



**Faculty of Social Sciences  
Department of Political Science**

**2P91: Political Theory I**

**“Ancient and Medieval Political Thought  
in Comparative Perspective”**

**Fall 2017**

**Tuesdays and Thursdays 11:00 – 11:50 a.m.  
TH 242**

Professor: Stefan Dolgert

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Teaching Assistants: Jeremy Keats; Patrick O’Hara

2P91	2	SEM 1	Thurs	1200-1300	MCD404	Stefan Dolgert
2P91	2	SEM 2	Tues	0800-0900	MCD303	Jeremy Keats
2P91	2	SEM 4	Fri	1500-1600	IC121	Jeremy Keats
2P91	2	SEM 5	Thurs	1600 -1700	IC118	Patrick O’Hara

We are in the twilight of the age of empire, a period where traditional borders are increasingly porous to peoples, goods, and ideas, and where authoritarians now clash openly with democrats over the meaning of “we the people.” This describes our present, but it could as easily describe the world of 5<sup>th</sup> century BCE Athens, an imperial democracy which fought wars against both the retreating Persian Empire as well as its fellow Greek cities in a bid for regional hegemony. Pericles, the chief Athenian politician of the era, called his city “the School of Hellas,” but he could have as easily said “the School of the Ages”: democracy, trial-by-jury, philosophy, history, medicine, political realism, epic and tragic poetry - all of these we owe in large part to our inheritance from the Athenians. But more than this we have inherited from them a sense of the precariousness of political order - factionalism, class warfare, and foreign conquest

loom as ever-present threats that can reduce the peace and prosperity achieved through long struggle into a heap of smoking rubble.

How are we to live in such a time? Are perpetual warfare and radical value pluralism the marks of the “death of God” and the rise of nihilism? Are we facing the end of civilization? This is one view common to us today, but it is not the view of the Greeks. Warfare and strife for them are an ineluctable part of the human condition, for as their sage Heraclitus said: “War is the father of all.” We shall find that all is not familiar to us in the world of the Greeks. Slavery is accepted - indeed it is the economic basis of the city. Blood sacrifice is a common occurrence in daily life, and participation in religious ritual is public rather than private. And the notion of a female citizen seems an oxymoron, since to be a part of the political community one must figuratively conquer the feminine in oneself and in the world.

How then are we to approach the Greeks, given both their radical difference from us, as well as their status as the purported founders of the cultural heritage of “the West”? Are they too far away from us to be understood, or are they too close, too familiar for us to gain the necessary critical distance?

Fortunately the Greeks themselves can help us. In addition to pioneering the institutions of democracy, the Greek city-states had another institution, a civic official called the *theoros*. His job was to travel to foreign cities, take notes on how these cities were organized politically, and then return to his home city to report back. The *theoros* had to acclimate to a new, strange world, try to figure out how it worked, AND THEN try to apply this new knowledge to how his own city was organized. The *theoros* is one of the intellectual exemplars for this course, as we will be journeying together back across the centuries, exploring the strange world of the Greeks but also looking for signs we recognize, and then trying to figure out what exactly we can DO with this knowledge, today.

There is another wrinkle to our agenda as travelling theorists: we are also going to explore a small selection of authors from classical China – Mencius, Mozi, Laozi, and Hanfeizi – to further complicate our itinerary. Too often we just read Greek or Roman authors, and ignore the rich heritage from other world cultures. While we cannot read everything we should read in one class, we will make an effort to understand the basics of classical Chinese political thought (in all its diversity). Sometimes we will see important parallels between the Greek and Chinese thinkers, but just as often we shall discern crucial points of difference. And of course there are differences between our Greek and Roman authors as well, meaning that we are reading both across temporal horizons – Homer vs. Augustine – as well as across cultural horizons – say Mencius vs. Homer. (To make this less confusing, I have attached an appendix to the syllabus of a sample table that you may want to keep, to make notes on all these different thinkers throughout the semester).

