

Centre for Global Studies 2003F (sec. 550)

DISCOURSES OF GLOBAL STUDIES

Centre for Global Studies
Huron University College

pre-requisite: 0.5 Centre for Global Studies course at the 1000-1099 level, or
permission of the Centre for Global Studies

September – December, 2021
Tuesdays, 10:30 – 11:20am.
Thursdays, 9:30 – 11:20am.
room: # W8

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(just send me an email to make an appointment)

GENERAL COURSE INFORMATION

Course Description

CGS 2003F/G serves as a core course in Centre for Global Studies academic programs, alongside CGS 2002F/G and CGS 2004F/G, in examining foundational problems in the formation of contemporary issues, relations, and structures in the world and our studies of them. The central concerns of CGS 2003F/G are largely theoretical, conceptual, and textual in orientation. In this course, we will learn how to recognise, examine, and analyse ways in which our contemporary efforts to think, know, and understand life on global registers are produced, shaped, and limited within the *discourse* of life as global, in a modern sense, and specific *discourses* of global studies. We will learn how particular experiences, ideas, commitments, and concerns have given rise to the very conceptualisation and articulation of life in specifically global terms now dominating academic study, and we will examine how it is that what may appear familiar about global conditions and challenges is reflective of the interplay of very specific interests, objectives, and limits to thinking, language, knowledge-production, and social practices. On this basis, CGS 2003F/G gives focus to developing critical understandings of ways in which our studies of life on global registers typically privilege specific

outlooks and marginalise others, forming powerful practices of exclusion in our studies and in the generation of knowledge of life in this world. Following this work, we will learn how such global exclusions may be effectively confronted and challenged and how our discourses over life in this world may be and are mobilised in different terms and practices.

Modern discourses of the global are shaped by a complicated historical web of experiences, theories, and practices. And, we cannot engage with it all. As a way of gaining a useful and productive glimpse into the rise of modern global discourse, though, our studies will centre on the texts of three exceptionally influential thinkers whose writings are crucial to modern global discourse and whose writings reveal the deep problems and interests that give shape to conventions through which the world is now so regularly interpreted and understood in specifically global terms: Thomas Hobbes; Jean-Jacques Rousseau; and Immanuel Kant. These are three white male European thinkers, living and writing in the 17th and 18th Centuries, who form key problems in knowledge, theory, and social/political practices from which the modern global is constructed as a dominant and domineering form, and from which it gains its Euro-centric, racist, and masculinist character.

As we will see, in their own ways, Hobbes, Rousseau, and Kant each develop highly important insights into the fact that knowledge of the world and ourselves in the world with others is inescapably *discursive* and, thus, socially, politically, and culturally formed. However, they also recoil from this observation and seek grounds on which the discursive grounds of knowing in the world may be disciplined and regularised outside of social conditions. And it is in this work that the global is produced, particularly as a governing concept. However, it is produced in ways that empower these European thinkers and the societies they influence with the idea and sense of imperative that the disciplining and regularising of knowing and knowledge can and must be produced globally, in ways that authorise and valorise European colonialism, notions of white supremacy, and the politics of conquest, imperialism, development, and modernisation that have been crucial to processes of globalisation ever since.

To better understand how we can interpret and critically analyse modern global discourse, at the level of discourse, we will next study and seek understanding of Michel Foucault's much more recent crucial intervention into the study of modern knowing in his very difficult *Archaeology of Knowledge*. It is in this work that Foucault introduces to recent and contemporary scholarship critical perspectives and approaches by which we can examine how knowledge and knowing functions discursively and how, through such critical analysis, it can become possible to think in other terms. In this way, our study of Foucault's intervention serves as a centre of sorts for the course, wherein we can begin to gain a sense of our own practices and responsibilities as producers of knowledge.

Following our brief and intense study of Foucault's analysis of discourse, we will spend the second half of the course working through a wide array of writings and studies that elaborate and take up the implications of the sort of intervention Foucault offers and provokes. Our readings and studies will further consider what it means to take seriously the discursive conditions of our knowing, especially within a context of studies of "the global" that have shown such extraordinary fear and avoidance of these

conditions. We will examine efforts and practices to think, study, and know life in the world in ways that are not regularised and disciplined in excluding global conceptual containers or limits to reason. We will pay particular attention to how there is no necessary global space or condition necessarily at the root of all effective discourse. In this regard, we will learn how and why it may be more effective to affirm and mobilise knowledge of the global in multiple terms, not subject to containing geometric orders or universalised orders of territory or property. In these terms, we will consider how the notions of freedom, liberty, and rights privileged in early-modern and Enlightenment European social/political discourses can and must be understood in terms contrary to the globalised notion of humanity that excludes and marginalises the lives of so many in the world today. And, in the final two weeks of the course, we will pay particularly strong attention to challenges that we face in overcoming the rational imperatives of globalising discourse, to gain solidarity with subaltern knowing and the conditions of change and difference by which we can affirm our knowing *with* others in the world.

