**PHIL 287-07W: Environmental Ethics**

(WATER)

Class playlist: [Environmental Ethics 287-07W Playlist](https://open.spotify.com/playlist/6cPASp2Rvzjib0rHaNA4gV?si=05bf6de36cd448ee)

Remember you are water -adrienne marie brown

A picture containing water, sky, outdoor, nature

Description automatically generated​

**Instructor:** Taylor Rogers (Please call me “Taylor” or “Dr. Rogers”)

**Contact Information:** [Trogers11@luc.edu](mailto:Trogers11@luc.edu)

**Class:** Tu 7:00PM - 9:30PM, Mundelein Center - Room 520

**Course Description:**

What kind of relationships do people have with their water environments? Might we find new and better ways of relating to and with these spaces? What might the role of wonder play? What depth of meaning can we discover in marine ecologies and species? Does water have rights? Can reparative approaches to shared water crises respect cultural pluralism? What kind of moral obligations do individuals have when it comes to protecting their own water environments and those of others? What about governments? Guided by these questions and others, this course critically examines influential and underrepresented topics in environmental ethics, particularly with regards to water. The aim is twofold: 1. to bring about a preliminary but rich understanding of some of today’s most pressing ethical issues in water ethics, as well as their stakes for different communities. 2. To deepen our own relationship with water towards social and environmental healing.

\*There are no prerequisites for the course.

\*This course satisfies a writing intensive (WI) credit

\* This course satisfies a Core Curriculum credit

**About me:** My own research specializes in a subfield of philosophy called “epistemologies of ignorance.” I think about the relationship between embodied ignorance and social oppression, and how cultivating various emotional capacities through music and storytelling can help. In addition to being a philosopher, I am a co-parent with my partner Staci to two wonderful girls, a musician and filmmaker, and an activist for my queer community, as well as for the incarcerated community. I am looking forward to getting to know each of you, too, as this course progresses.

**Office Hours:** Tues./Th. 10:00-11:00 AM, IES café (6349 N Kenmore Ave) or by appointment on Zoom, Zoom ID: <https://luc.zoom.us/j/2039170584> (Please email me to make an appointment in advance). Prior to paper submissions, I will open office hours from 10:00 AM-12:00 PM so as to accommodate more students.

# Land Acknowledgement:**The Loyola community occupies the ancestral homelands of the people of**[the Council of Three Fires](https://www-jstor-org.flagship.luc.edu/stable/20173458?seq=8#metadata_info_tab_contents)**, an alliance which formed based on the shared language, similar culture, and common historical background of its three historical members: the Odawa, Potawatomi, and Ojibwe nations. The land that Loyola occupies, which includes the shore and waters of Lake Michigan, was also a site of trade, travel, gathering and healing for more than a dozen other Native tribes, including the Menominee, Michigamea, Miami, Kickapoo, Peoria and Ho-Chunk nations. The history of the city of Chicago is intertwined with histories of native peoples. The name Chicago is adopted from the Algonquin language, and the Chicagoland area is still home to the largest number of Native Americans in the Midwest, over 65,000.**

This historical relationship is not innocuous. The [1833 Treaty of Chicago](https://babel.hathitrust.org/cgi/pt?id=uc1.31210003349790&view=1up&seq=410&q1=chicago) forced the migration of the Odawa, Potawatomi and Ojibwe to drastically smaller lands west of the Mississippi River. Chicago was also the destination, more than a century later, for coerced relocation of Native peoples under the Indian Relocation Act of 1956, which resulted in widespread disenfranchisement, poverty and isolation for the Native people relocated to Chicago and other urban centers. The history of the lands Loyola occupies, and the history of Native Americans in Chicago and Illinois, is a history of displacement, conquest, and dehumanization. We at Loyola and THEA Institute, in step with our Jesuit Catholic tradition, must commit to acknowledging this violent history by incorporating Native American texts and perspectives into our classes and working to keep this shared history alive in our study, conversation, and professional development. For more: see [Land Acknowledgement: THEA Institute: Loyola University Chicago (luc.edu)](https://www.luc.edu/thea/landacknowledgement/)

We shouldalso acknowledge people who were enslaved, primarily of African descent, whose labor built much of the university.

