

College of the Humanities
Carleton University
HUMS 4000A

Politics, Modernity and the Common Good
Fall 2025 – Winter 2026

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Lectures: Mondays, 10:05am – 11:25am; Thursdays, 1:05pm – 2:25pm

Tutorials: Group 1, Mondays, 2:35pm – 3:55pm; Group 2, Thursdays, 11:35am – 12:55pm

Course Description:

HUMS 4000 brings the Bachelor of Humanities journey to a close by covering the period of modern history that stretches from the French Revolution to the present. However, while the first semester of the course focuses on the dramatic upheavals in Western thought and practices that marked the 19th and early-20th centuries, the course's scope broadens with the transition from its first to its second semester in studying the global impacts and receptions of, as well as responses to, these new ways of viewing and doing. In this way, the course also fittingly brings the Humanities odyssey home, given that the program begins in the ancient Near- and Far-East.

The first semester of the course is dedicated to the study of the theoretical underpinnings of modernity – what they were, how they were elaborated or challenged by different authors, and so on. It seeks to identify modernity's defining themes, principles, and aspirations, to chart out some of its most important ramifications and developments, and finally, to understand how it gave rise to immanent critiques which – in some ways – led to its own undoing or overcoming (e.g., in the phenomenon of 'post-modernity').

This, a little more concretely, is to say that the first semester of the course presents a broad but by no means exhaustive overview of the great many new systems of thought, new ideas and ideals, new conceptions of the real, the true, the beautiful and the good, which emerged during that most creative and tumultuous period in Western intellectual history: the 19th and early-20th centuries. These new movements, schools of thought, and worldviews include Idealism, Romanticism, Conservatism, Darwinism, Marxism (Historical-Materialism), Transcendentalism, Utilitarianism, Liberalism, Abolitionism, Existentialism, Nihilism, Feminism, Phenomenology, Nationalism, Psychoanalysis, Surrealism, and Negritude (as a struggle against Imperialism and

Colonialism). It will be shown how each, in its own way, arose as a reflection on and answer to the question of the meaning and value of modernity.

In the second term, we continue with the presupposition that underlined the first semester, namely that a gigantic paradigm shift happened in human consciences as well as its consciousness. However, while the first term took the conversation through a philosophical debate as to the nature of these new ideas, this part of the course will look at the unfolding of those ideas in the real world as the civilization of modernity. The “common good,” however defined, requires a robust civilizational framework to help its materialization. The Athenian civilization proved the breeding ground for the ideas, notions, and concepts that form the foundation of the modern West. The new ideas, concepts and notions have led to the emergence of a civilization with autonomy, independent, and freedom as qualities for agency, the *modus operandi*, and the social structures, that not only have led to the emergence of the self as agent/actor, but also to the societal form of the sovereign state, and the anarchical society of states, and the global capitalist system. What are the nuances of this transformation? What did it entail? The First half of the term concentrates on the unfolding of modernity process into a civilization through the works of the giants of our time.

We begin the term with the classic work of the American/German philosopher, Hannah Arendt, on the human condition. Even though she has been described as one of “Heidegger’s children,” she has gone beyond the German tradition and has provided a giant revival of the Aristotelian question of what does it mean to be human but within the context of the modern condition. Then through examining the works of our own Canadian philosopher, Charles Taylor, we explore the *modus operandi* of the modern civilization. For Taylor the modern condition of secularity means a great dis-embedding from the brink of tradition, where the self is left on his/her own reason and how this idea has led to the emergence of an all-pervasive order. We shall continue with the works of the International Relation Theorist, Hedley Bull, who provides an insightful portrait of the spatial structures and organizations (or the international system) that shapes the public square in the modern civilization. In the second part of the course, we turn to thinkers who are harsher about the modern civilization than the thinkers are. They argue that in practice, power politics and money, not freedom, and autonomy dominate the public domain in the unfolding of the industrial European and American worlds and more so, it extended to the non-Western world as well. We deal with the literary, philosophical, religious, and post-modern treatments of the modernity-based civilization. Here, we begin with Salman Rushdie and continue with Edward Said and Gandhi, ending with Michael Foucault. These thinkers invite us to a radical reconsideration of the present condition of globalized and yet fragmented world. They provide insightful meditation on our present epistemology, the nature of our relationship with the world and the divine and may help us comprehend the prevalence of the various forms of extremism, politics of identity, terrorism and 21st century tribalism.

