

GER 382N (38065)= CL 382 (33665): Fall 2011

States of Exception:

**German and Continental Theories of
"The Political" (19th-20th centuries)**

Instructor: Katherine Arens <k.arens@mail.utexas.edu> BUR 320

Meeting Time and Room: TH 12.30-2pm BUR 234

Office Hours: Thursday, 2-4 and by appointment

Description

This course imagines modern political thought through the lens of 19th and 20th century German thought and political experience as the crucible for particular analyses of the *political* as such -- not necessarily theories of state or justice, but pragmatic analyses of the political as states of being. These texts are often complicated by their relationships to particular historical moments, from Bismarck's *Kulturkampf* and Germany's unique path to colonialism in Africa, through the *Third Reich* and Europe's responses to this industrialized genocide and its unthinkability (including existentialism and *Existenz-Philosophie*). German history and thought inspired by it are reemerging as significant political documents in an era of post-nationalism.

This course pursues core German texts on the political as a state of being, and its resonances beyond Germany's borders. It will take up how German thought (starting with Marx, Schmitt, Clausewitz, and Weber) created modalities of political ratiocination that transmitted transformative theoretical concepts to the globe, and an image of politics centered around the individual, violence, social isolation, revolution, political ontology, rather than around governmentality. A mixture of texts from German and French sources (the latter particularly colored by the Second World War) will map this particular approach to the "political" and how it resonated abroad. The unique political experience of a nation never organized like a modern nation-state signals a complete reconceptualization of what the global political sphere.

This course will combine readings of excerpts with lecture, and with an evolving project in the historiography of intellectual history. As it presents issues raised at various political moments in or in response to German history, it will highlight problems of periodization and canonicity raised by the assumption of a "German" tradition of political thought that actually originated in a nation-state with radically multiple political identities, a discontinuous political entity unlike that posited in most theories of politics and governmentality from France and England. The goal is to help students identify what disciplines these texts belong to and the voices of the contemporary debates concerning them.

TEXTS

All texts will be available in English, but it will be expected that students working in German or French use editions in the original languages in their papers and as part of their bibliographies, when the texts originate in another language.

GRADING

- Four précis assignments (one-page analyses, one for each section of the course) = 4 x 5% = 20% of the grade
- Project proposal: statement of what aspect of "the political" pertains to one's own work and what "the canon" of that aspect of the political will be = 10% of grade
- Annotated bibliography: Assembling the canon of the chosen thread of intellectual history (primary and secondary texts) = 20% of grade
- Short essay (abstract plus conference-length paper): Arguing a single text (or small group of related texts) as part of a German and European tradition (and quite possibly part of the final project, moved from a stand-alone argument to part of a larger one) = 20% of grade
- Final project: Topic in consultation with Professor; formal academic paper of 15 pp., arguing for the applicability/salience of some theory texts in understanding an artifact of culture or a moment in history, capitalizing on the bibliography and short paper = 30% of grade

IF YOU ARE TAKING THIS COURSE AS A GRC 379, your requirements are:

GRADING

- Four précis assignments (one-page analyses, one for each section of the course) = 4 x 5% = 20% of the grade
- Project proposal: statement of what aspect of "the political" pertains to one's own interest (= early plan for the short essay) = 20% of grade
- Annotated bibliography: Assembling the canon of the chosen thread of intellectual history (primary and secondary texts) = 30% of grade

- Short essay (abstract plus conference-length paper): Arguing a single text (or small group of related texts) as part of a German and European tradition = 30% of grade

Plus-Minus Grading will be used:

Conversions:

"A" = 95; "B" = 85; "C" = 75; "D" = 65; "F" = below 60.

A plus (+) raises the grade by two points; a minus (-) lowers a grade by three points.

ASSIGNMENT DIRECTIONS:

1) Précis: Instructions attached in separate document.

2) Project Proposal

In preparation for submitting your short paper and final project, submit a 250-500 word abstract for a project (conference paper, dissertation chapter, article) that employs the class theories to a case study. See http://www.utexas.edu/cola/depts/germanic/resources/prof_development/ for a handout on talks and abstracts.

Be sure you specify:

- what your abstract is for (paper, chapter, article)
- all materials to be used, including correct MLA or Chicago style bibliography attached at end
- data, method, and goal of your argument -- what you are going to argue, why, how, and why I should care.

