PHIL312 (Spring 2026)

Traditions of Asian Philosophy:

Buddhist Philosophy & Psychology

<provisional – subject to change>

Instructor: Dr. Chris Goto-Jones (he/him) (chrisgotojones@uvic.ca) (please call me Chris!)
Office Hours: Monday 12-13:00 and Thursday 13.00-14.00 (online by appointment)
(book via Calendy: https://calendly.com/chrisgotojones/office-hours)
Class Information: Fine Arts 103, Tuesday, Wednesday, Friday 11.30-12.20
Course Website: Through Brightspace. http://bright.uvic.ca

We acknowledge with respect the Lekwungen peoples on whose traditional territory the University of Victoria stands, and the Songhees, Esquimalt and WSÁNEĆ peoples whose historical relationships with the land continue to this day.

Readings available through the course website – all available electronically when on campus network.
Links to academic support and other services available in this syllabus and through course site.

Course Description:

This course focusses on just one of the many Traditions of Asian Philosophy, Buddhist Philosophy. It is not a religious training for Buddhists any more than a philosophy class focussed on Kant would be a training course for would-be Kantians. Neither is this a course in so-called 'Comparative Philosophy,' since the comparative method quite often flattens out differences and appropriates similarities. In other words, there is no assumption here that so-called 'Western Philosophy' is the central standard by which the philosophical traditions of most of the world through most of history should be judged. In this course, Buddhist Philosophy stands (or falls) on its own merits and on our ability (or inability) to grasp it properly.

Buddhist Philosophy is as wide, varied, and sophisticated a field as 'Western Philosophy' might be. Hence, we cannot hope to cover all aspects, ideas, and schools of thought in one course. So, I have had to make some choices about what and who to include (and thus exclude). In the end, I have made the choice to ensure that students who successfully complete this course will be literate in the major ideas, schools, and thinkers that would be taught in Buddhist training in East Asia (particularly Japan). Hence, the course is organized partially chronologically (beginning with the historical Buddha and ending with the Kyoto School) and partially culturally (beginning in India, moving through China, and ending in Japan). There is a sense of 'lineage' in this structure which is neither simple nor unproblematic. We will discuss it!

In other words, this course treads a difficult and fine line. On the one hand, it seeks to reveal and interrogate the Buddhist philosophical tradition in a rigorous and recognizably 'philosophical' way. On the other hand, it seeks to take seriously the historical and philosophical reality that Buddhist philosophy has its own standards, conventions, and warrants, which themselves may challenge or trouble what we conventionally call 'Philosophy' in North America. To this end, there will be a mixture of teaching methods and approaches, with some classes closely modelled on the kinds of lectures we expect in a Canadian university, and then some classes more closely modelled on the kinds of lectures that we might expect in a Buddhist university or training monastery. Ideally, the latter will occur in the Friday classes, where we might experiment with Jataka, Kōan, debate, and contemplation.

In the end, the purpose of this course is consistent with the aims of Buddhism (and the original aims of Greek philosophy): the purpose is to train the mind to see the world clearly, without delusion, and thus to find liberation from the suffering of ignorance, attachment, and aversion.

By the end of this course, you can expect to:

- Understand the foundational concepts of Buddhist philosophy and psychology;
- Understand the imperatives that drive the 'love of wisdom' in Buddhist traditions;
- Understand how to deploy various methodologies (textual interrogation, argumentation and reason, and meditation) to reveal wisdom;
- Be able to identify and differentiate between Early Buddhist thought, the Abhidhamma, and the later Mahayana traditions of philosophy;
- Be able to identify and differentiate between the philosophical positions and contributions of landmark figures in the Buddhist tradition in Asia, including the historical Buddha, Nagarjuna, Vasubandhu, Bodhidharma, Huineng, and Dogen.

Course materials

I have tried to avoid structuring this course around an expensive textbook. Instead, we will be making use of resources that are available electronically in the library and/or online in the various repositories of primary texts in translation.

