**Queen’s University, Faculty of Arts & Sciences, Department of Gender Studies**

**GNDS 838: Institutional Ethnographic Research Methodology:**

**Mapping the social**

**Winter 2022**

**Course Director:** Dr. Liz Brulé **Email:** e.brule@queensu.ca

**Office**: D 517 Mackintosh-Corry Hall **Phone:** 613-533-6000 ext. 79205

**Office hours:** Thursday 2:30 to 3:30 pm

or by appointment

**LECTURE INFORMATION:**

**Location:** Online—Synchronous Zoom format until February 28, 2022, in person for remainder of the term pending FAS decision to resume in-class courses.

**Time:** Wednesdays 3:00 p.m. to 6:00 p.m. Synchronous

**Course Description**

Developed by feminist sociologist, Dorothy E. Smith, institutional ethnography (IE) is an alternative sociology that is used to reveal the various forms of institutional power relations that are at play within particular social and institutional settings. It is a method of inquiry that begins in the everyday world of actual people to map out the social relations that govern their lives. In contrast to a positivist ontology where the social world is understood in quantitative terms, IE provides a conceptual framework with which to understand how people produce their everyday/everynight reality. At its core, IE aims to create a more equitable society by exploring ways in which power is exerted through institutional practices and social relations of ruling.

Mapping helps identify institutional practices and social relations of ruling. Those practices can be found by tracing how one’s work is hooked-up to the work of others. The ethnographer is always looking for how texts coordinate the doings of those who are active in those social relations of work (Smith, 2005). The importance of mapping out social relations of ruling, especially for those involved in social movements and activism for social change, is that we are better able to identify those relations that are contributing to people’s oppression. To investigate the social from within, Smith insists that we pay attention to how peoples’ activities are coordinated across multiple sites. To this end, IE draws upon a variety of research tools, including interviews, observation, and textual analysis.

This course begins by examining Dorothy E. Smith’s writings on the development of IE as an alternative sociology. Once we have examined the ontological underpinnings of this research approach, we look at how one might go about conducting an institutional ethnography. We will examine various case studies of people’s participation within institutions and how their work is socially constituted through discursive practices and text-based processes. We will focus on the role of interviews and the analysis of texts to investigate how power is socially organized and discuss the ways in which IE may be put into practice. Through group discussions at the outset of the course, we will identify students’ interests and select specific examples of IE that are relevant to your own research and explore the diverse ways with which IE has been used to advance social justice initiatives.

**Required Texts**

Campbell, Marie & Frances Gregor (2002). Mapping Social Relations: A Primer in Doing Institutional Ethnography. Toronto: Garamond Press.

Frampton, Caelie, Gary Kinsman, A.K. Thompson & Kate Tilleczek (Eds.) (2006) Sociology for Changing the World: Social Movements/Social Research. Halifax: Fernwood Publishing.

Smith, Dorothy E. (2005). Institutional Ethnography: A Sociology for People. Lanham: AltaMira Press.

**Recommended Texts**

Campbell, Marie & Ann Manicom (Eds.) (1995). Knowledge, Experience, and Ruling Relations: Studies in the Social Organization of Knowledge. Toronto: University of Toronto Press.

Griffith, Alison I. & Dorothy E. Smith (Eds.) (2014). Under New Public Management: Institutional Ethnographies of Changing Front-Line Work. Toronto: University of Toronto Press.

Smith, Dorothy E. (Ed.) (2006). Institutional Ethnography as Practice. Lanham: Rowman & Littlefield Publishers, Inc.

Smith, Dorothy E. (1999). Writing the Social: Critique, Theory, and Investigations. Toronto: University of Toronto Press.

Smith, Dorothy E. & Alison Griffith. (Eds.) (2022). Simply Institutional Ethnography. Toronto: University of Toronto Press.

Smith, Dorothy E. & Susan M. Turner. (2014). Incorporating Texts into Institutional Ethnographies. Toronto: University of Toronto Press.

Stanley, Liz. (2018). Dorothy E. Smith, Feminist Sociology and Institutional Ethnography: A Short Introduction. Edinburgh: X Press

Additional required readings through OnQ on e-reserves.

**Gentle Introduction**

We in Gender Studies appreciate that these are challenging times for everyone, and we are doing our best to protect our own mental and physical health and ensure yours as well. With this in mind, we will offer a gentle introduction to our GNDS courses in January 2022. Where possible, instructors will reduce teaching hours, reading and course assignments at the beginning of January and we will build gradually throughout the month of January. So, we are with you, trying to provide you with guidance while giving you a slower introduction to the Winter term. May you take care of yourself as we all do our best to adjust to an ever-changing health and work environment.