You will submit it early in the semester, so you may end up reediting it for the final project, to make it conform to what you ended up writing.

3) Annotated Bibliography

- length will vary. The point is to locate a combination of texts that outline a tradition within the intellectual history that we are considering. Note that the "materials" probably will include a standard history reference or two contextualizing standard accounts of the texts (if there are any), websites, and standard primary and secondary literature (use "Indexes and Abstracts" link off the library home page to figure out what bibliographical tools you will need -- and literary databases are NOT enough, nor is Philosophical Abstracts).
- MLA or Chicago Style format must be used; papers without page numbers, bibliography/references, quotations with notes to sources, etc., or that are not formatted conventionally, will be docked one full letter grade. MLA format must use the current, third edition of the *MLA STYLE MANUAL*. If you do not know how to do an annotated bibliography, consult the Harner guide uploaded to the BlackBoard site course docs.

4) Short Paper

- 7-8 page paper (the length of a conference presentation) explaining part of the annotated bibliography in the form of a conference paper. What you write will differ from a conference paper only in having footnotes and a complete bibliography of works cited (formatted as above). The goal of this presentation is to provide a coherent case for a series of texts belonging together in a tradition. This is a very standard kind of argument in intellectual history: using a basis in ideas to argue commonalities and/or applicability to a coherent set of problems.
- Grading as for Précis, with all the same pieces (intro, logic, body examples, concluding analysis).
- Note different due dates for graduate and undergraduate students in class.

5) Final Project (not for GRC 379 students)

- Corrected Abstract
- 15-page paper, with proper notes and bibliographic format.
 - Note that the longer paper will take what you did in the short paper and build on it. If the short paper outlines a tradition, in the context of the longer paper, the short paper can be used as one section of the longer paper --the "theory section," to be applied to a case study or an expanded vision of what the tradition is.
- Grading as for Précis, with all the same pieces (intro, logic, body examples, concluding analysis).

Title: GER 382N (38065) = CL 382 (33665): TTH 12:30-2, BUR 234

States of Exception: German and Continental Theories of "The Political" (19th-20th centuries)

Week 1 (25 August)

THURS Introduction to the Course

SECTION I: Setting the Stage: A New Definition of the Political (being, state, and law)

Week 2 (30 August, 1 September)

TUES Agamben, *States of Exception*, 1-40

THURS Bourdieu, *Political Ontology of Martin Heidegger*, skim all.

SECTION 2: Nineteenth-Century Roots

Week 3 (6, 8 September)

TUES Kant, *Perpetual Peace* (all)

Background: Hochschild, *King Leopold's Ghosts*

Précis 1 due: any first section essay

THURS Clausewitz, *On War*, Introduction, Notice, Chap. 1

Background: Hull, *Absolute Destruction*, Part II: Military Culture

Week 4 (13, 15 September)

TUES Marx, *Communist Manifesto*, Preamble, I. Bourgeois and Proletarians

Civil War in France, Introduction, The Beginning . . . , The Prussian Occupation . . . , The Paris Commune

THURS Weber, *Protestant Ethics*, Chapters 1-4

Précis 2 due: any second section essay

Week 5 (20, 22 September)

TUES Nietzsche, *Birth of Tragedy*, sections 1-6

Background: Caillois, "Festival"

THURS NO CLASS -- Teacher in Alberta

SECTION 3: Moving into the Modern State: Weimar through the Third Reich

Week 6 (27, 29 September)

TUES Schmitt, *Concept of the Political*, all

THURS Schmitt, *Political Theology*, 1-79

Week 7 (4, 6 October)

TUES Horkheimer/Adorno, *Dialectic of the Enlightenment*, 1-172 (skim)

THURS Benjamin, "Critique of Violence," *Selected Writings I*: 236-252

---, "The Right to Use Force," 231-234

---. "Theses on the Philosophy of History" (in *Illuminations*)

Week 8 (11, 13 October)

TUES Tillich, *Interpretation of History*, skim all

THURS Adorno, et al., excerpts from *The Authoritarian Personality*, 605-653
Caillois, "Winter Wind," "Power"
Précis 3 due: any third section essay

SECTION 4: Responses to Nazism and Totalitarianism

Week 9 (18, 20 October)

TUES Heidegger, *Letter on Humanism*, all
Background: Faye, *Heidegger*, 1-172.