Grades:

Grades in this course will be based on:

- Attendance and engagement: 10%
- Two presentations, one per term: 20%
- Two term papers, one per term: 40%

- Two formally-scheduled, in-person examinations: 30%

Grades will not be adjusted or altered in any way to achieve a supposedly ‘normal’ distribution.

Separate documents will be made available on Brightspace providing guidelines and making plain our expectations for each component of the final grade.

Attendance:

- Regular attendance in the lectures and discussion groups is mandatory
 - *A pattern of non-attendance in either the lectures or the discussion groups will constitute sufficient grounds for a final grade of ‘F’*
- Please note, also, that you must attend the discussion group you are registered in.

Late Penalties:

- Late papers and take-home exams will be docked **a third of a letter grade** for each day they are late.
 - This means, for example, that an A+ paper that was submitted one day late will receive a grade of A.

Submission of Assignments:

- All papers and take-home examinations are to be submitted electronically in Brightspace.

Technology:

- The use of electronic devices in the classroom is prohibited unless you have received permission to do so from your professor on the basis of a request for accommodation from the PMC (Paul Mentor Centre for Students with Disabilities).

Learning Outcomes:

By the end of the course, students will:

- Be conversant with many of the key figures, schools of thought, doctrines, and intellectual developments that marked the historical period it covers (viz., that of late modernity);
- Be able to communicate their understanding of these figures, schools of thought, doctrines, and intellectual developments accurately and concisely, both orally and in writing;
- Be able to connect these figures, schools of thought, doctrines, and intellectual developments to major historical events and trends, as well as to significant political, cultural, and/or social movements or changes; and
- Be able to formulate a creative and original thesis concerning materials studied in the course, and to argue for this thesis cogently and clearly, on the basis of solid research on primary and secondary sources.

Fall Term Texts:

Only one text needs to be purchased for the Fall semester:

- Thurman, Wallace. *Infants of the Spring*. New York: Dover Publications, 2013. (Approx. \$20)

A few copies of this book will be available for purchase at *Singing Pebble Books*, 206 Main St., Ottawa, K1S 1C6, Tel.: 613-230-9165

Every other text will be made available in PDF format in Brightspace.

Lecture and Reading Schedule for the Fall Semester:

Lecture 1, September 4th: Kant's Enlightenment Optimism as Introduction to the Course

- Kant, "What is Enlightenment?" and "Idea for a Universal History with a Cosmopolitan Purpose" (1784)

Lecture 2, Sept. 8th: Kant's "Copernican Revolution" in Epistemology and Ethics

- Kant, *Critique of Pure Reason*, Prefaces A (1781) and B (1787); *Groundwork for the Metaphysics of Morals*, Preface and Section 1 (1785)

Lecture 3, Sept. 11th: Burke's Conservatism

- Burke, Excerpts from *Reflections on the Revolution in France* (1790)

Lecture 4, Sept. 15th: Spirit in History – Hegel's Absolute Idealism

- Hegel, *Introduction to the Philosophy of History*, Sections 2 and 3 (1837)

Lecture 5, Sept. 18th: From the Critique of Ideology to the Science of Capital – Marx's Revolutionary Materialism(s)

- Marx, *Toward a Critique of Hegel's Philosophy of Right: Introduction* (1843)
- Marx, *The Communist Manifesto*, Preamble and Sections I and II (1848)

Lecture 6, Sept. 22nd: Soul, Self-Reliance, Fate, and Freedom – Emersonian Transcendentalism and the 'Spirit of America'

- Emerson, "Self-Reliance" and "The Over-Soul" from *Essays: First Series* (1841)

Lecture 7, Sept. 25th: Abraham's Choice – Kierkegaard's Christian Existentialism

- Kierkegaard, *Fear and Trembling*, Preface and Problema I (and if you have time: Problema II) (1843)

Lecture 8, Sept. 29th: Emerson and Kierkegaard on Their Times

- Emerson, "Lectures on the Times: Introductory Lecture" (1842); Kierkegaard, "The Present Age" in *Two Ages: A Literary Review* (1846)

Lecture 9, October 2nd: Drop Out and Resist – Thoreau the Proto-Hippie and Proto-Anarchist