**Course Learning Objectives:**

1. Develop skills in the analysis, critique, and construction of arguments.
2. Critically reflect on our own value assumptions when it comes to our water environments, and those at work in our communities.
3. Develop skills in the clear and effective communication of ideas and arguments, both verbally, and especially in writing.
4. Appreciate the complexity and stakes of questions about environmental ethics, and particularly water ethics.
5. Develop skills in distilling the most salient information from complex texts.
6. Critically examine influential philosophical positions in environmental ethics through the lens of underrepresented viewpoints.
7. Develop skills of teamwork, particularly with regards to the equal division of labor.

**Teaching Approach:**

Academic philosophy has historically failed to represent and consider the worldviews and texts of women and people of color. As a result, the field has missed out on many opportunities to learn and grow as a discipline. Furthermore, when it comes to issues of oppression, scholarly norms have taken two approaches: 1. to ignore the racism and sexism perpetuated by authors and texts (by, for example, claiming the harmful views presented are ‘irrelevant’ to the philosophy of the considered positions), or 2. To throw away the texts and authors completely, claiming the views poison these texts to such an extent that engagement is no longer worthwhile, and is even harmful itself. I take a middle approach (which is not to claim that no value can be found in the approaches just mentioned). I hope to make the philosophical canon accountable and relevant to issues of oppression by reading more traditional viewpoints alongside (and sometimes against) perspectives which are less represented in the discipline, and which often explicitly thematize social oppression). For example, how can individualistic approaches to environmental ethics, like those found in virtue-based and Kantian ethics, be understood in the context of indigenous cosmologies which emphasize ontological interdependence as the ethical foundation to our lives? Or, how can philosophies which prioritize reasoning as the foundation to ethical living include the moral importance of affects like grief and wonder? By engaging in critical dialogue sparked by questions such as these, I hope we can better understand both the limits and possibilities of traditional philosophical positions through critical and collaborative scholarship across a multiplicity of environmental and cultural perspectives.

**Course Schedule (subject to change):**

\*All required reading and course material is available on SAKAI

**Week 1: Introduction**

Tuesday, August 30:  Introduction/Creating a Fearless Classroom

Readings:

1. bell hooks, “engaged pedagogy” (pg. 13-22). In Teaching to Transgress.
2. **Recommended:** Excerpt from On Liberty, John Stuart Mill OR watch <https://www.youtube.com/watch?v=xrjU2ijo5J4&list=RDLVxrjU2ijo5J4&start_radio=1&rv=xrjU2ijo5J4&t=516>
3. **Recommended:** Kristie Dotson, “Tracking Epistemic Violence”

**\*INQUIRY PARAGRAPH #1 via SAKAI (under ‘Forums/Discussions’ tab--please hit "REPLY" on the appropriate thread) by Monday at midnight\* For this week's inquiry paragraph,  please submit 1-3 songs for our collective Spotify playlist (link on SAKAI). Choose songs that connect you to a water environment, or to an environment that feels like “home.” In addition, please put forward three “Classroom Values” that you would like to see instantiated in our space.**

**Week 2: WATER Circle #1**

Tuesday, September 6:

Readings:

1. Dennis, Jerry. “Lake Michigan” (Chapters 1-4, pgs. 1-67). In The Living Great Lakes: Searching for the Heart of the Inland Seas.

**\*INQUIRY PARAGRAPH #2 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* For this week, please add your name to the thread "Value Statement or Masking Policy," OR if you are not comfortable signing, please email me separately so we can figure out how to move forward. Additionally, continue your line of thinking from Tuesday's writing time and/or write down any reflections/comments/confusions/inspirations from the upcoming week's readings.**

Sunday, September 11**:** Last day to withdraw without a "W" grade

Monday, September 12: Last day to convert from credit to audit or vice versa, Last day to request or cancel pass/no pass option

**Week 3: What is Environmental Ethics?**

Tuesday, September 13:

Readings:

1. Jamieson, Dale. “The Environment as an Ethical Question” (pg. 1-25). In The Environment as an Ethical Question: An Introduction.
2. Haupt, Lyanda Lynn. “Frog Church,” and “The Tenants of Rootedness” (pg. 3-25). In Rooted: Life at the Crossroads of Science, Nature, and Spirit.