THURS Arendt, *Origins of Totalitarianism*, 460-479 (Chapter 13)
De Beauvoir, *Ethics of Ambiguity*, Chap. 1 & conclusion
PROJECT PROPOSAL DUE

Week 10 (25, 27 October)

TUES Jaspers, *Philosophy of Existence*, all.

SECTION 5: New Political Grammars

THURS Negri, *Porcelain Workshop*, 1-90, 127-141
BACKGROUND: ---, *Politics of Subversion*, 47-102

Week 11 (1, 3 November)

TUES Virno, *Grammar of the Multitude*, 7-45
ANNOTATED BIBLIOGRAPHY DUE

THURS Agamben, *Homo Sacer*, 71-111; skim part 3

Week 12 (8, 10 November)

TUES Bataille, *Accursed Share*, 1-44.
Lyotard, *Heidegger and the Jews*, all (passim)

THURS Badiou, *Ethics*, skim all, focus on chapters 1 & 5

Week 13 (15, 17 November)

TUES Foucault, *Birth of Biopolitics*, Chaps. 1-4

THURS Žižek, *In Defense of Lost Causes*, Chap. 7, skim 8 & 9

Week 14 (22, 24 November)

TUES Chantal Mouffe, *On the Political*, Chaps. 1-4 (only 89 pp.)
SHORT PAPER DUE (382N students, not GRC 379)

THURS 24 November -- Thanksgiving

Week 15 (29 November, 1 December)

TUES Sloterdijk, *Neither Sun Nor Death*, 1-136
Précis 4 due: any fourth or fifth section essay

THURS Final class: the new political theory

FINAL EXAM TIME = WHEN FINAL PROJECTS DUE: Friday, December 9, 9:00-12:00 noon

Format for Precis (weekly assignments)

There is a difference between a text's facts and the strategy used to present those facts. A "precis" (*pray-see*) reflects this difference. It is designed to reflect the structure of a text's argument, not just a set of notes on the text's contents. A precis is one typed page long.

No matter what type, a precis has three sections:

1) A statement about the text's **FOCUS**. This is the main issue that the text addresses.

****You write** a concise statement (1-2 sentences) of that focus.

Likely alternatives:

- issues or problems
- representative concerns of a group, or its interlocked set of beliefs
- institutions/systems
- events and their characteristics or repercussions

E.G.: "The structure of the mind and how it relates to behavior in the social world."

What not to do: Do not include journalistic commentary, or examples, or evaluations -- just state what the topic is.

2) A statement of **LOGIC** and **GOAL** (its **Intent**), which will introduce a **CHART WITH HEADINGS** encompassing the text's data in two parallel columns of notes (usually with page references to the reading).

****You write** a sentence describing the logic pattern (E.g., "By examining the sources of _____, the author shows the consequences of _____";

"In order to _____, the text correlates the _____ and _____ of social behaviors.")

Typical verbs indicating such logic: compare, contrast, link causally, cause, follow from . . .

****After that, you write** two column headings creating classes of information which the author systematically correlates with each other. Under these headings, you typically add three or four examples which fit the content of the text into its form.

Typical categories of information:

- characteristics of a model, role, event
- stages in an event or process
- sources, conditions, or restrictions on a contexts
- participants or interest groups
- effects, impact, consequences
- goals, purposes to be realized.

3) A paragraph (ca. 3 sentences) indicating the **IMPLICATIONS** of the information pattern. This is **not** a description of the information pattern or focus, but rather an extension of the covert statement implied by the information and pattern. **That is**, what is this text/precis *good for*, especially as seen from the outside? In setting the argument up this way, what is being hidden, asserted, or brushed aside? What is new or old-fashioned about the correlations made? Who would profit most by this arrangement?

Grading

clear focus = + 1

logic statement clear = + 1

information pattern clear and pertinent = + 1
consistency (does logic match information match focus match implication?) = + 1
implications (are they pertinent, well-expressed, well-thought-out? do they follow from the development of the argument, or come from nowhere? = + 1 **TOTALS:** + 5 = A; +4 = B; + 3 = C; + 2 = D; + 1 = F. *Assignments are one page long; top grade is 90 (unless extraordinary synthesis happens in the implications).*

Analytic, Synthetic, and Interpretive Precis: Three Rhetorical Genres

While the precis format given on the previous page applies to all types of analysis, it may nonetheless be used for several other purposes, reflecting different purposes for the writer and reader.

