



Carleton University

Institute of African Studies Course Outline

COURSE:	Oral Literature and History in Africa AFRI 4050A /5050 A
CROSS-LISTED AS:	HIST 4915H/5915H/ ENGL 5900Y/ENGL 4115B
TERM:	Winter 2017
PREREQUISITE	Prerequisite(s): fourth-year standing and at least 1.0 credit in AFRI or permission of the Institute of African Studies.
PRECLUSION:	None
CLASS:	Day & Time: Thursdays 8:35 – 11:25pm. Room: TB 217
INSTRUCTOR:	Prof. Nduka Otiono
CONTACT:	Office: 435 Paterson Hall Office Hours: Wednesdays 11:30am - 12:30pm (or by appointment) Telephone: 613-520-2600 extension 2410 Email : nduka.otiono@carleton.ca

Welcome!

Course Description:

Since 1970 when Ruth Finnegan's seminal work *Oral Literature in Africa* was published, fieldwork and scholarly inquiry into Oral Literature and History in Africa have undergone significant transformation. This course explores this transformation from the anthropological bias of Finnegan, through the literary bent of Isidore Okpewho, to the more interdisciplinary orientation of contemporary studies of oral literature and history in Africa. Central to the topics to be covered in the course is the significance of *storytelling* to Africa's intangible cultural heritage and the idea that "In Africa, when an old [person] dies, it's a library burning" (Amadou Hampâté Bâ). Associated with this idea is the fact that the oral artist in Africa is more than an "artist"; s/he is a repository of knowledge and the historical memory of the society. The course samples the oral tradition and oral arts of Africa not just as bearers of indigenous knowledge production but also as forms of artistic/cultural expression. The course highlights the content and form of selected representative texts that include epics (e.g. *The Epic of Sundiata* and *The Ozidi Saga*), myths, songs, non-fiction, historical texts, and popular cultural texts (e.g. films), while underscoring the work of leading scholars in the field such as Ruth Finnegan and Isidore Okpewho. The course is, therefore, interdisciplinary in nature—drawing from the literary arts, performance studies, cultural studies, history/ historiography, anthropology, and philosophy.

Class Format:

This course is designed as a once a week, three-hour seminar. As this is an honours/graduate seminar, the professor will not be lecturing for the most part. During the seminars, students are required to engage in deeper critical conversations with the texts and the main themes of the course. To do so, students must be

prepared to participate fully in an informed way. The assigned readings for the week will be critically discussed in order to deepen students' understanding of the subject or theme of the week.

Expected Outcomes:

This course emphasizes students' professionalization through promotion of excellent writing skills and independent critical reasoning. Students are therefore strongly encouraged to make presentations and produce essays that demonstrate analytical reasoning and sustained critical engagement with the texts, themes, cultural producers, and scholars. I would consider elements such as grammar, use of appropriate vocabulary for discourse, and overall presentation/quality of ideas as part of the grading process. I would definitely reward a clear commitment to understanding the course materials as well as originality and resourcefulness in class discussions, presentations, and essays.

At the end of the course, students are expected to have considerably broadened and deepened their appreciation of the complex nature of the production of "indigenous" knowledge in Africa. The course also aims to enable students to better understand the evolution of the study of Oral Literature and History in Africa, and the significant ways that it has shaped the understanding of the continent. By the end of the course, students are expected to produce a standard essay for consideration for publication in a peer-reviewed journal.

To successfully complete this course, students must:

- Have access to the university e-mail account and library databases. All communication for the course must be written from your valid CARLETON email address. Please note: Before sending urgent emails remember that it may take about two *business days* for me to reply to emails—this means I may not reply emails during weekends.
- Attend lectures regularly and on time to avoid disrupting the instructor and fellow students. Participation in class is vital for fostering your understanding of the course materials. More than THREE absences from the lectures without tenable excuses approved by the professor prior to the lecture (except under documented emergency situations) may be penalized by the deduction of a third of a letter grade from the student's participation grade (for example, A- to B+, B- to C+, C- to D+).
- Submit all papers on time electronically and in hardcopy as **late papers will not be tolerated** and may be penalized as follows:
 - the deduction of a third of a letter grade from the student's grade for the first three days (for example, A- to B+, B- to C+, C- to D+),
 - **2 marks** deduction for any additional day the assignment is overdue until the assignment reaches 0% (F).

