

**THE UNIVERSITY OF BRITISH COLUMBIA**

**Poli 341B, sec. 001:**

**Contemporary Political Theory:**

**An invitation to Undertake Critical Thinking about Contemporary Politics**

Jan.-April, 2025

**Tuesday-Thursday, 12:30-2:00 pm**

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Office Hrs: Tuesday and Thursday,

11 am-12 noon; and by  
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**Course Description:**

"Contemporary" means "belonging to the same time," or "modern or ultra-modern" (OED). It thus denotes a particular slice of the broader time horizon of modernity, or the "modern age." Contemporary political theory thus has been framed by various aspects of modernity: the legacies of the Protestant Reformation and the European Enlightenment, liberalism, Marxism, and theories of "progress"; the Atlantic slave trade; European colonialism and imperialism; the rise of "scientific" racism; popular revolutions and decolonization; global migrations and diasporas; the development of nationalist ideologies and struggles; the impact of modern technologies; state-building, authoritarianism, and democratization; "ethnic cleansing"; new conflicts over cultural and religious diversity; environmental degradation and the rise of environmentalism; new ways of conceiving gender and sexuality, and individual and collective social-political identities.

*A "post-modern" age?*

"There's something happening here. What it is ain't exactly clear."

– Stephen Stills, "For What its Worth" (circa, 1967)

This course will focus on some key critical perspectives in contemporary political theory, understanding the "contemporary" era as extending from circa 1900 to the present. We will study a range of important theorists on the following themes: freedom, power, democracy, domination, and "emancipation"; popular education and intellectuals; the special status of "the political"; problems of "civilization," "progress," and rationality; struggles for justice and recognition concerning "race," gender, and nationality.

**Critical theories of society** focus on how existing conceptualizations and dominant understandings of politics and society may buttress forms of domination, oppression, and injustice. Critical theories are typically characterized by an “emancipatory intent,” although this begs questions about what constitutes “emancipation” and from what do people need to be emancipated? Such theories resist the idea of value-neutral political science and tend to question whether value-neutral political science is possible.

### **Course Learning Objectives:**

This course has **three** primary learning objectives. You will ...

1. gain a basic understanding of some key thinkers, theories, problems, and perspectives in contemporary political theory;
2. develop an ability to think critically and creatively about current and enduring problems and challenges of contemporary politics that have local and global resonances; and
3. develop your capacities for critical analysis and composition.

### **Prerequisites:**

Some prior background in **political or social theory** (e.g., Poli 240 or 340 or a comparable course in philosophy or sociology) is **strongly** recommended.

### **Required Texts:**

#### **A. Books:**

- Hannah Arendt, *Between Past and Future* (Penguin, [1977] 2006)
- Cinzia Arruzza, Tithi Bhattacharya and Nancy Fraser, *Feminism of the 99%* (Verso, 2019)
- John Dewey, *The Public and its Problems*, ed. Melvin L. Rogers (Swallow Press, [1927] 2016)
  - **Note:** Alternatively, you may access **Dewey’s book online as an e-book through the UBC Library** in *Later Works of John Dewey, 1925-1953*, volume 2 1925-1927, Essays, ***The Public and Its Problems***.
  - If you do that, however, you would not find Melvin Rogers’s useful Introduction to Dewey’s book there, but I mention below where you can find comparable essays by Rogers.
- Frantz Fanon, *The Wretched of the Earth* (Grove Press, [1961], new trans., 2004) The prior English edition (trans. Constance Farrington) is also satisfactory.
- Sigmund Freud, *Civilization and its Discontents*.

#### **B. Essays and book chapters in the Course Reading Packet (CRP):**

- Thomas Frank, “Why Johnny Can’t Dissent” (1997)
- Mohandis K. Gandhi, *Hind Swaraj* (Indian Home Rule, 1909)
- Antonio Gramsci, *Selections from the Prison Notebooks* (circa 1930s)

- Max Horkheimer and Theodore Adorno, Prefaces and "The Concept of Enlightenment," from *Dialectic of Enlightenment* ([1944] 2002). A second chapter from this book will be available via **Canvas** (see below).