We will be asking primarily about the relationship between three terms in this course: virtue, democracy, and the Other. What exactly is virtue - is it limited to the four

“cardinal” virtues of the Greeks (courage, wisdom, temperance, justice), or are there others values of ethical significance? And how should we understand the meaning of these terms? We shall see that what appears at first to be fairly simple - say, the definition of courage - is in fact the most obscure of all. We will also ask about the meaning of democracy, and whether there is a special virtue that goes along with it. Finally we will inquire about the relationship of virtue and democracy to the Other. How does our identity, attached to particular conceptions of virtue and the Good, define Otherness? Are certain kinds of Other created by our very idea of virtue, so that “the enemy” is not so much “out there” as it is in our heads? Wars, in particular, are fought against that which is Other to the political community, so in this time of open warfare it behoves us as democratic citizens to grapple with our notions of “us and them” to see if what appears true might instead be as phantasmal as the shadows in Plato’s Cave.

Among the other questions that we will address: What is justice? How can it be known and pursued? How is political power generated and exercised? What are the social and ethical prerequisites and consequences of democracy? Must the freedom or fulfillment of some people require the subordination of others? Does freedom require leading (or avoiding) a political life? What does it mean to be "philosophical" or to think "theoretically" about politics? Are poems (like the *Iliad* or *Daodejing*) and the tragedies of Athens (like the *Antigone* and *Trojan Women*) also “philosophy”? How are Greek poetry and theatre linked with political thought? Does democracy require tragedy, in a sense, in order to be self-reflective? Finally, we will ask how our contemporary view of politics looks when refracted through the Greek and classical Chinese experiences of the political - do we understand what we do aright, or are there untapped possibilities to politics that our common sense has overlooked?

We are heirs to the Greeks but also alien to them, and our efforts to “do our thinking for ourselves” will take account of the questions they force us to ask ourselves, without being wedded to the answers that they provide. They do not give us timeless answers because they possess purportedly ageless wisdom, but in using them as interlocutors we gain a valuable resource for self-understanding. For while they too are Other to us, it may be that a political philosophy (and by being in this class you are all junior philosophers) that seeks self-knowledge has the most to gain from a journey through the Other.

### **Course Objectives:**

- 1) Students will be able to discuss the varying definitions of human nature employed by the selected ancient Greek, classical Chinese, and medieval Islamic thinkers.
- 2) Students will learn to connect these views of human nature to how the course thinkers define virtue, justice, gender, and politics.
- 3) Students will then be to apply broader visions of justice, nature, and politics, to specific questions about the value and function of equality, warfare, property, and rhetoric.
- 4) Students will consider the course themes (above) via a comparative context, highlighting similarities and differences between ancient Greece and classical China.

- 5) Students will be able to utilize the ideas and concepts of course thinkers to analyze contemporary problems of democracy, oligarchy, gender violence, empire, and global warming.

**Texts:**

- 1) Homer, *Iliad*, ed. Stanley Lombardo, Hackett Publishing, 978-0872203525; \$16.00
- 2) Sophocles, *Antigone* [https://mthoyibi.files.wordpress.com/2011/05/antigone\\_2.pdf](https://mthoyibi.files.wordpress.com/2011/05/antigone_2.pdf)
- 3) Thucydides, *On Justice, Power, and Human Nature*, ed. Paul Woodruff, Hackett Publishing, 978-0872201682; \$12.00
- 4) Euripides, *Women of Troy* <http://olli.ucsd.edu/documents/trojan.pdf>
- 5) Plato, *Gorgias*, tr. Robin Waterfield, Oxford, 978-0199540327; \$8.05
- 8) Aristotle, *Politics*, ed. C. D. C. Reeve, Hackett, 978-0872203884; \$17.00
- 9) Augustine, *Political Writings*, ed. Ernest L. Fortin and Douglas Kries, Hackett Publishing, 978-0-87220-210-8; \$16.00

You will also be provided (via email) with a compilation of short selections from the philosophers of classical China, one Athenian (Solon), and Alfarabi:

