal/clan safety nets. But individualization is necessary for the emergence of liberal democratic forms of governance and society.
- The integration of the world through colonization was associated with slavery and genocide. It was also prerequisite for the emergence of the idea of universal human rights.

Topics

GROUP	TOPIC
1	The <i>Renaissance</i> : What was it? When was it? Major consequences?
2	The <i>Reformation</i> : What was it? When was it? What was its major legacy in the creation of the modern world? (think 'individualization')
3	The <i>Enlightenment</i> ... [and <i>Romantic reaction</i>]?: When was it? What was it? Major themes? Impact on modern values, sensibilities and approaches to knowledge? What defined the Romantic reaction? ['Noble savage', 'Primitivism', Wordsworth, Blake, Shelley]
4	<i>Enclosure movement</i> , the commons and the disembedding of feudal social relations (Karl Polanyi).
5	<i>Scientific revolution</i> (17 th century onwards): How did it change our relation to nature and to each other? (Morris Berman)

6	<i>Industrial revolution.</i> What was the impact on productivity, technical advance? What was the impact on workers? And on our relationship to things that we make? And the process of production? What was the impact on relationships between people and communities?
7	<i>The world system</i> – colonialism, slavery, trade, integration, communication, spread of ideas (Immanuel Wallerstein). What was the impact on our idea of humanity? Or of the Earth? Or later of ‘ecology’?
8	English civil war, French and American revolutions – the idea of rights (Locke, Paine, Burke, Wollstonecraft, Kant). What is the relationship between these political revolutions and modern liberal political arrangements, modern politics (left versus right, Liberal, Socialist, Conservative, Nationalist) or the idea of human rights?
9	Classical <i>sociologists of modernization</i> : (Weber) disenchantment, individualization, rationalization; (Marx) Alienation; (Durkheim) division of labour and ‘anomie’; (Tonnies) Gemeinschaft/Gesellschaft. How did these sociologists understand the modern world as it came into being?
10	<i>World War I and interwar period.</i> What changed? Impact on women? On social class system? On politics? On empires? Why was the post-war settlement so unstable?
1	1917 <i>Russian Revolution</i> and the Soviet alternative to capitalism. How was it different? How was it the same?
2	<i>World War II + the Holocaust + Hiroshima</i> (dark side of modernity) [Horkheimer and Adorno]. How did the war exemplify the broad trends of modernization? [Zigmund Bauman on the Holocaust]
3	<i>Post-war boom and Keynesian-welfare state</i> (mass consumption and mass production harnessed to a class compromise)
	‘Regulation theory’ - ‘Fordism’ ‘Taylorism’ ‘Consumer society’ ‘American Dream’ ‘consensus politics’ ‘tripartite corporatism’
4	<i>1940s/ 50s Decolonization</i> and independence movements: new nations but how to develop (Soviet versus capitalist model?)
5	<i>Contraception</i> 20 th century
6	<i>1960s/ 70s</i> Civil rights, youth culture feminism and other rights-based forms of social emancipation (disability, animal rights, LGBT) – When, where, what consequences?
7	<i>Berlin Wall</i> comes down 1989; fall of Soviet Union

8	<i>Globalization</i> , rise of China/India and de-industrialization of the West 500 years of modernization: environmental and social costs/benefits [Marshall Berman]
9	<i>Neo-liberalism/ neo-conservatism</i> (Reagan, Bush,/ Clinton, Blair?) – in what ways is this cross-party, bi-partisan.
10	<i>National populism/ 'national conservatism'</i> – in Europe and America 2016 + [Look up National Conservatism conference in America – Tucker Carlson, Hazomy, Vance, Steve Bannon]

WEEKS 2 and 3: STEEL MAN EXERCISES (know yourself and know your 'enemy')

In your groups, develop arguments either **for** and **against** the following propositions. Choose the side of the debate with which you have the least sympathy. This is an exercise in 'steelmanning' ([see here](#)) as opposed to 'strawmanning' – i.e. presenting an opponent's argument in its strongest possible form. The propositions are likely (statistically) to be ones with which most of the group have little sympathy – or possibly, that students are unlikely publicly to admit sympathy with [*Think about that by the way. What does it imply for the processes of research, teaching, learning and civil society more generally?*] They are arguments that certainly get little airplay in universities or mainstream intellectual culture (CBC, broadsheet newspapers). In order to do this exercise, you have to (i) be able to suspend cognitive disbelief and emotional involvements in the issue; and (ii) project good faith and integrity onto the individuals making the case, and (iii) be prepared to be receptive to actually changing your mind or perspective, or your view of a political demographic with which you have little contact.