If a late submission of a paper or an assignment is unavoidable (e.g., personal or medical reasons), please inform me before the due date and have written documentation available. Submissions on due dates could be in-class or through the Drop box at the Institute of African Studies. *All **late assignments** must be handed in-person either in class, office hours, or by appointment, but not through the dropbox.*

Hand-in notes, cards, and oral remarks given with your handed-in paper are unacceptable.

- **24-Hour Rule:** Marked papers will be returned at the end of the class. The instructor will not discuss the paper or its grade, until at least 24 hours later. At the expiration of the 24 hours please feel free to meet with me to discuss the paper and the grade. If you are not satisfied, you may apply the formal appeal structure.
- Read ahead of class meetings on scheduled texts for the course. If necessary, changes may be made to the schedule. When absent, you will be responsible for finding out about any changes made to the schedule or any assignments which were announced in class. I will not provide notes to students who miss class. Students must also be attentive to CuLearn as I usually post updates, supplemental texts,

and important information about the course there. Students are encouraged to share any resources related to the course that they encounter in their personal research for benefit the class. Note: “The **way** we approach the challenge of learning will shape us as much as *what* we seek to learn.” – (Taiaiake Alfred 2005: 199; italics in original)

- Ensure that all pagers and cellular phones are turned off before class. And if you must use laptops in the class be sure that the sound of your keypads does not distract your colleagues. Also ensure that your laptop use is limited to course-related activity. Students engaged in other activities with their laptops may be asked to leave the class.
- Avoid sexist, racist, and homophobic remarks as these will not be tolerated in class. Any behaviour considered disruptive to the professor and/or other students is not acceptable. Students engaging in such behaviour will be dealt with according to university regulations.

Texts: All required texts are available electronically online, on Reserve, or on Ares. Please note that course readings must follow guidelines set out in the Copyright Act.

NB: All assignments must be completed to pass the course.

Course Calendar / Required Readings

January 5. Introductions. Preview of course outline.

- **In-class free writing exercise:** What do you understand by Oral Literature and History?

January 12. Orality, Indigenous Knowledge Production, and Africa's Intangible Cultural Heritage

Hountondji, Paulin J. 1995. Producing Knowledge in Africa Today. *African Studies Review* 38(3):1-10.

http://www.jstor.org.proxy.library.carleton.ca/stable/524790?seq=1#page_scan_tab_contents

D. A Masolo, Philosophy and Indigenous Knowledge: An African Perspective, *Africa Today*, March 2003, Volume 50 (Issue2) Page 21-38.

http://muse.jhu.edu.proxy.library.carleton.ca/journals/africa_today/v050/50.2masolo.html

Kwame Anthony Appiah, “Is the Post- in Postmodernism the Post- in Postcolonial?” *Critical Inquiry*, Vol. 17, No. 2 (Winter, 1991), 336-357.

http://www.jstor.org.proxy.library.carleton.ca/stable/1343840?seq=1#page_scan_tab_contents

Kwame Gyekye, “On the denial of traditional thought as Philosophy,” *An Essay on African Philosophical Thought: The Akan Conceptual Scheme*. Cambridge University Press, 1987, 3-12. **(On reserve)**.

Achille Mbembe, Steven Rendall, “African Modes of Self-Writing.” *Public Culture*. 14:1 (2002): 239- 273.

