

PHIL 1500 A CONTEMPORARY MORAL, SOCIAL AND RELIGIOUS ISSUES

CRN: 34520 (F) + 14493 (W)

Academic Term: Fall 2011 + Winter 2012

Schedule: Tues. 10-11:30 + Thurs. 10-11:30

Classroom: 101 Azrieli Theatre

WebCT: [Hhttp://lms.carleton.ca](http://lms.carleton.ca)H

Instructor: Michael Kocsis

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Phone: 613-520-2600 Ext. 6307

Office Hours: TBA (by appointment also)

Course Description

In this course, we will analyze and discuss a series of controversial moral issues. What is a 'moral issue'? It is one that asks us to consider what is right or wrong, or what is better for our society, or what should be done when faced with a certain type of dilemma. Homelessness, third-world sweatshops, abortion, sexual freedom, animal cruelty, environmental protection, vegetarianism, political correctness—these are all examples of contemporary moral issues. As we know, these topics sometimes bring out the worst kinds of unshakable opinions and heated arguments. Indeed, for some it seems frustrating to discuss these issues even with family and friends. We will explore a set of philosophical concepts and highly-regarded techniques which have helped philosophers in past centuries develop clear and systematic arguments. By studying these techniques, we can avoid the typical pitfalls that often frustrate our debates about moral issues. We may find that the field of philosophy can sometimes help to make progress even when consensus seems unachievable.

Evaluation

Evaluation includes two tests, two essays and two exams. Full details will be confirmed in our opening lecture. Further information about the evaluation scheme, or any changes will be announced in class & posted to WebCT.

Fall Term:

- ✓ 30% - Test #1 (Test date: Thursday Sept 29)
- ✓ 30% - Test #2 (Test date: Tuesday Nov 1)
- ✓ 40% - December Exam (During exam period)

Winter Term:

- ✓ 30% - Essay #1 (Due date: Thurs Jan 26)
- ✓ 30% - Essay #2 (Due date: Tues Feb 28)
- ✓ 40% - April Exam (During exam period)

Textbooks & Other Resources

Log on to WebCT to access resources such as our course outline, reading schedule, announcements and course emails (<http://lms.carleton.ca>). There is one required textbook, which is available for purchase at Haven Books (Seneca St @ Sunnyside): Anthony Weston (2008) *A 21st Century Ethical Toolbox* [2E] (Oxford University Press).

Accessibility

Carleton is committed to ensuring that information and resources are fully accessible. Services for students with disabilities are provided by the *Paul Menton Centre*. Students should contact the centre in order to receive assistance and accommodations. (501 University Centre; tel: 520-6608; email: pmc@carleton.ca; web: <http://www.carleton.ca/pmc>).

Statement on Academic Dishonesty

All course work deemed to be in violation of Carleton's policies on academic dishonesty will be handled according to the procedures and penalties affirmed by the Faculty of Arts and Social Sciences. It is the responsibility of each student to understand the meaning of 'academic dishonesty' as defined in the Calendar and to avoid both committing academic dishonesty and aiding academic dishonesty by other students. For information go to this website: <http://www.carleton.ca/cu0607uc/regulations/acadregsuniv14.html>

Learning Support Services

Carleton's LSS office offers workshops and tutorials which you may find helpful as you develop your skills around academic reading, time management, critical thinking and essay writing. For more information about study skills workshops offered by LSS, go to: <http://www2.carleton.ca/sasc/learning-support-services/> or visit the LSS on the 4th Floor of MacOdrum Library. To register LSS workshops, follow the links from "mySuccess" in Carleton Central.

