

**HISTORY 9417A [DRAFT]**  
**Europe since the Second World War: Selected Subjects and Debates**  
**Fall Term 2023**

**Instructor: Eli Nathans**

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**Course Description:**

The assigned texts were selected to introduce students to a range of subjects and historical methods in the larger field of post-1945 European history. No claim is made to comprehensiveness of coverage. The readings draw from a range of sub-specialties within history as well as from works by political scientists, sociologists, lawyers, journalists, and the makers of documentary films. History does not belong only to the historical profession, or to the academy, especially when the subject is such a recent period. The course is designed to stimulate reflection regarding students' own historical agendas and the approaches they propose to take in their own work.

Migration is the subject of the first section of the seminar, with an emphasis on the period from 1945 through the late 1960s.

In the postwar period migration to European states from former colonies grew both as a result of the breakdown of colonial empires, in some instances as a result of the armed conflict that led to the independence of former colonies, and a range of other causes, including increased demand for labor in Europe, greater willingness and ability to emigrate on the part of the inhabitants of former colonies, and the very large gap between the standard of living in Europe and in many former colonies. In the first class we examine the British approach to this immigration. In the immediate postwar period Britain granted the inhabitants of its former colonies, whom it considered British subjects, the right to migrate to Britain and to work and live there. However, in the 1960s, as immigration from South Asia and the Caribbean increased, and as the strength of the desire to perpetuate relationships created during British imperial rule diminished, and for a range of other reasons, the open door was for the most part closed. We explore the dynamics of this process.

In the second class we examine the treatment of Polish Jews who emerged from hiding inside Poland, or who survived the war in the Soviet Union and returned to Poland following German defeat. The subject has been the subject of a bitter debate. We read a range of interpretations.

We then spend two weeks focusing on the work of Professor Caroline Elkins, a historian of the British empire and the Goodman lecturer for 2023. In the first of these two classes we examine excerpts from Professor Elkins' latest book, *Legacy of Violence: A History of the*

*British Empire*, published in 2022. Elkins's book is a critique of what she calls "liberal imperialism." We examine what she means by this term and analyze the place of Elkins' critique in the context of critiques of liberalism that developed in Western Europe after 1945, a period when liberalism, and associated practices and beliefs, became a kind of crusading ideology as both a reaction against Nazism and a counter model to Soviet communism. Elkins focuses on the ways in which the ideology of liberalism served to mask and justify the violence of British imperial rule. We compare Elkins' critique to that of another critic of liberalism whose works were first published in the 1960s, Michel Foucault. While the kind of practices on which each author focuses is different, both consider liberalism an ideology that has served to justify violence, both psychic (more Foucault's focus) and physical (Elkins' focus). In the second class in this part of the course we will have a chance to discuss Professor Elkins' work with her.

The next section of the seminar focuses on the continuing significance of class. Thomas Piketty's *Capitalism in the Twenty-First Century*, published in 2014, analyzes and seeks to explain how and why disparities in wealth and income have risen dramatically since the 1970s, in both the United States and Western Europe. Piketty's work is based largely on an examination of data found in income and estate tax. After examining Piketty's study, we turn to the work of French sociologist Pierre Bourdieu. In Bourdieu's most influential book, *Distinction*, he argues that income and wealth together are only one determinant of class. Bourdieu focuses especially on the distinctive personalities, dispositions, associated with different class positions. He attempts to outline the economic logic of class-linked personality traits, and how these are expressed in tastes in food, sports, and clothing, distinctive gender relations, and attitudes towards study and work.

The fourth section of the class focuses on what one might describe as the revival of authoritarian forms of rule in Europe since the 1990s. We read Svetlana Alexievich's account of the response of late Soviet society to the explosion of the nuclear reactor at Chernobyl in April 1986, and how this experience changed the Soviet Union. For this book and a separate study about the decade that followed, Alexievich interviewed hundreds of individuals, sketching a picture of Soviet society at the moment of its dissolution. In the second week of this section of the class we examine several critical accounts of Putin's regime, by journalists and a political scientist.

