

Local Leadership and Social Change in Brazil

FSS3210 / FSS4210 / ECH4210

Prof. Meg Stalcup

Spring/Summer 2024



Class schedule:

I. Saturday Preparation Meetings

1st – Jan 20th 13:30-15:30. Required logistics

2nd – March 9th 13:30-15:30. Required
logistics + fieldnotes workshop, FSS 10003

3rd – March 30th 13:30-15:30. Required
Methods Workshop + meeting with
tutors, FSS 10003

II. In the field: May 12th –June 4th

Professor's office hours:

Wednesday 2:30-3:30 FSS 10008

Thursday 2:30-3:30 on Zoom

Sign up for a slot at

<https://calendly.com/mstalcup/office-hours>

E-mail:

mstalcup@uottawa.ca

Please put 'Brazil course' and your name in the
subject heading.

Telephone

613-562-5800 ext. 7679

On virtual campus: Yes.

This course has been approved by the University of Ottawa's Office of Research Ethics and Integrity under Ethics file number: # FSS3210 / FSS4210 / ECH4210.

OFFICIAL COURSE DESCRIPTION

This three-week field research course brings students to Brazil's Cacao Coast, in the northeastern state of Bahia, to understand the changes that are happening in the region. Students put anthropological research techniques into practice working with local leadership (*lideranças*) in five arenas: agroecology; race and gender; health; education; and migration and tourism. Each student pursues an individual research question, while contributing to the team's task of documenting recent history, activities, and challenges, and returning the results to their interlocutors. Supported by tutor-translators who are also subject matter experts, in the first half of the course, the teams undertake participant observation and interviews at different sites. Time is reserved for daily fieldnotes, readings and classroom discussion. The second half of the course centers research analysis and presentation. Teams produce a video and posters, which are shared at a final community networking event for all participants and the public. Each student writes an essay based on their fieldwork material.

GENERAL COURSE OBJECTIVES



The Cacao coast is part of the Mata Atlântica Biosphere Reserve, which protects 3000 km of rainforest and coastal land in 14 states. While some of the largest cities in Brazil are included, the Itacaré-Serra Grande area in Bahia is rural, with enormous biodiversity and a parallel wealth of strong community initiatives. Named for its production of cacao, from which chocolate is made, cultivation was devastated by a fungus epidemic that began in 1989. Nearly 30,000 farms folded, and an estimated 250,000 rural workers lost their livelihood. Yet plantation work had been backbreaking, and the cacao tree itself grows most sustainably not in monocultures but under the canopy of a thriving forest. In the time since, grassroots associations have emerged to address local needs and opportunities. Agroforestry initiatives coordinated with chocolate production, traditional trades such as fishing, and community tourism are examples of arenas in which local leadership are working towards long-term flourishing. In a region profoundly shaped by



the legacy of slavery, notably including communities founded by afro- and indigenous descendants who escaped, this also means tackling significant racial, economic, gender, and health inequalities, and the ramifications of migration related to all of these elements of life in the region.

Reserves, as UNESCO's *Man and the Biosphere programme* puts it, need to draw on "the natural and social sciences with a view to improving human livelihoods and safeguarding natural and managed ecosystems." In contrast to "salvage ethnography" that historically aimed to document peoples before they disappeared, we are interested in change. On one hand, we aim to understand the kinds of changes that are happening in this region, related to the pressures of development projects, land demarcation disputes, climate events, and fallout from the Covid-19 pandemic. On the other, those who live and work in the region are actively engaged in producing positive social change.

We will spend three weeks in the region learning from the local leaders of grassroots associations, NGOs, and those in government, and business, with the goal of providing our findings to our interlocutors. Some have the time and resources to document their own practices, while others do not, and the press of daily life along with patchy transportation and communication infrastructure are barriers to knowing the work of fellow associations and actors even in the same region. Toward the end of producing useful documentation of histories, practices, and current challenges, and sharing them with each other, our course is welcomed for a short but intensive period of data collection. Students will develop an individual research question, which they will pursue in this collaborative context. Fieldwork will be conducted predominantly in the first half of the course, and for each team will include participant observation at relevant sites, and interviews with preselected interlocutors. During the second half of the course, the students will do any necessary follow-up, and work to analyze their individual and team material. Oral presentations will allow students to get feedback, preliminary to writing their final anthropological [research papers](#) due at the end of the course. The fieldwork experience will culminate in a knowledge mobilization event to which all interlocutors and the public will be invited. Findings will be accessibly presented in the form of a [video](#) (which may combine photography, audio recording, and videography) and, for each team, an [illustrated poster](#) (images and text).

