



Anthropology 2228G:001
Peace With Purpose:
on culture, co-operation, and non-violence
course website: peacewithpurpose.weebly.com
douglass st.christian
university of western ontario
winter 2012 [january-April]

Monday: 12.30-2.30 University College 224:discussion, films, line dancing lessons, fashion tips, guided meditations, putting it to the man as often and as joyously as we can, and other general mayhem – you know, like learning stuff

Wednesday: 1.30-2.30 Somerville House 2355: to be discussed

Note: this is a change of location from the original timetable

There is no Wednesday class on Wednesday Jan 11.

university of western ontario

aka Degrees-R-Us

office: ssc 3425

hours: mon 8.30-11.30 or by appointment

This course has a website, which contains detailed course information, detailed instructions, and course content.

I DO NOT USE WEBCT!!!!

Make sure you familiarize yourself with it and read it often and well:

peacewithpurpose.weebly.com

This outline is a brief overview only. Full details and course material are on the website.



Dorli Rainey - 4ft 10in and 84 - pepper sprayed by Seattle police at an Occupy Event

This changes everything.

Read Christopher Ketcham's Orion Piece

[The Reign of the One Percenters](#)

before going any further.

This is what this course is about, why it exists. You have been warned.

That's just the way things are, you know. There's before and then there's after. Life changes in the instant, the ordinary moment. It changes in the moment someone – anyone – looks up and says "what the fuck". Then it's after. And everything has changed. So -

Two simple propositions:

Peace is its own success.

Peace fails only when it is abandoned.

This class is open to anyone who just wants to follow along through this website, and anyone in and around London is invited to drop by and join in. [It is about community, right?](#)

A year ago I proposed this course to my boss guys. I had something in mind, which was in part answering a question I had been putting to myself with increasing urgency – it was a “what the fuck” question about what Buddhists call right livelihood, which [Thich Nhat Hanh](#) describes as “finding a way to earn your living without transgressing your ideals of love and compassion, a way to support yourself that is an expression of your deepest self and not a source of suffering for you and others.”

Now, these “[bossmen](#)” probably saw \$ signs, since that’s all that they allow themselves to see. That’s fine, since I can’t make their choices for them. But I saw, a year ago, something different. I’ve been playing this “hey, look at me, I’m a teacher” gig for a couple of decades now, which I realize is almost as long as some of you have been alive. It’s meant navigating conflicting values to work out ways to do something ethical and compassionate within an institution which is about neither. The corporate university, with its business schools and its grade curves and its lecture halls crammed with the eager and the docile is no longer about humane critique and committed action, if it ever was. [I think it was, and I think there are still schools of many different kinds out there that are about these things, but this is not one of them. It probably never was.]

One of these “[bossmen](#)” also ordered me to put the important stuff in my course outlines in the first few pages. What he means by important stuff and what I mean by important stuff are not quite the same thing. I’ll follow my own counsel here.

Doing this “[course](#)” was, a year ago, a way for me to think through that complicated navigation again, this time by asking myself and those who came along for the ride questions about peace as something done rather than something thought about. There was a certain arrogance in that, of course. That’s unavoidable, I suppose, since someone has to start the journey, point towards a path at least as a starting point. But in planning this, I realize I hadn’t gotten beyond that moment of arrogance.

And then I saw the [library at OWS](#) in New York. And the medical tent in Victoria Park at Occupy London and the responses – some editorial, some military – of the crooks and liars, most especially at our institutions of higher learning. Like this one: [Crowing about how the head of the business “school” here is such a powerful important person](#), isn’t she just. Sounds like a good reason to celebrate. And don’t get me started about the recently appointed chancellor, about which the CEO and his underlings have been doing a truly ugly happy dance. This guys claim to fame: he has had his speculating fingers in every destructive little bubbly pie of thievery and made a fortune in the process. Symbols matter, and this is a symbol that should sicken anyone with a conscience. Accepting a degree, even symbolically, from this guys hands is more bile than I could swallow. [Symbols matter](#).

