# GEOG 426 *Re-imagining* Geographies of Development: *Re-storying the Land*

# Department of Geography & Environmental Management Faculty of Environment, University of Waterloo Spring 2021

Course instructor: Dr Steffanie Scott Class time: T/Th 8:30-9:50

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Note: *Refer to the course website regularly for updates*.

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*We would like to* [*acknowledge*](http://www.cbc.ca/news/canada/toronto/territorial-acknowledgements-indigenous-1.4175136)*, with gratitude, that the University of Waterloo is on the traditional territory of the Attawandaron (Neutral), Anishnaabeg, and Haudenosaunee peoples. The University of Waterloo is situated on the Haldimand Tract, land six miles on each side of the Grand River granted in legally binding treaty to the Haudenosaunee of Six Nations by the Haldimand Treaty of 1784.   
Learn more* [*here*](http://www.lspirg.org/knowtheland/)*.*

### Calendar course description

This seminar course introduces students to a range of geographical and interdisciplinary perspectives on issues and explanations of global and uneven development, inequalities, livelihoods, and sustainable development. The geographical emphasis is on the global south, though parallels and experiences elsewhere will also be highlighted.

Development, a much contested term, is considered both as an uneven process of historical and geographical change and as a ‘project’ of planned interventions, in the post-WWII era, orchestrated by states and development agencies. By examining the roles of key actors—the state, market, and civil society—and associated development strategies, the course provides students with a critical understanding of how social, economic, political, and environmental processes operating at various scales shape opportunities and constraints for sustainable livelihoods.

This course is recognized as a **PACS Content Course** that fulfills requirements in the interdisciplinary Peace and Conflict Studies plan. See this [link](http://grebel.uwaterloo.ca/academic/undergrad/pacs/plans.shtml.) for info about a PACS concentration (Major, Minor or Option).

**Updated description and rationale**

*We must begin by acknowledging that so many of us have been affected by the constraints of colonialism, no matter whether your bloodlines are native to this earth [Turtle Island] or across the ocean. We have all been deeply impacted.*  –Rowan White, Mohawk Seedkeeper

*Humans are living as though they are not part of nature. Society is coming to the realization that this way of life if the main source of the problems cumulatively producing a global crisis today. The understanding that conducting development in any form without the requirements of reconciling human economics with values related to all lifeforms is slowly bringing into focus the magnitude of today’s human ethical crisis*. –Jeanette Armstrong, Syilx of Okanagan Nation

This course aims to open us up to new spaces and ways of being, examining the re-storying (and restoring) of relationships to the ‘natural world’ through land connection and repairing the ‘story of separation’. We explore the parallels between disconnection—to land and to each other—at the personal and collective levels, acknowledging how these dynamics play out in each of us.

We also explore the contemplative practices and pedagogies and traditions of oral storytelling and music as important ways of knowing and sharing wisdom and changing hearts and minds:

*Facts alone can’t save the world.   
Hearts can. Hearts must.   
We’re working to make sure that hearts do*. — [Carl Safina](https://www.safinacenter.org/)

*Stories provide sustenance, connecting us to the past and future* –[Leanne Betasamosake Simpson](https://www.cbc.ca/radio/ideas/no-reconciliation-without-land-six-nations-fight-for-truth-for-200-years-1.5856494), [Anishnaabe writer, musician, and academic](https://www.leannesimpson.ca/).

*Our relationship with land cannot heal until we hear its stories –*[Robin Wall Kimmerer](https://www.robinwallkimmerer.com/) (2013: 9), Potawatomi botanist and storyteller

These approaches and stories will help us to understand unequal development and its consequences in a new light and give us (mostly non-Indigenous people) tools for tackling inequality and acknowledging our own responsibility and accountability in the land known as Canada, and other colonized areas. The [Earth to Tables Legacies](https://earthtotables.org/) site is an outcome of this type of work and offers a four-part framework which I have adopted for this course.

Some have called this COVID era a ‘portal time’ or ‘the great turning’:

*The coronavirus epidemic will lead to "a global recession of a magnitude that has not been experienced before" but will eventually allow humanity to reset its values, according to trend forecaster Li Edelkoort.*

*Edelkoort told Dezeen that the virus was causing a "quarantine of consumption" and would have a profound cultural and economic impact.*

*People would have to get used to living with fewer possessions and travelling less, she said, as the virus disrupts global supply chains and transportation networks.  
--*Li Edelkoort,[Coronavirus offers "a blank page for a new beginning" says](https://www.dezeen.com/2020/03/09/li-edelkoort-coronavirus-reset/)

It certainly appears to be a fertile moment for questioning how we can relearn how to be in the world. Many have had to take on new caretaking roles. As we reflect on our own wellbeing and roles as caretakers, how can we reimagine our roles in tending our watersheds, foodsheds, and soils. We can also extend our attention to inquire about the importance of nature connection for our mental health in times of quarantine.

**Learning outcomes**

Every person’s learning journey is unique, and for any given course each person will take away different lessons that resonate more with them. Broadly speaking, these are my intentions for students in this course:

* To come to your own understanding of what geographies of development means and how it/they can be re-imagined
* To understand the traumas and erasures of ongoing colonialism and ‘geographies of development’ and paths to collectively heal our relationships with the land & with each other, including through ‘re-storying landscapes’
* To deepen your understanding of Indigenous worldviews, land ethics, respect and responsibility
* To experience practices for developing a deeper awareness of and relationship with the land (water, plants, animals, etc.) around you, be this in your yard, neighborhood, or bioregion
* To notice the relation between contemplative practices and our wellbeing; to reflect on the role of art, music and storytelling in reimagining a more beautiful world that our hearts know is possible

Beyond the specifics of the course content, this course aims to enhance your written communication skills and skills in respectful feedback to your peers.

**Processes and encouragement for learning together this term:**

***Compassion, contemplative practices and contemplative pedagogy***

I’d like to encourage us to exercise compassion towards ourselves and others, in this course and beyond. Rushing and putting pressure on ourselves rarely helps, or may only enable us to achieve a narrow scope of our perceived goals, while damaging other parts of ourselves. Consider ways in which you could practice kindness and set stress aside[[1]](#footnote-1) in your relationship with self and others.

We will seek to create a container (space) to be heard and seen and accepted, recognizing that we all have unique gifts and abilities to bring to the world. One of my favourite stories for communicating this message is a children’s story called [*Frederick*](https://www.youtube.com/watch?v=Pc3W6yb_G30) (see video link) by Leo Leonni.

