

**School of Health Policy and Management
Faculty of Health
York University**

Course Title	Human Rights and Health Equity
Course Code	GS/HLTH 6220 3.0
Term	Winter 2021 – Pandemic time
Class Time	Mondays 11:30am – 2:30pm EST on Zoom BHER Tutorial time: Saturdays 6:00am – 7:00am EST on Zoom
Location	Zoom
Course Website	eClass
Instructor:	Jessica Vorstermans, PhD
Office:	Zoom
Office Hours:	By appointment
e-mail:	jessvort@yorku.ca
Phone:	Zoom with your camera off

Equity and Teaching:

As the COVID-19 pandemic unfolds and evolves, students *and* instructors are adapting to learning online. We recognize that the pandemic and the measures to control and treat it impact students in different ways. We are committed to and focused on providing our students a learning environment that is engaging, supportive, flexible and has academic integrity. We encourage you to share your feedback as early as possible about your learning experience so that we can have a deeper understanding of the challenges you may be facing, and work towards finding solutions to the extent possible. Talk to your Course Director (CD) or GPD Claudia Chaufan about access to technology and supports, academic accommodation, technology-enabled delivery of course material, assessments/evaluation instruments or any other academic challenges you are experiencing. For more detail about how the pandemic is impacting students see the report “COVID-19 Impacts on Student Learning and Equity” from the Centre for Human Rights, Equity and Inclusion <https://rights.info.yorku.ca/>. For other updates on COVID-19 and York see <https://coronavirus.info.yorku.ca/>

Welcome to HLTH 6220 Human Rights and Health Equity!

COVID-19: WE ARE NOT ALL IN THIS TOGETHER

Welcome! We are embarking on this course together during the COVID-19 pandemic, but also during other social pandemics that while not new, are increasingly entering the mainstream because of the untenable and precarious nature of life in at this moment. Social pandemics like anti-Black racism and anti-Indigenous racism, and the socially produced inequitable living conditions that COVID-19 has pushed to the surface, are no longer hidden and erased. We are all living these pandemics differently based on our social location. Unfortunately, we are not all in this together, despite public health messaging to the contrary. I designed this course with this in mind. We are going to use COVID19 as an entry point for an unveiling of what rights & health equity look like, feel like and ways we can think differently and collectively to build the with- or post- COVID world that imagines and works towards health equity in tangible and complex ways.

I look forward to working together throughout the semester to grapple with the complexities and tensions in the field of human rights and health equity. I welcome your lived experiences of the area and your reflections on the literature that we will explore together. We will work together to make this an inclusive space that honours all parts of each of us. We will spend time at the end of the course to think about ways we can move the knowledge we will build in this course forward.

Course structure:

We will read and explore the first few weeks together to understand legal frameworks of human rights, discourses of human rights and the tensions and limits of the discourses and frameworks. We will work through intersectionality as a framework that can lend itself to a complex attending to ways we can confer rights in the context of health equity. We will take up a week week exploring monitoring and ways we can monitor the implementation of rights. We will then begin the next part of the course where each week, you will work in your small group to will lead the class in a seminar, taking up the readings and materials for the week. We will also welcome a number of guest speakers who have expertise and work in the topic area who will engage us in discussion around what the topic looks like on the ground in their work. How they are working towards health equity and rights in a real and concrete way. We will end the course by strategizing where we want to take the knowledge we will build together – an imperative in a world where so many are living injustice and inequity.

The course will be a mix of lecture, discussion, small group/pair reflection, individual reflection and in-zoom-class activities. This course also includes a land-based field trip to Black Creek Community Farm facilitated by Sweetgrass Roots Collective, an Indigenous collective that will do traditional teachings on the land with us, incorporating art and earth-work. There will be a video component for those who cannot physically be with us.

Learning During a Pandemic

We are all enrolled and learning in this course together; like our public health messaging throughout COVID: "we are all in this together." But we are all living this course and COVID in different ways based on our social locations and ways in which those social locations are valued or oppressed. For some of you, online learning is tough because it is hard to organize your time, for others you have increased care duties in your home and time to study is limited, for others you

have been displaced from your home because of financial impacts of COVID and are struggling to keep moving through your degree. Each one of you is doing your best during a GLOBAL PANDEMIC and that is OK. These are painful times, many of you have experienced trauma through this pandemic and are living through the effects of this trauma. I have designed this course this semester to meet you where you are at in your journey. I know you are learning in difficult and strange times and I have designed this course with that in mind; these are not 'normal' times, so I will not be teaching like we are in 'normal' times. We are going to challenge this idea of normal and how normal wasn't all that great for many. We will take up how this time is calling us to construct a new and more just system that centers health equity and does not return to the status quo.

I have designed assignments to incorporate your lived experience and rely on your own critical reflection of the concepts and material we will take up over the course. Learning in online courses can be hard, learning in an online course in a global pandemic is REALLY hard. If you are struggling in any way, come to me so we can work out a plan on how to make learning and assessments work for you.

