



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

2P91: Political Theory I

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

Fall 2021

**Mondays and Thursdays 12:00 – 12:50 p.m.
TH 245**

Professor: Stefan Dolgert

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POLI	2P91	SEM 1	R	1500-1600	EA104	Dolgert
POLI	2P91	SEM 2	W	1600-1700	PLZ308	Sykes
POLI	2P91	SEM 3	F	1400-1500	PLZ311	Sykes
POLI	2P91	SEM 4	T	1500-1600	MCA323	Sykes

Should you care what Plato thought? Can someone who died so long ago have anything of importance to say to us today? Weren't ancient Greek authors used to support racist and imperialist projects carried out by European powers in the last two centuries? Complicated questions, to be sure...for now let me just say that the answer to all of them is “yes,” and that we have no reason to be shy about simultaneously holding that the Greeks were a) really strange, b) sometimes used by awful people for terrible reasons, but c) still worth our time and trouble.

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 5th 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 some 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, Zhuangzi, 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).

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 *Medea*) 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.

(There's also a wrinkle that I've added with the "oldest book in the world" – from ancient Egypt – now on the syllabus. That one I will explain in lecture, but it's related to the racism issue I raised before).

Course Objectives:

- 1) Students will be able to discuss the varying definitions of human nature employed by the selected ancient Egyptian, Greek, classical Chinese, early Christian, 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, the environment, 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
- 3) Thucydides, *On Justice, Power, and Human Nature*, ed. Paul Woodruff, Hackett Publishing, 978-0872201682; \$12.00
- 4) Euripides, *Medea* <http://johnstoniatexts.x10host.com/euripides/medeahtml.html>
- 5) Plato, *Gorgias*, tr. Robin Waterfield, Oxford, 978-0199540327; \$8.05
- 6) *Readings in Classical Chinese Philosophy*, edited by Philip Ivanhoe and Bryan Van Norden, Hackett, 978-0872207806

(Only four books need to be purchased)

You will also be provided (via email) with several short selections: from Ptahhotep, Solon, Plutarch, Augustine and Alfarabi:

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 7). The instructor will distribute questions in advance.

Paper: 25% (1300-1500 words, due November 12, 11 p.m.). 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% (Take home exam, due Dec. 14)

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 10 a.m. on TUESDAY of that week. THERE IS NO POSTING DUE IN WEEK TWELVE. This posting is to be approximately 50-100 words, and MUST INCLUDE A QUOTATION FROM THE TEXT (the quote is separate from the word count). 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.

(If you have read to this point, good for you! Send me an email that just says "Attack on Titan" in the subject line. You can write a message too if you want. You should also watch Attack on Titan, if you haven't already [not related to the course, just a great show]).

Deadline to Withdraw is Tuesday November 2

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>

COVID-19:

I will do my best to keep us safe, but much of that also depends on how we act as individuals and as a community. In spite of our best efforts, we may well have to move to online delivery in the middle of the semester. We will keep you apprised of developments as soon as possible, but one way or another we will make it through this together. And if you are having specific difficulties related to the pandemic, please contact the professor or TA as soon as possible – it's much easier for us to help solve a problem if we catch it in the early stages (but we're professionals...we solve problems at all stages!).

Schedule of Readings, including suggested questions to reflect upon (focus on the MONDAY lecture reading, for your seminar, unless otherwise instructed by your TA):

WEEK ONE: Introductions: Why are we here? (ONLINE)

September 9: *The Instructions of Ptahhotep* (emailed)

Questions: What does it mean to be “theoretical”? What is political theory? Why should you care what Homer or Laozi or Plutarch thought? Why start a course on the Greeks with a text from ancient Egypt/Africa? Would Ptahhotep's version of a good person still be considered good today?

WEEK TWO: Homer and Mozi

September 13: Homer, *Iliad*, 1-35 (The “Introduction” is highly recommended)

Readings in Classical Chinese Philosophy: Mozi, “Impartial Caring,” “A Condemnation of Aggressive War,” and “For Moderation of Expenditures”

September 16: 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? What does Mozi say is most important in human life? Is he an too much of an idealist?