THESIS WRITING WORKSHOP

**\*INQUIRY PARAGRAPH #3 via SAKAI (under ‘Forums’ tab) by Monday at midnight\***Consider water ethics, ozone depletion, and animal endangerment as explicated briefly in the Jamieson reading. Why might it be important in one or more of these circumstances to identify humans as part of nature (holism)? As separate from nature (Gaia hypothesis)? How might the distinction of extrinsic v intrinsic value come into play here? Does aesthetic value have a role to play?

**Week 4: Influential Moral Theories (and ecofeminist interventions)**

Tuesday, September 20:

Readings:

1. Jamieson, Dale. “Normative Ethics (pg. 76-101). In The Environment as an Ethical Question: An Introduction.
2. Warren, Karen. “The Power and Promise of Ecological Feminism.”
3. Giggs, Rebecca. “Whalefall” (Preface) (pg. 2-25). In Fathoms: The World in the Whale.
4. "Guidelines on how to write a philosophy paper" (under "Powerpoints/lecture materials" within resources on SAKAI)

IN-CLASS RESPONSE PAPER #1

**\*INQUIRY PARAGRAPH #4 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Reflect on the process of writing your first response paper. What was the most challenging aspect of it? What was the most rewarding aspect of it?**

Sunday, September 25: [Last day to withdraw from class(es) with a Bursar credit of 50% - dates maintained by Bursar](https://www.luc.edu/bursar/additionaldetailsregardingwithdrawalpolicies/#semester)

**Week 5: Relativism (Moral and Cultural)**

Tuesday, September 27:

Readings:

1. Jamieson, Dale. Chapter 2.5 (pg. 38-44). In The Environment as an Ethical Question: An Introduction.
2. McGregor, Deborah. “Indigenous Women, Water Justice and Zaagidowin (Love).
3. Klaver, Irene. "Placing Water and Culture" (pg. 9-29). In Water, Cultural Diversity, and Global Environmental Change.
4. Eligon, John. “A Native Tribe Wants to Resume Whaling. Whale Defenders are Divided.”

PEER GRADING OF RESPONSE PAPER #1

**\*INQUIRY PARAGRAPH #5 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

Saturday, October 1: Application for Degree. Last day to file, for degrees being awarded at the end of the Spring Semester and the Summer Term of the following year

Sunday, October 2: [Last day to withdraw from class(es) with a Bursar credit of 20% , zero credit thereafter - dates maintained by Bursar](https://www.luc.edu/bursar/additionaldetailsregardingwithdrawalpolicies/#semester)

**Week 6: Cosmopolitan Responsibility**

Tuesday, October 4:

Readings:

1. Jamieson, Dale. 7.1-7.2 (from “Nature’s Future,” pgs. 181-196). In The Environment as an Ethical Question: An Introduction.
2. Caney, Simon. “Cosmopolitan Justice, Responsibility, and Global Climate Change.”
3. Egan, Dan. “Carving a Fourth Coast: Dreams of a Seaway” (pg. 3-35). In The Death and Life of the Great Lakes.
4. Settler Atmospherics: https://culanth.org/fieldsights/settler-atmospherics

**\*INQUIRY PARAGRAPH #6 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

Friday, October 7: Last day for students to submit assignments to change an "I" mark, from the preceding Spring and Summer Terms, to a letter grade, faculty may set earlier deadlines

Monday, October 10-Tuesday, October 11: **Mid-Semester Break:** No classes

**Week 7: No Class on Tuesday**

Wednesday, October 12: RESPONSE PAPER #2 due (done at home)

**Inquiry Paragraph #7** **via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

**Week 8: Water Circle #2 (Environmental Storytelling)**

Tuesday, October 18:

Readings:

1. Harari, Yuval Noah. “The Cognitive Revolution” (pgs. 1-39). In Sapiens: A Brief history of Humankind.
2. Gross, Lawrence. “Storytelling in the Anishinaabe Context” (Pgs.155-169) In Anishinaabe Ways of Knowing and Being.
3. Kimmerer, Robin Wall. “Skywoman Falling” (pg. 1-10). In Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of Plants.
4. Foer, Johnathon Safran. "Storytelling" (pg. 6-19). In Eating Animals.
5. **Recommended:** Cruikshank, Julie. “The Stubborn Particularly of Voice” (pgs. 3-20) inDo Glaciers Listen?
6. **Recommended:** Avevi, Anthony. Introduction: Creation Landscapes (pg. 12-23), in Creation Stories: Yale University Press (2021).

