

PHIL 2101 A: *History of Ethics*
Winter 2014
Carleton University

Meeting time: Tuesdays and Thursdays, 10:05-11:25 am

Instructor: Gordon Davis
Office: Paterson Hall, 3rd floor, rm. 3A48 (in the Philosophy Dept.)
Office hours: Tuesdays 2:00-3:30, or by appointment
Email: Gordon_Davis@carleton.ca (* Use this only for the most urgent questions or requests; otherwise, please email me via CuLearn.)
CuLearn: Regular visits to the course website – on Carleton’s CuLearn – are required. At a minimum, you are expected to check for general announcements that will usually be posted each week on either Friday evening or Saturday. However, *please note that not all of the course material will be posted on CuLearn* – it is not possible to complete the course through use of the website alone.

REQUIRED READINGS (Note: for 1-3 & 6, go to www.library.carleton.ca, look above the search engine – without going straight to ‘Catalogue’ – and click “Databases”, then click ‘P’, and near the top of the list that comes up, click “Past Masters”... We will use this free resource, for Plato, Aristotle and Hume.)

1. Plato, *Protagoras* (Jowett translation). This is available as an electronic resource on our library website. From the “Past Masters” database, click *Plato*, then click *Volume 1* at left, and then click ‘Dialogues’. Click *Protagoras*, which is the fifth dialogue listed on the left-hand side.
2. Plato, *Symposium* (excerpt: Socrates’s dialogue & speech starting at Steph. page 198)... Jowett tr. also in Volume 1 of Plato’s *Collected Dialogues* in “Past Masters” (via library databases)
3. Aristotle, *Nicomachean Ethics* (Ross translation), also at “Past Masters” database on library website (click Aristotle, then click Volume II on the left, then ‘Volume 2’ again in the drop-down menu below that, i.e. the item between ‘Frontmatter’ and ‘Endmatter’... then click *Nicomachean Ethics* in the middle of the left-hand-side list.)

NOTE: in essays, other translations can be used, but **only if** proper care is taken when citing them. It is imperative that the relevant translator be indicated, and that both sets of page numbers be indicated, including the standard ones that all editions use (called ‘Stephanus’ pages for Plato; called ‘Bekker’ pages for Aristotle). Re. Aristotle: the library has an ebook of the recent Roger Crisp translation of *Nico. Ethics*.

4. Mark Siderits, “The Buddha”, at <http://plato.stanford.edu/entries/buddha> & excerpts (in pdf) from Siderits, *Buddhism as Philosophy* (2007) & C. Goodman, *Conseq. of Compassion* (2009) at CuLearn.
5. Ancient Buddhist texts ...including an excerpt from the *Majjhima Nikaya* (“Malunkyovada Sutta”) <http://www.accesstoinsight.org/tipitaka/mn/mn.063.than.html>... and from *Samyutta Nikaya*: <http://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html> (on the four noble truths)
6. David Hume, *Enquiry Concerning the Principles of Morals* (1751). Go to ‘Past Masters’ database; click “Hume: Complete Works & Corr.”, and click the sixth item from the top on left-hand side.
7. Jeremy Bentham, *Introduction to the Principles of Morals and Legislation* (1789): <http://www.laits.utexas.edu/poltheory/bentham/ipml/ipml.toc.html>
8. Immanuel Kant, *Groundwork of the Metaphysic of Morals* (1785), H.J. Paton translation... [Search the translator’s full title: *The Moral Law: Kant’s Groundwork*(...), on Carleton’s library catalogue, locating the H.J. Paton translation, and then clicking the electronic resource entry.]

