



INDIGST 2M03

Indigenous Research Methods and Ethics

Fall 2022

**Tuesdays 10:30 – 12: 20 & Thursdays
10:30 – 11:20**

Instructor: Dr. Dawn Martin-Hill

Email: dawnm@mcmaster.ca

Office hours: L.R. Wilson Hall Room 1024

Course Description

This course will address methodological and ethical issues related to conducting research with Indigenous peoples. Indigenous and Western approaches to the constructions of knowledge are explored with an emphasis on Indigenous ways of knowing pedagogies, ethics and how they are practiced within research methodological approaches and ethics to research. Indigenization is defined as a collaborative process of naturalizing Indigenous intent, interactions, and processes as well as making them evident to transform spaces. In the context of post-secondary education, this involves including Indigenous world views informing approaches to inquiry. Indigenization of research benefits not only Indigenous researchers from the university and community, but all parties involved. The goal is not to replace Western knowledge with Indigenous knowledge or to merge the two distinct systems into one. Rather, “Indigenization can be understood as weaving or braiding together two distinct knowledge systems.” (Antonie et al., 2019). Indigenous peoples were excluded from mainstream research, representation, and knowledge production; colonial discourse misrepresented, appropriated, exploited and diminished Indigenous knowledge “sciences.” Indigenous Knowledge (IK) ethics is invested in reclaiming, restoring and rebuilding *not* Indigenizing the academy – both will be explored in class readings. A primary focus of ethical efforts relates to developing and supporting women and youth capacity to effectively sustain self-determining research that benefits community. Emphasis on outreach and engagement with First Nations highlights the best practices in Indigenous knowledge led research. Pivotal is co-creation of decolonized research engagement is providing cultural material shared through social media, film, art, stories, and culture; supporting traditional knowledge, culture and language are best practices for ethical research.



Course Objectives

The objective of the course is to provide students with an overview of the current literature and issues related to Indigenous people's methods pedagogies and ethics. *"Decolonizing Education", is a reminder of the way Indigenous peoples everywhere experienced what Kincheloe and Steinberg (1999, p. 82) refer to as subjugated knowledges. These are the excluded, silenced, or marginalized histories, memories and experiences of sub-ordinated populations.* Deconstructing the colonial discourse Indigenous peoples were subjugated by will be explored through Indigenous knowledges' critical pedagogy. A pedagogy for learners that requires active participants in the reconstruction of Indigenous knowledge. Indigenous people's knowledge construction emerges from origin stories, cosmology and relationships to natural environment. The methodologies IK employs facilitate self-determination, equity, anti-racism and community control from inception to dissemination. IK methods apply innovative research frameworks integrating contemporary science with Indigenous and Local Knowledges to co-develop a gendered youth conscious methodology that reframes the hyper patriarchal focus of sciences that excluded women and young adults from participation in knowledge production. Several case studies will be examined; Ohero:kon youth intervention (rites of passage) a program from the Akwesasne Mohawk Nation, CIHR-IIPH funded research project. The Ohero:kon model developed by Clanmother Louise McDonald emphasizes "responsibilities" of genders based on traditional Haudenosaunee knowledge and leadership training. Rebuilding traditional knowledge fragmented through colonialism is essential in creating healthy communities in modern contexts. The second project, Ohneganos (water is life) Global Water Futures is a research project that focuses on the distinct community of the Six Nations of the Grand River (Ontario). It is the most populated and largest Reserve in Canada with over 25,000+ members. Today, the Six Nations reserve occupies roughly 19,000 hectares of its original tract of land and is classified as an urban reserve, located less than an hour from major metropolitan centres of southern Ontario such as Toronto, Hamilton, and London, which all have access to clean, potable water. The majority of Six Nations residents have historically used groundwater for their drinking water supply, but today less than 10% of Six Nations residents have access to clean, potable water even though it is located near these large metropolitan centres.