Learning Objectives

A central learning objective in CGS 2003F/G is gaining a strong understanding of what it means to understand our studies and knowledge to be conditioned by *discourse*. A core focus throughout our studies will be directed to studying discourse itself, as an issue, problem, and condition of knowing the world. And, in situating our studies of discourse within modern forms of knowing, we will have the objective of learning how it is that academic and social/political discourse over life in this world has so often been rendered as specifically *global* in character. In this regard, we will learn to recognise how some of the most common ways in which life in the world is contextualised and put in relation to ideas of universalisable rights, freedoms, and knowledge are contingent upon exclusionary and fixed notions of humanity, reason, material reality, space, and progress that privilege a specifically modern experience. As well, in these terms, we will learn how these modern discourses of the global have embedded within them theories and practices serving white supremacy and the dominance of the European modern.

Equal to the above, another core objective in this course is to learn how to effectively confront and challenge dominant discourse. We will learn to identify the commitments within confining and limiting discourses, gaining understanding into the how it is that globalising discourses of the global become reproduced but also how they may be undone and placed into crisis. In this work, we will learn how to effectively mobilise our knowledge otherwise and in terms more supportive of the lives and world(s) people live.

The main learning objectives that we will pursue in the last third of the course involve gaining a finer understanding of how studies of the world and the mobilising of knowledge in the world can function through conditions of discursive formation that are far more open, varied, and affirmative than the colonising limitations of the modern global theorised by Europeans in recent centuries. In this regard, we will begin to learn how to engage in anti-colonial, anti-racist, and curious approaches in our knowing and studies.

A further learning objective that we will seek to meet throughout the course is the development of skills in careful interpretive reading and analysis of theoretical and challenging scholarly writing. Students in this course will get ample practice in close and critical reading of a very wide range of studies in philosophy, social and political theory, spatial theory, cultural analysis, pedagogy, research methodologies, activism, and discourse analysis. As well, students in this course will gain ample practice in applying these acts of reading, interpretation, and textual analysis in exercises of writing. Through several written assignments, throughout the term, students will respond to questions about the texts that they are studying and develop critical analyses and arguments about them, in the form of essays.

Methods of Instruction and Approaches to Learning and Study

During the three hours that we meet as a class each week over the term, the main methods of instruction will involve substantial lectures provoking class discussions. The form of this interplay will change from meeting to meeting, as needed and desired.

The key thing that is going to drive the learning process in our course is direct conversational engagements with one another. While I will spend a good amount of time each week lecturing on the texts and ideas students are to have read and studied for each week, the whole purpose of these presentations is to bring about and provoke strong, useful, and important discussions with one another over our studies. Thus, not only is it imperative that all class members attend our classes, it is absolutely crucial that everyone complete per assigned readings for each week before coming to class. Our lectures and discussions in class will not be aimed at simply covering what is already written in the assigned readings. Rather, our lectures and discussions will aim to use these readings as bases for our discourse in class, so that we may take questions, observations, challenges, and insights that are raised in these readings a great deal further. Therefore, it is expected that students in this course attend all classes, except, of course, when ill or facing a personal emergency of some sort. And, all students are expected to have truly read and studied the readings that are assigned for each week, before those classes are held.

READING MATERIALS

The readings assigned for study over the second through seventh weeks of the term, are drawn from the following books:

Thomas Hobbes, *Leviathan, Parts I & II*, Revised Edition (Broadview Press, 2010).

Jean-Jacques Rousseau, *Discourse on the Origin of Inequality* (Oxford University Press, 2009).

Immanuel Kant, *Political Writings*, 2nd ed. (Cambridge University Press, 1991).

Michel Foucault, *Archaeology of Knowledge*, 2nd ed. (Routledge, 2002).