9. J.S. Mill, *Utilitarianism* (1861): <http://www.laits.utexas.edu/poltheory/mill/util/index.html>

* *Depending on which essay topics you choose, other readings will also be required (as noted in CuLearn material relating to the various essay topics... See also: library reserve books listed on pp. 6-7 below).*

COURSE DESCRIPTION and COURSE OBJECTIVES:

This course follows the evolution of some key ideas in ethical theory, over a span of three thousand years, starting with the moral frameworks of some of the oldest world religions and taking us up to the twentieth century. In order to look closely and critically at the way some major philosophers have developed these ideas, we will focus on reading and discussing these philosophers (e.g. Plato, Aristotle, Siddhartha Gautama, Hume, Kant, Bentham and Mill), and will be less concerned about filling in the chronological gaps than about filling in philosophical gaps – by diagnosing the flaws and prejudices in both their thinking and, perhaps, our own thinking.

The course tries to balance two important goals in the study of the history of philosophical ethics. One of these goals relates to our interest in the historical evolution of ideas in general, and imposes a responsibility for seeking fair and historically sensitive interpretations of historical texts as well as a responsibility for appreciating the broader historical context of the works, their authors, and the moral, political and cultural phenomena they describe. Our other goal is philosophically more fundamental (and perhaps more important to those whose further studies will be focused more on contemporary than on historical concerns): by studying the major ethical works of the past, we hope to make progress with contemporary moral problems and with the refinement of our own ethical views. We shall therefore devote as much time to critical discussions that focus simultaneously on the claims of contemporary ethical theories and the claims and arguments in our primary texts (as to historical discussions). Conversely, though, we must be ready – as ethicists rather than pure historians – to subject these works to critical assessment and to be selective in incorporating their ideas and arguments, based on our own understanding of the relevant phenomena and our own sense of sound argument.

The skills and concepts we develop in pursuing these two goals can be useful, not only in philosophical thinking in general and in studying ethics in particular, but also in any area involving a critical engagement with the history of ethical or political theory in any tradition. These skills and concepts may thus be carried over to studies of the history of ethical thought that are focused on ‘non-Western’ traditions of philosophy, or on (e.g.) medieval philosophy, or on other specific historical periods that we will not be able to cover here. What is commonly, but somewhat misleadingly, called the ‘Western’ tradition of philosophical ethics will be our focus, primarily because the works in this tradition remain prominent in contemporary discussions of ethical theory. We shall try to identify both the scope for applying the insights in these works to broader cultural contexts and the scope for bias and limitations of perspective within theoretical frameworks that draw mainly on this ‘Western’ tradition.

The major questions that are still central to ethical theory, and that are addressed by the writers we will be examining, include: What is the best kind of life for humans? How should we define, and how can we attain, ‘happiness’ or ‘well-being’? What is the significance of other people’s happiness or well-being to our own? What do we owe to others? Which ‘others’ matter? Is moral goodness or rightness based on character, intentions, observance of rules or rights, or the consequences of one’s actions? Is ‘goodness’ as a character trait as important as the ‘goods’ that are the results of actions or policies? Which results matter most to ‘goodness’? In what ways can actions and intentions be ‘rational’? Can moral principles be rationally justified? Do practical or moral principles reflect truths about our nature as human beings? What is the relationship between ‘facts’ and ‘values’? Are there any universal ethical truths?

There are more specific questions in ethics that relate to issues of common concern in society, such as deciding on life and death (abortion, euthanasia, triage, capital punishment, war), the scope of duties to assist other beings (poverty at home and abroad, international development, animal welfare), social justice and the scope of human rights, issues in individual conduct and personal relations (in relation to honesty, faithfulness, sexual conduct, tolerance of differences), and many more. Although our primary focus will often be on more theoretical questions, we will also consider to what extent there is overlap between our concerns in these areas and those of the authors we will be reading, historical and philosophical factors that might account for differences, and what implications their theories may have for contemporary issues.

TENTATIVE SCHEDULE OF TOPICS AND READINGS:

(Please note that the order and/or timing of topics or readings may change – though with as much advance notice as possible. So long as no changes have been announced, the readings indicated below should be done *prior* to the date under which they appear; they will be discussed that day.)

