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CARLETON UNIVERSITY

**GLOBAL AND INTERNATIONAL STUDIES**

**Fall 2023  
GINS 1020A**

ETHNOGRAPHY, GLOBALISATION AND CULTURE

Lecture Day and Time: Mondays 11:35am - 1:25 pm

# General Contact Information:

**Professor**: Sandra Fahy, Ph.D.

**Drop in Office Hours**: Monday from 2pm – 4:30pm Dunton Tower 21st floor room 2121

**Email**: [sandra.fahy@carleton.ca](mailto:sandra.fahy@carleton.ca) Use the phrase “BGInS 1020” in the subject line of email and address your email to Professor Fahy and your TA.

# Lecture Dates:

September 11th, 18th, 25th

October 2nd, (9th closed statutory holiday), 16, (23-27 no class fall break) 30th

November 6th, 13th, 20th, 27th

December 4th 8th is “a virtual Monday” = follows Monday schedule.

## Teaching Assistants and Section:

The TA will attend all lectures and check student attendance at lecture at tutorial sections. When Emailing please use “Regarding GINS 1020 TA ***section*** (fill in your section), name and student number” Listing your section, name and student number is essential, thank you! Our Teaching Assistants are:

Owen Rowland Fawcett (MA Candidate in East European and Eurasian Studies). His email address is: [OwenRowlandFawcett@cmail.carleton.ca](mailto:OwenRowlandFawcett@cmail.carleton.ca)

Olivia Ellerby (MA Candidate in Migration and Diaspora Studies, Faculty of Public Affairs). Her email address is: [OliviaEllerby@cmail.carleton.ca](mailto:OliviaEllerby@cmail.carleton.ca)

## General Important Dates for Carleton Students:

September 19th, 2023: Last day for registration and course changes

September 30th, 2023: Last day to withdraw from fall and fall/winter courses with a full fee adjustment. Withdrawals after this date will result in a WDN on transcripts.

November 15th, 2023: Last day for academic withdrawal from fall courses. After this date you will be unable to withdraw from the course. All dates and deadlines can be found here: <https://calendar.carleton.ca/academicyear/#fall2023>

# Carleton University Freedom of Speech Policy

“As an institution of higher learning anchored in the ideals of open inquiry and debate, the University’s students, staff, and faculty have the freedom of speech to articulate their views. Pursuant to the Carleton University Act, the essential purpose of the University is to engage in the pursuit of the advancement of learning, the dissemination of knowledge, and the intellectual development and betterment of its community. To achieve this purpose, members of the University have freedom of speech, which is defined as the right to examine, question, investigate, speculate, comment and criticize except insofar as limitations are necessary by law or the functioning of the University. The purpose of the University also depends upon an environment of respect and tolerance. Every member needs to be able to learn, teach, live and work free from harassment and discrimination… Disagreements and dissenting views make for a vibrant academic culture. The University strives to find a balance between allowing for critical views to be expressed civilly on campus and not obstructing the freedom of others to communicate their views. In exercising free speech, staff, students and faculty are encouraged to consider the value of mutual respect. Informed, thoughtful and respectful argument, even when disagreement is profound, benefits the University community and fosters its essential purpose.”

The full document can be accessed here: https://carleton.ca/equity/policies-procedures/

# Introduction to Our Course

All reading materials are available online via hyperlinks within this syllabus, via the Brightspace portal or at the library. Video hyperlinks are imbedded in the text of this syllabus.

This is a foundational course in the Bachelor of Global and International Studies degree. It takes an interdisciplinary approach to the study of Ethnography, Globalization and Culture. Our course spans the world through case studies that elaborate what is particular and universal to humanity across time and geography.

*Ethnography* is the descriptive study of a society, or a phenomenon, within society. Ethnography is created through “fieldwork” a practice of learning we will engage in this course, from the first day and throughout. Drawing upon fieldwork, and secondary sources, an ethnography can be written.

*Globalization* is a term that describes how the world’s economies, cultures, populations, technology, services, goods, and so on, have become increasingly interdependent. Global Studies captures the study of international politics, communications, environmental science, and on and on. It is both micro, meaning small, and macro, meaning large, in scope. As a point of contrast, International Studies, or International Relations, focuses more on the interactions between nation states and nation state alliances. Global Studies permits the study of phenomena that defy the nation state boundary, as such we could say that Global Studies inherently questions the notion of the state and government, itself.

*Culture* is, like the two terms above, difficult to define. However, most folks would agree that culture is a collection of characteristics and knowledge of a particular group of people that can include language, religion, food, social habits, music, and so on. We might even say that Carleton University’s BGInS program has a culture. Perhaps it is different from Carleton University’s Physical Sciences. By this we could say there are a sect of customs, morals, codes and traditions.

Each of these key terms are vastly nuanced and complex. In our course together we will explore this vastness and try to get a handle on what each of them means for itself and in relation to each other. This naturally brings us to the topic of course objectives.

## Learning Outcomes

* *Recognize* and *recall* key concepts related to ethnography, globalization and culture
* *Interpret* current and historic aspects of society in the context of globalization
* *Organize* your thinking to *execute* writing on our core topics
* *Develop* cognitive flexibilityand comfort in intellectual challenges

## Our Course Objectives

* To empower you to understand global dynamics
* To enable you to communicate effectively and engage with challenges to your thinking
* To equip you will the tools for research, assessment, and analysis in academic life
* To help you assess arguments, evidence, and conclusions

## Assessments

Task Percentage Due Date Details

|  |  |  |  |
| --- | --- | --- | --- |
| Weekly attendance in lectures and tutorial sections | 20% (1 point per lecture and tutorial to a maximum of 20) | Ongoing | Attendance in lectures and in tutorial session |
| Assignment One:  Fieldwork and Ethnography | 25% | October 2nd 11:59pm | Approximately 1000-1200 +/- 200) words  Submitted online |
| Assignment Two:  Short Essay **(use the writing template provided in this syllabus below)** | 25% | November 6th 11:59pm | 1000-1200 (+/- 200) words submitted online |
| Assignment Three: Final Essay | 30% | December 11th before 11:59pm | 1500-2000 +/- 200) words, submitted online |

## Assessments in Detail

All assignments must be double-spaced, in times new roman 12-point font, with your name, student number, TA name and section, course title and page numbers. Please ensure your assignment is submitted on Brightspace **in Word or PDF format ONLY (NOT PAGES or other formats).** All must have a bibliography and use in-text citations. Chicago, MLA, and APA are acceptable citation styles. 1 point will be deducted per day late. Please see the GRADING RUBRIC attached in this syllabus, it will let you know how your assignments will be graded.