An analytic precis aims at recreating the focus, strategy/goal (intent), and information of *one particular text*. You, as the writer, intrude only at the level of evaluation (in the implications). Your job is to present and assess the claims made by a particular text as text-generated criteria, and then to specify the (outside) contexts in which those claims are valid, dangerous, useful, etc.

A synthetic precis sets up a comparison/contrast between two (or more) texts. Its focus is the/an issue shared by the two texts. However, it is up to you, the writer, to specify (as the strategy/goal statement) on which grounds and to what end the comparison will be carried out. The information pattern will be drawn from the text; the implication is again provided by you, in terms of "why do this comparison."

An interpretive precis uses one text to read another (applies one systematic strategy to a text). That is, you pretend to be the writer of one text, and read another as s/he would; at the conclusion, you step out of the role-play, and evaluate the relation between the two points of view. It places a still higher burden on you as writer: you must specify the focus (the interpretive issue that the precis will address, and the strategy/goal of how you will explicate that issue -- all before you start. The information pattern will often be arranged as an "issue/example" format, with the issues drawn *systematically* (i.e., in recognizable form) from the strategy text and the examples *also systematically* drawn from the text to be interpreted. An interpretation will not be successful if either text is treated willfully (e.g., against the spirit of its internal organization). Your implication is, again, directed at explaining why you bothered to set up this interpretation this way -- what it is good for.

[*A creative precis* exists, as well-- usually as an outline for an original essay. The writer uses it as an organizer for rhetorical strategy and for information generally drawn from many sources, without particular address to the argumentation of those sources.]

How do I turn these into essays, and what kinds of essays are they?

An analytic precis turns into something like a good book review or proposal evaluation -- the introduction introduces the central issue and the rhetorical tactic that the source text (issue, or party) uses, together with the writer's goal of bothering to explain these. The body of the paper fleshes out the execution of the text's logic, and presents interim evaluations that set up the big evaluation that is the conclusion of the piece.

A synthetic precis resolves a conflict in the favor of one party or another, or shows how the two positions are totally compatible (despite their seeming differences in terminology). The introduction for its essay version must state the basis for the comparison, and the strategy through which the comparison is stated. It will end with a hint as to why this comparison is illustrative or important. The body of the paper must contain a balanced presentation of comparable points (each comparison introduced in terms of the more general overview). The conclusion must decide which side wins -- in terms of a stated set of outside needs/problems that the information addresses.

An interpretive precis applies a point of view to a text explicitly. The introduction to the essay version must state which systematic point of view will be applied to what issue (who you are playing, and why), why that point of view was chosen, how the point of view will be applied (strategy/goal of the evaluation), and hint at what the goal of the particular interpretation will be. The body of the paper must contain a running *dialogue* between the p.o.v. and the textual information -- it must move stepwise through the p.o.v. and re-interpret the text's data through that lens -- no matter your individual preferences as writer. You will therefore have two levels of critique in the paper: first, a decisive critique of one writer from the p.o.v. of the chosen role, and second, your suggestions about what bringing these two other voices together has achieved. You must interject a decisive critique of both p.o.v.'s as part of the work's final implications (only correctives can be hinted at as it goes along, or foreshadowings of a larger objection that will be dealt with in detail after the immediate analysis is concluded -- don't subvert the voice you're playing at being until you're through).

[A creative precis will set up an op/ed piece or any literary essay, like Robert Benchley's - the writer is only responsible for the fictive universe set up by the precis, even in the implication. And the implications disappear -- there is no outside, except in the mind of the readers.]

NOTE: As part of the header of the assignment, you must put a proper bibliographic citation, MLA format.

IF AN ISBN IS LISTED, THE BOOK WAS ORDERED; all available as PDF on class BlackBoard site.

Adorno, Theodor W., Else Frenkel-Brunswik, Daniel J. Levinson, and R. Nevett Sanford. *The Authoritarian Personality*. New York: W. W. Norton, 1993 (Harper & Bros, 1950 is pdf).