It is my hope that we learn from this moment of great pain, this moment of great unveiling of the deep inequities and injustices that have so long characterized our society and structures we have created to sustain or curtail life, that we move into whatever future we will build post- or with-COVID in a more gentle, inclusive, just and equitable way. That we will learn that we are all interdependent, not independent, and that only if each of our specific human lives are honoured and thought of as we build our new future will we be able to actually move past this time of great pain and devastation.

Let's do this thinking, hoping, dreaming and imagining work together and then let's believe that these different futures are possible and work like hell – while caring for our and each other's mental and physical health - to make them come to fruition!

Learning together across time & space

This is an unusual year for everyone. Many of you in this course have not come to York's physical campus, some never will. This course is unique because we will be a group that is spread out across time and geographical space – all York graduate students, but learning from different places. I have partnered with the Borderless Higher Education for Refugees Project (BHER) program at York and some graduate students in our course will be participating from Dadaab, Kenya and Mogadishu, Somalia. The BHER Project is a development initiative that aims to make university programs available to refugees and local host communities in the northeastern Kenyan town of Dadaab, home to the one of the largest refugee population in the world.

You can learn more about the BHER program [here on their website](#), read a [YFile article on the second graduating cohort](#) of students from York and watch a [Youtube video on the program](#).

As a way to frame and engage in our learning together, I want each of you to do some reading and engaging with the organization No White Saviours, based in Uganda and working in the area

of North and South relationships, whiteness in the space of development and rights in the Global South and ways we can decolonize relationships of care, education and development. You can find them [here](#) and on the following social media platforms: [Instagram](#), [Facebook](#) or [Twitter](#).

The topics and themes we will learn and engage with are ones of transnational significance: human rights and health equity. These are constructed differently, reproduced differently, challenged and taken up in different ways in different spaces and I am excited to have us all learning together at this critical moment in history; during a reckoning in health inequity, social inequity and ways of relating to each other. It will be difficult as we have to work hard at making space for each of us, but it is such a rich way to learn when we all commit to entering into relationships of mutuality and reciprocity. This course is asking you to do this difficult pedagogical work: we will engage with critical literature and thinking that asks us to think about things in different ways, move past the idea of who constructs knowledge, and how we engage with knowledges constructed outside and against the Western project of modernity.

There will be different ways we engage in this critical pedagogy; through our learning from each other across our differences, to engaging with knowledge, ontologies and ways of being from Indigenous Peoples in Canada through a land-based engaged learning experience at [the Black Creek Community Farm](#) (next door to York) with the [Sweetgrass Roots Collective](#). Sweet Grass Roots Collective works to re-indigenize urban spaces through earthwork, art, media and storytelling. They steward an Indigenous garden on the Black Creek Community farm, and they will facilitate a day of learning about health, land, wellness and Indigenous ontologies with us at the Farm – outside, distanced and safely. We will incorporate video elements for those who are not physically in Toronto, or who do not feel comfortable traveling to the actual farm. Access needs and logistics will be taken up together in the first weeks of class and we will choose a day to visit the farm together.

BHER GENDER AND EQUITY STATEMENT

All courses offered through BHER platform embrace holistically gender sensitivity and equity across various markers such as ethnic origin, (dis)ability, and age in their design and delivery. We are committed to creating a respectful learning climate free from harassment and discrimination, and encourage collegiality, support and respect. We provide a learning environment that is dedicated to excellence, equity and mutual respect through both content of the course and modeling in practice. Course content will reflect the equity among all individuals.

To this end, all students and instructors should adhere to the following guidelines:

Gender Inclusive and Respectful Language

Teachers are responsible for giving students the tools and resources that allow them to communicate respectfully cognizant of diversity. Please incorporate and use gender inclusive and respectful language in your oral and written language in the online learning environment. This language embraces diversity and positions women and men equally, it does not exclude one gender or the other, nor does it demean the status of one gender or another based on ability, ethnic origin or age. It does not stereotype genders [assuming all childcare workers are female and all police officers are male], nor does it use false generics [using mankind instead of human kind, or using man-made instead of hand crafted]. In addition, it does not stereotype on the basis of expectations what members of a certain community, of certain abilities and age can or cannot do. Language requires gender balance in personal pronouns, for example, use "he and she" rather than "he" or balance

gendered examples in a paper, referring to both male and female examples.

Gender Inclusive and Diverse Classrooms

To engage students effectively in the learning process, teachers must know their students and their academic abilities individually, rather than rely on gender, ethnic, age or ability stereotypes or prior experience with other students of similar backgrounds. Instructors should emphasize that their course is grounded in their institutions policies/administrative regulations emphasizing gender equity and diversity in all aspects of teaching and learning. Each course should support processes of reflection that allow students to see beyond their own gender and belonging and expectations placed on them by their community, society and culture as well as teach empathy and respect. While instructors have a great deal of autonomy in how their course is run, BHER recommends that instructors explore the units in their courses for inserting gender and other equity themes or topics through use of relevant literature; designing assignments and projects that include topics related to gender and other equity issues to the extent possible; analyzing data about various trends related to evolving understandings of gender and other equity issues and encouraging use of sex disaggregated data.