Watson-Verran, Helen, and David Turnbull. 1995. Science and Other Indigenous Knowledge Systems. In *Handbook of Science and Technology Studies*. Edited by S. Jasanoff, G. Markle, T. Pinch, and J. Petersen. Thousand Oaks, Calif.: Sage Publishers. **(On reserve)**

Samuel Oluoch Imbo, “Introduction,” *An Introduction to African Philosophy*. pp. xi- xvii **(On reserve)**

January 19: Oral Literature in Africa:

Ruth Finnegan, *Oral Literature in Africa* (1970), Cambridge: World Oral Literature Series: Vol. 1, Open Book Publishers, 2012. Chapter 1: “The ‘oral’ nature of African unwritten literature” (3-28).

http://markturin.sites.olt.ubc.ca/files/2012/11/OLA_Turin_Foreword.pdf

Isidore Okpewho, Rethinking Epic. *Storytelling, Self, Society*, 5(3), 2009. 218-242.

http://journals1.scholarsportal.info.proxy.library.carleton.ca/details/15505340/v05i0003/218_re.xml

- Isidore Okpewho "The Anthropologist Looks at Epic." *Research in Africa Literature*. 11.4 (Winter, 1980): 429-48.
http://www.jstor.org.proxy.library.carleton.ca/stable/3818222?pq-origsite=summon&seq=1#page_scan_tab_contents
- Ruth Finnegan, "Response from an Africanist Scholar." *Oral Tradition*, 25/1, 2010: 7-16.
http://muse.jhu.edu.proxy.library.carleton.ca/journals/oral_tradition/v025/25.1.finnegan.html
- Isidore Okpewho, *Myth in Africa*, Cambridge University Press, 1983: Chapter 1 (Africa and the Oral Narrative Theory) and Chapter 4: Myth and social reality: The poetic imperative)
- Isidore Okpewho, "The Art of The Ozidi Saga," *Research in African Literatures*. 34 (2003): 1-26.
http://www.jstor.org.proxy.library.carleton.ca/stable/3821247?seq=1#page_scan_tab_contents
- Lee Haring. "Translating African Oral Literature in Global Contexts." *The Global South* 5.2 (2012): 7-20. *Project MUSE*. Web. 3 Jan. 2016. <https://muse.jhu.edu/>
- James Tar Tsaaior, "New Wine, Old Wineskins: Authorship and Digitalizing Nigerian Oral Poetry through New Media Technologies" *Journal of Asian and African Studies*, February 2013, vol. 48 no. 1 97-113.
<http://jas.sagepub.com/content/48/1/97.full.pdf+html> . Also available at
http://www.academia.edu/7744616/Digitalising_Nigeria_Oral_Poetry_through_New_Media_Technologies

January 26: Orality and Life Histories

- Babacar Fall, "Orality and Life Histories: Rethinking the Social and Political History of Senegal," *Africa Today*, Volume 50 (Issue 2) 55-65. Web. 4 Jan. 2016.
http://www.jstor.org.proxy.library.carleton.ca/stable/4187572?seq=1#page_scan_tab_contents
- Sandra E. Greene, "Whispers and Silences: Explorations in African Oral History," *Africa Today*, Volume 50 (Issue 2), October 2003, 41-53.
http://muse.jhu.edu.proxy.library.carleton.ca/journals/africa_today/v050/50.2greene.html
- Achille Mbembe, "Ways of Seeing: Beyond the Nativism." *African Studies Review*. 44:2 (September, 2001): 1-14. http://www.jstor.org.proxy.library.carleton.ca/stable/525572?pq-origsite=summon&seq=1#page_scan_tab_contents
- Emevwho Biakolo, "On the Theoretical Foundations of Orality and Literacy." *Research in African Literatures*. 30.2 (Summer 1999): 42-65.
http://muse.jhu.edu.proxy.library.carleton.ca/journals/research_in_african_literatures/v030/30.2biakolo.html
- Joseph Muleka, "Theory in the Study of African Oral Literature: The Oral Artist's Agenda," *Journal of Arts and Humanities* 3.7 (Jul 2014): 85-91.
<http://search.proquest.com.proxy.library.carleton.ca/docview/1649096573?pq-origsite=summon>
- Sean Field, "Oral Histories: The Art of the Possible," in Russel H. Kaschula, *African Oral Literature: Functions in Contemporary Contexts* edited by Kaschula. Claremont: New Africa Books (Pty) Ltd, 2001. 249-256.
- David B. Coplan, "Orature, Popular History and Cultural Memory in Sesotho," in Russel H. Kaschula, *African Oral Literature: Functions in Contemporary Contexts* edited by Kaschula. Claremont: New Africa Books (Pty) Ltd, 2001. 257-273.