Additional materials, including text excerpts and alternative readings will also be provided through brightspace. In general, each session will be in the form of a lecture/seminar. My style is not to be too formal, and I hope/expect each class to be enriched by your questions, comments, and participation. Lectures will not simply repeat or present the required readings each week, but instead will provide additional materials, commentary, analysis, and teaching. Hence, successful completion of this course will not only require you to do the reading but also to attend the classes.

Course Logistics

This course is live and in-person. This means that the classes will normally be held in Fine Arts 103. For reasons related to my own health issues, it's possible that a few sessions will be provided online instead of in person, but I hope this won't be necessary. If necessary, I hope it won't be too inconvenient.

Attendance at all sessions highly recommended; interaction and discussion are vital to learning (and teaching!). If you are sick or have other good reason to miss the class (life happens!), please let me know in advance of the class (or as soon as possible thereafter), and this may count as an excused absence.

Academic Integrity

Everything you will be evaluated on in this course will be fully open book and untimed. All answers to assignments have to be your own written work. This means that you are not allowed to provide answers for someone else, or vice versa or even versa vice. If you are ever unsure about what constitutes a violation of academic integrity, more information is provided on the University Calendar:
http://web.uvic.ca/calendar/undergrad/info/regulations/academic-integrity.html

Professionalism is expected from all students enrolled in courses in the Faculty of Humanities. As part of professionalism, students, faculty and staff are expected to be familiar with University policies, including the Tri-Faculty's Standards for Professional Behaviour.

Use of AI

Because so much of this course is oriented towards personal reflection and subjective learning, the use of AI to write your assignments or the exam is **prohibited**. Your ideas and their expression (including visual, oral or written formats) **must** be your own unless explicitly quoted and otherwise cited. You may use AI to find information (if you acknowledge such use) but all such information must be double checked and cited in a scholarly manner to a reliable source. If you cannot otherwise confirm and accurately cite information gleaned from an AI source, do not use it.

In addition, AI is immensely damaging to the environment, so please consider the environmental consequences of using AI, especially if/when this use is frivolous. In this course, you might also consider how the use of AI to do the work for you relates to the imperative of 'right effort' in the foundational teachings of Buddhism.

Communication and Office Hours

Email is my preferred method of communication, as opposed to Brightspace messages or forum posts, especially for any official requests. If you ask me a question over email, you can expect a reply within about 1 working day. If you don't hear back from me within that time frame, feel free to try again in case your message went astray, or in case I'm just snowed under (it happens). Please be aware that if you email on Friday evening, the first working day will be … Monday.

When you do address me (over email or otherwise), please do so as Chris, because that's my name. If you feel more comfortable with titles, then please use either Professor (Prof.) Goto-Jones or Dr. Goto-Jones. No 'sir' or 'mr,' for various reasons, thanks! If you are ever nervous about sending me an email, or asking a question, feel free to include a funny anecdote, cartoon, or a picture of your pet with your request. This will not affect whether or not I will be able to help you with your request, but it will be much more fun for us all.

Finally, my pronouns are he/him. If you think I am unlikely to know the name you would prefer to be called, or the pronouns I ought to use for you, please don't hesitate to make me aware. It's helpful if you add your pronouns to your email footer and/or mention them when you make contributions in class.

My default platform for office hours will be Zoom, Mondays and Thursdays 12:30-13:20 am (TBC), but if that does not work for you, please feel free to email me in advance to suggest an alternative time and/or platform. Office hours will require pre-booking via Calendly (link above). Relevant links will be posted on Brightspace.

Evaluation

You are expected to maintain high standards of respect and academic integrity throughout this course. Discussion is essential to learning in this course, and it relies upon an atmosphere of trust. Everyone present should feel safe to express their views, which also means that everyone present is responsible for ensuring that they exercise academic freedom (rather than merely freedom of speech), treating each other respectfully and supportively.

