

SOCIAL CONTROL - SOC326H1S
University of Toronto – St. George Campus
Summer 2022 (July – August)
Tuesdays & Thursdays, 6:10 pm – 9 pm

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Office Hours: By appointment

LAND ACKNOWLEDGEMENT

I was born a settler in the traditional land of the Guaraní peoples, in the region currently known as Rio Grande do Sul, in the south of Brazil. For the past four years, I have lived as an immigrant in the traditional land of the Huron-Wendat and Petun First Nations, the Seneca, and the Mississaugas of the Credit River, where the University of Toronto is located. This territory was the subject of the Dish with One Spoon Wampum Belt Covenant, an agreement between the Iroquois Confederacy and Confederacy of the Ojibwe and allied nations to peaceably share and care for the resources around the Great Lakes. Today, this meeting place is still the home to many Indigenous people from across Turtle Island. I am grateful to have the opportunity to work on this land.

COURSE DESCRIPTION

This course will examine how Western society has gone about controlling people and practices considered ‘deviant’ throughout history. Engaging with foundational theoretical texts, ethnographical and archival work, literature, and film, we will study processes of criminalization and punishment as colonial, race-making, and gendered historical projects – from settler colonialism, the Atlantic Slave trade, early 20th-century urbanization, and the Cold War, to contemporary policies of mass incarceration, policing, and the War on Drugs. We will also uncover how people across time have not been passive victims of state control, but instead have actively resisted criminalization and created possibilities for survival and joy beyond the margins of the law.

PREREQUISITES

The prerequisites to take this course is **SOC201H1, SOC202H1, SOC204H1** and **1.0 credits from SOC251H1, SOC252H1, SOC254H1**. Students without these requirements will be removed from the course without notice.

TEACHING METHODS & PHILOSOPHY

“For apart from inquiry, apart from the praxis, individuals cannot be truly human. Knowledge emerges only through invention and re-invention, through the restless, impatient, continuing, hopeful inquiry human beings pursue in the world, with the world, and with each other.”

— Paulo Freire, Pedagogy of the Oppressed

“The academy is not paradise. But learning is a place where paradise can be created. The classroom, with all its limitations, remains a location of possibility. In that field of possibility, we have the opportunity to labor for freedom, to demand of ourselves and our comrades an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom.”

— bell hooks, Teaching to Transgress

Hi, and welcome to SOC326! Let's start with the inevitable: I know all of you have faced multiple challenges these past years. From financial needs to mental health issues, caring responsibilities and grief at home, lockdowns and border closures, you have all worked very hard to continue your education in less-than-ideal conditions. We still do not know all the new challenges ahead of us, but I would like you to know I built this syllabus with all of this in mind. I hope our classroom becomes a space for creativity, intellectual curiosity, and community building. As we return to in-person learning, the world is no longer the same, and neither are we. Let's navigate it together.

In this course, we will approach learning as collaborative storytelling. Together, we will work on a story about social control in Western society. We will analyze how institutions and states have attempted to control, constrain, criminalize, and punish different groups of people and practices throughout time. Dealing with stories of crime and violence can be challenging. In academic and non-academic narratives alike, criminalized people are often dehumanized, portrayed as evil foes or helpless victims. In this course, we will connect the dots between macro and micro social forces, between structural processes and people's everyday lives. We will do so by engaging with archival documents, ethnographies, media, film, and our own experiences of social control.

A note on content warnings: We will engage with challenging materials. We will often encounter descriptions of violence and terror deployed against criminalized people. I ask that we all come to class in a spirit of respect and solidarity for all those affected by the violence we will be uncovering. I will provide content warnings (with page locations) to readings and materials with descriptions of extreme violence and sexual assault. Students who do not wish to engage with these materials will not be penalized. You do not need to let me know whether you decided to skip those excerpts; it is entirely your decision. Please do not hesitate to reach out if you encounter any material that you feel can be harmful to you or your classmates.

