

## **DOMINATION AND DECOLONIZATION**

### **Fall 2020**

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**Lecture:** Wed. 11:30-2:20

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appointment

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## **Course Description**

Recent decades have witnessed a growing (and long overdue) interest in the relationship between political theory and imperialism. Much of this work focuses, for good reason, on canonical European thinkers' historical, political and conceptual entanglements with empire, and on that history's contemporary repercussions. This has advanced a certain critical self-reflexivity within the discipline, as theorists have come to recognize the global, outward-looking cast of modern political thought rather than treating it, as has often been the case, as little more than a conversation among and about Europeans.

Because of course, Europeans were far from alone in grappling with the implications of that outward gaze. This course examines a body of 20<sup>th</sup> century political theory that responds to the legacies of imperialism, colonialism and slavery that shaped the modern world. We will read a wide range of texts from thinkers in the Americas, Asia, and Africa that resisted imperial and colonial power, struggled with its effects, and worked through the challenges of reconstituting their social, political, economic and cultural lives in the aftermath of centuries of political domination. We will consider their conceptualizations of political subjection, of the relationship between colonizer and colonized, of what a condition of non-domination might look like, and of how it might be achieved.

We begin our investigation with methodological questions through a (very) brief introduction to post-colonial and decolonial political theory. The remainder of the seminar will (mostly) focus on primary texts by thinkers and activists writing in imperial/colonial contexts, or in societies shaped by colonialism, imperialism and slavery. We will consider two distinctive understandings of India's political future in the work of M. K. Gandhi and B. R. Ambedkar, before turning our attention to Frantz Fanon's, Aimé Césaire's, and Leopold Senghor's treatments of negritude, identity and decolonization in African contexts. We then turn to the Americas: first, with Enrique Dussel's philosophy of liberation, and then, with reflections on the legacies of slavery in the United States (by W. E. B. Du Bois) and Haiti (by C. L. R. James). We conclude with Taiaiake Alfred's critique of ongoing colonial domination in Canada.

This course is a research seminar. As a seminar, it will require significant student participation; regular attendance, careful preparation and active involvement will be essential. As a research-focused course, students will be expected to read extensive primary and secondary texts, particularly in preparing the final paper.

Finally, this is neither a usual year nor a usual format for a university seminar, given the circumstances imposed by the Covid-19 pandemic. The course is designed to as closely replicate the best parts of a seminar – active discussion, engagement, working through complex ideas and problems collectively – as possible. That said, it's the first time around for us all in this format. If you have ideas as to how to improve things, in terms of the seminar's format, I am absolutely open to them. Seminars are fortunately flexible, so we can try different approaches if they seem promising.

## **Course Objectives**

Students will develop

- their knowledge of political theories of decolonization
- their knowledge of methodological questions surrounding scholarship in the history of political thought
- advanced research, presentation, and critical thinking skills.

## **Required Materials and Texts**

C. L. R. James, *The Black Jacobins: Toussaint L'Ouverture and the San Domingo Revolution* (Vintage, 1989).

B. R. Ambedkar, *Annihilation of Caste*, ed. S. Anand, Introduction by Arundhati Roy (Verso, 2016).

Frantz Fanon, *The Wretched of the Earth*, trans. Richard Philcox, with a forward by Homi K. Bhabha and a preface by Jean-Paul Sartre (Grove Press, 2005).

Mohandas Gandhi, *Hind Swaraj and Other Writings*, ed. Anthony Parel (Cambridge University Press, 2009).

Aimé Césaire, *Discourse on Colonialism*, trans. by Joan Pinkham (Monthly Review Press, 2000).

W. E. B. Du Bois, *The Souls of Black Folk* (Penguin, 1996).

Frederick Douglass, *Narrative of the Life of Frederick Douglass* (Clydesdale Press, 2018).

