**UNIVERSITY OF TORONTO**

**DALLA LANA SCHOOL OF PUBLIC HEALTH**

INSTITUTIONAL ETHNOGRAPHY (CHL5134H)

**FALL TERM 2024**

INSTITUTIONAL ETHNOGRAPHY

*Critical Foundations and Contemporary Public Health Applications*

**INSTRUCTOR:** Prof. Daniel Grace

Canada Research Chair in Sexual and Gender Minority Health

Social and Behavioural Health Sciences,

Dalla Lana School of Public Health, University of Toronto

Room 556, 155 College Street, Toronto, ON, M5T 3M7, Canada

Tel: 416-978-6505

Email: [Daniel.Grace@utoronto.ca](mailto:Daniel.Grace@utoronto.ca)

**SEMINAR TIME** Tuesdays, 10-1pm

**& LOCATION:** In person: HS705

Appointments: *By Request*

# COURSE DESCRIPTION:

As a method of inquiry, Institutional ethnography (IE) provides an analytic tool box to help researchers map social relations and explicate how individuals are governed. IE, at its heart, is about working towards a more equitable society and is analytically concerned with exploring the ways in which power is exerted in practices of ruling. Developed by Canadian feminist scholar Dorothy Smith, this alternative sociology provides a research strategy that allows for an understanding of the socially organized nature of everyday life. IE is committed to discovery and is a highly empirically-driven form of social research which draws principally from primary interview, observational, and text-based data sources. This approach to critical social science focuses on the material actualities of people’s lives in order to help develop analytic descriptions of ruling practices.

For the institutional ethnographer, starting investigations with objective social or political theories, or notions of a pristine Archimedean point, are rejected in favour of beginning with the experiences, events, and concerns of people in the everyday world. Many institutional ethnographies focus upon the text-mediated nature of everyday life and seek to reveal how ruling relations are organized or enabled by the production, widespread circulation, and activation of texts. To ground their investigations in people’s actual activities, institutional ethnographers have adopted a generous understanding of work as that which involves a combination of intention, effort, and a degree of acquired skill or competence.

We begin the course by reading some of the foundational writings of Dorothy E. Smith on the development of IE. After understanding the social ontology of this critical research strategy, we turn to a discussion of how one may actually go about conducting an institutional ethnographic study. We pay focused attention to the role of interviews and the analysis of texts to investigate ruling relations. We discuss political activist ethnography and the ways in which IEs may be put into practice. In our final weeks, we critically discuss how IE may be used along with other theoretical and methodological traditions as well as critiques of this alternative sociology. Throughout the course we draw on examples of IEs that have been conducted to explore diverse research problematics in and beyond the field of public health.

**LEARNING OUTCOMES:**

1. Gain an in-depth understanding of the *theoretical foundations* of Institutional Ethnography as an alternative sociological research strategy;
2. Appreciate the range of ways Institutional Ethnographies and *have been conducted* *historically* (over the last 30 years) and *contemporaneously* in the field of public health research;
3. Be able to *design* an Institutional Ethnography (e.g., the development/refinement of a research problematic for a research proposal or grant submission);
4. Strengthen qualitative skills to *conduct* an Institutional Ethnography, including (a) *data collection* (e.g., participant observation and qualitative interviews) and (b) *data analysis* (e.g., approaches to mapping text-mediated work processes, analysing interviews);
5. Critically *apply* Institutional Ethnography to an area of research interest; and
6. *Appreciate critiques of* Institutional Ethnography and its relationship to other qualitative and ethnographic research traditions (e.g., political activist ethnography), Indigenous research and community-based research methods, and critical social science theories and frameworks (e.g., governmentality, intersectionality).

**REQUIRED READING MATERIAL:**

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press.

Smith, D. E. (2005). *Institutional Ethnography: A Sociology for People*. Rowman Altamira.

Campbell, M., and F. Gregor. (2002). *Mapping Social Relations: A Primer in Doing Institutional Ethnography*. Aurora, Ontario: Garamond Press.