After examining accounts of Putin's Russia and his rise to power we turn to Victor Orban and Hungary. While Orban has not, unlike Putin, employed murder and imprisonment as instruments of rule, in other respects one can observe certain parallels. Both Putin and Orban have permitted the existence of a semblance of democratic procedures, including elections and some elements of a free press, while ensuring that they control the most important media outlets and can exercise sufficient control over the government to make it very difficult to challenge their authority. In Poland one can also find authoritarian tendencies, but the process has not advanced as far as in Hungary.

In a fourth section the course examines the writings of interpreters of the relationship between Muslim communities in Europe, which have grown significantly in size since the 1960s, and the societies and governments of Europe.

Students who have not studied this period in history are urged to read at least parts of Tony Judt's *Postwar. A History of Europe since 1945* (New York: Penguin Books, 2005). Please note that the first class will start with a discussion of the three assigned texts. Please read these texts before the class.

### Course Materials:

The following texts should be purchased at the Western bookstore or acquired on-line:

Caroline Elkins, *Legacy of Violence: A History of the British Empire* (Knopf, 2022)

Masha Gessen, *The Man without a Face. The Unlikely Rise of Vladimir Putin* (New York: Penguin, 2012).

Jan Gross, *Fear. Anti-Semitism in Poland after Auschwitz. An Essay in Historical Interpretation* (New York: Random House, 2006).

Paul Lendvai, *Orban, Europe's New Strongman* (Hurst & Company, London, 2017).

Thomas Piketty, *Capital in the Twenty-First Century*, trans. by Arthur Goldhammer (Cambridge: Harvard University Press, 2014).

Other texts are available on the course OWL website. The instructor will supply copies of Svetlana Alexievich's *Voices from Chernobyl. The Oral History of a Nuclear Disaster*, Alison Pargeter's *The New Frontiers of Jihad*; and Ayaan Hirsi Ali's *Infidel*.

### Methods of Evaluation:

Two to three page responses to questions in the syllabus regarding the assigned readings, due in the instructor's mailbox or sent to the instructor as an attachment (in Word) to an email by 1:00 pm on the day before each class.

	15%
Participation in class discussions	25%
Presentation to the class:	10%

Two eight to ten page essays on the assigned materials (each 25% of the course grade). **The essays are due in class on the day the subject is to be discussed. Essays will not be accepted after the end of the class period on that day. If you are unable to meet this deadline, please select a different subject for your essay. Please write at least one of these essays by the end of week seven of the course. Neither of the two essays should focus on the subject on which the student is making a class presentation.**

50%

NOTE: written assignments containing content generated by ChatGPT or other Artificial Intelligence (AI) technologies will not be accepted or graded. Your written work for this course should be entirely your own.

The response papers will be graded on the extent to which they contain responses to questions found in the syllabus or sent to students in advance of the class, and/or other questions regarding the assigned texts that students themselves pose. You need not answer all the questions posed in the syllabus - in two or three pages there is not enough space. The response papers should demonstrate that students have read the assigned documents and thought about the issues that they raise. There is no need for footnotes.

Students are expected to participate in class discussions. Participation grades will be based on responses to questions posed in class and other contributions that reflect a careful reading of, and reflection regarding, the assigned texts. The quality of the contribution is more important than the number of contributions made in each class. Attendance without participation, or if participation does not reflect a reading of the assigned texts, will be assigned a grade of 40.

In calculating the grades for the responses to the assigned readings and for participation in class discussion, the instructor will exclude the lowest of the grades in each category. This means that if a student needs to miss one class, this will not be penalized; the grade for this class will be dropped. Further absences will require justification as provided by Western regulations.

Students will be asked to make one class presentation based on the assigned readings, on the day the readings are to be discussed. Students will read drafts of their presentations to the instructor during the week before the presentation is to be made. The instructor will offer suggestions for improvement. Students will be graded entirely on the content of the final presentations, which should last for twenty to twenty-five minutes. Presentations should not be made on the same subject that a student has chosen for either of the two assigned essays.

Students are expected to attend all classes except when prevented from doing so by illness or other emergency. Please see the Western Policy on Accommodation for Illness ([http://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/accommodation\\_illness.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/accommodation_illness.pdf)). All accommodations for illness require a request from an Academic Counselor. No accommodations will be granted for late essays, for the reasons provided above.