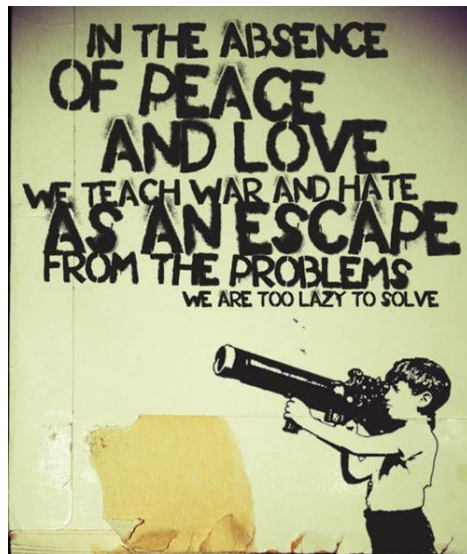
Playwright and teacher Jean-Claude van Itallie put it well:

“I’m glad to be alive to see Occupy Wall Street. People from many countries, classes, occupations, ages, backgrounds, and races are joining together to march, sing, and live together on small patches of urban land, reclaiming for humans what has been co-opted by corporations with more than human rights. So how will change finally be effected? We don’t need to know that yet. How something like a single line of poetry brings down a whole corrupt system will reveal itself.”

I’ve quoted something [Doris Lessing](#) once wrote several times, but it is only in the last couple of months I’ve come to understand how right she is, and how wrong I’ve been in telling others to listen to her advice, but not heeding it myself:

“You are in the process of being indoctrinated. We have not yet evolved a system of education that is not a system of indoctrination. We are sorry, but it is the best we can do. What you are being taught here is an amalgam of current prejudice and the choices of this particular culture. The slightest look at history will show how impermanent these must be. You are being taught by people who have been able to accommodate themselves to a regime of thought laid down by their predecessors. It is a self-perpetuating system. Those of you who are more robust and individual than others, will be encouraged to leave and find ways of educating yourself — educating your own judgement. Those that stay must remember, always and all the time, that they are being moulded and patterned to fit into the narrow and particular needs of this particular society.”

So, a key question we are going to ask here is whether it is even possible to practice peace inside the machine-like halls of a university. Does compassion -- which is the kernel from which curiosity and community grow -- stand a chance in a place like this? We'll see, won't we? No harm in trying.



My promise to you is a simple as this:

This class, like all of my classes, is yoga for the mind and soul. It will give you an opportunity "to crack open your heart, peel away layers of urban anxiety, sweat out toxins and bad text messages, drink in spaciousness, build strength and stamina, look tastier in a bathing suit, sample some divine rasa (nectar), find connection and stability in your daily life, and slide through the world with more authentic grace and flexibility. I promise you will not leave this class feeling, breathing, or moving in quite the same way you came in."

I begin with two very simple questions: "What do you want to learn?" and "How can I help?" That is a simple as it gets.

I am asking you, in Derek Jensen's beautiful image, to "reach deep into the tigers fur and hold on tight, because we are all in for a wild ride." The heart of that invitation is trust. I ask you to work hard, to take chances, to suspend expectations and, as my best teachers have done for me, to be ready to step off the cliff. I promise I won't push you off that cliff, only that I will take the leap with you, into the wave and waft of the experience of learning, into the tidal pool of each of our puzzlements and uncertainties.

After all, isn't it time you occupied your own learning, rather being occupied -- conquered, colonized, corrupted -- by it? My goal here is simple: to stand with you -- not over you -- to stand together at the place between heaven and earth where our curiosity and wonder can thrive, where we can embrace honest doubts and not false certainties.

In other words, which do you want: pornography or romance, a hand job or a [love affair](#)?

An Important Note About Accessibility: I take this quite seriously. If you need this or any other course information in a different format, or need any other assistance to make this class accessible to you -- anything, whatever your needs -- please contact dr.d. as soon as possible so he can help. Where appropriate, get to know the people in Services for Students With Disabilities - Room 4100 in the Western Student Services Building [ph: 661-3031] - as they can provide you with additional assistance specific to your personal needs.