### Attendance and Participation in Lecture & Tutorial Sections: (20%)

Attending tutorials and lectures is mandatory for students and TAs. Your attendance will be taken at lecture and tutorial by your TA. Your participation in class through group work, questions, and discussion is always welcome. Please share your thoughts on the readings, on the lecture, and on the insights of your fellow students. If for some reason you are unable to attend lecture or TA session, please do not panic. 20% (1 point per lecture and tutorial to a maximum of 20 is the percentage so there is space to miss a class – it is of course best to avoid missing too many!)

### Assignment One Instructions: Due online October 2nd 11:59pm

### Fieldwork and Ethnography (25%)

Your first assignment involves fieldwork *and* the writing-up of your fieldwork in an ethnography.

The first part of this assignment “fieldwork” will be done during class time with your group mates. All groups will conduct fieldwork on the question of “How Accessible is Carleton University campus for Disability?”

This is a large question. What do we mean by “disability”? As with all fieldwork, it is best to keep your study narrow. To clarify what you mean and to define terms. For our purposes, we will restrict our study to determining how accessible CU campus is for physical disability (ramps, automatic doors, movable chairs, tables, stairs and so on).

But this is a large campus! So, we get narrow and specific again. To answer this question, you and your group will enter “the field” of Carleton Campus first by deciding WHAT/ WHERE you will focus your group’s fieldwork. This is where your group will decide which aspect of the campus you will explore: building, tunnels, library, classrooms, eating halls, services such as the gym, the medical office and son on.

As the professor, I will assign you to your group. Your group will use a map of Carleton University Campus and begin to locate a “fieldwork” site. Your group will check with me, and the other groups, to ensure your selected site is effective for fieldwork and that it is not already being researched by another group.

Your group will have two fieldwork sessions to conduct your research. These will take place during class time (the second and third week of lecture). Since you and your group are working on the topic of physical disability access to campus your fieldwork will benefit from “participant observation”. This means you will go out into the location and begin to explore it from the point of view of someone with physical disabilities would encounter this site. Is the pavement/ floor accessible? Are the door electronic buttons working? And so on. Your group will decide what to focus on, and how to make your assessment and documentation.

As with all fieldwork, you and your group should take good notes. You can take photos, draw sketches, make voice or video recordings. Your fieldwork should be as thorough as possible. How do you know when your work is thorough? When you have reached a saturation point, when you are no longer learning anything new or gathering new information; when you can anticipate your findings. This means you will endeavor to gather as much information on the question “How Accessible is Carleton University campus for Disability?” as possible. Time-management will be crucial for this during group work.

The findings of your group’s fieldwork will be written up individually. Each student will submit their own written “ethnography”. What is an ethnography? An ethnography is a written narrative of the fieldwork study you and your group conducted, along with a summary of the findings, and an analysis or reflection on those findings.

Your ethnography can be as explicit as this: present the fieldwork question, the strategy to investigate the question, the methods employed, the findings and your analysis of the fieldwork *and* the findings. The findings are critically reflected upon – draw upon the readings for week heretofore covered in class for this assignment to demonstrate your engagement. Be sure to reference these. Questions which could help you are: What was the study question? How was the site selected? What was the fieldwork experience like – why was it difficult? What challenges arose? What limitations were encountered? What did the study find? What could be done differently if done again? What did you personally learn by carrying out this fieldwork? How did the course readings help you reflect on the fieldwork experience and the writing up of your work in the ethnography?

The written ethnography will be approximately 1000-1200 words (give or take 200).

For academic reference styles please see:

<https://www.americananthro.org/StayInformed/Content.aspx?ItemNumber=2044> <https://www.unl.edu/rhames/courses/current/readings/AAA%20Style.pdf>

<https://www.stmarys-ca.edu/sites/default/files/attachments/files/aaa.pdf>

Assignment Two: Due November 6th 2023 11:59pm

### Short Essay: (25%)

You must use the writing template provided at the bottom of this syllabus. The template is designed to teach you how to write using “sign-posting.” Successful use of the template will determine a portion of your grade. You are requested to write approximately 1000-1200 words that demonstrates the connections you see between the materials read between October 2nd and November 6th(ONLY). Your essay should be as inclusive of these topics as possible. You are welcome to identify where they connect, but also where some topics don’t fit so well, diverge. Your short essay should demonstrate how these different topics intersect with globalization – give concrete contemporary or historic examples (NOT general examples). Provide a bibliography of works referenced (should include all recommended readings between Oct 2nd and Nov 6th ONLY, not supplemental readings.) No other texts are required, permitted or expected.

For academic reference styles please see:

<https://www.americananthro.org/StayInformed/Content.aspx?ItemNumber=2044> <https://www.unl.edu/rhames/courses/current/readings/AAA%20Style.pdf>

<https://www.stmarys-ca.edu/sites/default/files/attachments/files/aaa.pdf>

Assignment Three: Due December 11th 2023 11:59pm

### Final Essay: (30%)

Your final assignment asks you to write a clearly written and sign-posted essay that takes the core topics we have studied (Ethnography, Culture, Globalization) along with one or more core subjects that interested you (disability, difference, adoption, housing). Present the reader with what you learned about that subject during the length of our course. For example, our reading on albinism in Zimbabwe and South Africa demonstrates (you fill in the blank) , and this led me reflect on the role of globalization in how groups of marginalized individuals are treated in different parts of the world. For example, in our reading The Man Without Words, the author shows (you fill in the blank), which demonstrates that (fill in the blank). Our first assignment on physical disability on Carleton University campus, employed fieldwork as a method for gathering information. This leads me to question what use fieldwork has for gathering deeper knowledge of different types of being (deaf culture, albinism in parts of Africa)…

The goal of your paper is to demonstrate your breadth of knowledge as it pertains to our course readings and videos. The course is developed as a cohesive unit, and your final essay should demonstrate your intellectual journey through our course materials.

## Grading:

90-100 A+ (12)

85-89 A (11)

80-84 A- (10)

77-79 B+ (9)

73-76 B (8)

70-72 B- (7)

67-69 C+ (6)

63-66 C (5)

60-62 C- (4)

57-59 D+ (2)

53-56 D (2)

50-52 D- (1)

Submission and Return of Work: All class assignments must be submitted directly to   
Brightspace. Assignments will lose 1 point for each day late. Reasonable requests for extensions *may* be granted. Please send an email to Professor Fahy and your TA using the subject line “GINS 1020” if making this exceptional request. Please include your FULL NAME and Student number in your email along with your tutorial section. Assignments will be graded and returned within one week of receiving them.