Agamben, Giorgio. *Homo Sacer: Sovereign Power and Bare Life*. Trans. Daniel Heller-Roazen. Chicago: U of Chicago P, 1998. (ORDERED) ISBN 978-0804732185

---. *States of Exception*. Trans. Kevin Attell. Chicago: U of Chicago P, 2005. (ORDERED) ISBN 978-0226009254

Arendt, Hannah. *Origins of Totalitarianism*. Benediction Press, 2009. (Ordered) 978-1849028967;
<http://www.archive.org/search.php?query=creator%3A%28Hannah%20Arendt%29>

Badiou, Alain. *Ethics: An Essay on the Understanding of Evil*. London: Verso, 2001.

Bataille, Georges. *The Accursed Share*, vol. 1. Trans. Robert Hurley. New York: Zone Books, 1988.
<<http://ebookbrowse.com/search/bataille-accursed-share-pdf>>

Benjamin, Walter. *Selected Writings*, Vol. 1. Cambridge, MA: Belknap Press of Harvard UP, 1996.

---. "Theses on the Philosophy of History." *Illuminations*. Trans. Harry Zohn. New York: Schocken Books, 1969. 53-263

Bourdieu, Pierre. *The Political Ontology of Martin Heidegger*. Stanford, CA: Stanford UP, 1991.

Caillois, Roger. "Power." In: *College of Sociology*. Ed. Denis Hollier. Minneapolis: U of Minnesota P, 1988. 125-136

---. "Festival." In: *College of Sociology*. Ed. Denis Hollier. Minneapolis: U of Minnesota P, 1988. 279-303

---. "Winter Wind." In: *College of Sociology*. Ed. Denis Hollier. Minneapolis: U of Minnesota P, 1988. 32-42

Clausewitz, Carl von. *On War* (1873).<<http://www.clausewitz.com/readings/OnWar1873/TOC.htm>>

de Beauvoir, Simone. *Ethics of Ambiguity* --- (ORDERED) ISBN 978-0806501604 -
<http://www.webster.edu/~corbetre/philosophy/existentialism/debeauvoir/ambiguity-1.html> AND
<http://www.webster.edu/~corbetre/philosophy/existentialism/debeauvoir/ambiguity-2.html>

Faye, Emmanuel. *Heidegger: The Introduction of Nazism into Philosophy*. Trans. Michael B. Smith. New Haven, CT: Yale UP, 2009.

Foucault, Michel. *The Birth of Biopolitics: Lectures at the Collège de France, 1978-1979*. Trans. Graham Burchell. New York: Palgrave MacMillan, 2008.

Harner, James L. *On Compiling an Annotated Bibliography*. 2nd ed. New York: Modern Language Association, 2000.

Heidegger, Martin. *Letter on Humanism*. Trans. Krank A. Capuzzi.
<http://www.archive.org/details/HeideggerLetterOnhumanism1949>

Hochschild, Adam. *King Leopold's Ghost: A Story of Greed, Terror, and Heroism in Colonial Africa*. Boston: Houghton Mifflin Company, 1998. (PDF)

Horkheimer, Max, and Theodor W. Adorno. *Dialectic of Enlightenment: Philosophical Fragments*. Trans. Edmund Jephcott. Stanford, CA: Stanford UP, 2007. ISBN 978-0804736336 (ORDERED)

Hull, Isabel. *Absolute Destruction: Military Culture and the Practices of War in Imperial Germany*. Ithaca: Cornell University Press, 2005.