The Bigger Question



Peace is everywhere, if we take the time to look for it. But how can we recognize it when we see it? This course explores the practice of peace, co-operation, and non-violence from an ethnographic and historical perspective. Using cross-cultural material as its foundation, we will examine the ways societies across time and space have developed and deployed non-violent strategies of collaboration and conflict resolution. We will explore ideas from other cultures and traditions as a way of learning and practising peace in each of our lives. Notice the word we. That is key. This is your class, our class, and not simply mine. As best as this queer old hippie can manage, this class will not only be about peace, it will be an act of peace. That is, if we all make the effort.

My goal is to encounter and engage insights and ideas that offer ways of understanding and pursuing the practice of peace. Some of the issues and questions we will explore might include:

1. "Aren't we just biologically hardwired for aggression. Isn't it just our evolutionary inheritance?" ~ well, as a century of anthropological and other discussion has shown, the short and long answer to that question is NO. We'll look at why.
2. "Peaceful societies just can't survive. They're outnumbered." ~ societies and cultures grounded in peace and co-operation are, in fact, the rule and not the exception. This has been true throughout history and ethnography shows us it is actually true today, whatever the headlines and the brutalisms so many are subject to.
3. "This is all just hippie airy-fairy utopianism. It's a great idea but it just can't work on a global scale." ~ understanding and practicing peace means understanding what interests are served by denying the viability of peace and co-operation. We'll look closely at objections raised against peace and co-operation, and who raises them, in order to better understand what the obstacles to peace are. And yes, it is airy-fairy hippie utopianism and I am damned proud of it.
4. "It's all too big. What can one person, or small clusters of people, actually do? I'm helpless to change anything, anyway." ~ history and ethnography suggest otherwise, but this is a historical truth that is very carefully suppressed. We'll look at how acting with peace in every step we take has worked and continues to work throughout history and around the world, in order to understand why this knowledge is suppressed and how to act against that suppression.

This class will be built around exploratory and wide-ranging reading and writing, practical activities both in the classroom and in our communities, and the incorporation of voices from peace activists and organizations both globally and locally. Our goal will be to find a space where we can listen and talk and act as conjoined and indivisible facets of that rough diamond we call community. Not a bad way to learn, and, I hope we'll better understand, a pretty damned good way to do peace. With this in mind, this course is open to anyone who would like to sit in, join in, come along for the dance. That is the other thing about peace. It is about community before it is about anything else.

Resources:

The texts we will use:

- Making Of A Counterculture [1995 edition, with a new introduction]: Theodor Roszak
- 60'S Communes - Hippies and Beyond: Timothy Miller
- Only A Beginning - An Anarchist Anthology: Allan Antiff
- Beyond War - The Human Potential For Peace: Douglas Fry
- Young In One Another's Arms: Jane Rule
- Jayber Crow: Wendell Berry
- Transforming Terrorism: Remembering the Soul of the World: Karin Lofthus Carrington & Susan Griffin [eds]

Course Website:

This course DOES NOT use WebCT. Apart from the fact the software platform is actually useless anyway, the content is subject to surveillance by the university administration. Sorry, my classrooms are private sacred places where people – you and I, you know, people – come to take chances, not to be watched.

The course does have a website, which is an integral part of the work and ideas in the course:

peacewithpurpose.weebly.com

How to Use This Website; or what to read now....

Start at the beginning, by reading the material under the [to begin](#) tab. These pages, including the to begin page itself, set out some basic principles and ideas which will guide this class in our journey. In particular, read the page [first a word about grades and grading](#).

The [words](#) tab has a list of the texts I've ordered, a tentative topical schedule -- we'll be updating that together as we move through the term -- and links to some other readings you should familiarize yourself with. There will be additional brief pieces added to this tab during the term, so you should get in the habit of checking regularly.

The [work](#) tab has information on the various assignments you will do. In particular, pay attention to the homework page as this will be updated regularly as we develop each new homework assignment. For now, make sure you read the page about grades and grading, and the general descriptions of the course assignments. We will come back to all this over and over again.

The [resources](#) tab will contain links to groups, sites, sources, and other things of interest. It is not comprehensive, and I will update it as the term moves along with things that crop up. If you have any suggestions for resources, pass them along to me and I'll add them.