Week 1 (January 7, 9) Introduction to ethical theories, new and old / The roles of history and theory

Readings: Plato, *Protagoras* (see p. 1 for online access) and relevant course notes on CuLearn & recomm'd: ch. 2 of Charles Goodman, *Consequences of Compassion* (lib. ebook)

Week 2 (January 14, 16) Socrates, Plato and Aristotle on wisdom, virtue and happiness

Readings: Plato, *Protagoras*; and excerpts from Plato, *Symposium* (Steph. pages 198-213)

Week 3 (January 21, 23) Aristotle's critique of Plato / human nature and reason

Readings: Aristotle, *Nicomachean Ethics*, Books 1 and 2 (* as usual, also see CuLearn docs.)

Week 4 (January 28, 30) Selfhood, virtue and wisdom in Aristotle and in Buddhism

Readings: Aristotle, *Nico. Ethics* Bks 3 and 10; Siderits, "The Buddha" (§§ 1 & 2... see # 4 on p. 1)

FEB. 6 (Thurs.) Midterm test: historical landmarks & terms in ancient Greece and ancient Asia...

Week 5 (February 4, 6) Comparing Aristotelian and Buddhist virtues / **NOTE: midterm test on Feb. 6**

Readings: Mark Siderits, "The Buddha" (2011), at <http://plato.stanford.edu/entries/buddha> (§§ 1-5) and the Buddha's first sermon: <http://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.than.html> ... plus other primary source material from www.accesstoinsight.org (see # 5 on p. 1)

Week 6 (Feb. 11, 13) Buddhist Philosophers on Personal Identity and Moral Impartiality

Rdgs: pdf files on CuLearn: Goodman, *Conseq. of Compassion* & Siderits, *Buddhism as Phil.* (excs.)

FEB. 14 (Friday): OPTIONAL essay due by midnight via CuLearn email.

READING WEEK BREAK: *** no classes on Feb. 18 and 20

Week 7 (Feb. 25, 27) Religious ethics between ancient and modern times – Western and Non-Western: Buddhist consequentialism / Free will in Western and Asian Philosophy

Readings: Goodman, *Conseq. of Compassion* (pdf/hdouts), and review all material by Mark Siderits

Week 8 (March 4, 6) Consequentialism in the West: Hume, Bentham and other early modern theorists of utilitarianism

Readings: Hume, excerpts TBA from *Inquiry Concerning the Principles of Morals* (see p. 1) & TBA from Bentham, *An Introduction to the Principles of Morals and Legislation*

Week 9 (Mar. 11, 13) The metaphysics and ethics of freedom in Kant's Ethics

Rdg: Kant, *Groundwork of the Metaphysic of Morals* (Chapter I) – see # 8 on p. 1

MARCH 20 (Thurs.): TEST # 2 – on early modern historical landmarks (see CuLearn for notes)

Week 10 (Mar. 18, 20) Kant's universal moral imperatives / Rights and Duties (**NOTE: Thurs. test date**)

Rdg: Kant, *Groundwork of the Metaphysic of Morals* (Chapter II) – see # 8 on p. 1

Week 11 (Mar. 25, 27) Kantians versus utilitarians: J.S. Mill and Henry Sidgwick

Rdg: Mill, *Utilitarianism* (excerpts TBA) – see # 9 at top of p. 2

Week 12 (April 1, 3) The British tradition, continued: J.S. Mill, G.E. Moore, David Ross / The German tradition: Marx, Schopenhauer, Nietzsche, Wittgenstein

Rdg: Mill, *Utilitarianism* (excerpts, continued); optional: G.E. Moore, *Principia Ethica* (online)

Week 13 (April 8) The Future of Ethics / The Future of Ethical Theory

APRIL 8 – Final Essay due by midnight via CuLearn email

APRIL 26 – Optional take-home essay due by midnight via CuLearn email

EVALUATION (w/ weight of assignments as percentage of total mark):