### **Course Schedule and Readings:**

Please note that I have listed the readings for each week in the order in which I suggest that you read them.

September X: Legacies of Empire: British Citizenship Policies, Racism, and Immigration to Great Britain, 1945-1970

Winston James, "The Black Experience in Twentieth Century Britain," in *The Black Experience and the Empire*, Philip Morgan and Sean Hawkins, eds., *The Oxford History of the British Empire* (Oxford: Oxford University Press, 2004), 347-86.

Zig Layton-Henry, *The Politics of Race in Britain* (London: George Allen & Unwin, 1984), xiii-xvi, 10-74.

Camilla Schofield, *Enoch Powell and the Making of Postcolonial Britain* (New York: Cambridge University Press, 2013), 1-39, 71-139.

What attitudes towards Black migrants does Winston James find were most widely prevalent in Britain in the period he examines? What factors led to fluctuations in popular and elite attitudes? How did migrating to Britain, and the experience of living there, change Black Britons?

What factors determined the form taken by British citizenship and immigration policies in the period between 1945 and 1970? Why did the British government, under the leadership of both the Labour and Conservative parties, initially continue to support granting the citizens of all Commonwealth nations the status of British subject, including the right to migrate to Great Britain? Why did official policy change dramatically after 1960?

Is Schofield's argument, between pages 3 and 8, that Powell's politics can be distinguished from fascism because they were "grounded in a distinctively English, postwar and *postcolonial* version of nationalism" convincing? (p. 3) Did Powell's "belief in the necessity of allegiance to the Crown" mean that his version of nationalism was not fascist? What supposedly "made Powell's understanding of race . . . Tory in character"? (p. 6) How can one account for Powell's supposed fear of the "break-up of institutional and social structure of authority of a post-imperial Britain"? (p. 12) What connections does Schofield draw between the experience of the Second World War and postwar antagonism to Black migration to Britain? (pp. 16-23) On what grounds did Powell oppose the British Nationality Act of 1948? (pp. 90-92) How did Powell respond to the decline of the British Empire between 1948 and 1960? (pp. 92-139)

September x Polish Jews and other Poles, 1944-1947

\*Jan Gross, *Fear. Anti-Semitism in Poland after Auschwitz. An Essay in Historical Interpretation* (New York: Random House, 2006).

Marek Jan Chodakiewicz, *After the Holocaust. Polish-Jewish Conflict in the Wake of World War II* (Boulder: East European Monographs, 2003), 1-5, 53-62, 103-15, 131-39, 187-99.

Michael Steinlauf, *Bondage to the Dead. Poland and the Memory of the Holocaust* (Syracuse: Syracuse University Press, 1997), preface, 1-61.

Anna Cichopek-Gajraj, *Beyond Violence. Jewish Survivors in Poland and Slovakia, 1944-48* (Cambridge: Cambridge University Press, 2014), 1-10, 130-45, 179-87, 231-37.

All four authors examine the violence against Polish Jews in Poland in 1945 and 1946, violence that led most of the Jews who had returned to Poland after the defeat of Germany to leave. Are there any facts or interpretations on which the authors agree? What are the most significant differences in the interpretations of these events? Consider the following factors: the role of long-held anti-Semitic sentiments in Polish society; the influence of the German example in making these sentiments even more extreme and depraved, and more generally the brutal experience of German rule; the active part played by some Jews and individuals whose families were Jewish in the Communist administration in those parts of Poland occupied by the Soviet Union between 1939 and 1941, and after 1944 in all of Poland; the civil war that took place between supporters and opponents of the new Communist regime in 1945 and 1946, and the general lawlessness of the period; the murder of much of the Polish elite by Nazi Germany, which deprived the country of a significant part of its spiritual leadership; conflicts over property rights created by the return of Polish Jews whose property had been appropriated by non-Jewish Poles; and the positions taken regarding violence against Jews by leaders of the Catholic Church in Poland.

September X Post-1945 critiques of liberalism

Michel Foucault, *Madness and Civilization. A History of Insanity in the Age of Reason* (New York: Pantheon Books: 1965), ix-xii, 241-78.