To get you started, some links will be provided here and on LEARN. **But you should explore further on-line to find your own sources. I DO NOT want you to take this list as exhaustive. Some of these may be unavailable anyway. Find the most cogent people making the most compelling arguments. If you can't get a book, look at the dozens of reviews of the book and find other similar sources.** You can also try 'Z library' on google although I'm not sure about the copyright status of those texts (which can be downloaded free).

WEEK 2: 'STEELMAN' EXERCISE: The United States is/is not a racist white supremacist society

PROPOSITION: WHITE PRIVILEGE AND CRITICAL RACE THEORY: America is NOT a predominantly a racist, white-supremacist society and ethno-racial identity politics is destroying civil society. This proposition entails also:

- that there is no legitimate rationale for affirmative action;
- that 'critical race theory' and associated concepts such as white privilege/fragility are tendentious, empirically unsustainable and extremely damaging
- that the society of maximally free individuals provides the best defense of both individuals and groups;
- that ethno-racial identity politics undermines civic-national 'we identities' that are a prerequisite for effective redistributive policies and a welfare state.
- that western modernity has produced the freest, fairest and most benign societies (inc. USA) in human history – whatever your race, religion or ethnic identity.

Arguments in favour:

Look up talks [by black republicans and conservatives](#) including:

- [Candace Owens](#) (and many, many [talks](#) on Youtube .e.g. [here](#)),
 - Professor Wilfred Reilly on [Black Lives Matter](#) and on [Michael Brown](#)
 - Jamil Jivani on why increasing numbers of [Blacks and Hispanics supported Donald Trump](#)
 - [Terrence Williams](#)
 - [Brandon Tatum](#) (and [here](#))
 - [Kimberley Klacik](#) (republican candidate)
 - [Coleman Hughes](#) (very, very smart guy, voted Biden; critic of CRT – here on [white fragility](#); with [James Lyndsay](#)),
 - [Dinesh Souza](#)
 - [John McWhorter](#) ([here](#), [here](#) and [here](#) and [here](#))
 - [Glen Loury](#) [Denzel Washington](#) –
- ... and other commentators such as
- Ben Shapiro (look him up on the Daily Wire] ,
 - [Jordan Peterson](#) on the concept of white privilege;
 - David Rufo on critical race theory [here](#), and [here](#) ;
 - [James Lindsay](#) and Helen Pluckrose on [critical race theory](#) -
 - Prof. Heather McDonald [on crime, policing and race](#) and ‘[America is not racist](#)’ and on [unconscious bias training/theory](#).
 - Heather and Brett Weinstein [Steelmanning ‘white privilege’](#)

Key text: Helen Pluckrose and James Lyndsay – [Cynical Theories](#) (in Library)

Explore online journals such as *The Imaginative Conservative*, *Quillette* (.e.g [here](#)), *Aeon*

Arguments against:

Most of current academic output takes systematic racism and cognate concepts as axiomatic. You won't have any problem finding sources.

- Important scholars to the theory include [Derrick Bell](#), Patricia Williams, [Richard Delgado](#), [Kimberlé Williams Crenshaw](#), [Camara Phyllis Jones](#), and Mari Matsuda...[Tom Nicholas](#)
- [Ch4 documentary ‘The School that tried to end racism’](#)
- Key text: *DiAngelo, R. (2018). [White Fragility: Why It's So Hard for White People to Talk about Racism](#). Beacon Press. ISBN 978-0-8070-4741-5.*
- Ruth Terry on [Microgressions](#);
- And the [Ibram Kendi](#) – especially [How to be an anti-racist](#)

Pay attention to empirical /quantitative data with regard to the experience/outcomes of different ethno-racial groups in terms of income, labour market, education, health, encounters with the criminal justice system (Black and White Americans (or indeed Canadians, Brits) viz-a-viz [American-Nigerians](#) and Kenyans; Asians; Caribbeans). Find some data/arguments – from multiple sources, and preferably multiple disciplines (sociology, economics, criminology, social policy)

In addition to YouTube and Social Media, can you find examples of academic studies making this kind of case? Why are there so few do you think? Why so one-sided? Is it because the science points in one direction? Or is it the case that academia creates a very strong selection environment for and against certain points of view? Is it possible that the science is being compromised as a result?

WEEK 3: 'STEELMAN' EXERCISE II 'The Ecological Indian':

The 'ecological Indian' refers to the idea that Indigenous society is predicated on a land ethic; and was / is intrinsically ecological in orientation and conservationist in attitude.