**Class Schedule**

**FIELDWORK**

**Class One: September 11th**

**Topic: Global Disability & Education, Latin America and the Caribbean**

Introduction to your course syllabus, your assignments, and details about expectations for academic integrity and freedom (30-min). (10 min break) Professor will place students in groups and provide instructions for a fieldwork assignment. (TAs only attend first 30-min of class)

**Required Reading**: UNESCO, “Disability and education: a fact-sheet based on findings from the 2020 Global Education Monitoring Report Latin America and the Caribbean –Inclusion and education: All means all” Global Education Monitoring Report Team <https://unesdoc.unesco.org/ark:/48223/pf0000375011>

**Class Two: September 18th**

**Topic: Fieldwork & Disability, the USA, Canada, Bosnia-Herzegovina**

Fieldwork, what is it? Learning through doing. We begin with a short overview on disability, education and physical disability fieldwork (30-minute lecture, ten-minute break, then group fieldwork on campus (1 hr). The final 15-minutes of class will be to regroup, organize notes, and ask questions regarding fieldwork. (TAs only attend the first 30 minutes of class)

**Required Reading**: Alice Wong “Introduction” in Disability Visibility, First-Person Stories from the twenty-first century, edited by Alice Wong

Clark, J 2022, 'Disability and fieldwork: a personal reflection', *Qualitative Research*, p. 1-9.

**Supplemental Reading:**

Sandy Ho, “Canfei to Canji: The freedom of Being Loud” in Disability Visibility, First-Person Stories from the twenty-first century, edited by Alice Wong

Madeline C. Burghardt. “Introduction: The Asylum’s Accomplice, or the Creation of Intellectual Disability,” (p.3-10) in Broken: Institutions, Families, and the Construction of Intellectual Disability, McGill-Queen’s University Press, 2018

**Class Three: September 25th**

**Topic: Fieldwork, Past and Present; Shetland Islands**

History of Fieldwork. We begin this class with an introduction on the history of fieldwork, and what it looks like today. We will then explore what fieldwork can tell us about difference, culture, and ourselves. (40-minute lecture, 10-minute break, remainder is for group fieldwork and questions related to fieldwork). (TAs only attend the first 30-minutes of class)

**Required Reading**: Goffman, E. (1989). On Fieldwork. Journal of Contemporary Ethnography, 18(2), 123–132 <https://doi.org/10.1177/089124189018002001>

Eriksen, T.H., “Fieldwork and Ethnography”, Chapter three of Small Places, Large Issues: An Introduction to Social and Cultural Anthropology (2010)

**Supplemental Reading:**

Adler, P. A., & Adler, P. (1987). The Past and the Future of Ethnography. Journal of Contemporary Ethnography, 16(1), 4–24.

<https://doi.org/10.1177/0891241687161001>

Van Maanen, Chapter 1 “Fieldwork, Culture and Ethnography”

Van Maanen, Chapter 6 “Fieldwork, Culture and Ethnography Revisited” in Tales of the field: on writing ethnography

**REMINDER: Assignment One, Fieldwork and Ethnography (25%), due online October 2nd 11:59pm**

**CULTURE**

**Class Four: October 2nd**

**Topic: Culture: ritual and rites of passage; the particular and the universal; Brazil; Cameroon; Bangladesh, Britain, Mexico**

We will begin with the simple but deceptive question: What is Culture? We consider items such as food, music, dance, clothing, language and origin myths, to explore where we can find culture. All human cultures engage in traditions related to birth, marriage, death, and other processes. To investigate deeper we will read one chapter from the ethnography “Death Without Weeping: The Violence of Everyday Life in Brazil” by Nancy Scheper-Hughes in Brazil. We will examine how different cultures engage with death, violence, mourning. 50-minute lecture, 10-minute break, 20 minutes of group work on a topic of ‘ritual’ in X culture of choice, brief informal presentations. (TAs only attend first hour)

**Required Reading**: Death Without Weeping: The Violence of Everyday Life in Brazil” by Nancy Scheper-Hughes (1992) Chapter 6 “Everyday Violence: Bodies, Death and Silence” p.216-267

Gardner, K. (2002), Death of a migrant: transnational death rituals and gender among British Sylhetis. Global Networks, 2: 191-204. <https://doi.org/10.1111/1471-0374.00036>

**Supplemental Reading & Viewing:**

Gutiérrez, I.T., Menendez, D., Jiang, M.J., Hernandez, I.G., Miller, P. and Rosengren, K.S. (2020), Embracing Death: Mexican Parent and Child Perspectives on Death. Child Dev, 91: e491-e511. <https://doi.org/10.1111/cdev.13263>

Batseon and Mead “Trance and Dance in Bali” <https://www.youtube.com/watch?v=Z8YC0dnj4Jw&t=40s&ab_channel=LibraryofCongress>

**October 9th Statutory Holiday University Closed *please use this time to catch up on readings and prepare for the weeks ahead***

**Class Five: October 16th**

**Topic: Culture, Kinship, Language, Disability & Difference; USA,**

Is there a “culture of disability” a “culture of deafness” for example? We will read Susan Schaller’s ethnography from her fieldwork as a young graduate student (24 years old) working with deaf students. We will learn about Ildefonso, a Mexican Indian, born deaf and never taught language. What Schaller learns from Ildefonso tells us much about the human proclivity for communication, connection and belonging. 50-minute lecture. 10-minute break. 20 minutes of group work on a group-selected case example that links communication and culture with understanding and difference; brief informal presentations. (TAs only attend first hour)

**Required Reading**:

Oliver Sacks, “Forward to A Man Without Words” by Susan Schaller, University of California Press, 2012

Susan Schaller, “A Man Without Words” **Read entire book (198 pp).**

**Supplemental Reading & Viewing:**

Why West Africa keeps inventing writing systems, YouTube Nativlang (10min)

<https://www.youtube.com/watch?v=xa8BYZrSTxY&ab_channel=NativLang>

Gondwana Collection, “How do Namibian Himbas see colour?” September 02, 2016

<https://gondwana-collection.com/blog/how-do-namibian-himbas-see-colour>

“How Language Changes The Way We See Color,”

<https://www.youtube.com/watch?v=mgxyfqHRPoE&ab_channel=InsiderTech>

**October 23rd Fall Break: No Classes October 23rd-27th *please use this time to catch up on readings and prepare for the weeks ahead***

**Class Six: October 30th**

Before we dive into our readings for the day, our lecture will start with a session from the Careers Office to inform students of resources available to them for support. First 45 minutes dedicated to Careers office visitor; 10-minute break; last 50-minutes for lecture. Visit from Careers Office by Natalie Pinto, M.Ed. – 45-minute session starting at 11:35. (TAs attend LAST hour of class)

**Topic: What is globalization? How is the concept of globalization contested? Connectivity and Dysconnectivity.** In this lecture we will explore how Globalization is understood, drawing upon the example of Osama Bin Laden as elaborated in the Steger (2003) text. How can we study “globalization” through the visual? (30 minute lecture) The class will then work in small groups to seek out topic examples that mimic the approach in Steger’s chapter one – option to present findings to the class.

