

PSCI 5410
Postcolonial Theories and Practices
8:35 a.m. – 11:25 p.m. Monday
Please confirm location on Carleton Central

Instructor: Cristina Rojas
Office: DT 1502
Office Hours: Monday 12:30 – 2:00 p.m.
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Course description

This seminar analyses the relation between modernity and colonialism to frame the understanding of what is history and who makes it; who is human and the hierarchical grading of humanity according to sexual, racial, ethnic and/or religious categories; how these hierarchies translate into the worthiness of certain forms of speech, reasoning and labour and the devaluation of others. Against the modern/colonial conviction that there is one-world, the seminar explores the ecology of knowledges, beings, life projects, economies and relations between human beings and nature (earth-beings).

Objective

The objective of the seminar is to broaden the perception of what modern thought considers possible and to question the modern premise of one-universal-world that inhibits the existence and tends to assimilate alternative worlds already in place.

Organization

Each section is divided in two parts. The first part engages students in debates pertaining to the relation between modernity/coloniality and history, knowledge, development, among others. All students participating in the seminar must read the required readings for each section and formulate questions for discussion. The second part focuses on the 'ecology of practices', a concept inspired by the work of Isabelle Stengers¹. The discussion of these practices is led by one or two students presenting short reflections on these practices. Only students presenting will read the literature on ecological practices for the week and write short papers to distribute to the remaining students.

Assessment

- *Participation and Seminar questions*: students are asked to formulate thought-provoking question for discussion in the seminar. The questions may point to a particularly passage,

¹ An ecology of practices demand that 'no practice be defined as "like any other'. Approaching a practice then means approaching it as it diverges, that is, feeling its borders, experimenting with the questions which practitioners may accept as relevant, even if they are not their own questions, rather than posing insulting questions that would lead them to mobilise and transform the border into a defence against their outside.' Isabelle Stengers, 2005, Introductory notes on an ecology of practices, *Cultural Studies Review*; 11:1, 193-196

contention issue or concept formulated by the authors. Students must send their questions (maximum two) the Friday before the respective class and be prepared to explain the relevance of the question in class. Students must attend all seminar meetings and be prepared to discuss the reading for that week. This is a reading-intensive seminar, and keeping up is an absolute requirement. Weekly participation in seminar discussion is worth 15% of the grade.

Seminar Papers. Students must write three short seminar papers:

- *Seminar paper 1:* it is a concise (~2,500 words) and thoughtful reflection on the literature provided for one of the topics of the seminar. The paper must demonstrate a rich understanding of the reading material and the student's own position on this material. The paper is neither a summary of readings nor a "report" on the articles. The paper must be centered on an argument about the student's particular standpoint or controversy around a key concept or issue. The topic of the paper will be chosen in advance following the class outline and schedule. On the occasion of the scheduled presentation, the student will make a ~10 min. presentation of the summary of the paper. A copy of the paper must be sent to all the participants of the seminar by email by 5pm on the Friday before the seminar meeting. The paper is worth 25% of the grade.

- *Seminar paper 2:* It is a concise and reflective discussion on the decolonizing practices (~2,500 words). The student must choose one or two articles under the heading of 'ecology of practices'. The paper must contain a brief summary of the practice and a reflection on the practice engaging the literature provided in the seminar. The paper is worth 25% of the grade.

Note: students choosing the seminar paper 1 during the first 6 weeks must write the seminar paper 2 during the last 6 weeks and vice versa.

- *Seminar paper 3:* At the end of the seminar, you will be required to write a proposal of 2000 words describing a research project or community activity that you want to undertake as part of your MA thesis or MPE or doctoral project. This project must be written for a research (SSHRC, OGS) or a financing organization (foundation or voluntary organization). These proposals must circulate one week in advance of the final class and presented in the final class (April 9). The proposal is worth 35% of the grade

Late Work:

Late work will not be accepted except in extraordinary circumstances (and must be cleared with the professor at least one week in advance).

**** There can be no rescheduling of presentations. Please plan accordingly. ****

Summary of Assessments and dates:

- Seminar paper 1, 25% (date varies)
- Seminar paper 2, 25% (date varies)
- Participation 15% (ongoing)
- Proposal 35% (written paper is due April 2; presentation April 9)

Text:

No text is required. Readings are available on Ares.