**ASSIGNMENTS AND COURSE EVALUATION**

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| **Course Evaluation** | **Deadline** |
| Attendance & Discussion | Every Wednesday Synchronous & in person Class (10%) |
| Group Facilitation | Weeks 7 through to 11 (20%) |
| 3 Reading Responses | Due weeks 3, 6 & 9 (3 x 10%= 30%) |
| Independent Research Project  (annotated bibliography and thesis statement 10%; final research project 30%) | Bibliography & Thesis Due Friday  Week 9 (10%)  Final Research Project Due Friday  Week 12 (30%) |

**Summary of Required Work**

In this graduate seminar course, students are required to read substantially. All readings should be prepared before class. The class structure will be run as an advanced level seminar course and involve large-group discussion. Starting in week seven, students will work in groups to present case study course material and engage the class and myself in collective discussion. While class participation will be primarily assessed on advancing ideas within class discussions, other forms of participation such as small group discussion and co-facilitation will be required. Students will submit three reading responses throughout the term on the specified due dates. Students are also responsible for completing a Final Research Project.

1. ***Seminar Participation (10%)***

Active participation in seminar is expected and required. Students should prioritize discussing ideas in the large-group seminar space. Many forms of participation count towards your evaluation, such as: developing and asking questions; stating observations or arguments; actively listening to others and notetaking; responding to questions; and helping to facilitate discussion among students. Whatever you do, ensure that you share your perspectives with the large group, and consider the perspectives of others while forming your own.

1. ***Co-Facilitation (20%)***

Starting in week seven, small groups of students (2 to 3) will help present and co-facilitate class discussion with myself. All students are required to co-facilitate one week. You may write one of your required Reading Responses in a week when you co-facilitate class.

1. ***Reading Responses (10% each x 3 = 30%)***

Each student must write one reading response (4-5 pages) in each of the three months of instruction: January, February, and March. If a reading response due in one month is not submitted, it cannot be made up; you will receive a “0” for that assignment, unless you have extenuating circumstances prohibiting you from doing so.

Reading Responses must be submitted by Friday evening at 11:59 pm on Turnitin listed on the course OnQ page by the designated due date (72 hour extension has been allotted for all assignments). You can write a response for any given week within the designated month, but you must submit the response no later than the final Friday in each month.

The most successful responses will demonstrate close reading of **all** the required readings for that week. Your challenge is to write something short, based on close reading, that still addresses a full set of readings. To do this, you may select specific items for close discussion (arguments, themes, quotations in the text) and then name how they illustrate the larger scope of the set of readings. The assignment is more inclined towards showing your understanding of what the authors wrote, rather than reiterating the texts.

1. ***Independent Research Project (40%)***

The Independent Research Project will be produced in steps through the semester to ensure that you work on it throughout the term. Independent Research Project. All writing for the independent project must be submitted in double-spaced 12 pt. font (Times New Roman or equivalent) with minimum 2.5 cm margins. *Research Project Statement (100 to 250 words)* + *Preliminary Bibliography (10%)*; *Final Project (30%) submitted to Turnitin OnQ.*

***Format***

For the Independent Study, required scholarship consists of a major independent research project, prepared in one of three formats: Research Methods (15 to 20 pages), Research Paper (15 to 20 pages), or Annotated Bibliography. Your choice of format will allow you to create a major research project that suits your ethnographic research interests and academic goals. For instance, if you wish to have use this opportunity to develop your Research Methods (15 to 20 pages) chapter for you master’s or doctorial research, you may do or a Research Paper that addresses a particular problematic that your research will engage from an Institutional Ethnographic perspective (15 to 20 pages). You also may use this assignment to deepen your knowledge of IE in a way that will benefit your future graduate research project in which case the Annotated Bibliography (15 to 20 sources; 1 page per source + 2 page introduction) may be the most useful format.

**COURSE POLICIES**

**Preferred Name and onQ/Class lists:**

If you have a preferred name that you wish to appear in onQ and on class lists, you can make this change by logging into SOLUS. Please follow these steps: Log into SOLUS; Click on ‘Personal Information’ tab; Click on ‘Names’ tab; Click on ‘Add New Name’ tab; Choose ‘Preferred’ from the ‘Name Type’ drop down menu; Enter in preferred name and click ‘Save’. Please allow 24-48 hours for this preferred name to be registered within the system.