Finally, I will use a blog -- linked under the appropriately labeled douglass's blog tab -- to post information, commentary, recipes, suggestions, flirtatious winks and other stuff. I will be posting to this at least once a week, usually on Sunday morning. Where appropriate, I may post more frequently. For now, assume you should check the blog Sunday afternoon or Monday morning. Important announcements might be made here, though I will also send any really serious announcements by email.

This website is ongoing, organic, a work in progress. It is an important part of my contribution to the travels this class will take over the next three months or so.



Class Organization:

Depending on the class size, we may break into two groups and meet on a rotating schedule. We'll work this out at the beginning of term. We will meet on Monday from 12.30-2.30 in UC 224, Conron Hall in University College. This time will be the core of our work together - guided meditations, peace and non-violence exercises, poetry readings and other sorts of general mayhem - but that will not be the only work any of us do. A one hour slot on Wednesday's

from 1.30-2.30 in SH 2355 needs to be worked out. The problem is 50 minute classes – which are really about 30 minute classes – are the intellectual equivalent of calling chicken mcnuggets food, or even chicken. I know some folks use these for little exams or “let’s pretend” tutorials or other kinds of mindless busy work – good training for obedience is all that amounts to. Yup, best student experience, that is. It not only serves to remind us all whose voices actually count at Degrees-R-Us but the way that violence can be both insidious and insipid. At the same time, we all need to relax just a little. We will work on how to put this Wednesday slot to work for us, so feel free to make suggestions too. For now, we will not meet on Wednesdays for at least the first week of classes. We’ll work out something worthy. It will be up to you to find things that make sense to us as the learners here.

We will all have to work together on things like expectations and rules. Read, when you have a minute, a short essay on rules by Jane Rule -- you can find it under the to begin tab on the course website. Think about this before the first classes so you can come prepared to help set up how we are going to make our own rules. We’ll do some basic workshop techniques in the first and second class to arrive at the values and practices which will guide us.

The Work:



Let’s keep it fluid. Learning is hard work -- unless it’s learning how to kiss, and then it’s just messy. But like learning to kiss, all learning should be messy, sloppy, tentative and vulnerable. And wherever possible, it should be fun -- which doesn’t mean trivial. I take fun seriously.

The Work Itself:

The class will be built around a simple formula:

Read:Think:Listen:Talk:Act//Repeat As Necessary.

There are no exams, no tests, no traps -- just learning and doing -- that is, learning by doing. The work in this class, apart from reading and talking – which are entirely your responsibility – will be collaborative, to be part of the practice of peace this class is exploring. We are going to do this together or we are not actually doing anything at all. I have a structure in mind, a way of mapping the territory, but think of this as a rough sketch of the landscape, not a topographical map. We can play with this together. There is one rule however: to get credit you must complete the work. No blowing off an assignment because “it’s not worth very much” and expect to get credit for it. That isn’t an option. You need to actually do the work. That seems fair.

Collaboration: In almost all of the work, feel free to work together. There may be some short homework assignments that you need to do on your own -- I’ll let everyone know in that case. And the final debriefing essay described below has to be your own independent work. But everything else can be collaborative if you choose. If you are working together, some of the expectations -- length, number of pictures, that sort of thing -- will need to be longer or higher to reflect the fact it is the work of more than one person. Talk to me about this and we’ll work out any additional expectations for collaborative stuff.

1. Homework Assignments: No more than 6 short homework assignments arising out of the readings and conversations we have in class. The substance of these will be things we will develop together in class and will focus on things like the readings and discussion and interests and questions which arise out of these. Weight: 25% of the

course "grade".

2. PhotoVoice Assignment: This project will combine photos and text. You can choose one of the following ideas. This current list is tentative, and I might add a few more options between now and January. Detailed explanations of how this project will work and so on will be on the course website. Weight: 25% of course "grade":

- a. Violence, Surveillance and Control in Your World: This will allow you to explore the intersection of violence, control, and surveillance as processes which constrain the practice of peace as an everyday emancipatory practice.
- b. What is Community?: This will allow you to explore the meaning and practices of co-operation and conflict in your community or communities.
- c. Your Own Project Idea: You can also come up with your own idea for a photo/text project which connects with the themes and ideas we are exploring. If you want to do this, you will need to tell me about it so I can help you refine your questions as needed.