Midterm test	30 % (on historical landmarks & terminology in ancient Greece & anc. Asia)
Optional essay	... can replace mark for midterm; list of topics on CuLearn; DUE Feb. 14
Test # 2	20 % (see dates for tests above)
Final essay	40 % (of which half the mark can be replaced by take-home mark...)
Optional take-home	Possibly 20 % (see above)
Attendance	10 % (based on 8-10 randomly distributed attendance checks)

Essay instructions will specify a minimum and maximum length (e.g. the optional midterm essay must be between 1000 and 1500 words; whereas final essay specs. are TBA). Essays that are significantly beyond the word limit will not be marked and will have to be resubmitted within a specified period of time. **It's your responsibility to check CuLearn email, each day following your submission, for replies – from me or a TA – about that, or perhaps about the formatting you've used, in case it needs correcting.**

The main components of evaluation concern the following: clarity of thesis statement (and other ‘signposting’), logical and effective use of argument, due consideration of objections (with effective replies), balanced essay structure, effective use of relevant readings (with full and consistent citations), sensitive interpretation of primary texts, effective writing style (including basics such as grammar, spelling and punctuation, as well as clarity in wording and phrasing), and originality in thesis and/or arguments.

More will be said in class about these expectations and their role in how we evaluate the essays. A point to be emphasized here, though, concerns ‘originality’. There are two different senses in which essays should be ‘original’. In one sense, ‘originality’ involves coming up with ideas and arguments that are novel (or outside the norm for this level); this can be quite difficult, and those earning the highest marks generally do well on this score, while good essays may show only a modest degree of originality in this sense. In another sense, an essay is ‘original’ when it is a student’s own work – i.e. own composition – and when any ideas in it that derive from the work of others are duly credited in citations of these sources. In this sense, ‘originality’ is not a component of the mark, but is simply an absolute minimum requirement. If any part of an essay – apart from explicit quotations – is not original *in this sense*, the student has committed the serious offence of *plagiarism*.

UNIVERSITY POLICY ON PLAGIARISM:

According to the Undergraduate Calendar’s definition (in section 14 of “University Regulations”), it constitutes *plagiarism* “to use and pass off as one’s own idea or product work of another without expressly giving credit to another.” It is the responsibility of each student to understand this definition, and to avoid both committing plagiarism and aiding/abetting plagiarism by other students. Penalties for plagiarism are decided by the Dean’s office, and can range from an automatic zero on the assignment to suspension or expulsion from the university.

OTHER POLICIES:

Submission of essays: Essays should be attached to an **email sent via CuLearn**. To be counted as arriving on time, your essay must arrive before midnight on the due date.

Presentation / formatting of essays: Save your document, (a) with a doc. title indicating your name and your topic, (b) in a format compatible with Word, which includes most formats *except ‘odt’*. Begin p. 1 with a title, *but not a title page*; and include your name on p. 1. Re. methods of citation: we accept MLA, APA or Chicago style, provided you stick to one of these; however, I add some requirements of my own, which you must observe regardless of which style you use. These will be mentioned in class and on CuLearn.

Consultations re. essays: Neither the teaching assistant nor I will be able to read pre-submission drafts of essays. We may be able to look at summary outlines (of less than a page) – well in advance of a due date – but only during office hours or after class (i.e. not by email). If you feel you need help with structuring your draft(s), you can contact the university’s ‘Writing Tutorial Service’.

Extensions: Extensions will be granted only upon presentation of a medical certificate, or other documented emergency or crisis. *It is essential that I have documents that have been signed by a professional whose contact info. is well indicated.* Requests based on conflicts with other coursework will not be granted.

Late essays: **Late submissions will lose 5 % per day.** (See below for other dept./univ. policies...)