The course will also draw on online journal articles that you will be responsible for acquiring (I will, of course, provide you with all necessary bibliographic information). On occasion, I will circulate articles/chapters on Avenue (the reading will be marked with “**Avenue**” in the course schedule below).

## **Class Format**

We will meet for a three-hour seminar weekly over Zoom. Ordinarily, this would consist of my brief introductory remarks, a presentation, and an open discussion. For this year, I have made some adjustments adapted to the online format.

Here's how I envision things working out. The seminar will begin with my introductory remarks. We will then have a period of open questions/discussion enabling you to raise any issues you like to discuss or points that you'd like clarified. We will then have two \*brief\* – 5-10 minutes maximum – student presentations that will NOT summarize the readings but, rather, raise a few problems/questions surrounding them. The class will then be divided into 2 breakout rooms where, in small groups, you will work through the

presentation's questions. Following this, we will re-constitute the full seminar and each group will give an account of its deliberations. Finally, we'll conclude with an open discussion.

To summarize: 1. introductory remarks, 2. open questions/discussion, 3. short presentations/raising questions, 4. small group deliberations, 5. reporting back/final open discussion. There will be a break somewhere in there too.

### **Course Evaluation – Overview**

1. Attendance and participation: 15%
2. In-class presentation: 20%
3. Paper Proposal and Annotated Bibliography (Oct. 27): 15%
4. Research paper (Nov. 24): 50%

### **Course Evaluation – Details**

Your **participation** grade will be gauged by consistent attendance, and by active and informed participation. You will be expected to have completed the readings and be ready to discuss them. As an upper-year undergraduate seminar, the course will revolve around our discussion of the salient issues, rather than lectures; the expectation will be that you've read and understood the materials, and that you've thought about what we should discuss from them. I'll be gauging your participation in the larger and smaller group discussions. Bear in mind that I'll be circulating between groups during the breakout sessions; participation in the small groups is expected, but not a substitute for participating more broadly.

Each student will be responsible for one 5-10 minute **in-class presentation**, for which you will sign up on the first day of the course. This year, the assignment will have a few components.

First, you and the week's other presenter will read the week's material ahead of time. You are welcome (but not obligated) to go beyond the readings themselves; you can read some of the suggested secondary readings on the syllabus or draw on any additional ideas, examples or materials that you think will help us sort through what's most interesting or challenging about the week's topic. You may wish to consult with one another, both to share ideas and to ensure you're not stepping on each other's toes.

You will then come up with 3-4 questions that raise issues/concerns/criticisms/ideas you want to explore and email those to me on the Tuesday before the seminar, by 5 pm. I will read the questions and possibly edit them a little to ensure that there's not too much overlap, or for clarification. I will get the questions back to you 8 pm the same evening, and they will form the basis of your presentation for the seminar. The questions should ultimately aim to raise the ideas or arguments that you think we should discuss as a

class, either to understand them better or because they pique your interest. Please note that the presentation shouldn't consist of you reading a series of questions aloud. The expectation is that the presentation will elaborate or explain the issues that you want to explore with those questions. In sum, the presentation/questions aims to have you critically evaluate what is most important for us to think about and to initiate our discussions on the subject.

You are required to submit (a) a **one-page paper proposal**, along with (b) an **annotated bibliography with a minimum of 10 sources** by 5 pm on Oct. 27, by email. This aims to provide you with an opportunity to work out your topic, do some research, and get some constructive feedback ahead of writing the fuller paper.

The **research paper** will be 4000-5000 words and will be on a topic of your own choosing. It can be based on the themes/ideas/readings from the course, or on a different subject altogether (within the constraints of the course's subject, broadly speaking – you are free to write about issues relating to domination and/or decolonization not included in the syllabus, with my approval). The paper will be due by email by 5 pm on Nov. 24.

## **Weekly Course Schedule and Required Readings**

### **Week 1 (Sept. 9) – Introduction**

No reading.

