

# ETHNOGRAPHY, GLOBALIZATION AND CULTURE

CARLETON UNIVERSITY  
GLOBAL AND INTERNATIONAL STUDIES  
Fall 2025, GINS 1020A

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

## General Contact Information:

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

**Drop in Office Hours:** Tuesday 2pm – 4:00pm Dunton Tower 21<sup>st</sup> floor Office 2129

**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 4<sup>th</sup> 11<sup>th</sup> 18<sup>th</sup> 25<sup>th</sup>

October 2<sup>nd</sup> 9<sup>th</sup> 16<sup>th</sup> {23<sup>rd</sup> *no class, reading week*} 30<sup>th</sup>

November 6<sup>th</sup> 13<sup>th</sup> 20<sup>th</sup> 27<sup>th</sup>

December 4<sup>th</sup> Thursday (last class)

## Teaching Assistants and Section:

When E-mailing your TA use “GINS 1020 TA A\_\_” (fill \_\_ with your section). Your email must have your full name and student number in the signature line.

A1 Tutorials:

## Preparing for our Course

All reading materials are available online at Brightspace, via hyperlinks within this syllabus, or at the library. **It is your responsibility to find and read the materials before each lecture and tutorial.**

## Introduction to Our Course

This is a required course for the Undergraduate Degree in Global and International Studies. As such, 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 place.

In terms of practical skills, this course aims to teach you how to write clearly, how to read and thinking critically, and how to make and assess strong arguments.

As to our subject specializations: *Ethnography* is the descriptive study of a society or a phenomenon within society. Ethnography is made when a researcher carries out fieldwork. Fieldwork is a practice of learning to see the world in a *new* way so that you can identify features of the world according to their function and structure. You will get hands on experience carrying out fieldwork during this class. You will write up that research, reflecting on it and combining it with our course readings: creating an ethnography. That ethnography will form one aspect of your training and assessment in this course.

*Globalization* is a term that describes how the world's economies, cultures, populations, technology, services, and goods have become increasingly interdependent. Global Studies captures the study of international politics, communications, environmental science, and so 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. Our "globalization" readings will cover the main agreements and disputes in the field; you are expected to integrate insights from these readings into your assignments.

*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 BGIInS program has a culture. Perhaps it is different from Carleton University's Physical Sciences. By this we could say there are a set of customs, morals, codes and traditions that are practiced by some, but not all. Our "culture" readings will cover a range of issues.

Each of these key terms are nuanced. 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
- *Identify* the argument in a reading
- *Develop* cognitive flexibility and comfort in intellectual challenges

## Course Objectives

- To empower you to listen, assess and make clear arguments
- To enable you to write and speak clearly with reference to our course readings
- To equip you to assess written and spoken arguments with sophisticated debate

## Assessment

Four assignments (written in class) and your attendance make up your score in this course. Each assignment is worth 20 points ( $20 \times 4 = 80$ ). There are no essays, tests or exams in this class. You will write your assignments in class without the use of a computer or phone. Students who have accommodation will have to clear things with PMC if that is their desire. The assignments are directly related to the course lecture and reading materials. To prepare for these assignments please read all required readings, take notes during lectures and review materials prior to the assignment in class.

Attendance is worth 20 points in total (one for each class to a maximum of 24). Students who attend **all** lectures and tutorials will naturally have their extra points (1, 2, 3 or 4) added to their total grade for this course as part of a “bonus” grade.

Attendance: This is a foundational course in the Bachelor of Global and International Studies degree. Our course consists of 13 lectures and 12 tutorials, as part of your assessment you must attend at least 15 of these to pass the course. Attendance will be taken at each meeting. Where students fall just short of this expectation, exceptions will be considered.

Can you Get Bonus Points? YES! There will be a chance to earn bonus points for this class by attending lectures for invited speakers on Carleton University campus. One caveat is that you must STAY for the entire lecture to earn bonus points. An announcement will be sent to your email regarding this via our Brightspace page.

Missed Assignments: If you miss an assignment, you are granted the opportunity to sit the assignment on the following Monday at 7am at Dunton Tower 21<sup>st</sup> floor. There are no exceptions to this accommodation. Students who miss an assignment will lose one letter grade so an A becomes a B and so on.

Grade Appeals: If you wish to appeal your grade, do so in a timely fashion. Prior to requesting your appeal, please ensure that you have identified the grading error on the assignment and notify me and the TA. If a mistake has been made, we will correct it asap.

Approval of final grades: The instructor determines your grade in the course which is subject to the approval of the Faculty Dean. This means that grades submitted by an

instructor may be subject to revision. No grades are final until they have been approved by the Dean.

### Grading:

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

## Lecture Schedule

**Class One September 4<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: Introduction to the syllabus**, assessments, and details about expectations for academic integrity and freedom (30-min). (10 min break). Introduction to What is an Argument? Students will be placed in groups and provide instructions for a group task.

Required Reading:

Syllabus (on Brightspace)

Chapter 1 “What is argument?” (on Brightspace)

**Class Two September 11<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: The argument of Harriet McBryde Johnson & Fieldwork on Disability**

Continued discussion of argument, types of argument, and fieldwork/ standpoint epistemology.