Fall Term 2011

1. Thursday Sept. 8
 - Introduction
2. Tuesday Sept. 13
 - Ethics as a Learning Experience (Weston text: Chapter 1, page 3)
3. Thursday Sept. 15
 - Stillmann, “Young Women, Sweatshops, and the Ethics of Globalization” (Chapter 1, page 9)
4. Tuesday Sept. 20
 - Ethics-Avoidance Disorders (Ch. 2, pg. 20)
5. Thursday Sept. 22
 - Ethics and Religion (Ch. 3, pg. 37)
6. Tuesday Sept. 27
 - Ethical Talk: Ground Rules (Ch. 4, pg. 55)
 - Jacksteit & Kaufmann, “Common Ground Rules” (Ch. 4, pg. 65)
7. Thursday Sept. 29
 - ✓ **Test #1 (In-Class)**
8. Tuesday Oct. 4
 - **Video: *The Corporation (2003)* (Part 1)**
9. Thursday Oct. 6
 - Service and Service Learning (Ch. 5, pg. 76)
 - Goska, “Living Ideals” (Ch. 5, pg. 86)
 - Martin, “Ethics of Transformation” (Ch. 5, pg. 91)
10. Tuesday Oct. 11
 - Taking Values Seriously (Ch. 6, pg. 103)
11. Thursday Oct. 13
 - Walker, “Am I Blue?” (Ch. 6, pg. 113)
 - Kerosote, from *Bloodties*(Ch. 6, pg. 119)
12. Tuesday Oct. 18
 - The Ethics of the Person (Ch. 7, pg. 127)
 - Levinas, “Ethics and the Face” (Ch. 7, pg. 130)
13. Thursday Oct. 20
 - Pope J. P. II, “*Evangelium Vitae*” (Ch. 7, pg. 135)
 - Kant, *Grounding for the Metaphysics of Morals* (Ch. 7, pg. 139)

Winter Term 2012

1. Thursday Jan. 5
 - Critical Thinking for Ethical Debates (Ch. 11, pg. 223)
 2. Tuesday Jan. 10
 - Consistency: Judging Like Cases Alike (Ch. 12, pg. 245) (Part 1)
 3. Thursday Jan. 12
 - McGinn, “Speciesism” (Ch. 12, pg. 253)
 4. Tuesday Jan. 17
 - Mindful Speech (Ch. 13, pg. 262)
 - Jovanovic & Wood, “Speaking from the Bedrock of Ethics” (Ch. 13, pg. 273)
 5. Thursday Jan. 19
 - ✓ **Workshop on *Effective Essay Writing***
 6. Tuesday Jan. 24
 - **Video: *The Cider House Rules (1999)***
 7. Thursday Jan. 26
 - ✓ **Due date: Essay #1**
 - When Values Clash (Ch. 14, pg. 282)
 8. Tuesday Jan. 31
 - Rosenblatt, from “How to End the Abortion War”(Ch. 14, pg. 295)
 9. Thursday Feb. 2
 - Creative Problem-Solving (Ch. 15, pg. 304)
 10. Tuesday Feb. 7
 - Reframing Problems (Ch. 16, pg. 323)
 - Peavey, “Strategic Questioning” (Ch. 16, pg. 325)
 11. Thursday Feb. 9
 - Moral Vision (Ch. 17, pg. 347)
 12. Tuesday Feb. 14
 - Le Guin, “May’s Lion” (Ch. 17, pg. 355)
 13. Thursday Feb. 16
 - **Video: *Learning from Ladakh (1993)***
- Winter Break Feb 20-24**
15. Tuesday Feb. 28
 - ✓ **Due Date: Essay #2**
 16. Thursday March 1
 - You Can Change Your Life (Ch. 18, pg. 369)

14. Tuesday Oct. 25
- The Ethics of Happiness (Ch. 8, pg. 148)
 - Csikszentmihalyi, from “Flow: The Psychology of Optimal Experience” (Ch. 8, pg. 150)
15. Thursday Oct. 27
- Mill, from Utilitarianism (Ch. 8, pg. 157)
 - Russell, “The Harm that Good Men Do” (Ch. 8, pg. 159)
16. Tuesday Nov. 1
- ✓ **Test #2 (In-Class)**
17. Thursday Nov. 3
- **Video: *The Canary Effect (2006)***
18. Tuesday Nov. 8
- The Ethics of Virtue (Ch. 9, pg. 171)
19. Thursday Nov. 10
- Aristotle, from Nicomachean Ethics (Ch. 9, pg. 175)
20. Tuesday Nov. 15
- Lao Tsu, from Tao Te Ching (Ch. 9, pg. 181)
 - Sullivan, from “Living Large” (Ch. 9, pg. 187)
21. Thursday Nov. 17
- The Ethics of Relationship (Ch. 10, pg. 197)
 - Noddings, from “Caring” (Ch. 10, pg. 200)
22. Tuesday Nov. 22
- Wiredu, from “The Moral Foundations of African Culture” (Ch. 10, pg. 206)
23. Thursday Nov 24
- Leopold, “The Land Ethic” (Ch. 10, pg. 211)
24. Tuesday Nov 29th
- **Video: *Refugees of the Blue Planet (2006)***
25. Thursday Dec. 1
- Review for December Exam.