Students will be asked for their interests and preferences, but due to the inevitable contingency of fieldwork on the ground, must be willing to accept the team they are ultimately assigned. Five topics will be available: agroforestry; racial and gender empowerment; education and traditional knowledges (taking up in equal measure knowledge that is systemic, such as state schools and training programs, indigenous and quilombola expertise and practices, and alternative schooling); community tourism and migration; and women's health, with a focus on the local expertise in maternal health. At the first pre-departure meeting, teams with 3 students will be created and assigned their topics.

SPECIFIC COURSE OBJECTIVES

The four interrelated goals of this course are for students to 1) learn about social, economic, and environmental challenges in the south of Bahia, Brazil; 2) study firsthand how local leadership have organized into associations to address these challenges, including alleviating poverty and other forms of social injustice; 3) hone core fieldwork skills including observation, practical learning, interviewing (informal conversations, discussion with groups, one-on-one, etc.), writing fieldnotes, and, for our purposes, working in a team and with translators; 4) develop confidence and expertise in oral and written communication by giving an individual presentation, which will be the basis for the final research essay, and producing a team audio-visual report (poster and video). See work from previous years of this course here <https://www.cammac.space/brazil-field-research>

TEACHING METHODS



This class combines teaching and learning strategies, with two required pre-departure classes that will include lecture, discussion, and practice exercises (observation and fieldnotes), and a third optional pre-departure methods workshop that will focus on interviewing; an exploratory essay on assigned and chosen texts, aimed at developing students' individual research topics; field research that will include participant observation and interviewing at community associations, along with small team and individual work on presenting results.

The embedded research context and the condensed format is also a chance for students to engage in lively and provocative discussions with each other about approaches to social, economic, and environmental challenges, toward critical analysis of what they are learning in the field and the interdisciplinary scholarship addressing social change.

ASSESSMENT METHODS

- 25% Exploratory Essay. Prior to departure for Brazil, watch *The Edge of Democracy* and *From the Bottom Up: Revolutionary Change in Brazil*, and read accompanying texts: Bittencourt's film review; Warren's "Introduction: Maxakali Creation Story" and "Chapter 1: Posttraditional Indians"; and Lyon's *Running After Paradise* (see Required Texts). Write a 750-1000 word exploratory essay (further instructions on Brightspace) that puts these materials in relation to your group's topical concern, through which you develop a question that you wish to address in the upcoming field experience. The goal of the essay is to pose the question, which you will aim to answer in your final essay. The essay should cover but is not limited to the assigned materials. Please upload to Brightspace on May 6th (the Monday a week before departure). Graded.
- 10% Lead Group Discussion. Once during the course, your group (not the same as your field team) will be responsible for leading discussion on the assigned readings. Aim to equitably divide the labour. Each of you is expected to talk for the same amount of time, working to engage your peers in a sustained discussion of the material. There is a discussion handout on Brightspace for additional guidelines. For credit (pass/no pass).
- 20% Audio-visual presentation of team findings for final community event. For credit (pass/no pass).
- 10% Individual Oral Presentation. You will keep daily fieldnotes for each day of our trip, which include but are not limited to when you are at your association or talking to its members. This is a space to document your experience, including observations and unstructured interviews, to reflect on what you're feeling and learning, and to explore the question that you posed in your exploratory essay. Drawing on these notes, in the final week of the course, students will give individual oral presentations. This will be approximately 10-minute speaking to the class, followed by a 10-minute Q&A. Think of it as an oral first draft of your final research essay. For credit (pass/no pass).
- 35% Final Essay. Write up your oral presentation, based on observations and fieldnotes, into an essay, which must be typed and uploaded to Brightspace no later than June 17th. The essay should be between eight and ten double-spaced pages. Drawing on your fieldwork material, develop one insight or

observation into a finding. Refer to other literature as needed. There is a handout on Brightspace with additional guidance. Graded.