### **Week 2 (Sept. 16) - Postcolonial Theory and the Politics of Representation**

#### **Reading:**

- Leela Gandhi, *Postcolonial Theory: A Critical Introduction (2<sup>nd</sup> edition)* (Columbia University Press, 2019), 1-34, 52-63. **Avenue**
- Edward Said, *Orientalism* (Vintage, 1978), "Introduction". **Avenue**
- Ranajit Guha, "On Some Aspects of the Historiography of Colonial India". **Avenue**
- Gayatri Spivak, *Outside in the Teaching Machine* (Routledge Classics, 2009), 58-67. **Avenue**

#### **Supplementary:**

- Edward Said, *Orientalism* (remainder).
- Gayatri Chakravorty Spivak, "Can the Subaltern Speak?", in Cary Nelson and Lawrence Grossberg (eds), *Marxism and the Interpretation of Culture* (Chicago: University of Illinois Press, 1988), 271-314.
- Gayatri Chakravorty Spivak, *A Critique of Postcolonial Reason: Towards a History of the Vanishing Present* (Cambridge MA: Harvard University Press, 1999).

- Patrick Williams and Laura Chrisman (eds), *Colonial Discourse and Post-Colonial Theory: A Reader* (New York: Columbia University Press, 1994).
- Robert Young, *Postcolonialism: An Historical Introduction* (Oxford, Blackwell Publishers, 2001).
- Margaret Kohn and Keally McBride, *Political Theories of Decolonization: Postcolonialism and the Problem of Foundations* (Oxford University Press, 2011).
- Dipesh Chakrabarty, *Provincializing Europe* (Princeton: Princeton University Press, 2000)
- Ranajit Guha, *The Small Voice of History* (Permanent Black, 2009).

### **Week 3 (Sept. 23) – Decolonial Theory and the Geopolitics of Knowledge**

#### **Reading:**

- Gurminder K. Bhambra, “Postcolonial and Decolonial Dialogues”, *Postcolonial Studies* 17 (2) 2014: 115-121.
- Aníbal Quijano, “Coloniality and Modernity/Rationality”, *Cultural Studies* 21 (2-3) 2007: 168-178.
- Walter Mignolo, “The Geopolitics of Knowledge and the Colonial Difference”, *The South Atlantic Quarterly* 101 (1) 2002: 57-96.
- Maria Lugones, “The Coloniality of Gender,” *Worlds and Knowledges Otherwise* 2 (2) 2008: 1-17.

#### **Supplementary:**

- Gandhi, *Postcolonial Theory*, 34-52.
- Walter Mignolo, *The Darker Side of Western Modernity: Global Futures, Decolonial Options* (Duke University Press, 2011).
- Aníbal Quijano, “Coloniality of Power, Eurocentrism, and Latin America”, *Nepantla: Views from South* 1(3) 2000: 533-580.
- Aníbal Quijano and Immanuel Wallerstein, “Americanness as Concept: Or the Americas in the Modern World-System”, *International Social Science Journal* 134 (1992): 549-557.
- Walter Mignolo and Catherine E. Walsh, *On Decoloniality* (Duke University Press, 2018).

### **Week 4 (Sept. 30) - Gandhi and the Corruption(s) of Civilization**

#### **Reading:**

- Gandhi, *Hind Swaraj*.

#### **Supplementary:**

- Uday Mehta, “Gandhi on Democracy, Politics and the Ethics of Everyday Life” *Modern Intellectual History* 7 (2): 355-371.

