# College of the Humanities

# Religion Program: RELI 2410 A

# **Buddhism (blended online)**

Instructor: Melanie Coughlin, PhD (she/her/elle)

Virtual Meet Time: Wednesdays 4:05-5:25 p.m. (partly recorded for later review)

Office Hours: One-on-One Drop-In Time in Zoom: Mondays 4:05-5:25 p.m.

Other times can be reserved at melanie-coughlin.youcanbook.me or by e-mail

Email: melanie.coughlin@carleton.ca

A picture containing valley, nature, mountain, canyon

Description automatically generatedImage Description:

The Leshan Giant Buddha (樂山大佛) statue, carved from sandstone during the Tang Dynasty (618-907 C.E.) and located in Sichuan, People’s Republic of China, is shown in a seated posture facing out of a cliff face at the edge of water. The statue’s great size is clear as it is surrounded by dozens of viewers who are each about the size of one of the statue’s fingernails.

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Description of What We Study in RELI 2410 Buddhism  
 Despite Buddhism’s modern identity as a single global religion, there are profound differences among its associated beliefs and practices over the past 2500 years. These differences are especially striking when we start with the life of Siddhartha Gautama in South Asia and move on to consider related teachings throughout Southeast, Central and Northeast Asia. Our goal in this course is to study the story currently told about the beginning of Buddhism as a global religion and consider the variety of beliefs and practices that came to be associated with this beginning.

To this end, we look at the history of Buddhism at two different levels of resolution, informed by a decolonial approach. At one level, we survey the large-scale historical picture in terms of the continuities and divisions of geographical regions, branches and schools of Buddhism. At another level, we examine specific examples of beliefs and practices at various times and places by reading their depiction in the writings of people now considered to be members of historical Buddhism. This approach involves applying a contextual framework to primary sources in a way that actively keeps in view the diversity of beliefs and practices at different times and places.

Practically, this approach means you can apply general knowledge about Buddhism to your own focussed areas of interest. This approach also includes reflection on one’s own positionality to increase the accuracy and relevance of interpretation. All are welcome with no prerequisites: no presuppositions are made about students’ having, or not having, background familiarity with Buddhism and/or the academic study of religion.

How RELI 2410 Works

This is a blended online course. The course takes place entirely online and there is a mix of synchronous and asynchronous activities. The synchronous activities are weekly meetings (Wednesdays 4:05-5:25 p.m.), the lecture parts of which are recorded for future reference in case you have to miss the scheduled time. There are also regular one-on-one synchronous meetings on a first-come, first-serve basis (Mondays 4:05-5:25, and other sign-up hours available each week). The asynchronous activities are written lecture notes and videos on the course website that you access on your own time along with the assigned readings. These asynchronous activities include quizzes, required discussion forums and assignments throughout the term with submission deadlines.

### What You Will Learn to Do in RELI 2410

1. Define key terms for describing Buddhist beliefs and practices
2. Distinguish between different Buddhist regions, branches and schools
3. Describe specific examples of Buddhist beliefs and practices
4. Discuss with peers the meaning and significance of these examples within their historical context
5. Reflect on the impact of contextual information and individual positionality for the process of interpreting data from primary sources

### What You Will Accomplish toward the Religion Program Learning Outcomes

1. Understand the historical development, basic data, and disciplinary vocabulary associated with the religion studied in this course
2. Write coherent English prose at a university level
3. Construct an argument and support it with evidence
4. Distinguish primary and secondary sources, and be able to recognize acceptable academic sources for the study of religion
5. Recognize personal situated-ness and personal bias in confronting religious phenomena
6. Engage with primary texts
7. Properly cite references in a paper using Chicago Style

## How Your Learning Will be Evaluated

### Quizzes 2.5% x 8 = 20%

The quizzes provide immediate feedback on how well you are grasping the course content. There is one multiple choice quiz per course module and each one is based on the content of that module. The time taken to complete each quiz is not monitored and you have a second chance to improve your score, but each quiz is designed to be completed by the end of the scheduled period for the module in which you find it. There are details about quiz deadlines and related technical issues in the ‘Instructor’s Policies’ section below. The goal of the quizzes is to keep you clear on what technical terms and historical information you are meant to be learning in the course and when.