Required course material:

Readings for this course are all available online or through York University's on-line library services and posted to eClass in each corresponding week.

Students with accommodations:

Welcome! Students who have accommodations are asked to contact me within the first two days of class so that we can ensure access to material is barrier-free and discuss any access needs. If academic accommodations are required, please register with [Student Accessibility Services](#). If your lived experience changes and you seek accommodations later in the semester, let me know at that time.

Note on children in the (zoom) classroom:

This is an equity issue! If you need to bring your child to (zoom) class because you need to feed them, because you cannot access childcare, because your childcare fell through at the last minute, or any other reason that is present for you at this time – they are welcome! We will make it work as a community of learners who want everyone to have access to education without barriers. We live in a reality that makes it hard for caregivers to participate in different spaces of our society because we don't have access to universal childcare, because we don't value inter-generational spaces, and because we don't value care work as work. We need to build the world we want to live in, so please know you and your child(ren) are welcome.

As I finish this syllabus we are receiving news that Ontario will close schools for one week after the holiday break. In case of an extended school closure, we will work on how you can engage with the course if your children are home 24/7. We will make it work!

Learning Objectives:

The purpose of this course is to work together to explore the myriad of intersections of health equity and human rights, understanding the legal frameworks, discourses, implementations and monitoring of human rights in this context. We will use the framework of intersectionality to attend to complexities of oppression and ways it is lived out in the lives of people nationally and internationally. We explore the limits of rights to meet the complexities of health inequity, and will take up ways to do justice work that gesture and work towards inclusive and equitable future(s). We will do this work through taking up case studies of ways rights & health inequity

intersect and ways that we need to move past a rights framework to a justice framework in order to realize health equity for all.

The specific objectives of the course are that students will be able to:

- *critically examine human rights and health equity in terms of theory and legal frameworks*
- *understand the approach of intersectionality and how to apply it as a framework in this context as a way to realize rights nationally and internationally.*
- *demonstrate the ability to apply theory to practice and show tensions and complexities in cases to work towards realization of rights for different groups*
- *demonstrate the ability to engage critically with research and concepts related to ways rights are lived out in specific contexts and how realization of rights is context and identity specific*
- *facilitate a graduate-level seminar engaging with the course material, showing leadership in facilitation and leading discussion*
- *develop and research graduate-level written work on a specific issue in the field of human rights and health equity – grappling with tensions and challenges.*
- *understand Indigenous ontologies and approaches to wellness, health, rights and land through a land-based experiential experience involving earth-work.*

Important Course Information

eClass:

Please make sure you have access to the eClass site before the course begins. If you are not able to access, please send me an email.

All class readings, materials, lectures and links will be on our eClass site. The class site is organized by week, with all of the readings, Zoom link for synchronous class time, lecture materials and lectures posted in each week's folder.

All synchronous classes will be recorded and posted to the weekly folder for those who cannot attend in person.

Class time:

We will meet weekly on Zoom at our regular scheduled class time, Mondays from 11:30am to 2:30pm, with some weeks off or asynchronous. The schedule is posted at the end of the syllabus and will be clear in eClass. BHER students will meet weekly Saturdays at 6am – 7am on Zoom. All students are welcome to come to the BHER tutorial time, but it is not mandatory. Because of time zones and the way the BHER program is structured, BHER students will only attend the tutorial and participate in other asynchronous aspects of the course. We will work together to collaborate in group work that brings together students in Canada and Kenya and Somalia in ways that work for all. We will discuss this together at the beginning of the course. Learning across difference is a fundamental pedagogical tenet of this course and we all need to commit and engage to bring it to fruition.

ACADEMIC HONESTY:

Academic honesty is of the utmost importance in any learning endeavour. Please familiarize yourself with the regulations on plagiarism and cheating at York.

TURNITIN:

Your assignments will be submitted through eClass using Turnitin. Turnitin is an online academic service that checks for academic dishonesty and plagiarism. An 'originality report' is provided to the instructor, who determines if there are any breaches of academic honesty. You can submit your assignments 2-3 days (or earlier) before the due date, receive your turn it in report and if you have any similarity, you can edit your paper and re-submit UP UNTIL THE DEADLINE. The assignment that is in the system on the due date is the final assignment that will be marked.

If you do not wish to use Turnitin for conscientious objector reasons, you must let me know in advance.

ACCESS/DISABILITY:

I design this course to be barrier free and inclusive of each of us – WITH our differences in the spirit of knowing that it is these differences that make for a rich, textured and plural learning space where we can nourish generous conversations that push all of our learning in deeper ways.

If there is a barrier to your access or learning, please let me know and we will work on it together.

If you need more time on an assignment, come to me and we can work out a plan to get your work in on an alternate schedule.

York provides services for students with disabilities (including physical, medical, learning and psychiatric disabilities) needing accommodation related to teaching and evaluation methods/materials.