PROPOSITION: THE 'ECOLOGICAL INDIAN' IDEA IS RACIST, EMPIRICALLY WRONG AND LEADS TO THE PROJECTION/AScription OF A MISLEADING IDEA OF INDIGENOUS 'VIRTUE' (AND SETTLER 'SIN') AS INTRINSIC CHARACTERISTICS

The representation of First Nations as intrinsically 'ecological' and 'conservative' and indigenous society as static and non-dynamic is a racist 'Noble Savage' stereotype. Both Paleolithic and contemporary, hunter-gather and small scale tribal (horticultural/pastoralist) societies are like every other human society in that human beings innovate, are always likely to over-exploit and over-harvest resources. In particular climatic/demographic/ecological contexts, such societies are just as likely as any others, to experience intensive growth involving ecological ratchets and path-dependencies. To deny this is to deny the historical process of social development (increasing complexity) that was underway in the Americas for thousands of years before European colonization – and to construe First Nations as outside of history (on par with animals).

For (or in-line with) the proposition:

- Shepherd Kreche III [The ecological Indian](#). *Myth and History* (2000)
- Gillespie R. 2008. Updating Martin's global extinction model. *Quat. Sci. Rev.* 27:2522–29
Follow up to Martin
- Martin PS. 2005. *Twilight of the Mammoths*. Berkeley: Univ. Calif. Press (Martin made his name with the **Pleistocene Overkill** thesis of megafaunal extinctions) – There are loads of reviews...look at them; **but also loads of articles online**
- Michael Harkin and David Lewis (2006) *Native Americans and the Environment: Perspectives on the Ecological Indian Paperback* (University of Nebraska) **This is the follow up to Shepherd Kreche. Nuanced arguments on both sides**
- Kooyman, Hills. "Late Pleistocene Horse Hunting at the Wally's Beach Site (DhPg-8), Canada." *American antiquity* 71.1 (2006): 101–121. Web.
- Jared Diamond *Guns Germs and Steel* - **the most comprehensive exposition of the thesis**
- Charles C Mann (2006) [1491 – New Revelations of the Americas Before Columbus](#) [**the Americas on their way to state formation, massive landscape change, resource exploitation, slavery, complexity**]
- Budiansky, Stephen. *The Covenant of the Wild: Why Animals Chose Domestication; with a New Preface*. New Haven, Conn: Yale University Press, 1999. **Domestication as an evolutionary process not deliberate human agency**
- Eisenberg, E. *The ecology of Eden* 1998. **Human beings in the round...long detailed, wonderful exposition with the emphasis on how similar humans engage in different ways over time**

For and against:

- Callicott, JB and Nelson 1998 [The Great New Wilderness Debate](#) (Yale) and the sequel [The Wilderness Debate Rages On](#) essays on both sides. **Wilderness as a Western /European construction.**
- <https://www.smu.edu/-/media/Site/Dedman/Departments/Anthropology/pdf/Meltzer/Meltzer-2015-ANN-REV-ANTH-Pleistocene-overkill-and-North-American-mammalian-extinctions.aspx?la=en>

- James Cameron's [Avatar and the 'ecological Indian'/noble savage trope](#) **interesting riff on the film in this context**

Against the proposition

- Kimmerer, Robin Wall. [Braiding Sweetgrass](#). First edition. Minneapolis, Minnesota: Milkweed Editions, 2013. Print. **Most celebrated contemporary presentation of indigeneity as virtue**
- [Critique of Pleistocene overkill thesis](#)
- Deloria Jr., Vine. *Red Earth – White Lies. Native Americans and the Myth of Scientific Fact*. Golden, CO: Fulcrum, 1997. **Activist fire and brimstone**
- Grayson, Donald K., and David Meltzer. "A Requiem for North American Overkill." *Journal of Archaeological Science* 30 (2003) 285-93. **Scientific pushback**
- Beckford, Jacobs. "Aboriginal Environmental Wisdom, Stewardship, and Sustainability: Lessons From the Walpole Island First Nations, Ontario, Canada." *The Journal of environmental education* 41.4 (2010): 239–248. Web. **A typical mainstream academic study rooted in the idea of indigenous virtue. Probably 99% of studies in Canada are framed in this way. The assumptions are axiomatic not tentative, revisable scientific per se.**

WEEKS 4 and 5: Historical context and historiography

To really understand a book, you need to know something of the historical context and societal landscape that provided the backdrop for its author. This week, working in your Groups, the task is to take a text and

- (i) provide a short synopsis of its major themes;
- (ii) a map of the intellectual context from which it emerged, within the discipline and more widely;
- (iii) a flow-chart of influence and significance of the text over following decades until the present;
- (iv) a short statement of why the text may or may not be germane to the social-ecological challenges of the 21st century and the work of SERS.