• Continuous Assessment/Participation: 10%

In this course, your participation will be evidenced by attending and participating in classes. Each time you come to class and participate you will receive 1 point, up to a maximum of 30 by the end of the semester (ie. 10 weeks of classes). Since there are 13 weeks, you have some leeway!

• Reflective assignments: 50%

Because a goal of this course is to reflect upon and understand how our ideas about death and dying impact our lives, 2 of the assignments will be 'reflective.' Each will be worth 25% of your final grade. A 'reflective assignment' encourages you to explore your own responses to the material covered in these sections and how (if at all) this material may have altered your outlook. They are less formal than a regular academic essay, but no less important. For each reflection, you will receive a choice of at least 3 prompts; you will respond to 1 with about 1,000 words. Your work will be assessed on both your understanding of the material covered (you must represent it accurately) as well as your ability to relate that to your existing views on the topics concerned.

• Final analytic assignment: 40%

The final assignment will be open-book format. You will receive a list of questions in week 12. From that list, you will select one question, which you will address in sophisticated, academic manner. You should expect that the final assignment will be more conventionally 'academic' than the reflection assignments. I will expect approx. 2,000 words. The questions will encompass topics from the whole course; your answers will benefit from making use of knowledge and context from the course overall.

Your work will be assessed on: its relevance to the themes and materials of the course; its accurate use of sources; its coherence, sophistication and persuasiveness; the convincingness and effectiveness of your argument and writing.

Late work and extensions

I am happy to allow each of you 4 days of extra time for your assignments. That is 4 days in total for the semester. You can use these days howsoever is helpful for you: all for one assignment, some for each, or whatever. This period of grace is granted without any need for explanation or justification. These are days are not divisible into hours. Should you need further extensions, you will need to apply for them formally. Work that is submitted beyond these limits will be penalized 5% per day until submission. In the instance that work is submitted too late to be graded, it will not be marked.

Grades

Per UVic grading rubric, grades will be given as percentile marks. I am encouraged to remind you that UVic does not endorse grading a curve, but nevertheless the rubric states that grades over 80 (ie. A-, A, A+) are 'normally achieved by a minority of students.'

Some Important Administrative Dates

- Jan. 18: last day for 100% reduction of fees.
- Jan. 21: last day for adding first-term courses.
- Feb. 8: last day for 50% reduction of tuition fees. 100% of tuition fees will be assessed for courses dropped after this date.
- Feb. 28: last day for withdrawing from second-term courses without penalty of failure.

Course Schedule (provisional)

INTRODUCTION

1. What is Buddhist Philosophy? (Jan 6, 7, 9)

In this first week of the semester, we'll take some time to consider some of the large, framing questions, such as: is there really such a thing as Buddhist philosophy and what does asking this question reveal about the meaning and status of 'philosophy'?

In particular, we'll consider two landmark moments in the history of Buddhist philosophy from different nations and from different historical periods: the first will be in Twentieth century Japan, where we find the so-called Kyoto School of Philosophy emerge at the intersection of 'Western' philosophy and a long Japanese tradition of Buddhist philosophy. For Japanese thinkers, the real question was: what is this weird thing that Westerners call philosophy and why should we be interested in it? And the second will be the creation of the so-called Nalanda system of university education that emerged from 5th to 12th centuries CE in India – the world's first and largest residential university system that set the stage for Tibetan Buddhist institutions. There we see a whole universe of knowledge grounded in Buddhist philosophy (philosophy, medicine, law, mathematics, science, literature, art etc), just as we saw Christian universities in Europe somewhat later.

Hidden in this week are questions like: what does it mean to learn knowledge? what are the appropriate methods and techniques of learning? what kind of knowledge even matters? why do we engage in the pursuit of wisdom?