Components of Final Grade

Note: All evaluation components must be completed to receive a grade in the class. If any component is missing, the student will receive an incomplete (EIN), regardless of the point total.

Evaluation format	Weight	Date
Exploratory Essay	25 %	May 6 th Brightspace.
Lead Group Discussion	10%	Once during course, as assigned.
Team Presentation	20 %	May 31 st at final event.
Individual Oral Presentation	10 %	Once during course, as assigned.
Final Essay	35 %	June 17 th on Brightspace.

REQUIRED TEXTS

All required texts and films are available through the uOttawa library or free online, with the exception of *The Edge of Democracy*, which is on Netflix (available with a free trial or by subscription).

Bittencourt, Ela. 2019. 'The Edge Of Democracy' Offers An Intimate Look At Brazilian Politics In Flux, <https://www.npr.org/2019/06/20/733419744/the-edge-of-democracy-offers-an-intimate-look-at-brazilian-politics-in-flux>

Bowen, Merle L. 2021. *For Land and Liberty: Black Struggles in Rural Brazil*. Cambridge: Cambridge University Press.
<https://doi-org.proxy.bib.uottawa.ca/10.1017/9781108935968>

Costa, Petra. 2019, *The Edge of Democracy*, 121 min.

DeVore, Jonathan D. 2014. "Cultivating Hope: Struggles for Land, Equality, and Recognition in the Cacao Lands of Southern Bahia, Brazil." PhD, Ann Arbor, MI: University of Michigan. Selected Chapters
https://deepblue.lib.umich.edu/bitstream/handle/2027.42/109023/devorejd_1.pdf?sequence=1

Green, James N., Victoria Langland, and Lilia Moritz Schwarcz, eds. 2019. *The Brazil Reader: History, Culture, Politics*. Duke University Press.
<https://doi-org.proxy.bib.uottawa.ca/10.1017/9781108935968>

Lyons, Colleen M. Scanlan. 2022. *Running After Paradise: Hope, Survival, and Activism in Brazil's Atlantic Forest*. University of Arizona Press. <https://www-jstor-org.proxy.bib.uottawa.ca/stable/j.ctv2gbsd0g>

Munz, Elizabeth A. 2017. "Ethnographic Interview." In *The SAGE Encyclopedia of Communication Research Methods*, edited by Mike Allen. 2455 Teller Road, Thousand Oaks California 91320: SAGE Publications, Inc. <https://sk-sagepub-com.proxy.bib.uottawa.ca/reference/the-sage-encyclopedia-of-communication-research-methods/i4891.xml>

Musante-Dewalt, Kathleen. 2018. "Fieldwork." In *The International Encyclopedia of Anthropology*, 1–4. <https://doi-org.proxy.bib.uottawa.ca/10.1002/9781118924396.wbiea2192>

Macklin, Angelica and Jonathan Warren. 2016. *De Baixo Para Cima - From The Bottom Up: Revolutionary Change in Brazil*. <https://youtu.be/HHvFSx8CfFA>

Warren, Jonathan W. 2001. *Racial Revolutions: Antiracism and Indian Resurgence in Brazil*. Durham and London: Duke University Press. Selected Chapters. <https://read-dukeupress-edu.proxy.bib.uottawa.ca/books/book/553/Racial-RevolutionsAntiracism-and-Indian-Resurgence>

Watkins, Case. 2021. *Palm Oil Diaspora: Afro-Brazilian Landscapes and Economies on Bahia's Dendê Coast*, Cambridge: Cambridge University Press. <https://doi-org.proxy.bib.uottawa.ca/10.1017/9781108778893>

Williamson, K. Eliza. 2021. "The Iatrogenesis of Obstetric Racism in Brazil: Beyond the Body, beyond the Clinic." *Anthropology & Medicine* 28 (2): 172–87. <https://doi-org.proxy.bib.uottawa.ca/10.1080/13648470.2021.1932416>