February 2: History, Orality and Textuality

- **Final essay assigned**

- Penny Summerfield, "Oral History as a Research Method." *Research Methods for English Studies*. Ed. Griffin, Gabriele. Edinburg: Edinburg University Press, 2005. 47-66.
- Cruikshank, J. (1994). Notes and comments: Oral tradition and oral history--reviewing some issues. *The Canadian Historical Review*, 75(3), 403-418.

<http://search.proquest.com.proxy.library.carleton.ca/docview/224304385?OpenUrlRefId=info:xri/sid:summon&accountid=9894>

Walter J. Ong, "Literacy and Orality in Our Times." *ADE Bulletin*, No. 58, 1978. 1-7.

<http://onlinelibrary.wiley.com.proxy.library.carleton.ca/doi/10.1111/j.1460-2466.1980.tb01787.x/epdf>

White, Luise. *Speaking with Vampires: Rumor and History in Colonial Africa*. Berkeley: University of California Press, 2000. [Chapters to be announced] (On reserve)

Isidore Okpewho, "Oral Tradition: Do Storytellers Lie?" *Journal of Folklore Research* 40.3 (2003): 215-32. *ProQuest*. Web. 3 Jan. 2016.

<http://search.proquest.com.proxy.library.carleton.ca/docview/205033652?accountid=9894>

Lorentzon Leif, "Is African Oral Literature Literature?" *Research in African Literatures* 38.3 (Fall 2007): 1-12.

<http://search.proquest.com.proxy.library.carleton.ca/docview/207622938?accountid=9894>

Suls, J. M. "Gossip as Social Comparison." *Journal of Communication*, 27, 1977. 164-168.

<http://onlinelibrary.wiley.com.proxy.library.carleton.ca/doi/10.1111/j.1460-2466.1977.tb01812.x/epdf>

Linda Shopes, "Insights and Oversights": Reflections on the Documentary Tradition and the Theoretical Turn in Oral History, September 2014, Volume 41(Issue2) 257 -268. Web. 4 Jan. 2016.

http://journals2.scholarsportal.info.proxy.library.carleton.ca/pdf/00940798/v41i0002/257_aorotdtttioh.xml

February 9: Rumour, History, and the Media in Africa

Rosnow, Ralph. L. "Rumour as a Means of Communication: A Contextual Approach." *Journal of Communications*, 38.1 (Winter): 12-28.

<http://onlinelibrary.wiley.com.proxy.library.carleton.ca/doi/10.1111/j.1460-2466.1988.tb02033.x/pdf>

Ralph Rosnow, "On Rumor." *Journal of Communication* 24.3 (1974): 26. Web.

<http://onlinelibrary.wiley.com.proxy.library.carleton.ca/doi/10.1111/j.1460-2466.1974.tb00386.x/pdf>

Mullen, Patrick B. "Modern Legend and Rumour Theory," *Journal of the Folklore Institute* 9. 1972. 95-109.

http://www.jstor.org.proxy.library.carleton.ca/stable/3814160?pq-origsite=summon&seq=1#page_scan_tab_contents

DiFonzo, Nicholas. Rumor, Gossip and Urban Legends. *Diogenes (English ed.)*. 2007, (54)1. p.19 - 35.

<http://dio.sagepub.com.proxy.library.carleton.ca/content/54/1/19>

Oyewo, Olusola Oyeyinka. "Rumour: An Alternative Means Of Communication in a Developing Nation: The Nigerian Example" *International Journal of African & African American Studies*, Vol. VI, No. 1, Jan 2007.