### Discussions 20% x 2 = 40%

The discussions give you the opportunity to investigate a topic of interest more deeply and to receive individualized feedback. You must choose two course content-based discussion forums in which to participate. Each discussion forum requires you to post once (350-500 words) and to reply once (250-400 words). Your posts and replies are graded according to how well you apply the relevant assigned reading and module materials when answering the discussion questions and responding to fellow course participants’ posts. All posts must include Chicago author-date references to specific page numbers in the assigned reading. There are general discussion forum guidelines and a detailed discussion rubric to guide you in the Assignment Descriptions module. More information about deadlines and alternate formats is provided in the Instructor’s Policies section below. The goal of the discussions is to create smaller learning communities within the course where you can share with your peers what matters to you about what we are studying.

### Workshop Exit Tickets 5% x 2 = 10%

The workshops ask you to reflect on your own positionality in relation to the material we are studying. There are two workshops in this course that take place during the regular weekly Virtual Meets. These workshops are designed to support the progressive composition of your Learning Reflections Take-Home Exam, whose questions will be created with the Workshop Exit Ticket submissions in mind. At the end of each workshop module, you will submit a Workshop Exit Ticket answering questions about what has interested you about what we’re studying and why. See Instructor’s Policies below for details about deadlines and alternate formats. In addition to guiding the direction of the course topics, the goal of the Workshop Exit Tickets is to provide early feedback on the technical skills required for successfully completing the Take-Home Exam.

### Learning Reflections Take-Home Exam 30%

The Take-Home Exam is your reflection on how you relate to what you have learned in this course and, so long as you include course content that adequately addresses the assigned questions, its format is completely flexible (e.g., video, audio, text and image, website, eportfolio, etc.). You also get to choose from a selection of topics, so you have the chance to focus on the course materials that have interested you the most. The exam ought to use feedback from the workshops and conform to the expectations outlined in the Assignment Descriptions module, where there is a detailed rubric for reference. The exam can use content from the quizzes and discussions, but these must be clearly relevant for your chosen exam topic. I am happy to discuss ideas or drafts of Take-Home Exams during office hours, but I can only review up to one page of a draft over email. Chicago author-date references must refer to specific page numbers in the assigned readings and no exam can be accepted without a complete bibliography. Since this is a take-home exam, I must follow Carleton’s relevant regulations, so see the Regulations for All College of the Humanities Courses below. The goal of the Learning Reflections Take-Home Exam is to support your accurate communication of what has mattered to you most in this course.

# Course Module Topics, Materials, Activities and Deadlines

## Module: Course Essentials

### Topic

Supporting Success in RELI 2410

### Materials

1. Module contents (lecture notes/video on Brightspace)

### Activities

1. Virtual Meet: Course website orientation—Wed Sept 7, 4:05-5:25 p.m.
2. Create community guidelines
3. Self-introduction and finding a Study Buddy discussion forum (optional)

### Deadline

Sunday, September 11, 2022

## Module 1

### Topic

Introduction to Course Topics and Methods

### Materials

1. Module contents (on Brightspace)
2. Assigned reading (PDFs in Ares Library Reserves):
3. “Getting to Know Religious Studies” (Northey et al 2015, 16-23)

### Activities

Virtual meet: Reading activity—Wed, Sept 13, 4:05-5:25 p.m. (recorded)

1. Complete Quiz for Module 1
2. Choose your first discussion group topic, download your chosen group’s assigned reading and consider which discussion question you would like to answer

### Deadline

Sunday, September 18, 2022

# Module 2

### Topic

Siddhartha Gautama Sets the Wheel in Motion in South Asia

### Materials

1. Module contents (lecture notes/videos on Brightspace)
2. Assigned reading (PDFs in Ares Library Reserves):
3. “The Buddha” (Keown 2000, 15-28)
4. “Setting the Dharma Wheel in Motion Sutta” (Bodhi 2000, 1843-1847)
5. “A Poem in 11 Verses: Kisagotami” (Hallisey 2015, 111, 113, 115, 266-267)

### Activities

1. Virtual meet: Reading activity—Wed, Sept 21, 4:05-5:25 p.m. (recorded)
2. Complete Quiz for Module 2
3. Create your initial post in your first discussion group’s forum

### Deadline

Sunday, September 25, 2022

# Module 3

### Topic

The Wheel Turns in South and Southeast Asia

### Materials

1. Module contents (lecture notes/videos on Brightspace)
2. Assigned reading (PDFs in Ares Library Reserves)
3. “Early Buddhism and the Way of the Elders” (Mitchell 2008, 65-82)
4. “Four Establishments of Mindfulness Sutta” (Bodhi 2015, 145-155)
5. “Recitation of the Rules” (Strong 2002, 79-81)