BOOKS ON RESERVE for PHIL 2101 (Relevance to essay topics noted...)	AUTHOR	CALL NUMBER (Use title if ‘Prof’s copy’)
Aristotle's ethics	Bostock, David.	Floor 2 Circ Desk Reserves RSV -- B430.B67 -- IN LIBRARY
Aristotle's ethics	Urmson, J. O.	Floor 2 Circ Desk Reserves RSV -- B491.E7U76 -- IN

		LIBRARY
Aristotle's nicomachean ethics	Pakaluk, Michael	DAVIS/Prof's copy - In library
British moralists, being selections from... the eighteenth century (incl. BENTHAM, but re. ANIMALS see WebCT)	Selby-Bigge, L. A. (ed.)	Floor 2 Circ Desk Reserves RSV -- BJ601.S4 1965 v. 1 c.2
Buddhism & bioethics (Re. e.g. SUICIDE)	Keown, Damien	Floor 2 Circ Desk Reserves RSV -- BJ1289.K43 -- IN LIBRARY
Collected works (incl. speech on CAPITAL PUNISHMENT)	Mill, John Stuart, 1806-1873.	Floor 2 Circ Desk Reserves RSV -- B1602.A2 v. 28 -- IN LIBRARY
Dissertations and discussions: political, philosophical and historical (incl. essay on MILITARY INTERVENTION)	Mill, John Stuart, 1806-1873.	Floor 2 Circ Desk Reserves RSV -- B1603 .D6 v. 3 -- IN LIBRARY
An enquiry concerning the principles of morals (incl. view on PUNISHMENT)	Hume, David, 1711- 1776.	Floor 2 Circ Desk Reserves RSV -- B1465 1998A -- IN LIBRARY
Essays, moral, political, and literary / David Hume (incl. his essay on SUICIDE)	Hume, David, 1711- 1776.	Floor 2 Circ Desk Reserves RSV -- B1475 1985 -- IN LIBRARY
The ethics of war and peace : an introduction to legal and moral issues	Christopher, Paul	Floor 2 Circ Desk Reserves RSV -- KZ6396 .C48 1999 -- IN LIBRARY
Ethics with Aristotle	Broadie, Sarah	Floor 2 Circ Desk Reserves RSV -- B491.E7B7 -- IN LIBRARY
Groundwork of the metaphysic of morals / Immanuel Kant ; translated by H.J. PATON*	Kant, Immanuel, 1724-1804.	Floor 2 Circ Desk Reserves RSV -- B2766.E6P3 1956 c.3 -- IN LIBRARY
Groundwork of the metaphysics of morals / Immanuel Kant ; translated by Mary Gregor	Kant, Immanuel, 1724-1804.	Floor 2 Circ Desk Reserves RSV -- B2766.E6G73 -- IN LIBRARY
An introduction to Buddhist ethics : foundations, values, and issues (Re: VIRTUE, SUICIDE, PUNISHMENT)	Harvey, Peter	Floor 2 Circ Desk Reserves RSV -- BJ1289 .H37 2000 -- IN LIBRARY
The invention of autonomy	Schneewind, J. B.	BJ301.S35 -- IN LIBRARY
The Lankavatara Sutra; a Mahayana text	Lankavatara-sutra.	Floor 2 Circ Desk Reserves RSV -- BQ1722.E5S8 -- IN LIBRARY
Lectures on ethics (unlike Groundwork, this incl. material on punishment, war, animals, virtue, etc.)	Kant, Immanuel, 1724-1804	Floor 2 Circ Desk Reserves RSV -- B2794.E892 E5 1996 -- IN LIBRARY
The metaphysics of morals (1797)... unlike Groundwork, this incl. material on punishment, war, animals, virtue	Kant, Immanuel, 1724-1804.	Floor 2 Circ Desk Reserves RSV -- B2785.E5G7413 1996 - - IN LIBRARY
The morality of war	Orend, Brian	Floor 2 Circ Desk Reserves RSV -- U22 .O725 2006 -- IN LIBRARY
Nicomachean ethics	Aristotle (Rackham translation)	Floor 5 -- B430.A5R3 1956 c.7 -- IN LIBRARY
Nicomachean ethics ***	Aristotle (ROSS* translation)	Floor 2 Circ Desk Reserves RSV -- B430.A5R67 -- IN LIBRARY
Nicomachean ethics (C.U.P.)	Aristotle (Crisp tr.)	Floor 2 Circ Desk Reserves RSV -- B430.A5 C7513 2000 --