- Henry David Thoreau, *Walden*, Ch. 2, “Where I Lived and What I Lived For” (1854) and *Civil Disobedience* (1849)

Lecture 10, Oct. 6th: “If There is no Struggle, There is no Progress” – 19th Century America Through the Eyes of a Former Slave

- Frederick Douglass, “West India Emancipation” (1857) and “Self-Made Men” (1858)

Lecture 11, Oct. 9th: Mill’s Utilitarianism and Liberalism

- Mill (& Taylor-Mill), *On Liberty*, chapters 1 and 2 (1859)

Lecture 12, Oct. 16th: Mill’s Utilitarianism and Liberalism

- Mill (& Taylor-Mill), *On Liberty*, chapters 3 and 4 (1859)

(Fall Break: Oct. 20th – Oct. 24th)

Lecture 13, Oct. 27th: Mill’s Argument for Women’s Rights

- Mill (& Taylor-Mill), *The Subjection of Women* (in its entirety if you can; chapter 1 at minimum) (1869)

Lecture 14, Oct. 30th: Nietzsche as Physician of Modern Culture

- *On the Advantages and Disadvantages of History for Life* (1874)

Lecture 15, November 3rd: What it Means to Philosophize with a Hammer

- Nietzsche, Selections from *Twilight of the Idols* (1888)

Lecture 16, Nov. 6th: Zarathustra or the Übermensch

- Nietzsche, Selections from *The Gay Science* (1882) and *Thus Spoke Zarathustra* (1883)

Lecture 17, Nov. 10th: Introduction to Freudian Psychoanalysis

- Freud, *Outline of Psychoanalysis* (1940)

Lecture 18, Nov. 13th: Freudian Pessimism – Happiness as an Impossible Dream

- Freud, *Civilization and its Discontents* (1930)

Lecture 19, Nov. 17th: A Feminist Critique of Literary History

- Woolf, *A Room of One’s Own* (1929)

Lecture 20, Nov. 20th: Du Bois on the “Talented Tenth”, “Racial Uplift”, and Education

- Du Bois, *The Souls of Black Folk* (1903), chapters III, V and VI (1903)

Lecture 21, Nov. 24th: Du Bois on the Veil, Double Consciousness, and the Colour Line

- Du Bois, *The Souls of Black Folk*, The Forethought and chapters I, XI, and XIII (1903)

Lecture 22, Nov. 28th: Reflections on Art and Literature in the Harlem Renaissance

- Du Bois, “Criteria of Negro Art” (1926); Locke, “The New Negro” (1925); Schuyler, “The Negro-Art Hokum” (1926); Hughes, “The Negro Artist and the Racial Mountain” (1926)

Lecture 23, Dec. 2nd: Finding Freedom at 267 W 136th St.

- Thurman, *Infants of the Spring* (1932)

Lecture 24, Dec. 4th: Heidegger’s Phenomenological Existentialism

- Heidegger, “What is Metaphysics?” (1929)

Lecture 25, Dec. 5th: Heidegger on the Essence of Art and Technology

- Heidegger, “On the Origin of the Work of Art” (Excerpt)

Winter Term Texts:

Hannah Arendt. *The Human Condition* (Approx. \$35)

Hedley Bull. *The Anarchical Society* (Approx. \$50)

Michel Foucault, *Discipline & Punish* (Approx. \$30)

M. K. Gandhi. *Hind Swaraj and Other Writings* (Approx. \$100)

Salman Rushdie. *Midnight's Children: a Novel* (Approx. \$25)

Edward Said. *Orientalism* (Approx. \$26)

Charles Taylor. *Modern Social Imaginaries* (Approx. \$36)

A NUMBER OF THESE TEXTS ARE NOW IN THE PUBLIC DOMAIN AND AVAILABLE FREE ONLINE, IF YOU WISH TO PURSUE THIS OPTION.