### Activities

1. Virtual meet: Reading activity—Wed, Sept 28, 4:05-5:25 p.m. (recorded)
2. Complete Quiz for Module 3
3. Post a reply in your first discussion group’s forum

### Deadline

Sunday, October 2, 2022

# Module 4

### Topic

Workshop 1: Learning Reflection Part 1

### Materials

1. Module contents (lecture notes/video on Brightspace)
2. Assigned reading (PDF in Ares Library Reserves)
3. “Theravada Buddhism in Colonial Contexts” (Borchert 2018, 1-9)

### Activities

1. Virtual meet: Video activity—Wed, Oct 5, 4:05-5:25 p.m.
2. Submit Workshop Exit Ticket

### Deadline

Sunday, October 9, 2022

# Module 5

### Topic

A New Turning of the Wheel in South Asia

### Materials

1. Module contents (lecture video/notes on Brightspace)
2. Assigned reading: (PDFs in Ares Library Reserves)
3. “Mahāyāna” (Prebish and Keown 2010, 100-119)
4. Lotus Sutra: Parable of the Burning House (Watson 1993, 55-62)
5. “Chapter 18: Examination of Self and Entities” (Nagarjuna 1995, 48-49)

### Activities

1. Virtual meet: Reading activity—Wed, Oct 12, 4:05-5:25 p.m. (recorded)
2. Complete Quiz for Module 5
3. Choose your second discussion group topic, download this second group’s assigned reading and consider which discussion question you would like to answer

### Deadline

Sunday, October 16, 2022

# Midterm Review and Feedback

Topic

Midterm Review

### Materials

1. Module contents (lecture notes/video on Brightspace)

### Activities

1. Virtual meet: Review activity—Wed, Oct 19, 4:05-5:25 p.m. (recorded)
2. Complete Midterm Experience Survey

### Deadline

Thursday, October 20, 2022

# Module 6

### Topic

Great Vehicle in China

### Materials

1. Module contents (lecture notes/videos on Brightspace)
2. Assigned reading (PDFs in Ares Library Reserves):
3. “Defining the Chinese Experience of Buddhism” (Mitchell 2008, 232-254)
4. “Discourse X” (Linji 2009, 7-10)
5. “The Legend of Miao-Shan” (Strong 2002, 308-310)

### Activities

1. Virtual meet: Reading activity—Wed, Nov 2, 4:05-5:25 p.m. (recorded)
2. Quiz for Module 6
3. Create your initial post in your second discussion group’s forum

### Deadline

Sunday, November 6, 2022

# Module 7

### Topic

Great Vehicle in Japan

### Materials

1. Module contents (lectures notes/videos on Brightspace)
2. Assigned reading: (PDFs in Ares Library Reserves)
3. “Medieval Japanese Towns and the Rise of Kamakura New Buddhism” (Matsuo 2007, 71-79)
4. “Nichiren on Chanting and Menstruation” (Strong 2002, 332-334)
5. “Bushō (Buddha Nature) [excerpt]” (Dōgen 2002, 59-65)

### Activities

1. Virtual Meet: Reading Activity—Wed, Nov 8, 4:05-5:25 p.m. (recorded)
2. Quiz for Module 7
3. Post a reply in your second discussion group’s forum

### Deadline

Sunday, November 13, 2022

# Module 8

### Topic

Great Vehicle in Korea

### Materials

1. Module contents (lecture notes/videos on Brightspace)
2. Assigned reading (PDFs in Ares Library Reserves)
3. “Buddhism in Modern Korea: Introduction” (Park 2010, 1-15)
4. “‘A Crazy Drunken Monk’: Kyŏnghŏ and Modern Buddhist Meditation Practice” (Park 2018, 130-143).