We will explore research issues such as increasingly larger numbers of scholars are implementing Indigenous research knowledge and methodology into their research proposals; will the mainstreaming of IK simply become co-opted and assimilated into mainstream or remain distinct and effective in decolonizing? Indigenous research methodology is usually defined as "relational accountability" As a researcher you are answering to all your relations when you are doing research" (Wilson, 2001). What of "insider outsider" research? How can IK methodologies be used by all researchers or only in some cases or are all only relevant to Indigenous researchers? What can be uniquely conducted by Indigenous scholars if anything? (Weber-Pillwax, 1999). For general surveys of Indigenous research methodology, see Kovach (2009) Dawson et al. (2017) Easby, (2016). For applications, see Alfred (2005 and 2009), Martin-Hill (2008), McCarthy (2016)



A primary question in all IK research is, “who benefits?” Language arts and the spoken word are effective tools for Indigenizing any research project, including creativity are essential elements for Indigenous pedagogies.

In addition, there will be the development of a research project examining the topics students are interested in exploring some of the contemporary realities of Indigenous people.

Classes consist of seminars, Indigenous film, social media, digital stories, guest lectures, oral tradition storytelling, and guest researchers from community. Open class discussions will be encouraged as a means of sharing an understanding the Indigenous lens of the human experience and ways of knowing.

Learning outcomes:

Required Materials and Texts

Books

Hill, D.C. (2021). *Memory Keeper*. Ojistoh Publishing
- can be purchased at GoodMinds.com

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Journal articles can be found online

Ahenakew, C. (2016). Grafting Indigenous Ways of Knowing onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of a Decolonial Imagination. *International Review of Qualitative Research*, 9(3), 323–340.

Akena, F. A. (2012). Critical Analysis of the Production of Western Knowledge and Its Implications for Indigenous Knowledge and Decolonization. *Journal of Black Studies*, 43(6), 599–619. <https://doi.org/10.1177/0021934712440448>

Duignan, S., Moffat, T., & Martin-Hill, D. (2022). Be like the running water: Assessing gendered and age-based water insecurity experiences with Six Nations First Nation. *Social Science & Medicine*, 298, 114864.
<https://doi.org/https://doi.org/10.1016/j.socscimed.2022.114864>

Ermine, W., Sinclair, R. & Jeffery, B. (2004). *The Ethics of Research involving Indigenous Peoples*. Saskatoon, SK: Indigenous Peoples’ Health Research Centre, available <https://www.ktpathways.ca/resources/kwayask-itotamowin-indigenous-research-ethics>



Freeman, B., & Van Katwyk, T. (2020). Navigating the Waters: Understanding Allied Relationships through a Tekéni Teyohà:ke Kahswénhtake Two Row Research Paradigm. *Journal of Indigenous Social Development*, 9(1), 60–76.

Kemper, Rudo blog; *From the Amazon to the Great Lakes: sharing knowledge and mapping oral histories with First Nations communities in Canada*
<https://www.amazonteam.org/from-the-amazon-to-the-great-lakes-sharing-knowledge-and-mapping-oral-histories-with-first-nations-communities-in-canada/>

Koch, A., Brierley, C., Maslin, M. M., & Lewis, S. L. (2019). Earth system impacts of the European arrival and Great Dying in the Americas after 1492. *Quaternary Science Reviews*, 207, 13-36.
<https://doi.org/10.1016/j.quascirev.2018.12.004>.
<https://www.sciencedirect.com/science/article/pii/S0277379118307261>

Lucchesi, A. H. E. (2019). Spirit-based research: A tactic for surviving trauma in decolonizing research. *Journal of Indigenous Research*, 7(1), 4.
<https://digitalcommons.usu.edu/kicjir/vol7/iss1/4/>

Martin-Hill, D., Jacobs, B., Nagabhatla, N., Duignan, S., Patel, R., & Pangowish, S. (2022). Chapter 4 – ‘Haudenosaunee women’s water law: Reclaiming the sacred’. In M. B. T.-C. D. in W. S. R. Sioui (Ed.), *Indigenous Water and Drought Management in a Changing World* (Vol. 4, pp. 63–89). Elsevier. <https://doi.org/10.1016/B978-0-12-824538-5.00004-2>

Mclvor, O., Napoleon, A., & Dickie, K. (2009). Language and Culture as Protective Factors for At-Risk Communities. *Journal of Aboriginal Health*, November, 6-25.