Exam period: December 8th – 21st

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17. Tuesday March 6
- Clark, from “Being Sexual... and Celibate” (Ch. 18, pg. 375)
 - Queen, from “Real Live Nude Girl” (Ch. 18, pg. 380)
18. Thursday March 8
- You Can Change the World (Ch. 19, 395)
19. Tuesday March 13
- Calta-Star, “Not Deterred”(Ch. 19, pg. 400)
 - Frazier, from “On the Rez” (Ch. 19, pg. 403)
20. Thursday March 15
- Huffman, “Stories from the *Cha Cha Cha*” (Ch. 19, pg. 406)
 - Peavy, “Questioning the Media’s View of Women” (Ch. 19, pg. 408)
21. Tuesday March 20
- Making Change Together (Ch. 20, pg. 418)
22. Thursday March 22
- Fowler, “The Restorative Justice Movement” (Ch. 20, pg. 427)
23. Tuesday March 27
- Cole & Foster, “The Environmental Justice Movement”(Ch. 20, pg. 432)
24. Thursday March 29
- **Video: *The Corporation (2003) (Part 2)***
25. Tuesday April 3rd
- Conclusions about the Study of Moral Issues
 - ✓ **Student Presentations / Judging**
26. Thursday April 5th
- Review for Final Exam followed by Q & A

Exam period: April 11th – 24th

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QUESTIONS ON WEEKLY READINGS

The following questions are meant to provide you with context as you read through each chapter in the Weston text. You may find it helpful to write essay-style answers to each question, or ultimately you may want to keep these questions in mind while reading.

○ **Chapter 1 Ethics as a Learning Experience p. 3-17**

What are Weston's definitions for the following basic concepts; 'ethics', 'basic needs', 'legitimate expectations' and 'others'? Can you see how each concept should play a central role in our study of moral issues? Does Weston's definition of ethics reflect what you thought the study of moral issues would be about? What is Weston driving at when he uses the terms 'ethical learning', 'open-mindedness', and 'self-reflection'? Why does Weston consider these concepts important?

○ **Chapter 2 Ethics-Avoidance Disorders p. 20-33**

What is the definition of an 'ethics-avoidance disorder'? Generally speaking, what guidelines does Weston offer for avoiding the common hazards in the study of moral issues? What is meant by 'dogmatism', 'relativism', and 'offhand self-justification'? Can you think of an issue or issues you have debated where dogmatism (or relativism) has hindered progress or caused frustration?

○ **Chapter 3 Ethics and Religion p. 37-50**

Clearly explain one of the positive contributions of religion to the study of moral issues. Is religion a 'pitfall'? Can you think up a moral issue where your religious beliefs strongly influence the arguments you find convincing? What is 'divine command theory', and what is its most serious difficulty?

○ **Chapter 4 Ethical Talk: Ground Rules p. 55-70**

Is it useful to obey Weston's 'common ground' approach to debating moral issues? *Should* we follow this approach? What is the opposite of 'taking all the room you can' in a discussion? How does Weston recommend responding when dialogue is 'under duress'?

○ **Chapter 5 Service and Service-Learning p. 76-96**

What is service learning? What is one of the reasons that service-learning can be unsettling? Why are the residents of Weaver House referred to as 'guests'? What were some of the important lessons learned by Weston's students when they worked in homeless shelters?

○ **Chapter 6 Taking Values Seriously p. 103-123**

In this chapter we begin to classify and categorize different types of moral values. What are 'values'? What are 'moral values'? How do we go about identifying moral values? It will be helpful through the rest of this course to have a crystal-clear understanding of these definitions and distinctions. So far, do you agree with Weston that distinguishing moral values into four categories is useful? Can you think of any values that don't fit? If emotion potentially undermines ethical discussions, why does Weston accord a place for it?

○ **Chapter 7 The Ethics of the Person p. 127-144**

Why is treating someone as a person not equivalent to being nice to them? What are Kant's 'categorical imperatives'? How does Kant's categorical imperative relate to moral concepts such as 'rights', 'justice' and 'equality'? Is there a situation you can foresee in which it seems self-evident that

lies and deception may be justifiable (even though Kant argues they are morally wrong)? What is the basis of Pope John Paul II's Christian view of 'personhood'? In what ways does it differ from a Kantian standpoint? Do Buber and/or Levinas give you reason to re-think your ideas about other people?

○ **Chapter 8 The Ethics of Happiness p. 148-168**

What does it mean to claim that 'human happiness is the ultimate goal of ethics'? What is the relationship between 'utility' and 'happiness'? What is 'hedonism' and what role does it play in utilitarian thinking? Utilitarianism is one of the most sophisticated and thoroughly-debated 'ethical theories'. It is helpful to have a solid grasp on the elements contained in utilitarianism as an ethical theory, and also of why Weston talks in terms of '*theories*' in the context of ethical discussion.