WEEK THREE: Homer and Mencius

September 20: Homer, *Iliad*, 128-179; 233-234

Readings in Classical Chinese Philosophy: Mencius: Books 3, 6, 7

September 23: 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 27: Homer, *Iliad*, 355-373; 387-402; 422-439

Solon, “Political sayings”

September 30: 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 4: Sophocles, *Antigone*

October 7: 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/READING WEEK October 11th – 15th

WEEK SIX: Thucydides and Laozi

October 18: Thucydides, *On Justice, Power, and Human Nature*, 1-38

Readings in Classical Chinese Philosophy: Laozi, Daodejing

October 21: 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? Is Laozi a political thinker, or perhaps an anti-political thinker? Whose argument do you find more convincing in the Mytilenian Debate - Cleon or Diodotus?

WEEK SEVEN: Thucydides and Robber Zhi; Euripides

October 25: Thucydides, *On Justice, Power, and Human Nature*, 89-154

Readings in Classical Chinese Philosophy: 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 28: Euripides, *Medea*

<http://johnstoniatexts.x10host.com/euripides/medeahtml.html>

Questions: What does Euripides show us about the condition of Greek women? Is he a proto-feminist? Whose side would Robber Zhi be on, Medea’s or her enemies? What does Medea tell us about the ending of “Game of Thrones”?

WEEK EIGHT: Plato and Hanfeizi, on Persuasion

November 1: Plato, *Gorgias*, 1-65

Readings in Classical Chinese Philosophy: Hanfeizi, “The Way of the Ruler” and “The Two Handles,” and “The Difficulties of Persuasion”

November 4: Plato, *Gorgias*, 66-102

Questions: What is the nature of rhetoric/oratory? Is it dangerous to a polity? Are Socrates’ arguments against Gorgias, Polus, and Callicles convincing? Does Socrates fight fairly with his opponents? Should he be expected to, if not? What is Socrates’ criticism of Athenian democracy? Would Hanfeizi agree with Socrates, and with whom are you more inclined to agree, and why? What recent political events (say, 2016 and perhaps the pandemic...) might lead us to reconsider Socrates’ arguments about the dangers of sophistry to a democracy?

WEEK NINE: Plato and Xunzi

November 8: *Gorgias*, 102-135

November 11: *Readings in Classical Chinese Philosophy*: Xunzi, “Human Nature is Bad”

Questions: Why does Plato show us the argument moving into its final phase, in particular with the kind of reaction Callicles evinces? Why does Socrates shift into a mythical mode of narrative, and how compelling do you find this? Is Plato trying to tell us something about the nature of political disagreement, or about the proper method in the search for truth? Does Xunzi have a different view of human nature than Plato? How would you compare his method of presentation to Plato’s? Which author do you find more persuasive? Or more correct? If these aren’t the same thing, what does this imply for democratic politics?

WEEK TEN: Plutarch and Zhuangzi

November 15: Plutarch, *On the Cleverness of Animals*

November 18: *Readings in Classical Chinese Philosophy*: Zhuangzi, “The Great Ancestral Teacher”

Questions: Which kind of animals are more clever, for Plutarch? Why is it important that animals are rational creatures? Can you see parallels with any contemporary scientific approaches to investigating animal intelligence (that you are aware of, say via documentaries or courses in biology or zoology you may have had)? What are the implications for the political and ethical status of nonhuman animals, if Plutarch is correct? How is Zhuangzi’s presentation of animal life similar and different to Plutarch’s? Does Zhuangzi’s perspective shift us outside of what scholars call “anthropocentrism,” the belief that the human mind is the basic criterion for judging everything else in the world? How might we respond politically to the way that Zhuangzi completely reorients our perception of the world, and our status in it?

WEEK ELEVEN: Augustine

November 22: Augustine, *Political Writings* (Selections, emailed)

November 25: Augustine *Political Writings* (Selections, emailed)

Questions: What are the contrasting natures of the two cities, the City of God and the City of Man? 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 29: Augustine *Political Writings*, (Selections, emailed)

December 2: Alfarabi, selections from *Philosophy of Plato and Aristotle* (emailed)

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 6: Wrapping Up Threads, and Final Thoughts

Final Exam: Take Home Exam, to be completed by December 14, 11:00 pm.

APPENDIX 1: SAMPLE CHART TO ORGANIZE YOUR THOUGHTS

	Homer	Thucydides	Plato	Sophocles	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

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.**

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.

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.

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.

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

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>