### Activities

1. Virtual Meet: Reading activity—Wed, Nov 16, 4:05-5:25 p.m. (recorded)
2. Quiz for Module 8

### Deadline

Sunday, November 20, 2022

# Module 9

### Topic

Workshop 2: Learning Reflection Part 2

### Materials

1. Module contents (lecture notes/videos on Brightspace)
2. Assigned reading (PDF in Ares Library Reserves)
3. “How Do We Study Buddhism in Canada?” (Hori 2010, 12-39)

### Activities

1. Virtual meet: Reflective activity—Wed, Nov 23, 4:05-5:25 p.m. (recorded)
2. Submit Workshop Exit Ticket

### Deadline

Sunday, November 27, 2022

# Module 10

### Topic

Turning the Wheel with Tantra in South and Central Asia

### Materials

1. Course module contents (lecture notes/videos on Brightspace)
2. Assigned Reading (PDF in Ares and on Mindrolling webpage):
3. Tantra and Tibetan Buddhism (Powers 2007, 249-267)
4. “Buddhism in Practice, Practice in Buddhism” (Khandro Rinpoche 2003)

### Activities

1. Virtual Meet: Video Activity—Wed, Nov 30, 4:05-5:25 p.m. (recorded)
2. Quiz for Module 10

### Deadline

Sunday, December 4, 2022

# Take-Home Exam

### Topic

Learning Reflections Take-Home Exam—Wed, Dec 7, 4:05-5:25 p.m. (recorded)

### Materials

1. Module contents (lecture notes/videos on Brightspace)

### Activities

1. Virtual Meet: Discuss Learning Reflections
2. Submit Learning Reflections

### Deadline

Friday, December 22, 2022

# Assigned Readings

You do not need to buy readings for this course. I advise you to download all required readings from the Ares Library Reserves online at the beginning of term to avoid last-minute technical obstacles. The lecture notes and videos in the modules on the course webpage are also required materials. Successful work will use data and information from both the assigned readings in Ares and the module contents. No additional readings are required, but all works and/or websites used must be included in assignments and exam bibliographies.

### References List for Assigned Readings (All PDFs in Ares)

Bodhi, Bhikkhu. 2000. “Setting the Wheel of Dhamma in Motion.” In *Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*. 1843-1847. Somerville, MA: Wisdom Publications.

Bodhi, Bhikkhu, editor. 2015. “Satipaṭṭhāna Sutta (Four Establishments of Mindfulness).” In *The Middle-Length Discourses of the Buddha: A Translation of the Majjhima Nikaya*, 145-155. Original Translation by Bhikkhu Ñāṇamoli. Somerville, MA: Wisdom Publications.

Borchert, Thomas. 2018. “Introduction: Theravada Buddhism in Colonial Contexts [excerpt].” In *Theravada Buddhism in Colonial Contexts*. Edited by Thomas Borchert, 1-9. London and New York: Routledge.

Dōgen, Zenji. 2002. “Bushō [excerpt].” In The Heart of Dōgen’s Shōbōgenzō. Translated and annotated by Norman Waddell and Masao Abe. New York, NY: State University of New York Press, 59-65.

Hallisey, Charles. 2015. “A Poem with Eleven Verses: Kisagotami.” In *Therigatha: Poems of the First Buddhist Women*, 111, 113, 115, 266-267. Cambridge, Massachusetts: Harvard University Press.

Hori, Victor Sōgen. 2010. “How Do We Study Buddhism in Canada?” *Wild Geese: Buddhism in Canada*. Edited by Victor Sōgen Hori, John S Harding, and Alexander Duncan Soucy, 12-39. Montreal: McGill-Queen's University Press.

Keown, Damien. 2000. “The Buddha.” In *Buddhism a Very Short Introduction*. Oxford: Oxford University Press, 15-28.

Khandro Rinpoche, Mindrolling Jetsün. 2008. “Buddhism in Practice, Practice in Buddhism.” Her Eminence Mindrolling Khandro Rinpoche: Teachings. https://www.khandrorinpoche.org/teachings/print/jkr-buddhism-in-practice-2003/.

Linji, Yixuan. 2009. “Discourse X.” In *The Record of Linji*. Translated and edited by Ruth Fuller Sasaki and Thomas Yūhō Kirchner, 7-10. Honolulu: University of Hawaiʻi Press.

Matsuo, Kenji. 2007. “Medieval Japanese Towns and the Rise of Kamakura New Buddhism.” In *A History of Japanese Buddhism*. Folkestone: Global Oriental, 71-77.

Mitchell, Donald W. 2008. “Early Buddhism and the Way of the Elders.” In *Buddhism: Introducing the Buddhist Experience*. Oxford: Oxford University Press, 65-82 and 232-254.

Nagarjuna. 1995. “Chapter 18: Examination of Self and Entities.” In *The Fundamental Wisdom of the Middle Way*. Translated and commentated by Jay L. Garfield. New York: Oxford University Press, , 48-49.