PEER-REVIEW OF RESPONSE PAPERS #2

**\*INQUIRY PARAGRAPH #8 via SAKAI (under ‘Forums’ tab) by Monday at midnight\***

**Week 9: Speciesism**

Tuesday, October 25:

Readings:

1. Jamieson, Dale. “Humans and other animals” (pg. 102-144). In The Environment as an Ethical Question: An Introduction.
2. Foer, Johnathon Safran. "All or nothing or something else," "Words/meaning", "hiding/seeking" (pg. 19-96). In Eating Animals.
3. Gumbs, Alexis Pauline. “remember” (pg. 29-41). In Undrowned: Black Feminist Lessons from Marine Mammals.
4. **Recommended:** Giggs, Rebecca. “Sounding” (pg. 149-182). In Fathoms: The World in the Whale.

DEBATE OUTLINE WORKSHOP

**\*INQUIRY PARAGRAPH #9 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

**Week 10: Biocentrism**

Tuesday, November 1:

Readings:

1. Jamieson, Dale. “The Value of Nature” (pg. 145-180). In The Environment as an Ethical Question: An Introduction.
2. Emoto, Masaru. “Prologue” (pg. 12-20). In The Hidden Messages In Water.
3. de la Cadena, Marisol. 2015. “[Uncommoning Nature](http://supercommunity.e-flux.com/texts/uncommoning-nature" \t "_blank).” e-flux, no. 65.
4. **Recommended:** Lamoreaux, Janelle. 2016. “[What if the Environment is a Person? Lineages of Epigenetic Science in a Toxic China](https://doi.org/10.14506/ca31.2.03).” Cultural Anthropology 31, no. 2: 188–214.

DEBATE ONE (DEBATE PAPERS DUE for those not debating by midnight to SAKAI)

**\*INQUIRY PARAGRAPH #10 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

Friday, November 4: Last day to withdraw with a grade of "W," after this date the penalty grade of "WF" is assigned

**Week 11: Environmental Racism**

Monday, November 7: **Spring Registration Begin**

Tuesday, November 8:

Readings:

1. Excerpt from Harris, Cheryl I. 1993. “[Whiteness as Property](https://doi.org/10.2307/1341787).” Harvard Law Review 106, no. 8: 1707–1791.
2. Excerpt from Finney, Carolyn. 2014. Black Faces, White Spaces: Reimagining the Relationship of African Americans to the Great Outdoors. Chapel Hill: University of North Carolina Press.
3. Egan, Dan. “The climate crisis haunts Chicago’s future. A Battle Between a Great City and a Great Lake.” In New York Times.
4. Stebbins, Laina. “Indigenous Women Leaders Say Line 5 Reroute Project Would Be Cultural Environmental ‘Genocide’”
5. **Recommended:** <https://items.ssrc.org/understanding-katrina/toxic-soup-redux-why-environmental-racism-and-environmental-justice-matter-after-katrina/>
6. **Recommended:** <https://www.enbridge.com/projects-and-infrastructure/public-awareness/line-5-michigan/about-line-5>
7. **Recommended:** Native American Right’s Fund (website): “Enbridge’s Line 5 Pipeline”
8. **Recommended:** Pulido, Laura. “Geographies of Race and Ethnicity II: Environmental Racism, Racial Capitalism, and State-Sanctioned Violence.”