- Jaspers, Karl. *Philosophy of Existence*. Trans. Richard F. Grabeau. Philadelphia: U of Pennsylvania P, 1971. (UPENN 978-0812210101)
- Kant, Immanuel. *Perpetual Peace*. Trans. M. Campbell Smith. 1917 [1795]
<http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=357&Itemid=27 >
- Lyotard, Jean-François. *Heidegger and "the jews."* Minneapolis: U of Minnesota P, 1990
- Marx, Karl. *The Civil War in France* <<http://www.marxists.org/archive/marx/works/1871/civil-war-france/index.htm> >
- . *Communist Manifesto* <<http://www.marxists.org/archive/marx/works/1848/communist-manifesto/> >
- Mouffe, Chantal. *On the Political*. New York: Routledge, 2005.
- Negri, Antonio. *The Politics of Subversion: A Manifesto for the Twenty-First Century*. Trans. James Newell. Malden, MA: Polity Press, 2005 [1989]
- . *The Porcelain Workshop: For a New Grammar of Politics*. Trans Noura Wedell. Los Angeles: Semiotext(e), 2008.
- Nietzsche, Friedrich. *Birth of Tragedy out of the Spirit of Music*. <http://records.viu.ca/~johnstoi/nietzsche/tragedy_all.htm >
- Schmitt, Carl. *The Concept of the Political*. Expanded Ed. Trans. George Schwab. Chicago: U of Chicago P, 2007. ISBN 978-0226738925 (ORDERED)
- . *Political Theology: Four Chapters on the Concept of Sovereignty*. Trans. George Schwab. Chicago: U of Chicago P, 2006. (PDF)
- Sloterdijk, Peter, and Hans-Jürgen Heinrichs. *Neither Sun nor Death*. Trans. Steve Corcoran. Los Angeles: Semiotext(e), 2011.
- Tillich, Paul *The Interpretation of History* - <http://www.religion-online.org/showbook.asp?title=377>
- Virno, Paolo. *A Grammar of the Multitude: For an Analysis of Contemporary Forms of Life*. Trans. Isabella Bertolotti, James Cascaito, and Andrea Casson. Los Angeles: Semiotext(e), 2004.
- Weber, Max. *Protestant Ethic and the Spirit of Capitalism*. Trans. Stephen Kalberg. New York: Oxford UP, 2009. ISBN 978-0195332537 (ORDERED)
- Zizek, Slavoj. *In Defense of Lost Causes*. London: Verso, 2008

PRACTICAL INFORMATION:

CLASS AND CLASSROOMS:

Cell phones must be turned off in class and kept out of sight in backpacks or pockets. If a student uses electronic devices and creates a disturbance for the professor or other students, s/he will be asked to leave for the remainder of that class.

FINALS are given at times established *by the University* and posted as part of the course schedule. THESE TIMES ARE NOT NEGOTIABLE.

See < <http://registrar.utexas.edu/schedules/119/finals> > to plan your finals week.

All project parts of your class final assignments are due on that date, turned in at BUR 320.

WEB PRESENCE:

- Class gradebook is on the class' Blackboard site, the link to which can be found in "My Classes" under UT Direct.
- Many Class Readings are PDFs on the Blackboard site under "Class Documents"

ACADEMIC ASSISTANCE

- Academic Assistance is provided by the UT Learning Center, in Jester Center, Room A115A. It offers help with college-level writing, reading, and learning strategies. It is free to all currently enrolled students.
- See: <<http://www.lib.utexas.edu/services/assistive/policy.html>> for requesting help in using the main library (PCL) or the Fine Arts Library (for films).

STUDENTS WITH DISABILITIES

The University of Austin provides upon request appropriate academic accommodations for qualified students with disabilities. For more information, contact the Office of the Dean of Students at 471-6259, 471-6441 TTY. Any student with a documented disability who requires academic accommodations should contact the Service for Students with Disabilities as soon as given to your TAs to receive accommodations. You **must** be registered with the Students with Disabilities Services to request any accommodations for tests, assignments, or other assistance and work with that office to arrange them with your instructors. See: <<http://www.utexas.edu/diversity/ddce/ssd/index.php>>.

SYLLABUS AND ASSIGNMENTS:

All requirements have been given to you in writing, in the package including this sheet. If you don't read it and miss something, it's not our problem. NO LATE WORK ACCEPTED; see the conditions for making up work for medical and other leaves are listed in the next section.

RELIGIOUS HOLIDAYS AND OTHER ABSENCES

- By UT Austin policy, you must notify the instructor and TA of your pending absence at least fourteen days prior to the date of observance of a religious holy day. If you must miss a class, an examination, a work assignment, or a project in order to observe a religious holy day, you will be given an opportunity to complete the missed work within a reasonable time after the absence.
- The same applies to official university obligations like Club or Varsity sports, which usually provide documentation of planned away games at the start of each semester.
- Documentation from a physician is required for medical absence; arrangements for work to be made up must be made promptly.
- In no case should the work be completed more than 2 weeks after the absence.
- Other absences (e.g. family events) must be arranged for at least TWO WEEKS IN ADVANCE and missed work must be turned in at the NEXT CLASS SESSION after the one you missed. Submission before you leave is of course encouraged.