1. Yang Zhu: On “Robber Zhi” (4 p.)
2. Mozi: “Impartial Caring,” “A Condemnation of Aggressive War,” and “For Moderation of Expenditures” (12 p.)
3. Mencius: Books 3, 6, 7 (20 p.)
4. Laozi: *Daodejing* Book 1 (17 p.)
5. Xunzi: “Human nature is bad” (8 p.)
6. Hanfeizi: “The Way of the Ruler” and “The Two Handles,” and “The Difficulties of Persuasion” (11 p.)
7. Solon: political sayings (2 p.)
8. Alfarabi: selections from *Philosophy of Plato and Aristotle*

**Class Style:**

This class will be conducted as a mixture of lecture and discussion-intensive seminar. This course will also utilize a number of different methods in presenting the materials, including simulations, semi-formal debates, role-play, and short excerpts from contemporary films. Please come prepared to discuss the materials each day, and this means arguing about them in a thoughtful manner with your instructor and fellow classmates. These discussions should be respectful of others’ views, but in no way does that suggest that we paper over our differences with others. We will learn from each other precisely to the extent that we can figure out exactly how much we disagree with one another.

**Assignments:**

Seminar Participation: 20%

Midterm: 15% (October 5). The instructor will distribute questions in advance.

Paper: 25% (5 pages, due November 16). The instructor will distribute topics in advance, and essays will be submitted to Turnitin.com.

Discussion Posts (online in the Forum, via Sakai): 20% (10 postings total, 2% each)  
Final Exam: 20% (Date to be determined)

*Discussion Postings:*

Prior to each week of class BEGINNING WITH WEEK TWO, each student is required to post one item to the Forum section of Sakai by 5 p.m. on MONDAY of that week. THERE IS NO POSTING DUE IN WEEK TWELVE. This posting is to be approximately 50-100 words, and MUST INCLUDE A CITATION TO THE TEXT. The grade will be based on whether the posting meets these requirements – it will not be graded for content, though postings that are clearly not related to the week’s readings, or that demonstrate a lack of acquaintance with the readings, will not be counted.

Each posting should address a question to the text, or to one of the other student’s postings for that week. They can take many forms, and the following are just a few examples: 1) puzzle through what the author means... e.g. “Author X seems to state that Z is the case, but I cannot understand how this argument works, since the Author also says Y. One way to resolve this seeming dilemma is to include B in the argument, which removes the contradiction; 2) argue with the author... “Author M states X and Y, both of which result in a argument that is immoral (state why) and threatens democratic legitimacy (state why). Author M’s position is of no use to us in crafting a theory of justice; 3) “Student U has posted that Author P is wrong because of K. While I agree that K is a problem, Student U does not take into account Author P’s argument J, which answers the contradictions raised by Student U.”

Hopefully these pedestrian examples will give you an idea of the flavour of the postings, but please do make your commentary livelier than what I have just written above! I expect that these postings will facilitate class discussions by placing a number of issues on the table well before the actual class session, and I will likely be responding to some of the issues raised in my lectures/group projects for the week. And the claims you put forth in these posts will likely form the basis for the arguments that you will make in your midterm, essay, and final exams...so if you want to see how good an idea you have, this is a good way to test it.

**Deadline to Withdraw is Tuesday November 6**

Last date for withdrawal without academic penalty and last day to change from credit to audit status for duration 2 courses without academic penalty.

**Academic Integrity:**

In this course we aim to conduct ourselves as a community of scholars, recognizing that academic study is both an intellectual and ethical enterprise. You are encouraged to build on the ideas and texts of others; that is a vital part of academic life. You are also obligated to document every occasion when you use another’s ideas, language, or syntax. You are encouraged to study together, discuss readings outside of class, and share your drafts during peer review and outside of class. In this course, those activities are well within the bounds of academic honesty. However, when you *use* another’s ideas or language—whether through direct quotation, summary, or paraphrase—you must formally acknowledge that debt by signalling it with a standard form of academic

citation. Per university policy, YOU ALSO MAY NOT RE-USE YOUR OWN WORK, FROM PREVIOUS OR CURRENT CLASSES.

STUDENTS WHO DO NOT CITE TO THE ASSIGNED EDITIONS OF THE TEXTS WILL INCUR A PENALTY OF -30% ON THEIR ESSAYS OR POSTS.

See also the Political Science Department's statement on academic integrity, which appears at the end of the syllabus.