Class Schedule and Readings:

Class 1 January 8 Modernity/Coloniality

- Quijano, A. 2007. Coloniality and Modernity/Rationality. *Cultural Studies*, 21, 2-3, 168-178
- Latour, B. 1993. Chapter 2. Constitution. In *We have never been moderns*. Cambridge: Harvard University Press, 13-29
- Rojas, C. 2015. Contesting the Colonial Logics of the International; Toward a Relational Politics for the Pluriverse. *International Political Sociology*. 10:4, 2016, 369-382

Recommended Readings:

- Aparicio, J. R. and M. Blaser. 2008. The "Lettered City" and the Insurrection of subjugated Knowledges in Latin America", *Anthropological Quarterly*, Volume 81, Number 1, 59-94.
- Hall, S. (1996), The West and the Rest: Discourse and Power, in S. Hall et al., eds., *Modernity: An Introduction to Modern Societies*. Oxford: Blackwell, 184-227.
- Mitchell, T. 2000. The Stage of Modernity. *Questions of Modernity*. Minneapolis: Minnesota Press, 1-34.
- Seth, S. 2013 "Once Was Blind but Now Can See": Modernity and the Social Sciences", *International Political Sociology*. 7, 136–151
- Stengers, I. 2005, Introductory notes on an ecology of practices, *Cultural Studies Review*, 11:1, 193-196

Class 2 January 15 De/colonizing History

- Chakrabarty. D. 2000. The Idea of Provincializing Europe. In *Provincializing Europe. Postcolonial Thought and Historical Difference*, Princeton: Princeton University Press, 2000, 3-23.
- Trouillot, M.R. Introduction. In *Silencing the Past. Power and the Production of History*. Boston, Beacon Press. 1-30
- Smith, L. T. 1999. Imperialism, History, Writing and Theory. In *Decolonizing Methodologies. Research and Indigenous Peoples*. London: Zed Books, 19-57.

Ecology of Practices:

- Shilliam, R. 2017. Race and Revolution at Bwa Kayiman, *Millennium: Journal of International Studies*, 45(3) 269–292
- Guha, R. 1994. The Prose of Counter-Insurgency. In N.B. Dirks, G. Eley and S.B. Ortner. *A Reader in Contemporary Social Theory*, Princeton: Culture/Power/History, 336-371
- Rojas, C. Civilization as History. In *The Will to Civilization. Regimes of Representation in Nineteenth Century Colombia*. Minnesota Press, xiii-xxx.

Recommended readings

- Ceceña, A.E. 2012. On the Complex Relation between Knowledges and Emancipations. *South Atlantic Quarterly*. 111:1, 111-132

Class 3 January 22 De/colonizing Knowledge

- Henderson, James (Sa'ke'j) Youngblood . 2000. *Ayukpachi: Empowering Aboriginal Thought*. In Marie Battiste (ed), *Reclaiming Indigenous Voice and Visions*. Vancouver: University of British Columbia Press, 248-78.
- Mbembe A. 2016. Decolonising the university: new directions. *Arts and Humanities in Higher Education* 15 29–45
- Santos, Boaventura de Sousa. 2006. The World Social Forum as Epistemology of the South. In *The Rise of the Global Left*. Zed Books, 13-34.

Ecology of Practices

- Tilley, L. 2017. Resisting Piratic Method by Doing Research Otherwise. *Sociology*. 51:1, 27–42
- Battiste, M. 2004. Animating Sites of Postcolonial Education: Indigenous Knowledge and the Humanities. Paper presented at the CSSE Plenary Address, University of Saskatchewan, Manitoba, MB.
- Noxolo, P. 2017. Introduction: Decolonising geographical knowledge in a colonised and re-colonising postcolonial world. *Area*, 49:3, 317–319
- Raman, K.R. 2017. Subaltern Modernity: Kerala, the Eastern Theatre of Resistance in the Global South. *Sociology*. Vol. 5:1, 91–110

Recommended readings

- Cusicanqui, S.R. 2012. 'Ch'ixinakax utxiwa: a reflection on the practices and discourses of decolonisation.' *The South Atlantic Quarterly*, Vol. 111, Issue 1, Winter, Pp. 96-109.
- Verran, Helen. 2012. Engagement between Different Knowledge Traditions. Towards doing Difference Generatively and in Good Faith. In *Contested Ecologies: Dialogues in the South on Nature and Knowledge*, Leslie Green, ed, Cape Town: HSRC, 141-160.
- Santos, B. Beyond abyssal thinking. From global lines to ecologies of knowledges. *Eurozine*. www.eurozine.com, 1-33
- Icaza, R. and R. Vazquez. 2013. Social Struggles as Epistemic Struggles. *Development and Change*. 44:3, 683–704