How does Foucault characterize and explain the transformation in how madness was defined, and in how those defined as mad were treated, in the course of the eighteenth and nineteenth centuries? Why did the specialists who implemented the changes Foucault describes believe they were making the treatment of the mad far more humane than it had previously been? Why does Foucault consider such claims self-serving and myopic?

Caroline Elkins, *Legacy of Violence: A History of the British Empire* (Knopf, 2022) (selections)

Why is Elkins so intent on critiquing, not just imperialism, but liberalism? What does she mean by the term, and what role does she claim that it plays in the British empire?

October X Discussion with Professor Elkins

Caroline Elkins, *Legacy of Violence: A History of the British Empire* (Knopf, 2022) (selections)

Inequality

October X: The dynamics of economic inequality in postwar Europe

\*Thomas Piketty, *Capital in the Twenty-First Century*, trans. Arthur Goldhammer (Cambridge: Harvard University Press, 2014), 1-30, 113-50, 164-94, 199-223, 237-376, 493-514.

Piketty argues that as long as return on capital ( $r$ ) exceeds the growth rate of the entire economy ( $g$ ) inequality of wealth will grow, as long as: 1) more of the return from capital is reinvested than the annual growth rate of the economy, 2) governments do not intervene in economies (for example, through income and estate taxes) to reduce inequality. What is the rationale behind this claim? Why was there a deviation from this pattern in the period between the First World War and the 1950s, according to Piketty? What role was played in the growing inequality in the societies on which Piketty focuses by income inequalities? How does Piketty seek to explain this rise in income inequality? (see pages 506-7) How does Piketty respond to claims that rising income inequality is a product of the increasingly specialized skills that managers must possess? What role was played by minimum wage laws in explaining the phenomena that Piketty describes?

October X: The consequences of, and forms taken by, class differences, with an emphasis on postwar France

Pierre Bourdieu, *Language and Symbolic Power* (Harvard University Press, 1991), 12-25 (introduction by John B. Thompson)

Pierre Bourdieu, *Distinction: A Social Critique of the Judgement of Taste* (Harvard University Press, 1996), 99-119, 126-31, 142-3, 169-83, 190-93, 208-17.

What are the distinctive characteristics of the disposition, or habitus, as Bourdieu uses the term? What qualities of the habitus interest Bourdieu; what are some of the most significant class-linked characteristics? To what extent does the habitus express an economic logic? Why is the habitus relevant to economic success, that is, perpetuate class distinctions? What are the problems with traditional measures of class, according to Bourdieu? What are the different forms taken by capital, in Bourdieu's account? How does one form of capital become transformed into another?

How does Bourdieu explain what he sees as class-based differences in tastes for food and sports? How does he relate these different tastes, in turn, to different ideals of the body and to class-based conceptions of gender-roles? What roles do distinctions in taste play in the social world Bourdieu describes?

Film: Selections from the Seven Up series.

October X: The end of the Soviet Union

\*Svetlana Alexievich, *Voices from Chernobyl. The Oral History of a Nuclear Disaster*, trans. Keith Gessen (New York: Picador, 2006), preface, 1-67, 105-236.

Svetlana Alexievich, *Secondhand Time. The Last of the Soviets*, trans. Bela Shayevich (New York: Random House, 2016), 3-33, 58-63, 74-77, 99-101, 292-96, 337-49, 454-68.

Alexievich records that a Soviet citizen who was affected by the Chernobyl disaster commented that "everybody became who he really was." (p. 109) What did the experience of Chernobyl reveal about Soviet society? What were this society's principal qualities, as reflected in its response to this disaster? Consider the role of memories of the war, attitudes regarding scientific innovation, the forms taken by solidarity and hierarchy, how the government related to the public, and the roles of widespread inebriation, theft, and lying. And also: how did the experience of Chernobyl change those touched by it?

What are the principal characteristics of post-Soviet society, as the individuals Alexievich interviewed describe it in "Secondhand Time"?

October X                    FALLL READING WEEK - NO CLASS

November X                The rise to power of Vladimir Putin

\*Masha Gessen, *The Man without a Face. The Unlikely Rise of Vladimir Putin* (New York: Penguin, 2012).