Copies of all of these books are available for purchase at Western University's Book Store. It is possible that some of these titles may also be available for purchase as e-books through the Book Store.

Some assigned readings in later weeks are going to be drawn from:

Keiichi Omura, Gran Jun Otsuki, Shiho Satsuka, and Atsuro Morita, eds., *The World Multiple: The Quotidian Politics of Knowing and Generating Entangled Worlds* (Routledge, 2021).

Copies of this book will also be available for purchase from the Book Store.

All other readings assigned for the course are in the form of academic journal articles and individual book chapters. All of these readings are made available to you in electronic form through the CGS 2003F course OWL site, in the Course Readings tool. It is also the case that the texts that we will read by Hobbes, Rousseau, Kant, and Foucault will also be available in electronic form in the Course Readings tool of our course OWL site, but some of these texts may be drawn from other publications. In any event, you will be able to identify them by title or author.

ASSIGNMENTS AND EVALUATION

Oral and Aural Contributions to the Learning Environment

Given that so much of the learning process in this class is going to take place through dynamic discourse and debate with one another in class, in relation to required readings and problems, questions, and cases raised in the classroom, active participation in the classroom is a key assignment in this course. All students in the class are expected to make strong efforts to participate in discussions and debate in the classroom, through the term. And all students are expected to make strong efforts to contribute positively to each other's learning experiences. Thus, a significant portion of each student's final grade in this course is dependent on these efforts.

To participate and contribute successfully in our class meetings over the term, it is important that each student attempts to: respond effectively to questions posed by the professor and classmates in discussion; participate actively in class discussions, by contributing ideas, questions, observations, challenges, and points of insight; listen attentively to each other; encourage the participation of others; show respect for each other's statements, questions, and ideas; and demonstrate caring for each other's contributions and efforts to learn.

In order to participate successfully in the manners above, it is necessary for all students to keep up with required readings, having not simply reviewed these readings but to have also studied carefully and reflected on the significance of these readings. Students

should come prepared to develop and respond to questions and discussions based on what we have all read and learned from the required readings.

To participate in and contribute to the learning processes of our weekly class meetings with one another, it is necessary also for students to attend the scheduled classes. Without doubt, most members of the class will need to miss a class over the term, due to illness, personal matter, or schedule conflict with an important event. However, any student who misses more than three hours of class time over the term, without academic accommodation, will be considered to be in poor attendance, and that student will attract a poor to failing grade in this component as a result.

Five Short Essays

Given the fact that there is a very heavy load of difficult assigned readings in CGS 2003F, I am not asking you to develop assignments that require research beyond the texts that I am already assigning you to read and study every week through this course. I want you to concentrate fully on our assigned readings and our critical engagements with them. Also, as part of the learning objectives of this course, I want to make sure that each student meets the challenge of critically investigating these primary texts without the support of secondary research materials. So, all assignments require only that you work closely and effectively with these assigned readings. And you are specifically asked to refrain from building your essays through consultation of secondary sources.

For your assignments in this course, over the term you are required to write and submit five short essays in each of which you address a particular question related to readings assigned over a two- or three-week period in the course. The essay question you will be given for each assignment will require you to engage directly with problems regarding the force of discourse in the production of knowledge of the world, as relevant to the specific texts and ideas studied in the weeks at issue.

In each of these essay assignments, you will be asked to offer very close and substantial critical analyses of the texts and ideas we engage over a specific two- or three-week period, responding to the specific essay question you are given through close readings of these texts and substantiating your readings with ample textual evidence. You will be given the essay questions immediately following our completion of the specific sections of our studies, and your essays will be due 10 days after that.

The six essay assignments are organised around specific weeks of readings and topics as follows:

Essay One — Hobbes & Rousseau (Weeks Two & Three)

- essay question distributed: September 24th
- essay due no later than: October 4th

Essay Two — Kant (Weeks Four & Five)

- essay question distributed: October 8th
- essay due no later than: October 18th

Essay Three — Foucault & Implications of Discourse Analysis (Weeks Six, Seven, & Eight)

- essay question distributed: October 29th
- essay due no later than: November 8th

Essay Four — Discourse Analysis, Counter-Discourse and Confronting the Global (Weeks Ten, Eleven, & Twelve)

- essay question distributed: November 26th
- essay due no later than: December 6th

Essay Five — Subaltern and Decolonial Discourse (Weeks Thirteen & Fourteen)