It is the student's responsibility to register with disability services as early as possible to ensure that appropriate academic accommodation can be provided with advance notice. You are encouraged to schedule a time early in the term to meet with each professor to discuss your accommodation needs. Failure to make these arrangements may jeopardize your opportunity to receive academic accommodations.

Additional information is available at www.yorku.ca/disabilityservices or from disability service providers:

- *Office for Persons with Disabilities: N108 Ross, 416-736-5140, www.yorku.ca/opd*
- *Learning and Psychiatric Disabilities Programs - Counselling & Development Centre: 130 BSB, 416-736-5297, www.yorku.ca/cdc*
- *Atkinson students - Atkinson Counselling & Supervision Centre: 114 Atkinson, 416-736- 5225, www.yorku.ca/atkcsc*
- *Glendon students - Glendon Counselling & Career Centre: Glendon Hall 111, 416-487- 6709, www.glendon.yorku.ca/counselling*

Evaluation

Assignment Submission: Assignments are to be handed in through eClass, unless negotiated otherwise. Papers are expected to demonstrate the use of correct scholarly conventions (i.e. APA) if not negotiated otherwise – eg: artistic or other format. Appropriate references must be included and properly documented. Please edit your work. All papers should be typed (double-spaced, 12 point, regular margins). Please keep a copy of all your submitted work.

Assignment	Due Date	Evaluation	Date Grade Returned to you
<i>Seminar</i>	Assigned date	20%	1 week after
<i>Research Paper</i>	April 5, 2021	30%	2 weeks after
Participation	1. Your assigned date	10%	1. & 2.: one week after your discussion
<i>1. Land acknowledgement</i>	2. Your assigned date		
<i>2. Emergent strategy discussion</i>	3. Ongoing		3.: end of course
<i>3. Participation in class discussions & engagement with student-led seminars</i>		10%	
<i>Medicines, art and storytelling: Indigenous Land- and Place-based Education at Black Creek Community Farm</i>	TBA	Total: 30%	
		20%	1 week after submission

Explanation of assessment:

Seminar 20% of mark. Group mark. Due on your assigned seminar date.

You will sign up to facilitate a one-hour seminar with 2-3 other class colleagues. You will summarize the readings for that week (see below), engage course concepts and frameworks to bring forth entanglements with the issue at hand and lastly have COVID as a way to show the deepness of inequity for those experiencing the issue. Throughout you will engage the class in discussion with guided questions, activities or reflections.

You will facilitate the seminar and hand in a 2-5 page facilitators guide that will be the outline of your presentation. Include (point form) what you will cover in seminar. For readings summary, see articles in journal *Disability & Society* for ways they provide main points at beginning of each article.

The guide will be posted to eClass for all of us to access ON THE DAY OF your seminar. Email it to

me the night before your seminar class.

We will decide the seminar dates and group members in the first couple of weeks of class. We will discuss format, guidelines and go over questions in the first couple of weeks.

You will be graded as a group on your presentation but you can get creative as to how you work together and structure your presentation: eg: one member might have a recorded video contribution, one might facilitate an artistic reflection piece, one might provide the critical engagement with the readings.

Be as creative as you wish! If you are not comfortable with public speaking, see me after the first class and we can discuss an alternative format.

DUE DATE: Your assigned class date.

Research Paper 30% of mark. Due last day of class – April 5, 2021.

Your paper should be 2500 to 3000 words. You will take up an issue in human rights and health equity that has a problematique or 'mess' that you want to untangle and explore, bringing in COVID as a way to show entanglements and ways things have been uncovered. We will set aside time just after the half way mark of the course to sit down one on one to talk through your issue/topic/mess that you are going to dive into and ways you might approach it. You might choose to write on one of the topics we take up in class, or chose something different. You will also have time then to do some mind mapping and work in pairs to peer review your ideas.

Sources are to be drawn from academic and grey literature. You can also use non-traditional sources as appropriate. Use a theoretical frame from the course readings, or one you are familiar with. Regular formatting applies – 12 point font, double-spaced, regular margins, APA formatting, properly cited references. A marking rubric will be disseminated closer to the due date.

By week 10: March 22, 2021, you will submit a rough outline of your paper idea via email and I will provide feedback.

DUE DATE: April 5, 2021

Participation 30% of your mark.

Your participation will be called upon on three major ways:

1. You will work with another student to facilitate the land acknowledgement for one class. We will talk more about this in the first class, you can do this in many different ways: you will engage the class in a 5-10 minute reflective piece that pushes the land acknowledgement into new learning or space. We will decide on the schedule of the land acknowledgements in the first class and I will do the first one to explain how we will facilitate.

2. We will all be reading adrienne maree brown's *Emergent Strategy: shaping change, changing worlds* alongside our other readings throughout the course. You will work with another student to

facilitate a short 5-10 minute take up of the weekly theme in light of a piece of emergent strategy that deepens our learning or asks us a different questions than the readings do. We will decide on the schedule of the emergent strategy reflection in the first class. The week you present, you will facilitate an informal discussion at the beginning of class – bringing something from adrienne maree brown’s expansive and generative thinking that asks us some different questions, or prompts us to think differently about the topic we are engaging with that week. This is meant to deepen discussion and can take on any shape you create!