3. Self-directed Project: This can be anything – an essay, a course journal, a long free verse poem – connected to the issues and ideas we are going to talk about here. You get to choose what you would like to do. It will have two components:

- a. Proposal. Tell me what you want to do and why. I will not "approve" proposals, so much as help you refine them. What you propose to do does need to be substantial, but don't make it impossible. We may need to negotiate some aspects, for clarification, but the key word is negotiate -- we will arrive at something we both are happy with.

- b. The actual thing, whatever it is.

Weight: 25% of "course grade". [The proposal part is ungraded. After all, how can you grade a conversation.]

4. Final De-briefing Essay: Here you are going to tell me what you've learned, what you have accomplished in the class. You are also going to assign yourself a grade for this portion of the work. I want you to be honest and critical, but not too hard on yourself. Honest. Critical. Of yourself. It ain't much, I know, but like much of the other work here, I want you to own it, honestly and critically. We'll talk about this more in class. One thing to think about: effort is important, but it is never enough. You need to think about, reflect on, critique and then reflect on again the substance of what you have done here, what you have learned. After all, imagine how much effort it would take to memorize John Donne's holy sonnets. What an accomplishment, right? But if that is all you did, there wouldn't be much of substance in that accomplishment at all. As I said, we will talk about this more in class. Weight: 25% of course "grade".

Due Dates For Various Things:

1. Homework Assignments: These will be due on dates we agree on in class, spread throughout the term.

2. Photovoice Assignment: This will be due in the final Monday class on April 9th.

3 and 4: Your Self-directed Project and Final De-briefing Essay: Both of these will be due in Friday April 20th by 12 noon, in my office in the anthropology store -- SSC 3425. I am having you hand both of these in together so that the final de-briefing essay can take into account the complete work you have put into the self-directed project when you are assessing what you have accomplished.

Extensions and Lates and Things Like That:

How can I put this? I don't assign late penalties. Here's why: I don't accept late assignments unless there is a good reason for missing a due date. After all, if there is a good reason for missing a date, how fair is it to penalize you? But what, you ask, is a good reason? How the hell should I know? I don't live your life, I don't know what shit got in the way of you doing the best work you can. You need to tell me, and we need to work out together what to do about it. [In other words, talk to me.](#) There is a cudgel in this though: if you just hand in something late without at least discussing it with me, I'll just give it back to you with a candy or a hug -- Poor baby, have a treat -- and no grade. Work with me here, folks. I will respect your needs if you respect mine. I too have a life.

And a few very brief words about grading: Derek Jensen sums up the problem with grades:

“Nobody ever gave you a grade for learning how to play, how to ride a bicycle, or how to kiss. One of the best ways to destroy love for any of these activities would be through the use of grades, and the coercion and judgment they represent. Grades are a cudgel to bludgeon the unwilling into doing what they don't want to do, an important instrument in inculcating children into a lifelong subservience to whatever authority happens to be thrust over them.”

In a course which takes peace as both its focus and its practice, we -- all of us -- need to think about grades and grading. The credential machine requires a grade at the end of all this. My role in this process, which is always suspect -- I can't stop being a part of the machine, which is my own deep shame -- is to work with each of you to help you learn all that you are ready to learn. Ready to learn, not what I want you to learn. I can't determine that since I don't know what you need to learn or what you are ready to learn. How can I? This should be true of all classes, all learning. It isn't, which is another deep shame. We -- all of us -- need to come up with a plan for giving the machine what it wants -- a grade! And we need to do all we can to not let that institutional demand get in the way of each our own processes and practices of learning, find a plan that is about each of you and only about each of you. I explore this issue in more detail on the course website.