RECOMMENDED TEXTS

Junge, Benjamin, and Sean T. Mitchell, eds. 2021. *Precarious Democracy: Ethnographies of Hope, Despair, and Resistance in Brazil*. New Brunswick, NJ: Rutgers University Press. <https://doi-org.proxy.bib.uottawa.ca/10.36019/9781978825697>

Sanabria, Emilia. 2016. *Plastic Bodies: Sex Hormones and Menstrual Suppression in Brazil*. Durham and London: Duke University Press. <https://doi-org.proxy.bib.uottawa.ca/10.1215/9780822374190-005>

Sangaramoorthy, Thurka, and Karen A. Kroeger. 2020. *Rapid Ethnographic Assessments: A Practical Approach and Toolkit for Collaborative Community Research*. London and New York: Routledge. <https://doi-org.proxy.bib.uottawa.ca/10.4324/9780429286650>



ADDITIONAL RESOURCES

The Brazil Reader (2nd edition, Duke University Press, 2019) is an edited volume with **primary** documents from Brazilian history, literature, and scholarship, and excerpts of those documents. I've selected a number of entries which I consider good introductory knowledge about Brazil, and compiled them into a PDF for you, available on Brightspace. A few of these are required reading, but the selections as a whole are intended to help you develop background knowledge to better understand the texts and films that are assigned and it may be useful for your final paper. The [whole reader is available online](#) through the library.

The edited volume [Emergent Brazil: Key Perspectives on a New Global Power](#) offers empirically grounded deep-dives into Brazil today. It's particularly successful in capturing junctures of change. The texts are organized into six parts with several chapters in each. If you're looking for a place to learn more about your research domain, take a look: **Brazil, today and yesterday**, combining a historical survey and an appraisal of the street movement of 2013; it then uses specific foci to get at Brazil's political scene; **Brazil's urban scene** (but this includes popular culture, which then appears in rural areas such as ours); **Brazil's religions in the modern world** (Neo-pentacostals, spread of Brazilian religions outside the country); **Environment**: the ongoing and potential global impact of Brazil's forests and fields; and **Brazil's diplomatic role in the world**.

[Understanding Contemporary Brazil](#) is a good textbook-style introduction to Brazil, with appropriate attention to important Brazilian scholars whose work is not widely available in English. It's less about specific Brazilian current events and more about the social contexts of events. This kind of work may prove helpful for setting up your research papers.

INDIGENOUS AFFIRMATION



ANISHINÀBE

Ni manàdjiyànànig Màmìwinini Anishinàbeg, ogog kà nàgadawàbandadjig iyo akì eko weshkad. Ako nongom ega wikàd kì mìgiwewàdj. Ni manàdjiyànànig kakina Anishinàbeg ondaje kaye ogog kakina eniyagizidjig enigokamigàg Kanadàng eji ondàpinangig endàwàdjìn Odàwàng.

Ninìsidawinawànànig kenawendamòdjig kije kikenindamàwin; weshkinìgidjig kaye kejeyàdizidjig. Nìgijeweninmànànig ogog kà nìgànì sòngideyedjig; weshkad, nongom; kaye àyànikàdj.

[Listen to the audio file](#)

FRENCH

Nous rendons hommage au peuple algonquin, gardien traditionnel de cette terre. Nous reconnaissons le lien sacré de longue date l'unissant à ce territoire qui demeure non cédé.

Nous rendons également hommage à tous les peuples autochtones qui habitent Ottawa, qu'ils soient de la région ou d'ailleurs au Canada.

Nous reconnaissons les gardiens des savoirs traditionnels, jeunes et âgés.

Nous honorons aussi leurs courageux dirigeants d'hier, d'aujourd'hui et de demain.

ENGLISH

We pay respect to the Algonquin people, who are the traditional guardians of this land.

We acknowledge their longstanding relationship with this territory, which remains unceded. We pay respect to all Indigenous people in this region, from all nations across Canada, who call Ottawa home.

We acknowledge the traditional knowledge keepers, both young and old. And we honour their courageous leaders: past, present, and future.