- essay question distributed: December 8th
- essay due no later than: date as scheduled by the Registrar during the exam period (no earlier than December 18th)

All essay questions will be distributed via the **Assignment Tool** in the CGS 2003F course OWL page. And, all completed essays must be submitted via the **Assignment Tool** in the CGS 2003F OWL page. And, please note, all five of these assignments are to be subject to review for plagiarism via the Turnitin.com tool.

length of Essays One and Two: no less than 1,200 words (as long as you like after that)

length of Essays Three, Four, and Five: no less than 1,500 words (as long as you like after that)

referencing style: Chicago Style

see: https://www.chicagomanualofstyle.org/tools_citationguide.html

Each of your essays will be evaluated in terms of your success on several registers, as follows:

First, you should frame your essay in strong essay form, in direct relation to the essay question you are given. In the introduction to your essay, you should make it clear how you are interpreting and understanding the question, and you should make it precisely and exceptionally clear how you are responding to this question and why. You should frame your introduction, as well as the entire essay, around a clear articulation and understanding of the question and a clear thesis statement, indicating precisely what your response is and how you seek to substantiate your response in the body of your essay.

Second, the body of your essay should be built from a series of effective critical, analytical, and reflective arguments that seek to directly support your thesis statement. These arguments should be cognisant of the aims of the essay question, and they should be built with substantial textual evidence from the assigned readings and analysis of that textual evidence.

Third, throughout your essay, you should aim to show a strong and accurate understanding of the texts you are asked to discuss. Regardless of how you

respond to the essay question you are given, you should be able to read and interpret the texts you are discussing accurately and fairly.

Fourth, over the course of your essay, you should aim to develop strong critical insight into the texts you are discussing, the significance of your own arguments, and the issues at stake in the essay question.

Fifth, at the end of your essay, you should develop a short conclusion in which you reflect on the significance of the success of your own arguments and thesis.

Sixth, you should make sure that your grammar and spelling are correct before submitting your essay. Essays with awkward grammar and spelling mistakes will attract lower grades.

Seventh, you should properly cite and list all texts engaged in your essay with notes and a bibliography in proper Chicago Style. And all references to the texts you provide must include page numbers, indicating the precise pages from which you are either quoting words or to which you are making reference.

EVALUATION OF ASSIGNMENTS AND GRADING

Marking/Grade Point Scale

All grades achieved in course assignments and requirements are presented in numerical form along with letter–grade equivalents, with respect to the following grading system:

- 90 – 100 (A+) excellent and extraordinary in meeting and strongly exceeding at least most requirements;
- 80 – 89 (A) exceptionally accomplished work, exhibiting well–developed critical skills, and an approach that is highly thoughtful, credible, insightful, and grounded in appropriate and solid analysis and interpretation of evidence;
- 70 – 79 (B) good to very good work, displaying strong analysis, effective approaches, and demonstrating a high degree of success in meeting requirements for the assignment;
- 60 – 69 (C) competent work, meeting basic requirements, with some significant weakness;
- 50 – 59 (D) fair work, minimally acceptable but not fulfilling all requirements;
- 0 – 49 (F) unsatisfactory work, not meeting basic requirements

Final grades will be calculated on a combination of grades achieved by students in their assignments. The distribution of the components adding to a final grade in this course is as follows:

– oral & aural contributions to learning environment	10%
– Essay One — Hobbes & Rousseau	15%
– Essay Two — Kant	15%

- Essay Three — Foucault & Implications of Discourse Analysis 20%
- Essay Four — Discourse Analysis & Confronting the Global 20%
- Essay Five — Solidarity with Subaltern and Decolonial Discourse 20%

Significant improvement in the quality of students' assignments over the course of the term *may* be taken into consideration in the calculation of their final grades.

A Note on Due Dates/Times of all written assignments: All essay assignments in this course are due no later than the days indicated above. Any assignment submitted after the due date and time specified for it will be considered late and, normally, will not be accepted for grading. Late assignments will be accepted and graded only where students have received a recommendation for Academic Accommodation.

CLASS & READING SCHEDULE

I. Introduction

Week One: September 9th

Problems of Knowing the Global, Globally

- readings: – Jan Nederveen Pieterse, "What is Global Studies?," *Globalizations* Vol. 10, No. 4 (2013) pp. 499–514.
- Jane Kenway and Johannah Fahey, "A Transgressive Global Research Imagination," *Thesis Eleven* No. 96 (2009) pp. 109–127.
 - Aoileann Ní Mhurchú, "Knowledge Practice," in Ní Mhurchú and Reiko Shindo, eds., *Critical Imaginations in International Relations* (Routledge, 2016), pp. 102–119.
 - Alex Standish, "What is global education and where is it taking us?," *The Curriculum Journal* Vol. 25, No. 2 (2014) pp. 166–186.

