

**LIBERALISM AND IMPERIALISM**  
**POLSCI 715 / GLOBALST 716**  
**Term 2, Winter 2021**

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**Lecture:** Wednesday, 8:30-11:20

**Classroom:** online

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## **Course Description**

As a political philosophy, liberalism is animated by basic commitments to moral universalism, political equality and the preservation of individual rights and freedoms. Yet the modern era during which it developed was also a time of unprecedented colonial and imperial expansion, from Europe to the rest of the world. What is the relationship between Western, liberal political thought and the project of imperialism? How were theories grounding universal human rights and political egalitarianism made compatible with, and even used to justify, imperial and colonial domination? How should we – contemporary liberals and non-liberals alike – think about traditions of political thought mired in historical injustice and exclusion?

This course will examine the complex and often contradictory relationship, both historical and conceptual, between liberal political theory and imperialism. We will read canonical thinkers in the history of modern political thought in order to examine not only how they defended or criticized imperialism, but also, how they perceived the non-European world. In so doing, we will pay particular attention their conceptualizations of history, human development, diversity/difference, progress, and civilization.

We will proceed (roughly) chronologically, moving from the early modern era in which liberalism's foundations were laid, to the Enlightenment, to the 19<sup>th</sup> century's high period of liberal imperialism, to a range of 20<sup>th</sup> century responses and reflections on the legacy and ongoing impacts of empire and domination in liberal political thought. While our focus is squarely on liberalism, we will not be restricted to it. We will examine the roots of liberalism, treating the conceptual moorings preceding any recognizably liberal doctrine (but that have been retrospectively incorporated into the "tradition"); we will engage its critics and interlocutors, past and present; and we will occasionally delve into neighbouring ideologies and political philosophies (Marxism in particular) when it helps shed light on our concerns.

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** course, students will be expected to read extensive primary and secondary texts, particularly in preparing the final paper.

## **Course Objectives**

Students will develop

- their comprehension of liberalism and imperialism's historical and conceptual relationship
- advanced critical thinking, presentation, and research skills

## **Required Materials and Texts**

- Adom Getachew, *Worldmaking After Empire: The Rise and Fall of Self-Determination* (Princeton, 2019)
- James Tully, *On Global Citizenship: James Tully in Dialogue* (Bloomsbury, 2014)
- Glen Coulthard, *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (University of Minnesota Press, 2014)
- Alexis de Tocqueville, *Writings on Empire and Slavery*, ed./trans. Jennifer Pitts (The Johns Hopkins University Press, 2001)
- Online Course Pack (OCP; will be posted on Avenue); Online Resources (OL)

## **Class Format**

The course will meet for a three-hour seminar weekly over Zoom. Each session will involve some (very light) lecturing, group discussions and student presentations.

## **Course Evaluation – Overview**

1. Attendance & participation (20%)
2. Student presentations/seminar moderation (20%)
3. Paper presentation (10%)
4. Research paper (50%), due Mar. 24, 2021

## **Course Evaluation – Details**

This year's seminar will be online and synchronous. I have made a few adjustments to the course accordingly, and remain entirely open to suggestion if you'd like us to consider other changes in approach/format.

Your **attendance and participation (20%)** 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 a graduate 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.

Each student will be responsible for **two presentations/seminar moderations (20%)**.

The first will be an **individual presentation/seminar moderation**, for which you will sign up on the first day of the course. As presenter/leader, you should aim to do several things.

- First, your presentation should *briefly* introduce the central themes and ideas in the week's readings. This should *not* be the focus of your presentation, but should rather just take a minute or two to situate the central ideas in question.
- Secondly, and more importantly, the presentation should raise what you think are the most interesting, controversial, and/or perplexing ideas, themes or conundrums stemming from the week's readings. You are more than welcome (but not obligated) to go beyond the readings themselves; you should feel free to introduce any additional ideas, examples or materials (from the recommended readings or from outside of them) that you think will help us to sort through what's most interesting about the week's theme. In short, the presentation should raise the ideas or arguments that you think we need to discuss as a class, and should include a few questions to that end. Overall, then, it aims to have you critically evaluate what's most important for us to think about and to initiate our discussions on the subject, to which I will add my own questions and comments.
- Third, you will serve as the seminar's moderator for the session: while I will of course help steer things to some degree, the idea is to have you largely guide the discussion.