**C. For flexibility, further assigned readings will posted on *Canvas* (Canvas.ubc.ca):**

- Gramsci, "On Education" (first part), available on **Canvas**.
- Max Horkheimer and Theodor W. Adorno, "The Culture Industry: Enlightenment as Mass Deception," from *Dialectic of Enlightenment* (1947).
- Aside from the assigned books, almost all of the shorter readings are collected in a **Course Reading Packet (CRP)**, which is available at the UBC Bookstore.
- One useful set of resources is the "Cambridge Companion" series, by Cambridge University Press. It includes *The Cambridge Companion to Adorno*, *The Cambridge Companion to Critical Theory*, *The Cambridge Companion to Hannah Arendt*, and *The Cambridge Companion to Foucault*. Another useful resource is *The Cambridge History of Twentieth-Century Political Thought*, ed. Terence Ball and Richard Bellamy.
- Notable journals of CPT include *Political Theory*, *The Journal of Political Philosophy*, *Constellations*, *New Left Review*, *Contemporary Political Theory*, and *Critical Horizons*.

**Course format, grading, expectations, and assignments:**

There will be two lectures per week, which you are expected to attend, along with keeping up with the reading assignments, and completing all the assignments in a timely manner. There will be some class discussion. Overall, we will focus on *understanding* what each theorist actually says, especially his or her or their central ideas, so you may find it useful to your texts with you to class. Such understanding will enable you to enhance your own critical thinking concerning about the implications and possible limitations of the theories and concepts that we will examine.

**I will NOT be posting the core elements of my lectures or PowerPoint slides on Canvas, or anywhere else.** I likely WILL post some background information there (e.g., for Freud: background on key concepts of Freudian psychoanalysis, which I'll also present in class). If you choose to miss or skip lectures, it will be your responsibility to read and understand the assigned readings on your own and/ or get lecture notes from one of your classmates.

Your grades for the course will be based on the following components:

1. **Individual critical reflection (200-250 words)**, to be submitted through Canvas by Friday, March 7. This short assignment will be **one part of the four-part, movie "review" essay project, focussed on the movie "Network" (1976) – see component #2, below**. It will count for **10%** of your overall final grade.

The marking and feedback for this assignment will be minimal. The grading scheme will be:

- 4.5 points (90%): Excellent - a clear and coherent reflection.
- 4 points: thoughtful and solid but unexceptional.
- 3 or 3.5 points (60 or 70%): submitted but poor to weak/fair: that is, reflections that are not coherent or informative, significantly off topic, submitted late; and/ or that indicate minimal effort to fulfill the spirit of the assignment.

## **2. Completion of a four-part movie “review” essay project, featuring the US movie “Network” (1976).**

Here are the **four parts**: (1) watch the film, which is available through Youtube (<https://www.youtube.com/watch?v=bDzr4BaNU-A>); (2) participate in a group discussion about the movie (either in person or over Zoom, or a comparable video meeting platform), with each group consisting of 4-5 students; (3) submit a brief, one to one and a half-page account of *what you individually* learned in your group discussion regarding the movie and how the issues addressed in it can be understood *in relation to* two assigned texts: John Dewey’s book *The Public and its Problems* (1927); and Max Horkheimer and Theodor Adorno’s chapter, “The Culture Industry: Enlightenment as Mass Deception,” from their book *Dialectic of Enlightenment* (1947); **this critical reflection will count for 10% of your overall mark in the course (component #1, above)**; and (4) submit a short formal essay reflecting on “Network” in relation to the theories presented by Dewey, in *The Public and its Problems* (1927), and by Horkheimer and Adorno, in their chapter on “The Culture Industry.” **You will be expected to have done the assigned readings from Dewey and Horkheimer and Adorno prior to your group meetings to discuss the movie “Network.”** The formal essay will be the first of two **short, formal papers that you will be required to write. See component #3, below, for more information about these papers; and for further explanation of the expectations for this project, see the Assignments module on Canvas titled, “Four-part movie ‘review’ essay assignment, which includes a group discussion, a brief individual reflection paper, and formal paper #1.”**

The **Group Discussions** concerning “Network” should be completed *before Friday, March 7* since your individual reflections on the group discussions are due on March 7 (see above). For further explanation of the expectations for the **Group Discussions**, please refer to the Assignments module on Canvas titled, “**Group Discussions of the movie ‘Network’ and the relevant assigned texts.**”

## **3. Two short, formal papers – worth 50% together.**

The **first** will be **no more** than 3 ½-4 pages, double-spaced (roughly 1000-1200 words, *no more*), and worth 25%, **due on Tuesday, March 11**, via Canvas. This first formal

paper will coincide with part (4) of the “Network” film review project, which I just outlined.