LEARNING GOALS

Throughout this course, you will:

- Trace the history of social control in Western societies from its origins to contemporary policies
- Identify the discursive logics that sustain and legitimate different forms of social control
- Recognize how social control practices and discourses are shaped by gender, race, class, nationality, and sexuality
- Grasp how different forms of social control affect the everyday lives of criminalized people
- Critically analyze how criminalized people are portrayed in media and academic scholarship

The course is organized to allow you to develop various skills:

- You will develop your critical reading and writing skills, engaging with a range of theoretical texts and connecting sociological concepts to empirical realities
- You will develop your archival eye, examining historical documents and analyzing how discourses about social control are (re)produced across time
- You will develop your ethnographical eye, analyzing how historical and structural processes shape the everyday lives of characters in the film *Moonlight* (2016)

CLASS STRUCTURE

- **In-person meetings on Tuesdays & Thursdays, from 6:10 pm to 9 pm**
The first two hours of our meetings will be lecture and discussion-based. We will then have a 15-minute break. From 8:15 pm to 9 pm, we will have our Media Analysis Workshop, during which you will be able to work on course assignments in collaboration with your classmates and the professor.
- **All materials for this course will be available through Quercus.**

EVALUATIONS & SUGGESTED TIME-MANAGEMENT DEADLINES

July 24 (25%)	Midterm: Documentary Analysis
July 26 (20%)	Media Analysis Project Submission 1 (<i>can be done during class</i>)
August 9 (25%)	Media Analysis Project Submission 2 (<i>can be done during class</i>)
August 14 (25%)	Final Assignment: Film Analysis
Ongoing (5%)	Participation Portfolio (<i>can be done during class</i>)

MIDTERM ASSIGNMENT: DOCUMENTARY REFLECTION (25%), July 24 before midnight EST

- You will submit an essay analyzing the documentary *In Jesus' Name: Shattering the Silence of St. Anne's Residential School*. Drawing from the readings from Modules 1, 2, 3, 4, and the film, you should discuss: How can we understand the Canadian Residential School System in light of the history of social control we have been uncovering in this course? What are the continuities and ruptures between original processes of land expropriation and modern processes of disciplining Indigenous lives? What are the consequences of these experiences for Indigenous people – and how have they resisted these forms of social control?
- Essay length: 8-10 pages. More instructions will be posted on Quercus.
- Content warning: this film contains images and descriptions of extreme violence against Indigenous children such as sexual abuse, child abuse, and torture. If you do not feel comfortable watching this documentary and would like to have another option for this assignment, please feel free to reach out to the Teaching Team. Your request will remain private.

MEDIA ANALYSIS PROJECT SUBMISSION 1 (20%), due July 26 at the end of the class

- **This assignment can be done individually, in pairs, in trios, or in groups.**
- **This assignment can be done during our Media Analysis Workshop hours (TUE & THUR 8:15 pm – 9 pm). We will have three hours of workshop for this first submission.**
- In our first meeting, you will choose one of the news articles suggested by the Teaching Team to analyze. Articles will be pieces from 1900s-1970s, or from the era of ‘modern penalty’. Drawing from Modules 1, 2, 3, 4 and 5, you will examine (i) discourses about social control during this time, (ii) how and why people and practices are framed as deviant, and (iii) how their control is legitimized. You will be seated close to students who have chosen the same topic so that you can discuss your analysis during workshop hours.
- You will present your analysis in a creative and visual manner: you can submit it as a collage, a PowerPoint presentation, a timeline, an annotated digital document, an illustration or comic, a social media communication (Twitter thread, Tiktok, Instagram stories), or whatever other digital and visual mean you prefer. Bear in mind that you will build from this submission for Submission 2.
- More details will be available on Quercus.