I am including various kinds of contemplative practices and pedagogies in this course.

Contemplative pedagogy involves teaching methods designed to cultivate deepened awareness, concentration and insight. Contemplation fosters additional ways of knowing that complement the rational methods of traditional liberal arts education. As Tobin Hart states, “Inviting the contemplative simply includes the natural human capacity for knowing through silence, looking inward, pondering deeply, beholding, witnessing the contents of our consciousness…. These approaches cultivate an inner technology of knowing….” This cultivation is the aim of contemplative pedagogy, teaching that includes methods “designed to quiet and shift the habitual chatter of the mind to cultivate a capacity for deepened awareness, concentration and insight.” Such methods include journals, music, art, poetry, dialogue, questions and guided meditation. –[Montclair State University Office for Faculty Advancement](https://www.montclair.edu/faculty-advancement/current-development-programs/contemplative-pedagogy-program/)

We will reflect on how these practices enhance different forms of learning, and other benefits.

### Course schedule and content

**Module 1:** **Land Connection and Honouring Ways of Knowing**

*Our nationhood is based on the idea that the Earth gives and sustains all life, that natural resources are not resources at all but gifts from aki, the land. Our nationhood is based on the foundational concept that we should give up what we can to support the integrity of our homeland for coming generations. We should give more than we take. It is nationhood based on a series of radiating responsibilities*. –[Leanne Betasamosake Simpson](https://www.cbc.ca/radio/ideas/no-reconciliation-without-land-six-nations-fight-for-truth-for-200-years-1.5856494), [Anishnaabe writer, musician, and academic](https://www.leannesimpson.ca/).

*Old institutions are crumbling.* *“We ask the people: Are we placing Life at the Center, at the very Center, of all that we do?”* –Navajo author Pat McCabe

*In a city [Toronto] with over 40,000 indigenous people, very few spaces exist that allow for an uncontrolled relationship to natural land in the city*. –[Indigenous Land, Urban Stories](https://indigenouslandurbanstories.ca/portfolio-item/helping-the-earth/)

**Week 1 (May 11/13)**

Listen to the voices of Mohawk language professor Ryan DeCaire and Mohawk food leader Chandra Maracle as they offer the [Ohen:ton Karihwatehkwen or Thanksgiving Address in both Mohawk and English](https://earthtotables.org/essays/the-thanksgiving-address/). Earth to Tables Legacies. (video, 0:10:00)

**Week 2 (May 18/20)**

[Manufactured landscapes](https://ocul-wtl.primo.exlibrisgroup.com/discovery/fulldisplay?docid=alma993438825505151&context=L&vid=01OCUL_WTL:WTL_DEFAULT&lang=en&search_scope=MyInst_and_CI&adaptor=Local%20Search%20Engine&tab=Everything&query=any,contains,%E2%80%A2%09Manufactured%20landscapes%20&mode=basic). 2006. National Film Board. (video, 1:26:00) [access via NFB campus, from UW library]

“Manufactured Landscapes” extends the narratives of Ed Burtynsky's photographs, meditating on human impact on the planet without trying to reach simplistic judgements or reductive resolutions. In the process, the film shifts our consciousness about the world and the way we live in it.

Borrows, J., 2019. *Law's Indigenous Ethics*. Toronto: University of Toronto Press [Introduction, pp.5-23] **Course reserves.**

This book uses story to explain the ‘seven grandmother/grandfather teachings’ from Anishinaabe culture: Love, Truth, Bravery, Humility, Wisdom, Honesty, and Respect.

*“In reality, it was the land, along with its plants, insects, birds, animals, and ﬁsh; climate, seasons, and the skies that taught our ancestors what they needed to know about the land and themselves in order to live in harmony with it. They called the earth’s teachings “aki-noomaugaewin,” the land’s directions. … There was but one abiding principle that guided all life and that was ‘to live in harmony with the world and within one’s being.’ Instead of laws that are guidelines, our ancestors made up stories to guide us along on the right course.”* (Basil Johnson, cited by Borrows 2019: 5)

Kimmerer, Robin Wall. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Books. [chapter, “Maple Nation: A Citizenship Guide”, pp.167-174] **Course reserves.**

**Contemplative invitation:**First Nations School Toronto. [7 Grandfather Teachings](https://www.youtube.com/watch?v=IpA3kzbD44I). (video, 0:04:47)

**Weekly reflections** (based on the Week 2 materials) **due by 11:59 Tuesday, May 18** [and so on for subsequent weeks…]

**Commentaries** (based on the Week 2 Reflections from your classmates) **due by 11:59 Friday, May 18** [and so on for subsequent weeks…]

**Week 3 (May 25/27)**

Andrew Judge (Conestoga College). 2020. [Gathering Hearts and Minds to Restore the Land - Autumn Celebration](https://www.youtube.com/watch?v=LHxanA9AVyI) (video, 0:07:27).

Andrew Judge (Conestoga College). 2019. [Gathering Hearts and Minds Restore the Land Network](https://www.youtube.com/watch?v=vqAwNN8J9go&t=0s) (video, 0:05:21).

Andreotti, Vanessa (Gesturing Towards Decolonial Futures Collective). 2020. [The House of Modernity](https://youtu.be/nAke2iQ53jc) (video, 0:36:00)

Fry, B. & Mitchell, T. 2016. “[Towards Coexistence: Exploring the Differences between Indigenous and Non-Indigenous Perspectives on Land](https://d1wqtxts1xzle7.cloudfront.net/40462452/INPRESS_Perspectives_on_Land_Oct_4_REVISED-SUBMIT1.pdf?1448756150=&response-content-disposition=inline%3B+filename%3DPerspectives_on_Land.pdf&Expires=1621623591&Signature=Or~HGAQ29p0rq3BBDhuXPNZbXaczufC8J-XQwCDyzNGwpvQ~cASdXhyIVXsJuiemgGjJf~oWpt2aDcw6mtk1fMJsA8NjTHAhjgiO8tlwxi6JYDsXgIVdvwssFSiERQhqLjbFvvyefde5RnRlR01J7cie571~waL51IUzM39oZPlv3GrUOhaMBh0c7R0uoMDBmKr314sUb8SaEN0YjD4akJV4nyzqdjndXijFT1yd9130e7PCI75hLmzpdJB1y~WTK6qlG8trpUnjqTWdh36bl4q-R9G-Dpb6bJSYXM1NNmhoNORlnw-RK5lAURIcGLF3nA09l8hJHT3omAJSKDiz2g__&Key-Pair-Id=APKAJLOHF5GGSLRBV4ZA).” Native Studies Review. 23(1&2), 35-64.