3. Active participation throughout course. Students are expected to read the assigned articles or books for each class and to be active in large and small group discussions. Each student is expected to demonstrate preparation through critical analysis and questioning of the material discussed.

If it works for you to participate in written form, and not verbally in class, please let me know this in the first two classes and submit a written reply to one of the discussion questions taken up in each class. These written replies must be typed, double-spaced, with your name and the date of the corresponding class (eg. ‘Written response for class # 1, Sept. 12th, 2019) in a header or title page and submitted to me via email.

Participation during a pandemic – We will be generous and flexible with each other as we are in this course during one of the hardest parts of the pandemic. We are all weary and the collective trauma is overwhelming. We are participating and engaging with this in mind. No pressure to perform in certain prescriptive ways. We will bring conversations where they need to go and meet everyone where they are at.

Medicines, art and storytelling: Indigenous Land- and Place-based Education at Black Creek Community Farm
20% of your mark. Will look different based on engagement in person or via video.

Right next door to our Keele campus is the [Black Creek Community Farm](#), a working urban organic farm that works on food justice in the Jane Finch community. They have recently welcomed Sweet Grass Roots Collective, an Indigenous group that does land- and place-based education, earthwork and arts and story-telling, to plant and steward a Three-Sisters Medicine garden on the land. It is a partnership rooted in principles of Indigenous access to land, culture, medicines, and a welcoming of allies to learn from and alongside Indigenous earthworkers.

Sweet Roots Grass Collective will engage us in a day of learning engaging health, rights and Indigenous ways of knowing, plants, medicines and land that will include a land-based experiential learning opportunity and an assignment based on the experience.

Central to this learning is the importance of mobilizing Indigenous knowledge on wellness and ways of care taking of the land and people. This will happen within land- and place-based pedagogies rooted in and taught by Indigenous knowledge-keepers, using Indigenous methodologies Sweet Grass Roots Collective will share cultural teachings, facilitate engagement in the ceremony of earth work, and interactive activities with medicines, art and storytelling. This is important because often health students only learn the negative health outcomes, trauma and impacts of colonialism. While we will engage in this learning, we will also center Indigenous wellness and resilience as a way of speaking back to the destruction of colonization.

We will complete the land-based education day in Spring 2021. It is a large farm and we will be outdoors, social distancing will be followed and masks will be provided. There is a rest area with tables, access to washrooms and an outdoor classroom. Please ask me about access needs. I will work to make this project barrier-free for all, any accommodations needed will be worked on by me. The Black Creek Community Farm is accessible by TTC.

For those of you not physically in Toronto or who cannot come in person because of care or other responsibilities – we will have a video portion that you will respond to in a written or video reflection. BHER students, we will talk about ways you can tie the teachings and learning from this experience to your own experience of land and ties to wellness and health.

DUE DATE: TBA

GRADING:

Grading will subscribe to York University's grading scale:

A+	90-100: exceptional
A	80-89: excellent
B+	75-79: very good
B	70-74: good
C+	65-69: competent
C	60-64: fairly competent
D+	55-59: passing
D	50-54: barely passing
E	40-49: marginally failing
F	0-39: failing

If you feel that your grade is not a fair assessment of submitted work, you may set up an appointment with your Tutorial Assistant after the assignment has been returned. At this meeting, you must have reviewed the assignment instructions and expectations, the TA's comments, and must have completed the Grade Appeal form (this will be posted on the Moodle site) to specify why and how you feel the grade should be changed. Should there be continued disagreement about the grade, a re-grade by the instructor or an alternate TA can be requested by the student, at the discretion of the instructor. There is no guarantee that a re- grade will result in a higher grade. Grades will not be discussed over e-mail. Students are asked to refrain from asking about grades until at least 24 hours have passed from the time they have received the grade.

LATE ASSIGNMENTS:

Late assignments will receive a penalty of five marks off per day, including weekends. For electronic submissions, students are encouraged to submit early in case of technological delays. Technical difficulties on the night the assignment is due will not be considered.

Note: Always keep an electronic and hard copy of all assignments in case of technological difficulties or misplaced work.

Readings and Topics schedule:

The readings in this syllabus were chosen using an equity lens. What does this mean? It means that I was intentional in choosing readings by women, BIPOC, disabled, queer, and all of the intersections of these identities. This is a syllabus that reflects the varied and plural voices that talk about health and human rights as an equity issue. I am working to continually build more of this into my syllabus and am open to your suggestions on readings to replace/add! It is a work in progress.

Reading expectations during this pandemic: things are hard & our mental capacity is strained and drained right now. I understand that you will not be able to do all of the readings each week. The expectation is that you come prepared to engage the weeks you are not presenting, which will look different each week. Some weeks you will have done more readings than other weeks – some weeks you might just read the abstracts or piece of the articles. That's ok. The week you present you need to do all of the readings for that week & deepen our learning on the topic/area.