		IN LIBRARY
Nicomachean ethics (Hackett)	Aristotle (Irwin tr.)	DAVIS/Prof's copy-In library
Nicomachean ethics (O.U.P.)	Aristotle (Rowe tr.)	DAVIS/Prof's copy-In library
Nicomachean ethics (Penguin)	Aristotle (Thomson tr.)	DAVIS/Prof's copy-In library
Perpetual peace, and other essays on politics, history, and morals	Kant, Immanuel, 1724-1804.	Floor 2 Circ Desk Reserves RSV -- B2758 .H86 1983 -- IN LIBRARY
Perpetual peace : essays on Kant's cosmopolitan ideal	Bohman & Lutz-Bachmann (eds.)	Floor 2 Circ Desk Reserves RSV -- JZ5552.P47 -- IN LIBRARY
Practical ethics, 2nd ed. (Re. Util'n views on ANIMALS, e.g. Bentham's)	Singer, Peter	DAVIS/Prof's copy-In library
Principia ethica.	Moore, G. E. (George Edward), 1873-1958.	Floor 2 Circ Desk Reserves RSV -- BJ37.M8 -- IN LIBRARY
Principles of lawful politics : Immanuel Kant's philosophic draft toward eternal peace	Kant, Immanuel, 1724-1804.	Floor 2 Circ Desk Reserves RSV -- JX1946 .K3 1988 -- IN LIBRARY
A short history of ethics	MacIntyre, Alasdair	Floor 2 Circ Desk Reserves RSV -- BJ71.M3 1966 c.3 -- IN LIBRARY
The Nature of Buddhist Ethics (Re. Buddhist views on VIRTUE)	Keown, Damien	DAVIS/Prof's copy - In library
Consequences of Compassion: An Interpretation and Defense of Buddhist Ethics (Re. Buddhist views on VIRTUE, PUNISHMENT)	Goodman, Charles	DAVIS/Prof's copy - In library

Other books to be added to the reserve list include: back-up copies of J.S. Mill's *Utilitarianism* and the Mahayana Buddhist text, *The Holy Teaching of Vimalakirti*, plus Hobbes's *Leviathan* (optional background reading), Otfried Hoffe's *Aristotle* (optional background reading, which covers not just the ethics, but Aristotle's philosophy as a whole), and James Barry's *The Sword of Justice: Ethics and Coercion in International Politics*. Some other readings that are relevant to the essay topics will be indicated on CuLearn, e.g. passages from Jeremy Bentham on the ethical treatment of animals, and passages from Thomas Aquinas on just war theory. (Those elements of medieval just war theory should be compared to the fuller account of just war theory in books listed above, such as Brian Orend's *The Morality of War*.)

Department of Philosophy and Carleton University Policies (2013-14)

Assignments:

Unless specifically told otherwise by their instructors, students:

- must not use a plastic or cardboard cover or paper clips
- must staple the paper (there is a stapler on the essay box)
- must include the following in the lower right corner of the cover sheet:
 - student name
 - student number
 - course number and section
 - instructor's name
- The Philosophy Department does not accept assignments by FAX. You may send them by courier, if necessary.
- No assignments will be accepted after the last day for handing in term work – see dates in next column.
- Assignments handed in through the essay box (just inside the glass doors, Paterson Hall, Floor 3A) must be dropped into the box by **4:15** on a regular business day in order to be date-stamped with that day's date. Assignments handed in after 4:15 or on a non-business day will be stamped as having been handed in on the next business day.
- Students are required to keep copies of their assignments. If your paper is lost at any point, you will be considered not to have submitted it if you cannot produce a copy immediately on request.