**Late Submission Policy:**

The penalties for late submission of assigned coursework (e.g., papers, assignments, weekly reflections) are 2% per day, unless accompanied by medical documentation. See Medical Exemption Policy and the medical health certificate at <http://www.brocku.ca/health-services/policies/exemption>

**Turnitin.com**

Written assignments may be submitted through Turnitin.com, at the instructor's discretion. The instructor will supply links and password at the time of the assignment. If you object to uploading your assignments to Turnitin.com for any reason, please notify the instructor to discuss the matter further.

**Intellectual Property Notice:**

All slides, presentations, handouts, tests, exams, and other course materials created by the instructor in this course are the intellectual property of the instructor. A student who publicly posts or sells an instructor's work, without the instructor's express consent, may be charged with misconduct under Brock's Academic Integrity Policy and/or Code of Conduct, and may also face adverse legal consequences for infringement of intellectual property rights.

**Academic Accommodation:**

As part of Brock University's commitment to a respectful work and learning environment, the University will make every reasonable effort to accommodate all members of the university community with disabilities. If you require academic accommodations related to a documented disability to participate in this course, you are encouraged to contact Services for Students with Disabilities in the Student Development Centre (4th floor Schmon Tower, ex. 3240). You are also encouraged to discuss any accommodations with the instructor well in advance of due dates and scheduled assessments.

**Academic Accommodation due to Religious Obligations:**

Brock University acknowledges the pluralistic nature of the undergraduate and graduate communities such that accommodations will be made for students who, by reason of religious obligation, must miss an examination, test, assignment deadline, laboratory or other compulsory academic event. Students requesting academic accommodation on the basis of religious obligation should make a formal, written request to their instructor(s) for alternative dates and/or means of satisfying requirements.

**Medical Exemption Policy:**

The University requires that a student be medically examined in Health Services, or by an off-campus physician prior to an absence due to medical reasons from an exam, lab, test, quiz, seminar, assignment, etc. The Medical Certificate can be found at:

<http://www.brocku.ca/health-services/policies/exemption>

**Schedule of Readings, including suggested questions to reflect upon (readings for the MONDAY lecture of that week should be completed BEFORE your seminar):**

WEEK ONE: Introductions: On Theory and the Best Life

September 7: No Reading Assigned: Heraclitus Quotes in Class

Questions: What does it mean to be “theoretical”? What is political theory? Why should you care what Homer or Laozi or Aristotle thought? What does Heraclitus mean by “War is the father of all”? Is this a defense of militarism? Does this legitimate any kind of violence? Why do the “best” seek immortal glory? Why does he criticize Homer? Is he an elitist? A democrat? Are these statements “philosophy”? What does Mozi say is most important in human life? Is he an too much of an idealist?

WEEK TWO: Homer and Mozi

September 12: Homer, *Iliad*, 1-35 (The “Introduction” is highly recommended)

Mozi, “Impartial Caring,” “A Condemnation of Aggressive War,” and “For Moderation of Expenditures”

September 14: Homer, *Iliad*, 83-127

Questions: What is this story about? Is there a Homeric “theory of justice”? What is virtue in the *Iliad*? How does this compare with Mozi’s claims about “impartial caring”? Does the poem have a single hero? What role do the gods play in the narrative, and in Homer’s moral psychology? What function is served by the frequency of similes that portray the characters as wild animals or forces of nature? Are these men free? Are they courageous? What role does gender play in this world? What do you make of the opposition between words and deeds? Is there a latent justification for democracy within the text? What kind of young men and women would we raise with this epic used as the primary text of character education? Homer is frequently cited as one of the originators of “the West” - what does this mean? What is the nature of the quarrel between Achilles and Agamemnon? What does it mean to be “best of the Greeks”? Would Mozi think them the “best” humans?

WEEK THREE: Homer and Mencius  
September 19: Homer, *Iliad*, 128-179; 233-234

Mencius: Books 3, 6, 7

September 21: Homer, *Iliad*, 305-331

Questions: Does Achilles' challenge to the heroic conventions of his culture represent the beginnings of a new ethic, or the boundary beyond which Homer's Greeks cannot imagine? What are the real options available to Achilles? What is the point of the discussion between Glaucus and Sarpedon? Is Achilles at fault for what happens to Patroclus? Would Mencius think Homer's heroes are good people?