○ **Chapter 9 The Ethics of Virtue p. 171-193**

The ethics of happiness and personhood (chapters 7 & 8) typically ask; 'what should I do?'. In contrast, virtue ethics asks 'what kind of person should I become?' This difference is important and it significantly alters the appearance and methodology of virtue ethics as opposed to the other major families of values. What kind of thing is a virtue? Do you perceive any similarities between Aristotelian, Christian, Confucian, and Taoist interpretations of virtue ethics? Could someone develop a theory of moral virtues?

○ **Chapter 10 The Ethics of Relationship p. 197**

What is 'care ethics'? What are some of its implications? In what ways do the 'ethics of care' differ from the other three families of values? What do the Lakota Sioux mean by 'all my relations'? Is Noddings correct that care ethics represents a 'feminine' approach to ethics? What is Aldo Leopold's ultimate standard of environmental justice?

○ **Chapter 11 Critical Thinking for Ethical Debates p. 223**

Can you think of an issue discussed in class where moral and factual claims easily could become easily confused? How can we acquire greater certainty regarding the sources of our factual claims? Can you think of an example of a poor/weak inference that leads to confusion and controversy in some real-world moral debate? What does Weston suggest in regard to dealing with 'contested terms'? Why do you think that certain words/concepts/phrases become controversial and contested?

○ **Chapter 12 Consistency: Judging Like Cases Alike p. 245**

Is it useful to 'invent cases'? What examples have we seen so far in PHIL 1500 of invented cases being used to develop a moral argument? Were these examples convincing? How 'inventive' should we be? The value of 'being consistent' seems nearly obvious. In most of our daily activities, we try not to apply a 'double standard' when dealing with different situations, and we criticize others for comparing apples with oranges. State clearly in your own words why it is important to follow a consistent logic when we compare different situations. Does Judith Jarvis Thomson make effective use of the analogy she builds regarding the right to life of the unconscious violinist? Why or why not?

○ **Chapter 13 Mindful Speech p. 262**

People often exploit vague language and obscure euphemisms. Are such strategies designed intentionally to deceive us? Are they designed to prevent consensus and deliberation? Are they like unintentional pitfalls? Which tools or guidelines does Weston advocate regarding "mindful speech"?

What is your current position regarding ‘political correctness’? Do you believe that certain words and phrases should be discouraged and/or prohibited from public dialogue?

○ **Chapter 14 When Values Clash p. 282**

How can both sides be right in an ethical debate? Is integrating values the same as ‘compromise’? Can you think of a moral issue in which it is possible to incorporate both utilitarian & deontological approaches? Can you think of an issue where virtue and care ethics approaches could be incorporated? What does Weston mean by concepts such as ‘integrating values’ and ‘dovetailing values’? What are Weston’s three methods for integrating values? Why should ‘big’ decisions be any different from other (everyday) decisions, in terms of special standards coming into play? Is it a fair solution if one side in the debate remains unsatisfied? How does John Dewey characterize most moral conflicts?

○ **Chapter 15 Creative Problem Solving p. 304**

Why does Weston put so much of an emphasis on ‘inventiveness’ in ethical thinking/discussion? Would you agree with Weston that inventiveness is a virtue of ethical discussion? Outline Weston’s use of ideas like ‘comparing and contrasting’, ‘exotic associations’, ‘reversals’ and ‘exaggerations’. Weston believes that these tools help unlock rigid patterns of thinking. Do you agree? What is the Heinz dilemma? What is the ‘intermediate impossible’? What is a ‘suggestive fact’? Can you think of a moral issue in which one of Weston’s creative tools might allow you to come up with a new or untried approach (consider issues such as: drug decriminalization, gun control, ‘whistle-blowing’, gays in the military, and/or animal experimentation in science)?

○ **Chapter 16 Reframing Problems p. 323**

What is the aim of ‘opening up’ a problem? What is ‘preventive thinking’ and why is it important, according to Weston? What is ‘strategic questioning’? Give some examples of strategic questions. Do you agree (with Weston) that the abortion debate can be ‘re-framed’, therefore enabling us to build consensus on that highly divisive moral issue? The debate about abortion is one of the most polarized and controversial. It’s perhaps the clearest example of a moral issue that has become ‘stuck’. Choose one of the tools contained in Weston's text and see if you can offer a fresh perspective and/or approach.