You will have to cooperate, to work out of a division of labour, and to concentrate on skimming and not getting lost in the details. This is all about generating just enough 'data points' to sketch the 'landscape'. Use book reviews, social science encyclopaedias, Wikipedia, YouTube and anything else you can lay your hands on.

Some of the texts are truly massive – the Bible for instance. Clearly there is no point in trying to give a chapter by chapter synopsis. So, what, on earth, could you say in a couple of paragraphs that captures what the text is about, how and why it came into being and what it means to, say, orthodox Christians? There is no right answer and a zillion ways of approaching this. Some are harder than others and I will take this into account. However, the task is always the same – to capture a social-cultural-political moment in time as it coalesces in a text, sketch some of the antecedent drivers that led to its writing, and to trace some of the influences and impacts downstream. This demands a kind of 'gestalt'

Each group should post a narrated Powerpoint in the appropriate learn FORUM for the week. Students will be able to look at the presentations of other groups. Each week (4 and 5) there will be a vote for the best and most illuminating piece

of work. The winning group members will get a bonus mark. **Don't vote for your own group or you will lose 10%.**

NOTE: Alternative Texts for Weeks 4 and 5

If a Group has trouble getting hold of a text for the exercises in weeks 4 and 5, you can choose from one of the following. Most are available on the Internet one way or another – not least the BBC Civilization series on YouTube

- Becker, E (1973) *The Denial of Death* (Free Press)
- JK Galbraith 1958 *The Affluent Society*
- Teodor Adorno and Max Horkheimer (1947) *The Dialectic of Enlightenment*
- Antonio Gramsci (1973) *Selections from the Prison Notebooks*
- Margulis, Lynn (1970). *Origin of Eukaryotic Cells*, Yale University Press
- Richard Dawkins (1975) *The Selfish Gene*
- TS Elliot 1922 *The Four Quartets*
- Jacobs, J. (1961). *The death and life of great American cities*. Vintage.
- Lovelock, James (2000) [1979]. *Gaia: A New Look at Life on Earth* (3rd ed.). Oxford University Press
- *Civilisation*—in full, *Civilisation: A Personal View* by Kenneth Clark—is a [television documentary](https://www.youtube.com/watch?v=JxEJn7dWY60) series written and presented by the art historian [Kenneth Clark](https://www.youtube.com/watch?v=JxEJn7dWY60). (<https://www.youtube.com/watch?v=JxEJn7dWY60>)
- Frederick Jackson Turner, 1921. *The Frontier in American History*

WEEK 4: Historiography and Historical Context I

Texts

- Edmund Burke (1790) *Reflections on the Revolution in France* (**GROUP 1**)
- Thomas Paine (1791) *The Rights of Man* (**GROUP 2**)
- Mary Wollstonecraft (1792) *Vindication of the Rights of Women* (**GROUP 3**)
- Karl Marx (1848) *The Communist Manifest* (**GROUP 4**)
- Keynes, M. (1936) *The General Theory of Employment, Interest and Money* (**GROUP 5**) – don't get hung up on the economic theory. But look at commentaries on how Keynes invented 'macro-economics and made social democratic welfare politics possible.
- Aldo Leopold (1949) 'The Land Ethic' in *The Sand County Almanac* (**GROUP 6**)
- Meadows, Donella. (1972) *Limits to Growth* (**GROUP 7**)
- Schumacher (197*) *Small is Beautiful. Economics as if People Mattered* (see also sequel by Joseph Pearce) (**GROUP 8**)
- Pope Leo XIII (1891) *Rerum Novarum or the Rights and Duties of Capital and Labor*, Papal Encyclical on 15 May 1891; and Pope Pius XI (1931) *Quadragesimo anno* (Latin for "In the 40th Year") Papal Encyclical, 15 May 1931 (**GROUP 9**)
- Alasdair MacIntyre (1983) *After Virtue* (**GROUP 10**) – Difficult philosophy but lots of commentary as to the revolutionary /paradigm shifting nature of the work