Approximate Schedule of Themes and Readings for the Winter Semester:

Civilization

Lecture 1 (Jan. 5): Introductory Remarks; Non-holistic worldview and its Civilization

The Civilization of Modernity

Lecture 2 (Jan. 8): Being Human (Arendt, 1-78)

Lecture 3 (Jan. 12): Labour and Work (Arendt, 79-174)

Lecture 4 (Jan. 15): Action (Arendt, 175-247)

Lecture 5 (Jan. 19): Modern Age, and the Good (Arendt, pp. 248-325)

Lecture 6 (Jan. 22): Modern order and “Self-Understanding” (Taylor, 1-67)

Lecture 7 (Jan. 26): “Social Self-Understanding” I (Taylor, 69-107)

Lecture 8 (Jan. 29): “Social Self-Understanding” II (Taylor, 109-161)

Lecture 9 (Feb. 2): Consequence; Secularity (Taylor, 163-196)

Lecture 10 (Feb. 5): Anarchical Society (Bull, 3-50)

Lecture 11 (Feb. 9): Ends of AS: Order and Justice (Bull, 51-94)

Lecture 12 (Feb. 12): Means in AS-I (Bull, 97-155)

Winter Break, February 16–20

Lecture 13 (Feb. 23): Means of AS-II (Bull, 159-222)

II: Critics of the Civilization of Modernity

Lecture 14 (Feb. 26): The World of Optimism Disease (Rushdie, 1-288)

Lecture 15 (Mar. 2): The Fractured Modern Soul (Rushdie, 289-533)

Lecture 16 (Mar. 5): Swaraj as the Human Condition (Gandhi, 5-41)

Lecture 17 (Mar. 9): The Reality of India (Gandhi, 42-65)

Lecture 18 (Mar. 12): Real Civilisation (Gandhi, 66-119)

Lecture 19 (Mar. 16): Said and Orientalism (Film)

Lecture 20 (Mar. 19): Anatomy of “Orientalism” (Said, 1-28, 31-110, and 284-328)

Lecture 21 (Mar. 23): The New Phase of Orientalism (Said, 329-352)

Lecture 22 (Mar. 26): Constructed Worlds (Foucault, 3-31)

Lecture 23 (Mar. 30): The Working of the System (Foucault, 135-169)

Lecture 24 (Apr. 2): Maintaining the System, Surveillance (Foucault, 195-228)

Lecture 25 (Apr. 6): Summation

University Regulations for All College of the Humanities Courses (July 21 2025)

Academic Dates and Deadlines

This schedule contains the dates prescribed by the University Senate for academic activities. Dates relating to fee payment, cancellation of course selections, late charges, and other fees or charges will be published in the Important Dates and Deadlines section of the Registration Website.

Copies of Written Work Submitted

Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

Online Learning Resources

On this page, you will find resources collected by Carleton Online to help you succeed in your online courses; Learning Strategies and Best Practices, Study Skills, Technology and Online Interaction and Engagement.

Academic Integrity Policy

The University Academic Integrity Policy defines plagiarism as “*presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one’s own.*” This includes reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source. Examples of sources from which the ideas, expressions of ideas or works of others may be drawn from include but are not limited to books, articles, papers, literary compositions and phrases, performance compositions, chemical compounds, artworks, laboratory reports, research results, calculations and the results of calculations, diagrams, constructions, computer reports, computer code/software, material on the internet and/or conversations.

Examples of plagiarism include, but are not limited to:

- any submission prepared in whole or in part, by someone else, including the unauthorized use of generative AI tools (e.g., ChatGPT)
- using ideas or direct, verbatim quotations, paraphrased material, algorithms, formulae, scientific or mathematical concepts, or ideas without appropriate acknowledgment in any academic assignment
- using another’s data or research findings without appropriate acknowledgement
- submitting a computer program developed in whole or in part by someone else, with or without modifications, as one’s own
- failing to acknowledge sources with proper citations when using another’s work and/or failing to use quotations marks.”

Plagiarism is a serious offence that cannot be resolved directly by the course’s instructor.

The Associate Dean of the Faculty follows a rigorous [process for academic integrity allegations](#), including reviewing documents and interviewing the student, when an instructor suspects a violation has been committed. Penalties for violations may include a final grade of “F” for the course.

Co-operation or Collaboration

An important and valuable component of the learning process is the progress a student can make as a result of interacting with other students. In struggling together to master similar concepts and problems

and in being exposed to each other's views and approaches, a group of students can enhance and speed up the learning process. Carleton University encourages students to benefit from these activities which will not generally be viewed as a violation of the Policy. With the exception of tests and examinations, instructors will not normally limit these interactions.