CHEATING AND PLAGIARISM

All students fall under the UT Honor Code:

The core values of the University of Texas at Austin are learning, discovery, freedom, leadership, individual opportunity, and responsibility. Each member of the University is expected to uphold these values through integrity, honesty, trust, fairness, and respect toward peers and community. < <http://registrar.utexas.edu/catalogs/gi09-10/ch01> />

Cheating and other forms of scholastic dishonesty, including plagiarism, will be reported to the Dean of Students. Cheating on tests or plagiarism on papers will mean an F for the assignment, with no makeup possible. If you engage in any form of scholastic dishonesty more than once, you will receive an automatic F for the course.

If you are unsure about the exact **definition of scholastic dishonesty**, you should consult the information about academic integrity produced by the Dean of Students Office: <http://deanofstudents.utexas.edu/sjs/acint_student.php>.

Plagiarism means using words or ideas that are not your own without citing your sources and without indicating explicitly what you have taken from those sources. If you are unsure about what constitutes plagiarism, consult:

<<http://www.lib.utexas.edu/services/instruction/learningmodules/plagiarism/>>

What does "**citing your sources**" mean? It means providing appropriate footnotes and bibliographic entries. See

<<http://www.lib.utexas.edu/services/instruction/learningmodules/citations/>>. To make correct citations, researchers often use bibliographic software like UT's "Noodlebib" <<http://www.lib.utexas.edu/noodlebib/>> or Zotero <<http://www.zotero.com>>.

ADDITIONAL INFORMATION ON CHEATING:

The Student Judicial Services Website provides official definitions of plagiarism and cheating:

- Definitions of plagiarism and other forms of scholastic dishonesty, based on Section 11-802d of UT's *Institutional Rules on Student Services and Activities*: < http://deanofstudents.utexas.edu/sjs/scholdis_plagiarism.php >
- The University's Standard of Academic Integrity and Student Honor Code (from Chapter 11 of the University's *Institutional Rules on Student Services and Activities*): < http://deanofstudents.utexas.edu/sjs/acint_student.php >
- Consequences of scholastic dishonesty: < http://deanofstudents.utexas.edu/sjs/scholdis_conseq.php >
- Types of scholastic dishonesty: unauthorized collaboration, plagiarism, and multiple submissions: < http://deanofstudents.utexas.edu/sjs/scholdis_whatish.php >

BEHAVIOR CONCERNS ADVICE LINE (BCAL)

If you are worried about someone who is acting differently, you may use the Behavior Concerns Advice Line to discuss by phone your concerns about another individual's behavior. This service is provided through a partnership among the Office of the Dean of Students, the Counseling and Mental Health Center (CMHC), the Employee Assistance Program (EAP), and The University of Texas Police Department (UTPD). Call 512-232-5050 or visit < <http://www.utexas.edu/safety/bcal> >.

SUMMARY OF RESOURCES FOR LEARNING & LIFE AT UT AUSTIN

The University of Texas has numerous resources for students to provide assistance and support for your learning.

- Sanger Learning and Career Center: <http://lifelearning.utexas.edu/>
- Undergraduate Writing Center: <http://uwc.utexas.edu/>
- Counseling & Mental Health Center: <http://cmhc.utexas.edu/>
- Career Exploration Center: <http://www.utexas.edu/student/careercenter/>
- Student Emergency Services: <http://deanofstudents.utexas.edu/emergency/>

EMERGENCY EVACUATION POLICY

Occupants of buildings on the UT Austin campus are required to evacuate and assemble

outside when a fire alarm is activated or an announcement is made. Please be aware of the following policies regarding evacuation: Familiarize yourself with all exit doors of the classroom and the building. Remember that the nearest exit door may not be the one you used when you entered the building.

If you require assistance to evacuate, inform your TA in writing during the first week of class. In the event of an evacuation, follow my instructions or those of class instructors. Do not re-enter a building unless you're given instructions by the Austin Fire Department, the UT Austin Police Department, or the Fire Prevention Services office.

Q DROP POLICY AND OTHER SIGNIFICANT DATES

- Texas law limits the number of course drops for academic reasons to six. Senate Bill 1231 says:
Beginning with the fall 2007 academic term, an institution of higher education may not permit an undergraduate student a total of more than six dropped courses, including any course a transfer student has dropped at another institution of higher institution of higher education, unless the student shows good cause for dropping more than that number.
- Note that the dates for dropping courses and changing grades are indicated in the University Academic Calendar: < <http://registrar.utexas.edu/calendars/> >. You are responsible for these dates; instructors have NO control over them.