MEDIA ANALYSIS PROJECT SUBMISSION 2 (25%), due August 9 before midnight EST

- **This assignment can be done individually, in pairs, in trios, or in groups.**
- **This assignment can be done during our Media Analysis Workshop hours (TUE & THUR 8:15 pm – 9 pm). In total, we will have four hours of workshop for this first submission.**
- You will select a second news article suggested by the Teaching Team to analyze, preferably on a similar topic. These articles will be pieces from 1980s-2020s, or the ‘punitive turn’. You will build from Submission 1 to continue your analysis, this time comparing the new discourses on punishment and social control (see Module 7) to the ‘modern’ discourses you found in your first article. What has changed? What remains the same?
- You will also present your analysis in a creative and visual manner, and your presentation must integrate both Submission 1 and Submission 2.
- More details will be available on Quercus.

FINAL ASSIGNMENT: FILM ANALYSIS (25%), due August 14 before midnight EST

- In your essay, you will analyze the characters' experiences in the film *Moonlight* (2016). We will have a meeting to discuss the film before the assignment is due.
- Drawing from Modules 7, 8, 9, 10, and 11, I ask you to consider: What forms of social control, both official (schools, police, prison) and unofficial (peers, family) are deployed in Chiron’s life? What are the consequences of these forms of social control for his life? How do his gender, race, sexuality, and class play into how he is criminalized? How does the War on Drugs and its consequences (illegal markets, policing, mass incarceration, substance use) affect the

characters? How do the characters resist the multiple attempts to control and categorize them? Tell me their story considering all that you have learned about social control in this course.

- You should refer to specific scenes and dialogues and connect them to the readings and lectures.
- Essay length: 8-10 pages. More instructions will be posted on Quercus.
- Content warning: This film contains images and descriptions of homophobic violence, bullying, gun violence, and substance abuse. If you do not feel comfortable watching this film and would like to have another option for this assignment, please feel free to reach out to the Teaching Team. Your request will remain private.

PARTICIPATION PORTFOLIO (5%), due at the end of each class

- Before each class, I will send you a slide or word document 'template' with the activity we will be doing during class. This might be watching a video and reflecting on it, analyzing a news article, or simply discussing our opinions on a topic. You will have time to write in your template during class discussion – you do not need to share your notes or reflections with the classroom if you do not want to. At the end of each class, you will upload your template to Quercus to count towards your Participation Portfolio.
- These will be graded as Complete/Incomplete, there is no need to worry about writing “the right answer.”
- Students who cannot attend a class meeting can fill out their template on their own time and upload it. This is not an attendance policy. If you are feeling unwell, stay home, I will help you catch up later!

COMMUNICATION & COMMUNITY GUIDELINES

- **Weekly Newsletter:** I will send a weekly newsletter every Wednesday reminding you of our week's schedule, providing links to course materials, and sharing news and information relevant to the course. If you have any announcements for your classmates, please contact me so I can include them. If you are still reading this, send your favourite meme to my e-mail to get a 0.1 bonus for reading the syllabus. Shush, don't tell anyone (or do, #solidarity).
- **Questions:** We will have a discussion board for questions about the course on Quercus. Please consider posting your questions there if you feel comfortable. The answer might be helpful to your classmates as well.
- **E-mail policy:** Feel free to contact me for any questions or personal requests regarding illness, accommodations, grades, or any concerns you might have. I will try to answer your e-mails within 24 hours (except weekends). Please write our course code, SOC326, in the e-mail subject. If you don't get a response in 48 hours (except weekends), feel free to write a follow-up e-mail to remind me.
- **Equity and respect:** In this course, we will strive to build an environment in which all feel included, safe, and respected. This is our collective responsibility. As a course instructor, I will not condone behaviour that undermines the dignity, safety, and well-being of any student in this course. Sexist, racist, homophobic, transphobic, or xenophobic language will not be tolerated. In your course communications, please use gender-inclusive language and respect

your peers' pronouns. If you believe that the instructor, the TAs, or any person in this course is engaging in language or practices that make you or your classmates feel unsafe or excluded, please reach out to the Teaching Team.