- Karuna Mantena, "On Gandhi's Critique of the State: Sources, Contexts, Conjectures," *Modern Intellectual History* 9 (2012): 535-563.
- Akeel Bilgrami, "Gandhi's Integrity: The Philosophy Behind the Politics," *Postcolonial Studies*, 5 (2002): 79-93.
- Uday Singh Mehta, "Patience, Inwardness, and Self-Knowledge in Gandhi's *Hind Swaraj*", *Public Culture* 23 (2) 2011: 417-429.
- Bhikhu Parekh, *Colonialism, Tradition, and Reform: An Analysis of Gandhi's Political Discourse* (Sage Publications, 2003).
- Dennis Dalton, *Mahatma Gandhi: Nonviolent Power in Action* (Columbia University Press, 2012)
- M. N. Roy, *India's Message* (Calcutta Renaissance Publishers, 1950).

### **Week 5 (Oct. 7) - Ambedkar on Caste and Constitution**

#### **Reading:**

- Ambedkar, *Annihilation of Caste*.

#### **Supplementary:**

- M. K. Gandhi and B. R. Ambedkar, all materials in "The Ambedkar-Gandhi Debate", in *Annihilation of Caste*.
- B. R. Ambedkar, *The Essential Writings of B. R. Ambedkar*, ed. V. Rodrigues (Oxford University Press, 2004).
- Eleanor Zelliot, "The Social and Political Thought of B. R. Ambedkar," in *Political Thought in Modern India*, eds. Thomas Pantham and Kenneth L. Deutsch (Sage, 1986).
- Eleanor Zelliot, *Ambedkar's World: The Making of Babasaheb and the Dalit Movement* (Navayana Publishing, 2013).

### **Week 6 (Oct. 14) – Reading week – no class**

### **Week 7 (Oct. 21) - Negritude and the Poetics of Identity**

#### **Reading:**

- Césaire, *Discourse on Colonialism*.
- Aimé Césaire, "Culture and Colonialism," *Social Text* 103:2 (2010): 127-144.
- Léopold Sédar Senghor, "Negritude: A Humanism of the Twentieth Century".  
**Avenue**

#### **Supplementary:**

- Gary Wilder, *Freedom Time: Negritude, Decolonization, and the Future of the World* (Duke University Press, 2015).



- Pratap Bhanu Mehta, “After Colonialism: The Impossibility of Self-Determination,” in *Colonialism and Its Legacies*, ed. Jacob Levy with Iris Marion Young (Lexington, 2011), pp. 147-169.
- Jean-Paul Sartre, *Black Orpheus*, trans. S. W. Allen (Présence Africaine, 1976).
- L. G. Damas, *Poètes d'expression française [d'Afrique Noire, Madagascar, Réunion, Guadeloupe, Martinique, Indochine, Guyane] 1900–1945* (Seuil, 1947).
- L. S. Senghor, *Anthologie de la nouvelle poésie nègre et malgache de langue française* (Presses Universitaires de France, 1948).
- Albert Memmi, *The Colonizer and the Colonized* (Beacon Press, 1991).

\*ANNOTATED BIBLIOGRAPHY DUE BY 5 PM, OCT. 27\*

### **Week 8 (Oct. 28) - Fanon on Violence and Decolonization**

#### **Reading:**

- Fanon, *The Wretched of the Earth*, pp. 1-180, 235-239.

#### **Supplementary:**

- Homi Bhabha, Forward to *The Wretched of the Earth*, and Jean-Paul Sartre, Preface to *The Wretched of the Earth*.
- Christopher J. Lee, *Frantz Fanon: Toward a Revolutionary Humanism* (Ohio University Press, 2015).
- Frantz Fanon, *Black Skin, White Masks* (Grove, 2008).
- Robert Bernasconi, “The Assumption of Negritude: Aimé Césaire, Frantz Fanon, and the Vicious Circle of Racial Politics”, *Parallax* 8 (2) 2002: 69-83.
- G. W. F. Hegel, “[Master-Slave Dialectic](#)” from *Phenomenology of Mind*,
- Film: “The Battle of Algiers” (1966).