○ **Chapter 17 Moral Vision p. 347**

What is ‘moral vision’? Do you find Martin Luther King Jr.’s vision inspiring? How does Weston define ‘sharable terms’ and ‘whole vision’? In your own words, clearly specify what you would consider a fitting and/or widely appealing ‘moral vision’ in regard to the natural environment. Does Kant put forward a ‘moral vision’? Does John Stuart Mill? Can you name a political leader and/or celebrity in our society who could be described as putting forward a ‘moral vision’? What is the single central point contained in Ursula Le Guin’s story ‘May’s Lion’? What is celebratory environmentalism?

○ **Chapter 18 You Can Change Your Life p. 369**

Is ethics primarily for the classroom, or is it equipped to help us deal with the real world around us? What does Weston mean by the term ‘self-possession’? Can you think of an event in which you personally transformed the way you think about yourself or a particular issue? Are sexual choices really (as Weston argues) choices in which we are primarily autonomous agents? Or do you think that your sexual preferences are primarily determined by biology? Why is this question important?

How do you define ‘perversion’? Do you agree with father Clark’s way of connecting sexuality and celibacy? It is likely a connection that many people have never considered. Do you agree with Carol Queen’s understanding of individual sexual uniqueness?

○ **Chapter 19 You Can Change the World p. 395**

What kinds of character traits do you see in the personalities of Nelson Mandela, Muhammad Yunus, Martin Luther King Jr., and Lech Walesa? Weston used these (and others) as examples of ‘change-makers’. What other personal virtues do they have in common? Have you ever tried to act as a catalyst for change or a ‘change-maker’? How can powerlessness, among young people for example, also sometimes be a source of strength?

○ **Chapter 20 Making Change Together p. 418**

What is a ‘change-making community’? Have you ever considered yourself a part of one? Have you ever considered the fact that Churches, Synagogues and Mosques are perhaps the best/only examples of change-making organizations? What is ‘restorative justice’? Is restorative justice truly an alternative to criminal justice? What is the role of communities in restorative justice? What are three good uses of your ethical toolbox when making change in communities? What is the prime danger in making change in communities? What are *your* ‘communities’?

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COLLECTION OF ON-THE-SPOT ESSAYS

These 'on-the-spot' essays may provide you with a helpful way to practice your writing skills. Generally speaking, you should follow these basic steps:

- Begin by formulating one or two clear sentences or propositions
 - Be as clear as you can explaining why you believe in these propositions
 - Anticipate one or more direct objections/counterexamples against your clear propositions
 - Your answer should not exceed 2 pages (double spaced)
1. In your own words, explain the debate about sweatshops & globalization. (Ch. 1)
 2. In your own words, explain what we might learn from Nelson Mandela's and Desmond Tutu's successful collaboration (pages 40-41).
 3. Do you think that religious ideas played a part in ending the de-humanizing institution of South African *Apartheid*?
 4. Explain Weston's general approach to identifying/explaining 'moral values'. (pages 108-113).
 5. Clearly summarize your stance on the concept of 'universal human rights'. Do you agree with the view that human beings everywhere should have protection for their basic rights? Why or why not? (Ch. 7)
 6. Does the utilitarian account of ethics enter into your own ethical reasoning? (Ch. 8)
 7. Concisely explain some of the virtues and vices discussed in Chapter 9 (Aristotelian, Christian, Confucian, Taoist) Which of these virtues/vices most clearly mirrors aspects of your own society and culture.
 8. In your own words, explain some of the implications of the idea of an 'ethic of care' in the context of our modern, commercial or industrial societies. (Ch. 10)
 9. Respond to the assertion that you have a moral obligation to donate your money to international famine-relief. Be especially careful to distinguish your moral & claims. (Ch. 11)
 10. In your own words, explain how Colin McGinn's argument in the essay 'Speciesism' (pages 253-258) makes use of the concept of 'moral consistency'.
 11. Clearly explain your thoughts on 'political correctness'. (Ch. 13)
 12. Do you think certain specific words or expressions should be banned from some public discussions because they viewed as 'politically incorrect'? (Ch. 13)
 13. In your own words, explain why 'service learning' seems to broaden the moral views of those who choose to take part in it. (Ch. 5)
 14. Is there a duty to give your hard-earned money to panhandlers? If so, under what conditions?
 15. Who is responsible for the problem of homelessness?
 16. Should our society allow gays and lesbians to get married?
 17. Is it ethical to use profane language in public?
 18. Is it wrong to use racially-charged language in public?