The second presentation will follow the **same format, only with one of your peers**. This will require you to meet with your presentation partner ahead of time to plan your presentation and leadership of the seminar.

The **research paper (50%)** will be 6000-8000 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, and subject to my approval). You are required to discuss your paper topic with me ahead of time to have it approved. The paper will be due, by email, on Mar. 24, 2021.

Our final class, on Apr. 14, will be dedicated to your **research paper presentations (10%)** – we will run something of a mini-conference on your work. Each student will prepare a 15-minute presentation based on your research paper – its subject, central ideas, and/or research question. The purpose of the presentation is threefold. First, it will provide you with an opportunity to develop presentation skills in a friendly and collegial environment; this aims to prepare you to present papers at professional academic conferences. Second, it will allow us all to learn a bit about what everyone is working on. Third, it will enable both me and other students to ask a few questions and offer some constructive criticisms regarding your paper.

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

### **Week 1 (Jan 13) Introduction**

#### **Topic: Introduction: What is Liberalism?**

#### **Reading:**

-Duncan Bell, "The Dream Machine: On Liberalism and Empire". **OCP**

#### **Recommended:**

-Jennifer Pitts' "Political Theory of Empire and Imperialism", *Annual Review of Political Science* 13 (2010), 211-235.

-Jennifer Pitts, *A Turn to Empire: The Rise of Imperial Liberalism in Britain and France* (Princeton: Princeton University Press, 2005), Introduction.

-Duncan Bell, *Reordering the World: Essays on Liberalism and Empire* (Princeton: Princeton University Press, 2016).

-Mehta, *Liberalism and Empire*, Introduction.

-Jeremy Waldron, "Theoretical Foundations of Liberalism", *The Philosophical Quarterly* 37 (147) 1987: 127-150.

-Duncan Ivison, *Postcolonial Liberalism* (Cambridge: Cambridge University Press, 2002).

### **Week 2 (Jan 20) Working the Land Right**

#### **Topic: Working the Land Right: Locke and Property in America**

#### **Reading:**

-John Locke, *Two Treatises of Government*. If you've read Locke's *Treatises* way too many times, just read Chapter 5; if it's been a while (or if you haven't read it way too many times), read Chapters 1-5. **OL**

-David Armitage, "John Locke: Theorist of Empire?", in Sankar Muthu (ed) *Empire and Modern Political Thought* (Cambridge, 2012), 84-111. **OCP**

-Mehta, "Liberal Strategies of Exclusion", *Politics & Society* 18 (4) 1990. **OL**

-Onur Ulas Ince, *Colonial Capitalism and the Dilemmas of Liberalism*, ch. 2. **OCP**

#### **Recommended:**

-Barbara Arneil, *John Locke and America: The Defence of English Colonialism* (Oxford: Clarendon Press, 1996).

-James Tully, *An Approach to Political Philosophy, Locke in Contexts* (Cambridge: Cambridge University Press, 1993).

-David Armitage, "John Locke, Carolina, and the *Two Treatises of Government*", *Political Theory*, 32, no. 5 (2004).

-Duncan Ivison, "Locke, Liberalism and Empire", in *The Philosophy of John Locke: New Perspectives*, ed. Peter R. Anstey (New York: Routledge, 2003).

### **Week 3 (Jan 27) Philosophical Histories**

#### **Topic: Philosophical Histories: Race, Difference and Distance**

##### Reading:

-Immanuel Kant, "Of the Different Races of Human Beings," in *History, Anthropology, Education*, eds. Robert Loudon and Allen Wood (Cambridge University Press, 2007), **OCP**.

-Adam Smith, *Lectures on Jurisprudence*, R. L. Meek, D. D. Raphael, P.G. Stein (eds) (Oxford: Oxford University Press, 1978), A.i.27-35, B.149-150. **OCP**

-Henry Home, Lord Kames, *Sketches of the History of Man, Vol. 1* (Indianapolis: Liberty Fund, 2007), pp. 17-38. **OCP**

-Johann Gottfried von Herder, [\*Outlines of a Philosophy of the History of Man\*](#), trans. T. Churchill (Bergman Publishers, 1966 [1800]), 202-208, 218-224.

-Inder S. Marwah, "Ethnicity, Race and Nationalism: On 'Monstrous Species' in the Age of Enlightenment", in *A Cultural History of Democracy in the Age of Enlightenment*, eds. Anna Plassart and Michael Mosher (Bloomsbury, 2020). **OCP**

##### Recommended:

-Jennifer Pitts, *A Turn to Empire: The Rise of Imperial Liberalism in Britain and France* (Princeton: Princeton University Press, 2005), ch. 2.