WEEK 5: Historiography and Historical Context II

Texts

- Adam Smith (1776) *The Wealth of Nations* (**GROUP 1**)
- Sigmund Freud (1917) *Introductory Lectures on Psychoanalysis* (**GROUP 2**)
- De Toqueville (1835) *Democracy in America* (**GROUP 3**)
- Nietzsche, F. (1883-5) *Thus spoke Zarathustra AND Beyond Good and Evil* (**GROUP 4**) (look at Bishop [Barron's comments](#) on this and also Jordan Peterson on YouTube [HERE](#) AND [HERE](#) – AND ALSO [HERE ON 'Beyond good and Evil'](#))
- Aleksandr Solzhenitsyn. (1973) *The Gulag Archipelago: An Experiment in Literary Investigation* (**GROUP 4**)
- *The Bible (Old and New Testament)* – from a Christian perspective. [Look at videos and podcasts featuring Tom Holland [humanist author of *Dominion*] and Bishop Barron's book *Catholicism* and podcast [Word on Fire](#) (**GROUP 5**)
- Francis Fukuyama (1992) *The End of History and the Last Man* (**GROUP 6**)
- Samuel Huntington (1993) *The Clash of Civilizations* (**GROUP 7**)
- Hayek, F. (1944) *The Road to Serfdom* (**GROUP 8**)
- Simone de Beauvoir (1949) *The Second Sex* (**GROUP 9**)
- Christopher Lasch (1979) *The Culture of Narcissism: American Life in an Age of Diminishing Expectations* (**GROUP 10**)

WEEKS 6 & 7: Designing a project topic: Individual consultations

Individual 10 min consultations with the Professor. There will be a sign-up sheet on LEARN – with details of how to use whatever platform I decide (Teams or Webx probably). Please come prepared with some options – project areas that you are interested in and want to explore in detail. You will be expected to set your own parameters, conduct your own survey of the literature and write a 5000-word essay (or equivalent – decided with the Professor). The following are just suggestions to give you an idea. The possibilities are limitless. Follow your interests. This is your chance to explore something that really grabs your attention. Please note:

- In important part of this project is defining the boundaries of what you are going to consider – both in terms of the actual topic but also the literature review. It is up to you to survey what is out there, get an idea of how your topic plays out in different disciplines or political/policy domains – and to come up with an appropriate range of books and papers to work with.
- I can help you with some starting points, but it is up to students to define their own project, to do the research and explore the literature on their own. Start with online encyclopedias and other such resources to orientate yourself.
- If you have a very definite future direction in mind (job, masters, phd, a particular industry etc) this would be a good opportunity to survey a literature and get a good grasp of the area in question etc. **[This could be useful for interviews, job applications – getting an idea of future career etc]**

- The key to this project is writing and synthesizing. It is up to you to address a problem in an interesting way and to advance an argument that is rooted in a literature, based on some kind of evidence. Along the way you need to acknowledge the limitations of your perspective and different ways of looking at the problem – perhaps from a different disciplinary perspective.
 - i. A project design for University of Waterloo to become a paragon of sustainable community and ecological behavioral change.
 - ii. Conservatism and green ideas – a review of the literature
 - iii. Restoration ecology for the Anthropocene: problems and possibilities
 - iv. Right, left, green and in-between: visions of local and sustainable community
 - v. Ecology, ‘civilization’ and the Enlightenment: Wicked dilemmas in the project of sustainable development
 - vi. Ecological science fiction and climate change
 - vii. The grand challenges facing humanity and the technologies that will help address and resolve them
 - viii. Science and the problem of meaning
 - ix. ‘Right wing populism’ and the transformation of Western politics
 - x. Globalization and de-globalization: prospects, problems, possibilities

WEEKS 8-9: Work on your projects

WEEK 10: Elevator pitch.

Submit a 3 minute ‘elevator’ pitch – video presentation with or without a Powerpoint – selling your idea to the rest of the class. What is it? Why did you choose it? Personal significance? Why relevant to social-ecological problems? How does it interface with contemporary national or global politics? Is it a significant scientific or policy problem? Why this approach rather than another one? Sources of data? What you hope to achieve?

WEEKS 11-12: Work on your projects

ASSESSMENT:

1. Group submissions weeks 1-5: 20% (by the Sunday night of each week)
2. Elevator pitch/presentation + Powerpoint presentation: 10% (sign up)
3. Project paper 70%: Paper to be handed in electronically by 11.59pm on the last day of semester **14th April** (see LEARN)

Late policy

1% per day

OTHER INFORMATION

1. MY POLICIES

Email: If you email, please put ERS402 in the subject line. I will get back to you as soon as possible

Recording in class: you may audio record for private purposes but please do not share recordings of any kind on-line. You may NOT distribute video recordings under any circumstances.

Please let me know as soon as reasonably possible if you are experiencing any kind of problems with the course or attendance.

Late assignments: I will accept late assignments up to 5 days after the deadline but without prior agreement these will be subject to a 5% penalty per day.

2. 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. Quilley– 410-ESSAY2.doc).

3. 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.

4. 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/