Class 4 January 29 De/colonizing Labour

- Federici, S. The Accumulation of Labor and the Degradation of Women Constructing 'Difference' in the 'Transition to Capitalism'. In *Caliban and the Witch*. Chapter 3 Brooklyn, NY: Autonomedia, pp. 61-131.
- Federici, S. 2012. The Reproduction of Labour Power in the Global Economy and the Unfinished Feminist Revolution. In *Revolution at Point Zero. Housework, Reproduction, and Feminist Struggle*, Brooklyn: PM Press, 91-111
- Povinelli, E. 1995. Do rocks listen? The cultural politics of apprehending Australian aboriginal labor. *American Anthropology*, 97:3, 505-18.

Ecology of practices

- Shilliam, R. 2012. Forget English Freedom, Remember Atlantic Slavery: Common Law, Commercial Law and the Significance of Slavery for Classical Political Economy. *New Political Economy*, 591-609.

- Jones, B. G. 2013. Slavery, Finance and International Political Economy. Postcolonial Reflections. In Sanjay Seth (ed) *Postcolonial Theory and International Relations*. London; Routledge, 49-69
- Jackson, S.N. Humanity beyond the regime of labor: Antiracism, indigeneity, and the legacies of colonialism in the Caribbean. *Decolonization: Indigeneity, Education & Society*. (2014) <http://corescholar.libraries.wright.edu/english/180>

Recommended Readings

- Mezzadra, S. 2011. How Many Histories of Labour? Towards a Theory of Postcolonial Capitalism. *Postcolonial Studies*, Vol. 14, No. 2, pp. 151-170
- Weeks, K. 2011. Marxism, Productivism and the Refusal to Work. In *The Problem with Work. Feminism, Marxism, Antiwork Politics, and Postwork Imaginaries*. Durham: Duke University Press. 81-111
- Simpson, A. (2007). On ethnographic refusal: Indigeneity, "voice", and colonial citizenship. *Junctures: The Journal for Thematic Dialogue*, 9, 67-80

Class 5 February 5 De/colonizing Development

- Escobar, A. *Encountering Development: The Making and Unmaking of the Third World* (Princeton: Princeton UP). 1995, 3-20.
- Blaser, M, Harvey A F. and G. McRae. 2004. Indigenous Peoples and Development Processes: New Terrains of Struggle. In *In the way of development: indigenous peoples, life projects, and globalization*, Zed Books, 1-25
- Radcliffe, S. 2016. The Shrinking Commons and Uneven Geographies of Development. In Amin, Ash, Howell Philip. *Routledge Studies in Human Geography. Releasing the Commons. Rethinking the Futures of the Commons*, Routledge, 126-144.

Ecology of Practices:

- McGregor, D. "Traditional Ecological Knowledge and Sustainable Development: Towards Coexistence." In *In the way of Development: Indigenous Peoples, Life Projects, and Globalization*. Edited by Mario Blaser, Havey A. Feit, and Glen McRae. London & New York: Zed Books, 2004.
- Vazquez, R. 2012. 'Towards a Decolonial Critique of Modernity: Buen Vivir, Relationality and the Task of Listening. In, Raúl Fornet-Betancourt (ed.), *Capital, Poverty, Development, Denktraditionen im Dialog: Studien zur Befreiung und interkulturalität*, Vol 33, Wissenschaftsverlag Mainz: Aachen. pp 241-252.
- Radcliffe, S. 2012. 'Development for a postneoliberal era? Sumak kawsay, living well and the limits to decolonisation in Ecuador'. *Geoforum*. Vol. 43.pp. 240-249.

Recommended Readings:

- Radcliffe, S. 2015. *Dilemmas of Difference: Indigenous Women and the Limits of Postcolonial Development Policy*. (Durham and London: Duke University Press).

Class 6 February 12 Race and Posthumanism

- Wynter, S. 2003. Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation – An Argument. *CR: The New Centennial Review*, Vol. 3, No. 3, pp. 257-337.

Sundberg, J. 2014. Decolonizing posthumanist geographies. *cultural geographies* Vol. 21, No. 1, pp. 33-47.