The second will be **no more** than 4-4 1/2 pages double-spaced (1400-1600 words), and worth 25%, **due on Thursday, April 10**, via Canvas.

Both of your short, formal papers should be thoughtful, well-focused, and concise endeavors to critically analyze the topics in question in relation to assigned readings. They are **not research papers**, although if you are so inclined you could read scholarly commentaries on the film or concerning the relevant theorists to help you develop your own critical thinking. This is NOT required, but if you DO read commentaries, please be sure to cite your sources properly.

While the topic for the first paper is set (focused on thinking about issues raised by the movie “Network” in light of the theories of Dewey and Horkheimer and Adorno), you will have a choice of topics for your **second formal paper**, within limits. For the **second** paper, you are to choose *one manageable topic and/or point of contention* that interests you in the readings that we examine in class after we discuss follow Horkheimer and Adorno’s *Dialectic of Enlightenment* – that is, from the assigned readings *listed below on this syllabus from March 6-April 8*. Generally speaking, you should focus on one theorist (or set of theorists) and one key concept (e.g., Fanon’s notion of “decolonization” or his ideas about the role of national consciousness in anti-colonial struggles; Hannah Arendt’s conceptions of “freedom” or “judgment”; Foucault’s account of the interplay of power and knowledge; Arruzza, Bhattacharya, and Fraser’s call for an intersectional feminism that analyzes gender injustice in relation to other axes of oppression and inequality). **For further guidance** about the expectations for these papers, including *tips for writing good political theory papers*, please consult the **Assignments** section of course website on **Canvas**.

**4. Final exam** (2 short essays and one long essay) – **worth 40%** of your overall grade.

**Late paper penalties:**

There will be a penalty for late “critical reflections” (see above). Those short essays do NOT need to be uploaded on TurnItIn.com. **Concerning the more formal papers (# 2, above), late papers** will be docked 3 points if they are one class late; they will be docked 5 points if they are turned in one week after they are due; and they will be docked a maximum of 10 points if they are turned in more than one week late. If your paper will be late due to illness or other genuine life emergencies. In such cases, **to receive permission for late submission** please be sure to contact me **before the due date** (unless that is not possible) and provide appropriate documentation. Finally, to receive *credit for your formal papers* you will also need to upload copies of them on **turnitin.com**.

## **Plagiarism & TurnItIn.com**

Students taking courses in the Department of Political Science must adhere to the [UBC Academic Regulations](#). The department does not tolerate [Academic Misconduct](#).

Plagiarism is a form of academic misconduct. To prevent plagiarism, the Department of Political Science now requires that undergraduate papers be submitted to [TurnItIn.com](#). You will find the needed information to upload your two formal papers on Turnitin.com on the [Assignments](#) section of the course website on [Canvas](#).

To help you avoid plagiarism, please consult [Research Help at the UBC Library](#).

**TurnItIn** is a web site that checks for the originality of material. The site is used in many universities in North America and the UK. UBC has subscribed to the service for some years now, and since the subscription began all essays submitted in UBC courses have been liable to screening by TurnItIn.

**For turnitin.com**, if you prefer, you may register to upload your paper on Turnitin.com with an **alias** – a made-up name. Yet, if you choose to do so, you **MUST** be sure to give your alias to me.

**Please retain a copy** of all submitted work and all marked assignments. You have a right to view marked exams. You must apply within one month of receiving your final grade to view the exam; it remains the property of UBC.