***Copies of these texts will be made available for purchase at the University of Toronto Bookstore*.**

Required readings for each session are listed in this outline. Copies of the required readings are posted on *Quercus* or will be made available for review prior to class.

**EVALUATION:**

1. **Facilitation (30%)**

Each week, from weeks 3-10, students will facilitate/co-facilitate a discussion of the assigned readings. Students will facilitate once during the semester. You will have a maximum of 90 mins for this facilitation. Please use your creativity and bring your research interests to this facilitation. This entails providing: (a) an overview presentation, (b) developing a short handout (2 pages max) or overview slides based on *critical reflections of the readings* to help frame the discussion, and (c) leading/co-leading class discussion.

\*When facilitating class discussion, you will provide focused discussion questions and:

* *Provide opportunities for everyone**to speak and contribute*
* *Encourage discussion of varied opinions and perspectives*
* *Help to make connections across contributions*
* *Listen attentively and asked for clarification as required*
* *Manage any conflict or difficulties in a respectful manner*

*Grading:* (a) Quality and comprehensiveness of overview presentation; demonstrates clarity of thought and critical reflections of the readings (/15); (b) Quality and comprehensiveness of handout and/or slides (/7); (c) \*Focused discussion questions and facilitated class discussion (/8).

1. **Presentation (10%)**

In the final 2 weeks of class, students will give a short presentation (~15 mins) of their final assignment. *Additional information regarding expectations is posted on Quercus.*

1. **Final Assignment (60%)**

The final assignment for this course is a **research paper** in which you use institutional ethnography to explore a health-related topic of your choice. This assignment has 2 components: (1) an assignment proposal (outlining what you propose to do in your final assignment) (10%) **due on 22 October 2024** (2 pages, double spaced, emailed to [Daniel.Grace@utoronto.ca](mailto:Daniel.Grace@utoronto.ca) prior to class) and (2) a final major research paper (50%) due at the end of the term - **due on 10 December 2024** emailed to Dr. Grace. You have flexibility with how you approach this final assignment depending on your research stage and experience with institutional ethnography. For example, developing a research proposal as opposed to a research paper is possible for the final assignment. We will discuss this further in class. *Additional information regarding expectations for the final assignment is posted on Quercus.*

**PARTICIPATION:** Successful class sessions rely on the presence of engaged students; thus, your punctual and regular attendance is crucial for your own learning, as well as that of others. Students are expected to contribute to class discussion on a regular basis, to have completed the readings prior to class each week, and to bring notes they have made on the readings to class. If you will be absent, please notify Professor Grace in advance.

**Late work:** Late submission will result in a 5% grade deduction per day. Papers submitted more than three days late will not be accepted. When illness or other special circumstances affect your ability to meet the deadline, notification should be given to Professor Grace as soon as possible and before the deadline in question.

**ACADEMIC INTEGRITY:**

Students in graduate studies are expected to be familiar with the University’s policies on academic integrity and commit to the highest standards of academic practice. This includes understanding the importance of protecting and acknowledging intellectual property.  Students are expected to know how to cite references appropriately, thereby avoiding plagiarism. Please refer to following documents for guidance:

Academic integrity is essential to the pursuit of learning and scholarship in a university, and to ensuring that a degree from the University of Toronto is a strong signal of each student’s individual academic achievement. As a result, the University treats cases of cheating and plagiarism very seriously. Help and information is available on the [Academic Integrity](https://www.academicintegrity.utoronto.ca/) website. The University of Toronto’s Code of Behaviour on Academic Matters ([www.governingcouncil.utoronto.ca/policies/behaveac.htm](file:///C:\Users\ellen\Desktop\www.governingcouncil.utoronto.ca\policies\behaveac.htm)) outlines the behaviours that constitute academic dishonesty and the processes for addressing academic offences. Potential offences include, but are not limited to:

In papers and assignments:

* Using someone else’s ideas or words without appropriate acknowledgement.
* Submitting your own work in more than one course without the permission of the instructor.
* Making up sources or facts.
* Obtaining or providing unauthorized assistance on any assignment.