SCHEDULE

I. PRE-DEPARTURE

Saturday January 20, 13h30-15h30, Meeting 1 (2 hours)

Recommended: Watch *The Edge of Democracy*, Petra Costa, 2019, 121 min (available on Netflix, free trial) before we meet. Take notes, as these will be useful to you for the first assignment, which is due before we leave.

- Introduction to the course, course logistics, background on Brazil and the region, research and presentation groups.

Saturday March 9, 13h30-15h30 Meeting 2 (2 hours)

Recommended: Watch *From the Bottom Up: Revolutionary Change in Brazil*, Angelica Macklin, Jonathan Warren, 2016, 61 min (<https://youtu.be/HHvFSx8CfFA>) before we meet. Take notes, as these will be useful to you for the first assignment, which is due before we leave.

- More on course, course logistics, background on Brazil and the region.
- Fieldwork workshop Part I – Observation and Fieldnotes.

Saturday March 31 13h30-16h30 Meeting 3 (3 hours)

- Call-in Q&A with each research team's translator/ tutor.
- Fieldwork workshop Part II – Interviewing and other techniques.

Monday May 6th 10:00 – exploratory essay due on Brightspace. Read *Running After Paradise*, and if you have not yet watched the *The Edge of Democracy* and *From the Bottom Up*, watch them, read Bittencourt and Warren, Intro and Ch 1, and at least 1 or 2 additional sources related to your potential topic. Write an exploratory essay (instructions on Brightspace) culminating in a reasonable phrasing of the topic you wish to pursue during our three weeks in the field. This is not the final word on your research – we'll work on refining your question(s) the first couple of days on the ground, and, if appropriate, changing it all together. What you do in this essay, however, will give you something with which to start off.

II. IN THE FIELD 2024

Sunday May 12 Depart Canada

WEEK 1

Monday May 13. Arrive São Paulo -> Flight to Ihéus, BA -> ground transport to Serra Grande. Orientation.

Tuesday May 14. Morning -> Teams with tutor/translator. Lunch break. Individual work period – fieldnotes. 4 PM – classroom.

- Musante-Dewalt, Kathleen. 2018. "Fieldwork."
- DeVore, Jonathan D. 2014. "Cultivating Hope: Struggles for Land, Equality, and Recognition in the Cacao Lands of Southern Bahia, Brazil." PhD, Ann Arbor, MI: University of Michigan. Selected Chapters

https://deepblue.lib.umich.edu/bitstream/handle/2027.42/109023/devorejd_1.pdf?sequence=1

Read Introduction and Chapter 1:

- "Introduction: Reckoning and Release from the Past", pp. 1-16 only (although you can read the rest if you wish to)
- Chapter 1 "Narrating a World" pp. 26-46

Wednesday May 15. Morning -> Teams with tutor/translator at fieldsites. Lunch break. Afternoon -> fieldnotes. 4 PM – classroom – Discussion, research questions so far.

Thursday May 16. All teams: Full day site visits.

Friday May 17. Morning -> write up fieldnotes. Lunch break. Afternoon -> 2 PM – classroom. Discussion +

Group 1 leads

- Munz, Elizabeth A. 2017. "Ethnographic Interview." In *The SAGE Encyclopedia of Communication Research Methods*, edited by Mike Allen. 2455 Teller Road, Thousand Oaks California 91320: SAGE Publications, Inc. <https://sk-sagepub-com.proxy.bib.uottawa.ca/reference/the-sage-encyclopedia-of-communication-research-methods/i4891.xml>
- Devore Chapter 2 "Forest and Hills" pp 47-73

Saturday May 18. Cacau Experience + Fazenda Juerana with lunch.

Sunday May 19. Free day.

WEEK 2

Monday May 20. Morning -> Teams with tutor/translator at fieldsites. Lunch break. Individual work period – fieldnotes. 4 PM – classroom. Discussion +

Group 2 leads

- Bowen, Merle L. 2021. *For Land and Liberty: Black Struggles in Rural Brazil*. Cambridge: Cambridge University Press. Read Chapter 5 and Conclusion:
 - "Ethnic Tourism and the Commodification of Quilombola Culture." pp. 182–210. <https://doi.org/10.1017/9781108935968.006>
 - "Conclusion." pp. 211–22. <https://doi.org/10.1017/9781108935968.007>

Tuesday May 21. Morning -> Teams with tutor/translator at fieldsites. Lunch break. Individual work period – fieldnotes. 4 PM – classroom.