## **Guidelines concerning ChatGPT and other generative AI writing tools:**

It is crucial to our work in this course that you refrain from using ChatGPT or any other AI writing tool to compose your papers for you, and I trust that if you will not do that. For your writing assignments, you are expected to engage the assigned texts and/ or do your research in the traditional way – that is, seek out, read, critically engage, and properly cite scholarly sources and other reliable sources of news and information. We will be on the lookout for “written” work that may have been generated by ChatGPT or any other generative AI writing tools, which – sadly – we have encountered over the last couple of years; and we ***might reach out to you*** if we find indications that any of your submitted paper assignments were produced by generative AI. The misuse of generative AI, moreover, can reiterate some of the worst tendencies of our time – such as replacing original critical thinking with algorithms and cognitive shortcuts. This is particularly worrisome for *political theorizing*: it threatens to displace our practices of *judging* what is just and unjust, good or bad, beautiful or malign, with the regurgitation of existing opinions and conventions.

## **Acknowledgement:**

UBC’s Point Grey Campus is located on the traditional, ancestral, and unceded territory of the traditional, ancestral, unceded territory of the xʷməθkʷəy̓əm (Musqueam) First

Nation. The land it is situated on has always been a place of learning for the Musqueam people, who for millennia have passed on in their culture, history, and traditions from one generation to the next.

### **Films on Contemporary Political Thought:**

*If you have time, there are several good films relevant to our course. Among them are "Rosa Luxemburg" (dir. Margarethe von Trotta, 1986), which focuses on this influential early 20<sup>th</sup> century German Marxist thinker, and "Hannah Arendt" (dir. Margarethe von Trotta, 2012), which examines the controversy surrounding Arendt's article (<https://www.newyorker.com/magazine/1963/02/16/eichmann-in-jerusalem-i>) and book *Eichmann in Jerusalem*); Ken Loach's "Land and Freedom" (2005) on the Spanish Civil War, an epochal event for early twentieth century political theorists and activists; "Frantz Fanon: Black Skin White Mask" (dir. Isaac Julien, 1995); "Hannah Arendt" (dir. Margarethe von Trotta, 2013); and "Vita Activa: The Spirit of Hannah Arendt" (documentary, 2015); "I Am Not Your Negro" (dir. Raoul Peck, 2017); and "The Young Karl Marx" (dir. Raoul Peck, 2017); a few are available through Koerner Library.*

### **Course topics, reading assignments, and related:**

#### **I. Course Introduction – Jan. 7**

##### **Jan. 7 – Contours of "contemporary" thought:**

*Questions:* Is there something special about our times – historically, politically, economically, and culturally – and the political thinking it spurs and, perhaps, demands? Are we still in the "modern age," or is our era notably "contemporary" or "post-modern"? Might the answers to these questions depend on where we are located on the planet?

*We will take a quick, idiosyncratic look at these questions.*

#### **II. Gandhi on Satyagraha (non-violence/ "soul force"), Progress and "Civilization" – Jan. 9, 14, & 16.**

*Read:* Gandhi, *Hind Swaraj*, in **CRP**

##### **Recommended:**

Pankaj Mishra, "The Great Protester: Gandhi for the age of post-truth politics" (2018), available on **Canvas**.

**Questions:** Is Gandhi a conservative, a radical, or a combination of both? What is the legacy and significance of Gandhi's critique of (Western) "civilization" and ideas of non-violent resistance (*satyagraha*)?

Richard Attenborough's 1982 film "Gandhi" has its limits, but is worth seeing for background.

### III. Freud on “Civilization and its Discontents” – Jan. 21, 23, & 28

Freud’s legacy has long been controversial with respect his “scientific” methods as well as to status of psychoanalysis as a form of practice (or therapy) an as a basis for cultural and political analysis. At the same time, his life and works continue to attract considerable scholarly attention. You can get a sense of these debates along with some helpful perspectives on Freud from the short book review articles that I have made available on Canvas.

For Jan. 21 & 23, read:

Hitchens, “Introduction”;

Peter Gay, “Afterward”; and

Freud, *Civilization and its Discontents*, chs. 1-4.

For Jan. 28, read:

Freud, *Civilization and its Discontents*, chs. 5-8.