Required Reading:

“Unspeakable Conversations,” by Harriet McBryde Johnson in *Disability Visibility: First-Person Stories from the Twenty-First Century* edited by Alice Wong (on Brightspace)

Odame, Prince Kwame and Regina Obilie Amoako-Akyi “Sidewalk Accessibility and Pedestrian Safety among Students with Physical Disability in the University of Cape Coast,” in *Current Research Journal of Social Sciences*, Vol. 02, No. (2) 2019 pp.109-122 <https://heinonline.org/HOL/P?h=hein.journals/crjssh2&i=109> ; <https://proxy.library.carleton.ca/login?url=https://heinonline.org/HOL/P?h=hein.journals/crjssh2&i=109>

### Supplemental Reading:

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

Alice Wong "Introduction" in Disability Visibility, First-Person Stories from the twenty-first century, edited by Alice Wong  
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

**Class Three September 18<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

In class assignment 20% (one hour granted for assignment, students with time accommodations to be given full two hours as PMC recommendation). No use computer or phone permitted. TAs to attend and grade assignments in class with professor. TA to discuss fieldwork during tutorial time this week.

**Class Four September 25<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: Fieldwork**

Deeper into the 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. We will also venture into Chapter 2 of Rotenberg's text on Critical Reading of Written Arguments

**Required Reading:**

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

Rottenberg, Chapter 2, Critical Reading of Written Arguments.

**Supplemental Reading:**

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

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

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>

**Class Five October 2<sup>nd</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: Culture: ritual and rites of passage**

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. We will then explore what argument is being made by

Scheper-Huges, and also that of Bateson and Mead in Trance and Dance in Bali. (TAs attend two hours)

**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

Bateson and Mead “Trance and Dance in Bali”

[https://www.youtube.com/watch?v=Z8YC0dnj4Jw&t=40s&ab\\_channel=LibraryofCongress](https://www.youtube.com/watch?v=Z8YC0dnj4Jw&t=40s&ab_channel=LibraryofCongress)

**Supplemental Reading & Viewing:**

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>

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>

**Class Six October 9<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: Ethnography Culture, Language & Thought**

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. (TAs only attend first hour)

**Required Reading:**

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

Susan Schaller, “A Man Without Words” **Read pages – 44-45; 46-57; 61-75;79; 84;86-91; 108; 116-119**

**Supplemental Reading & Viewing:**

Lucy, John A. “Language Structure, Lexical Meaning, and Cognition: Whorf and Vygotsky Revisited” Chapter 13 in Words and the Mind: How Words Capture Human Experience. Barbara C. Malt and Phillip Wolff eds. p. 266-286

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

[https://www.youtube.com/watch?v=xa8BYZrSTxY&ab\\_channel=NativLang](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-himbasa-see-colour>

"How Language Changes The Way We See Color,"

[https://www.youtube.com/watch?v=mgxyfqHRPoE&ab\\_channel=InsiderTech](https://www.youtube.com/watch?v=mgxyfqHRPoE&ab_channel=InsiderTech)

**Class Seven October 16<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

In class assignment 20% (one hour granted for assignment, students with time accommodations to be given full two hours as PMC recommendation). No computer or phone use. TAs to attend and grade assignments in class with professor. TAs to use tutorial time to review assignment with students as requested by students.

**READING WEEK Oct 20-25 no classes no tutorials**

**Class Eight October 30<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**Topic: Ethnography 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?

**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

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

**Supplemental Reading & Viewing:**

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

**Class Nine November 6<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**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? After this, student will 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>

**Class Ten November 13<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**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. 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. We will also review selections of ethnographic films on child rearing and sibling relations. Batseon and Mead “Bathing Babies in Three Cultures” (Circa 1940), [https://www.youtube.com/watch?v=rmvqdDBSY0k&t=24s&ab\\_channel=vivinaSalvetti](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](https://www.youtube.com/watch?v=4NqQ6KL-aUY&t=18s&ab_channel=TheSuhtz)

**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*

**Class Eleven November 20<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

**In class assignment 20% (one hour granted for assignment, students with time accommodations to be given full two hours as PMC recommendation). No computer or phone use. TAs to attend and grade assignments in class with professor.** TAs to use tutorial time to review assignment with students as requested by students.

**Class Twelve November 27<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**



**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?

**Required Reading:**

Arendt, Hannah. "Chapter Nine: The Decline of the Nation-State and the End of the Rights of Man" in *Origins of Totalitarianism*, Penguin Books 1951, pp.349-396

Fahy, Sandra. "How to get over a border" in *Georgetown Journal of Asian Affairs*, Special Edition: Border Challenges in Asia. Policy Forum. Vol. 4 No.1 pp.4-11  
<https://repository.library.georgetown.edu/handle/10822/1053236>

**Suggested 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>

**Class Thirteen December 4<sup>th</sup> Thursday 11:35 am-1:25 pm, NI 4030**

In class assignment 20% (one hour granted for assignment, students with time accommodations to be given full two hours as PMC recommendation). No computer or phone use. TAs to attend and grade assignments in class with professor. TAs to use tutorial time to review assignment with students as requested by students.

## **Important Information**

### **Make-up Assignment**

Students who miss an assignment will be accommodated to write the assignment on the following Monday at 7am on the 21<sup>st</sup> floor of Dunton Tower. Once a week has passed since the original date of the assignment there will be no further accommodation made. Contact the professor for more information. There are no exceptions to this accommodation.

### **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/>

### **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."

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.** 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:**

If you have a disability requiring academic accommodations in this course, please contact PMC at 613-520-6608 or [pmc@carleton.ca](mailto: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 with me to ensure accommodation arrangements are made.

**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/>

## WRITING TEMPLATES

*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 \_\_\_\_\_.

## **2.) 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 \_\_\_\_\_.

## **3.) 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 \_\_\_\_\_.

### 2. 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 \_\_\_\_\_.

### 3. 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 \_\_\_\_\_.

#### 4. 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.

#### 5. 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 \_\_\_\_\_.

## 6. 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 \_\_\_\_\_.

## 7. 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 \_\_\_\_\_.

## 8. 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 \_\_\_\_\_.

## 9. 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 \_\_\_\_\_.

### 10. 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 \_\_\_\_\_.

### 11. 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

## 12. 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