Readings:
No required readings ... best to prepare your readings for next week 😊
If you're keen to get started, you might dip into this early Buddhist teaching, *Adittapariyaya Sutta* (SN 35.28), which sets the tone!
In addition, this is useful background reading: Stephen Laumakis, 'The Philosophical Context of Gotama's Thought,' in Steven Emmanuel (ed.), *A Companion to Buddhist Philosophy*. Oxford: Blackwell, 2013, chapter 1.

FOUNDATIONS

2. The Four Noble Truths and the Eightfold Path (Jan 13, 14, 16)

In this second week, we take the leap from framing 'Buddhist philosophy' into a consideration of the most foundational concepts and theories common to all schools of Buddhist thought. In particular, we'll unpack the so-called 'Noble Truths' and the essentially connected 'Eightfold Path.' In the process of unpacking these foundational teachings, we will encounter core Buddhist concepts like impermanence, non-self, causation, craving, aversion, ignorance, and suffering. We will discover that knowledge in Buddhist philosophy has a clear purpose (the alleviation of suffering) and that knowledge & practice are inextricably connected. And we will see that in the classical Buddhist tradition knowledge (and practice) are divided into three main categories: wisdom, ethics, and meditation.

Since we are looking at the earliest teachings in this week, we will dip into the original Pali Canon to see how these foundational teachings were first articulated in the suttas.

Reading:
Dhammacakkappavattana Sutta (SN 56.11)
Magga-vibhanga Sutta (SN 45.8)
Peter Harvey, 'Dukkha, Non-Self, and the Teachings on the Four "Noble Truths".' In Emmanuel (ed), *A Companion to Buddhist Philosophy*. Oxford: Blackwell, 2013 (chapter 2)

If you have time/inclination:
Mahanidana Sutta (DN 15)

Optional:
Bahudhātuka Sutta (MN 115)

BROAD TRADITIONS

3. Early Buddhist Philosophy and the Pali Abhidhamma (Jan 20, 21, 23)

Having explored some of the foundational concepts and theories in the classical Buddhist tradition (largely through the suttas) in week 2, in week 3 we consider some of the ways that Buddhist thinkers sought to

systematize Buddhist philosophy and psychology after the Buddha's death, producing a new genre of Buddhist writing, which is conventionally grouped into the category Abhidhamma. The Abdidhamma is taken to be the third 'basket' of early Buddhism, together with the sutta (ie. recorded teachings of the Buddha himself) and the vinaya (ie. the ethical codes for the conduct of monks). Hence, the Pali Abhidamma is the earliest attempt to provide a systematic, abstract theory of mind and reality in the Buddhist tradition, abstracted from the sutta into a more scholastic and intellectually rigorous form. It is in the Abhidhamma that we encounter all the many lists of factors, elements, forms of consciousness etc for which Buddhism is notorious.

Reading:
Nyanaponika Thera, 'The Abhidhamma Philosophy,' in *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time*. Boston: Wisdom Publications, 2015, chapter 1.
John Dunne, 'Mental Factors,' in Thupten Jinpa (ed.), *Science and Philosophy in the Indian Buddhist Classics*, vol.2. Boston: Wisdom Publications, 2020, pp.85-96

Plus excerpts and extracts from Asanga's and Vasubandu's commentaries on the Abhidhamma.

4. Mahāyāna, Non-Duality, and the Perfection of Wisdom (Jan 27, 28, 30)

Perhaps the most momentous development in Buddhist thought after Early Buddhism and the Abhidhamma in Pali was the emergence of the so-called Mahayana (Great Vehicle) tradition, which sets the stage for the spread of Buddhism and Buddhist philosopher into China, Tibet, Korea, and Japan. The Mahayana relies on some new texts in Sanskrit rather than Pali and introduces some new concepts as well as new interpretations of some of the classical ones. In particular, the Mahayana traditions are concerned with the ethical ideal of the compassionate Bodhisattva, with the concept of emptiness, and with the principle of non-dualism.

Reading:
Johannes Bronkhorst, 'Mahayana,' in Bronkhorst, *Buddhist Teachings in India*. Boston: Wisdom Publications, 2009, pp.115-135

Plus exceprts and extracts from the Vimalakirti Sutra, Heart Sutra, and Diamond Sutra.

