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CARLETON UNIVERSITY

GLOBAL AND INTERNATIONAL STUDIES

Winter 2024
GINS 1020B

ETHNOGRAPHY, GLOBALISATION AND CULTURE

Lecture Day and Time: Fridays - 3:35 pm - 5:25 pm

# General Contact Information:

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

**Drop in Office Hours**: Friday from 1pm – 3:00pm Dunton Tower 21st floor room 2121

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

# Lecture Dates:

January 12th 19th 26th

February 2nd 9th 16th (Feb19-23 University closed, Winter Break)

March 1st 8th 15th 22nd (March 29th Statutory holiday university closed)

April 5th

April 11-12, 2024 – Exam Week

## Teaching Assistants and Section:

When E-mailing your TA use “GINS 1020 TA B\_” (fill in the \_ with your section). Ensure that your email has your full name and student number in the signature line.

B1 Tutorials: 9:35 am - 10:25 am Wednesday Southam Hall 318

B2 Tutorials: 2:35 pm - 3:25 pm Thursday Loeb Building D199B

B3 Tutorials: 3:35 pm - 4:25 pm Thursday Loeb Building D199B

GINS 1020 B1 Tutorial TA is: Carolyn Foster (MA Candidate). Her email address is: carolynforster@cmail.carleton.ca

GINS 1020 B2 & B3 Tutorial TA is: Olivia Ellerby (MA Candidate). Her email address is: OliviaEllerby@cmail.carleton.ca

## General Important Dates for Carleton Students:

## <https://calendar.carleton.ca/academicyear/#winter2024>

# 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/>

**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 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 by carrying out fieldwork. Fieldwork is a practice of learning we will engage with in this course from the first day, and throughout. We will also read a variety of ethnographies. When a researcher draws upon fieldwork, and secondary sources, an ethnography can be written. You will write an ethnography in this class, which is drawn from our reading materials and your field research.

*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 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 term ethnography and globalization above, difficult to define. However, most 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

## Assessment

Task Percentage Due Date Details

|  |  |  |  |
| --- | --- | --- | --- |
| Weekly attendance in lectures and tutorial sections | 20% (1 point per lecture and 1 point per tutorial to a maximum of 20) | Ongoing | Attendance in lectures and in tutorial session |
| Assignment One:Fieldwork and Ethnography  | 25%  | February 5th (MONDAY) 11:59pm | Approximately 1000-1200 +/- 200) words Submitted online |
| Assignment Two:Short Essay **(use the writing template provided at the bottom of this syllabus)** | 25% |  March 4th before 11:59pm online | 1200-1400 (+/- 200) words submitted online |
| Assignment Three: Final Essay | 30% |  April 11th before 11:59pm online | 1500-2000 +/- 200) words, submitted online |

Bonus Points? There will be a chance to earn 5 bonus points for this class by attending the lecture for our BGInS Visiting Professor/ Fellow (full lecture attendance is required to earn the bonus points). An announcement will be sent to your email regarding this via our Brightspace page.

Late Submission:

Only with prior approval from the instructor before the submission deadline.

Unapproved late submissions will incur a 1% per day penalty.

No unapproved late assignments will be accepted 7 days after the original deadline.

Grade Appeals:

If you wish to appeal your grade on an assignment, please do so in a timely fashion. Please route your appeal through the TA within a week of receiving your assignment grade. Prior to requesting your appeal, please ensure that you have checked your assignment against the rubric. If you determine that an error of assessment has been made, please detail where and how in your email to 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.

## Basic Details for your Assignments

Because this is a first-year course, the ability to follow instructions will be part of the assessment. All assignments must be double-spaced, in Times New Roman 12-point font, with your name, student number, TA name and section, Professors Name, course title on the first page, the assignment should be paginated.

You may use “I” in your essay. For example:

*After reading Steger’s Introduction to Globalization, I think that his use of the phrase Social Networks is useful for understanding how myth and witchcraft influence perceptions of people with Albinism in Zimbabwe.*

Please ensure your assignment is submitted on Brightspace in **Word format ONLY.** Other formats are not permitted. It is your responsibility to ensure that you know how to do this ahead of uploading / submitting your assignment. Files that we are unable to open cannot be graded and will be considered “late” until correctly uploaded. A late assignment loses one point per day. The university has an IT office to help you with these matters, please consult them prior to submitting your assignments.

All assignments must have a bibliography and use in-text citations. Chicago, MLA, and APA are acceptable citation styles. For academic reference (bibliographic) 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>

Write your assignment using the GRADING RUBRIC attached in this syllabus to ensure you obtain the highest points. The rubric ensures transparency and thus equality in grading.