Northey, Margot, Bradford A. Anderson and Joel N. Lohr. 2015. “Getting to Know Religious Studies.” In *Making Sense: A Student’s Guide to Research and Writing: Religious Studies* Second Edition. Don Mills, Ontario: Oxford University Press Canada, 16-23.

Park, Jin Y. 2010. “Introduction: Buddhism and Modernity in Korea,” *Makers of Modern Korean Buddhism*. Edited by Jin Y. Park, 1-15. New York: SUNY Press.

Park, Jin Y. 2018. “An Account of Sŏn Master Kyŏnghŏ’s Activities.” In *Religions of Korea in Practice*. Edited by Robert E. Buswell, 133-143. Princeton, NJ: Princeton University Press.

Powers, John. 2007. “Tantra.” *Introduction to Tibetan Buddhism*. Revised edition. Ithaca, New York: Snow Lion Publications, 249-267.

Prebish, Charles S, and Damien Keown. 2010. “Mahāyāna.” *Buddhism: The Ebook: An Online Introduction*. 4th edition. Journal of Buddhist Ethics Online Books, 100-119.

Strong, David. 2002. “Recitation of the Rules,” “The Legend of Miao-Shan” and “Nichiren on Chanting and Menstruation.” In *The Experience of Buddhism: Sources and Interpretations*; 3rd edition. Belmont, CA: Thomson Wadsworth, 79-81, 308-310, 332-334.

Watson, Burton. 1993. *The Lotus Sutra*. New York: Columbia University Press, 55-62.

# Instructor’s Policies

### Lateness

Flexibility is a key value in this course and it requires timely and honest communication. Please check the specifications distinct to each form of assessment and contact me with any questions and/or accommodation requests:

* Quizzes
* available and open from the beginning of the module week
* submission by their respective due dates will help prepare for assignments, so if you got something wrong and are unsure of what the correct answer would be, contact the instructor to ask
* will be closed at the end of classes so that the correct answers can be revealed to support preparation for the Take-Home Exam
* Discussions
* available once you choose your discussion topics
* time-sensitive due to interaction with peers
* late submission is only possible by way of a make-up assignment
* Workshop Exit Tickets
* submission before the end of the assigned week will help to adequately prepare for assignments and the exam
* can be submitted orally rather than in written form through a recording or synchronous meeting with instructor
* Learning Reflections Take-Home Exam
* The exam is due on the last day of the exam period and is therefore subject to Take-Home Exam regulations outlined in the “Deferred Final Exams” regulations stipulated below

N.B. If there is any difficulty or uncertainty submitting with the Brightspace portal, course participants can also submit assignments by e-mail.

### Appeals

If a student judges any mark on an assignment to be unfair, then appeals can be made within a month after the distribution of the mark. Unless the mistake is a calculation error, the grade appeal must include a paragraph written by the student to explain why a better mark is justified with reference to the relevant grading rubric (detailed rubrics provided for assignments within the course module: Assignment Descriptions).

### Originality

It is not necessary to use sources outside of this course to produce original work and get an excellent grade in this course. All sources used must be accurately documented with references to specific pages used within a source and a complete bibliography. **I regularly have had to submit assignments and exams to the Associate Dean with allegations of Academic Integrity violations.** It might help to be forewarned that many such cases occur because a student paid someone else to do the work and was lied to regarding the originality of the work for which they paid. Please keep in mind that I am more trustworthy than a random person doing something for money on the internet. I am also better able to help you than someone you know who would be willing to do your work for you. I cannot grade an assignment without a complete bibliography and reserve the right to ask for more information about sources used before releasing a grade. If you are stuck for ideas and/or time, please just reach out via email, let me know what you need to accomplish the tasks required by this course, and I promise that we can figure out a way forward together.

### Questions

I am committed to responding to questions posted to the Ask Your Instructor discussion topic in the Course Essentials module or submitted by e-mail within 48 hours, Monday to Friday. If you do not receive a response within that time frame, then there is the strong possibility of a technical error, so please check your post or re-send your e-mail. If you have a question that is not of a personal nature, then please consider posting your question under a descriptive title in the Ask Your Instructor discussion topic on the course webpage, so that others can benefit from reading it. The instructor is regularly available for one-on-one consultations by audio or chat, see the “Supports for Students Studying Online” section below.

### General Guidelines for Participating in Online Discussion Forums

There is a detailed rubric for content-based discussion forums in the Assignment Description module, but here are the general guidelines for your easy reference.