Group 3 leads

- Watkins, Case. 2021. *Palm Oil Diaspora: Afro-Brazilian Landscapes and Economies on Bahia's Dendê Coast*, Cambridge: Cambridge University Press. Read:

- “Epilogue: Decolonizing Dendê.” pp. 260–84.
<https://doi.org/10.1017/9781108778893.009>.
- Recommended: Ch. 7 “Complexity.” pp. 218–59.
<https://doi.org/10.1017/9781108778893.008>.



Wednesday May 22 Morning -> Teams with tutor/translator at fieldsites. Lunch break. Individual work period – fieldnotes. 4 PM – classroom.

Group 4 Leads

- Williamson, K. Eliza. 2021. “The Iatrogenesis of Obstetric Racism in Brazil: Beyond the Body, beyond the Clinic.” *Anthropology & Medicine* 28 (2): 172–87. <https://doi.org/10.1080/13648470.2021.1932416>.
- Recommended: Sanabria, Emilia. 2016. “Hormonal Biopolitics: From Population Control to Self-Control.” In *Plastic Bodies: Sex Hormones and Menstrual Suppression in Brazil*. Durham and London: Duke University Press. <https://doi.org/10.1215/9780822374190-005>

Thursday May 23 All teams: Full day site visits.

Friday May 24 Morning -> individual work period (fieldnotes from previous day), group discussion/additional fieldwork at your discretion. Lunch break. 2 PM – classroom: discuss previous day.

Saturday May 25. Optional (not included – to be paid for separately) Bike tour - Parque da Serra do Conduru, with visit to farm and brunch, 6 to 7 hours duration.
Sunday May 26. Free day



WEEK 3

Monday May 27 Morning - classroom.

Group 5 Leads

Excerpts from *The Brazil Reader: History, Culture, Politics*. 2019. Green, James N, Victoria Languard, and Lilia Moritz Schwarcz, eds. Durham and London: Duke University Press:

- Carl Friedrich Philipp von Martius [1844] “How to Write the History of Brazil.” pp. 187-189
- Carolina Maria de Jesus [1960] “Child of the Dark” pp. 391-395
- Paulo Freire [1967] “Education as a Practice of Freedom” pp. 396-398

Lunch break. 4 PM – All-group session discussion, including five tutors.

Tuesday May 28 Morning -> Group work with tutors. Lunch break. 4 PM – classroom. Collective review of work on posters.

Wednesday May 29. Morning -> Group work with tutors. Finalize posters, send to printer.

-> Lunch break. 2 PM -> individual work period, prepare individual presentations.

Thursday May 30. Morning 9 AM -> Individual presentations. Lunch break. 2 PM -> Classroom. Individual presentations.

Friday May 31. Finalize as needed presentation for community celebration in the afternoon/evening. -> Time TBD, presentation of work and commemoration.

Saturday June 1 Free day.

Sunday June 2 Free day.

RETURN Monday June 3rd Morning -> ground transport to Ilhéus -> flight to São Paulo -> return flight to Canada -> arrive **June 4th**.

Note: Students often arrange personal travel after the course, using course transport to Ilhéus and from there departing for elsewhere.

June 17th. Final paper due (on Brightspace).



CLASSROOM GROUNDRULES

Classroom Discussions and In-class Work

You learn a lot when you talk about things, question them, and rephrase ideas or claims in your words. I actively encourage student questions, and class discussions, and have included one individual oral presentation as part of your grade. Think about how you can use the periods of time we have together to help yourself learn the material, and to teach it to your peers. Participating in the class this way will make the class experience more effective, more interesting, more fun, and more meaningful for all involved.

Green Classroom

For ecological reasons and those of everyone's convenience, especially given travel, I avoid paper when possible. The syllabus will be available as a PDF on Brightspace, along with other course documents (such as assignment instructions), and your readings will be available online through the library (in general, you can search for the title and the article will pop up) or as indicated on the syllabus. I suggest that you **download these ahead of time** rather than waiting until we are in Brazil, where the internet may not be as reliable. You will turn in assignments (before and after Brazil) via our Brightspace site. You will also receive your comments and grades online. However, in-class work will often require a piece of paper and pen or pencil, so you should be prepared with both for our pre-departure sessions, and for our classes in Brazil.