I have designed this course to be a mix of synchronous and asynchronous formats- meaning we will meet together at scheduled class times some weeks and you will work independently or in small groups/pairs in other weeks. The schedule is below in the table under class date and also will be very clear on the eClass site.

We will all read: adrienne maree brown's *Emergent Strategy: shaping change, changing worlds alongside the readings from this course.*

I will explain more what this means in our first class!

Book available online through the York library: https://ocul-yor.primo.exlibrisgroup.com/permalink/01OCUL_YOR/mc13rm/alma991036309649805164

From the publishers website: Inspired by Octavia Butler's explorations of our human relationship to change, *Emergent Strategy* is radical self-help, society-help, and planet-help designed to shape the futures we want to live. Change is constant. The world is in a continual state of flux. It is a stream of ever-mutating, emergent patterns. Rather than steel ourselves against such change, this book invites us to feel, map, assess, and learn from the swirling patterns around us in order to better understand and influence them as they happen. This is a resolutely materialist "spirituality" based equally on science and science fiction, a visionary incantation to transform that which ultimately transforms us (<https://www.akpress.org/emergentstrategy.html>)

We will discuss how we will incorporate *Emergent Strategy* into the course on the first week.

Date	Topic	Readings
<p data-bbox="224 258 383 363">Week 1 January 11, 2021</p> <p data-bbox="215 411 391 478">Synchronous class</p>	<p data-bbox="448 258 623 325">Welcome & Introduction</p> <p data-bbox="448 373 623 441">Human Rights Frameworks</p>	<p data-bbox="675 258 1338 325">1. Read this for the context within which we will be taking up human rights & health equity:</p> <p data-bbox="675 373 1409 520">Juliet Allen, Daniella Jenkins and Marilyn Howard (2020). Crises Collide: Capitalism, Care, and COVID-19. <i>Feminist Studies</i>, 2020, Vol. 46, No. 3, Feminist Analysis of COVID-19. Pp. 583-595.</p> <p data-bbox="675 569 1383 636">2. Watch this for more context on ways we will engage ideology:</p> <p data-bbox="675 642 1341 674">https://www.youtube.com/watch?v= pNBp0n08ak</p> <p data-bbox="675 722 1412 869">3. Then have the following UN human rights tools/documents available for our class (you do not need to read them!). We will use them as tools for a group activity:</p> <p data-bbox="675 875 1321 907">Universal Declaration of Human Rights (UN 1948). Available at:</p> <p data-bbox="675 989 1403 1056">https://www.ohchr.org/Documents/Publications/ABCannexesen.pdf</p> <p data-bbox="675 1104 1403 1171">International Covenant on Economic, Social and Cultural Rights. Available at:</p> <p data-bbox="675 1178 1409 1245">https://www.ohchr.org/en/professionalinterest/pages/cescr.aspx</p> <p data-bbox="675 1293 1386 1360">United Nations Declaration on the Rights of Indigenous Peoples. Available at:</p> <p data-bbox="675 1367 1412 1482">https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf</p> <p data-bbox="675 1530 1412 1598">United Nations Convention on the Rights of Persons with Disabilities. Available at:</p> <p data-bbox="675 1604 1419 1719">https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/the-convention-in-brief.html</p>

<p>Week 2 January 18, 2021</p> <p>Synchronous class</p>	<p>Locating Rights</p> <p>Transnational discourse of human rights</p> <p>Limits/tensions of rights</p>	<p>1. Goodale, M. (2007). Locating Rights, Envisioning Law Between the Global and the Local. In Goodale & M, Merry, S. E. (Eds). <i>The Practice of Human Rights: Tracking Law Between the Global and the Local</i>. Cambridge: University Press. Pp. 1-38.</p> <p>2. O’Neill, O. (2005). The Dark Side of Human Rights. <i>International Affairs</i> 81(2), pp. 427-439.</p> <p>3. Engle Merry, S. (2006) Transnational Human Rights and Local Activism: Mapping the Middle. <i>American Anthropologist</i> 108(1): pp. 38-51.</p>
<p>Week 3 January 25, 2021</p> <p>Asynchronous class</p>	<p>Intersectionality as a framework & critique of responses that focus on single issues</p>	<p>If you are unfamiliar with intersectionality as a framework, please start with this article “<i>What is intersectionality and what does it have to do with me?</i>” https://www.ywboston.org/2017/03/what-is-intersectionality-and-what-does-it-have-to-do-with-me/</p> <p>1. Morrison, V. (2014). <i>Health inequalities and intersectionality</i>. Montréal, Québec: National Collaborating Centre for Healthy Public Policy. Accessed at: http://www.ncchpp.ca/docs/2015_Ineg_Ineq_Intersectonnalite_En.pdf</p> <p>2. Erevelles, N. & Minear, A. (2010). Unspeakable Offences: Untangling Race and Disability in Discourses of Intersectionality. <i>Journal of Literary & Cultural Disability Studies</i> 4 (2), pp. 127–146.</p> <p>Optional: an example in academic literature Syed, I.U. (2019). In Biomedicine, Thin Is Still In: Obesity Surveillance among Racialized, (Im)migrant, and Female Bodies. <i>Societies</i> 9, 59; doi:10.3390/soc9030059</p> <p>Optional: an example in grey literature DisAbled Women’s Network of Canada / Réseau d’actions des femmes handicapées du Canada (2020). <i>Girls Without Barriers: An intersectional feminist analysis of girls and young women with disabilities in Canada</i>. 1st edition, May 2020. Accessed at: https://dawnacanada.net/media/uploads/page_data/page-64/girls_without_barriers.pdf</p>