<https://ojcs.siue.edu/ojs/index.php/ijaaas/article/viewFile/85/145> Web. January 2, 2011.

Kwasi Wiredu, Truth and the Akan Language. In *Readings in African Philosophy: An Akan Collection*. Edited by Sefo Kwame. Lanham, Md.: University Press of America. **(On reserve)**

P.M. News. "Mystery in Garden City: Vulture Turns to Man." *P.M. News* (Port Harcourt Edition), No 32. Wednesday August 10, 1999. Front-page.

Daily Sun, "Father of girl who turned from bird makes Shocking Confession: My daughter told me she belongs to a cult." *Daily Sun*, Wednesday, May 25, 2005. (Front-page.)

February 16: Writing the research paper: Visit by special subject librarian for African Studies, Aleksandra Blake (To be confirmed).

- **In-class Essay Topic/Draft Abstract Clinic:** Students to bring draft topic for final essay, Abstracts, and Working Bibliography to class

February 20-24: Winter Break, no class

March 2: Final Essay proposals/Abstract presentations and critique/feed-forward

March 9: Decolonizing the Mind: Language, Politics and the Identity Question

(Written Essay proposals/ abstracts due)

- Esiaba Irobi, "The Problem with Postcolonial Theory: Re-Theorizing African Performance, Orature and Literature in the Age of Globalization and Diaspora Studies," *Sentinel Literary Quarterly*, Vol. 2, No.1, October 2008. www.sentinelquarterly.com Web. Nov 7, 2008. Available at:
https://groups.google.com/forum/#!topic/usaafriacdialogue/eLTo_H2UVsA
- Kai Kresse, "Towards a Postcolonial Synthesis in African Philosophy—Conceptual Liberation and Reconstructive Self-evaluation in the work of Okot p'Bitek." In *The Third Way in African Philosophy*, Ed. Olusegun Oladipo, Ibadan, Hope Publications, 2002, 215-232. **(On reserve)**
- Ngugi wa Thiong'o, Ngugi. "The Language of African Literature," In 1986. *Decolonizing the Mind: The Politics of Language in African Literature*. London: James Currey, and Nairobi: Heinemann. **(On reserve)**. A short version available at:
https://www.nyu.edu/gallatin/gwt/texts/WeepNotChild/Stories_and_Language/Student/Ngugi_Excerpts_Language_of_African_Lit.pdf
- Chinua Achebe, "English and the African Writer," *Transition*, Issue 75/76 (1999). 342-349
<http://www.jstor.org/discover/10.2307/2935429?sid=21105070170001&uid=70&uid=3737720&uid=4&uid=2129&uid=2&uid=3739448>
- Oyebade, Bayo. "African Studies and the Afrocentric Paradigm: A Critique", *Journal of Black Studies*, Vol. 21, No. 2, Afrocentricity (Dec., 1990), pp. 233-238. <http://www.jstor.org/stable/2784476>
- Tal Tamari, "Oral Literature as Moral Guide: "Sunba" in Contemporary Media." *Research in African Literatures* 40.1 (2009): 57-73. Web. 3 Jan. 2016.
<http://search.proquest.com.proxy.library.carleton.ca/docview/207629995?accountid=9894>
- March 16: Orality, Narrative Imagination, and Politics in Africa**
- Isidore Okpewho, "African Mythology and Africa's Political Impasse." *Research in African Literatures*, 29.1 (1998): 1-15.
http://go.galegroup.com.proxy.library.carleton.ca/ps/i.do?p=AONE&u=ocul_carleton&id=GALE/A20621687&v=2.1&it=r&sid=summon&userGroup=ocul_carleton&authCount=1
- Emmanuel C. Eze, "Between history and the gods: reason, morality, and politics in today's Africa. *Africa Today* 55.2 (Winter 2008): p77.
http://go.galegroup.com.proxy.library.carleton.ca/ps/i.do?id=GALE%7CA190942089&v=2.1&u=ocul_carleton&it=r&p=AONE&sw=w&authCount=1
- Kimari, Wangui and Jacob Rasmussen. "Setting the Agenda for our Leaders from Under a Tree: The People's Parliament in Nairobi." *Nokoko*, Journal of the Institute of African Studies (Carleton Ottawa). 1. (2011): 131-159. <http://www1.carleton.ca/africanstudies/research/nokoko/volume-1/>. Web. January 21, 2011.
- Ropo Sekoni, "Politics and Urban Folklore in Nigeria." *Readings in Popular African Culture*. Ed. Barber Karin. Oxford and London: The International African Institute, 1997. 142-146. **(On reserve)**
- Bill Derman, "Cultures of Development and Indigenous Knowledge: The Erosion of Traditional