**Late Assignment Policy**

All assignments are due within the week of the due date. I have listed all assignments due on Friday by 11: 59 p.m. to our OnQ Turnitin page. You have 72 hours from the due date to submit your assignment. No late assignments will be accepted after this time period unless you have an accommodation and have negotiated an alternative time with me or have an extenuating circumstance that is verifiable.

**Accommodations**

In addition to abiding by the provision of accommodations for students with disabilities in accordance with university policy, students with diverse learning styles and needs are welcome in this course. If you have learning considerations that may require accommodations, please feel free to approach me. I will work with you to ensure you can achieve your learning goals in this course. Enquiries are confidential.

**Caregiving in Class**

This course has been designed with caregivers, parents, and families in mind. Family here is defined inclusively and encompasses spousal/elder/child/baby/sibling care. Breast/chest feeding babies are welcome in class. Parenting students should not have to choose between attending class and nursing. You and your nursing baby are welcome in class. Childcare of older babies and children can be disrupted for a variety of reasons. While attending to an older baby or child during class is not a long-term childcare solution, it is acceptable to cover gaps in care. When attending to a baby or child during class, please be aware of the learning needs of your fellow students. Even if you have no intention of bringing baby/child to class, you are welcome to disclose your student-parent/caregiver status so that we can work together to ensure you have everything you need to succeed in the course.

**Respect and Accountability**

As a Gender Studies course, we often deal with controversial topics and materials. Some of the material we engage with may be sensitive, upsetting, embarrassing, and/or polarizing. To allow everyone to actively engage with and think through the material we must support an inclusive learning environment where individual differences are respected and appreciated. Critical engagement and discussion are encouraged but disrespectful, hateful, offensive remarks will not be tolerated. If any student has concerns about material or behavior in class, they are encouraged to speak with the instructor. Drawing on DiAngelo and Sensoy, I suggest we follow their guidelines:

1. Strive for intellectual humility.

2. Recognize the difference between opinions and informed knowledge.

3. Let go of personal anecdotal evidence and look at broader societal patterns.

4. Notice your own defensive reactions and attempt to use these reactions as entry points for gaining deeper self-knowledge.

5. Recognize how your own social positionality (such as your race, class, gender, sexuality, ability-status) informs your perspectives and reactions to your instructor and those whose work you study in the course. (DiAgelo & Sensoy, 2014 p.2)

Please read their article:DiAngelo, Robin and Özlem Sensoy. (2014). *Leaning in: A student's guide to engaging constructively with social justice content*. Available from: <https://www.researchgate.net/publication/279539507_Leaning_in_A_student's_guide_to_engaging_constructively_with_social_justice_content>

**Pandemic**

This course is taking place in the context of the COVID-19 pandemic and has been structured accordingly. Your mental health and wellness are important. It is normal to struggle with stress, anxiety, lack of focus, and burnout. Prioritize your self-care and please feel free to reach out if you need support/accommodation.

**Copyright Policy**

This course, including your participation, may be recorded on video and will be available to students in the course after each session. These recordings belong to your instructor, do not download, copy, or share recordings or other course materials without the explicit permission of the instructor. For questions about recording and use of videos in which you appear please contact your instructor.

Students agree to the following terms:

• Class time may not be recorded, in any capacity, without the explicit permission of the instructor.

• Course content is not to be distributed without the permission of the instructor.

• Recordings may not be saved to students’ laptop permanently for personal use.

Non-compliance with these terms violates the instructor’s intellectual property rights and the Canadian Copyright Act.

**COURSE OUTLINE**

**Week 1: Introduction  
*Required Reading:***

DeVault, M. L. (2006). Introduction: What is Institutional Ethnography. Social Problems, (53), pp. 294-298.

<https://www.jstor.org/stable/10.1525/sp.2006.53.3.294?casa_token=pTsz2taAfiwAAAAA%3ABPkMPW0C2ZYntUbE2m5hOcUD8kHWDt_QwPuqWi4_yTuSnf4YE3wftZx5aeGEwkch_zc1MTATZpGwKy6zkXv6QXx1SdzclWBoLEJWIlFIWMZLyyNeGbjn&seq=1#metadata_info_tab_contents>

**Week 2: Knowing the Social & Designing an Ontology for Institutional Ethnography**

***Required Reading:***

Smith, D. E. (2005). *Institutional Ethnography: A Sociology for People*. Lanham: AltaMira Press. Forward, Introduction & Chapters 1-2.