**Contemplative invitation:**[Nibi: The Water Song](https://www.youtube.com/watch?v=ks5IIzYX3t8). (video, 0:02:43)

🡪 Consider attending the [Canadian Association for the Study of Ecological Economics (CANSEE) student conference](https://cansee.ca/keynote-speakers/): May 27-29, 2021 (free for students; lots of themes complementing this course)

**Module 2: Rethinking our** **Relationship to the Earth**

*When you step outside your door each day to interact in the natural world, do you consider who may have walked this land before you and who will walk this land after you are gone? Do you acknowledge your personal relationship to the land? Do you think about how the land supports your health and well-being, and that of your family, community and all non-human entities within the web of life? It is through these relationships to land that we come to understand that everyone has a role to play in taking caring of the land. Being an environmental steward is everyone’s responsibility. How we honour the land and maintain its health so that it can nurture future generations is up to each of us. –ETFO,* [*Starting from the heart: Going beyond a land acknowledgement*](https://etfofnmi.ca/wp-content/uploads/2019/10/Going-Beyond-A-Land-Acknowledgement-FINAL-VERSION.pdf)*, p.12*

**Week 4 (June 1/3)**

Johnson, Lorraine. 2021, March 18. “[Cultural Values and How they Frame Horticultural Norms: Lorraine Johnson](https://www.youtube.com/watch?v=8ITSgMus8gE&list=WL&index=105).” (video, 0:10:00). Part of the Society for Organic Urban Land Care’s seminar series, “[The Role of Horticulture in Social and Land Equity](https://organiclandcare.ca/equity).”

Notice the themes of dominance, control, exoticism, consumerism, human exceptionalism, short-term thinking, and non-holistic thinking.

It may be helpful to watch this video on slower speed as Lorraine speaks really fast.

For the Wild podcast. 2020, Sept 16. [Rebecca Burgess on Soil to Soil Fiber Systems](https://forthewild.world/listen/rebecca-burgess-on-soil-to-soil-fiber-systems-200) [Audio, 0:58:00]

“*How can I heal my own relationship to place?”* Rebecca Burgess shares how regional and regenerative slow fashion is possible. In lieu of the behemoth that is fast fashion, how might regional textile communities strengthen our agricultural systems? How does the re-emergence of cottage industry ensure healthy environments? Or how does cultivating soil-to-soil fashion strengthen our belonging, connection and responsibility to place? How can our clothing become a mirror and homage to the places we love, the kin that can clothe us and the flora that colors our world?

Sioui, Miguel. 2020. “Chapter 5. The Evidence of Responsibility-Based Thinking in Present-Day Maya Land-Use Practices.” In Miguel Sioui, [*Indigenous Geographies in the Yucatan: Learning from the Responsibility-Based Maya Environmental Ethos*](https://login.proxy.lib.uwaterloo.ca/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=2736089&site=ehost-live&scope=site&ebv=EB&ppid=pp_71). Springer, pp.47-80. **Course reserves.**

The goal of this chapter is to present my research findings and what I have learned about spiritually informed land-use in Xuilub in an “ethnographic” manner and not in relation to disciplinary conversations in Indigenous geographies and IK research. This is done in order to give the reader sufficient evidence in this chapter to support my argument that responsibility-based thinking is the defining characteristic of the Maya land ethos and that it transcends the different meanings associated with the main land-use activities in the community.

**Contemplative invitation:**Spring Creek Project. 2020, Feb 22. [Animal Interlude: Bald Eagle](https://www.youtube.com/watch?v=1wSlA8NsZHQ). (video, 0:05:00)

MOsley WOtta reads a passage about the Bald Eagle from Kathleen Dean Moore’s book “Earth’s Wild Music.” WOtta is accompanied by Tom Foe on experimental guitar.

The Animal Interludes series consist of 20 tiny concerts, each an original composition of words and music in honor of a threatened or beloved animal. They are part of the series “Music to Save Earth’s Songs,” inspired by Kathleen Dean Moore’s book “Earth’s Wild Music: Celebrating and Defending the Songs of the Natural World" (Counterpoint Press 2021). About the contributors: Jason Graham created his stage name, MOsley WOtta (or "MOWO"), from the idea that every human is made mostly of water.

**Week 5 (June 8/10)**

Guest speaker: Quinn Howard (landscape architect)

Nabhan, G.P. and Trimble, S., 1994. *The geography of childhood: Why children need wild places*. Beacon Press. [“Chapter 1. A Child’s Sense of Wildness,” pp.2-14] **Course reserves.**

Ashlee Cunsolo, 2017. “Climate Change as the Work of Mourning,” in Cunsolo, Ashlee and Karen Landman (eds.). *Mourning nature: hope at the heart of* *ecological loss and grief*. McGill-Queen’s Press, pp. 169-189. **Course reserves.**

Glenn Albrecht, 2017. “Solastalgia and the New Mourning,” in Cunsolo, Ashlee and Karen Landman (eds.). *Mourning nature: hope at the heart of ecological loss and grief*. McGill-Queen’s Press, pp.292-314. **Course reserves.**

**Contemplative invitation:**Spring Creek Project. 2021, Jan 25. [Animal Interlude: Common Murre read by Robin Kimmerer](https://www.youtube.com/watch?v=AuGTNgjhW1M&list=PLuUz-6in-Awqz9ATj81d-lDpU-o2ybK8m&index=3). (video, 0:04:50)

In this Animal Interlude, Robin Wall Kimmerer reads a passage about the Common Murre from Kathleen Dean Moore’s book “Earth’s Wild Music.” Kimmerer is accompanied by a string duet, with Erika Nagamoto on violin and Titus Young on cello.

**Week 6 (June 15/17)**

Video: The Eagle and the Condor (59:00) [in class]

[Author Winona LaDuke on “The Militarization of Indian Country”](https://www.democracynow.org/2011/5/6/native_american_activist_author_winona_laduke). 2011, May 6. *Democracy Now*. (video, 0:17:41)

**Check out the work (books, interviews) of Winona LaDuke**, Anishinaabekwe (Ojibwe) enrolled member of the Mississippi Band of Anishinaabeg. She is an indigenous rights activist, an environmentalist, an economist, and a writer, known for her work on tribal land claims and preservation and for sustainable development. She founded and for 25 years served as executive director of the White Earth Land Recovery Program, and is executive director of Honor the Earth, a national Native American foundation. She has served on the boards of the Indigenous Women’s Network and Greenpeace USA, and twice ran as the Green Party’s vice-presidential candidate.