Iman Jackson, Z. 2013. Animal: New directions in the conceptualization of race and posthumanism, *Feminist Studies*, 39:3, 669-685

Ecology of Practices:

Shilliam, R. Black Liberation Theology and the Programme to Combat Racism, in *Black Pacific, Anti Colonial Struggles and Oceanic Connections*, London: Bloomsbury Publishing, 71-87

Recommended readings:

Fanon, F. 1967. *Black Skin, White Masks*, New York: Grove Press.

Césaire, A. 2001. *Discourse on Colonialism*. New York: Monthly Review Press.

February 19 No class (reading week)

Class 7 February 26 Ontological Turn

Blaser, M. 2009. Political Ontology. Cultural Studies without 'cultures'. *Cultural Studies*. 23:5-6, 873-896

Todd, Z. 2016. 'An indigenous feminist's take on the ontological turn: 'ontology' is just another word for colonialism'. *Journal of Historical Sociology*. Vol. 29, No. 1. March. Pp. 4-22.

Viveiros de Castro, E. 2018. Who is afraid of the ontological wolf? Some comments on an ongoing anthropological debate. CUSAS Annual Marilyn Strathern Lecture. *The Cambridge Journal of Anthropology*, 36.

Ecology of Practices:

Savranski, M. 2017. A Decolonial Imagination: Sociology, Anthropology and the Politics of Reality. *Sociology*, 51:1, 11–26

Blaser, M. 2009. The Threat of the Yrmo: The Political Ontology of a Sustainable Hunting Program. *American Anthropologist*, Vol. 111, Issue 1, pp. 10–20

Coulthard, Glenn S. 2007. Subjects of Empire: Indigenous Peoples and the 'Politics of Recognition' in Canada. *Contemporary Political Theory*, 6, 437–460

Recommended readings:

Blaser, M. 2013. 'Notes towards a political ontology of environmental conflicts.' *Contested Ecologies: Dialogues in the South on Nature and Knowledge*. Ed. L. Green. (Cape Town: Human Sciences Research Council) Pp. 13-27.

Maldonado-Torres, N. 2007. On The Coloniality Of Being, *Cultural Studies*, 21:2, 240 - 270

Class 8 March 5 Indigenous Cosmopolitanism

De la Cadena, 2015. Ethnographic Cosmopolitics. In *Earth Beings. Ecologies of Practice Across Andean Worlds*. Durham: Duke University Press, 273-286

Alfred, Taiaiaiki and J. Corntassel. 2005. Being Indigenous: Resurgences against Contemporary Colonialism. *Government and Opposition*. 40:4, 597-614.

- Viveiros de Castro, E. 2004. "Exchanging Perspectives: The Transformation of Objects into Subjects in Amerindian Ontologies." *Common Knowledge*. 10(3):463–484.
- Todd, Zoe. "Fish pluralities: Human-animal relations and sites of engagement in Paulatuq, Artic Canada." *Études/Inuit/Studies*, 2014, 38 (1-2): 217-238.
- Watts, V. "Indigenous place-thought & agency amongst humans and non-humans (First Woman and Sky Woman go on a European world tour!)." *Decolonization: Indigeneity, Education & Society*. Vol. 2, No.1, 2013, pp. 20-34.

Ecology of Practices

- De la Cadena, M. 2010. 'Indigenous cosmopolitics in the Andes: conceptual reflections beyond "politics"'. *Cultural Anthropology*, Vol. 25, No. 2, pp. 334-370.
- Hall, Laura. 2015. My Mother's Garden: Aesthetics, Indigenous Renewal, and Creativity. Pp. 283-292 in *Art in the Anthropocene*, Heather Davis and Etienne Turpin, eds. London: Open Humanities Press.
- De Leew, S. State of care: the ontologies of child welfare in British Columbia. *Cultural Geographies* 2014, Vol 21(1) 59–78

Recommended Readings

- Stengers, I. 'The Cosmopolitical Proposal', in B. Latour and P. Weibel (eds) *Making Things Public: Atmospheres of Democracy*. Cambridge, MA: MIT Press, pp. 994-1003.
- Blaser, M. 2016. Is another cosmopolitics possible? *Cultural Anthropology*, 31:4, 545–570.
- Watson, M.C. 2011. Cosmopolitics and the Subaltern. *Problematizing Latour's idea of the commons*. *Theory, Culture & Society*. 28:3, 55-79
- Bonelli, C. and D.V. Battar 2017. Towards a Sociology of Equivocal Connections. *Sociology*. 51:1, 60–75