-Robert Bernasconi, "Who Invented the Concept of Race? Kant's Role in the Enlightenment Construction of Race." In *Race*, 11-36. Malden: Blackwell Publishers, 2001.

-Ronald Meek, *Social Science and the Ignoble Savage* (Cambridge: Cambridge University Press, 1976).

-Sylvia Sebastiani, *The Scottish Enlightenment: Race, Gender and the Limits of Progress* (Palgrave, 2013).

-H. M. Hopfl, "From Savage to Scotsman: Conjectural History in the Scottish Enlightenment", *Journal of British Studies* 17 (2) 1978.

-Gladys Bryson, *Man and Society: The Scottish Inquiry of the 18<sup>th</sup> Century* (Princeton University Press, 1945).

#### **Week 4 (Feb 3) Tocqueville**

**Topic: Tocqueville: Liberalism, Republicanism and Colonialism in Algeria**

\*\*\* PLEASE NOTE: WE CAN REPLACE TOCQUEVILLE WITH EITHER J. S. MILL OR EDMUND BURKE, DEPENDING ON YOUR INTERESTS. IF WE OPT TO DO SO, I WILL PROVIDE A DIFFERENT SET OF READINGS (REQUIRED AND RECOMMENDED). WE WILL DECIDE ON THIS IN THE FIRST SEMINAR.\*\*\*

##### Reading:

-Pitts, Introduction to Tocqueville, *Writings on Empire and Slavery*.

-Alexis de Tocqueville, "First Letter on Algeria", "Second Letter on Algeria", "Essay on Algeria", and Part I of "First Report on Algeria" (to p. 146), in Jennifer Pitts (ed./trans), *Writings on Empire and Slavery* (Baltimore: The Johns Hopkins University Press, 2001).

-Alexis de Tocqueville, "Author's Preface", [\*Democracy in America\*](#) (1840).

##### Recommended:

-Pitts, *A Turn to Empire*, Ch. 6, 7.

-Margaret Kohn, "Empire's Law: Alexis de Tocqueville on Colonialism and the State of Exception", in *Canadian Journal of Political Science*, Vol. 41, no. 2, 2008, 255-278.

-Jennifer Pitts, "Republicanism, Liberalism, and Empire in Postrevolutionary France", in Sankar Muthu (ed) *Empire and Modern Political Thought* (Cambridge, 2012), 261-291.

-Melvin Richter, "Tocqueville on Algeria," *Review of Politics*, 25 (1963), 362–398

-Tzvetan Todorov, "Tocqueville et la doctrine coloniale," in *De la colonie en Algérie*, ed. Tzvetan Todorov (Brussels: Editions Complexe, 1988), pp. 9–34

-Cheryl Welch, "Colonial Violence and the Rhetoric of Evasion: Tocqueville on Algeria," *Political Theory*, 31 (2003), 235–264.

#### **Week 5 (Feb 10) Liberalism, Imperialism and Capitalism**

**Topic: Liberalism, Imperialism and Capitalism**

##### Reading:



-Karl Marx, "The Communist Manifesto" (sections I and II), "The German Ideology" (just read "First Premises of the Materialist Method" in Section A. Idealism and Materialism), "The British Rule in India," "The Future Results of British Rule in India", "The East India Company – Its History and Results", *Capital*, Vol 1, Book 1, Chs. 26, 31, 32. **OL**

-Manuela Boatcă, "The Many Non-Wests: Marx's Global Modernity and the Coloniality of Labor," *Deutsche Zeitschrift für Philosophie* 34 (2013): 209-225. **OCP**

-Kevin Anderson, *Marx at the Margins: On Nationalism, Ethnicity and Non-Western Societies* (University of Chicago Press, 2010), 22-55, 196-198, 208-218. **OCP**

Recommended:

-Harry Harootunian, *Marx After Marx: History and Time in the Expansion of Capitalism* (Columbia, 2017)

-Terrell Carver, *Marx* (Polity, 2018).

-Dipesh Chakrabarty, *Provincializing Europe: Postcolonial Thought and Historical Difference* (Princeton University Press, 2007), Ch. 1-4.