**Note:** *For the final exam* I might ask you to compare and contrast Gandhi and Freud on the concept of “civilization.” Therefore, once we finish discussing Gandhi and Freud, I encourage you to take some time to collect your thoughts about this comparison.

### IV. Antonio Gramsci and "Western" Marxism – Jan. 30, Feb. 4 & 6

#### A. Gramsci on Intellectuals, Education, and Hegemony – Jan. 30.

*Read:*

Gramsci, *Prison Notebooks*, from *A Gramsci Reader*, in CRP, pp. 300-22.

Gramsci, “On Education” (first part), available on **Canvas**.

**Note:** The first two pages of the document on Canvas are the editors’ introduction to this short text by Gramsci. The next several pages are first (more general pages) of Gramsci’s thoughts on institutionalized popular education. The rest of Gramsci’s thoughts on reflections are contained in the excerpt from *A Gramsci Reader* in the CRP, pp.311-20. The rest of *that* excerpt consists of related reflections by Gramsci on the role of intellectuals.

#### B. Gramsci on the state and civil society, “The Modern Prince,” and the “philosophy of praxis” – Feb. 4 & 6

*Read:* Gramsci, *Prison Notebooks*, in CRP, pp. 123-68, 192-95, and 388-99.

These pages include the following: much of Gramsci’s text, “The Modern Prince” (123-68, 192-95); the editors’ introduction to Gramsci’s “The Modern Prince,” by Quintin



Hoare and Geoffrey Nowell Smith, pp. 125-33; and a text on "The Philosophy of Praxis," pp. 388-99 (from a section on "Problems of Marxism).

Recommended:

Section on "Analysis of Situations – Relations of Forces," pp. 175-85, in CRP (also from "The Modern Prince").

**IV. John Dewey's liberal-democratic public philosophy – Dewey's *The Public and its Problems* (1927) – Feb. 11-25**

For Feb. 11 & 13, read:

Dewey, *The Public and its Problems*, chs. 1 & 3: "Search for the Public" & "The Democratic State"

***Recommended:***

Melvin Rogers, "Introduction"

***Note:*** *If* you are relying on the library's electronic edition of *The Public and its Problems*, then you might read the two articles on which Rogers based his Introduction to his edition of the Dewey book:

Melvin L. Rogers, "Introduction: Revisiting *The Public and its Problems*" and "John Dewey and His Vision of Democracy," both in the journal *Contemporary Pragmatism*, Volume 7, no. 1 (Apr 2010).

**\*\* February reading week break: Feb. 17-21. \*\***

For Feb. 25, read:

Dewey, *The Public and its Problems*, ch. 4: "Eclipse of the Public" & ch. 6: "The Problem of Method"

**V. The Early "Frankfurt School" Idea of "Critical Theory": Horkheimer and Adorno on Reason, Social Criticism, Mass Culture, and the "Dialectic of Enlightenment" – Feb. 27 & March 4.**

For Feb. 27, read:

Horkheimer and Adorno, Prefaces and "The Concept of Enlightenment," from *Dialectic of Enlightenment*, in CRP.

*For a later work of Frankfurt School Critical Theory that indirectly updates the "dialectic of enlightenment" idea and relates it to environmentalism/ ecology, see*

Herbert Marcuse, "Nature and Revolution," in CRP.

For my own latest effort to engage this terrain, with an option for *extra credit*, see

Bruce Baum, "Adorno and Horkheimer on Humans and Other Animals," which you will find on Canvas.

**Note:** My *extra credit* opportunity for you is in the spirit of my invitation to you to join me in critical thinking: **I invite you to read my article (which currently is a draft version of a book chapter) and schedule time to discuss it with me.** My article/ book chapter is primarily an exposition of how Adorno and Horkheimer (*mainly* Adorno) thought about the category of "the human" (or humanity) in relation to their ideas about the entwinement of human domination of "nature" – which has required efforts to develop and deploy the means to "master" or exploit nature, including our own nature – with the domination by some human beings of others. My sense is that their thinking remains a fruitful resource for thinking critically and constructively about such things as the Anthropocene idea, the relationships between humans and non-human animals, forms of domination and injustice (including environmental injustice) that – arguably – are intrinsic to our current forms of life, and humane uses of technology.