II. Globalising Discourses of the Global as European Interests and Politics

Week Two: September 14th & 16th

Fears of the Discursive and the Rise of Totalitarianism in Modern Knowing

- readings: – from Thomas Hobbes, *Leviathan, Parts I and II*, Revised Edition, eds. A. P. Martinich and Brian Battiste (Broadview Press, 2010):
- "Part I: Of Man," focus only on: Chapters I – XIV

Week Three: September 21st & 23rd

Forming Difference as a Problem; Colonising Peace & Freedom as Generality

- readings: – from Jean-Jacques Rousseau, *Discourse on the Origin of Inequality* (Oxford University Press, 2009), pp. 1–85.

Week Four: September 28th & 30th

The Modern Racist Foundations of Global Discourse

- readings: – from Immanuel Kant, *Political Writings*, 2nd ed., ed. Hans Reiss (Cambridge

- University Press, 1991):
- "Idea for a Universal History with a Cosmopolitan Purpose," pp. 41–53
 - "Conjectures on the Beginning of Human History," pp. 221–234
 - from Immanuel Kant, *Anthropology, History, and Education*, eds. Günther Zöllner and Robert B. Loudon (Cambridge University Press, 2007):
 - "Anthropology Part II: Anthropological Characteristics," pp. 383–429
 - from Immanuel Kant, *Natural Science*, ed. Eric Watkins (Cambridge University Press, 2012):
 - "Physical Geography,":
 - "Introduction," pp. 445–453
 - "Concerning Land," pp. 503–510
 - "Concerning Human Beings," pp. 572–579

- recommended readings: – from Immanuel Kant, *Anthropology, History, and Education*, eds. Günther Zöllner and Robert B. Loudon (Cambridge University Press, 2007):
- "Of the different races of human beings," pp. 82–97
 - "Determination of the concept of a human race," pp. 143–159

Week Five: October 5th and 7th

The Coloniality of Modern Globality

- readings: – from Immanuel Kant, *Kant: Political Writings*, 2nd ed., ed. Hans Reiss and trans. H. B. Nisbet (Cambridge University Press, 1991):
- "On the common saying: "This may be true in theory, but it does not apply in practice," pp. 61–92
 - "Perpetual Peace: A Philosophical Sketch," pp. 93–130
 - "The Metaphysics of Morals":
 - "Introduction to the Theory of Right," pp. 132–138
 - "Section II: International Right," pp. 164–175

III. Opening Critical Perspectives on the Global from Within the Global

Week Six: October 12th and 14th

Critique of Discourses of Universals and Particulars

- readings: – from Michel Foucault, *The Archaeology of Knowledge* (Routledge, 2002):
- "Part I. Introduction," pp. 3–19
 - "Part II. The Discursive Regularities," pp. 23–85

Week Seven: October 19th and 21st

Analysing the Relationality of Discourse

- readings: – from Michel Foucault, *The Archaeology of Knowledge* (Routledge, 2002):
- "Part III. The Statement and the Archive," pp. 89–148

Week Eight: October 26th and 28th

Considering the Stakes of Critical Discourse Analysis and Engagement

- readings: – Raewyn Connell, "Meeting at the edge of fear: Theory on a world scale," *Feminist Theory* Vol. 16, No. 1 (2015) pp. 49–66

- Carmen Lavoie, "Race, Power and Social Action in Neighborhood Community Organizing: Reproducing and Resisting the Social Construction of the Other," *Journal of Community Practice* Vol. 20, No. 3 (2012) pp. 241–259
- Priya Narismulu, "'For my Torturer': an African woman's transformative art of truth, justice and peace-making during colonialism," *Journal of International Women's Studies* Vol. 13, No. 4 (2012) pp. 67–81
- Njoki Nathani Wane, "Mapping the field of Indigenous knowledges in anti-colonial discourse: a transformative journey in education," *Race Ethnicity and Education* Vol. 11, No. 2 (2008) pp. 183–197

recommended readings: – from Michel Foucault, *The Archaeology of Knowledge* (Routledge, 2002):