Women’s Earth Alliance and Native Youth Sexual Health Network. 2016. “[**Violence on the Land, Violence on our Bodies**](http://landbodydefense.org/uploads/files/VLVBReportToolkit2016.pdf): Building an Indigenous Response to Environmental Violence.” Report and toolkit (60 p.).

*For Indigenous communities in North America, the links between land and body create a powerful intersection—one that, when overlooked or discounted, can threaten their very existence. Extractive industries have drilled, mined, and fracked on lands on or near resource-rich Indigenous territories for decades. Although the economic gains have been a boon to transnational corporations and the economies of the U.S. and Canada, they come at a significant cost to Indigenous communities, particularly women and young people.  
… Our goal was to detail—through community interviews and research—the environmental violence suffered by community members. We also sought to share their resistance efforts, and provide advocacy tools and strategies to support their work.”*

Consider also looking through [Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls](https://www.mmiwg-ffada.ca/final-report/).

**Contemplative invitation:**[Senzeni Na (What have we done?)](https://www.youtube.com/watch?v=yHjpeRyZaWA&t=5s). 2020, Nov 20. Sung by Inshallah Choir of Waterloo, Ontario. (0:05:00)

A [South African anti‐apartheid folk song](https://en.wikipedia.org/wiki/Senzeni_Na%3F).

🡪 Consider attending [Indigenous Climate Action conference](https://www.indigenousclimateaction.com/indigenous-economics-conference), June 10-12 (check out the list of speakers)

**Week 7 (June 22/24)**

Guest speaker: Hilary Diouf re. How do we support each other to live in a good way? A “common good” vision

Mitchell, Audra. 2020., Revitalizing laws, (re)-making treaties, dismantling violence: Indigenous resurgence against ‘the sixth mass extinction.’ *Social & Cultural Geography*, 21:7, 909-924.

*The stories told about ‘extinction’ matter greatly: they embody theories about what is causing the global-scale destruction of plants, animals and other beings, and what might stop it. Dominant Western scientific stories/theories frame this phenomenon as the unintended result of desirable human activities. They prescribe the scientific management of remaining ‘biodiversity’ within structures driven by colonization, extractivism and other violent logics. In contrast, Anishinaabeg, Haudenosaunee, Nêhiyaw and many other Indigenous stories/theories that address this issue understand ‘extinction’ as an expression of the breaking of laws, treaties and protocols between particular peoples, plants, animals, land, water and other beings. This relation-breaking violence is embedded in everyday manifestations of colonial violence and in the genocides of humans and nonhuman peoples. Centring Haudenosaunee, Anishinaabeg, Nêhiyaw and critical Western/settler stories/theories, this contribution argues that halting ‘extinction’ means not only dismantling structures of law-breaking and structural violence, but also repairing the relations that those laws, treaties and protocols uphold. It also honours the efforts of Indigenous resurgents doing the crucial work of repairing these relations.*

Kimmerer, Robin Wall. 2013. *Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants*. Milkweed Books. [chapter, “The Honourable Harvest”, pp.175-201] **Course reserve.**

**Contemplative invitation:**[Seven Grandfathers](https://www.youtube.com/watch?v=1x_v1QF3nRs) (audio, 0:02:18)

**Module 3: Seeking ecological justice**

*“What is wealth for us? Indigenous lands and territories are being held ransom. All the resource “development” is happening in Indigenous communities while systematically pushing away Indigenous economies—land, language, culture, who we are*”—Skyler Williams, Haudenosaunee land defender, 1492 Landback Lane

**Week 8 (June 29 / *no class July 1*)**

Guest speaker: Jane Hutton (UW School of Architecture)

[United Nation Declaration on the Rights of Indigenous Peoples](https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html) (UNDRIP) 2007

*Read this declaration and read up on how it has been used or implemented, including controversies arising over it, in Canada or elsewhere. Come to class willing to share your insights (or include them in the Weekly Response). As you read, notice how this declaration shifts the discourse of rights away from hyper-individualism that is typical of western rights discourses.*

Ecopolitics podcast. 2020. [Kyle Whyte: Environmental Justice and the Anthropocene](https://www.ecopoliticspodcast.ca/episode-2-8-environmental-justice-and-the-anthropocene/). (audio, 0:50:00).

In this episode we talk about Indigenous environmental justice with Dr. Kyle Whyte, George Willis Pack Professor of Environment and Sustainability at University of Michigan, and a citizen of the Potawatomi Nation. The conversation begins by outlining the difference between being Indigenous as a political identity and being from a specific Indigenous nation, and continues by expanding our notions of kinship networks and the ways these play a role in struggles for environmental justice. We end the conversation by getting Kyle's thoughts on how students can become better allies to the Indigenous environmental justice movement.

Howitt, R., 2020. [Unsettling the taken (for granted)](https://journals.sagepub.com/doi/abs/10.1177/0309132518823962). *Progress in human geography*, *44*(2): 193-215.

**Contemplative invitation:**Martin Luther University College. 2017. [Sing Fires of Justice 2017 - Sending song](https://www.youtube.com/watch?v=yC0LYQSSBsg) (video, 0:03:29)

*Featuring the Waterloo-based Indigenous drum circle, Mino Ode Kwewak N'gamowak*

**Week 9 (July 6/8)**

Guest speaker: GEM PhD student Charlene Williams re. the Canadian oil sands, Indigenous resistance and food sovereignty

Monica E. Mulrennan and Véronique Bussières. 2020. “Indigenous Environmental Stewardship: Do Mechanisms of Biodiversity Conservation Align with or Undermine It?” in Nancy Turner (ed.), *Plants, people, and places: the roles of ethnobotany and ethnoecology in indigenous peoples' land rights in Canada and beyond*. McGill-Queen's University Press, pp.282-312. **Course reserves.**

The Secret Ingredient. 2017 [Red Man Laughing - The Wild Rice Wars](https://redmanlaughing.squarespace.com/listen/2017/5/red-man-laughing-the-wild-rice-wars) . (Audio, 0:57:00).

Anishinaabe Wild Rice harvester James Whetung talks about his Manoomin Camp, his commitment to ricing, his inherent right to do so and we investigate the brewing conflict between Indigenous rights and Ontario cottage country.