Miller, R. J. (2019). The doctrine of discovery: The international law of colonialism. *Indigenous Peoples' JL Culture & Resistance*, 5, 35. Available at:
<https://escholarship.org/content/qt3cj6w4mj/qt3cj6w4mj.pdf>

Nidhi Nagabhatla (UNU-CRIS), Sanae Okamoto (UNU-MERIT), and Sisir Bhandari (UNU-CRIS) <https://cris.unu.edu/new-normal-%E2%80%98climate-grief%E2%80%99-why-mental-health-must-feature-adaptation-and-resilience-planning>

Noronha, N., Smith, S. J., Martin Hill, D., Davis Hill, L., Smith, S., General, A., McQueen, C., Looking Horse, M., Drossos, A., Lokker, C., Bilodeau, N., & Wekerle, C. (2021). **The Use of Mobile Applications to Support Indigenous Youth Wellbeing in Canada.** *International Journal of Child and Adolescent Resilience*, 8(1). See: <https://ijcar-rirea.ca/index.php/ijcar-rirea/article/view/269>

Parmenter, J. (2013). The meaning of kaswentha and the two row Wampum belt in Haudenosaunee (Iroquois) history: Can Indigenous oral tradition be reconciled with the



documentary record?. *Journal of Early American History*, 3(1), 82-109.
doi:10.1163/18770703-00301005.

Melissa J. Perry* , Suzanne Arrington, Marlaina S. Freisthler, Ifeoma N. Ibe, Nathan L. McCray, Laura M. Neumann, Patrick Tajanlangit and Brenda M. Trejo Rosas
Pervasive structural racism in environmental epidemiology
<https://ehjournal.biomedcentral.com/track/pdf/10.1186/s12940-021-00801-3.pdf>

Schell, Christopher et al. *The ecological and evolutionary consequences of systemic racism in urban environments* <https://www.science.org/doi/10.1126/science.aay4497>
Schnarch, B. (2004). Ownership, control, access, and possession (OCAP) or self-determination applied to research: A critical analysis of contemporary First Nations research and some options for First Nations communities. *International Journal of Indigenous Health*, 1(1), 80-95.
Available at: <https://jps.library.utoronto.ca>.

Stote, K. (2015). *An act of genocide: Colonialism and the Sterilization of Aboriginal Women*. Black Point, Nova Scotia: <https://www.proquest.com/scholarly-journals/act-genocide-colonialism-sterilization-aboriginal/docview/1826236012/se-2>

Wolfe, P. (2006). Settler Colonialism and the Elimination of the Native. *Journal of genocide research*, 8(4), 387-409.

Course Evaluation – Overview

Research Project	30%	
Presentation	15%	
Book Review	10%	
Midterm	20%	October 20
Final Exam	25%	TBD

Course Evaluation – Details

Book Review: 2 page review of Dawn C. Hill's *Keeper of Memories*, one or more may be chosen to be included in her promotion/published if consent is provided by the student to the author.

Research Project

Details about Assignment will be posted on *Avenue* in detail. Overview and analysis of a topic examining the issues related to Indigenous research methods and ethics.

Presentation



Details about the assignment will be posted on *Avenue* in detail. A powerpoint /visual presentation of your research paper and insights into the topics covered.

Midterm October 20

You will be given 1 hour during class time to complete multiple choice on the literature/topics covered in class.

Final Exam TBD

Final exam to cover all material from the course (a cumulative exam). To be scheduled by registrar's office. Multiple choice, fill in the blanks on material covered in class.

Weekly Course Schedule and Required Readings

Week 1 (September 6 & 8):

Defining Indigenous Knowledge and applying ways of knowing

Developing an Indigenous discourse and framework includes understanding the core values Indigenous people hold common and the distinct diversity of their belief systems that were *subjugated knowledges*. Indigenous knowledge will be explored thoroughly in terms of pedagogical practices. Theory and practice are often two entirely different systems at play, how will the idea of IK be realized in western research structure? How does one research trauma ie. Residential school, recovery and stories of colonialism?

Readings:

Ermine, W., Sinclair, R. & Jeffery, B. (2004). *The Ethics of Research involving Indigenous Peoples*. Saskatoon, SK: Indigenous Peoples' Health Research Centre, available at http://iphrc.ca/pub/documents/ethics_review_iphrc.pdf

McNeil, K. (2015). The Doctrine of Discovery Reconsidered: Reflecting on Discovering Indigenous Lands: The Doctrine of Discovery in the English Colonies. Available at: <https://digitalcommons.osgoode.yorku.ca/cgi/viewcontent.cgi?article=3000&context=ohlj>

Week 2 (September 13 & 15): How does one decolonize research – eamples, terrastory.