Email Etiquette

Email is the quickest way to reach me, should you have a question about class materials or assignments. Include your name and put 'Brazil course' in the subject line. Do not use "hey" (avoid in correspondence, even if you use it orally) or "Miss" or "Ms." (this is different in English than in French, which does use "Mlle" and "Mme"). Please begin your email with 'Dear Professor Stalcup', or, once we know each other, most of my students call me by first name.

Lecture PowerPoint Slides

You are required to attend the pre-departure classes. I will share my slides on Brightspace and you will be able to refer back to them there.

Laptop and Phone Use

Students have found that 1) the internet is slower and less reliable in Serra Grande than they are accustomed to; 2) this had the unexpected benefit of making them not be online as much and, according to their reports, relaxed and focused. There will be internet at your accommodations. You can also buy a Brazilian chip and data in the airport in São Paulo, time permitting. If you need absolutely reliable access at all times, however, it's probably best to get a plan with data from Canada.

Intellectual Property Rights of Course Content

The instructor retains copyright to all material created as part of their course, including online courses, unless they have entered into another copyright agreement. ([APUO collective agreement](#) and [APTPUO collective agreement](#)). My preference is for:

CC BY-NC This license allows reusers to distribute, remix, adapt, and build upon the material in any medium or format for noncommercial purposes only, and only so long as attribution is given to the creator.

It includes the following elements: BY – Credit must be given to the creator NC – Only noncommercial uses of the work are permitted.

Learn more about [Creative Commons copyright](#). If you would like clarification regarding the intellectual property right of course content in general at the University of Ottawa, please visit the [Copyright Office webpage](#).

Institutional Policies and Academic Regulations

See additional information at the end of this syllabus. Also, you may consult the Faculty of Social Sciences website, on the [Student Hub webpage](#) under the “Institutional policies and academic regulations” tab.

Academic Regulations A-1 on bilingualism at the University of Ottawa

Per [Academic Regulation A-1](#) : « Except in programs and courses for which language is a requirement, all students have the right to produce their written work and to answer examination questions in the official language of their choice, regardless of the course’s language of instruction. »

Policy on language quality and late submissions

Class attendance is necessary to successfully complete this course. No way around it.

You will also be judged on your writing abilities. It is recommended to take the appropriate measures to avoid mistakes such as spelling, syntax, punctuation, inappropriate use of terms, etc. You may be penalized up to 15%, to the professor’s discretion.

Late submissions should be negotiated with the professor. I will accommodate requests whenever possible, but given the compressed timeline of the course, there are limits to

what I can do. Notably, I cannot provide feedback on late submissions, and if you need more time than I can provide with my own deadlines, you will have to formally request a deferral. If you don't discuss this with me and set up an agreement before the due date, and simply submit late, *there will be a penalty*. University regulations require all absences from exams and all late submissions due to illness to be supported by a medical certificate.

Absence for any other serious reason must be justified in writing, to the academic assistants of the Faculty, within five business days following the date of the exam or submission of an assignment. The Faculty reserves the right to accept or refuse the reason. Reasons such as travel, jobs, or any misreading of the examination timetable are not acceptable.

A penalty of 5% will be given for each subsequent day following the due date. This goes for assignments submitted on Brightspace as well.

Advise me as early as possible if a religious holiday or a religious event will force you to be absent.

POLICY ON DEFERRALS

University policy is that students who are excused for missing an exam or graded item will be required to write a deferred exam, except where the professor offers a re-weighting scheme which applies to the student's case. Professors may decline to offer a deferred exam and instead re-weight the remaining pieces of work only if (i) the re-weighted scheme is indicated on the syllabus and (ii) it respects both the 25 percent rule (Academic Regulation 9.0) and the final exam rule. Note that there is no exam and no re-weighting in this course.