Try this on for size. Everyone gets an A. No one fails -- because, learning should be like breathing or fucking or making a poem or cooking a perfect stew -- and we all know what happens when those fail, right? Simple as that, but not entirely simple. You have to do the work, honestly, and it has to be thoughtful and thorough, which means you may need to do it more than once. No arbitrary codes or rubrics, however. Just thoughtful and honest. I won't judge your honesty. That's your judgement to make, not mine. But I will challenge your thoughtfulness and thoroughness when I feel it needs it -- challenge it, not judge it. And we -- you and I, each of you -- will work out together when it needs another try, another attempt, another effort. No excuses. [Just the best you are capable of doing.](#) Right here. Right now. You.

Honestly.

Thoughtfully and thoroughly.

Get it?

Anything else is violence. It really is as simple as this pledge, developed by an international group of teachers recently:

As a caring adult, I am committed to facilitating a positive and rich learning environment, where the negative and unnecessary wounds traditionally inflicted by schools, will not have a place. I will build a culture that honours, listens to, nurtures, and empowers all learners. I will not tolerate events, actions or words that cause any student to think or feel that they are stupid or worthless. I will create a haven where students feel free to explore new areas and thoughts, take risks, and stay connected to the inherent joy of learning. I will not employ methods which replace this intrinsic motivation with external gauges such as gold stars, or grades.

Something William Ayers says resonates here:

Teaching becomes ethical action, the practice of freedom, when it is guided by an unshakeable commitment to working with particular human beings to reach the full measure of their humanity, a willingness to teach toward a future fit for all.

Recently my most fearless [boss](#) proclaimed – it's a style thing, he can't help it – that no 13 week course can turn anyone into a full human being. He's right, of course. That takes a lifetime, from that first wailing breath to the last syllable of each of our time. But it can add to the journey, compassionately and honestly and, dare I use the word

Ayers uses, ethically. And that, you see, is good enough for me. Did you know the Chinese character for person is a figure with its feet firmly planted on the ground, but its arms reaching skyward. I happen to think reaching for each of our futures is a pretty good way to learn, together. Sadly, bosses of any stripe will never understand that. Like the story of the scorpion and the frog, they just can't help themselves – it's their nature. To his sad authoritarian little no, I suggest we take a chance and whisper, over and over until it is overwhelming, yes. And yes. And yes. My role is not to judge you but to encourage you, not to rank you but to support you. You. Each of you. Right now. Right here. You have to do the same for each other, and for me. All of us. Right here. It's all we have, you know.

If I can revitalize an old joke: how are learning, a blow-job, and pizza alike? Easy. Even when they are bad, they're still pretty good.

And pretty good is a great place to start.

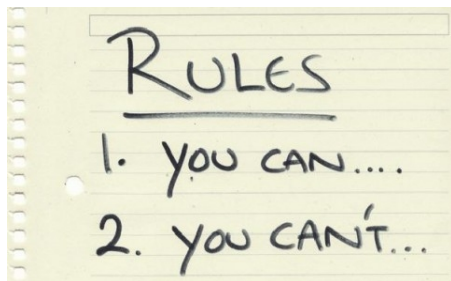
I suggest you read the page called [first a word about grades and grading](#) – which is more detailed piece about grades and other institutional violence – on the course website before the first class so we can all work together to understand an approach to “grades” which has integrity and honesty rather than the brutalizing bullshit of so-called “professional” standards. As you will figure out, if you've never met me before, I take teaching seriously. But I am a really crappy professional. That fearless boss guy calls this venting. I call it teaching honestly.

About Email: I will be emailing everyone to get an alternative email address -- one other than your uwo.ca email address. Email sent through the uwo.ca servers is archived and accessible to the university administration. That makes me uncomfortable. One is political -- that the administration can engage in surveillance of communication between teachers and students is equivalent to putting cop cameras in classrooms. Mind you, given the tone of recent discussions I have been party to with administrator types, that may be coming. But more serious: I've been teaching for more a few years now and students have told me things in emails that are deeply deeply private. I am honoured by their trust. Anything any of you tell me in an email note is between you and I. I do not keep student emails – another administrative policy “requires” us to retain email exchanges between students and to allow administrator type thuglets access to them. Nope. No can do. Just can't resist that old delete key. Sorry. You should direct all your emails to me to this address:

dr.d@wightman.ca

Notice there is no period after that second "d". Do not use my uwo.ca email address ever.