Deferrals for Term Work:

If you miss a final examination and/or fail to submit a final assignment by the due date because of circumstances beyond your control, you may apply for a deferral of examination/assignment. For deferred examinations, you must apply within 5 working days after the scheduled date of your exam. To apply for deferral of a final assignment, you must apply within 5 working days of the last scheduled day of classes. Visit the Registrar's Office for more information.

Plagiarism:

It is the responsibility of each student to understand the meaning of 'plagiarism' as defined in the Undergraduate or Graduate Calendars, and to avoid both committing plagiarism and aiding or abetting plagiarism by other students. (Undergraduate Calendar Academic Regulations, section 14.3, or <http://www4.carleton.ca/calendars//ugrad/current/regulations/acadregsuniv14.html#14.3>)

Academic Accommodation:

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

Pregnancy obligation: write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details visit the Equity Services website: <http://www2.carleton.ca/equity/>

Religious obligation: write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details visit the Equity Services website: <http://www2.carleton.ca/equity/>

Academic Accommodations for Students with Disabilities: The **Paul Menton Centre** for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or pmc@carleton.ca for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your **Letter of Accommodation** at the beginning of the term, and no

later than two weeks before the first in-class scheduled test or exam requiring accommodation (*if applicable*). After requesting accommodation from PMC, meet with me to ensure accommodation arrangements are made. Please consult the PMC website for the deadline to request accommodations for the formally-scheduled exam (*if applicable*) at <http://www2.carleton.ca/pmc/new-and-current-students/dates-and-deadlines/>

You can visit the Equity Services website to view the policies and to obtain more detailed information on academic accommodation at <http://www2.carleton.ca/equity/>

Important Dates:

Sept. 5	Classes start (after Orientation events).
Sept. 18	Last day for registration and course changes in Fall and Fall/Winter courses.
Sept. 30	Last day for entire fee adjustment when withdrawing from Fall term or two-term courses.
Oct. 14	Thanksgiving Day – university closed.
Oct. 28 –	
Nov. 1	Fall Break – no classes.
Nov. 25	Last day for tests or examinations in courses below 4000-level before the Final Examination period.
Dec. 9	Last day of classes, Fall term. Last day for handing in term work and the last day that can be specified by a course instructor as a due date for Fall term courses.
Dec. 9	Last day to withdraw from Fall term courses (academic purposes only).
Dec. 10	No classes or examinations take place. Review classes may be held, but no new material may be introduced.
Dec. 11-22	Final examinations for Fall courses, mid-terms for Fall/Winter courses.
Dec. 22	Take-home exams are due.
Jan. 6	Winter term classes begin.
Jan. 17	Last day for registration and course changes in Winter term classes.
Jan. 31	Last day for entire fee adjustment when withdrawing from winter courses or winter portion of two-term courses.
Feb. 17-21	Winter Break, classes suspended.
Mar. 25	Last day for tests or examinations in courses below 4000-level before the Final Examination period.
Apr. 8	Last day of Fall/Winter and Winter term classes. Last day for handing in term work and the last day that can be specified by a course instructor as a due date for term work for Fall/Winter and Winter term courses.
Apr. 8	Last day to withdraw from Fall/Winter and Winter term courses (academic purposes only).
Apr. 9-10	No classes or examinations take place. Review classes may be held, but no new material may be introduced.
Apr. 11-26	Final Examinations. Exams will not be held Apr. 18-20.
Apr. 18	Good Friday – university closed.
Apr. 26	Take-home exams are due.

Addresses:

Department of Philosophy:	3A35 Paterson Hall www.carleton.ca/philosophy 520-2110
Registrar's Office:	300 Tory www.carleton.ca/registrar 520-3500
Student Academic Success Centre:	302 Tory www.carleton.ca/sasc 520-7850
Writing Tutorial Service:	4 th Floor, Library http://www1.carleton.ca/sasc/writing-tutorial-service/ 520-6632
MacOdrum Library	http://www.library.carleton.ca/ 520-2735