**For 1 point** extra credit, to be added on to your final average from the other assignments, you would need to read my draft, schedule a time to discuss it with me, AND demonstrate that you read it with some comprehension. At minimum, my article would likely deepen your understanding of Critical Theory and the "dialectic of enlightenment." In the best-case scenario, as my draft is still an unfinished work in progress, you might go further to contribute to the scholarly endeavor by explaining to me what you find convincing and/or unconvincing in my draft. Doing THAT would earn you not only extra credit but also an acknowledgement in my book – assuming my book gets published!

**IF by chance you would like to take me up on this**, you will need to contact me by email ([bruce.baum@ubc.ca](mailto:bruce.baum@ubc.ca)) by Feb. 27 at 5 pm to arrange a discussion – for Friday, Feb. 28 or during the week of March 3-7. If by chance this is a popular assignment (if, say, 8 or more of you want to do this), then I may set up one or two designated times for small seminar-like discussions and ask you to bring along a written paragraph or two reflecting on one or two points that I examine or claims that I make.

**For March 4, read:**

Horkheimer and Adorno, "The Culture Industry: Enlightenment as Mass Deception," from *The Dialectic of Enlightenment* (available via **Canvas**).

\* We will watch a couple of animated short films (including Disney's Donald Duck, which H & A reference) at the start of class.

**Note:** You might consider how Horkheimer and Adorno's analysis of "The Culture Industry" relates to and challenges Dewey's ideas about a rational and deliberative

democratic politics. This juxtaposition would be relevant to the “Network” movie project.

***Supplemental reading on Critical Theory the “culture industry”:***

Thomas Frank, “Why Johnny Can’t Dissent,” in **CRP**

Bruce Baum, “Keep on Rockin’ in the Free World” (a review of some recent “protest” music), *New Political Science*, Vol. 29, no. (2007)

Roger Foster, “Dialectic of Enlightenment as Genealogy Critique,” *Telos*, no. 120 (Summer 2001), available on Canvas.

**VI. Responding to European colonialism & its legacies: Frantz Fanon on colonialism, anti-Colonialism and national liberation – March 6-13**

**For March 6:**

*Read:* Homi K. Bhabha, “Introduction,” to *The Wretched of the Earth*

Fanon, *Wretched of the Earth*, “On Violence” (incl. “On Violence in the International Context”), pp. 1-62

*Recommended:*

Jean-Paul Sartre, “Preface”

R. Philcox, “On Retranslating Fanon,” pp. 241-51.

**Note:** There are a lot of pages to read for each class, but Fanon is relatively easy to read and you should focus on the “big picture.”

**\*\* Reminder:** Your brief individual ***critical reflection*** about what you learned in the course of your **group discussions** is due via Canvas by the end of March 7.\*\*

**For March 11:**

*Read:* Fanon, *Wretched of the Earth*, Ch. 2, “Grandeur and Weakness of Spontaneity”; and Ch. 3, “The Trials and Tribulations of National Consciousness”;

**\*\* Reminder:** Your first formal paper is due in class on Tuesday, March 11. Please also submit a copy of your to **Turnitin.com**.\*\*

**For March 13:**

*Read:* Fanon, *Wretched of the Earth*, Ch. 4, “On National Culture” & “Conclusion”

*Recommended:*

Glen Coulthard, “Subjects of Empire: Indigenous Peoples and the ‘Politics of Recognition’ in Canada” (2007), available through Canvas.

## VII. Hannah Arendt's Neo-Aristotelian Rethinking of "the political" – March 18-27

For **March 18**, read:

Arendt, "Preface: The Gap Between the past and Future" and "Tradition and the Modern Age"

*Recommended:* Corey Robin, "Dragon-Slayers," (on Arendt), *London Review of Books*, Jan. 4, 2006, at [http://www.lrb.co.uk/v29/n01/robi02\\_.html](http://www.lrb.co.uk/v29/n01/robi02_.html).

For **March 20**: Read:

Arendt, "What is Authority?"