WEEK FOUR: Homer and Solon  
September 26: Homer, *Iliad*, 355-373; 387-402; 422-439

Solon, "Political sayings"

September 28: Homer, *Iliad*, 440-492

Questions: What happens to Achilles in the encounter with Hector? Is Hector a loyal hero of Troy, or a selfish idiot? Should there be some other way of resolving their conflict? What does Homer's portrayal of Andromache do for our view of the narrative? What is the function of the funeral games of Patroclus? What does Homer show us about the (proper?) resolution of conflict? Is there anything remarkable about Achilles sacrificing the twelve Trojan boys? What do the gods' reactions tell us about Achilles? What is the significance of the meeting between Priam and Achilles? Why does the poem end as it does? Whose side is Homer on? What would Solon think of the political leadership of Agamemnon and Achilles? What would Solon say about our own problems with inequality and debt?

WEEK FIVE: Sophocles  
October 3: Sophocles, *Antigone*

October 5: MIDTERM

Questions: In what ways is Creon a bad ruler? What is the nature of the conflict between Creon and Antigone? Is Antigone a feminist heroine? A defender of religious rights? What parallels can you see, between this text and political conflict today (hint: look up the novel *Home Fire* by Kamila Shamsie)? How is gender depicted in the play, and why might some call Antigone a "queer" figure? How are these tragedies, shown in Athens but reflecting on the affairs in Thebes, helpful in thinking about democratic politics? How is tragedy political?



## FALL BREAK October 9th – 13<sup>th</sup>

WEEK SIX: Thucydides and Laozi

October 17: Thucydides, *On Justice, Power, and Human Nature*, 1-38

Laozi, *Daodejing* Book I

October 19: Thucydides, *On Justice, Power, and Human Nature*, 39-88

Questions: What is the point of the “archaeology” section? How would thinking more broadly about “movement,” as does Thucydides, lead us to think about the current migration crisis in Europe? What does Thucydides mean when he states that his history is “a possession for all time”? How are the Athenian and Spartan characters contrasted, and isn’t such a “cultural” reading of international politics something that we would look down upon if proffered today? What function do the speeches serve in the narrative? What can we say of the speeches and character of Pericles, and is Thucydides making a larger point by juxtaposing the Funeral Oration with his narration of the Plague in Athens? What might Laozi think of the Funeral Oration, or more generally of Athens’ Empire? Whose argument do you find more convincing in the Mytilenian Debate - Cleon or Diodotus?

WEEK SEVEN: Thucydides and Robber Zhi

October 24: Thucydides, *On Justice, Power, and Human Nature*, 89-154

Yang Zhu: “Robber Zhi”

Questions: Is Thucydides a realist, given the doctrines we see espoused in the Melian Dialogue? How sympathetic are you to the Melians’ arguments? How do the invasion of Melos and the Sicilian Expedition fit together? Could Athens have avoided her fate, given the “cultural” reading of politics that Thucydides seems to endorse? What of latter day empires - what are the lessons to be drawn for war and peace from Thucydides? What is Thucydides writing - causal analysis, diplomatic history, tragedy - or something else entirely? Would Robber Zhi be a fan of the Athenians, the Spartans, or neither?

October 26: Euripides, *Women of Troy* <http://olli.ucsd.edu/documents/trojan.pdf>

Questions: What kind of commentary is Euripides making on the affair at Melos? Is writing such a play in the middle of a war a kind of political treason? What does Euripides show us about the condition of Greek women? Is he a proto-feminist? Whose side would Robber Zhi be on, the women or the Greeks?

WEEK EIGHT: Plato and Hanfeizi, on Persuasion

October 31: Plato, *Gorgias*, 1-65

Hanfeizi, “The Way of the Ruler” and “The Two Handles,” and “The Difficulties of Persuasion”

November 2: Plato, *Gorgias*, 66-135

Questions: What is the nature of rhetoric/oratory? Is it dangerous to a polity? Are Socrates' arguments against Gorgias and Callicles convincing? What is Socrates' criticism of Athenian democracy? Would Hanfeizi agree with Socrates?