**Required Reading:** Steger, Manfred, “Globalization: a contested concept” Chapter One of *Globalization: A very Short Introduction* (2003)

**Supplemental Reading:**

Pauwels, L. (2019). Exposing globalization: Visual approaches to researching global interconnectivity in the urban every day. *International Sociology*, 34(3), 256–280. <https://doi.org/10.1177/0268580919835154>

**GLOBALIZATION**

**Class Seven: November 6th**

**Topic: Global Concepts meet Cultural Difference; Tibet, China, Human Rights, Collectivity vs. Individuality.** How do different cultures understand similar human experiences? How is “pain” understood, for example, in the US and Canada as compared with other parts of the world? How is individuality understood? Do different conceptions of human experience shape how they are experienced? How might this difference impact how human rights are practiced and implemented? (TAs attend first hour of lecture)

**Required Reading**: Vincanne Adams, “Suffering the Winds of Lhasa: Politicized Bodies, Human Rights, Cultural Difference, and Humanism in Tibet,” *Medical Anthropology Quarterly, Vol 12, No 1* (March 1998): pp 74-102

**Supplemental Reading & Viewing:**

Ellen Messer, “Pluralist Approaches to Human Rights,” *Journal of Anthropological Research*, Vol 53, No 3. (Autumn 1997): pp 293-317

Jun Zhao, “China and the Uneasy Case for Universal Human Rights,” *Human Rights Quarterly*, Vol 37, No 1 (February 2015): pp 29-52

**Topic: What is globalization? How is the concept of globalization contested? Connectivity and Dysconnectivity.** In this lecture we will explore how Globalization is understood, drawing upon the example of Osama Bin Laden as elaborated in the Steger (2003) text. How can we study “globalization” through the visual? The class will then take a 10-minute break, followed by small (3 person) group work for 30 minutes where you seek out topic examples that mimic the approach in Steger’s chapter one – student will then have the option to present their findings to the class. (TAs only attend first 30 minutes)

**Required Reading:** Steger, Manfred, “Globalization: a contested concept” Chapter One of *Globalization: A very Short Introduction* (2003)

**Supplemental Reading:**

Pauwels, L. (2019). Exposing globalization: Visual approaches to researching global interconnectivity in the urban every day. *International Sociology*, 34(3), 256–280. <https://doi.org/10.1177/0268580919835154>

**REMINDER: Assignment Two, Short Essay (use the writing template provided in this syllabus below) (25%), due online November 6th 11:59pm**

**Class Eight: November 13th**

**Topic: Globalization, Difference, Identity & Belonging.** In this lecture we will explore how international relations and geopolitical alliances have shaped human migration flows across the world. In particular we will look at kinship structures for children, and adults, moving to the West. (50-minute lecture, 10-minute break, 20-minute group work identifying an example of people-movement to and from less ‘obvious’ places (Japan-Peru; Korea-Paraguay; Nigeria-China) that applies the questions asked in Eleana J. Kim’s book, and 20 minutes for brief informal presentations of group findings (TAs only attend first hour)

**Required Reading:**

Eleana J. Kim, Chapter 7 “Beyond Good and Evil: The Moral Economies of Children and Their Best Interests in a Global Age” in Adopted Territory: Transnational Korean Adoptees and the Politics of Belonging

Steger, Chapter 5 “The Cultural Dimension of Globalization” in Globalization: A very Short Introduction (2003)

**Suggested Reading & Viewing:**

Eleana J. Kim, Chapter 6 “Made in Korea: Adopted Koreans and Native Koreans in the Motherland,” in Adopted Territory: Transnational Korean Adoptees and the Politics of Belonging

Batseon and Mead “Bathing Babies in Three Cultures” (Circa 1940), <https://www.youtube.com/watch?v=rmvqdDBSY0k&t=24s&ab_channel=vivinaSalvetti>

Batseon and Mead “Childhood Rivalry in Bali and New Guinea” <https://www.youtube.com/watch?v=4NqQ6KL-aUY&t=18s&ab_channel=TheSuhtz>

**Class Nine: November 20th**

**Topic: Global & Local in-group out-group; Myths & Prejudice** in South Africa; Zimbabwe, Canada and online. In this lecture we will examine how human beings and nations form in-groups and out-groups. We will examine the role of shame and bulling, as well as ignorance, in shaping how humans interact. 50-minute lecture followed by 10-minute break, 20-minutes of group work exploring in-group/ out-group followed by brief informal presentations of group findings.) (TAs only attend first hour)

**Required Reading:**

Allport, Gordon, “Formation of In-Groups”, Chapter three of *The Nature of Prejudice* (1958)

Charlotte Baker, Patricia Lund, Richard Nyathi & Julie Taylor (2010) The myths surrounding people with albinism in South Africa and Zimbabwe, Journal of African Cultural Studies, 22:2, 169-181, <https://www.tandfonline.com/action/showCitFormats?doi=10.1080%2F13696815.2010.491412>

Ronson, John. “God That Was Awesome”, Chapter Four of *So You’ve Been Publicly Shamed* (2015)

**Suggested Reading:**

Schmidt, Ben (2015 – present) “Gendered Language in Teacher Reviews” [https://benschmidt.org/profGender/#](https://benschmidt.org/profGender/)

Ronson, John. “Your Speed”, Chapter Fifteen of *So You’ve Been Publicly Shamed* (2015)

**Class Ten: November 27th**

**Topic: Migration, displacement.** In this lecture we will explore people on the move. We will explore whether this is a contemporary phenomenon, and what are the patterns/ trends of movement? (50-minute lecture, 10-minute break, 20-minutes of group work and informal presentations of findings.) (TAs only attend first hour)

**Required Reading:**

Hassan Al Kontar, “I lived in an airport for seven months,” in Guardian, July 9 2021, <https://www.theguardian.com/lifeandstyle/2021/jul/09/experience-i-lived-in-an-airport-for-seven-months>

DW, “Afghan migrants trapped at the border between Poland and Belarus,” <https://www.dw.com/en/afghan-migrants-trapped-at-the-border-between-poland-and-belarus/a-58973715>

Gessen, Masha. “The Right to Have Rights” and the Plight of the Stateless. New York Times, May 3 2018 [“The Right to Have Rights” and the Plight of the Stateless | The New Yorker](https://www.newyorker.com/news/our-columnists/the-right-to-have-rights-and-the-plight-of-the-stateless)