Students shall not co-operate or collaborate on academic work when the instructor has indicated that the work is to be completed on an individual basis. Failure to follow the instructor's directions in this regard is a violation of the standards of academic integrity. Unless otherwise indicated, students shall not co-operate or collaborate in the completion of a test or examination.

Group Work: There are many cases where students are expected or required to work in groups to complete a course requirement. Normally, students are not responsible for violations of this policy committed by other members of a group in which they participate.

More information on the process [here](#).

Academic Accommodations

Academic accommodation refers to educational practices, systems and support mechanisms designed to accommodate diversity and difference. The purpose of accommodation is to enable students to perform the essential requirements of their academic programs. At no time does academic accommodation undermine or compromise the learning objectives that are established by the academic authorities of the University.

Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the *Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances*, are outlined on the [Academic Accommodations website](#).

Requests for Academic Accommodation

You may need special arrangements to meet your academic obligations during the term. For an accommodation request, the processes can be [found here](#).

Addressing Human Rights Concerns

The University and all members of the University community share responsibility for ensuring that the University's educational, work and living environments are free from discrimination and harassment. Should you have concerns about harassment or discrimination relating to your age, ancestry, citizenship, colour, creed (religion), disability, ethnic origin, family status, gender expression, gender identity, marital status, place of origin, race, sex (including pregnancy), or sexual orientation, please contact the [Department of Equity and Inclusive Communities](#) at equity@carleton.ca.

Grading System at Carleton University

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean.

The system of grades used, with corresponding grade points and the percentage conversion can be found [here](#).

Course Sharing Websites and Copyright

Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own

educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).
[More information](#)

Student Rights and Responsibilities at Carleton

Carleton University strives to provide a safe environment conducive to personal and intellectual growth, free of injustice and characterized by understanding respect, peace, trust, and fairness.

The [Student Rights and Responsibilities Policy](#) governs the non-academic behaviour of students. Carleton University is committed to building a campus that promotes personal growth through the establishment and promotion of transparent and fair academic and non-academic responsibilities.

Deferred Term Work

In some situations, students are unable to complete term work because of extenuating circumstances beyond their control, which forces them to delay submission of the work. Requests for academic consideration are made in accordance with the [Academic Consideration Policy for Students in Medical or Other Extenuating Circumstances](#).

Students who claim short-term extenuating circumstances (normally lasting up to five days) as a reason for missed term work are held responsible for immediately informing the instructor concerned and for making alternate arrangements with the instructor. If the instructor requires supporting documentation, the instructor may only request submission of the University's self-declaration form, which is available on the [Registrar's Office website](#). The alternate arrangement must be made before the last day of classes in the term as published in the academic schedule.

1. Normally, any deferred term work will be completed by the last day of term. In all cases, formative evaluations providing feedback to the student should be replaced with formative evaluations. In the event the altered due date must extend beyond the last day of classes in the term, the instructor will assign a grade of zero for the work not submitted and submit the student's earned grade accordingly; the instructor may submit a change of grade at a later date. Term work cannot be deferred by the Registrar.
2. In cases where a student is not able to complete term work due to extenuating circumstances lasting for a significant period of time/ long-term (normally more than five days), the instructor and/or student may elect to consult with the Registrar's Office (undergraduate courses) or Graduate Registrar (graduate courses) to determine appropriate action.
3. If a student is concerned the instructor did not respond to the request for academic consideration or did not provide reasonable accommodation, the student should follow the appeals process described in the [Academic Consideration Policy](#).
4. If academic consideration is granted, but the student is unable to complete the accommodation according to the terms set out by the instructor as a result of further illness, injury, or extraordinary circumstances beyond their control, the student may submit a petition to the Registrar's Office (undergraduate courses)/Graduate Registrar (graduate courses). Please note, however, that the course instructor will be required to submit an earned final grade and further consideration will only be reviewed according to established precedents and deadlines. (More information: [Undergraduate](#) | [Graduate](#)).

Deferred Final Exams

Students who are unable to write a final examination because of extenuating circumstances, as defined in the [Academic Consideration Policy](#), may apply for accommodation. Normally, the accommodation for a missed final examination will be granting the student the opportunity to write a deferred examination. In

specific cases when it is not possible to offer a deferred examination, and with the approval of the Dean, an alternate accommodation may be made.