WEEK NINE: Aristotle and Xunzi

November 7: Aristotle, *Politics*, 1-64

Xunzi, "Human Nature is Bad"

November 9: Aristotle, *Politics*, 65-133

Questions: What does Aristotle mean by saying that "the end" is what we should look to when trying to understand something? What is the significance of calling humans "political animals"? What is the relationship between politics and economics in the polis? How can Aristotle endorse slavery and yet also provide for freeing his slaves upon his death? Does Aristotle give a persuasive defense of private property against Plato's "communism"? Does Xunzi have a different view of human nature than Aristotle?

WEEK TEN: Aristotle

November 14: Aristotle, *Politics*, 134-174

November 16: Aristotle, *Politics*, 175-226

Questions: How can a good citizen not be a good man? Why does Aristotle speak so favourably of kingship? Is Aristotle's class analysis a recipe for stability or an endorsement of perpetual factionalism and civil war? Why can't the poor rule a city? Is a true "polity" ever possible? What do you make of Aristotle's practical advice on how to avoid revolution? Do we live today in a democracy, oligarchy, or something else entirely? Does Aristotle give a convincing argument for democracy? How does Aristotle's ideal polis contrast with Plato's? Does it serve the same function as Plato's, or does he intend something else? Is a compelling model for us today?

WEEK ELEVEN: Augustine

November 21: Augustine, *Political Writings*, 3-70

November 23: Augustine *Political Writings*, 71-201

Questions: Why does Augustine take such care to refute Varro? Does he make a good case? What are the contrasting natures of the two cities? Who is to blame for Rome's fall? Can God be accused of abandoning his people in their time of need? Can we ever blame God for what happens in politics? How does Augustine's defense of the body

against Platonism square with contemporary evangelical Christianity? What is the nature of the human will, and how does it become sinful? What is the role of the Christian in the world? Can a good Christian be a good citizen? What is the “end” of human life? What is the role of the Last Judgment in Augustine’s theology? Why does he believe eternal punishment of the damned is so crucial?

WEEK TWELVE: Alfarabi and Augustine

November 28: Augustine *Political Writings*, 202-212; 218-229; 230-247

November 30: Alfarabi, selections from *Philosophy of Plato and Aristotle* (provided)

Questions: Should Christians tolerate those beliefs of other faiths, which they believe to be sinful? Is politics ever about saving souls? What is Augustine’s view of war? Does he justify violence? Are “Christian soldiers” an oxymoron? How does Alfarabi see the purpose of human life? What role does politics play in that? Is he closer to Plato than Augustine is? How can some argue for Islam being outside “Western Civilization,” given that Alfarabi and other medieval Islamic thinkers are central to the transmission of Platonic and Aristotelian ideas across the centuries? Finally: with both Alfarabi and Augustine, how can they help us think about our current ecological, political, and civilizational crises?

WEEK TWELVE.FIVE:

December 5: Wrapping Up Threads, and Final Thoughts

Final Exam: Date TBD

**APPENDIX 1: SAMPLE CHART TO ORGANIZE YOUR THOUGHTS**

	Homer	Thucydides	Plato	Aristotle	Mencius	Mozi	Xunzi	Alfarabi	Augustine
What is human nature?									
What is virtue?									
What is justice?									
Is inequality just?									
Who should rule, and why?									
What is the goal of politics?									
View of gender?									
View of divinity?									
View of nature?									
How to read this genre?									
Pull quote?									

## APPENDIX 2: ACADEMIC MISCONDUCT AND LATE ESSAYS POLICY

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### Department of Political Science *POLICY ON LATE ESSAYS*

Late essays received by the instructor or deposited in the Political Science department essay boxes after 4:00 p.m. of the date on which they were due will be penalized **two per cent** per day from Monday through Friday and **five per cent** from Friday 4:00 p.m. to Monday 8:30 a.m. No paper will be accepted two weeks after the due date. **Individual instructors may impose different penalties and submission requirements. Be sure to check your course outlines.**

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An essay is considered received when the **original** hard copy of the paper is in the hands of the instructor or in the box outside the Political Science Department's office. (ALL ESSAYS MUST INCLUDE A TITLE PAGE WITH THE FOLLOWING INFORMATION CLEARLY MARKED: STUDENT NUMBER, TA and INSTRUCTOR'S NAME, COURSE NAME and NUMBER).