**Suggested Reading:**

Monika Sieradzka, “Afghan migrants trapped at the border between Poland and Belarus,” DW August 25th 2021<https://www.dw.com/en/afghan-migrants-trapped-at-the-border-between-poland-and-belarus/a-58973715> (NB: video at bottom)

Gizauskas, Rosie, “Bore-Ding Gate. Syrian Refugee Stranded in Airport for Seven Month finally makes it through passport control,” November 28 2018

<https://www.thesun.ie/travel/3447749/syrian-refugee-stranded-in-canadian-airport-for-seven-months-finally-makes-it-though-passport-control/>

**Class Eleven: December 4th**

**Topic: Housing, Homelessness, Poverty, Youth, Employment.**

In this lecture we will explore the contemporary phenomena of housing shortage, poverty, youth and employment. We will look at cases from the UK, Canada, Ireland, Spain, Sweden, Japan. What is the nature of the problem? Is this a global phenomenon? 50-minute lecture followed by 10-minute break and 20 minutes of group work on the solutions offered in Generation Squeeze, brief informal discussion. (TAs attend first hour).

**Required Readings:**

Sander van Lanen (2022) ‘My room is the kitchen’: lived experience of home-making, home-unmaking and emerging housing strategies of disadvantaged urban youth in austerity Ireland, Social & Cultural Geography, 23:4, 598-619, DOI: 10.1080/14649365.2020.1783350

Spratt, Vicky, Tenants: The People on the Frontline of Britain's Housing Emergency (Chapter 5 and Chapter 9)

(Video) Novara Media, “The Housing Crisis is Even Worse than you Think: Aaron Bastani meets Vicky Spratt” YouTube: <https://www.youtube.com/watch?v=1wkfe402j9k&ab_channel=NovaraMedia>

Generation Squeeze, “Housing policy solutions framework” <https://www.gensqueeze.ca/housing_solutions>

**Suggested Readings:**

Carina Listerborn (2023) The new housing precariat: experiences of precarious housing in Malmö, Sweden, Housing Studies, 38:7, 1304-1322, DOI: 10.1080/02673037.2021.1935775

Oana Druta & Richard Ronald (2021) Living alone together in Tokyo share houses, Social & Cultural Geography, 22:9, 1223-1240, DOI: 10.1080/14649365.2020.1744704

Kim McKee, Adriana Mihaela Soaita & Jennifer Hoolachan (2020) ‘Generation rent’ and the emotions of private renting: self-worth, status and insecurity amongst low-income renters, Housing Studies, 35:8, 1468-1487, DOI: [10.1080/02673037.2019.1676400](https://doi.org/10.1080/02673037.2019.1676400)

**Class Twelve:**

**(NOTE: this class occurs on FRIDAY December 8th, this Friday follows as if it were a Monday to ensure full course hours)**

This final lecture of the course captures our intellectual journey across the course. How do the different topics, geographies, theories, and cases fit together? Where do the arguments fall apart? What are you going to take with you from what you learned, into your courses ahead and your work life? We will take 50 minutes to discuss these questions. Followed by a ten-minute break. The remaining hour will be for students to ask more informal questions about the final essay (break into “ta sections”) (TAs attend full two hours)

**Final Essay (30%) due December 11th at 11:59pm online**

**Plagiarism**

Please ensure that you do not intentionally or unintentionally use the ideas or writing of others without referencing this writing. Be sure to read Carleton University’s statement on plagiarism and how to avoid it: <https://carleton.ca/economics/courses/writing-preliminaries/pammett-on-plagiarism-and-paraphrasing/> There are significant consequences for plagiarism. Remember, your ideas and writing are valuable. You can reference others while building your thoughts in writing.

**Course Copyright**

“My lectures and course materials (including all PowerPoint presentations, outlines, and similar materials) are protected by copyright. I am the exclusive owner of copyright and intellectual property of all course materials. You may take notes and make copies of course materials for your own educational use. You may not allow others to reproduce or distribute lecture notes and course materials publicly for commercial purposes without my express written consent. You may not make recordings of lectures without my written consent.”

**Helpful Information**

Carleton University has a duty to accommodate students with institutional needs. Please see information on the following page. <https://carleton.ca/pmc/faculty-and-instructors/institutional-obligations/> Their website states, “Students with disabilities are responsible for identifying their needs for disability-related accommodation to the Paul Menton Centre by booking an intake appointment with a PMC Coordinator, and bringing appropriate documentation to the first meeting.” Please ensure that you do this, so that you can have the best experience of accommodation at Carleton.

**There are deadlines for this process.** They are: “In-class tests: 2 weeks before the date of the in-class test/exam. CUTV midterms: Student must meet with or notify PMC coordinator at least 2 weeks before the 1st midterm exam. Formal Exams (December, April, July, or August): Last day for course withdrawal in the term. See Carleton dates and deadlines for specific dates.” (<https://carleton.ca/registrar/registration/dates/> )

Carleton University is your intellectual home, and for you to make the most of your experience here be sure to reach out and utilize all the services this wonderful university has to offer.

You may need special arrangements to meet your academic obligations during the term. For an accommodation request the processes are as follows:

**Pregnancy obligation:** write to me 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.

**Religious obligation:** write to me 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.

**Academic Accommodations for Students with Disabilities:**

The Paul Menton Centre for Students with Disabilities (PMC) provides services to students with Learning Disabilities (LD), psychiatric/mental health disabilities, Attention Deficit Hyperactivity Disorder (ADHD), Autism Spectrum Disorders (ASD), chronic medical conditions, and impairments in mobility, hearing, and vision. If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or pmc@carleton.ca for a formal evaluation. If you are already registered with the PMC, contact your PMC coordinator to send me your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in accommodation (if applicable). After requesting accommodation from PMC, meet class scheduled test or exam requiring with me to ensure accommodation arrangements are made. Please consult the PMC website for the deadline to request accommodations for the formally scheduled exam (if applicable).