FIRST REFLECTIVE ASSIGNMENT ISSUED 30 Jan, DEADLINE FOR SUBMISSION 6 Feb

PHILOSOPHICAL SCHOOLS

5. Nāgārjuna and the Madhyamaka (Feb 3, 4, 6)

Having considered some of the distinguishing features of Early Buddhism, the Abhidhamma, and the emergence of the Mahayana, in this week we focus more tightly on the work of arguably the greatest philosopher in the Buddhist tradition, Nagarjuna. Nagarjuna is known as the founder of the Madhyamaka (Middle Way) school of Mahayana Buddhism. He is associated with the formalization of the concept of emptiness (unyata), which is the idea that all things lack intrinsic existence, as a middle-point between eternalism and annihilationism. He is also associated with the formalization of the doctrine of 'two truths' and with advocating for the Bodhisattva ideal. It is fair to say that no thinker in the Mahayana tradition has

been more influential than Nagarjuna, except for the Buddha himself. Nagarjuna is a landmark figure in the development of the extraordinarily diverse and sophisticated commentarial tradition in Buddhist thought.

Reading:
Jan Westerhoff, 'Nāgārjuna on Emptiness: A Comprehensive Critique of Foundationalism,' in Jonardon Ganeri (ed.), *The Oxford Handbook of Indian Philosophy*. Oxford: Oxford University Press, 2017, chapter 5.

Plus excerpts and extracts from the *Mūlamadhyamakakārikā*.

Optional:
David Burton, 'Emptiness in Mahayana Buddhism: Interpretations and Comparisons,' in Steven Emmanuel (ed.), *A Companion to Buddhist Philosophy*. Oxford: Blackwell, 2013, chapter 9.
Graham Priest, 'Between the Horns of Idealism and Realism: The Middle Way of Madhyamaka,' Steven Emmanuel (ed.), *A Companion to Buddhist Philosophy*. Oxford: Blackwell, 2013, chapter 13

6. Vasubandhu and the Yogācāra (Feb 10, 11, 13)

Having dipped into the Madhyamaka, now is the time to explore one of the major philosophical responses to that tradition. The so-called Yogacara is sometimes glossed as a form of 'consciousness-only' philosophy, sharing some aspects in common with what we might call phenomenology today. The Yogacara was given its particular form by two (half) brothers, Asanga and Vasubundhu, and it went on to influence philosophical developments in the Mahayana tradition all the way through into Zen. In addition to the concept of cittamatra (the idea that all reality is essentially consciousness), Vasubandu is also associated with the concepts of mana (selfing activities), the Ālaya-vijñāna (storehouse consciousness), and his work on understanding the Three Natures (fabrication, dependence, perfection). In general, Yogacara emphasizes the crucial role of training the mind as the primary means to liberation.

Reading:
Vasubandhu's *Triṃśikā-kārikā* (Thirty Verses)
Vasubandhu's *Trisvabhāvanirdesa* (Treatise on the Three Natures) in William Edelglass & Jay Garfield (eds), Buddhist Philosophy: Essential Readings. Oxford: Oxford University Press, 2009, chapter 3.

7. READING BREAK, Feb 17, 18, 20 – NO CLASSES

8. Dushun and the Huayan Way (Feb 24, 25, 27)

The debates between the Madhyamaka and the Yogacara in India were powerful and important. Not long afterwards, informed by those debates, Buddhism starts to make its way into China, where it encounters a vibrant and sophisticated philosophical culture. Perhaps one of the first distinctly 'Chinese' schools of Buddhist thought is the Huayan, which is grounded in the astonishing (and immense) text, *Avatamsaka Sutra*. This school is known for being deeply and challengingly philosophical – so much so that it eventually collapsed as a religious sect but has continued to influence Mahayana philosophy to this day. It is in the Huayan that we find the development of concepts such as interdependence, universal compassion, dharma realms, and the complicated notion of the buddha-nature of all things. The *Avatamsaka Sutra* is the origin of the image of Indra's Net.