The application for a deferral must:

1. be made in writing to the Registrar's Office no later than three (3) working days after the original final examination or the due date of the take-home examination; and,
2. be fully supported by appropriate documentation. In cases of short-term extenuating circumstances normally lasting no more than five (5) days, students must include the University's self-declaration form, which can be found on [the Registrar's Office website](#). Additional documentation is required in cases of extenuating circumstances lasting longer than five (5) days and must be supported by a medical note specifying the date of onset of the illness, the (expected) date of recovery, and the extent to which the student was/is incapacitated during the time of the examination. The University's preferred medical form can be found at the Registrar's Office [here](#).

Academic Consideration Policy

As per the [Academic Consideration Policy](#), if students encounter extenuating circumstances that temporarily hinder their capacity to fulfil in-class academic requirements, they can request academic consideration. The Academic Consideration for Coursework is only available for accommodations regarding course work. Requests for accommodations during the formal exam period must follow the [official deferral process](#).

NOTE: As per the Policy, students are to speak with/contact their instructor before submitting a request for Academic Consideration. Requests are not automatically approved. Approving and determining the accommodation remains at the discretion of the instructor. Students should consult the course syllabus about the instructor's policy or procedures for requesting academic consideration. [More information here](#).

Financial vs. Academic Withdrawal

Make sure that you are aware of the separate deadlines for Financial and Academic withdrawal!

Making registration decisions in Carleton Central involves making a financial and academic commitment for the courses you choose, regardless of attendance. If you do not attend, you must withdraw in Carleton Central within the published deadlines to cancel your registration. A fee adjustment is dependent on registration being canceled within the published [fee deadlines](#) and dependent on your course load. A course dropped after the deadline for financial withdrawal will receive a grade of Withdrawn (WDN), which appears on your official transcript.

Even if you miss the deadline for financial withdrawal, you might decide to drop a course to avoid a failure or a poor grade showing up on your student record and bringing down your CGPA. It is your responsibility to drop the course via Carleton Central within the published [deadlines](#) (see Academic Withdrawal).

If you are considering withdrawing from a course, you may want to talk to an advisor first. Course withdrawal may affect your student status, as well as your eligibility for student funding, immigration status, residence accommodation and participation in varsity sports, etc. Additionally, remember that once you choose your courses, you must use the "Calculate amount to pay" button to determine the correct amount of fees to pay.

Carleton Central is your one-stop shop for registration activities. If you are interested in taking a course, make sure to complete your registration. Simply attending a course does not mean you are registered in it, nor is it grounds for petition or appeal.

Mental Health and Wellness at Carleton

As a student you may experience a range of mental health challenges that significantly impact your academic success and overall well-being. If you need help, please speak to someone. There are numerous resources available both on- and off-campus to support you. For more information, please consult <https://wellness.carleton.ca/>

Emergency Resources ([on and off campus](#))

- Suicide Crisis Helpline: call or text 9-8-8, 24 hours a day, 7 days a week.
- For immediate danger or urgent medical support: call 9-1-1

Carleton Resources

- Mental Health and Wellbeing: <https://carleton.ca/wellness/>
- Health & Counselling Services: <https://carleton.ca/health/>
- Paul Menton Centre: <https://carleton.ca/pmc/>
- Academic Advising Centre (AAC): <https://carleton.ca/academicadvising/>
- Centre for Student Academic Support (CSAS): <https://carleton.ca/csas/>
- Equity & Inclusivity Communities: <https://carleton.ca/equity/>

Off Campus Resources

- Distress Centre of Ottawa and Region: call 613-238-3311, text 343-306-5550, or connect online at <https://www.dcottawa.on.ca/>
- Mental Health Crisis Service: call 613-722-6914 or toll-free 1-866-996-0991, or connect online at <http://www.crisisline.ca/>
- Empower Me Counselling Service: call 1-844-741-6389 or connect online at <https://students.carleton.ca/services/empower-me-counselling-services/>
- Good2Talk: call 1-866-925-5454 or connect online at <https://good2talk.ca/>
- The Walk-In Counselling Clinic: for online or on-site service <https://walkincounselling.com>

The Centre for Indigenous Support and Community Engagement

The Centre for Indigenous Initiatives is proud to offer culturally centered individual counselling to students who self-identify as First Nation, Metis or Inuk. Through this service, Indigenous students [can access confidential, individual sessions for support with personal, mental health or academic challenges.](#)

Department Contact Information

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