### **Week 9 (Nov. 4) - Center and Periphery: Dussel’s Philosophy of Liberation**

#### **Reading:**

- Dussel, [Philosophy of Liberation](#):
  - Preface
  - Chapter 1: entire.
  - Chapter 2: Section 2.3.4, 2.3.9, 2.4, 2.5, 2.6.
  - Chapter 3: 3.1, 3.2.5, 3.2.6, 3.3.4, 3.3.6, 3.3.8, 3.3.9.
  - Chapter 4: 4.1.7, 4.1.8, 4.3.8, 4.3.9, 4.4.3, 4.4.4, 4.4.6, 4.4.8, 4.4.9.
  - Chapter 5: 5.7, 5.8, 5.9.
  - Appendix B (“Dialectic Between Philosophy and Praxis”) and C (“Exigencies for a Philosophy of Liberation”)

**Supplementary:**

- Enrique Dussel, "The 'World-System': Europe as 'Center' and its 'Periphery' Beyond Eurocentrism," in *Colonialism and Its Legacies*, ed. Jacob Levy with Iris Marion Young (Lexington, 2011), pp. 97-120.
- Enrique Dussel, "From Critical Theory to Philosophy of Liberation: Some Themes for Dialogue," *Transmodernity: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1 (2011).
- Enrique Dussel, "[The 'Philosophy of Liberation', the Postmodern Debate and Latin American Studies](#)".
- Enrique Dussel, "Eurocentrism and Modernity (Introduction to the Frankfurt Lectures)", *boundary 2* 20 (3) 1993, 65-76.
- George Ciccariello-Maher, "Decolonial Realism: Ethics, Politics, and Dialectics in Fanon and Dussel," *Contemporary Political Theory* 13 (2014): 2–22.

**Week 10 (Nov. 11) – Slavery and Narrative**

**Reading:**

- Douglass, *Narrative*.
- Frederick Douglass, "What to a Slave is the Fourth of July?" **Avenue**.

**Supplementary:**

- Nolan Bennett, "To Narrate and Denounce: Frederick Douglass and the Politics of Personal Narrative," *Political Theory* 44 (2016).
- Nicholas Buccola, *The Political Thought of Frederick Douglass: In Pursuit of American Liberty* (NYU Press, 2012).
- Peter C. Myers, *Frederick Douglass: Race and the Rebirth of American Liberalism* (University Press of Kansas, 2008).

**Week 11 (Nov. 18) - How Does it Feel to be a Problem? Du Bois on White Supremacy**

**Reading:**

- Du Bois, *The Souls of Black Folk*, chs. 1-4, 9, 14.
- Booker T. Washington, "[Atlanta Compromise Speech](#)".

**Supplementary:**

- Du Bois, *Souls*, remaining chapters.
- Robert Gooding-Williams, *In the Shadow of Du Bois: Afro-Modern Political Thought in America* (Oxford, 2011).
- Lawrie Balfour, *Democracy's Reconstruction: Thinking Politically with W.E.B. Du Bois* (Oxford, 2011).
- Thomas C. Holt, "The Political Uses of Alienation: W.E.B. Du Bois on Politics, Race, and Culture, 1903-1940," *American Quarterly*, 42 (1990): 301-323.

- Eric Sundquist, *To Wake the Nations: Race in the Making of American Literature* (Harvard, 1998).
- Manning Marable, *W.E.B. Du Bois: Black Radical Democrat* (Paradigm, 2005)
- Adolph L Reed Jr, *W.E.B. Du Bois and American Political Thought: Fabianism and the Color Line* (Oxford, 1997).
- This American Life, "[The Problem We All Live With, Parts 1 and 2](#)" (podcast).

\*PAPER DUE BY 5 PM, NOV. 24 \*

### **Week 12 (Nov. 25) - C. L. R. James and the Haitian Revolution I**

#### **Reading:**

- James, *Black Jacobins*, pp. 3-198.