So, now one rule and some warnings. Someone much smarter than me once said “rules are the failure of love.” We need more of the latter and less of the former.



Toys in Class: Please make sure cell phones, Blackberries, iGadgets and laptops etc. are turned off during class. You are free to bring your teddy bear, your favourite dildo, a caprese salad [please share] or your great aunt Hilda – but no computers, cellphones, electronic gadgets of any kind. Anyone found using their cellphone or other device during class will be punished in some way fitting to the occasion. Don't tempt me. Rory Leishman says I'm depraved. Turn them off. Learning is a sacred practice, not a distraction.

Changes To Course Outline: This course outline may be adjusted during the term to allow for unforeseen circumstances – things like cancelled classes because of dire emergencies, changes to due dates and so on. There are also key aspects of the course which will only be finalized as the course progresses. You need to check the course website regularly. Changes will be announced in my blog, in class where possible, and will always be updated on the relevant page on the course website. Any serious changes will also be emailed to you. Make sure I have your preferred email address and make sure you check it, okay?

Prerequisite Checking: This is University policy, not mine. The prerequisites for this course are "Any Arts and Humanities or Social Science 0.5 or 1.0 Essay course". This is a direct quote from University policy: "Unless you have either the prerequisites for this course or written special permission from your Dean to enroll in it, you will 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." If you are unsure of your status, speak to me and I will check to make sure everything is in order.

A brief comment on honest learning: The administration is becoming increasingly paranoid about plagiarism and other forms of what they call academic dishonesty. I do not share this paranoia. You will notice I do not carry a badge – that is, I am a teacher, not a cop. I DO NOT use things like Turnit-in.com -- the very name makes me retch -- and I question the ethics and integrity of anyone who does. I assume each of you are here to learn. Making sure the work you do is your own -- and yes, you can collaborate with other students but you need to be upfront about that and tell me when you do -- is part of that process of honest learning. If you do turn in work that is not your own, I'll move into your house, wear your clothes, and eat all of your food. Then we'll sit down and figure out what to do about this, together. In the end though, what you learn – hell, whether you learn anything at all – is a choice you make, not me. I'll be pissed off and deeply sad if you lie, but I can't make choices for you. That's your work. All I can do is encourage you to choose. The university has some sort of legalistic document where they lay out the official policies on something laughably referred to as academic dishonesty – from an institution that imposes grade curves, uses scantron sheet exams and calls that an evaluation of learning, pays part-time teachers poverty wages, and so on – which you likely got in your registration package when you arrived, along with your ankle bracelet and the barcode tattooed on your forehead. Read it at your peril [HERE](#). You should know what your rights are, thin and undernourished as they are in this policy. It would seem that the powers that wannabe don't grasp basic ideas like due process and reverse onus. Oh well. This document does not reflect my attitude or values when it comes to your work. It is, itself, an example of academic dishonesty. It gives me hives just thinking about it.

I lied, there are two rules: Together we are a community of learners, which means we will treat each other with respect and compassion. Hmm, maybe that's not really a rule. Maybe it's just a lesson worth remembering.

The Office of The Ombudsperson can help you with a wide range of issues and problems: www.uwo.ca/ombuds/

The Information and Privacy Office can help with issues of confidentiality and privacy: www.uwo.ca/privacy/

The Canadian Federation of Students is a national advocacy group working on issues related to education from the perspectives of students: www.cfs-fcee.ca

Departmental Contact Information - AKA Customer Service -- as well as program and other information is available at anthropology.uwo.ca

This is a course outline. It is not a contract or even "like a contract". I refuse to sell indulgences in exchange for your obedience. If you want a contractual relationship to govern your education, I am sure there are more than enough folks around this asylum who can oblige. This outline is an invitation, a flirtation, a sketch map of an as yet unknown country, not a promissory note. It suggests where we might go, how we will, in Heidegger's words, "let learning happen". Bear this in mind. We will get where we end up, together, no matter where that is. The raft is not the shore, the boat is not the actual journey. Grab an oar.