Class 9 March 12 De/colonizing Feminism

- Hall, R. 2016. Caring Labours as Decolonizing Resistance. *Studies in Social Justice*. 10:2, 220-237
- Lugones, M. 2010. Toward a Decolonial Feminism. *Hypatia*. 25:4, 742-759.
- Icaza, R and R. Vazquez. 2016. The Coloniality of Gender as a Radical Critique of Developmentalism. In W. Harcourt (ed) *The Palgrave Handbook of Gender and Developmentalism*. Palgrave, 62-

Ecology of Practices:

- Hernandez C. Aida, 2002. Zapatismo and the Emergence of Indigenous Feminism, *NACLA Report on the Americas*, Vol XXXV, No 6 May/June. 39-43 and 58-59.
- Segato, R.L. 2016. Patriarchy from Margin to Center: Discipline, Territoriality, and Cruelty in the Apocalyptic Phase of Capital. *South Atlantic Quarterly*. 115:3. 615-624
- Conway, J. 2013. Contradictions of Alter-Globalization: feminists theorize the political at the WSF. In *Edges of Global Justice. The World Social Forum and its 'Others'*, London:Routledge, 113-137

Additional readings

Costa, C. de L. "Equivocation, Translation and Performative Intersectionality; Notes on decolonial feminist practices and ethics in Latin America", *Anglo Saxonica*, 3:6, 2013, 75-99.

Smith, Andrea. 2005. Native American Feminism, Sovereignty and Social Change. *Feminist Studies*. 31,1, 116-132.

Class 10 March 19 De/colonizing Justice

Orford, Anne. 2002. Feminism, Imperialism and the Mission of International Law, *Nordic Journal of International Law* 71: 275–296.

Marcos, Silvia. 2009. Mesoamerican Women's indigenous Spirituality: Decolonizing Religious Beliefs. *Journal of Feminist Studies in Religion*, Volume 25, Number 2, pp. 25-45

Ecology of Practices

Icaza, Rosalba. 2015. The Permanent People's Tribunals and indigenous people's struggles in Mexico: between coloniality and epistemic justice? *Palgrave Communications*. DOI: 10.1057/palcomms.2015.20, pp. 1-10

Shaw, Karena. 2008. Resistance. Negotiating the Interstices of Sovereignty. *Indigeneity and Political Theory. Sovereignty and the Limits of the Political*. Routledge, 89-106.

Recommended readings:

Chakrabarty, Dipesh. 2002. The Subject of Law and the Subject of Narratives. In *Habitations of Modernity* (Chicago, 2002)

Santos, Boaventura de Sousa 1999. 'Towards a multicultural conception of human rights' in Mike Featherstone and Scott Lash (eds.) *Space of culture. City, nation, world*. London: Sage, 214-29

Hernández, Aída. *Multiple InJustices: Indigenous Women, Law and Political Struggles in Latin America*. Tucson: University of Arizona Press, 2016.

Class 11 March 26 Territory and urban space

Cruikshank, J. 2005. 'Constructing life stories: glaciers as social spaces.' *Do Glaciers Listen? Local Knowledges, Colonial Encounters, and Social Imagination*. (Vancouver: University of British Columbia Press) Pp. 50-75.

Escobar, A. Thinking-feeling with the Earth: Territorial Struggles and the Ontological Dimension of the Epistemologies of the South. *Revista de Antropología Iberoamericana*, vol. 11, núm. 1, enero-abril, 2016, pp. 11-32

Puig de la Bellacasa, Maria. 2017. Assembling neglected 'things'. In *Matters of Care. Speculative Ethics in More than Human Worlds*. Minneapolis: University of Minnesota Press, 27-67

Ecology of Practices

Tomiak, J.A. and D. Patrick. Indigeneity in Canada. A case study of urban Inuit. In M.C.Forte, *Indigenous Cosmopolitans. Transnational and Transcultural Indigeneity in the Twentieth first century*, New York: Peter Lang, 127-144

Horn, P. Indigenous 'Rights to the City'. Lessons from a Comparison of two Latin American Cities, *N-Aerus* xvi, 1-16

Simpson, Leanne. "Land as pedagogy: Nishnaabeg intelligence and rebellious transformation."

Decolonization: Indigeneity, Education & Society. Vol. 3, No. 3, 2014, pp. 1-25.