**Contemplative invitation:**[Sing Fires of Justice 2020](https://www.youtube.com/watch?v=7-7Ix4Dj3hQ) (video starts at the 2-minute mark; watch for a few mins or longer if you like)

**Module 4: Sharing our tables: decolonization, reconciliation**

“*This re-education project in Canada is an emergency. And we go further faster by centring the voices of those that were most negatively impacted by the colonial project here in Canada and that’s Indigenous voices*.” –[Ryan McMahon](https://www.cbc.ca/radio/ideas/no-reconciliation-without-land-six-nations-fight-for-truth-for-200-years-1.5856494), Anishnaabe, writer, comedian, and media maker.

*Together, Canadians must do more than just talk about reconciliation; we must learn how to practice reconciliation in our everyday lives -within ourselves and our families, and in our communities, governments, places of worship, schools, and workplaces. To do so constructively, Canadians must remain committed to the ongoing work of establishing and maintaining respectful relationships*. --[Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada](http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf), 2015, p. 21.

**Week 10 (July 13/15)**

Guest speaker: Nikola Barsoum

Survival International. 2009. “[There you Go! Welcome to the Global Village](https://vimeo.com/297702925)” (Video, 0:02:00)

Corntassel, Jeff. 2020. “Restorying Indigenous Landscapes: Community Regeneration and Resurgence.” In Nancy J. Turner (ed.), *Plants, People, and Places: The Roles of Ethnobotany and Ethnoecology in Indigenous Peoples' Land Rights in Canada and Beyond*. McGill-Queens University Press, pp.350-365.

For the Wild podcast. 2020, Nov 11. [Corrinna Gould on Settler Responsibility and Reciprocity](https://forthewild.world/listen/corrina-gould-on-settler-responsibility-and-reciprocity-208). (Audio: 1:03:00)

*We explore responsibility and reciprocity on stolen homelands by asking what it means to be in right relationship. How can folks contribute to the re-storying of the land, even if through small acts?*

The Secret Ingredient Podcast. 2016. [(Bush) Tea, with Annalee Davis](https://kutkutx.studio/the-secret-ingredient/bush-tea-annalee-davis-ep-21). (audio, 0:59:00)

Weaves in themes of phytoremediation, symbolism, art, and history. Annalee Davis is a Barbadian artist and activist, whose work addresses the complicated legacy of slavery in the Caribbean: *“The history of slavery in the Caribbean is traumatic. It’s a difficult legacy and I don’t think that it’s been well processed. So the serving of tea becomes this way to sort of address that. To consider, how can we move forward? What does it look like to think about healing in a space like that?”*

**Contemplative invitation:**[The Earth Does Not Belong to Us](https://youtu.be/as8AjdE0cr0). 2021 (video, 0:02:00)

**Week 11 (July 20/22)**

Guest speaker: Katharine Zywert

CBC Ideas. 2020, Dec 29. [Reconciliation, Part 3: Back to the Land](https://www.cbc.ca/radio/ideas/no-reconciliation-without-land-six-nations-fight-for-truth-for-200-years-1.5856494). (Audio: 0:54:00)

Crosby,Isaac. 2020, Nov 6. “[Urban Greenspace and Land Access](https://www.youtube.com/watch?v=yagU_MeSNFk).” Part of the Society for Organic Urban Land Care’s seminar series, “[The Role of Horticulture in Social and Land Equity](https://organiclandcare.ca/equity).” (Video; listen to at least the first 30 mins)

Isaac Crosby presents on the role of horticulture in cultivating social and land equity. Isaac describes his work of bringing Indigenous gardening and Indigenous youth to Evergreen Brickworks in downtown Toronto.

[Finding Flowers Project](https://www.youtube.com/channel/UCZWQcg0eDUulvj7TWE5HQuw). 2021, Feb 21. [MIIJIM: Food & Gardens as Remediation](https://www.youtube.com/watch?v=tCqeL-GM3f8). (video, 2:28:00) [listen to one or both of the cases. The Vancouver case starts around 0:16:30 and the Toronto case starts around 1:08:00 and goes to around 1:56:00]

Opens a conversation between Indigenous artists who are using seeds, planting and cultivation in their practices. 𝗧’𝘂𝘆’𝘁’𝘁𝗮𝗻𝗮𝘁 - 𝗖𝗲𝗮𝘀𝗲 𝗪𝘆𝘀𝘀 (Skwxwú7mesh / Stó:lō / Hawaiian / Swiss) and 𝗔𝗻𝗻𝗲 𝗥𝗶𝗹𝗲𝘆 (Cree / Dene) will discuss 𝘼 𝘾𝙤𝙣𝙨𝙩𝙚𝙡𝙡𝙖𝙩𝙞𝙤𝙣 𝙤𝙛 𝙍𝙚𝙢𝙚𝙙𝙞𝙖𝙩𝙞𝙤𝙣, a project that includes the planting of Indigenous remediation gardens on vacant and untended lots on the unceded homelands of the xʷməθkʷəyə̓m (Musqueam), Sḵwxwú7mesh (Squamish), and səlilwətaɬ (Tsleil-Waututh) nations.

Cease and Anne will be in conversation with 𝗝𝗼𝗰𝗲 𝗧𝘄𝗼 𝗖𝗿𝗼𝘄𝘀 𝗧𝗿𝗲𝗺𝗯𝗹𝗮𝘆, (Mohawk / Pottawatomi / Francaise / Ashkenazi) artist, Earthworker and member of the 𝙄𝙣𝙙𝙞𝙜𝙚𝙣𝙤𝙪𝙨 𝙇𝙖𝙣𝙙 𝙎𝙩𝙚𝙬𝙖𝙧𝙙𝙨𝙝𝙞𝙥 𝘾𝙞𝙧𝙘𝙡𝙚, who will be sharing their work with the 𝙍𝙚~𝙎𝙞𝙨𝙩𝙚𝙧𝙞𝙣𝙜 garden on the Niwa’ah Onega’gaih’ih ~ Kobechenonk ~ the Humber River, a project that seeks to re-Indigenize land by creating Three Sisters and medicine earthworks on ancestral urban sites.

**Contemplative invitation:**[We are Earth](https://youtu.be/ysco3rY0igA). 2021 (video, 0:02:20)

**Week 12 (July 27/29)**

Guest speaker: Kira Cooper or byron (TBC)

For the Wild podcast. 2021, Jan 27. [Dr. Cutcha Risling Baldy on Land Return and Revitalization](https://forthewild.world/listen/dr-cutcha-risling-baldy-on-land-return-and-revitalization-219). (Audio, 1:03:00)

*We begin our conversation exploring how natural resources and resource extraction has shaped land ownership across the country today and then move into the imaginative work that land return requires of us*. … *We are building up a new world; builders must be strong*.