Strategies for essay writing can be found here: <https://writingcenter.fas.harvard.edu/strategies-essay-writing-downloadable-pdfs>

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

Attending tutorials and lectures is mandatory for students. Your attendance will be taken at lecture and tutorial. You will earn 1 point per lecture and 1 point per tutorial to a maximum of 20.

Attendance at lectures and tutorials is positively correlated with success in this course. You can participate in class through group work, questions, and discussion. Please share your thoughts on the readings, on the lecture, and on the insights of your fellow students.

### Assignment One: Due online February 5th 2024,11:59pm online

### Fieldwork and Ethnography (25%)

Your first assignment involves fieldwork *and* the writing-up of your fieldwork in the form of an ethnography. We will be reading several ethnographies during this class; they are indicated in the syllabus with an \* in the reading list.

The first part of your assignment is “fieldwork” this will be done during class time with your group. 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 you and your group conducted, along with a summary of the findings, and an analysis or reflection on those findings. The analysis and reflection on findings should support your argument (your thesis, your claim). Please see the following link for more insights on thesis statements: <https://writingcenter.fas.harvard.edu/sites/hwpi.harvard.edu/files/writingcenter/files/thesis.pdf?m=1693422264>

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 weeks 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 1200-1400 words (give or take 200 words).

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 March 4th 2024 11:59pm

### Short Essay: (25%)

You are requested to write approximately 1200-1400 words on Culture. Your essay will draw upon the materials we have read in this class up to the due date of March 4th. You should have a thesis statement (an argument, a claim, that you will show) on some aspect of “culture” that you wish to examine in your essay. Provide a bibliography of works referenced in your essay. You should not use texts outside of this course syllabus. 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.” Sign posting is something I have instructed you on during lectures. Successful use of the template will determine a portion of your grade. You should reference as many course readings as are relevant to your assignment’s argument. You should use at least 10 of the writing templates (all from one section or throughout).

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 April 11th 2024 11:59pm

### Final Essay: (30%)

The final assignment asks you to write a clearly written and sign-posted essay on the topic of Globalization (1500-2000 words). Your essay will make an argument (thesis, claim) that is backed up through material we have read in our course from start to finish. You may not use any outside readings. The goal of your paper is to demonstrate your knowledge of Globalization as it is informed by our course readings and videos. Your essay should integrate what you have learned about Culture and Ethnography (and fieldwork) to highlight the tensions and benefits of globalization.

## 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 & ETHNOGRAPHY**

**Class One: Jan 12**

**Topic: Course Introduction & Fieldwork**

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

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>

**Class Two: Jan 19**

**Topic: Fieldwork & Disability**

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: Jan 26**

**Topic: Fieldwork, Past and Present**

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

**CULTURE**

**Class Four: Feb 2**

**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. 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>

REMINDER: Assignment One, Fieldwork and Ethnography (25%), due Feb 5th online before 11:59pm

**Class Five: Feb 9**

**Topic: Culture & Language**

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>

**Class Six: Feb 16**

**Topic: Multiculturalism, Cultural Relativism & Tolerance**

Cultures are different. They have different values, different mannerisms, and different ways of working with others. This lecture engages the ideas put forward by scholars working on the idea of Tolerance, Cultural difference, and feminism. 45 minute lecture followed by a break and group work. (TA to attend first half).

**Required Readings**

Kukathas, Chandran. “Distinguished Lecture in Public Affairs: Is Feminism Bad for Multiculturalism?” *Public Affairs Quarterly* 15, no. 2 (2001): 83–98. <http://www.jstor.org/stable/40441286>

Wreen, Michael. “How Tolerant Must a Relativist Be?” *Public Affairs Quarterly* 15, no. 4 (2001): 329–39. <http://www.jstor.org/stable/40441304>

Supplemental Reading:

McNeill, William H. “What We Mean by the West.” *Orbis (Philadelphia)*, vol. 41, no. 4, 1997, pp. 513–24, [https://doi.org/10.1016/S0030-4387(97)90002-8](https://doi.org/10.1016/S0030-4387%2897%2990002-8) .

**February 23 Statutory Holiday**

**Class Seven: March 1**

**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

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

Assignment Two Due March 4, 2024 before 11:59 online. Be sure to use the writing template (25%)

**GLOBALIZATION**

**Class Eight: Mar 8**

**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>

**Class Nine: Mar 15**

**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 10: Mar 22**

**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>

**Suggested Reading:**

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

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

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

March 29th Statutory Holiday

**Class 11: April 5**

**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>

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:**

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

Final Essay (30%) due April 11th before 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.

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**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%  |  February 5th before 11:59pm online | Approximately 1000-1200 +/- 200) words  |

**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% |  March 4th Before 11:59pm online | 1200-1400 (+/- 200) words  |

**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% |  April 11th before 11:59pm online | 1500-2000 +/- 200) words,  |

**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”

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