DFR forms must be completed for both midterms and final exams. The form can be obtained at <https://fssapps.uottawa.ca/Forms/DeferredMarks/Create>. Once completed, the form with supporting documentation (ex. medical certificate) will automatically be sent to the academic unit which offers the course. The request must be completed within five working days of the exam and must respect all the conditions of Academic Regulation 19.5 (<https://www.uottawa.ca/administration-and-governance/academic-regulation-9-evaluation-of-student-learning>).

Repeated absences for any serious reason must be justified in writing, to the academic assistants of the Faculty, within five business days following the date of the exam or submission of an assignment. The Faculty reserves the right to accept or refuse the reason. Reasons such as travel, jobs, or any misreading of the examination timetable are not acceptable.

Let us know as early as possible if a religious holiday or a religious event will force you to be absent during an evaluation.

Deferred exam period

There are no exams in this course.

STUDENTS WITH ACCOMMODATIONS

This kind of class aims to allow everyone to participate fully and to the best of their abilities. If you see a problem for the way you work in terms of the course design, let me know and we'll talk about alternatives, within the limits of what I can do. There are no exams, but there are deadlines and I can't do much about those because they are for work that has to get done before we meet. Here is the university's official statement and link.

The University has always strived to meet the needs of individuals with learning disabilities or with other temporary or permanent functional disabilities (hearing/visual impairments, sustained health issues, mental health problems), and the campus community works collaboratively so that you can develop and maintain your autonomy, as well as reach your full potential throughout your studies. You can call on a wide range of services and resources, all provided with expertise, professionalism and confidentiality.

If barriers are preventing you from integrating into university life and you need adaptive measures to progress (physical setting, arrangements for exams, learning strategies, etc.), contact the Access Service online <http://sass.uottawa.ca/en/access>.

ACADEMIC FRAUD REGULATIONS

If you would like clarification regarding academic integrity and misconduct, please consult [Academic Regulation A-4](#)

If you're having trouble, honesty is your best policy. Get in touch with me.

Academic fraud consists of dishonest and wrongful acts on exams, tests or assignments, resulting in flawed grades and assessments. The University does not tolerate academic fraud, and anyone found guilty of this behaviour is liable to severe penalties.

<https://www.uottawa.ca/about-us/policies-regulations/academic-regulations/a-4-academic-integrity-academic-misconduct>

Here are some examples of academic fraud:

- Plagiarizing or cheating in any way, including using AI to write your assignments, unless using AI *is* part of the assignment and then it should be appropriately marked or its use explained. When in doubt, ask.
- Falsifying research data and presenting false data;
- Submitting an assignment as yours alone, of which you are not the sole author (including AI, purchased work, or collaboration which wasn't approved). When in doubt, ask;
- Presenting the same work from another course without written permission from the professors concerned.

- Other common forms of fraud include claiming your computer was stolen, faking an emergency, and submitting a corrupted file in order to get more time. It is your responsibility to make sure a file is readable.

AI tools make plagiarism very easy to do on purpose, but also unintentionally. Much as you would search for a term (“google it”) you may want to ask ChatGPT, Bing AI, or another tool for the history of a concept or its main uses. If you use those answers, are you cheating? Plagiarizing means using anyone else’s work as though it were your own (as a matter of ethics, remember that AI is using other people’s writing and they are not compensated). Not putting quotation marks counts as plagiarism, as does changing a few words then presenting the text as yours, or using AI responses without acknowledging them and explaining your process. Devise a system for keeping track of your sources, including AI, and learn how to cite them properly.

There are other reasons to not just use the answers that AI gives you, even if you do consult it. AI chatbots are drawing on existing writing and if that had errors, you will get answers with errors. If you haven’t learned the material yourself, you won’t be able to identify them. What’s more, just as these technologies can do things you cannot, you can see the world and conceptualize it in ways they cannot.

Persons who commit or try to commit academic fraud, or who are accomplices in fraud, will be penalized. Here are some of the possible sanctions:

- a grade of F for the assignment or course in question;
- the imposition of three to 30 more credits as a condition of graduation;
- suspension or expulsion from their faculty.

To consult the regulation, go to: <https://www.uottawa.ca/about-us/policies-regulations/academic-regulations/a-4-academic-integrity-academic-misconduct>