-Aijaz Ahmad, "Marx on India," in *In Theory: Classes, Nations, Literature* (New York: Verso, 1992), 221-242.

-Gabriel Paquette, "Colonies and Empire in the Political Thought of Hegel and Marx", in Sankar Muthu (ed) *Empire and Modern Political Thought* (Cambridge, 2012), 292-323.

-Marx and Engels, *On Colonialism: Articles from the 'New York Tribune' and other Writings* (New York: International Publishers, 1972).

-Shlomo Avineri (ed) *Karl Marx on Colonialism and Modernization: His Despatches and Other Writings on China, India, Mexico, the Middle East and North Africa* (Garden City, NY: Doubleday & Company, 1968).

## **Week 6 (Feb 17) Mid-term Recess – NO CLASS**

## **Week 7 (Feb 24) Hobson and Lenin**

### **Topic: Hobson and Lenin on Imperialism**

Reading:

- V. I. Lenin, *Imperialism: The Highest Stage of Capitalism*, "Preface to the French and German Editions", "Imperialism, as a Special Stage of Capitalism", "The Critique of Imperialism", "The Place of Imperialism in History". **OCP**

-J. A. Hobson, *Imperialism: A Study*, “Introductory: Nationalism and Imperialism”, Part 1, Chapter 6 “The Economic Taproot of Imperialism”, Part 2, Chapter 1 “The Political Significance of Imperialism”, Part 2, Chapter 2 “The Scientific Defense of Imperialism”.

Recommended:

-Anthony Brewer, *Marxist Theories of Imperialism: A Critical Survey* (London: Routledge and Kegan Paul, 1980).

-Charles A. Conant, “The Economic Basis of ‘Imperialism’”, *The North American Review* 167 (502) 1898: 326-340.

-Charles Willoughby, “Evaluating the Leninist Theory of Imperialism”, *Science & Society* 3 (1995): 320-338.

-Charles W. Lindsey, “Lenin’s Theory of Imperialism”, *Review of Radical Political Economics* 14 (1) 1982.

-Lars Magnusson, “Hobson and Imperialism: An Appraisal”, in Pheby J. (eds) *J. A. Hobson after Fifty Years* (Palgrave Macmillan, 1994)

## **Week 8 (Mar 3) Indian Liberalism and its Critics**

### **Topic: Indian Liberalism and its Critics**

Reading:

-C. A. Bayly, *Recovering Liberties: Indian Thought in the Age of Liberalism and Empire* (Cambridge: Cambridge University Press, 2012), pp. 1-25. **OCP**

-C. A. Bayly, *Modern Intellectual History*, 4, no. 1 (2007), “Afterword”. **OL**

-Surendranath Banerjee, “The Congress: Its Mission” and “The Situation in India”, available at:

[https://books.google.ca/books?id=NXIrAAAAMAAJ&pg=PA143&source=gbs\\_toc\\_r&cad=4#v=onepage&q&f=false](https://books.google.ca/books?id=NXIrAAAAMAAJ&pg=PA143&source=gbs_toc_r&cad=4#v=onepage&q&f=false)

-M. K. Gandhi, *Hind Swaraj*, Chapters 5, 6, 13, 14. I’d recommend using this edition – M. K. Gandhi, *Hind Swaraj and Other Writings*, ed. Anthony Parel (Cambridge University Press, 2009) – but others are available free of charge online.

Recommended:

-Bayly, *Recovering Liberties* (remainder).

-Shruti Kapila (ed) *An Intellectual History for India* (Cambridge University Press, 2010).

-Andrew Sartori, *Liberalism in Empire: An Alternative History* (University of California Press, 2014).

-Andrew Sartori, "A Liberal Discourse of Custom in Colonial Bengal," *Past and Present*, 212 (August 2011), 163-97.

-Andrew Sartori, *Bengal in Global Concept History: Culturalism in the Age of Capital* (Chicago: University of Chicago Press, 2008).

-Partha Chatterjee, "The Curious Career of Liberalism in India", in *Modern Intellectual History* 8 (3) 2011, 687-696.

-Karuna Mantena, *Alibis of Empire: Henry Maine and the Ends of Liberal Imperialism* (Princeton: Princeton University Press, 2010).

## **Week 9 (Mar 10) Liberalism, Recognition and Indigeneity in Canada**

### **Topic: Liberalism, Recognition and Indigeneity in Canada**

#### Reading:

-Coulthard, *Red Skin, White Masks*.