Guest lecturer; Chris Martin 'Mapping, capacity development and reclamation'

Humanizing colonialism and erasure though reclamation.

Considering UNDRIP Article 26

Article 26 1. Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired.



2. Indigenous peoples have the right to own, use, develop and control the lands, territories and resources that they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired.

3. States shall give legal recognition and protection to these lands, territories and resources. Such recognition shall be conducted with due respect to the customs, traditions and land tenure systems of the indigenous peoples concerned.

How do UNDRIP and Doctrine of Discovery remain compatible in practice and theory?

Readings:

Hill, D.C. (2021). *Memory Keeper*. Ojistoh Publishing –

Kemper, Rudo *blog*; *From the Amazon to the Great Lakes: sharing knowledge and mapping oral histories with First Nations communities in Canada*

<https://www.amazonteam.org/from-the-amazon-to-the-great-lakes-sharing-knowledge-and-mapping-oral-histories-with-first-nations-communities-in-canada/>

Week 3 (September 20 & 22):

September 20: **Guest lecture Dawn Cheryl Hill author of “Memory Keeper”**

What role did (does) academia play in colonialism?

Since the Paris Agreement was signed the numbers have been rising with 185 people across 16 countries killed defending their land, forests and rivers against destructive industries in 2015 alone, many of them from indigenous communities” (UNEP:2017). Indigenous people are also brutalized, criminalized and incarcerated for protecting what little ecosystems they have left. It is almost always the women who mobilize and are on the front lines.

What role do western legal, economic and academic institutions play in sustaining oppression or fostering liberation in an era of climate crisis? The TRC is federal policy yet, Indigenous people protecting land/water are criminalized and what is reconciliation?

Readings:

Wolfe, P. (2006). Settler Colonialism and the Elimination of the Native. *Journal of genocide research*, 8(4), 387-409.

Koch, A., Brierley, C., Maslin, M. M., & Lewis, S. L. (2019). Earth system impacts of the European arrival and Great Dying in the Americas after 1492. *Quaternary Science Reviews*, 207, 13-36.

<https://doi.org/10.1016/j.quascirev.2018.12.004>.

<https://www.sciencedirect.com/science/article/pii/S0277379118307261>



Lucchesi, A. H. E. (2019). Spirit-based research: A tactic for surviving trauma in decolonizing research. *Journal of Indigenous Research*, 7(1),

4. <https://digitalcommons.usu.edu/kicjir/vol7/iss1/4/>

Week 4 (September 27 & 29): Who has the right to 'our stories, our trauma?'

Guest lecturers this week: Elder / Youth

Statistics are often overwhelming and dehumanizing. In short, historical trauma, collective societal impact of colonialism justifying racism has led to...recovering thousands of children's bodies in 'schoolyards' in Canada in 2021/22. Normalizing genocide is an overwhelming oppression that impacts health and wellness of Indigenous people, and the children suffer the most. Strength is nested in expertise of Indigenous knowledges holistic lens and reconstruction of culture based co-creating a means for cultural continuity to achieve wellness. Decolonizing requires a holistic understanding of who we are as a people, our land, and responsibilities to each other, rebuilding our in place-based knowledge that facilitates interconnection to all life forms and our language.

Haudenosaunee Ohe'n:ton Karihwate'hkwen 'giving greeting to the natural world' guides humans to give thanks and respect for the entire web of relationships that exist and form our environment (Longboat in Blaser et al., 2004). Nurturing the core of being is our roles and responsibilities to all life forms nurturing relationship of cooperation Haudenosaunee Ohe'n:ton Karihwate'hkwen guides humans to give thanks and respect for the entire web of relationships that exist. How do we incorporate Haudenosaunee ethics into our research?

Seminar Discussion – why did the multitude of ethnographic literature on Indigenous people in North/South America never capture stories of residential school or experiences surviving genocide? Can you study/research health of Indigenous people without examining of either?

Readings:

Schnarch, B. (2004). Ownership, control, access, and possession (OCAP) or self-determination applied to research: A critical analysis of contemporary First Nations research and some options for First Nations communities. *International Journal of Indigenous Health*, 1(1), 80-95. Available at: <https://jps.library.utoronto.ca>

Ahenakew, C. (2016). Grafting Indigenous Ways of Knowing onto Non-Indigenous Ways of Being: The (Underestimated) Challenges of a Decolonial Imagination. *International Review of Qualitative Research*, 9(3), 323–340.