**Links for helpful resources.**

Mental Health: <https://carleton.ca/studentaffairs/student-mental-health/>

Substance Use: <https://carleton.ca/studentaffairs/safe-substance-use/>

Care and Support: <https://carleton.ca/studentaffairs/student-care-and-support/>

Rights & Responsibilities: <https://carleton.ca/studentaffairs/student-rights-and-responsibilities/>

Emergency Fund: <https://carleton.ca/studentaffairs/student-emergency-fund/>

**Grading Rubric for GINS 1020 Writing Assignments**

**Prof. Fahy, Global and International Studies**

**c.2023 fall**

**Assignment One**

|  |  |  |  |
| --- | --- | --- | --- |
| Assignment One:  Fieldwork and Ethnography | 25% | October 2nd 11:59pm | Approximately 1000-1200 +/- 200) words  Submitted online |

**Rubric**

Presentation of Document (student name, student number, assignment number and title, professor’s name, TA’s name, date, page numbers, word document only, word count) \_\_/2 (All = 2/2; 1 error = 0/2)

Basic Grammar and flow of writing \_/2 (Less than 2 instances = 2/2; more than 2 = 0/2)

Fieldwork question \_/ 2 (Clearly stated = 2/2; unclear = 0/2)

Strategy to approach fieldwork question \_/ 2 (Clearly stated = 2/2; unclear = 0/2)

Description of methods used in fieldwork \_/2 (Clearly stated = 2/2; unclear = 0/2)

Findings from fieldwork \_\_/5 (Range: 5=strong-1=weak)

Convincing analysis of fieldwork findings and limitations \_\_/5 (Range: 5=strong-1=weak)

Incorporation of class readings into assignment, proper citations \_\_/5 (Range: 5=strong-1=weak)

Total: \_\_/25

**Assignment Two**

|  |  |  |  |
| --- | --- | --- | --- |
| Assignment Two:  Short Essay **(use the writing template provided in this syllabus below)** | 25% | November 6th 11:59pm | 1000-1200 (+/- 200) words submitted online |

**Rubric**

Presentation of Document (student name, student number, assignment number and title, professor’s name, TA’s name, date, page numbers, word document only, word count, correct citations) \_\_/3 (All = 3/3; 1 error = 0/3)

Basic Grammar and flow of writing \_/2 (Less than 2 instances = 2/2; more than 2 = 0/2)

Use of writing template at bottom of syllabus \_\_/10 (Range: 10=strong-1=weak)

Demonstrates Connections/ Disconnections seen Between Readings Oct 2nd - Nov 6th \_\_/5 (Range5=strong-1=weak)

Demonstrates how issues intersect with globalization \_\_/ 5 (Range5=strong-1=weak)

Total: \_\_/25

**Assignment Three**

|  |  |  |  |
| --- | --- | --- | --- |
| Assignment Three: Final Essay | 30% | December 8th before 11:59pm | 1500-2000 +/- 200) words, submitted online |

**Rubric**

Presentation of Document (student name, student number, assignment number and title, professor’s name, TA’s name, date, page numbers, word document only, word count, correct citations) \_\_/3 (All = 3/3; 1 error = 0/3)

Basic Grammar and flow of writing \_/2 (Less than 2 instances = 2/2; more than 2 = 0/2)

Use of Signposting throughout essay \_\_/5 (Range: 5=strong-1=weak)

Incorporation of all 3 course topics (Ethnography, Culture, Globalization): \_\_/3

Combination of 3 course topics with one or more core subjects of interest to you (disability, difference, adoption, housing… etc.,) : \_\_/2

Clear presentation of what you have learned about that subject across entire course: \_\_/ 5 (Range: 5=strong-1=weak)

Student demonstrates breadth of knowledge as it pertains to our course readings and videos (includes suggested readings/ videos and all course readings): \_\_/ 10 (Range: 10=strong-1=weak)

Total: \_\_/30

For Use with “Assignment Two: Short Essay”

Due November 6th 2023 online 11:59 pm

WRITING TEMPLATES

Use least 16 of these in your essay writing assignment

*From* “They Say/I Say”: The Moves That Matter in Academic Writing, *by Gerald Graff and Cathy Birkenstein. W.W. Norton & Company: New York, 2006.*

1. **INTRODUCING WHAT “THEY SAY”**

A number of have recently suggested that  ’s work has several fundamental problems.

It has become common today to dismiss ’s contribution to the field of .

In their recent work, and have offered harsh critiques of Dr. for \_\_\_\_\_\_\_\_\_.

1. **INTRODUCING “STANDARD VIEWS”**

Conventional wisdom has it that \_\_\_\_\_\_\_\_\_\_.

Common sense seems to dictate that \_\_\_\_\_\_\_\_\_\_.

The standard way of thinking about Topic X has it that \_\_\_\_\_\_\_\_\_\_.

It is often said that \_\_\_\_\_\_\_\_\_\_.

My whole life I have heard it said that \_\_\_\_\_\_\_\_\_\_.

You would think that \_\_\_\_\_\_\_\_\_\_.

Many people assumed that \_\_\_\_\_\_\_\_\_\_.

1. **INTRODUCING SOMETHING IMPLIED OR ASSUMED**

Although none of them has ever said so directly, my teachers have often given me the impression that \_\_\_\_\_\_\_\_\_\_.

One implication of ‘s treatment of \_\_\_\_\_\_\_\_\_\_ is that \_\_\_\_\_\_\_\_\_\_.

Although does not say so directly, she apparently assumes that \_\_\_\_\_\_\_\_\_\_.

**4.) INTRODUCING AN ONGOING DEBATE**

In discussions of X, one controversial issue has been \_\_\_\_\_\_\_\_\_\_. On the one hand, \_\_\_\_\_\_\_\_\_\_ argues \_\_\_\_\_\_\_\_\_\_. On the other hand, \_\_\_\_\_\_\_\_\_\_ contends \_\_\_\_\_\_\_\_\_\_. Others even maintain \_\_\_\_\_\_\_\_\_\_. My own view is \_\_\_\_\_\_\_\_\_\_.

When it comes to the topic of \_\_\_\_\_\_\_\_\_\_, most of us will readily agree that \_\_\_\_\_\_\_\_\_\_. Where this agreement usually ends, however, is on the question of \_\_\_\_\_\_\_\_\_\_. Whereas some are convinced that \_\_\_\_\_\_\_\_\_\_, others maintain that \_\_\_\_\_\_\_\_\_\_.

In conclusion, then, as I suggested earlier, defenders of \_\_\_\_\_\_\_\_\_\_ can’t have it both ways. Their assertion that \_\_\_\_\_\_\_\_\_\_ is contradicted by their claim that \_\_\_\_\_\_\_\_\_\_.

**5.) CAPTURING AUTHORIAL ACTION**

X acknowledges that \_\_\_\_\_\_\_\_\_\_.

X agrees that \_\_\_\_\_\_\_\_\_\_.

X argues that \_\_\_\_\_\_\_\_\_\_.

X believes that \_\_\_\_\_\_\_\_\_\_.

X denies/does not deny that \_\_\_\_\_.

X claims that \_\_\_\_\_\_\_\_\_\_.

X complains that \_\_\_\_\_\_\_\_\_\_.

X concedes that \_\_\_\_\_\_\_\_\_\_.