David Satter, *The Less You Know, The Better You Sleep. Russia's Road to Terror and Dictatorship under Yeltsin and Putin* (New Haven: Yale University Press, 2016), ix-xiv, 1-29.

Karen Dewitt, *Putin's Kleptocracy. Who Owns Russia?* (New York: Simon & Schuster, 2014), 273-80, 285-93, 313-25, 340-51.

"The Litvinenko Inquiry. Report into the Death of Alexander Litvinenko," January 2016, Chairman Robert Owen.

<https://webarchive.nationalarchives.gov.uk/20160613090324/https://www.litvinenkoinquiry.org/report> then click on the web-optimized PDF version of the report. Please read pages 9-10, 13-25, 51-58, 227-44.

What have been Vladimir Putin's principal objectives at the different stages in his career? By what methods has he sought to achieve these objectives? What sources have been available to journalists, historians, and other analysts to determine the answers to these questions? What are the principal obstacles to gaining an accurate understanding of Putin and the regime he dominates?

Documentary: *Putin's Way*

November X Authoritarian Regimes in Central and Eastern Europe: Hungary

\*Paul Lendvai, *Orban, Europe's New Strongman* (Hurst & Company, London, 2017).

Peter Kreko, Zsolg Enyedi, "Orban's Laboratory of Illiberalism," *Journal of Democracy* 29:3 (July 2018): 39-50. Accessed at: <https://muse-jhu-edu.proxy1.lib.uwo.ca/article/698916>

Lendvai writes that Orban would not have been able to create his version of authoritarian rule "without the moral bankruptcy of a system mired in corruption and increasingly discredited by political and economic incompetence, crowned by the all too evident failure of the centre-left elite." (Lendvai, p.52) To what failures and incompetence does Lendvai refer? What methods did Orban use to consolidate power in his own hands? In what respects were these methods similar to those of Vladimir Putin, and in what respects has his approach differed? What forms does corruption take in Orban's Hungary? How can one explain Orban's sustained attacks on George Soros and the various institutions that he funds? Why have supporters of democracy proven unable more effectively to defend democratic institutions? Why has the European Union also proven powerless significantly to restrain Orban?

## **Muslim Immigrants in Europe**

November X            European responses to Muslim immigration; the controversial figure of Ayaan Hirsi Ali

Oussama Cherribi, "The Growing Islamization of Europe," in *Modernizing Islam. Religion in the Public Sphere in the Middle East and Europe*, John Esposito and Francois Burgat, eds. (London: Hurst & Company, 2002), 193-214.

Ayaan Hirsi Ali, *Infidel* (New York: Free Press, 2007), 183-311.

### **Book to be supplied by the instructor.**

Mineka Bosch, 'Telling Stories, Creating (and Saving) Her Life: An Analysis of the Autobiography of Ayaan Hirsi Ali', *Women's Studies International Forum*, 31:2 (2008): 138-47.

Nancy Foner and Richard Alba, "Being Muslim in the United States and Western Europe. Why is it different," in *Growing up Muslim in Europe and the United States*, Mehdi Bozorgmehr and Philip Kasinitz, eds. (Abingdon: Routledge, 2018), 21-38.

Cherribi writes on page 196 that "Britain and the Netherlands have served as examples to other European countries in how to accommodate the Muslim communities." To what government policies and social practices does he refer? How does Cherribi account for these differences in the approaches of different states and societies? What issues does Cherribi describe as the focus of tensions between Muslim communities and the larger host societies?

In her memoirs Hirsi Ali seeks to explain her alienation from Islam. The first part, not assigned, focuses on her experiences in Somalia and then as a political refugee in Saudi Arabia and Kenya. These sections of the memoirs describe the violent hatreds between clans in Somalia that provided the fuel for civil war, what Hirsi Ali describes as the repressive treatment of women in Saudi Arabia, and her own feeling of being restricted and controlled by her own family. Hirsi Ali also describes a period in which she herself was attracted to fundamentalist forms of Islam, from which she had begun to distance herself in the period with which the assignment begins. The assigned reading starts with Hirsi Ali's trip to Germany, on the way to marry the husband chosen for her by her father.