Boundaries," *Africa Today*, October 2003, Volume 50 (Issue 2) 67-85.

http://muse.jhu.edu.proxy.library.carleton.ca/journals/africa_today/v050/50.2derman.html

Mumia G. Osaaji, "Subversion of Patriarchal Ideology: A Case Study of Magdalene, a Woman Oral Narrative Performer from the Samburu of Kenya." *Research in African Literatures* 40.1 (2009): 19-26. Web. 3 Jan. 2016.

http://journals1.scholarsportal.info.proxy.library.carleton.ca/details/00345210/v40i0001/19_sopia_cpftsok.xml

March 23: Orality and African Cinema

Keyan G. Tomaselli, Arnold Shepperson, and Maureen Eke, "Towards a Theory of Orality in African Cinema." *Research in African Literatures*. 26.3 (1995): 18-35.

http://www.jstor.org.proxy.library.carleton.ca/stable/3820133?seq=1#page_scan_tab_contents

Manthia Diawara, "Popular Culture and Oral Traditions in African Film," *Film Quarterly*, 41.3 (Spring, 1988): 6-14. <http://search.proquest.com.proxy.library.carleton.ca/docview/223104054?pq-origsite=summon>

Manthia Diawara, "Oral Literature and African Film Narratology in Wend Kuuni." *Questions of Third Cinema*. Eds. Jim Pines and Paul Willemen. British Film Institute, 1989. 199-211.

http://muse.jhu.edu.proxy.library.carleton.ca/journals/the_global_south/v005/5.2.tamari.pdf

Tamari, Tal. "From Oral Tradition to Film: Djély Mory Kouyaté's *Lancinet Et Soumba*." *The Global South* 5.2 (2012): 107-20. Web.

http://muse.jhu.edu.proxy.library.carleton.ca/journals/the_global_south/v005/5.2.tamari.html

Julie. P. Papaioannou, "From Orality to Visuality: The Question of Aesthetics in African Cinema." *Journal of African Cinemas* 1.2 (2009): 141-57. Web.

<http://web.b.ebscohost.com.proxy.library.carleton.ca/ehost/pdfviewer/pdfviewer?vid=1&sid=302f2e78-d424-4859-b8f1-d36ab8bb84f1%40sessionmgr198&hid=125>

Film screening and discussion -- Kunle Afolayan, *The Figurine (Aromirere)* (2009) -- 122 minutes.

March 30: Final Class Presentations based on term paper --Part One (approximately 10 minutes each, with 5 minutes Q&A session).

April 6: Final Class Presentations based on term paper --Part Three (approximately 10 minutes each, with 5 minutes Q&A session).

Wrap up.