On tests and exams:

* Using or possessing unauthorized aids.
* Looking at someone else’s answers during an exam or test.
* Misrepresenting your identity.

In academic work:

* Falsifying institutional documents or grades.
* Falsifying or altering any documentation required by the University, including (but not limited to) doctor’s notes.

All university policies regarding plagiarism will be upheld in this course.

**ACCESSIBILITY AND ACCOMMODATION**:

The University provides academic accommodations for students with disabilities in accordance with the terms of the Ontario Human Rights Code. This occurs through a collaborative process that acknowledges a collective obligation to develop an accessible learning environment that both meets the needs of students and preserves the essential academic requirements of the University’s courses and programs. For more information, or to register with Accessibility Services, please visit: <http://studentlife.utoronto.ca/as>

**LAND ACKNOWLEDGEMENT**[[1]](#footnote-1)**:**

I wish to acknowledge this land on which we will be meeting this term. For thousands of years it has been the traditional land of the [Huron-Wendat](http://www.thecanadianencyclopedia.ca/en/article/huron/), the [Haudenosaunee](http://www.thecanadianencyclopedia.ca/en/article/seneca/), and most recently, the [Mississaugas of the New Credit River](http://mncfn.ca/). Today, this meeting place is still the home to many Indigenous people from across Turtle Island, including the Anishinabe, Haudenosuanee, Metis and Inuit peoples, and is also host to Indigenous peoples from other countries. We are grateful to have the opportunity to work on this land.

It is important for us to recognize colonization as the primary reason for the many social and economic challenges facing Indigenous people in Canada. Beginning with the Doctrine of Discovery and Terra Nullus – racist ideologies that were used to justify colonization by European settlers of the land we currently call Canada – our government’s policies and practices have deliberately marginalized Indigenous peoples to the benefit of non-Indigenous settlers. Colonizing practices such as displacement of Indigenous peoples from economically sustainable ways of living, the over-incarceration of Indigenous people, and the intergenerational impact of the residential schooling systems and apprehension of Indigenous children into care, continue to impact Indigenous people. In this course, it is my hope that we can generate some productive ideas about what parts we in this room might play to support redressing historical and ongoing racism, oppression, and marginalization of Indigenous people in Canadian society, while at the same time honouring their resilience and resistance to this oppression.

**READINGS**

**WEEK 1: Introduction – Part 1** (September 10th)

**Suggested Video**: Dorothy Smith—Discovering a Sociology for People: <https://vimeo.com/701440448>

*[A short film by Elizabeth Cameron and Liza McCoy about Dorothy E. Smith and her development of Institutional Ethnography as a sociological method of inquiry]*

***Recommended Readings:***

DeVault, M.L. (2021). Elements of an Expansive Institutional Ethnography: A Conceptual History of Its North American Origins. Chapter 2 in Luken P.C., Vaughan S. (eds) *The Palgrave Handbook of Institutional Ethnography*. Palgrave Macmillan, Cham.

**WEEK 2: Introduction – Part 2** (September 17th)

***Required Readings:***

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press. [Chapters 1-3, pp 3-32]

Sinding, C. (2010). Using institutional ethnography to understand the production of health care disparities. *Qualitative Health Research*, *20*(12), 1656-1663.

***Recommended Readings:***

DeVault, M.L. (2006). Introduction: What is institutional ethnography. *Soc. Probs.*, *53*, 294.

McCoy, L. (2008). Institutional ethnography and constructionism. Pp. 701-714 in *Handbook of constructionist research*.

Smith, D.E. (2002). Institutional Ethnography. Pp. 17-52 in May. T. (Ed.) *Qualitative Research in Action.* London: Sage.