<p>Week 4 February 1, 2021 Synchronous class</p>	<p>Measuring and evaluating human rights</p>	<p>1. Engle Merry, S. (2013). Human Rights Monitoring and the Question of Indicators. In Goodale, M (Ed.) <i>Human Rights at the Crossroads</i>. U.K: Oxford University Press.</p> <p>2. Disability Rights Promotion International (2020). Using DRPI’s Tools to Monitor the Rights of Persons with Disabilities. Accessed at: http://drpi.research.yorku.ca/drpi-resources/using-drpis-tools-to-monitor-the-rights-of-persons-with-disabilities/</p> <p>We will welcome a guest lecturer:</p> <p>Guest lecture: Marian DeCouto (worked for United Nations High Commissioner for Human Rights, Colombia and Christian Peacemaker Teams, Colombia)</p>
<p>Week 5 February 8, 2021 Synchronous class</p>	<p>COVID: revealing of health inequity & race</p> <p>entanglements with rights, monitoring and implementation</p>	<p>1. Bain, B., Dryden, O.S. & Walcott, R. (2020). Coronavirus discriminates against Black lives through surveillance, policing and the absence of health data. <i>Dalhousie University</i>. Accessed from: https://www.dal.ca/news/2020/04/23/coronavirus-discriminates-against-black-lives-through-surveillance.html</p> <p>2. Walcott, R. (2020). <u>Nothing New Here to See: How COVID-19 and State Violence Converge on Black Life</u>. <i>TOPIA: Canadian Journal of Cultural Studies</i> 41. Pp. 158-163.</p> <p>3. Walcott, R. (2020). Data or Politics? Why the Answer Still Remains Political. <i>Women and Gender Studies Institute, University of Toronto</i>. November 12, 2020. Accessed from: https://rsc-src.ca/sites/default/files/pdf/IC19RC%20-%20EN%20-%200%20Data%20or%20Politics%20Why%20the%20Answer%20Still%20Remains%20Political_0.pdf</p>
<p>February 15, 2021</p>	<p>READING WEEK</p>	<p>read / rest / renew / sleep?</p>

<p>Week 6 February 22, 2021 Asynchronous class</p>	<p>Rights & equity in our OWN own</p> <p>No class</p> <p>Instead you will sign up for the. Wednesday February 24 workshop OR complete the REDI online workshop and complete this week.</p>	<p>You will engage with a workshop from the Centre for Human Rights, Equity and Inclusion to think through rights & equity in our own spaces. We will debrief in next week's class.</p> <p>Wednesday, February 24, 2021 1:30 PM - 3:00 PM You must REGISTER in advance! I will post info on eClass.</p> <p>Online workshop: Recognizing Resilience in Communities: Participants will engage in discussions about community resilience in the face of disadvantage and hardship, examining the ways barriers and discrimination shape our perspective of communities under duress. The workshop will help participants consider how to engage and foster inclusivity across multiple groups and spaces.</p> <p style="text-align: center;"><u>Zoom Registration</u></p> <p>For BHER students and others If you are unable to attend for work, care or other reasons, you can do an online tutorial REDI whenever works for you, always available: https://rights.info.yorku.ca/redi/</p>
<p>Week 7 March 1, 2021 Synchronous class</p>	<p>De-brief from the online tutorial & discussion on taking it up with a health equity lens</p>	<p>Two readings to guide our discussion, come ready to engage a health (broadly defined) equity analysis:</p> <ol style="list-style-type: none"> 1. Centre for Human Rights, Equity & Inclusion (2020). COVID-19 IMPACTS ON STUDENT LEARNING AND EQUITY. Accessed at: https://rights.info.yorku.ca/files/2020/05/COVID-19-Impacts-on-Student-Learning-and-Equity-May-7-2020.pdf?x26215 2. Brand, D. (2020). On narrative, reckoning and the calculus of living and dying. The Toronto Star. Saturday, July 4, 2020. Non pay-walled article: https://www.ourwindsor.ca/whatson-story/10058415-dionne-brand-on-narrative-reckoning-and-the-calculus-of-living-and-dying/