#### **Supplementary:**

- David Scott, *Conscripts of Modernity: The Tragedy of Colonial Enlightenment* (Duke University Press, 2004).
- Kent Worcester, *C. L. R. James: A Political Biography* (SUNY Press, 1995).
- W. E. B. Du Bois, "Evolution of the Race Problem," in *Proceedings of the National Negro Conference* (New York, 1909), 142-158.
- Anthony Bogues, *Caliban's Freedom: The Early Political Thought of C. L. R. James* (Pluto Press, 1997).
- Adam Dahl, "The Black American Jacobins: Revolution, Radical Abolition, and the Transnational Turn," *Perspectives on Politics* 15 (3) 2017: 633-646.

### **Week 13 (Dec. 2) - C. L. R. James and the Haitian Revolution II**

#### **Reading:**

- James, *Black Jacobins*, 199-378, 391-418.

#### **Supplementary:**

- as above (Nov. 25).

### **Week 14 (Dec. 9) - Taiaiake Alfred on Indigenous Resurgences**

#### **Reading:**

- Taiaiake Alfred and Jeff Corntassel, "Being Indigenous: Resurgences Against Contemporary Colonialism".
- Taiaiake Alfred, "Colonialism and State Dependency".

- Taiaike Alfred, “Restitution is the Real Pathway to Justice for Indigenous Peoples”.
- Taiaike Alfred, “What is Radical Imagination? Indigenous Struggles in Canada”.

\*All readings available at [Taiaiake Alfred](#)\*

**Supplementary:**

- Glen Sean Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (University of Minnesota Press, 2014).
- Audra Simpson, *Mohawk Interruptus: Political Life Across the Borders of Settler States* (Duke University Press, 2014).
- Audra Simpson and Andrea Smith (eds), *Theorizing Native Studies* (Duke University Press, 2014).
- Robert Nichols, “Indigeneity and the Settler Contract Today”, *Philosophy and Social Criticism* 39 (2) 2013.
- Taiaiake Alfred, *Peace, Power, Righteousness: An Indigenous Manifesto* (Oxford University Press, 2008).
- Eve Tuck, K. Wayne Yang, “Decolonization is not a Metaphor”, *Decolonization: Indigeneity, Education and Society* 1 (1) 2012: 1-40.

**Course Policies**

**Submission of Assignments**

The annotated bibliography and paper proposal are due by 5 pm, Oct. 27, by email. The final paper will be submitted by 5 pm, Nov. 24, by email.

**Grades**

Grades will be based on the McMaster University grading scale:

<b>MARK</b>	<b>GRADE</b>
90-100	A+
85-90	A
80-84	A-
77-79	B+
73-76	B
70-72	B-
67-69	C+
63-66	C
60-62	C-
57-59	D+
53-56	D
50-52	D-
0-49	F

## **Late Assignments**

All students will be granted a **one-week** extension on the final paper, by request. If you opt to use the extension, please let me know **by email a minimum of one week prior to the paper's due date**. Beyond this, late assignments will be penalized 3%/day, including weekends.

## **Absences, Missed Work, Illness**

Beyond the above, extensions for the paper will ONLY be extended to students unable to submit in time due to extraordinary circumstances. This will require **official documentation** (for example, an official medical certificate) explaining your circumstances.

McMaster Student Absence Form (MSAF): In the event of an absence for medical or other reasons, students should review and follow the Academic Regulation in the Undergraduate Calendar "Requests for Relief for Missed Academic Term Work".

## **Courses with an On-Line Element**

Some courses may use on-line elements (e.g. e-mail, Avenue to Learn (A2L), LearnLink, web pages, capa, Moodle, ThinkingCap, etc.). Students should be aware that, when they access the electronic components of a course using these elements, private information such as first and last names, user names for the McMaster e-mail accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in a course that uses on-line elements will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure please discuss this with the course instructor.