What experiences led Hirsi Ali to become critical of Islam, according to the assigned sections of the memoirs? How does she respond to critics who argue that she ascribes to the entire religion the practices of a minority of its adherents, practices that were the product of local cultures and not of the religion itself? In what respects does the essay by Mineka Bosch call Hirsi Ali's account into question?

Why, according to Foner and Alba, has the integration of Muslims into the society of the United States taken place with less "contention and conflict" than in West European countries? (p. 22)

November X Islamism and responses

Fouad Laroui, "Democracy and Islam in the Maghreb and Implications for Europe," in *The Other Muslims. Moderate and Secular*, Zeyno Baran, ed. (Palgrave Macmillan, 2010), 70-9.

Mostafa Hilali, "The Lamp and the Candle," in *The Other Muslims. Moderate and Secular*, Zeyno Baran, ed. (Palgrave Macmillan, 2010), 123-35.

Alison Pargeter, *The New Frontiers of Jihad. Radical Islam in Europe* (Philadelphia: University of Pennsylvania Press, 2008), introduction, 1-31, 64-92, 98-105, 140-65, 187-209.  
**Book to be supplied by the instructor.**

Fouad Laroui describes the influence of the mass media, and especially television, from North African countries on emigrants from Morocco and Algeria and their families. Why does he believe this influence is cause for concern?

How does Mostafa Hilali characterize the responses of Dutch society to him and to his family, as immigrants from Morocco? What is his attitude, and his parents' attitude, to the Netherlands?

Pargeter seeks to explain the repeated acts of violence against Europeans by members of radical Muslim organizations, or sometimes by individuals acting on their own, largely as continuations of conflicts taking place in the Middle East, North Africa, and elsewhere in the

Muslim world, or as a consequence of points of view prevalent in these regions. On which conflicts and attitudes does she focus, and how does she explain their role in creating violence in Europe? What conclusions does she draw for the making of policy?

December X            Bassam Tibi, *Distinguishing Islam and Islamism*

Bassam Tibi, *Islamism and Islam* (Yale University Press), viii-xx, 1-30, 94-109, 243-8, 262-5.

Bassam Tibi, "Euro-Islam: An Alternative to Islamization and Ethnicity of Fear," in *The Other Muslims. Moderate and Secular*, Zeyno Baran, ed. (Palgrave Macmillan, 2010), 157-74.

On what grounds does Tibi distinguish between Islam and Islamism? What are the characteristics of the Islam that he calls "Euro-Islam"?

## **Additional Statements**

### ***Academic Offences:***

Scholastic Offences are taken seriously and students are directed to read the appropriate policy, specifically, the definition of what constitute a Scholastic Offence, at the following Web site:

[http://www.uwo.ca/univsec/pdf/academic\\_policies/appeals/scholastic\\_discipline\\_undergrad.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf)

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted for such checking will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com ( <http://www.turnitin.com> ).

### ***Accessibility Options:***

Please contact the course instructor if you require material in an alternate format or if you require any other arrangements to make this course more accessible to you. You may also wish to contact Services for Students with Disabilities (SSD) at 519 661-2111 x 82147 for any specific question regarding an accommodation. Information regarding accommodation of exams is available on the Registrar's website:

[www.registrar.uwo.ca/examinations/accommodated\\_exams.html](http://www.registrar.uwo.ca/examinations/accommodated_exams.html)

### ***Medical Issues***

The University recognizes that a student's ability to meet his/her academic responsibilities may, on occasion, be impaired by medical illness. Please go to: [https://studentservices.uwo.ca/secure/medical\\_accommodations\\_link\\_for\\_OOR.pdf](https://studentservices.uwo.ca/secure/medical_accommodations_link_for_OOR.pdf)

to read about the University's policy on medical accommodation. This site provides links the necessary forms. In the event of illness, you should contact Academic Counselling as soon as possible. The Academic Counsellors will determine, in consultation with the student, whether or not accommodation

should be requested. They will subsequently contact the instructors in the relevant courses about the accommodation. Once the instructor has made a decision about whether to grant an accommodation, the student should contact his/her instructors to determine a new due date for tests, assignments, and exams. Students must see the Academic Counsellor and submit all required documentation in order to be approved for certain accommodation: [http://counselling.ssc.uwo.ca/procedures/medical\\_accommodation.html](http://counselling.ssc.uwo.ca/procedures/medical_accommodation.html)