IN-CLASS RESPONSE PAPER THREE

**\*INQUIRY PARAGRAPH #11 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Prompt TBD**

**Week 12: the ethics of water management to address water scarcity**

Tuesday, November 15:

Readings/films:

1. Jamieson, Dale. Reread Chapter 1.8 (pg. 14-20), An Economic Perspective. In The Environment as an Ethical Question: An Introduction.
2. Kaika, Maria. Excerpt from chapter 7 (pg. 141-143), Tamed Nature as a Source of Crisis). In City of Flows, Modernity, Nature, and the City.
3. Pearce, Fred. Introduction (pg. 10-13, pg. 15-18, pg. 31-38, pg. 40-61), the power of a river, the human sponge, riding the water cycle, America Loses the West (Rio Grande, Colorado, California). In When the Rivers Run Dry.
4. **Recommended:** Film: Flow: How did a handful of corporations steal our water?
5. **Recommended:** Bakker, Karen. 2010. Privatizing Water: Governance Failure and the World’s Urban Water Crisis. Ithaca, N.Y.: Cornell University Press.

VISITORS OR FILM

DEBATE OUTLINE WORKSHOP

**\*INQUIRY PARAGRAPH #12 via SAKAI (under ‘Forums’ tab) by Monday at midnight\* Use 1.8 from the Jamieson reading (the economic perspective). Explain the pro and cons of utilizing the economic perspective (efficiency, incentives, etc.) to approach environmental repair. Why might privatizing some goods be helpful or harmful? Use at least one of the examples given in *When The Rivers Run Dr*y to support your analysis. (Rio Grande, Colorado, California)**

**Week 13: Water Resistance**

Tuesday, November 22:

Readings:

1. **Hoover, Elizabeth. Preface, Introduction, Conclusion (pgs. vii-xvi, 1-29, 253-276). In** The Rivers Is In Us.
2. **Recommended:** Every Step a Prayer: <https://vimeo.com/689296698>
3. **Recommended: Knibbs, Leslie. “At the Water's Edge Water Walk arrives at the former Residential School site.”**

DEBATE TWO (DEBATE PAPERS DUE for those not debating by midnight to SAKAI).

Wednesday, November 23- Saturday, November 26: **Thanksgiving Break**--No classes

**Week 14: Water Circle #3**

Tuesday, November 29:

Readings:

1. Cheng, Jennifer. “Biography of Women in the Sea,” and “Weather Reports” (pg. 33-72). In Moon: Letters, Maps, Poems.
2. **TBD**

PRESENTATIONS DAY 1

**\*WEEK 14 INQUIRY PARAGRAPH via SAKAI (under ‘Forums’ tab) by Monday at midnight\***

**Week 15: Presentations**

Tuesday, December 6:

IN-CLASS PEER REVIEW (FIRST DRAFT OF FINAL PAPER DUE AT CLASS TIME)