CBC. 2021, Apr 20. [Six Nations traditional government wants moratorium on development of Haldimand Tract](https://www.cbc.ca/news/canada/hamilton/haldimand-tract-development-moratorium-1.5993081).

What are the implications of this? What if it were respected by prominent institutions in this region? See <https://www.protectthetract.com/> and <http://grandback.org/> for updates on this.

Stein, S., Andreotti, V., Suša, R., Ahenakew, C. and Čajková, T., 2020. [From “education for sustainable development” to “education for the end of the world as we know it”](https://www.tandfonline.com/doi/full/10.1080/00131857.2020.1835646?casa_token=cJbYmgCnsMcAAAAA%3AqX0zYkp4RUeVWVFwhUXJ6Lq-FQ7no96WMsWaF9p3smeO7-f_wNuWm8yvBA-GRZuaePpu-82c_6hzQfo). *Educational Philosophy and Theory*, pp.1-14.

*We contend that the predicament we face is not primarily rooted in ignorance and thus solvable with more knowledge, nor primarily rooted in immorality and thus solvable with more normative values; rather, it is rooted in denials that stem from harmful desires for and investments in the continuity of the securities and satisfactions promised by modernity-coloniality. Faced with these denials, we emphasize a collective need to “grow up” so that we might “show up” differently to do the work that is needed as we face unprecedented global challenges.*

OR, instead of Stein et al.: those of you who are in physical geography or a natural science field (or others who are interested) can opt to read this:

Wong, C., Ballegooyen, K., Ignace, L., Johnson, M.J. and Swanson, H., 2020. [Towards reconciliation: 10 Calls to Action to natural scientists working in Canada](https://www.facetsjournal.com/doi/full/10.1139/facets-2020-0005). *FACETS*, *5*(1), pp.769-783.

**Week 13 (Aug 4** – make-up day for July 1**)**

Debrief: *how were your skills in each of these areas enhanced this term, and how could the course be tweaked in future to address these and other learning outcomes:*

*(1) systems thinking, (2) critical reflection, (3) diverse ways of knowing, (4) practical application, (5) multi-context communication, (6) teamwork, (7) collective action, and (8) advocacy*

# Assessment & Specifications Grading

This course uses a relatively new grading method called "specifications grading" (similar to "contract grading"). Basically, you decide what grade you want to achieve in the course and you complete a "pathway" of assessments (e.g., weekly responses, assignments, tests) to achieve that grade. Your grade is based on the number and level of difficulty of assessment that you complete. For more information on specifications grading, you can read the article [Yes, Virginia, There's a Better Way to Grade](https://www.insidehighered.com/views/2016/01/19/new-ways-grade-more-effectively-essay), or you can read the [book](https://styluspub.presswarehouse.com/browse/book/9781620362426/Specifications-Grading) by Linda B. Nilson.

The rationale for specifications grading is five-fold:

1. It better links assessment with learning outcomes. Your final grade has more meaning because it is not simply an average of things you did well or not, but rather reflects the number and level of learning objectives/outcomes achieved for the course.
2. It increases students' agency in determining their grades through the creation of clear pathways. This reduces students' stress and anxiety over grades, increases motivation, and orients students' attention toward learning rather than performance.
3. Clear criteria (specifications) for different grades reduces the stress and anxiety of instructors by reducing the amount of "negotiation" and "hairsplitting" with students over marks.
4. Instructors allocate more time towards formative (on-going, constructive) feedback, focusing more on improving student learning rather than summative assessment.
5. Re-submission opportunities encourages risk-taking, creativity, and "outside the box" thinking.

Specifications grading is typically preferred by students over the traditional grading systems due to these factors:

* it motivates students to work harder,
* there is more student choice and control,
* it reduces stress,
* students feel more responsible for their own grades,
* it feels more like coaching, and
* it fosters higher order and creative thinking.

All assessments are graded on the basis of credit/non-credit (i.e., pass/fail). Importantly, **a "credit" for an assessment is not simply a 50%.** With specifications grading, a credit means that you are competent in the learning objective/outcome (or "competency") being assessed. This is a much higher bar - you can think of it as the top one or two tiers of a traditional grading rubric, equivalent to a B or even a low A. Since your assessments more closely align with specific learning outcomes/objectives, achieving one outcome/objective exceptionally well does not "balance" or "offset" with doing very poorly for another outcome (as is the case with traditional grading schemes). In the specifications grading model, you are given a grade according to the number of learning outcomes for which you demonstrate competency. Earning a high mark in this course means that you demonstrated competency across multiple learning outcomes and objectives.

**Summary of assessment**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Grade pathway** | **D (55%)** | **C (65%)** | **B (75%)** | **A (85%)** |
| **Weekly responses (11 total)** | 7 | 8 | 9 | 10 |
| **Commentaries** | 0 | 0 | 3 | 5 |
| **Assignments** | 1 | 1 | 2 | 3 |

**Re-submissions**

**Weekly Reflections**: In order to ensure that everyone is familiar with the expectations for the weekly reflections, everyone will have one "free" chance to resubmit their Week 2 reflection (within 3 business days of receiving your grade) if it does not receive a "pass" the first time (i.e., it does not meet the guidelines). Then, from Weeks 3 through 12, you will have **three opportunities** in total to resubmit your weekly response *or* commentary--within 3 business days of receiving your grade.

**Assignments**: If your assignment submissions do not receive a "pass" the first time, you will be given one chance (for each assignment) to resubmit without penalty. Your re-submission is due within 3 business days of receiving your grade. If you fail to “pass” again then you will have to redo that assessment a third time with **a penalty of 5% taken from your overall final course grade**. A fourth re-submission would result in **a 10% deduction from your overall final grade** and so on.

**Late penalties**: You can also use the above resubmission opportunities as a 3-day extension of the due date if you cannot complete your work on time. You can submit it up to three days late and it will count as one of your three re-submissions. Once your three resubmission opportunities are used up, each 24-hour period beyond the due date that you submit an assignment will result in a **1% reduction in your overall grade**.

**Bonus points** can be earned over and above the number grades listed above based on completion of additional weekly responses (2 points each), commentaries (1 point each), or assignments (3 points each), and exceptional writing and analysis (up to 2 points).

**Peer review arrangements**: If you are willing to make your assignment visible to the class, we can share these on a discussion board and your work can be available to others for peer review or informal feedback. This is part of creating a culture of learning within our class group.