Melissa J. Perry* , Suzanne Arrington, Marlaina S. Freisthler, Ifeoma N. Ibe, Nathan L. McCray, Laura M. Neumann, Patrick Tajanlangit and Brenda M. Trejo Rosas

Pervasive structural racism in environmental epidemiology



<https://ehjournal.biomedcentral.com/track/pdf/10.1186/s12940-021-00801-3.pdf>

Week 5 (October 4 & 6):

Cases of climate change and clean water

TEK is an interdisciplinary process and holistic ecological assessment that is best understood as: Interactions that occur between cultural elements and other demographic and economic variables. They define cultural elements as the dynamic processes, interactions, and aspects of a communal society that shares common values, beliefs, and spiritual constructs and practices toward their relationships with the land, traditional cultural activities and way of life, interpersonal and intergenerational relationships, communication (including language), arts, crafts, ceremonies, governance, law, and other social aspects such as “material, intellectual and emotional features” (Montag et al. 2014).

Readings:

Duignan, S., Moffat, T., & Martin-Hill, D. (2022). Be like the running water: Assessing gendered and age-based water insecurity experiences with Six Nations First Nation. *Social Science & Medicine*, 298, 114864.

<https://doi.org/https://doi.org/10.1016/j.socscimed.2022.114864>

Nidhi Nagabhatla (UNU-CRIS), Sanae Okamoto (UNU-MERIT), and Sisir Bhandari (UNU-CRIS) <https://cris.unu.edu/new-normal-%E2%80%98climate-grief%E2%80%99-why-mental-health-must-feature-adaptation-and-resilience-planning>

Week 6 (October 11 & 13):

Midterm Recess – No Classes

Week 7 (October 18 & 20):

Decolonizing or recolonizing, justifying, and sustaining status quo

New languages (biodiversity, the "rights of nature," the livelihood of local populations, Indigenous territorial rights, the sacredness of water bodies) are sacrificed for a small percent of the people gaining more incredible wealth. Canada's boil water advisories stand as testimony to unequal access to clean water; they can build pipelines through reserves from east to west but fail to provide needed water lines to pump clean water into the homes on urban reserves such as Six Nations. How do we build in mitigation of climate change? Paradigm shift begins with community and youth but must also reach the ivory towers scientist who insulates themselves, and nurture a new generation of scientists who can work with Indigenous ways of knowing and being, without co-opting, consuming, representing, appropriating, or attempting to voice over Indigenous people. Do scientists have a moral responsibility to work with, learn from, and engage with the peoples whose lands they occupy?



Readings:

Freeman, B., & Van Katwyk, T. (2020). Navigating the Waters: Understanding Allied Relationships through a Tekéni Teyohà:ke Kahswénhtake Two Row Research Paradigm. *Journal of Indigenous Social Development*, 9(1), 60–76.

Schell, Christopher et al.

The ecological and evolutionary consequences of systemic racism in urban environments
<https://www.science.org/doi/10.1126/science.aay4497>

October 20: midterm exam

WEEK 8 (October 25 & 27):

October 25th guest lecturer Emily Anson McMaster PhD student

Decolonizing Indigenous research for your research projects use one or more

Readings:

Akena, F. A. (2012). Critical Analysis of the Production of Western Knowledge and Its Implications for Indigenous Knowledge and Decolonization. *Journal of Black Studies*, 43(6), 599–619. <https://doi.org/10.1177/0021934712440448>

Mclvor, O., Napoleon, A., & Dickie, K. (2009). Language and Culture as Protective Factors for At-Risk Communities. *Journal of Aboriginal Health*, November

Noronha, N., Smith, S. J., Martin Hill, D., Davis Hill, L., Smith, S., General, A., McQueen, C., Looking Horse, M., Drossos, A., Lokker, C., Bilodeau, N., & Wekerle, C. (2021). **The Use of Mobile Applications to Support Indigenous Youth Wellbeing in Canada.** *International Journal of Child and Adolescent Resilience*, 8(1). See: <https://ijcar-rirea.ca/index.php/ijcar-rirea/article/view/269>

WEEK 9 (November 1 & 3): Healing through research?