Bisaillon, Laura. 2012. An Analytic Glossary to Social Inquiry Using Institutional and Political Activist Ethnography. *International Journal of Qualitative Methods*. 11(5) pp. 607-627.

***Recommended Readings:***

Smith, D. E. (1990). “The Ideological Practice of Sociology.” In D. E. Smith. The Conceptual Practices of Power: A Feminist Sociology of Knowledge. Northeastern University Press.

**Week 3: Language as Coordinating Subjectivities and Making Institutions Ethnographically Accessible**

***Required Reading:***

Smith, D. E. (2005). Institutional ethnography: A sociology for people. Rowman

Altamira. Chapters 3, 4 & 5

Bisaillon, Laura. 2012. An Analytic Glossary to Social Inquiry Using Institutional and Political Activist Ethnography*. International Journal of Qualitative Methods*. 11(5) pp. 607-627.

***Watch:*** An Introduction to Institutional Ethnography and the Work of Dorothy E. Smith. (2018, Nov 7). Dalla Lana School of Public Health. <https://www.youtube.com/watch?v=MOO9fLT9r-Q>

***Recommended Readings***

Grahame, P. R. & Grahame, K. M. (2017). “Institutional Ethnography,” In G. Ritzer (Ed). The Blackwell Encyclopedia of Sociology. John Wiley &Sons. 1-4.

Smith, G.W. and D.E Smith. (1998). “The Ideology of ‘Fag.’” The Sociological

Quarterly 39(2): 309-335.

Carroll, W. K. 2010. “‘You Are Here’: An Interview with Dorothy E. Smith.” Socialist Studies 6(2): 9-37.

**Week 4: Beginning an Institutional Ethnography**

***Required Readings:***

Campbell, M., & Gregor, F. (2002). Mapping Social Relations: A Primer in Doing

Institutional Ethnography. University of Toronto Press. Introduction and Chapters

1-3.

Rankin, J. (2017). Conducting Analysis in Institutional Ethnography: Analytical Work

Prior to Commencing Data Collection. *International Journal of Qualitative*

*Methods*, 16(1).

***Recommended Readings:***

Smith, D. (1999). “The Standard North American Family: SNAF as an Ideological

Code.” In D. E. Smith, Writing the Social: Critique, Theory, and Investigations.

University of Toronto Press.

Eastwood, L. (2006) Making the institution ethnographically accessible: UN document production and the transformation of experience. In D.E. Smith, *Institutional Ethnography as Practice,* Chapter 10.

**Week 5: Collecting Data and Using Interviews to Investigate Ruling Relations**

***Required Readings:***

Campbell, M., & Gregor, F. (2002). Mapping Social Relations: A Primer in Doing Institutional Ethnography. University of Toronto Press. Chapter 4.

Devault, Marjorie and McCoy, Liza. (2004). Institutional ethnography: Using interviews

to investigate ruling relations. P. 751-776 in Gubrium, Jaber, F. and Holstein,

James, A. (Eds.). *Handbook of interview research: Context and method.* Thousand

Oaks: Sage Publications.

McCoy, L. (2006). Keeping the Institution in View: Working with Interview Accounts of

Everyday Experience. Pp. 109-125 in Smith, D. (ed). *Institutional Ethnography as Practice.* Lanham: Rowman & Littlefield Publishers, Inc.

***Recommended Readings:***

Grace, D. (2013). Transnational institutional ethnography: Tracing text and talk beyond state boundaries. *International Journal of Qualitative Methods*, 12(1), 587-605.

**Week 6: Work, Texts, and Mapping Institutions**

***Required Readings:***

Campbell, M., & Gregor, F. (2002). Mapping Social Relations: A Primer in Doing Institutional Ethnography. University of Toronto Press. Analyzing Data in Institutional Ethnography. pp. 83-

102.

Smith, Dorothy E. (2005). Institutional ethnography: A sociology for people. Rowman

Altamira. Chapter 7 & 9.

Rankin, J. (2017). Conducting Analysis in Institutional Ethnography: Guidance and

Cautions. *International Journal of Qualitative Methods*, 16(1).

***Recommended Readings:***

Turner, S. M. (2006). Mapping institutions as work and texts. Pp. 139-161 *in Institutional*

*Ethnography as Practice*. Smith, D. E., Rowman Altamira.