Wednesday, April 12: Final essay due by midnight: To be submitted both electronically and in hardcopy to the Professor or the Drop box at the Institute

Evaluation:

Assessment summary:

1. Class attendance and participation
2. Seminar presentation
3. Mid-term essay developed from your seminar presentation
4. Final paper, subdivided into:
 - a. An essay Proposal or Short abstract presentation
 - b. Final class presentation consisting of a 10-minute presentation of your draft Term Paper and

- 5-minute Q & A — half of the evaluation for this presentation will come from your peers in the class at the end of your presentation
- c. Completed final (term) paper

Evaluation detail:

Class attendance and participation: 10% of final mark. Weekly meetings will consist of discussions. A seminar is an intellectual forum to critically interrogate the readings and contribute to knowledge production. The success of a seminar depends entirely on student preparation and participation. It is expected that everyone will have read all assigned texts, and come to class with short notes for their contributions and a set of questions to facilitate discussion. The grade will be based upon attendance and the quality of your contribution to class discussion. Note that active listening is a crucial aspect of effective participation. Every student is responsible to facilitate discussion of the readings for one of the classes. The aim is to facilitate discussion, bringing in relevant examples and questions concerning the readings and the wider themes.

2. Seminar Presentation (15%) of final mark: In the first class of the course, students will select the class-day for which they will be leading presentations. Up to two students may present in some days depending on the final enrollment tally. Each student is expected to lead a seminar with a presentation of 30-40 minutes. This will be followed by a robust class discussion of the paper presented. A revised version of the paper should be submitted a week after the presentation for grading.

Your presentation will be evaluated in terms of the content of your class presentation/argument, your comprehension of the assigned texts, your critique of the texts, the coherence of your presentation, the audience response to your presentation, the overall impression you strike, etc.

3. Midterm Paper - 25 % of final mark: The mid-term essay will be developed from your seminar presentation. Essays will be evaluated in terms of students' creative application of the critique from the seminar discussions, research profile of the paper, and general presentation as a standard research essay.

4. Term Paper- 50 % of final mark. To be assigned on February 2.

a) Oral presentation: Essay Proposal/ Short abstract - 10 % of final mark.

Presentations of Essay proposals/Abstracts will take place on **March 2** for maximum 10 minutes each, with 5 minutes Q&A session. The presentation should outline the tentative topic for your term paper, a proposed thesis statement, the major question(s) to be addressed, and a working bibliography of at least five references. The references will be accompanied with a few sentences for each explaining how this relates to your proposed paper. The object of the presentation is to elicit useful critical comments and questions from your peers and the instructor before completing the essay. The written proposal of 4-6 pages is **due** on **March 9**. The presentation/abstract is toward fulfilling the professionalization outcome of the course.

b) The Final Paper- 30 % of final mark. The paper will be 15-18 pages long for undergraduate students and 20-23 pages long for graduate students and due in class on **Wednesday, April 12th**. The paper needs to engage with key issues in the course description and demonstrate understanding of the course objectives/outcomes. The prompt for this assignment will provide more details. Your paper will be evaluated by your ability: to enter into critical conversation with the course materials; to engage in a logical argument through your discussion of the materials; to communicate clearly; and to apply a consistent citation style.

c) Final Presentations – 10% of final mark. During the last two classes, you each will make a 10-minute presentation of your Term Paper. You will be evaluated solely on your presentation in terms of coherence of your presentation, ability for your audience to follow, etc., for it is not expected to have your term paper to be done by then. Half of this evaluation (**5%**) will come from your peers in the class at the end of your presentation.

FINE PRINT: REGULATIONS

COPIES OF WRITTEN WORK SUBMITTED

Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

PLAGIARISM

The University Senate defines plagiarism as “*presenting, whether intentionally or not, the ideas, expression of ideas or work of others as one’s own.*” This can include:

- reproducing or paraphrasing portions of someone else’s published or unpublished material, regardless of the source, and presenting these as one’s own without proper citation or reference to the original source;
- submitting a take home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another’s data or research findings;
- failing to acknowledge sources through the use of proper citations when using another’s works and/or failing to use quotation marks;
- handing in "substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs."

Plagiarism is a serious offence which cannot be resolved directly with the course’s instructor. The Associate Dean of the Faculty conducts a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They can include a final grade of "F" for the course.

COURSE SHARING WEBSITES and COPYRIGHT

Classroom teaching and learning activities, including lectures, discussions, presentations, etc., by both instructors and students, are copy protected and remain the intellectual property of their respective author(s). All course materials, including PowerPoint presentations, outlines, and other materials, are also protected by copyright and remain the intellectual property of their respective author(s).