- **Accessibility:** Students with diverse learning styles and needs are welcome in this course. If you have a disability/health consideration that may require accommodations, please feel free to approach me and/or the Accessibility Services as soon as possible. I will work with you to ensure you can achieve your learning goals in this course.
- **Recording and sharing lectures and meetings:** The lectures and discussions for this course will be delivered in person. You may not share or live stream any materials or recordings from this course in the public domain or social media, in its entirety, or in small excerpts. Please note that this is a fundamental policy to maintain the safety and privacy of the teaching team and your classmates. Warning: I'm addicted to social media and I will find out if the course ends up on TikTok.

DETAILED COURSE OUTLINE

July 5	<p>INTRODUCTIONS</p> <p>In this first lecture, I will introduce myself and go over the syllabus. We will do a Syllabus Q&A and talk about our expectations for the course. Please introduce yourself on our discussion board!</p> <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Choose your newspaper articles for Media Analysis Project 1
July 7	<p>MODULE 1</p> <p>The Origins of Social Control I: Theoretical Foundations</p> <p>In this module, we will examine the origins of social control in capitalist societies. What is the role of social control in capitalist societies? What is the relationship between social control, crime, punishment, and labour? How was social control enacted in the early formations of capitalist societies?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Federici, Silvia. 2004. “<u>Introduction</u>” in <i>Caliban and the Witch: Women, the Body, and Primitive Accumulation</i>. Autonomedia. • De Giorgi, Alessandro. 2006. “<u>The Political Economy of Penalty and the Sociology of Punishment, Past and Present</u>” (pp. 1-9) in <i>Re-thinking the Political Economy of Punishment</i>. Routledge. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Graduate school info session
July 12	<p>MODULE 2</p> <p>The Origins of Social Control II: Expropriation of Land and Labour</p>

Following the theoretical perspectives laid out in the previous module, we will explore how social control relates to the expropriation of land and labour. We will examine two historical processes that are foundational to all forms of social control in the Americas: settler colonialism and the Atlantic slave trade. How has the "afterlife of slavery" affected how social control is deployed against Black people in North America? How do social control and state violence relate to the expropriation of Indigenous land?

Readings & Materials:

- Maynard, Robyn. 2017. "Devaluing Black Life, Demonizing Black Bodies: Anti-Blackness from Slavery to Segregation" in *Policing Black Lives: State Violence in Canada from Slavery to the Present*. Fernwood Publishing.
- Monaghan, Jeffrey. 2013. "Mounties in the Frontier: Circulations, Anxieties, and Myths of Settler Colonial Policing in Canada." *Journal of Canadian Studies*, 43(1).

Workshop Activity 8:15 pm – 9 pm:

- Watch *In Jesus' Name: Shattering the Silence of St. Anne's Residential School* [documentary, 42 minutes] for Midterm Documentary Analysis

July 14

MODULE 3

Modernity & Social Control I: Theoretical Foundations

In this module, we turn to social control in the 20th century. We will discuss the classic book *Discipline and Punish* by Michel Foucault. Foucault's main argument is that, in the modern age, social control is enacted through "power-knowledge techniques", that is, systems of classification and institutions (medicine, psychiatry, psychoanalysis, law, sociology, criminology) that aim at classifying and "normalizing" people's bodies and behaviours. Social control is no longer about exclusion, destruction, and expropriation – it becomes a matter of engineering a productive subject through institutional interventions. Can you think of how you and people you know are made to shape your body, practices, and subjectivity to fit into a socially accepted "mold"? What are the institutions that exert this power over you?

Readings & Materials:

- Foucault, Michel. 1979. Excerpts from *Discipline and Punish: The Birth of the Prison*.