OHNEGANOS AND OHERKON – Case Studies in research advancing resilience

The 2015 report of the Special Rapporteur on the rights of indigenous peoples focused on violence against Indigenous women. The Special Rapporteur noted the following:

The endemic violations of collective, civil and political, and economic, social and cultural rights can be seen as constituting a form of structural violence against indigenous women and girls. Structural violence results in women being victimized by the realities of the circumstances of their everyday life and routinely excluded from the rights and resources otherwise guaranteed to citizens. Structural violence is interlinked and mutually reinforcing with other forms of violence,¹ [including sexual violence, gender-based killings,



violence in the context of conflict, violence in the name of tradition, domestic violence, and trafficking (MMIWG Call for Justice, 2019).

Sioui, M., Martin-Hill, D., Jacobs, B., Nagabhatla, N., Duignan, S., Patel, R., & Pangowish, S. (2022). **Chapter 4 - Haudenosaunee women's water law: Reclaiming the sacred.** In M. B. T.-C. D. in W. S. R. Sioui (Ed.), *Indigenous Water and Drought Management in a Changing World* (Vol. 4, pp. 63–89). Elsevier. <https://doi.org/10.1016/B978-0-12-824538-5.00004-2>

Stote, K. (2015). *An act of genocide: Colonialism and the Sterilization of Aboriginal Women*. Black Point, Nova Scotia: Fernwood Publishing.

Watch; Keepers of the Game and Skyworld VR

WEEK 10 (November 8 & 10): Was/Is academic research part of the white supremacy colonial agenda?

Why was 'colonialism' never studied by north American researchers?

Why is residential school just now being examined as a context for social determinant of health?

Winona Stevenson, who suggests that “the deconstruction of our colonization will shed considerable light on why our communities are so troubled today...Our re-education will serve to bring more people home, to encourage our youth and lost ones to safely reconnect with their past communities. (RCAP:Volume 4:18-19:1996) .”Indigenous Knowledge examines the need for First Nations to reclaim, restore and revitalize their knowledge that has become marginalized through centuries of colonialism.’ Elders need the next generation as recipients of the knowledge, that is often a great challenge, creating a traditional transmission of knowledge in our modern context of western schools interfering in the original learning youth have no access to due to legally binding requirements to western education.

How do you know if your 'recolonizing or decolonizing' or that your research will 'do no harm'?

Readings; Miller, R. J. (2019). The doctrine of discovery: The international law of colonialism. *Indigenous Peoples' JL Culture & Resistance*, 5, 35. Available at: <https://escholarship.org/content/qt3cj6w4mj/qt3cj6w4mj.pdf>



WEEK 11 (November 15 & 17):

-Presentations

WEEK 12 (November 22 & 24): FINAL PAPER DUE

Presentations

WEEK 13 (November 29 & December 1): Reflections on Semantics - What have we learned?

POTLUCK – Dec. 1

Overview seminar discussion of key take aways, how do you integrate culture, language, reclamation, capacity building and knowledge mobilization in your research. How do you design an ethical research project 'with' Indigenous people?

How does one apply trauma informed research practices?

Do no harm, how can this be achieved when we are delivering stressful findings on climate change, statistics on suicide or MMIW?

Why do we collect data on rape victims but not the (mostly) men perpetrators?

Read: Nidhi Nagabhatla (UNU-CRIS), Sanae Okamoto (UNU-MERIT), and Sisir Bhandari (UNU-CRIS)

<https://cris.unu.edu/new-normal-%E2%80%99climate-grief%E2%80%99-why-mental-health-must-feature-adaptation-and-resilience-planning>

WEEK 14 (December 6 & 8):

Preparation for final exam



Course Policies

Submission of Assignments

All assignments can be submitted via the Avenue to Learn dropbox associated with the assignment

Grades

Grades will be based on the McMaster University grading scale:

MARK	GRADE
90-100	A+
85-90	A
80-84	A-
77-79	B+
73-76	B
70-72	B-
67-69	C+
63-66	C
60-62	C-
57-59	D+
53-56	D
50-52	D-
0-49	F

Late Assignments

2% per day will be deducted for all late assignments

Absences, Missed Work, Illness

Medical documentation will be needed for all extensions on major assignments. Example, annotated bibliography, final paper, or final exam



Avenue to Learn

In this course we will be using Avenue to Learn. Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

University Policies

Academic Integrity

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity. **It is your responsibility to understand what constitutes academic dishonesty.**

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: “Grade of F assigned for academic dishonesty”), and/or suspension or expulsion from the university. For information on the various types of academic dishonesty please refer to the Academic Integrity Policy, located at:

<https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/>

The following illustrates only three forms of academic dishonesty:

- plagiarism, e.g. the submission of work that is not one’s own or for which other credit has been obtained.
- improper collaboration in group work.
- copying or using unauthorized aids in tests and examinations.