*Recommended:*

Arendt, "The Crisis in Education"

For **March 25**: Read:

Arendt, "What is Freedom?"

For **March 27**: Read:

Arendt, "The Crisis in Culture"

## VIII. Michel Foucault on modern power (power/ knowledge) & the politics of sexuality – April 1

*Read:* Foucault, "Two Lectures" (c. 1976) in **CRP**;

& Foucault, "The Gay Science" (interview with Jean Le Bittoux, 1978), in **CRP**.

*Supplemental:*

David M. Halperin, "Michel Foucault, Jean Le Bitoux, and the Gay Science Lost and Found: An Introduction" (2011), available on **Canvas**.

## IX. A global feminism for all? Cinzia Arruzza, Tithi Bhattacharya & Nancy Fraser – April April 3 & 8.

*Read:*

Cinzia Arruzza, Tithi Bhattacharya and Nancy Fraser, *Feminism of the 99%* (2019)

**\*\* Reminder: Your second formal paper is due in class on Thursday, April 10. Please also submit a copy of your to Turnitin.com.\*\***

Final exam on \_\_\_\_\_.

**General Academic Policies:**

Regular attendance in lectures is expected. All assignments must be completed and handed in. Students who fail to hand in assignments may be disallowed from writing the final exam.

**Read the university calendar** so that you are aware of no-penalty drop dates, requirements for medical authorization (to defer an exam, for example) and other procedures that may affect you.

Students who wish to appeal grades assigned to their academic work may do so. The initial appeal should be made to the TA or course instructor. If the student remains unsatisfied with this process, he/she may proceed to the head of the department or further to a formal committee established in accordance with University policies.

Religious holidays – UBC permits students who are scheduled to attend classes or write examinations on holy days of their religions to notify their instructor in advance of these days and their wish to observe them by absenting themselves from class or examination. Instructors provide opportunity for students to make up work or examinations missed without penalty. (Policy # 65.)

UBC is committed to the academic success of students with disabilities. UBC's policy on Academic Accommodations for students with disabilities aims to remove barriers and provide equal access to University services, ensure fair and consistent treatment of all students, and to create a welcoming environment. Students with a disability should first meet with an Access and Diversity advisor to determine what accommodations/services you are eligible for.

**Academic Integrity and Responsibility:**

As a member of this class, you are responsible for contributing to the course objectives through your participation in class activities and your work on essays, exams, and other projects. In the process of coming into your own as an independent, responsible participant in the academic community, you are encouraged to seek advice, clarification, and guidance in your learning from your instructor and/or Teaching Assistant. If you decide to seek help beyond the resources of this course, you are responsible for ensuring that this help does not lead you to submit others' work as your own. If an outside tutor or other person helps you, show this policy to your tutor or helper: make sure you both understand the limits of this person's permissible contribution. If you are uncertain, consult your instructor or TA.

Academic communities depend on their members' honesty and integrity in representing the sources of reasoning, claims, and wordings that appear in their work. Like any other member of the academic community, **you will be held responsible for the accurate representation of your sources:** the means by which you produced the work you are submitting. If you are found to have misrepresented your sources and to have submitted others' work as your own, penalties may follow. Your case may be forwarded to the Head of the department, who may decide that you should receive zero for the assignment. The Head will report your case to the Dean's Office, where the report will remain on file. The Head may decide, in consultation with your instructor, that a greater penalty is called for, and will forward your case to the Dean's Office. After an interview in the Dean's Office, your case may be forwarded to the President's Advisory Committee on Academic Misconduct. Following a hearing in which you will be asked to account for your actions, the President may apply penalties including zero for the assignment; zero for the course; suspension from the university for a period ranging from 4 to 24 months; a notation on your permanent record. The penalty may be a combination of these.

Academic communities also depend on their members' living up to the commitments they make. By enrolling in this course, you make commitments to an academic community: you are responsible for meeting deadlines, and attending class and engaging in class activities. If you find that you cannot meet a deadline or cannot participate in a course activity, discuss your situation with your instructor or TA before the deadline or before your absence.