#### Recommended:

-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).

-Taiaiake Alfred, *Wasáse: Indigenous Pathways of Action and Freedom* (University of Toronto Press, 2005).

-Dale Turner, *This Is Not a Peace Pipe: Towards a Critical Indigenous Philosophy* (University of Toronto Press, 2006).

## **Week 10 (Mar 17) Anticolonial Nationalism, Postcolonial Cosmopolitanism**

### **Topic: Anticolonial Nationalism, Postcolonial Cosmopolitanism**

#### Reading:

-Getachew, *Worldmaking after Empire*.

Recommended:

- W.E.B. Du Bois, *The World and Africa* (Oxford 2007).
- Eric Williams, *Forged from the Love of Liberty: Selected Speeches of Dr. Eric Williams* (Longman Caribbean, 1981).
- Mahmood Mamdani, *Citizen and Subject, Contemporary Africa and the Legacy of Late Colonialism* (Princeton, 2018).
- Kwame Nkrumah, *Neo-Colonialism, the Last Stage of Imperialism* (Panaf Books, 1987).
- George Padmore (ed), *The Voice of Coloured Labour: Speeches and Reports of Colonial Delegates to the World Trade Union Conference 1945*.

**Week 11 (Mar 24) BREAK WEEK – RELAX AND AVOID ZOOM!**

**Week 12 (Mar 31) The Critique of Neo-Colonialism**

**Topic: The Critique of Neo-Colonialism, and a Civic Alternative**

Reading:

- James Tully, "Lineages of Contemporary Imperialism", in Duncan Kelly (ed) *Lineages of Empire: The Historical Roots of British Imperial Thought* (Oxford University Press, 2009). **OCP**
- Tully, "On Global Citizenship".

Recommended:

- Antony Anghie, *Imperialism, Sovereignty and the Making of International Law* (Cambridge University Press, 2007).
- Enrique Dussel, "Eurocentrism and Modernity (Introduction to the Frankfurt Lectures)", *boundary 2* 20 (3) 1993, 65-76.
- 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.
- James Tully, *Public Philosophy in a New Key, Vol. II: Imperialism and Civic Freedom* (Cambridge: Cambridge University Press, 2008), particularly "On Law, Democracy, and Imperialism".

## **Week 13 (Apr 7) Moving Forward?**

### **Topic: Moving Forward? Liberalism and Progress, Past and Present**

#### Reading:

-Thomas McCarthy, *Race, Empire and the Idea of Human Development* (Cambridge University Press, 2009), Ch. 5, Conclusion. **OCP**

-David Scott, "The Traditions of Historical Others", *Symposia on Gender, Race and Philosophy* 8 (1) 2012. **OCP**

#### Recommended:

-James Tully, *Public Philosophy in a New Key, Vol. II: Imperialism and Civic Freedom* (Cambridge: Cambridge University Press, 2008).

-Jürgen Habermas, "Kant's Idea of Perpetual Peace, with the Benefit of 200 Years' Hindsight", in James Bohman and Matthias Lutz-Bachmann (eds), *Perpetual Peace: Essays on Kant's Cosmopolitan Ideal* (Cambridge: MIT Press, 1997).

-S. N. Eisenstadt, "Multiple Modernities." *Daedalus* 129 (2000), 1-29.

-Charles Taylor, "Two Theories of Modernity", in Dilip Parameshwar Gaonkar (ed), *Alternative Modernities* (Durham, NC: Duke University Press, 2001), 172-196.

-Amy Allen, *The End of Progress: Decolonizing the Normative Foundations of Critical Theory* (Columbia University Press, 2016).

-Andrew Sartori, "The British Empire and its Liberal Mission," *Journal of Modern History*, vol. 78, no. 3 (September 2006), 623-642.

## **Week 14 (Apr 14) IN-CLASS MINI-CONFERENCE**

### **Course Policies**

#### **Submission of Assignments**

The paper will be submitted by email on Mar. 24.

#### **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+

<b>MARK</b>	<b>GRADE</b>
73-76	B
70-72	B-
69-0	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.

### **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.

### **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.

### **Online Proctoring**

Some courses may use online proctoring software for tests and exams. This software may require students to turn on their video camera, present identification, monitor and record their computer activities, and/or lock/restrict their browser or other applications/software during tests or exams. This software may be required to be installed before the test/exam begins.

### **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.