		<p>3. Your own lived experience and analysis of ways rights & equity provide or do not provide a space to talk about and work towards health equity and wellness.</p>
<p>Week 8 March 8, 2021 Asynchronous class</p>	<p>Case study: Transnational Disability Politics & Practice Moving from rights to justice</p>	<p>1. Meekosha, H. & Soldatic, K. (2011). Human Rights and the Global South: the case of disability. <i>Third World Quarterly</i> Vol. 32 (8). Pp. 1383-1389.</p> <p>2. Mills, C. & Fernando, S. (2014). Globalizing Mental Health or Pathologizing the Global South? Mapping the Ethics, Theory and Practice of Global Mental Health. <i>Disability & the Global South</i>, 1: 2, pp. 188- 202.</p> <p>3. Sins Invalid’s 10 Principles of Disability Justice. Accessed at: https://twitter.com/PhaedraPezzullo/status/1338131626157436930?s=20</p> <p>4. Sins Invalid <i>Disability Justice from A to Z Colouring</i> book: https://static1.squarespace.com/static/5bed3674f8370ad8c02efd9a/t/5fcb4d4d36758319a550a1ec/1607159175966/coloring-book.pdf</p> <p>Please choose one page that speaks to you. Colour it in and post a photo to the community collage we will create in eClass.</p>
<p>Week 9 March 15, 2021 Synchronous class</p>	<p>Case Study: Child detention in Canada & health & rights How do we engage rights here? Wellness? What needs to be a part of the conversation for equity to be realized?</p>	<p>1. Ward, T. D. & Raphael, D. (2019). Canada’s Detention of Children in Immigration Holding Centres. <i>International Journal of Children’s Rights</i> (27), Pp.562-579.</p> <p>2. Gros, H. & Song, Y. (2016). “No Life for a Child”: A Roadmap to End Immigration Detention of Children and Family Separation. <i>University of Toronto Faculty of Law</i>. Accessed online at: https://ihrp.law.utoronto.ca/sites/default/files/PUBLICATIONS/Report-NoLifeForAChild.pdf</p> <p>3. Kelly, K. (2019). What the Prison-Abolition Movement Wants. <i>Teen Vogue</i>. Accessed online at: https://www.teenvogue.com/story/what-is-prison-abolition-movement</p>

		<p>Guest lecturer: Hannah Deloughery who works in the refugee sector and has worked with children and parents in immigration detention.</p>
<p>Week 10 March 22, 2021 No class</p>	<p>Breathing some space into the academic calendar</p>	<p>Taking a week to center self care and ways we need to value, center, compensate care because we cannot engage in health equity work without it.</p> <p>1. Caldera, A. (2020). Challenging Capitalistic Exploitation: A Black Feminist/Womanist Commentary on Work and Self-Care. <i>Feminist Studies</i>, 2020, Vol. 46, No. 3, Feminist Analysis of COVID-19. Pp. 707-716. https://www.jstor.org/stable/10.15767/feministstudies.46.3.0707</p> <p>You will email me a rough outline of your research paper idea and I will provide feedback. If you want to pair with a peer to engage in discussions on your work- we can work on this as well.</p>
<p>Week 11 March 29, 2021 Synchronous class</p>	<p>Medicines, art and storytelling: Indigenous Land- and Place-based Education at Black Creek Community Farm</p> <p>More info in first class!</p>	<p>For those of you who have not engaged with history and current lived realities of Indigenous People’s in Canada- please watch this video: History & health of First Nations people in Canada: https://www.fnha.ca/wellness/our-history-our-health</p> <p>To prepare you for this experience, please read: Tuck, Eve & Wayne Yang (2012) Decolonization is not a metaphor, <i>Decolonization: Indigeneity, Education & Society</i> 1 (1): 1-40.</p> <p>Optional: Principles for Conducting Research in the Jane Finch Community (2020). <i>Jane Finch Community Research Partnership</i>. April 2020. Accessed online at: https://static1.squarespace.com/static/5eb97b466d69f33f388d8d15/t/5ec6c86f7ee48b49e8e30a4e/1590085831154/Principles+For+Conducting+Research+In+J%26F+Report+.pdf</p>

<p>Week 12 April 5, 2021 Synchronous class</p>	<p>Wrap up</p> <p>Mutual Aid as future strategizing for where we will take this knowledge!</p> <p>Research paper due!</p>	<p>Mehreen, R. & Gray-Donald, D. (2018). Be careful with each other: How activist groups can build trust, care, and sustainability in a world of capitalism and oppression. <i>Briarpatch Magazine</i>. August 29, 2018. Accessed at: https://briarpatchmagazine.com/articles/view/be-careful-with-each-other</p> <p>Kouri-Towe, N. (2020). <u>Solidarity at a Time of Risk: Vulnerability and the Turn to Mutual Aid</u> <i>TOPIA: Canadian Journal of Cultural Studies</i>, 41. Pp. 190-198.</p> <p>Moraes, C., Santos, J., Prandini Assis, M. (2020) “We Are in Quarantine but Caring Does Not Stop”: Mutual Aid as Radical Care in Brazil. <i>Feminist Studies</i>, 2020, Vol. 46, No. 3, Feminist Analysis of COVID-19. Pp. 639-652. https://www.jstor.org/stable/10.15767/feministstudies.46.3.0639</p>
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More information and guidance for each week will be posted to eClass. We will decide schedule for land acknowledgements and seminar dates in first class and this will be posted to eClass so we each have the schedule.