**Week 7: Activism and Institutional Ethnography in Practice**

***Required Readings:***

Smith, G. W. (1990). Political activist as ethnographer. In C. Frampton, F. Kinsman, A. Thompson, and K. Tilleczek, (Eds). *Sociology for Changing the World: Social Movements/Social Research*, Halifax: Fernwood Press. pp. 44-70.

Mykhalovskiy, E. and K. Church. (2006). Of T-Shirts and Ontologies: Celebrating

George Smith’s Pedagogical Legacies. In C. Frampton, F. Kinsman, A. Thompson, and K. Tilleczek, (Eds). *Sociology for Changing the World: Social Movements/Social Research*, Halifax: Fernwood Press. pp.71-86.

Campbell, M. (2006) Research for activism: Understanding social organization from inside it. In C. Frampton, G. Kinsman, A.K. Thompson & K. Tilleczek (Eds.) *Sociology for Changing the World: Social Movements/Social Research*. Halifax: Fernwood Publishing, pp. 87-96.

***Recommended Readings:***

Carroll, W. K. (2006). Marx’s method and the contributions of institutional

ethnography. In C. Frampton, G. Kinsman, A. K.Thompson, and K. Tilleczek, (Eds).

Sociology for Changing the World: Social Movements/Social Research, Halifax: Fernwood Press. pp. 232-245.

George Smith, Eric Mykhalovskij & Douglas Weatherbee (2006) A research proposal. In Dorothy E. Smith (Ed.) *Institutional Ethnography as Practice*. Lanham: Rowman & Littlefield

**Week 8: Autoethnography, Narrative & their use in Institutional Ethnography**

***Required Readings:***

Doan, P. L. (2010, October). The tyranny of gendered spaces—reflections from beyond the gender dichotomy. *Gender, Place and Culture*. 17(5). 635-654.

McWade, B. (2020). Was it autoethnography? The classificatory, confessional and mad politics

of lived experience in sociological research. *Social Theory & Health* 18, 123-137.

Miller, R. (2005). Wife Rena Teary. In L. Brown and S. Strega (Eds). *Research as Resistance: Critical, Indigenous, and Anti-Oppressive Approaches*. Toronto: Canadian Scholar’s Press.181-198.

Ulysse, G. (2007) Caribbean Alter(ed)natives: An Auto Ethnographic Quilt. In G. Ulysse. *Downtown Ladies: Informal commercial importers, a Haitian anthropologist, and self-making in Jamaica*. Chicago: University of Chicago Press 96-131.

***Recommended Readings:***

Brulé, E. (2021). “When COVID Hit, Our Worlds Turned Upside Down: A feminist Anti- Racist Ethnographic Reflection on Post-secondary Accommodations and the Work of Disability and Care Work.” In Andrea O’Reilly and Fiona Joy Green Eds. *Mothers, Mothering and COVID- 19: Dispatches from a Pandemic*, Toronto: Demeter Press. Pp. 115- 128.

Ellis, C., Adams, T.E. & A.P. Bochner, (2011). Autoethnography: An Overview. *Forum: Qualitative Social Research*. 12(1)10.

Sanduliak, A. (2016). Researching the Self: The Ethics of Auto-ethnography and an Aboriginal

Research Methodology. Studies in Religion/Sciences Religieuses 45(3), 360-376.

Taber, N. (2010). Institutional ethnography, autoethnography and narrative: an argument for incorporating multiple methodologies. 10(1), 5-25.

**Week 9: Institutional Ethnography as a Decolonizing Method of Inquiry**

Melody, E. Ninomiya, M. Hurley, N. & Penashue, J. (2020). “A decolonizing method of Inquiry: using institutional ethnography to facilitate community-based research and knowledge translation.” *Critical Public Health* 30(2). 220-231.

Restoule, J., Mashford-Pringle, A., Chacaby, M., Smillie, C. Brunette, C., & Russel, G. (2013). “Supporting Successful Transitions to Post-Secondary Education for Indigenous Students: Lessons from an Institutional Ethnography in Ontario, Canada.” *The International Indigenous Policy Journal,* 4(4). 1-10.

Turner, S. M. & Bomberry, J. (2021). Building Change on and Off Reserve: Six Nations of the Grand River Territory. In P.C. Luken & S. Vaughan (Eds.), *The Palgrave Handbook of Institutional Ethnography.* London: Springer International Publishing. 283-308.