Workshop Activity 8:15 pm – 9 pm:

- Collective analysis of newspaper article *The Most Heartbreaking Job in Canada*

July 19	<p>MODULE 4</p> <p>Modernity & Social Control II: Modern Colonial Institutions</p> <p>In this module, we will explore how modern techniques of discipline described by Foucault merge with colonialism in the Canadian Residential School System. We will uncover how Indigenous children’s bodies, practices, and culture were categorized and controlled to adhere to a standard of white citizenship. How can we understand the Residential School System in light of the history of social control we have been uncovering in this course? What are the continuities and ruptures between original processes of land expropriation and modern processes of disciplining Indigenous lives? What are the consequences of these experiences for Indigenous people – and how have they resisted these forms of social control?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Miller, J. R. 1996. “‘The Means of Wiping Out the Whole Indian Establishment’: Race and Assimilation” in <i>Shingwauk’s Vision: A History of Native Residential Schools</i> (pp. 183-216). • Susan G. Enberg Productions Inc. 2017. <i>In Jesus’ Name: Shattering the Silence of St. Anne’s Residential School</i> [documentary, 42 minutes] • <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Data analysis for Media Analysis Project Submission 1
July 21	<p>MODULE 5</p> <p>Modernity & Social Control III: Policing the New City</p> <p>In this module, we will uncover how the power-knowledge techniques described by Foucault were deployed to control, categorize, and normalize the lives of Black women in the newly formed Black neighbourhoods after the abolition of slavery. How did the bearers of power-knowledge techniques – sociologists, criminologists, social workers, police officers – framed Black neighbourhoods and their residents as "deviant"? How did people living in those neighbourhoods resist these categorizations? Pay attention to Hartman's method, "critical fabulation". How does this method of "breathing life into the archive" allows us to see criminalized people in a different light? What aspects of their lives do traditional sociological and criminological accounts leave out?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Hartman, Saidiya. “<u>A Note on Method</u>”, “<u>The Terrible Beauty of the Slum</u>”, & “<u>An Intimate History of Slavery and Freedom</u>”, in <i>Wayward Lives, Beautiful Experiments: Intimate Histories of Riotous Black Girls, Troublesome Women, and Queer Radicals</i>. Duke University Press. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Data analysis for Media Analysis Project Submission 1
July 26	<p>*Documentary Reflection due on Sunday before this class, July 24</p> <p>MODULE 6</p> <p>Modernity & Social Control IV: Globalizing Control</p>

	<p>In this module, we will explore the meanings attributed to “gangs” through a historical account of the Mara gangs in Guatemala. We will uncover how transnational processes of social control of political dissents (namely, the counterinsurgency war against communism led by the U.S. during the Cold War) led to the proliferation of civil wars in Latin America and, as a consequence, the formations of gangs in the wake of authoritarian governments and neoliberal economic policies. The case of the Maras will illustrate something that we have been trying to unearth throughout this course: the connections between macro-social processes and people's everyday lives. How does this historical and transnational approach differ from common sociological and media narratives about “gangs”?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> Levenson, Deborah. 2013. “<u>The Rise and Fall of Tomorrow</u>” and “<u>Death and Politics, 1950s-2000s</u>” in <i>Adiós Niño: The Gangs of Guatemala City and the Politics of Death</i>. Duke University Press. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> Editing and submitting Media Analysis Project Submission 1
July 28	<p>MODULE 7</p> <p>The Punitive Turn I: Theoretical Foundations</p> <p>In this module, we turn to the historical period known as the "the punitive turn", which begins in the 1980s and extends to the current time. This era is characterized by the rise of tough-on-crime policies, incarceration, surveillance, and policing in the Americas and the UK. The main characteristic of the punitive turn is a move away from attempts to “reform”, “discipline” or “normalize” criminalized people (as in modern penality) and towards processes of social exclusion of deviant people. Wacquant asks: How do race and class play into the production of "irredeemable" groups of people? Garland asks: How do anxieties produced by late capitalism feed into a generalized fear of crime, and how does that fear lead to the production of a “culture of control”?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> Wacquant, Loïc. 2001. “<u>Deadly Symbiosis: When Ghetto and Prison Meet and Mesh</u>”. <i>Punishment & Society</i>, 1(3). Garland, David. 2012. “<u>A History of The Present</u>” in <i>The Culture of Control: Crime and Social Order in Contemporary Society</i>. Oxford Scholarship Online. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> Data analysis for Media Analysis Project Submission 2
August 2	<p>*Last day to drop the course is Monday before this class, August 1</p> <p>MODULE 8</p> <p>The Punitive Turn II: The War on Drugs</p> <p>In this module, we will explore a historical development that is crucial to the establishment of the punitive turn across the Americas: the international efforts to control the cocaine economy, or the</p>