Reading:
Alan Fox, 'The Huayan Metaphysics of Totality,' Steven Emmanuel (ed.), *A Companion to Buddhist Philosophy*. Oxford: Blackwell, 2013, chapter 11.

Plus excerpts and extracts from the *Avatamsaka sutra*.

SECOND REFLECTIVE ASSIGNMENT ISSUED 24 Feb, DEADLINE FOR SUBMISSION 6 March

9. Śāntideva and the Bodhisattva Way (March 3, 4, 6)

Even while Buddhist ideas were spreading into China and elsewhere, the Nalanda system was flourishing in India. One of the most famous figures in that system was Śāntideva. To some extent, his fame today is fuelled by the fact that the current Dalai Lama often names Śāntideva's book as his favourite and most influential text. However, Śāntideva's Bodhicaryāvatāra is also a genuine classic of Buddhist ethics and self-understanding. It has been especially influential in the Tibetan tradition that has preserved and nourished the Nalanda system into the modern era.

Reading:
Stephen Harris, 'On the Classification of Śāntideva's Ethics in the *Bodhicaryāvatāra*,' *Philosophy East & West*. 65:1 (2015), pp.249-275.

Optional:
Charles Goodman, 'Śāntideva's Impartialist Ethics,' in Jonardon Ganeri (ed.), *The Oxford Handbook of Indian Philosophy*. Oxford: Oxford University Press, 2017, chapter 17

Plus excerpts and extracts from the *Bodhicaryavatara*.

10. Bodhidharma, Huineng, and the Chan Way (March 10, 11, 13)

While the legendary Bodhidharma was not the first person to bring Buddhism into China, he was responsible for the introdcution of the tradition that became known as Chan (in Chinese) or Zen (in Japanese). Indeed, he is recognise as the First Patriarch of Zen. Chan Buddhism emerged at the Shaolin Monastery and became associated with mind-body theories and practices (including the Chinese martial arts). And gradually Chan began to flourish as a practice for everyday people (rather than only educated monks). In the Platform Sutra of the illiterate Huineng (the sixth patriach) we find a new strain of democratization and anti-intellectualism in Buddhist philosophy, focussed on the possibility of 'Sudden Enlightenment' in the present moment.

Readings:
Jay Garfield, 'Why did Bodhidharma go the East? Buddhism's Struggle with the Mind in the World.' Sophia, 45:2 (2006), pp.61-80

Optional:
Jinhua Jia, 'Redefining Enlightenment Experience: A Philosophical Interpretation of the Dunhuang Version *Platform Sūtra*,' in Wang, Y., Wawrytko, S. (eds) *Dao Companion to Chinese Buddhist Philosophy*. Dordrecht: Springer, 2018, pp.351-367.

Plus excerpts and extracts from *The Platform Sutra*.

11. Dōgen, Hakuin, and the Way of Zen (March 17, 18, 20)

If Buddhist philosophy took on particular flavours, themes, and concerns when it interacted with Chinese thought, the same is also true of its encounter with Japanese culture. While Zen is basically a translation of Chan, it's also the case that Japanese Zen developed some new concerns and emphases. The most important figure in this regard is undoubtedly Dōgen, who is recognised as the founder of Sōtō Zen. It was Dōgen who was recovered by the Kyoto School of Philosophy (and other philosophers around the world in the modern period) as the most sophisticated and remarkable philosopher in Japanese history. Dōgen's interpretation of Zen has not gone unchallenged in Japan (or elsewhere), so we'll also consider some of the ways that Rinzai Zen differs from Sōtō.