Wilson, A. & Pence E. (2006). U.S. Legal Interventions in the Lives of Battered Women: An Indigenous Assessment. In D. E. Smith (ED) *Institutional Ethnography as Practice*. Oxford: Rowman & Littlefield. 199-225.

***Recommended Readings*:**

Michael, Marker. (2003). “Indigenous voice, community, and epistemic violence: The ethnographer's  *Qualitative Studies in Education* 16(3). 361-375.

Kotaska, Jana. (2019). ‘‘Reconsidering Collaboration: What Constitutes Good Research with Indigenous Communities?’’ *Collaborative Anthropologies* 11(2). 26-54.

**Week 10: The Work of Community Organizing and Advocacy**

Namaste, V. (2006). Changes of Name and Sex for Transsexuals in Québec: Understanding the Arbitrary nature of Institutions. In C. Frampton, G. Kinsman, A.K. Thompson & K. Tilleczek (Eds.) Sociology for Changing the World: Social Movements/Social Research. Halifax: Fernwood Publishing, pp. 160-173

Ng, R. (2006) Exploring the globalized regime of ruling from the standpoint of immigrant workers. In C. Frampton, G. Kinsman, A.K. Thompson & K. Tilleczek (Eds.) Sociology for Changing the World: Social Movements/Social Research. Halifax: Fernwood Publishing, pp. 174-188.

Nichols, N. (2017). Technologies of evidence: An institutional ethnography from the standpoints of ‘youth-at-risk.’ *Critical Social Policy*. 37(4). 604-624.

Smith, G. W. 2014. (2014). Policing the Gay Community: An Inquiry into Textually-Mediated Social Relations. In D.E. Smith & S.M. Turner (Eds) *Incorporating Texts into Institutional Ethnographies.* Toronto. University of Toronto Press. 17-40.

***Recommended Readings:***

Nichols, N., Griffith, A. & McLarnon, M. (2017). Community-Based and Participatory Approaches in Institutional Ethnography. In J. Reid & L. Russell (Eds) *Perspectives on and from Institutional Ethnography*, 107- 124. Bingley: Emerald Publishing Limited. <https://www.emerald.com/insight/content/doi/10.1108/S1042-319220170000015008/full/html>

Jordan, S. & Kapoor, D. (2016). “Re-politicizing participatory action research: unmasking neoliberalism and the illusions of participation.” *Educational Action Research* 24(1).134-149.

**Week 11: The Frontline Work of Educators, Social Services Providers & Medical Practitioners**

Bisaillon, L. (2014 Jan/Feb). Contradictions and Dilemmas Within the Practice of Immigration Medicine. *Canadian Journal of Public Health*. 45-51.

Brulé, E. (2016). Voices from the Margins: The Regulation of Student Activism in the New Corporate University.” *Studies in Social Justice*, “Scholar-Activist Terrain in Canada and Ireland II,” 9 (2). 159-175.

Montigny, G. (2014). Doing Child Protection Work. In D.E. Smith & S.M. Turner (Eds) *Incorporating Texts into Institutional Ethnographies*. Toronto. University of Toronto Press. pp. 173-196.

Srikanthan, S. (2019). Keeping the Boss Happy: Black and Minority Ethnic Students’ Accounts of Field Education Crisis. *British Journal of Social Work*. 49, 2168-2186.

***Recommended Readings:***

Bisaillon, L. 2013. Disease, Disparities and Decision Making: Mandatory HIV Testing of Prospective Immigrants to Canada. *Bioéthique Online*, 2(10). 1-6.

Nichols, N. (2016). Investigating the social relations of human service provision: Institutional ethnography and activism. *Journal of Comparative Social Work*. 1-24

**Week 12: The Making (and unmaking) of Medical Inadmissibility**

**Guest Speaker: Dr. Laura Bisaillon**

**Contact:** [laura.bisaillon@utoronto.ca](mailto:laura.bisaillon@utoronto.ca) directly with questions prior to the presentation.

***Read:***

Bisaillon, L. 2022. The Making (and unmaking) of Medical Inadmissibility. Preface and Introduction.

***Watch:***

The Making (and unmaking) of Medical Inadmissibility

<https://canadamedicalexclusion.com/?fbclid=IwAR1ttOlYYurEQajFMwHTPaK9uGTrabvXQdI_nXf3ln0CsDdMc4U7gGU-EXs>

**Last class celebration!!**