- "Part IV. Archaeological Description," pp. 151–215
- "Part V. Conclusion," pp. 219–232

Week Nine: READING BREAK

IV. De-globalising Discourses of the Global

Week Ten: November 9th and 11th

Opening Ourselves to the World Without Containing Singular Universals

- readings: – David L. Blaney and Arlene B. Tickner, "Worlding, Ontological Politics and the Possibility of a Decolonial IR," *Millennium: Journal of International Studies* Vol. 45, No. 3 (2017) pp. 293–311.
- from Keiichi Omura et al., eds., *The World Multiple: The Quotidian Politics of Knowing and Generating Entangled Worlds* (Routledge, 2019):
 - Marisol de la Cadena, "2. Earth-beings: Andean indigenous religion, but not only," pp. 21–36
 - Casper Bruun Jensen, "3. Vertiginous worlds and emetic anthropologies," pp. 37–51
 - Mario Blaser, "4. Doing and undoing caribou/atiku: Diffractive and divergent multiplicities and their cosmopolitical orientations," pp. 52–67

Week Eleven: November 16th and 18th

Acknowledging the Formations of Spaces and Places Without the Mapping of Territories & Properties

- readings: – from Keiichi Omura et al., eds., *The World Multiple: The Quotidian Politics of Knowing and Generating Entangled Worlds* (Routledge, 2019):
- Keiichi Omura, "5. Quotidian politics through boundary translation matrix for world multiple in contemporary Inuit everyday life," pp. 68–82
 - Heather Anne Swanson, "7. Landscapes, by comparison: Practices of enacting salmon in Hokaido, Japan," pp. 105–122
 - Adam Bledsoe and Willie Jamaal Wright, "The anti-Blackness of global capital," *Environment and Planning D: Society and Space* Vol. 37, No. 1

(2019) pp. 8–26.

- Birgitta Frello, "Towards a Discursive Analytics of Movement: On the Making and Unmaking of Movement as an Object of Knowledge," *Mobilities* Vol. 3, No. 1 (2008) pp. 25–50

Week Twelve: November 23rd and 25th

Affirming Rights and Freedoms Beyond Humanistic Identities

- readings: – Ben Golder, "What is an anti-humanist human right?," *Social Identities: Journal of the Study of Race, Nation and Culture* Vol. 16, No. 5 (2010) pp. 651–668
- Moya Lloyd, "(Women's) human rights: paradoxes and possibilities," *Review of International Studies* Vol. 33, No. 1 (2007) pp. 91–103.
 - José-Manuel Barreto, "Decolonial Thinking and the Quest for Decolonising Human Rights," *Asian Journal of Social Science* Vol. 46 (2018) pp. 484–502
 - Lara Montesinos Coleman, "Struggles, over rights: humanism, ethical dispossession and resistance," *Third World Quarterly* Vol. 36, No. 3 (2015) pp. 1060–1075

Week Thirteen: November 30th and December 2nd

Responsibilities in Solidarity With Subaltern Discourse

- readings: – Gayatri Chakravorty Spivak, "'Can the Subaltern Speak?'," revised edition, from the "History" chapter of *Critique of Postcolonial Reason*," in Rosalind C. Morris, ed., *Can the Subaltern Speak?: Reflections on the History of an Idea* (Columbia University Press, 2010) pp. 21–80
- Anirban Bhattacharjee, "The Ethics of Representation and the Figure of the Woman: The Question of Agency in Gayatri Chakravorty Spivak's 'Can the Subaltern Speak?'," *South Asian Review* Vol. 39, No. 3–4 (2018) pp. 311–320
 - Kevin Olson, "Epistemologies of Rebellion: The Tricolor Cockade and the Problem of Subaltern Speech," *Political Theory* Vol. 43, No. 6 (2015) pp. 730–752

Week Fourteen: December 7th

Knowing Past the Colonialities of Civilization Discourse

- readings: – Riyadh Ahmed Shahjahan, "Mapping the Field of Anti-Colonial Discourse to Understand Issues of Indigenous Knowledges: Decolonizing Praxis," *McGill Journal of Education* Vol. 40, No. 2 (2005) pp. 213–240
- Mariolga Reyes Cruz, "What If I Just Cite Graciela? Working Toward Decolonizing Knowledge a Critical Ethnography," *Qualitative Inquiry* Vol. 14, No. 4 (2008) pp. 651–658.
 - Walter D. Mignolo, "Epistemic Disobedience, Independent Thought and Decolonial Freedom," *Theory, Culture & Society* Vol. 26, No. 7–8 (2009) pp. 159–181.