Reading:
Bret Davis, 'The Philosophy of Zen Master Dō gen: Egoless Perspectivism,' in Bret Davis (ed.), The Oxford Handbook of Japanese Philosophy. Oxford: Oxford University Press, 2014, chapter 8.
Or:
Steven Heine, 'Zen Master Dōgen: Philosopher and Poet of Impermanence,' in Kopf, G. (ed.) *The Dao Companion to Japanese Buddhist Philosophy*. Dordrecht: Springer, 2019, pp.381-405.

Victor Hori, 'Rinzai Zen Kō an Training: Philosophical Intersections,' in Bret Davis (ed.), The Oxford Handbook of Japanese Philosophy. Oxford: Oxford University Press, 2014, chapter 10.

Plus excerpts and extracts from *Shōbōgenzō* and *kōan* anthologies.

12. The Kyōto School and Modern Buddhist Philosophy (March 24, 25, 27)

In the Twentieth Century, Japanese intellectuals grappled with the power of Western Imperialism and its gunboat diplomacy. 'Philosophy' arrived as an imperial imposition at the barrel of a gun. The school most associated with navigating the space between Japan's existing intellectual, spiritual, and philosophical concerns and this newly arrived 'Western philosophy' was the Kyoto School, which developed around the figure of Nishida Kitarō at Kyoto University. In this final week of new material, we'll consider how this school sought to understand the significance of this encounter and what they hoped might emerge from it. Buddhist philosophy has always adapted and changed as it encountered new cultures, so what would happen to it as it encountered Western philosophy in Western-style universities in Asia?

Reading:
John Maraldo, 'Nishida Kitarō's Philosophy: Self, World, and the Nothingness Underlying Distinctions,' in Bret Davis (ed.), *The Oxford Handbook of Japanese Philosophy*. Oxford: Oxford University Press, 2014, chapter 18.
Or:
John Krummel, 'Nishitani Keiji: Nihilism, Buddhism, Anontology,' in Kopf, G. (eds) *The Dao Companion to Japanese Buddhist Philosophy*. Dordrecht: Springer, 2019, pp.649-679.

Plus excerpts and extracts from *Zen no Kenkyū*.

FINAL ASSIGNMENT ISSUED 27 March, DEADLINE FOR SUBMISSION 10 April

13. (March 31, April 1): reviewing the themes and questions as needed

DEADLINE FOR FINAL COMPLETION OF COURSE 10 April

Mental health support: you are not alone.

The University of Victoria offers confidential support for any/all students experiencing mental, emotional, or spiritual challenges. You can find the services here: https://www.uvic.ca/student-wellness/wellness-resources/mental-health/index.php

In case of a crisis (involving yourself or others), Canada and BC offer free, confidential emergency helplines (https://helpstartshere.gov.bc.ca/resource/1-800-suicide-0) :

> CRISIS LINE: Call 1-800-784-2433 or dial 9-8-8 if you are experiencing feelings of distress or despair, including thoughts of suicide
> MENTAL HEALTH SUPPORT LINE: 310-6789 (no area code needed)

Other Resources:

Student Resources

a. UVic Learn Anywhere. UVic Learn Anywhere is the primary learning resource for students that offers many learning workshops and resources to help students with academics and learning strategies.
b. Library resources. Information for students wishing to use the UVic library.
c. Student wellness resources
d. Ombudsperson A resource to help resolve disputes or complaints.
e. Indigenous student services (ISS)
f. Centre for Academic Communication (CAC)
g. Math & Stats Assistance Centre (MSAC)
h. Learning Strategies Program (LSP)
i. Other student groups and resources
j. Academic Concession Regulations
k. Academic Concession and Accommodation
l. Academic accommodation & access for students with disabilities – Policy AC1205

University statements and policies

a. University Calendar- Section "Information for all students"
b. Creating a respectful, inclusive and productive learning environment
c. Accommodation of Religious Observance
d. Student Conduct
e. Non-academic Student Misconduct
f. Accessibility
g. Diversity / EDI
h. Equity statement
i. Sexualized Violence Prevention and Response
j. Discrimination and Harassment Policy