	<p>“War on Drugs”. We will uncover how the War on Drugs led to the formation of illegal markets and explore the contradictory experiences – of violence and wealth, opportunity and loss – of people working in these markets, both in the Global North and the Global South.</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Contreras, Randol. 2012. “<u>Introduction</u>” (pp. 1-7), “<u>The Rise of the South Bronx and Crack</u>”, “<u>Conclusion</u>” in <i>The Stickup Kids: Race, Drugs, Violence, and the American Dream</i>. University of California Press. • Fleetwood, Jennifer. 2014. “<u>Imagining Drug Trafficking: Mafias, Markets, Mules</u>” (pp. 17-31) in <i>Drug Mules: Women in the International Cocaine Trade</i> Palgrave Macmillan UK. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Data analysis for Media Analysis Project Submission 2
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August 4	<p>MODULE 9</p> <p>The Punitive Turn III: Living in the Era of Mass Incarceration</p> <p>In this module, we will explore the lived experiences of racialized young men with policing and criminalization in the era of mass incarceration. How has the social control of crime expanded throughout multiple institutions during the punitive turn? What are the consequences, material and psychological, for Black and Latinx youth who are subjected to these forms of control and exclusion?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Rios, Victor. “<u>Dreams Deferred</u>” (pp. 1-7), “<u>The Flatlands of Oakland and the Youth Control Complex</u>”, “<u>The Labeling Hype</u>” in <i>Punished: Policing the Lives of Black and Latino Boys</i>. New York University Press. • Jenkins, Barry. 2016. <i>Moonlight</i> [film, 1h30min]. <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Data analysis for Media Analysis Project Submission 2
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August 9	<p>MODULE 10</p> <p>The Punitive Turn IV: From Discipline to Risk and Back Again</p> <p>In this module, mirroring our previous discussion about “discipline” in the Residential School System, we will uncover how racialized youth are policed and controlled in contemporary schools. How have previous attempts at disciplining become attempts at the exclusion of racialized youth from institutions? What are the continuities and ruptures in the practices of social control in educational spaces? Can you think of ways in which social control is deployed in the educational institutions you have studied, including the University? We will also return to discussions about land expropriation and consider how contemporary forms of social control enact ownership over territories in Canada through the policing of Indigenous social movements. From expropriation, to discipline, to risk management, what are the continuities and ruptures in the forms of social control of Indigenous people in Canada?</p>
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	<p>Readings & Materials:</p> <ul style="list-style-type: none"> • Sibblis, Camisha. “<u>Progressive Discipline, Regressive Education: An Examination of Racism in the Processes and Spaces of School Exclusion</u>” in D. G. J. Sefa and M. McDermott (Eds.), <i>Politics of Anti-racism Education: In Search of Strategies for Transformative Learning</i>. • Howe, Miles; Monaghan, Jeffrey. 2018. “<u>Strategic Incapacitation of Indigenous Dissent: Crowd Theories, Risk Management, and Settler Colonial Policing.</u>” <i>Canadian Journal of Sociology</i>, 43(4). <p>Workshop Activity 8:15 pm – 9 pm:</p> <ul style="list-style-type: none"> • Editing and submitting Media Analysis Project Submission 2
<p>August 11</p>	<p>*Film analysis due on Sunday after this last class, August 14</p> <p>MODULE 11</p> <p>Abolitionism: Past, Present, Future</p> <p>In our last module, we will discuss prison and police abolitionism. We will contextualize prison abolitionism in the history of the Civil Rights Movement, reading a classic text by Angela Davis. We will also investigate the continuities and ruptures between original abolitionist thought and current abolitionist demands in the wake of Black Lives Matter. Considering all we have learned about the history of social control in this course, let us ask: Why are prison and police abolitionism central demands of Black Liberation movements?</p> <p>Readings & Materials:</p> <ul style="list-style-type: none"> • Davis, Angela. 1971. “<u>Political Prisoners, Prisons, and Black Liberation</u>” in <i>If They Come in the Morning: Voices of Resistance</i>. Third Press. • Wang, Jackie. 2018. “<u>Against Innocence: Gender, Race, and the Politics of Safety.</u>” <i>Lies</i>, 1(10). • Maynard, Robyn. 2020. “<u>Building the World We Want: A Roadmap to Police-Free Futures in Canada</u>”. Community Resources Guide.