Appendix to Course Outlines: Academic Policies & Regulations 2021 - 2022

Prerequisite and Antirequisite Information

Students are responsible for ensuring that they have successfully completed all course prerequisites and that they have not completed any course antirequisites. Unless you have either the requisites for this course or written special permission from your Dean to enroll in it, you may be removed from this course and it will be deleted from your record. This decision may not be appealed. You will receive no adjustment to your fees in the event that you are dropped from a course for failing to have the necessary prerequisites.

Pandemic Contingency

In the event of a COVID-19 resurgence during the course that necessitates the course delivery moving away from face-to-face interaction, all remaining course content will be delivered entirely online, typically using a combination of synchronous instruction (i.e., at the times indicated in the timetable) and asynchronous material (e.g., posted on OWL for students to view at their convenience). Any remaining assessments will also be conducted online at the discretion of the course instructor. In the unlikely event that changes to the grading scheme are necessary, these changes will be clearly communicated as soon as possible.

Student Code of Conduct

Membership in the community of Huron University College and Western University implies acceptance by every student of the principle of respect for the rights, responsibilities, dignity and well-being of others and a readiness to support an environment conducive to the intellectual and personal growth of all who study, work and live within it. Upon registration, students assume the responsibilities that such registration entails. While in the physical or online classroom, students are expected to behave in a manner that supports the learning environment of others. Please review the Student Code of Conduct at: <https://huronatwestern.ca/sites/default/files/Res%20Life/Student%20Code%20of%20Conduct%20-%20Revised%20September%202019.pdf>.

Attendance Regulations for Examinations

A student is entitled to be examined in courses in which registration is maintained, subject to the following limitations:

- 1) A student may be debarred from writing the final examination for failure to maintain satisfactory academic standing throughout the year.
- 2) Any student who, in the opinion of the instructor, is absent too frequently from class or laboratory periods in any course will be reported to the Dean of the Faculty offering the course (after due warning has been given). On the recommendation of the Department concerned, and with the permission of the Dean of that Faculty, the student will be debarred from taking the regular examination in the course. The Dean of the Faculty offering the course will communicate that decision to the Dean of the Faculty of registration.

Review the policy on Attendance Regulations for Examinations here:

https://www.uwo.ca/univsec/pdf/academic_policies/exam/attendance.pdf.

Statement on Academic Offences

Scholastic offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitutes a Scholastic Offence, at the following website: https://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf. The appeals process is also outlined in this policy as well as more generally at the following website: https://www.uwo.ca/univsec/pdf/academic_policies/appeals/appealsundergrad.pdf.

Turnitin.com

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

Statement on Use of Electronic Devices

It is not appropriate to use electronic devices (such as, but not limited to, laptops, cell phones) in the classroom for non-classroom activities. Such activity is disruptive and distracting to other students and to the instructor, and can inhibit learning. Students are expected to respect the classroom environment and to refrain from inappropriate use of technology and other electronic devices in class.

Statement on Use of Personal Response Systems (“Clickers”)

Personal Response Systems (“clickers”) may be used in some classes. If clickers are to be used in a class, it is the responsibility of the student to ensure that the device is activated and functional. Students must see their instructor if they have any concerns about whether the clicker is malfunctioning. Students must use only their own clicker. If clicker records are used to compute a portion of the course grade:

- the use of somebody else’s clicker in class constitutes a scholastic offence
- the possession of a clicker belonging to another student will be interpreted as an attempt to commit a scholastic offence.

Academic Consideration for Missed Work

Students who are seeking academic consideration for missed work during the semester may submit a self-reported absence form online provided that the absence is **48 hours or less** and the other conditions specified in the Senate policy at

https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf are met.

Students whose absences are expected to last **longer than 48 hours**, or where the other conditions detailed in the policy are not met (e.g., work is worth more than 30% of the final grade, the student has already used 2 self-reported absences, the absence is during the final exam period), may receive academic consideration by submitting a Student Medical Certificate (for illness) or other appropriate documentation (for compassionate grounds). The Student Medical Certificate is available online at https://www.uwo.ca/univsec/pdf/academic_policies/appeals/medicalform.pdf.