X demonstrates that \_\_\_\_\_\_\_\_\_\_.

X deplores the tendency to \_\_\_\_\_\_.

X celebrates the fact that \_\_\_\_\_\_\_\_.

X emphasizes that \_\_\_\_\_\_\_\_\_\_.

X insists that \_\_\_\_\_\_\_\_\_\_.

X observes that \_\_\_\_\_\_\_\_\_\_.

X questions that \_\_\_\_\_\_\_\_\_\_.

X refuses the claim that \_\_\_\_\_\_\_\_.

X reminds us that \_\_\_\_\_\_\_\_\_\_.

X suggests that \_\_\_\_\_\_\_\_\_\_.

X urges us to \_\_\_\_\_\_\_\_\_\_.

**6.) INTRODUCING QUOTATIONS**

X states, “\_\_\_\_\_\_\_\_\_\_.”

As the prominent philosopher X puts it, “\_\_\_\_\_\_\_\_\_\_.”

According to X, “\_\_\_\_\_\_\_\_\_\_.”

X herself writes, “\_\_\_\_\_\_\_\_\_\_.”

In his book, \_\_\_\_\_\_\_\_\_\_, X maintains that “\_\_\_\_\_\_\_\_\_\_.”

In X’s view, “\_\_\_\_\_\_\_\_\_\_.”

X agrees/disagrees when she writes, “\_\_\_\_\_\_\_\_\_\_.”

X complicates matters further when he writes, “\_\_\_\_\_\_\_\_\_\_.”

1. **EXPLAINING QUOTATIONS**

Basically, X is saying \_\_\_\_\_\_\_\_\_\_.

In other words, X believes \_\_\_\_\_\_\_\_\_\_.

In making this comment, X argues that \_\_\_\_\_\_\_\_\_\_.

X is insisting that \_\_\_\_\_\_\_\_\_\_.

X’s point is that \_\_\_\_\_\_\_\_\_\_.

The essence of X’s argument is that \_\_\_\_\_\_\_\_\_\_.

1. **DISAGREEING, WITH REASONS**

I think X is mistaken because she overlooks \_\_\_\_\_\_\_\_\_\_.

X’s claim that \_\_\_\_\_\_\_\_\_\_ rests upon the questionable assumption that \_\_\_\_\_\_\_\_\_\_.

I disagree with X’s view that \_\_\_\_\_\_\_\_\_\_ because, as recent research has shown, \_\_\_\_\_\_\_\_\_\_.

X contradicts himself. On the one hand, he argues \_\_\_\_\_\_\_\_\_\_. But on the other hand, he also says \_\_\_\_\_\_\_\_\_\_.

By focusing on \_\_\_\_\_\_\_\_\_\_, X overlooks the deeper problem of \_\_\_\_\_\_\_\_\_\_.

X claims \_\_\_\_\_\_\_\_\_\_, but we don’t need him to tell us that. Anyone familiar with \_\_\_\_\_\_\_\_\_\_ has long known that \_\_\_\_\_\_\_\_\_\_.

1. **AGREEING—WITH A DIFFERENCE**

I agree that \_\_\_\_\_\_\_\_\_\_ because my experience \_\_\_\_\_\_\_\_\_\_ confirms it.

X surely is right about \_\_\_\_\_\_\_\_\_\_ because, as she may not be aware, recent studies have shown that X’s theory of \_\_\_\_\_\_\_\_\_\_ is extremely useful because it sheds insight on the difficult problem of \_\_\_\_\_\_\_\_\_\_.

I agree that \_\_\_\_\_\_\_\_\_\_, a point that needs emphasizing since so many people believe \_\_\_\_\_\_\_\_\_\_.

Those unfamiliar with this school of thought may be interested to know that it basically boils down to \_\_\_\_\_\_\_\_\_\_.

If group X is right that \_\_\_\_\_\_\_\_\_\_, as I think they are, then we need to reassess the popular assumption that \_\_\_\_\_\_\_\_\_\_.

1. **AGREEING AND DISAGREEING SIMULTANEOUSLY**

Although I agree with X up to a point, I cannot accept his overall conclusion that \_\_\_\_\_\_\_\_\_\_.

Although I disagree with much that X says, I fully endorse his final conclusion that \_\_\_\_\_\_\_\_\_\_.

Though I concede that \_\_\_\_\_\_\_\_\_\_, I still insist that \_\_\_\_\_\_\_\_\_\_.

Whereas X provides ample evidence that \_\_\_\_\_\_\_\_\_\_, Y and Z’s research on \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_ convinces me that \_\_\_\_\_\_\_\_\_\_ instead.

X is right that \_\_\_\_\_\_\_\_\_\_, but she seems on more dubious ground when she claims that \_\_\_\_\_\_\_\_\_\_.

While X is probably wrong when she claims that \_\_\_\_\_\_\_\_\_\_, she is right that \_\_\_\_\_\_\_\_\_\_.

I’m of two minds about X’s claim that \_\_\_\_\_\_\_\_\_\_. On the one hand, I agree that \_\_\_\_\_\_\_\_\_\_. On the other hand, I’m not sure if \_\_\_\_\_\_\_\_\_\_.

My feelings on the issue are mixed. I do support X’s position that \_\_\_\_\_\_\_\_\_\_, but I find Y’s argument about \_\_\_\_\_\_\_\_\_\_ and Z’s research on \_\_\_\_\_\_\_\_\_\_ to be equally persuasive.

1. **SIGNALING WHO IS SAYING WHAT**

X argues \_\_\_\_\_\_\_\_\_\_.

According to both X and Y, \_\_\_\_\_\_\_\_\_\_.

Politicians \_\_\_\_\_\_\_\_\_\_, X argues, should \_\_\_\_\_\_\_\_\_\_.

Most athletes will tell you that \_\_\_\_\_\_\_\_\_\_.

My own view, however, is that \_\_\_\_\_\_\_\_\_\_.

I agree, as X may not realize, that \_\_\_\_\_\_\_\_\_\_.

But \_\_\_\_\_\_\_\_\_\_ are real and, arguably, the most significant factor in \_\_\_\_\_\_\_\_\_\_.

But X is wrong that \_\_\_\_\_\_\_\_\_\_.

However, it is simply not true that \_\_\_\_\_\_\_\_\_\_.

Indeed, it is highly likely that \_\_\_\_\_\_\_\_\_\_.

But the view that \_\_\_\_\_\_\_\_\_\_ does not fit all the facts.

X is right/wrong that \_\_\_\_\_\_\_\_\_\_.

X is both right and wrong that \_\_\_\_\_\_\_\_\_\_.