Students registered in the course may take notes and make copies of course materials for their own educational use only. Students are not permitted to reproduce or distribute lecture notes and course materials publicly for commercial or non-commercial purposes without express written consent from the copyright holder(s).

STATEMENT ON CLASS CONDUCT

The Carleton University Human Rights Policies and Procedures affirm that all members of the University community share a responsibility to:

- promote equity and fairness,
- respect and value diversity,
- prevent discrimination and harassment, and
- preserve the freedom of its members to carry out responsibly their scholarly work without threat of interference.

Carleton University Equity Services states that “every member of the University community has a right to study, work and live in a safe environment free of discrimination or harassment”. [In May of 2001 Carleton University’s Senate and Board of Governors approved the Carleton University Human Rights Policies and Procedures. The establishment of these policies and procedures was the culmination of the efforts of the Presidential Advisory Committee on Human Rights and a Human Rights Implementation Committee.]

GRADING SYSTEM

Letter grades assigned in this course will have the following percentage equivalents:

A+ = 90-100 (12)	B = 73-76 (8)	C - = 60-62 (4)
A = 85-89 (11)	B - = 70-72 (7)	D+ = 57-59 (3)
A - = 80-84 (10)	C+ = 67-69 (6)	D = 53-56 (2)
B+ = 77-79 (9)	C = 63-66 (5)	D - = 50-52 (1)

F Failure. No academic credit WDN Withdrawn from the course

ABS Absent from the final examination

DEF Official deferral (see "Petitions to Defer")

FND Failure with no deferred exam allowed -- assigned only when the student has failed the course on the basis of inadequate term work as specified in the course outline.

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean.

WITHDRAWAL WITHOUT ACADEMIC PENALTY

The last date to withdraw from the Winter term courses is April 7, 2017. Last day to withdraw from full-year courses is April 7, 2017.

REQUESTS FOR ACADEMIC ACCOMMODATION

You may need special arrangements to meet your academic obligations during the term because of disability, pregnancy or religious obligations. Please review the course outline promptly and write to the instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist.

Students with disabilities requiring academic accommodations in this course must register with the Paul Menton Centre for Students with Disabilities (PMC) for a formal evaluation of disability-related needs. Documented disabilities could include but are not limited to mobility/physical impairments, specific Learning Disabilities (LD), psychiatric/psychological disabilities, sensory disabilities, Attention Deficit Hyperactivity Disorder (ADHD), and chronic medical conditions. Registered PMC students are required to contact the PMC, 613-520-6608, every term to ensure that your Instructor receives your Letter of Accommodation, no later than two weeks before the first assignment is due or the first in-class test/midterm requiring accommodations. If you only require accommodations for your formally scheduled exam(s) in this course, please submit your request for accommodations to PMC by the start of the Winter term. You can visit the Equity Services website to view the policies and to obtain more detailed information on academic accommodation at <http://carleton.ca/equity/accommodation>

PETITIONS TO DEFER

Students unable to complete a final term paper or write a final examination because of illness or other circumstances beyond their control or whose performance on an examination has been impaired by such circumstances may apply within five working days to the Registrar's Office for permission to extend a term paper deadline or to write a deferred examination. The request must be fully and specifically supported by a medical certificate or other relevant documentation. Only deferral petitions submitted to the Registrar's Office will be considered.

ADDRESSES (613-520-2600, phone ext.)

- Institute of African Studies (x2220) 439 Paterson Hall (PA)
- Registrar's Office (x3500) 300 Tory
- Student Academic Success Centre (x7850) 302 Tory
- Paul Menton Centre (x6608) 500 Unicentre
- Learning Support Services – Study Skills, Writing Tutorial Service (x1125) 4th flr. Library

Application for Graduation Deadlines

- Spring Graduation (June): March 1
- Fall Graduation (November): September 1
- Winter Graduation (February): December 1