Recommended Readings:

Puig de la Bellacasa, M. 2015. 'Ecological Thinking, Material Spirituality, and the Poetics of Infrastructure', Eds. G.C. Bowker, et al. *Boundary Objects and Beyond: Working with Leigh Star*. Cambridge, Mass. And London: MIT Press. Pp. 47-68.

Class 12 April 2 Climate Change

Chakrabarty, D. 2012. 'Postcolonial studies and the challenge of climate change.' *New Literary History*, Vol. 43, No. 1. Pp. 1-18.

Blaser, M. and de la Cadena, M. 2017. The Uncommons. An Introduction. *Anthropologica*. 59:2, 185-193

Svampa, M. 2015. The 'Commodities Consensus' and Valuation Languages in Latin America, *Alternautas (Re)Searching Development: The Abya Yala Chapter*. Vol.2 – Issue 1, 45-59.

Ecology of Practices

Luthfa, S. 2017. Transnational Ties and Reciprocal Tenacity: Resisting Mining in Bangladesh with Transnational Coalition. *Sociology*. 51:1, 127–145

Ladner, K. 2003. Governing within an Ecological Context: Creating an AlterNative Understanding of Blackfoot Governance. *Studies in Political Economy*. 70 (spring), 125-152

Recommended readings

Haraway D 2015 Anthropocene, capitalocene, plantationocene, chthulucene: Making kin, *Environmental Humanities*, 6, 159-165

Chakrabarty, Dipesh. 2009. The Climate of History: Four Theses. *Critical Inquiry* 35 (Winter 2009): 197-222.

Class 13 April 9 Presentation of final papers

Academic Accommodations

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*).

For Religious Observance: Students requesting accommodation for religious observances should apply in writing to their instructor for alternate dates and/or means of satisfying academic requirements. Such requests should be made during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist, but no later than two weeks before the compulsory academic event. Accommodation is to be worked out directly and on an individual basis between the student and the instructor(s) involved. Instructors will make accommodations in a way that avoids academic disadvantage to the student. Instructors and students may contact an Equity Services Advisor for assistance (www.carleton.ca/equity).

For Pregnancy: Pregnant students requiring academic accommodations are encouraged to contact an Equity Advisor in Equity Services to complete a *letter of accommodation*. Then, make an appointment to discuss your needs with the instructor at least two weeks prior to the first academic event in which it is anticipated the accommodation will be required.

Plagiarism: The University Senate defines plagiarism as “presenting, whether intentional or not, the ideas, expression of ideas or work of others as one’s own.” This can include:

- 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;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in "substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They may include a mark of zero for the plagiarized work or a final grade of "F" for the course.

Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).

Submission and Return of Term Work: Papers must be submitted directly to the instructor according to the instructions in the course outline and will not be date-stamped in the departmental office. Late assignments may be submitted to the drop box in the corridor outside B640 Loeb. Assignments will be retrieved every business day at **4 p.m.**, stamped with that day's date, and then distributed to the instructor. For essays not returned in class please attach a **stamped, self-addressed envelope** if you wish to have your assignment returned by mail. Final exams are intended solely for the purpose of evaluation and will not be returned.

Grading: Standing in a course is determined by the course instructor, subject to the approval of the faculty Dean. Final standing in courses will be shown by alphabetical grades. The system of grades used, with corresponding grade points is:

Percentage	Letter grade	12-point scale	Percentage	Letter grade	12-point scale
90-100	A+	12	67-69	C+	6
85-89	A	11	63-66	C	5
80-84	A-	10	60-62	C-	4
77-79	B+	9	57-59	D+	3
73-76	B	8	53-56	D	2
70-72	B-	7	50-52	D-	1

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

Carleton E-mail Accounts: All email communication to students from the Department of Political Science will be via official Carleton university e-mail accounts and/or cuLearn. As important course and University information is distributed this way, it is the student's responsibility to monitor their Carleton and cuLearn accounts.

Carleton Political Science Society: The Carleton Political Science Society (CPSS) has made its mission to provide a social environment for politically inclined students and faculty. Holding social events, debates, and panel discussions, CPSS aims to involve all political science students at Carleton University. Our mandate is to arrange social and academic activities in order to instill a sense of belonging within the Department and the larger University community. Members can benefit through numerous opportunities which will complement both academic and social life at Carleton University. To find out more, visit <https://www.facebook.com/groups/politicalsciencesociety/> or come to our office in Loeb D688.

Official Course Outline: The course outline posted to the Political Science website is the official course outline.