19. What is wrong with texting while driving?
20. Should our society's anti-marijuana laws be reformed? If so, in which direction should they be changed?
21. Why is it wrong for high-level athletes to use steroids and other banned drugs?
22. Is it wrong to eat meat?
23. Should same-sex marriage be legalized?
24. Are there any 'universal' moral truths? (Ch. 1)
25. Do you think that moral propositions are 'relative' to cultures and/or societies? (Ch. 1)
26. Do you agree with the claim that 'anthropocentric' ethics are giving way to expanding moral communities? (Ch. 10)
27. Should tax money be used to fund private schools?
28. Give an example of a 'moral double standard', in other words, a situation where someone's specific position in a given ethical debate falters because of a moral inconsistency. (Ch. 12)
29. In your own words, outline Judith Jarvis Thomson's argument about the right to life and the unconscious violinist. (Ch. 12)
30. Should we be 'speciesists'? (Ch. 12 pg 253)
31. How can both sides be right in the assisted suicide debate? (Ch. 14)
32. Was it morally legitimate to remove the feeding tube that Terry Schiavo's life depended upon? (Ch. 16)
33. Can you name a political leader and/or celebrity in our society who could be described as putting forth a 'moral vision'? What is the essence of that vision? (Ch. 16)
34. In your own words, outline the ways in which Ursula Le Guin's essay exemplifies moral imagination. (Ch. 17)
35. Do you believe that your sexual preferences are primarily determined by biological factors? Why is this question important (i.e., in terms of which moral issue(s))? (Ch. 17)
36. Do you agree with Weston's claim that "People will not learn to live in harmony with nature until we also come to live in harmony with each other"? Why or why not? (Ch. 18)
37. In your own words, define the concept of 'restorative justice'? Is restorative justice actually an alternative to criminal justice? (Ch. 20 pg 431)
38. In your own words, explain how Colin McGinn's argument in the essay 'Speciesism' (Ch. 20 pages 253-258) applies the concept of 'moral consistency'.

Department of Philosophy and Carleton University Policies

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/accommodation/>

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/accommodation/>

Students with disabilities requiring academic accommodations in this course must register with the Paul Menton Centre for Students with Disabilities (PMC) for a formal evaluation of disability-related needs. Documented disabilities could include but are not limited to mobility/physical impairments, specific Learning Disabilities (LD), psychiatric/psychological disabilities, sensory disabilities, Attention

Deficit Hyperactivity Disorder (ADHD), and chronic medical conditions. Registered PMC students are required to contact the PMC, 613-520-6608, every term to ensure that I receive your Letter of Accommodation, no later than two weeks before the first assignment is due or the first in-class test/midterm requiring accommodations. If you only require accommodations for your formally scheduled exam(s) in this course, please submit your request for accommodations to PMC by the deadlines published on the PMC website: <http://www2.carleton.ca/pmc/new-and-current-students/dates-and-deadlines/>

Important Dates:

Sept. 8	Classes start (after Orientation events).
Sept. 21	Last day for registration and course changes in Fall term and two-term courses.
Sept. 30	Last day for entire fee adjustment when withdrawing from fall term or two-term courses.
Oct. 7	University Day – no classes.
Oct. 10	Thanksgiving Day – university closed.
Nov. 21	Last day for tests or examinations in courses below 4000 level before the Final Examination period.
Dec. 5	Last day of classes, Fall term. Last day for handing in term assignments, subject to any earlier course deadline.
Dec. 5	Last day to withdraw from Fall term courses (academic purposes only).
Dec. 8-21	Final examinations for Fall courses, mid-terms for Fall/Winter courses.
Jan. 4	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. 20	Family Day – university closed
Feb. 20-24	Winter Break, classes suspended.
Mar. 22	Last day for tests or examinations in courses below 4000 level before the Final Examination period.
Apr. 5	Last day of Fall/Winter and Winter term classes. Last day for handing in term assignments, subject to any earlier course deadline.
Apr. 5	Last day to withdraw from Fall/Winter and Winter term courses (academic purposes only).
Apr. 6	Good Friday – university closed.
Apr. 11-24	Final Examinations.

Addresses:

Department of Philosophy:	3A46 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
Paul Menton Centre:	500 University Centre www.carleton.ca/pmc 520-6608
Writing Tutorial Service:	4 th Floor, Library www.carleton.ca/wts 520-6632
MacOdrum Library	http://www.library.carleton.ca/ 520-2735