PRESENTATIONS DAY 2

**Friday, December 9:**

**FINAL PAPER DUE by midnight via SAKAI**

Saturday, December 10: **Fall Semester classes end**

**Week 16: EXAMS**

**THERE IS NO FINAL EXAM FOR THIS COURSE**

**Course Requirements and Assignments**

1. **Attendance/participation –** Class attendance is required, with one “freebie” excused absence in which no communication with me is required (this is true no matter the reason for your absence—whether illness, travels, self-care, etc.). Regarding additional absences, you should communicate with me (unless you have documented accommodation for flexible attendance). Water Circle sessions require attendance by all (September 13, October 18, November 29). If you miss a day in which a Response Paper is due, you are to turn in the paper by that same day (by midnight). In addition to attendance, your participation grade is also based on being an active member of class through contributing to small and large group discussions, participating in in-class learning activities, attending water cirlces, and being consistently active on the class forum through inquiry paragraphs and other means (there will be a variety of ways one can “actively” contribute, as I aim to keep in mind learner diversity). Participation also includes participating in regular classroom surveys (anonymous). Participation is 30% of your final grade. \*No cell phones in class, and laptop use only permitted for class purposes\*
2. **Reading Assignments and Inquiry Paragraphs–**Do the readings before the class for which the material is assigned; that way you will get the most out of our lectures and activities. Whenever possible, aim to read and engage at a depth that will enable you to apply it during group and full class discussions and activities. By Monday night each week, you are to submit one thoughtful “inquiry paragraph” based on the readings in which you draw attention to critical insights, or raise questions, curiosities, confusions, etc., to generate discussion with your peers. (Please hit "REPLY" on the appropriate thread.) We will have time in class to thoughtfully engage with these posts together. These “inquiry paragraphs” contribute to your participation grade (see above). Often, specific prompts for the inquiry paragraphs will be given. Otherwise, you are free to follow your muse, as guided by the readings from the previous or forthcoming week. No late inquiry paragraphs accepted
3. **Water Circles-**- These three sessions are meant to complement our more traditional class meetings with direct experiences of the lake, coupled with personal writing time meant to deepen our understanding of, and relationship with, water (September 13, October 18, November 29).  [[1]](" \l "_ftn1" \o ")
4. **Debate Participation and Performance—**Each student will be assigned a “debate team” that focuses on one of two topics: the moral permissibility of eating animals (fish), and the moral permissibility of water privatization. You will also be assigned the “pro” or “con” position. Class time will be dedicated to a debate on the issue. Your group participation and performance will jointly constitute 10% of your grade. More details discussed in class. See rubric for more details.
5. **In-class Response Papers—**There will be three in-class response papers (1-2 pages) in which you will be permitted to consult your notes and course material. See rubric for more details. Collectively, these papers are worth 15% of your grade.
6. **Short Debate Paper–** For the debate in which you are \*not\* an active participant (either the ethics of whale hunting or the moral permissibility of access pipelines), you will write, in pairs, a 3-4 page debate paper, arguing for the position of “pro” or “con” (which I will assign). This debate paper is worth 10% of your grade. See rubric for more details.
7. **In-Class Presentations**—Every student will give one eight-minute presentation on an issue in water ethics that impacts the student’s own community. Five minutes will be dedicated to the presentation itself, and three minutes will be dedicated to facilitating the Q&A. See rubric for more details. Your presentation is 10% of your final grade.
8. **Final Paper—**Your final paper (6-8 pages) is worth 20% of your grade and will be based on your in-class presentation. It is due December 9. You will also have a first draft due December 6 (this draft is worth 5% of your overall course grade). See rubric for more details.

**Policies:**

**My goals and expectations for you:**

This class covers a large amount of material in a short period of time. I expect for each of you to make an effort throughout the course to make your needs, concerns, and any other feedback that you might have known to me. Most importantly, I need to know if you have special needs or circumstances that are impacting your performance or completion of work for the course.  I am willing to be flexible and accommodating of special circumstances, but can only reasonably do so if you keep me informed about what it is that is going on.

**What you can expect of me:**

I am committed to making this course not only an educational experience, but a positive experience as well. In addition to the time that we spend together in class, I do my best to make myself available to you for help and consultation outside of class time, and I hope you will avail yourself of the offer to set up individual meetings as needed. I am also more than happy to speak with you by phone or answer questions via e-mail.

Besides my availability and interest in getting to know each of you, you can expect that I am interested in your feedback and input about the course, and I am open to any feedback from you about your experience in my course.  I cannot guarantee that I will be able to resolve every issue in the way that you might hope, but I can guarantee that I will listen to your concerns and make every effort to find a satisfactory resolution.

Finally, you can expect that I am deeply committed to your learning at Loyola.  You may find there are times in class when you have a question that I cannot answer on the spot, but you can expect that when I do not know the answers, I will do my best to work with you to find the answers.  It is not just a cliché to say that, as your instructor, I will also be learning from each of you throughout the course.

**COPYRIGHT:**

Materials from the course cannot be shared outside the course without the instructor’s written permission

**MASKING:**

Although the University does not require masking, it is a principle of this classroom that, out of respect for the health of housemates and others in regular contact with members of our community, in this class we wear masks over nose and mouth when we are in group work, or, if determined by the collective, when we are in close proximity to one another (less than 6 feet). Intransigent non-compliance may be reported to the Office of Student Conduct & Conflict Resolution.

**SAKAI Website**

You will be submitting all work for this course via Sakai. Check the website frequentlyfor updates, and information about the course. If you have never used a Sakai website for a course before, you can access it from the Loyola Home Page by clicking on the “Sakai” link on the top of the home page and then clicking on the “Log into Sakai” link.

**LATE WORK:**

No late work is accepted for full credit unless an extension is worked out in advance.