**WEEK 3: Women’s Standpoint, Knowing the Social, and Designing an Ontology for Institutional Ethnography** (September 24th)

***Required Readings:***

Smith, D.E. (2005). *Institutional ethnography: A sociology for people*. Rowman Altamira. [Forward, Introduction and Chapters 1-3]

**Suggested Video:** *An introduction to Institutional Ethnography and the work of Dorothy E. Smith:* <https://www.youtube.com/watch?v=MOO9fLT9r-Q&t=26s>

***Recommended Readings:***

Smith, D.E. (1990). The Ideological Practice of Sociology. Pp. 31-57 in D.E. Smith, The Conceptual Practices of Power: A Feminist Sociology of Knowledge. Northeastern University Press.

Smith, D.E. (1978). ‘K is mentally ill’ the anatomy of a factual account. *Sociology*, 12(1), 23-53.

Bisaillon, L. (2012). An analytic glossary to social inquiry using institutional and political activist ethnography. *International Journal of Qualitative Methods*, *11*(5), 607-627.

McGibbon, E., Peter, E., & Gallop, R. (2010). An institutional ethnography of nurses’ stress. *Qualitative Health Research*, *20*(10), 1353-1378.

**WEEK 4: Language as Coordinating Subjectivities and Making Institutions Ethnographically Accessible** (October 1st)

***Required Readings:***

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press. [Chapters 4, pp 33-39]

Smith, D.E. (2005). *Institutional ethnography: A sociology for people*. Rowman Altamira. [Chapters 4-6]

Dale, C.M., Angus, J.E., Sinuff, T., & Rose, L. (2016). Ethnographic investigation of oral care in the intensive care unit. *American Journal of Critical Care*, *25*(3), 249-256.

***Recommended Readings:***

Smith, G.W. & Smith, D.E. (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/Études Socialistes* 6(2): 9-37.

**WEEK 5: Seeing Social Organization and Beginning an Institutional Ethnography** (October 8th)

**\*Proposal Due\***

***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].

***Recommended Readings:***

Rankin, J. (2017). Conducting Analysis in Institutional Ethnography: Analytical Work Prior to Commencing Data Collection. *International Journal of Qualitative Methods*, *16*(1), 1609406917734484.

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.

Webster, F., Bhattacharyya, O., Davis, A., Glazier, R., Katz, J., Krueger, P., ... & Wilson, L. (2015). An institutional ethnography of chronic pain management in family medicine (COPE) study protocol. *BMC health services research*, *15*(1), 494.

**WEEK 6: Collecting Data and Using Interviews to Investigate Ruling Relations** (October 22nd)

***Required Readings:***

Campbell, M., & Gregor, F. (2002). Collecting Data for an Institutional Ethnography. Pp. 59-82 in *Mapping Social Relations: A Primer in Doing Institutional Ethnography*. University of Toronto Press.

Devault, M., & McCoy, L. (2004). Institutional ethnography: Using interviews to investigate ruling relations. Pp. 15-44 in Smith, D. (ed). *Institutional Ethnography as Practice.*

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.*

***Recommended Readings:***

Devault, M. (1990). Talking and listening from women’s standpoint. Feminist strategies for interviewing and analysis. *Social Problems* 37(1): 96-116.

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

**WEEK 7: Analyzing Texts and Textual Processes** (October 29th)

***Required Readings:***

Smith, D.E. (1990). Textually Mediated Social Organization. Chapter 7 in *Texts, Facts, and Femininity.* Routledge.

Grace, D. (2015). Criminalizing HIV transmission using model law: troubling best practice standardizations in the global HIV/AIDS response. *Critical Public Health*, *25*(4), 441-454.

Rudrum, S. (2016). Institutional ethnography research in global south settings: The role of texts. *International Journal of Qualitative Methods*, *15*(1), 1609406916637088.

***Recommended Readings:***

Pence, E. (2001). Safety for battered women in a textually mediated legal system. *Studies in Cultures, Organizations and Societies*, *7*(2), 199-229.

Rankin, J., & Campbell, M. (2014). “Three in a Bed”: Nurses and Technologies of Bed Utilization in a Hospital. In Smith, D. & Turner, S. (Eds.), Pp. 147-170 in *Incorporating Texts into Institutional Ethnographies*. University of Toronto Press.

Smith, G.W. (1988). Policing the gay community: an inquiry into textually-mediated social relations. *International Journal of the Sociology of Law*, 6(2):163-83.