## **Authenticity / Plagiarism Detection**

Some courses may use a web-based service (Turnitin.com) to reveal authenticity and ownership of student submitted work. For courses using such software, students will be expected to submit their work electronically either directly to Turnitin.com or via an online learning platform (e.g. A2L, etc.) using plagiarism detection (a service supported by Turnitin.com) so it can be checked for academic dishonesty.

Students who do not wish their work to be submitted through the plagiarism detection software must inform the Instructor before the assignment is due. No penalty will be assigned to a student who does not submit work to the plagiarism detection software. **All submitted work is subject to normal verification that standards of academic integrity have been upheld** (e.g., on-line search, other software, etc.). For more details about McMaster's use of Turnitin.com please go to [www.mcmaster.ca/academicintegrity](http://www.mcmaster.ca/academicintegrity).

## Copyright and Recording

Students are advised that lectures, demonstrations, performances, and any other course material provided by an instructor include copyright protected works. The Copyright Act and copyright law protect every original literary, dramatic, musical and artistic work, **including lectures** by University instructors

The recording of lectures, tutorials, or other methods of instruction may occur during a course. Recording may be done by either the instructor for the purpose of authorized distribution, or by a student for the purpose of personal study. Students should be aware that their voice and/or image may be recorded by others during the class. Please speak with the instructor if this is a concern for you.

## Academic Accommodation for Religious, Indigenous or Spiritual Observances (RISO)

Students requiring academic accommodation based on religious, indigenous or spiritual observances should follow the procedures set out in the [RISO](#) policy. Students should submit their request to their Faculty Office **normally within 10 working days** of the beginning of term in which they anticipate a need for accommodation or to the Registrar's Office prior to their examinations. Students should also contact their instructors as soon as possible to make alternative arrangements for classes, assignments, and tests.

## Academic Integrity Statement

You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity. It is your responsibility to understand what constitutes academic dishonesty.

Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university. For information on the various types of academic dishonesty please refer to the [Academic Integrity Policy](#), located at <https://secretariat.mcmaster.ca/university-policies-procedures-guidelines/>

The following illustrates only three forms of academic dishonesty:

- plagiarism, e.g. the submission of work that is not one's own or for which other credit has been obtained.
- improper collaboration in group work.
- copying or using unauthorized aids in tests and examinations.

## **Conduct Expectations**

As a McMaster student, you have the right to experience, and the responsibility to demonstrate, respectful and dignified interactions within all of our living, learning and working communities. These expectations are described in the [Code of Student Rights & Responsibilities](#) (the “Code”). All students share the responsibility of maintaining a positive environment for the academic and personal growth of all McMaster community members, **whether in person or online.**

It is essential that students be mindful of their interactions online, as the Code remains in effect in virtual learning environments. The Code applies to any interactions that adversely affect, disrupt, or interfere with reasonable participation in University activities. Student disruptions or behaviours that interfere with university functions on online platforms (e.g. use of Avenue 2 Learn, WebEx or Zoom for delivery), will be taken very seriously and will be investigated. Outcomes may include restriction or removal of the involved students’ access to these platforms

## **Academic Accommodation of Students with Disabilities**

Students with disabilities who require academic accommodation must contact [Student Accessibility Services](#) (SAS) at 905-525-9140 ext. 28652 or [sas@mcmaster.ca](mailto:sas@mcmaster.ca) to make arrangements with a Program Coordinator. For further information, consult McMaster University’s [Academic Accommodation of Students with Disabilities](#) policy.

## **Faculty of Social Sciences E-mail Communication Policy**

Effective September 1, 2010, it is the policy of the Faculty of Social Sciences that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student’s own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student’s responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

## **Course Modification**

The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of the student to check his/her McMaster email and course websites weekly during the term and to note any changes.

## **Extreme Circumstances**

The University reserves the right to change the dates and deadlines for any or all courses in extreme circumstances (e.g., severe weather, labour disruptions, etc.).

Changes will be communicated through regular McMaster communication channels, such as McMaster Daily News, A2L and/or McMaster email.