**Weekly reflections** (due Tuesday evening)

**Length and format**: I suggest a 300-450 word response, but this is flexible. If you prefer, you may prepare or a short video or audio piece, or some other kind of artistic creation…

**Content**: *With reference to each of the assigned materials for this week* (the ‘contemplative invitation’ piece is optional) *and* the class content of the past week (and earlier in the course, if connections come to mind), address the following questions:

* Which of the course learning outcomes seemed relevant for what you took away from this week’s materials? How so? (Demonstrate the connections)
* What specific insights did you glean from this week’s materials? For example,
  + How did they make you feel? (Feel free to identify both your growth and frustrations as they relate to learning in this course.)
  + What questions did they raise for you?
  + What surprised you?
  + What would you like to learn more about?
  + What points did you take issue with or feel resistance towards?
* What quote stood out to you? (Explain why)

Provide a list of references at the end of your post.

These weekly reflections will be reviewed and used as a basis for class discussion every Thursday. We hope you’ll join the conversation if you are available.

**Commentaries** (due Friday evening)

Commentariesare a response to the weekly reflections of your classmates. I suggested a length of 200+ words, *commenting on the reflections of at least* ***two*** *others in your group*. In other words, one Commentary is a (single) comment/post on at least 2 weekly reflections from your peers in a given week. So you can complete this over 5 weeks during the term (or more, if you are seeking bonus points).

As for content, aim to open up a conversation. Consider the following:

* How did what your peers wrote change, deepen, or grow your perspective and understanding of the course material?
* How did it challenge you, or what did it trigger in you?
* You can also follow the same set of guiding questions as for the Weekly Reflections that you have chosen to review, applying them to the posts of your peers.

**General guidelines for online discussion / commentaries**

* Be respectful: take care of our own and each other’s needs
* Speak from the “I”; define the “we” (if you use it)
* What is said here, stays here; what is learned, leaves
* Respect & acknowledge the diversity of worldviews, experiences, backgrounds, and preferences that we all bring to the table
* “Yes, and…”
* Foster an interruption-free zone
* Make space, take space: be mindful of how much space you take up
* Don’t assume folks’ pronouns
* Take time/space for yourself if you want or need it

**Short assignment invitations**

For each of your assignments, respond to the guiding questions below. In addition, make reference to (i.e., demonstrate your understanding of the key ideas from) some assigned materials from at least 3 different weeks of this course. (Let me know if this does not seem feasible for your topic.)

**Suggested length**: 500-700 words

**Due dates:** Assignment 1 (for A, B, C, D pathways): Friday, June 11  
Assignment 2 (for A, B pathways): Friday, June 25  
Assignment 3 (for A pathways): Friday, July 16  
Any additional assignment: Friday, July 29

1. Learn about soils and/or ecosystem conditions in your bioregion. How has this shaped geographies of development and exploitation of natural resources in the area where you grow up or where you live now. How did these ecological conditions shape human settlement of that area, before, during, or after European colonization (if that was a phenomenon in your area)?
2. Taking one of the “[For the Wild](https://forthewild.world/)” podcast episodes, explore some of the historical factors leading up to the trauma/geographies of development outcomes that were mentioned.
3. Prepare a short paper that addresses the question, how have we lost our connection to the land, and what is the significance of this? Or what does land connection mean to you and why is it important? Your paper could be about an issue such as mining in Brazil, for example, or something more local and personal.
4. Prepare a [living land acknowledgement](https://www.prosecution.org/living-land-acknowledgement) (i.e., “now that I know that, this is how I’m moving forward”) and express what are you committed to, in what ways, through your scope of influence (e.g., making space for Indigenous leadership…). Perhaps reflect on the meaning of being a good ancestor. This is suggested as an alternative to mere statements with no commitments (see this [comedy sketch](https://www.youtube.com/watch?v=xlG17C19nYo)).
5. Write-up your impressions from either of these events: Canadian Association for the Study of Ecological Economics (CANSEE)conference ([see recordings here](https://www.youtube.com/playlist?list=PLhBHascorF--XG2hYYtfTgcK1EL_EzIk-)): May 27-29, 2021 (free for students; lots of themes complementing this course); or [Indigenous Climate Action conference](https://www.indigenousclimateaction.com/indigenous-economics-conference), June 10-12.
6. If you have ever planted seeds (for vegetables, herbs, flowers, or grains), ask yourself this:

* *Where are your seeds sourced from? Which community have they been carried within?*
* *Are these seeds locally grown?*
* *What is their seed story?*
* *How are they prepared?*
* *Any other details of how they like to be grown?*
* *Are your seeds organic?*
* *Is your seed treated?*
* *Is your seed GMO-free?*

Reflect on the impact of botanical exploration, and the ethics behind seed companies and the ways in which they obtain seeds. What could we do in our communities to better feed and maintain respectful seed culture? [these are ideas generated from Rowan White’s SevaSeeds online course (paywall protected); you might listen to one of various podcast interviews with Rowan]

1. Conduct a peer review on 3 assignments of your peers. Write up 1-2 paragraphs of thoughtful feedback for each.
2. Any of the **Contemplate Practice reflection activities** below:

*Choose one or more of these invitations and later prepare a written response (or a short video or audio piece, or some kind of artistic creation…) on what you have learned. What do these experiences suggest to you regarding* *“how can I heal my own relationship to place”? Did you find resonance in your experience with any of the materials assigned for this course and/or the learning outcomes?*