# DO

•When expressing an opinion, use phrases like “The way I understand it” or “From what I’ve read” to show other students that you are open to discussion;

•Include specific examples to support your opinion, especially when agreeing or disagreeing with someone else’s post;

•Both when posting and when replying, make new connections between the discussion topics and the assigned readings by referencing pages in the readings that other participants would be able to find, e.g. (Linji 2007, 7);

•Include thoughtful questions to show that you care what your fellow course participants think.

# DON’T

•Copy material from other course participants’ posts—if you’re not sure what you can add, contact the instructor for support;

•Post about things that are completely unrelated to the coursework, like your personal plans for the weekend;

•Insult or make fun of posts or use sarcasm—if you disagree with a post, then explain why in a constructive and empathetic manner, i.e. Remember the Human: if you wouldn’t say it to someone’s face, then don’t say it online;

•Get involved in flame wars–especially not over issues of spelling, grammar, FAQs, and so on—if things do flame up, remember that you can stand by what you said and still apologize for the way in which you said it.

### Supports for Students Studying Online

* The instructor holds weekly online office hours, as well as additional scheduled-as-needed hours. Use these hours to discuss your progress and/or obstacles in the course, assignments expectations, plans or drafts and broader questions about academic philosophy. Both the weekly hour and the meetings outside of the regular office hours (booked at [melanie-coughlin.youcanbook.me](https://melanie-coughlin.youcanbook.me/service/jsps/cal.jsp?cal=b43e96bf-5929-4b5c-a077-8edf25376049&ini=1660837596045&jumpDate=2022-08-25)) are one-on-one consultations. If you can make none of these, or there are no schedule-as-needed hours left available in time, contact the instructor via e-mail and we can usually work out another time with a few days of notice.
* Carleton’s Centre for Student Academic Support has online resources to help you succeed with online workshops to improve your personal and academic skills. Go to the [Centre for Student Academic Support’s Online Support page](https://carleton.ca/csas/online-support/) to become a member of their online community.
* Fellow students and the instructor will be regularly checking the ‘Ask Your Instructor Forum,’ where you can receive general clarification on course content, assignment expectations, study procedures, and so on. Please describe your discussion topic as clearly as possible to facilitate other students’ use of this important resource.
* The [Academic Advising Centre](https://carleton.ca/academicadvising/) advises students on a drop-in basis from 8:30 a.m. – 4 p.m. and it is possible to arrange for meeting by phone or web. These advisors can help you manage your course load and create feasible work schedules.
* Every Carleton student has access to free counselling services, including teleconferencing ones, via [EmpowerMe](https://students.carleton.ca/services/empower-me-counselling-services/), which is a 24-hour, 365 days a year intake meeting and referral service which can be reached toll-free at 1-833-628-5589 (toll free).
* Students are encouraged to contact the instructor to discuss any obstacles the course setup poses, or to request any accommodation needed to better demonstrate their learning (e.g., changes to an assignment format or topic). The instructor is committed to adapting the course as needed so that every student can easily access the course materials and work in the ways that best demonstrate each individual’s learning;
* Students who find themselves regularly facing obstacles in their courses related to a disability and/or long-term condition (physical, mental, or trauma induced) but who are not registered with the [Paul Menton Centre](https://carleton.ca/pmc/) (PMC), can receive generalized support by calling the PMC at 613-520-6608, or sending an e-mail to [pmc@carleton.ca](mailto:pmc@carleton.ca). If you already have documentation of your condition, you can request an Intake Meeting. If you do not yet have documentation, you can still request a Pre-Intake Meeting to discuss what kind of documentation would be required;
* Students requiring other forms of accommodation, such as for religious obligations, pregnancy obligations, surviving sexual violence, or student activities, please visit Carleton’s webpage on [Academic Accommodations](mailto:https://students.carleton.ca/course-outline/%23academic-accommodations-for-students-with-disabilities).

### Addressing Human Rights Concerns

The University and all members of the University community share responsibility for ensuring that the University’s educational, work and living environments are free from discrimination and harassment. Should you have concerns about harassment or discrimination relating to your age, ancestry, citizenship, colour, creed (religion), disability, ethnic origin, family status, gender expression, gender identity, marital status, place of origin, race, sex (including pregnancy), or sexual orientation, please contact the [Department of Equity and Inclusive Communities](mailto:https://carleton.ca/equity/) at equity@carleton.ca.