**Grading**

Attendance/Participation                                30%

In-Class Response Papers (1-3)                      15%

Debate Participation & Performance              10%

Debate Paper                                                   10%

In-Class Presentations                                     10%

Final Paper Draft                                               5%

Final Paper                                                       20%

Total                                                                100%

A =      93 – 100%

A- =     90 – 92%

B+ =    87 – 89%

B =      83 – 86%

B- =     80 – 82%

C+ =    77 – 79%

C =      73 – 76%

C- =     70 – 72%

D =      60 – 69%

F=        <60%

**Contacting Me**

Students may contact me via email, or by appointment for phone calls and in-person meetings. Students must use their Loyola email address to communicate with me regarding all school-related matters. I will typically respond to email within 48 hours. If I do not respond to your email within three days, please send me a follow-up message.

**Disability**

Please don’t hesitate to reach out if you have any concerns about accessibility. Students requesting any accommodations can contact the Student Accessibility Center: [Student Accessibility Center: Loyola University Chicago (luc.edu)](https://www.luc.edu/sac/) which can conduct an intake and if appropriate, can provide me with an academic accommodation notification letter for you. At that point, if you would like, I will review the letter with you and discuss these accommodations in relation to this course. All conversations will remain confidential.

**Religious Holidays**

Please let me know as soon as possible about any possible conflicts so that accommodations can be made. See: <https://www.luc.edu/campusministry/faithprograms/interfaith/religiousholidays/>

**Classroom Climate**

In order for our classroom to be a constructive and supportive space for engaged learning, in-class participation should reflect a genuine attempt to learn from me, the material, and your classmates. The hope is to build a collaborative learning community where everyone feels safe to share, and feels their contributions are being valued. Please note that we will be discussing sensitive material throughout the term which may disproportionately impact some students. As such, it is imperative that you bring extra conscientiousness to this class. Disruptive or disrespectful behavior or comments during discussion, activities or in groupwork will not be tolerated. Uncivil remarks may result in the lowering of the Attendance/Participation portion of your grade. I do not foresee this being a problem.

**Plagiarism and Academic Dishonesty**

In accordance with copyright and intellectual property rights, materials from the course cannot

be shared outside the course without written permission. The same policy applies to recording zoom or in-person lecture. You are responsible for familiarizing yourself with Loyola’s Academic Integrity Statement: [https://www.northwestern.edu/provost/policies/academic-integrity/](https://www.northwestern.edu/provost/policies/academic-integrity/%20) (see also the Writing Program’s suggested resource, Defining and Avoiding Plagiarism: http:/wpacouncil.org/aws/CWPA/pt/sd/news\_article/272555/\_PARENT/layout\_details/false)

**Mandatory Reporter**

As a University employee, I am required to report concerns about a student’s health or safety if I have reason to believe that the student is in danger of injuring self or others. If you would like to speak with someone confidentially about such matters, please connect with the mental health services provided by the University’s Wellness Center: [Mental Health : Wellness Center: Loyola University Chicago (luc.edu)](https://www.luc.edu/wellness/mentalhealth/)

**Student Course Ratings**

Students will be asked to provide regular feedback for the course, which will take place during class time. This polling will remain anonymous. Course evaluations provide valuable information about the successful delivery and support of a course to both the faculty and administrators. I rely on course rating surveys for feedback on the course and teaching methods, so I can understand what aspects of the class are most successful and what aspects might be improved or changed in the future. Without this information, it can be difficult to reflect upon and improve teaching methods and course design. Please take these surveys seriously, in addition to your end-of-course evaluations.

**Additional Resources:**

**The Writing Center** has tutors who are trained in a variety of areas and specialize in aiding students in their writing process. Students can make appointments online: <https://www.luc.edu/writing/index.shtml>

**Official Academic Calendar:** [www.luc.edu/academics/schedules](http://www.luc.edu/academics/schedules)

**Center for Student Support and Advocacy:** https://www.luc.edu/csaa/

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[[1]](" \l "_ftnref1" \o ") (Facilitation methods for these water circles are based on those developed by Women Writing for (a) Change®, an organization founded in Cincinnati, through their CFLA training program. More can be learned about this leadership community by reading Women Writing for (a) Change: a Guide for Creative Transformation by Mary Pierce Brosmer (Notre Dame: Sorin Books, 2009); or by visiting womenwriting.org.)