1. Listen to an episode of [Canadian bushcraft podcast](https://open.spotify.com/show/5x7pZjvnTc8tX0xbfEIHH0) with Caleb Muskgrave. Shareat least one thing you noticed/learned.
2. Start a [phenology journal](https://vt.audubon.org/news/phenology-journal) (commit to recording at least 5 observations per week for as much of the semester as possible); and/or learn something new about current dynamics in your bioregion (with respect to birds, amphibians, mammals, plants, weather) at this time of the year.
3. Plan to do a ‘[sit spot](http://www.acornsnw.org/nature-connection-practices--mentoring.html)’ regularly –perhaps 3 times a week for at least 20 minutes each time, preferably in the same spot and at the same time of day, so you become more attuned to the ‘baseline’ of what is normal and what is out of the ordinary. [Here](https://www.canmoreforestplay.com/uploads/1/4/1/7/14171255/core_routines_of_nature_connection.pdf) is another resource on sit spots and related practices in nature (e.g., listening to birds). [Here](https://healingforest.org/2017/07/03/10-nature-connection-activities/) and [here](https://www.psychologytoday.com/us/blog/moral-landscapes/202005/daily-practices-increase-nature-connection) are some more short descriptions of nature connection practices.
4. Make a list of 12 steps (practices) that you can do to nourish yourself, heal from stress, and feel more alive (small acts of love or creativity for the self) that relate in some way to nature/land connection. Commit to yourself to do these weekly (book them on your calendar?) and later in the term reflect on the wider implications of these acts; did other beings benefit from your self-care acts?
5. Relax/breath deeply/move gently. Do a ‘walking meditation’ and find something ‘in nature’ that is emanating peace. How does this perception foster resilience in our own lives?
6. As a follow up to our Week 1 Haudenosaunee Thanksgiving address video, read through [this description](https://americanindian.si.edu/environment/pdf/01_02_Thanksgiving_Address.pdf) on a regular (daily?) basis and reflect on how it shifts (if at all) your sense of the world.
7. Check out any of the episodes from the ‘[Nature Calls / Living with the Seasons](https://www.youtube.com/playlist?list=PLdr308-S37J2m1ewKs5AdWe1U87BKflcn)’ online calls hosted by Chris Gilmour. Reflect on what you noticed/learned.
8. Listen to the musical pieces listed in the syllabus. How did they affect you? Reflect on the role of music in reimagining a more beautiful world our hearts know is possible.

**Another option:** in lieu of 3 other assignments (i.e., a term project in itself), consider this invitation from The Working Centre (they would like your help!): **Create a mini-online course / course resources**

[The Working Centre](https://www.theworkingcentre.org) in Kitchener is developing a Climate Change Action Centre. The Centre will be a hub for learning opportunities (classes, study groups, book clubs, online resources), offering community residents an idea of what the next 10 years will look like, and what steps folks can take to resource themselves and be more resilient. The Centre will focus on cultural changes at an individual level as well as policy changes at municipal and higher levels.

1. Your task for this project is to develop a mini-online course (writing the text and linking to relevant websites or videos) or to create a short video yourself to explain some aspect of the climate crisis in relation to any of the following: local economies, energy descent, self-reliance, degrowth, decolonization, climate justice, or a related issue.
2. Alternatively, you could create a video about [The Working Centre Market Garden](https://www.theworkingcentre.org/working-centre-market-garden/518), highlighting the garden’s successes and the need for more resources for urban agriculture and local food infrastructure (e.g., coolers, washing stations) to scale out this kind of model more widely.

Contact [Steffanie](mailto:sdscott@uwaterloo.ca) if you are interested in either of these options, or have other ideas.

**Group projects:** You can complete your assignments individually or as a group. See me if you decide to work collectively and we can discuss the appropriate length and any other details.

**Group work** nearly always involves students with differing skill sets and capacities in relevant academic areas. The intended **goals** for group work include having students learn to identify strengths of their peers and maximizing these talents in the completion of the assignment; engaging students in peer education such that students with strengths can mentor and improve their colleagues’ capacities; and resolving conflicts constructively amongst student groups. A **group contract** is recommended to ensure that group members have make a plan for working together and resolving conflicts.

**The fine print re. submission of assignments**

For citing references in your assignments, please use Harvard, APA,or another standard referencing style.

By submitting an assignment for this course, you are agreeing to the following:

* You have properly referenced all ideas, words or other intellectual property from other sources used in the completion of this assignment.
* You have included a proper reference list, which includes acknowledgement of all sources used to complete this assignment.
* The assignment was completed by your own efforts. You did not collaborate with any other person for ideas or answers (with the exception of group projects).
* This is the first time you have submitted this assignment or essay (either partially or entirely) for academic evaluation.

**When You Cannot Meet a Course Requirement Due to Illness or Other Reasons:** If you find yourself unable to meet a course requirement because of medical, compassionate or other reasons, please advise me.

**University policies and supports**

**Mental Health:** The University of Waterloo, the Faculty of Environment and our Departments/Schools consider students' well-being to be extremely important. We recognize that throughout the term students may face health challenges - physical and / or emotional. **Please note that help is available**. Mental health is a serious issue for everyone and can affect your ability to do your best work. Counselling Services <https://uwaterloo.ca/campus-wellness/> is an inclusive, non-judgmental, and confidential space for anyone to seek support. They offer confidential counselling for a variety of areas including anxiety, stress management, depression, grief, substance use, sexuality, relationship issues, and much more.  
  
All students are encouraged to download the WatSAFE app which is available free through the google and iOS app stores. The WatSAFE app provides on- and off-campus contacts for students in distress, including international students, and other information related to campus safety and security.

**Religious Observances:** Students need to 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.

**Academic integrity, grievance, discipline, appeals and note for students with disabilities:**

[The following statements MUST be included in all course outlines and/or websites.]

**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. [Check [the Office of Academic Integrity](https://uwaterloo.ca/academic-integrity/) for more information.]

**Grievance:** A student who believes that a decision affecting some aspect of his/her 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/policies-procedures-guidelines/policy-70). When in doubt, please be certain to contact the department’s administrative assistant who will provide further assistance.

**Discipline:** A student is expected to know what constitutes academic integrity to avoid committing an academic offence, and to take responsibility for his/her actions. [Check [the Office of Academic Integrity](https://uwaterloo.ca/academic-integrity/) for more information.] 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 instructor, academic advisor, or the undergraduate associate dean. For information on categories of offences and types of penalties, students should refer to [Policy 71, Student Discipline](https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-71). For typical penalties, check [Guidelines for the Assessment of Penalties](https://uwaterloo.ca/secretariat/guidelines/guidelines-assessment-penalties).

**Appeals:** A decision made or penalty imposed under [Policy 70, Student Petitions and Grievances](https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-70) (other than a petition) or [Policy 71, Student Discipline](https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-71) may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to [Policy 72, Student Appeals.](https://uwaterloo.ca/secretariat/policies-procedures-guidelines/policy-72)

**Note for students with disabilities:** [AccessAbility Services](https://uwaterloo.ca/disability-services/), located in Needles Hall, Room 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 [AccessAbility Services](https://uwaterloo.ca/disability-services/) at the beginning of each academic term.

1. “Stress-related tension … can lead to physical symptoms including headaches, upset stomach, elevated blood pressure, chest pain, and problems sleeping. … Stress also can bring on or worsen certain symptoms or diseases” ([WebMD](https://www.webmd.com/balance/stress-management/effects-of-stress-on-your-body)) [↑](#footnote-ref-1)