### ***Plagiarism:***

Students must write their essays and assignments in their own words. Whenever students take an idea, or a passage from another author, they must acknowledge their debt both by using quotation marks where appropriate and by proper referencing such as footnotes or citations. Plagiarism is a major academic offense (see Scholastic Offence Policy in the Western Academic Calendar).

All required papers may be subject to submission for textual similarity review to the commercial plagiarism detection software under license to the University for the detection of plagiarism. All papers submitted will be included as source documents in the reference database for the purpose of detecting plagiarism of papers subsequently submitted to the system. Use of the service is subject to the licensing agreement, currently between The University of Western Ontario and Turnitin.com (<http://www.turnitin.com>).

The following rules pertain to the acknowledgements necessary in academic papers.

A. In using another writer's words, you must both place the words in quotation marks and acknowledge that the words are those of another writer.

You are plagiarizing if you use a sequence of words, a sentence or a paragraph taken from other writers without acknowledging them to be theirs. Acknowledgement is indicated either by (1) mentioning the author and work from which the words are borrowed in the text of your paper; or by (2) placing a footnote number at the end of the quotation in your text, and including a correspondingly numbered footnote at the bottom of the page (or in a separate reference section at the end of your essay). This footnote should indicate author, title of the work, place and date of Publication and page number. Method (2) given above is usually preferable for academic essays because it provides the reader with more information about your sources and leaves your text uncluttered with parenthetical and tangential references. In either case words taken from another author must be enclosed in quotation marks or set off from your text by single spacing and indentation in such a way that they cannot be mistaken for your own words. Note that you cannot avoid indicating quotation simply by changing a word or phrase in a sentence or paragraph which is not your own.

B. In adopting other writer's ideas, you must acknowledge that they are theirs.

You are plagiarizing if you adopt, summarize, or paraphrase other writers' trains of argument, ideas or sequences of ideas without acknowledging their authorship according to the method of acknowledgement given in 'A' above. Since the words are your own, they need not be enclosed in quotation marks. Be certain, however, that the words you use are entirely your own; where you must use words or phrases from your source; these should be enclosed in quotation marks, as in 'A' above.

Clearly, it is possible for you to formulate arguments or ideas independently of another writer who has expounded the same ideas, and whom you have not read. Where you got your ideas is the important consideration here. Do not be afraid to present an argument or idea without acknowledgement to another writer, if you have arrived at it entirely independently.

Acknowledge it if you have derived it from a source outside your own thinking on the subject.

In short, use of acknowledgements and, when necessary, quotation marks is necessary to distinguish clearly between what is yours and what is not. Since the rules have been explained to you, if you fail to make this distinction, your instructor very likely will do so for you, and they will be forced to regard your omission as intentional literary theft. Plagiarism is a serious offence which may result in a student's receiving an 'F' in a course or, in extreme cases, in their suspension from the University.

### ***Scholastic Offences***

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[www.uwo.ca/univsec/pdf/academic\\_policies/appeals/scholastic\\_discipline\\_undergrad.pdf](http://www.uwo.ca/univsec/pdf/academic_policies/appeals/scholastic_discipline_undergrad.pdf)

### ***Support Services***

Students who are in emotional/mental distress should refer to Mental Health@Western, [http://uwo.ca/health/mental\\_wellbeing/](http://uwo.ca/health/mental_wellbeing/) for a complete list of options about how to obtain help.

Please contact the course instructor if you require material in an alternate format or if you require any other arrangements to make this course more accessible to you. You may also wish to contact Services for Students with Disabilities (SSD) at 661-2111 x 82147 for any specific question regarding an accommodation.

If you have any further questions or concerns please contact, Heidi Van Galen, Administrative Officer, Department of History, 519-661-2111 x84963 or e-mail [vangalen@uwo.ca](mailto:vangalen@uwo.ca).