Like any academic author submitting work for review and evaluation, you are guaranteeing that the work you submit for this course has not already been submitted for credit in another course. Your submitting work from another course, without your instructor's prior agreement, may result in penalties such as those applied to the misrepresentation of sources.

### **Illness and Absence**

If you experience medical, emotional, or personal problems that affect your attendance or academic performance, please notify Arts Academic Advising. If you are registered with Access and Diversity, you should notify your instructor at least two weeks before examination dates. If you are planning to be absent for varsity athletics, family obligations, or other commitments, you should discuss your commitments with the instructor before the drop date.

### **Reach out and ask for help if you need it:**

University students often encounter setbacks from time to time that can impact academic performance. If you run into difficulties and need assistance, I encourage you to contact me by email or by dropping by my office. I will do my best to support your success during the term. This includes identifying concerns I may have about your academic progress or wellbeing through Early Alert. With Early Alert, faculty members

can connect you with advisors who offer students support and assistance getting back on track to success. Only specialized UBC advisors are able to access any concerns I may identify, and Early Alert does not affect your academic record.

For more information: <https://facultystaff.students.ubc.ca/systems-tools/early-alert>

For information about addressing mental or physical health concerns, including seeing a UBC counselor or doctor, visit: <https://students.ubc.ca/health-wellness>

### **Respectful University Environment:**

UBC recognizes that “the best possible environment for working, learning and living is one in which respect, civility, diversity, opportunity and inclusion are valued.” The full *UBC Statement on Respectful Environment for Students, Faculty and Staff* can be found <https://hr.ubc.ca/sites/default/files/wp-content/blogs.dir/14/files/UBC-Statement-on-Respectful-Environment-2014.pdf>. Students should read this statement carefully and take note of both the protections and the responsibilities that it outlines for all members of the UBC community. Students should also review the Student Code of Conduct, at: <https://students.ubc.ca/campus-life/student-code-conduct>.

This course values frank discussion, healthy debate, and the free and respectful exchange of ideas. Students are welcome to voice and defend their views, which may differ from those of other students or of the instructor. However, disrespectful behavior, including bullying and harassment, will not be tolerated. The instructor and teaching assistant will be professional and respectful in all their exchanges with students, and students will exercise similar professionalism and respect in their interactions with each other, with the teaching assistant, and with the instructor.

If you have any concerns about the class environment, please raise them with the instructor. You also have the options of contacting the Head of the Political Science Department, UBC’s Equity and Inclusion Office (<http://equity.ubc.ca>), or the UBC Ombudsperson for Students (<https://ombudsoffice.ubc.ca/>).

### **Equity and Harassment:**

UBC is committed to equity (including but not limited to gender equity) and fostering a safe learning environment for everyone. All peoples should be able to study, work, and learn in a supportive environment that is free from sexual violence, harassment, and discrimination. UBC’s Policy #3 on Discrimination and Harassment defines harassment as: “unwanted and unwelcome attention from a person who knows, or ought to know, that the behaviour is unwelcome. Harassment can range from written or spoken comments to unwanted jokes, gifts, and physical assault, and may be accompanied by threats or promises regarding work or study opportunities and conditions. Harassment can be either a single incident or a series of related incidents.” Such behavior is not acceptable and will not be tolerated at UBC. If you or someone you know has

encountered sexual violence or harassment, you can find confidential support and resources at the AMS Sexual Assault Support Centre, (SASC), and the Equity and Inclusion Office. The SASC is an all-genders service that serves the UBC-Vancouver campus community and is committed to creating a safer campus community, free from sexualized violence. Their work is informed by feminism, anti-oppression and recognition of intersectionality. The Equity and Inclusion Office is committed to fostering a community in which human rights are respected and equity and diversity are integral to university life.

Resources are available at:

Sexual Assault Support Centre, (SASC)  
249M, Student Union Building, UBC  
604-827-5180  
sasc@ams.ubc.ca  
<https://www.ams.ubc.ca/student-services/sasc/>

Equity and Inclusion Office  
2306 – 1874 East Mall (Brock Hall)  
604.822.6353  
equity@equity.ubc.ca  
<https://equity.ubc.ca/>