Having an essay date-stamped by security, or the library, or anyone else does **not** constitute receipt of the essay by the Political Science Department. Instructors may require that essays be submitted electronically. In this case, students must consult with the instructor on what constitutes a late essay.

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Instructors may establish more restrictive deadlines or more severe penalties in particular courses – check the course outline. Extensions of due dates are granted only in circumstances that are beyond the student's control, such as health problems that are supported by a Brock medical certificate or other, clearly equivalent, situations.

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Time management problems are not grounds for extensions. You are strongly urged to avoid these penalties by beginning to work on essays early in the term; by setting your own target dates for completion that are several days before the due date; and by carefully budgeting your time.

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### *POLICY ON RETURNING MARKED ESSAYS*

Marked essays will normally be returned during class meetings or at the final examination. Students who are not in class to receive their essays or do not receive them at the final examination can obtain them in three ways:

- directly from the instructor during his/her office hours (unless the instructor specifies in the course outline or by notice on his/her office door that this option is not available), and/or
- directly from the instructor on specific days and at specific times announced in class or posted on his/her office door.
- after the term has ended students should contact their instructor for specific instructions for collecting their papers.

**Note:** Essays that are not picked up within a year after the end of term will be shredded.

UPDATED March 2017

## APPENDIX 3: STATEMENT OF ACADEMIC INTEGRITY

### STATEMENT OF ACADEMIC INTEGRITY

**Please read and sign the following statement, and submit this sheet with your paper. Your paper will not be graded until you have submitted this form.**

I, the undersigned, confirm that I understand that all the following constitutes academic misconduct according to Brock University's policy on academic misconduct, which in turn is consistent with general academic practice:

- Quoting someone's words without using quotation marks
- Quoting someone's words without acknowledging the source
- Citing someone else's ideas in my own words but without citing the source
- Using someone else's organization of ideas
- Allowing someone else the opportunity to borrow material from my paper (e.g., by letting them have access to my paper when they are writing their own paper)
- Writing the paper for another student, or doing some of the work for them (such as, but not limited to, reading the articles for them and providing them with notes on the articles)
- Allowing someone else (or paying someone else) to write part or all of my paper, or do some of the work for me. The exceptions to this are that it is acceptable to allow someone to type the paper for me or make editorial comment on it. However, if someone types the paper for me, or if I incorporate an editorial suggestion, and there are errors in the typing or the suggestion was misguided, I take full responsibility for those errors.
- Submitting this work to another course without both instructors' permission.

I confirm that I have not done any of the above forms of academic misconduct.

Name (please print): \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

## **APPENDIX 4: MENTAL HEALTH SUPPORT SERVICES**

### **Mental Health Support Services**

#### **Confidential Personal Counselling on Campus**

- To make an appointment to see a counsellor call 905-688-5550 extension 4750 during regular
- office hours (8:30 - 12:00, 1:00 - 4:30) or visit the Student Development Centre (ST400)
- during office hours.
- <https://brocku.ca/personal-counselling>

#### **Student Justice Centre**

A space safe on campus that provides listening, support, and referral services. Services are available Monday through Friday 9:00-5:00 (TH252A) by appointment or drop in. [www.brocksjc.ca](http://www.brocksjc.ca)

#### **I.M. Well App**

The I.M. Well app aims to address the stigma surrounding mental wellness by connecting students to the appropriate services on campus and within the community. This is an educational tool that covers a wide variety of topics such as anxiety, depression, transition and addiction. This app also offers a 24/7 live chat with mental health professionals.

<https://play.google.com/store/apps/details?id=com.eapexpert.iamwell&hl=en>  
<https://itunes.apple.com/ca/app/im-well/id1150435727?mt=8>