Smith, D. E., & Turner, S. M. (Eds.). (2014). *Incorporating texts into institutional ethnographies*. University of Toronto Press.

**WEEK 8: Work, Texts, and Mapping Institutions** (November 5th)

***Required Readings:***

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press. [Chapters 5-6, pp 40-61]

Campbell, M., & Gregor, F. (2002). Analyzing Data in Institutional Ethnography. Pp. 83-102 in *Mapping Social Relations: A Primer in Doing Institutional Ethnography*. University of Toronto Press.

***Recommended Readings:***

Grace, D., Egan, M., & Lock, K. (2016). Examining local processes when applying a cumulative impact policy to address harms of alcohol outlet density. *Health & Place*, *40*, 76-82.

Rankin, J. (2017). Conducting Analysis in Institutional Ethnography: Guidance and Cautions. *International Journal of Qualitative Methods*, *16*(1), 1609406917734472.

Smith, Dorothy E. (2005). *Institutional ethnography: A sociology for people*. Rowman Altamira. [Chapter 7].

Turner, S. M. (2006). Mapping institutions as work and texts. Pp. 139-161 in Institutional Ethnography as Practice. Smith, D. E., Rowman Altamira.

**WEEK 9: The Ethnographic Dialogue: Ruling Relations and Institutional Circuits** (November 12th)

***Required Readings:***

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press. [Chapters 7-9, pp 65-104]

***Recommended Readings:***

Rankin, J.M. and Campbell, M.L. (2006). Managing to Nurse: Inside Canada’s Health Care Reform. University of Toronto Press.

Braaf, S., Manias, E., & Riley, R. (2013). The ‘time-out’ procedure: an institutional ethnography of how it is conducted in actual clinical practice. *BMJ Qual Saf*, bmjqs-2012.

**WEEK 10: Contributions of IE to HIV/AIDS Research and the Conceptualization of Healthwork** (November 19th)

***Required Readings:***

Mykhalovskiy, E. (2008). Beyond decision-making: Class, community organizations and the healthwork of people living with HIV/AIDS. Contributions from institutional ethnographic research. *Medical Anthropology: Cross Cultural Studies in Health and Illness*, 27(2), 136-63.

Ion, A. (2019). Keeping secrets, disclosing health information: an institutional ethnography of the social organisation of perinatal care for women living with HIV in Canada. *Culture, Health & Sexuality*: 1-15.

***Recommended Readings:***

Bresalier, M., L. Gillis, C. McClure, L. McCoy, E. Mykhalovskiy, D. Taylor, M. Webber. (2002). *Making Care Visible: Antiretroviral Therapy and the Health Work of People Living with HIV/AIDS*. Making Care Visible Working Group.

McCoy, L. (2005). HIV-positive patients and the doctor-patient relationship: perspectives from the margins. *Qualitative Health Research* 15(6): 791-806.

Muñoz-Laboy, M.A., L. Murray, N. Wittlin, J. Garcia, V. Terto Jr, and R.G. Parker.  (2011). Beyond Faith-Based Organizations: Using Comparative Institutional Ethnography to Understand Religious Responses to HIV and AIDS in Brazil. *American Journal of Public Health* 101(6): 972-978.

Mykhalovskiy, E., L. McCoy, and M. Bresalier. 2004. Compliance/Adherence, HIV/AIDS and the Critique of Medical Power.  *Social Theory and Health*. 2(4): 315-340.

Mykhalovskiy, E., and G.W. Smith. 1994. *Getting ‘Hooked Up’: A Report On the Barriers People Living with HIV/AIDS Face Accessing Social Services.* Prepared for National Welfare Grants, Health Canada, Toronto: Ontario Institute for Studies in Education.

Grace, D. (2019). Institutional Ethnography as a Critical Research Strategy: Access, Engagement, and Implications for HIV/AIDS Research. In Social Science and HIV/AIDS: Critique, Research, and Engagement. Editors Viviane Namaste and Eric Mykhalovskiy).