Yet a sober analysis of the matter reveals \_\_\_\_\_\_\_\_\_\_.

Nevertheless, new research shows \_\_\_\_\_\_\_\_\_\_.

Anyone familiar with \_\_\_\_\_\_\_\_\_\_ should see that \_\_\_\_\_\_\_\_\_\_.

1. **EMBEDDING VOICE MARKERS**

X overlooks what I consider an important point about \_\_\_\_\_\_\_\_\_\_.

My own view is that what X insists is a \_\_\_\_\_\_\_\_\_\_ is in fact a \_\_\_\_\_\_\_\_\_\_.

I wholeheartedly endorse what X calls \_\_\_\_\_\_\_\_\_\_.

These conclusions, which X discusses in \_\_\_\_\_\_\_\_\_\_, add weight to the argument that \_\_\_\_\_\_\_\_\_\_.

1. **ENTERTAINING OBJECTIONS**

Yet some readers may challenge the view that \_\_\_\_\_\_\_\_\_\_. After all, many believe \_\_\_\_\_\_\_\_\_\_. Indeed, my own argument that \_\_\_\_\_\_\_\_\_\_ seems to ignore \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_.

Of course, many will probably disagree with this assertion that

1. **NAMING YOUR NAYSAYERS**

Here many \_\_\_\_\_\_\_\_\_\_ would probably object that \_\_\_\_\_\_\_\_\_\_.

But \_\_\_\_\_\_\_\_\_\_would certainly take issue with the argument that \_\_\_\_\_\_\_\_\_\_.

\_\_\_\_\_\_\_\_\_\_, of course, may want to dispute my claim that \_\_\_\_\_\_\_\_\_\_.

Nevertheless, both *followers* and *critics of* \_\_\_\_\_\_\_\_\_\_will probably dispute my claim that \_\_\_\_\_\_\_\_\_\_.

Although not all \_\_\_\_\_\_\_\_\_\_ think alike, some of them will probably dispute my claim that \_\_\_\_\_\_\_\_\_\_.

\_\_\_\_\_\_\_\_\_\_ are so diverse in their views that it’s hard to generalize about them, but some are likely to object on the grounds that \_\_\_\_\_\_\_\_\_\_.

1. **MAKING CONCESSIONS WHILE STILL STANDING YOUR GROUND**

Although I grant that \_\_\_\_\_\_\_\_\_\_, I still maintain that \_\_\_\_\_\_\_\_\_\_.

Proponents of X are right to argue that \_\_\_\_\_\_\_\_\_\_. But they exaggerate when they claim that \_\_\_\_\_\_\_\_\_\_.

While it is true that \_\_\_\_\_\_\_\_\_\_, it does not necessarily follow that \_\_\_\_\_\_\_\_\_\_.

On the one hand, I agree with X that \_\_\_\_\_\_\_\_\_\_. But on the other hand, I still insist that \_\_\_\_\_\_\_\_\_\_.

1. **INDICATING WHO CARES**

\_\_\_\_\_\_\_\_\_\_ used to think \_\_\_\_\_\_\_\_\_\_. But recently [or within the past few decades] \_\_\_\_\_\_\_\_\_\_ suggests that \_\_\_\_\_\_\_\_\_\_.

What this new research does, then, is correct the mistaken impression, held by many earlier researchers, that \_\_\_\_\_\_\_\_\_\_.

These findings challenge the work of earlier researchers, who tended to assume that \_\_\_\_\_\_\_\_\_\_.

Recent studies like these shed new light on \_\_\_\_\_\_\_\_\_\_, which previous studies had not addressed􀂾Researchers have long assumed that \_\_\_\_\_\_\_\_\_\_. For instance, one eminent scholar of cell biology, \_\_\_\_\_\_\_\_\_\_, assumed in \_\_\_\_\_\_\_\_\_\_, her seminal work on cell structures and functions, that fat cells \_\_\_\_\_\_\_\_\_\_. As \_\_\_\_\_\_\_\_\_\_ herself put it, “\_\_\_\_\_\_\_\_\_\_” (200-). Another leading scientist, \_\_\_\_\_\_\_\_\_\_, argued that fat cells “\_\_\_\_\_\_\_\_\_\_” (200-). Ultimately, when it came to the nature of fat, the basic assumption was that \_\_\_\_\_\_\_\_\_\_.

But a new body of research shows that fat cells are far more complex and that \_\_\_\_\_\_\_\_\_\_.

If sports enthusiasts stopped to think about it, many of them might simply assume that the most successful athletes \_\_\_\_\_\_\_\_\_\_. However, new research shows \_\_\_\_\_\_\_\_\_\_.

These findings challenge dieters’ common assumptions that \_\_\_\_\_\_\_\_\_\_.

At first glance, teenagers appear to\_\_\_\_\_\_\_\_\_\_. But on closer inspection \_\_\_\_\_\_\_\_\_\_.

1. **ESTABLISHING WHY YOUR CLAIMS MATTER**

X matters/is important because \_\_\_\_\_\_\_\_\_\_.

Although X may seem trivial, it is in fact crucial in terms of today’s concern over \_\_\_\_\_\_\_\_\_\_.

Ultimately, what is at stake here is \_\_\_\_\_\_\_\_\_\_.

These findings have important consequences for the broader domain of \_\_\_\_\_\_\_\_\_\_.

My discussion of X is in fact addressing the larger matter of \_\_\_\_\_\_\_\_\_\_.

These conclusions/This discovery will have significant applications in \_\_\_\_\_\_\_\_\_\_ as well as in \_\_\_\_\_\_\_\_\_\_.

Although X may seem of concern to only a small group of \_\_\_\_\_\_\_\_\_\_, it should in fact concern anyone who cares about

1. **COMMONLY USED TRANSITIONS**

***Cause and Effect***

accordingly

as a result

consequently

hence

it follows, then

since

so

then

therefore

thus

***Conclusion***

as a result

consequently

hence

in conclusion, then

in short

in sum, then

it follows, then

so

the upshot of all this

is that

therefore

thus

to sum up

to summarize

**Comparison**

along the same lines

in the same way

likewise

similarly

**Contrast**

although

but

by contrast

conversely

despite the fact that

even though

however

in contrast

nevertheless

nonetheless

on the contrary

on the other hand

regardless

whereas

while

yet

**Addition**

also

and

besides

furthermore

in addition

in fact

indeed

moreover

so too

**Concession**

admittedly

although it is true that

granted

I concede that

of course

naturally

to be sure

**Example**

after all

as an illustration

consider

for example

for instance

specifically

to take a case in point

**Elaboration**

actually

by extension

in short

that is

in other words

to put it another way

to put it bluntly

to put it succinctly

ultimately