Authenticity/Plagiarism Detection

Some courses may use a web-based service (Turnitin.com) to reveal authenticity and ownership of student submitted work. For courses using such software, students will be expected to submit their work electronically either directly to Turnitin.com or via an online learning platform (e.g. Avenue to Learn, etc.) using plagiarism detection (a service supported by Turnitin.com) so it can be checked for academic dishonesty.

Students who do not wish their work to be submitted through the plagiarism detection software must inform the Instructor before the assignment is due. No penalty will be assigned to a student who does not submit work to the plagiarism detection software.



All submitted work is subject to normal verification that standards of academic integrity have been upheld (e.g., on-line search, other software, etc.). For more details about McMaster's use of Turnitin.com please go to www.mcmaster.ca/academicintegrity

Course with an Online Element

Some courses may use on-line elements (e.g. e-mail, Avenue to Learn, LearnLink, web pages, capa, Moodle, ThinkingCap, etc.). Students should be aware that, when they access the electronic components of a course using these elements, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in a course that uses on-line elements will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

Online Proctoring

Some courses may use online proctoring software for tests and exams. This software may require students to turn on their video camera, present identification, monitor and record their computer activities, and/or lock/restrict their browser or other applications/software during tests or exams. This software may be required to be installed before the test/exam begins.

Conduct Expectations

As a McMaster student, you have the right to experience, and the responsibility to demonstrate, respectful and dignified interactions within all of our living, learning and working communities. These expectations are described in the [Code of Student Rights & Responsibilities](#) (the "Code"). All students share the responsibility of maintaining a positive environment for the academic and personal growth of all McMaster community members, **whether in person or online**.

It is essential that students be mindful of their interactions online, as the Code remains in effect in virtual learning environments. The Code applies to any interactions that adversely affect, disrupt, or interfere with reasonable participation in University activities. Student disruptions or behaviours that interfere with university functions on online platforms (e.g. use of Avenue 2 Learn, WebEx or Zoom for delivery), will be taken very seriously and will be investigated. Outcomes may include restriction or removal of the involved students' access to these platforms.



Academic Accommodation of Students with Disabilities

Students with disabilities who require academic accommodation must contact [Student Accessibility Services \(SAS\)](#) at 905-525-9140 ext. 28652 or sas@mcmaster.ca to make arrangements with a Program Coordinator. For further information, consult McMaster University's [Academic Accommodation of Students with Disabilities](#) policy.

Requests for Relief for missed Academic term work

[McMaster Student Absence Form \(MSAF\)](#): In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar "Requests for Relief for Missed Academic Term Work".

Academic Accommodation for Religious, Indigenous, or Spiritual Observances (RISO)

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the [RISO](#) policy. Students should submit their request to their Faculty Office **normally within 10 working days** of the beginning of term in which they anticipate a need for accommodation or to the Registrar's Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

Copyright and Recording

Students are advised that lectures, demonstrations, performances, and any other course material provided by an instructor include copyright protected works. The Copyright Act and copyright law protect every original literary, dramatic, musical and artistic work, **including lectures** by University instructors

The recording of lectures, tutorials, or other methods of instruction may occur during a course. Recording may be done by either the instructor for the purpose of authorized distribution, or by a student for the purpose of personal study. Students should be aware that their voice and/or image may be recorded by others during the class. Please speak with the instructor if this is a concern for you.

Extreme Circumstances

The University reserves the right to change the dates and deadlines for any or all courses in extreme circumstances (e.g., severe weather, labour disruptions, etc.). Changes will be communicated through regular McMaster communication channels, such as McMaster Daily News, Avenue to Learn and/or McMaster email.



Faculty of Social Sciences E-mail Communication Policy

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

Course Modification

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.