LATE POLICY

- **Raincheck Policy:** I will grant one 48h-extension per student, no questions asked. You can use this raincheck once during the term for any assignment. When you upload your late assignment to Quercus, leave a comment saying: “I’m using the raincheck policy”.
- Other extension requests must be submitted to me via e-mail. In case of illness, you must supply a completed Declaration of Absence on ACORN.
- **Absence Declaration:** The University is temporarily suspending the need for a doctor’s note or medical certificate for any absence from academic participation. Please use the Absence Declaration tool on ACORN found in the Profile and Settings menu to formally declare an absence from academic participation in the University. The tool is to be used if you require consideration for missed academic work based on the procedures specific to your faculty or

campus. In addition to this declaration, you are responsible for contacting me to request the academic consideration you are seeking. You will be notified by the University if this policy changes.

- Students who miss the test, or are late in submitting an assignment for other reasons, such as family or other personal reasons, should request their College Registrar to email the instructor.
- **Late Assignments:** Late-term papers without a valid excuse will be deducted 2% per day, including weekends and holidays. We will not be accepting work submitted over a week late. Late discussion posts will not be accepted.

REGRADE POLICY

The teaching team will do our best to grade fairly and consistently. If issues with your grade arise and you wish to appeal, please follow this procedure:

- **Regrade requests for term work** may be submitted to the person who marked the work for re-evaluation. The student must submit (1) the original piece of work and (2) a written explanation detailing why they believe the work was unfairly/incorrectly marked. If the student is not satisfied with this re-evaluation, they may appeal to the instructor in charge of the course if the work was not marked by the instructor (e.g., was marked by a TA). In those instances, where the instructor was not the one who marked the work, the student must now submit to the instructor (1) the original piece of work, (2) the written reasons as to why they believe the work was unfairly/incorrectly marked, and (3) communications from the original marker as to why no change in the mark was made. If a remarking is granted by an instructor, the student must accept the resulting mark as the new mark, whether it goes up or down or remains the same.

ACADEMIC INTEGRITY

- Be sure that you have familiarized yourself with the Code of Behaviour on Academic Matters before submitting assignments or sitting for exams. The University of Toronto's Code of Behaviour on Academic Matters outlines the behaviors that constitute academic dishonesty and the processes for addressing academic offences.
- You can find advice on "How Not to Plagiarize" and other advice on documentation format and methods of integrating sources at <http://advice.writing.utoronto.ca/using-sources>.
- Sometimes, students will be required to submit their assignments to the University's plagiarism detection tool for a review of textual similarity and detection of possible plagiarism. In doing so, students will allow their essays to be included as source documents in the tool's reference database, where they will be used solely for the purpose of detecting plagiarism. The terms that apply to the University's use of this tool are described on the Centre for Teaching Support & Innovation web site (<https://uoft.me/pdt-faq>).
- For some of your assignments, we will be using the software Ouriginal. It uses text matching technology as a method to uphold the University's high academic integrity standards to detect any potential plagiarism. Ouriginal is integrated into Quercus. For the assignments set up to use Ouriginal, the software will review your paper when you upload it to Quercus. To learn more about Ouriginal's privacy policy please review its [Privacy Policy](#).

- Students not wishing their assignment to be submitted through Ouriginal will not be assessed unless a student instead provides, along with their work, sufficient secondary material (e.g., reading notes, outlines of the paper, rough drafts of the final draft, etc.) to establish that the paper they submit is truly their own