**WEEK 11: Activism and Institutional Ethnography in Practice** (November 26th)

**\*Presentation Week\***

***Required Readings:***

Smith, D.E. and Griffith, A.I. (2022). *Simply Institutional Ethnography: Creating a Sociology for People.* University of Toronto Press. [Chapter 10, pp 105-113]

Smith, G.W. (1990). Political activist as ethnographer. *Social Problems*, *37*(4), 629-648.

Meuleman, B., & Boushel, C. (2014). Hashtags, ruling relations and the everyday: institutional ethnography insights on social movements. *Contemporary Social Science*, *9*(1), 49-62.

***Recommended Readings:***

Campbell, M., & Gregor, F. (2002). Putting Institutional Ethnography into Practice. In *Mapping Social Relations: A Primer in Doing Institutional Ethnography* (pp. 103-128). University of Toronto Press.

Mykhalovskiy, E. and K. Church. (2006). Of T-Shirts and Ontologies: Celebrating George Smith’s Pedagogical Legacies. Pp. 71-86 in *Sociology for Changing the World: Social Movements/Social Research,* eds. C. Frampton, F. Kinsman, A. Thompson, and K. Tilleczek, Halifax: Fernwood Press.

Carroll, W.K. (2006). Marx’s method and the contributions of institutional ethnography. Pp. 232-245 in *Sociology for Changing the World: Social Movements/Social Research,* eds. C. Frampton, F. Kinsman, A. Thompson, and K. Tilleczek, 71-86*.* Halifax: Fernwood Press.

Hussey, I. (2012). ‘Political Activist as Ethnographer’, Revisited. *Canadian Journal of Sociology*, *37*(1), 1-24.

**WEEK 12: Critical Reflections, Critiques, and Connections to Other Research Traditions** (December 3rd)

**\*Presentation Week\***

***Required Readings:***

Teghtsoonian, K. (2016). Methods, discourse, activism: comparing institutional ethnography and governmentality. *Critical Policy Studies*, *10*(3), 330-347.

Morton Ninomiya, M. E., 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.

Walby, K. (2007). On the Social Relations of Research: A Critical Assessment of Institutional Ethnography. *Qualitative Inquiry* 13(7), 1008-1030.

***Recommended Readings:***

Lawford, K. M., Bourgeault, I. L., & Giles, A. R. (2019). “This policy sucks and it’s stupid:” Mapping maternity care for First Nations women on reserves in Manitoba, Canada. *Health care for women international*, *40*(12), 1302-1335.

Campbell, M.L. (2016). Intersectionality, Policy-Oriented Research and the Social Relations of Knowing. *Gender, Work & Organization*, *23*(3), 248-260.

Luken, Paul C., and Suzanne Vaughan, eds. (2023). *Critical Commentary on Institutional Ethnography: IE Scholars Speak to Its Promise*. Springer Nature.

**This course is part of CQ’s Essentials of Qualitative Research curriculum.**

CQ is an extra-departmental unit in the Dalla Lana School of Public Health also supported by the Faculties of Kinesiology and Physical Education, Nursing, Pharmacy, Social Work, and the Rehabilitation Sciences Institute. CQ builds capacity in the health sciences to advance critical and theoretically informed qualitative inquiry. As a hub for researchers, graduate students, and professors teaching qualitative methodology, its academic fellows promote research that addresses the socio-political dimensions of health and questions prevailing assumptions that naturalize health, for example, as individual and biological phenomena.

Visit the CQ website [www.ccqhr.utoronto.ca](http://www.ccqhr.utoronto.ca) to learn more about CQ’s resources and activities, which include the Essentials of Qualitative Research (EQR) Course Series and Certificate in Advanced Training in Qualitative Health Research Methodology for PhD students, the Joan Eakin Award for Methodological Excellence in a Qualitative Doctoral Dissertation, and the *At the Centre* Speaker Series (3-4 seminars per term).

1. This text is adapted from Dr Angela Mashford-Pringle and Dr Lori Ross, DLSPH [↑](#footnote-ref-1)