All students pursuing academic consideration, regardless of type, must contact their instructors no less than 24 hours following the end of the period of absence to clarify how they will be expected to fulfill the academic responsibilities missed during their absence. **Students are reminded that they should consider carefully the implications of postponing tests or midterm exams or delaying submission of work, and are encouraged to make appropriate decisions based on their specific circumstances.**

Students who have conditions for which academic accommodation is appropriate, such as disabilities or ongoing or chronic health conditions, should work with Accessible Education Services to determine appropriate forms of accommodation. Further details concerning policies and procedures may be found at: <http://academicsupport.uwo.ca/>.

Policy on Academic Consideration for a Medical/ Non-Medical Absence

(a) Consideration on Medical Grounds for assignments worth *less than 10%* of final grade: Consult Instructor Directly and Contact Academic Advising

When seeking consideration on **medical grounds** for assignments worth *less than 10%* of the final course grade, and if the student has exceeded the maximum number of permissible Self-Reported absences, the student should contact the instructor directly. The student need only share broad outlines of the medical situation. The instructor **may** require the student to submit documentation to the academic advisors, in which case she or he will advise the student and inform the academic advisors to expect documentation. If documentation is requested, the student will need to complete and submit the [Student Medical Certificate](#). The instructor may **not** collect medical documentation. The advisors will contact the instructor when the medical documentation is received, and will outline the severity and duration of the medical challenge as expressed on the Student Medical Certificate and in any other supporting documentation. The student will be informed that the instructor has been notified of the presence of medical documentation, and will be instructed to work as quickly as possible with the instructor on an agreement for accommodation.

(b) Consideration on Non-Medical Grounds: Consult Huron Support Services/Academic Advising, or email huronsss@uwo.ca.

Students seeking academic consideration for a **non-medical** absence (e.g. varsity sports, religious, compassionate, or bereavement) will be required to provide appropriate documentation where the conditions for a Self-Reported Absence have not been met, including where the student has exceeded the maximum number of permissible Self-Reported. All consideration requests must include a completed [Consideration Request Form](#). Late penalties may apply at the discretion of the instructor.

Please review the full policy on Academic Consideration for medical and non-medical absence at: https://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf. Consult [Huron Academic Advising](#) at huronsss@uwo.ca for any further questions or information.

Support Services

For advice on course selections, degree requirements, and for assistance with requests for medical accommodation, students should email an Academic Advisor in Huron's Student Support Services at huronsss@uwo.ca. An outline of the range of services offered is found on the Huron website at: <https://huronatwestern.ca/student-life/student-services/>.

Department Chairs, Program Directors and Coordinators are also able to answer questions about individual programs. Contact information can be found on the Huron website at: <https://huronatwestern.ca/contact/faculty-staff-directory/>.

If you think that you are too far behind to catch up or that your workload is not manageable, you should consult your Academic Advisor. If you are considering reducing your workload by dropping one or more courses, this must be done by the appropriate deadlines. Please refer to the Advising website, <https://huronatwestern.ca/student-life/student-services/academic-advising/> or review the list of official Sessional Dates on the Academic Calendar, available here: <http://www.westerncalendar.uwo.ca/SessionalDates.cfm>.

You should consult with the course instructor and the Academic Advisor who can help you consider alternatives to dropping one or more courses. Note that dropping a course may affect OSAP and/or Scholarship/Bursary eligibility.

Huron Student Support Services: <https://huronatwestern.ca/student-life/student-services/>

Office of the Registrar: <https://registrar.uwo.ca/>

Student Quick Reference Guide: <https://huronatwestern.ca/student-life/student-services/#1>

Academic Support & Engagement: <http://academicsupport.uwo.ca/>

Huron University College Student Council: <https://huronatwestern.ca/student-life/beyond-classroom/hucsc/>

Western USC: <http://westernusc.ca/your-services/#studentservices>

Mental Health & Wellness Support at Huron and Western

University students may encounter setbacks from time to time that can impact academic performance. Huron offers a variety of services that are here to support your success and wellbeing. Please visit <https://huronatwestern.ca/student-life-campus/student-services/wellness-safety> for more information or contact staff directly:

Wellness Services: huronwellness@huron.uwo.ca

Community Safety Office: safety@huron.uwo.ca

Chaplaincy: gthorne@huron.uwo.ca

Additional supports for Health and Wellness may be found and accessed at Western through, <https://www.uwo.ca/health/>.