

THEORY IN ANTHROPOLOGY (ANTH 5401)

CARLETON UNIVERSITY • FALL 2025

Instructor: Daniel Rosenblatt

Office Hours: By appointment, via Zoom or in person depending on both parties' availability

Contact info: In the normal course of things, email is the best way to get hold of me. If you really need to talk to me right away (such as to tell me you can't make a meeting we have scheduled), message me on my cell phone.

Email: DanielRosenblatt@cunet.carleton.ca

Phone/Text: (802) 377-0582—(emergencies only)

Course meets: Friday 8:35 am –11:25 pm

Prerequisites: First year MA student in Anthropology or permission of the instructor

METHOD OF DELIVERY

This course is in person unless exceptional circumstances prevent me from being in Ottawa during the course meeting time.

COURSE DESCRIPTION AND AIMS

This course is designed for students beginning graduate study in anthropology. It presents a broad overview of the discipline and its development, starting with its origins as the science that studied humans and human societies outside those parts of the world we name as “the modern West” and tracing the transformations by which it became what is today. The question of what it is today is something we will discuss, but we can start with the idea that if something has anything to do with humanity then it is within the purview of anthropology if you can figure out how to study it “anthropologically.” Obviously, therefore, one of our central goals will be to say something about what it means to study something anthropologically. Another goal will be to say about what, if anything, contemporary anthropology owes to that older anthropology—the science that Ruth Benedict described as an attempt to make the world safe for human difference.

In addition to helping students to foster skills in critically reading, discussing, and applying social theory, the course emphasizes the intimate connection between theory and ethnography in anthropology and tries to show the ways we can draw theoretical inspiration not only from broad generalizations but from specific analyses. The course is divided into 4 sections: In the first we ask what anthropology and anthropological theory *are* and introduce the idea that anthropology is an inductive and “graphic science (terms we will discuss). In the second part of the course we look at a number of concepts, themes, and preoccupations that emerged out of anthropology as it was for most of the twentieth century: the immersive, participatory study of non-industrial societies, mostly living in lands colonized by people of European descent. Why study such “others”? How did the culture concept emerge out of such study and what is cultural relativism? What have scholars learned, and been forced to unlearn, about humanity in the process of studying other cultural worlds? The third section of the course looks at a kind of crisis that occurred within anthropology in the wake of post WWII decolonization and the political turmoil of the 1960s: anthropologists at that time questioned many aspects of the discipline as it had been practiced up to that point, including the connection to colonialism and the viability of a social science that focused on only one part of

humanity. The result was a vast expansion in the kinds of things anthropologists studied, a closer connection between anthropology and social theory more broadly, and an abandonment of the idea that objectivity in science required that the researcher maintain political neutrality or a distance between themselves and those they work with. Given the considerable overlap between contemporary anthropology and other ways of studying humans we will close by asking what is distinctive about anthropology.

LEARNING OBJECTIVES

After completing this course students should be able to:

1. Identify ethnocentrism and explain the challenge that anthropological findings pose for assumptions about human nature.
2. Explain what ethnographic methods are and to explain the value of the descriptive and inductive emphasis in anthropological research.
3. Apply theoretical generalizations and interpretations from one ethnographic case to another and explain how different theoretical approaches would treat the same situations.
4. Discuss the origins and history of anthropological thinking and identify some prominent contemporary approaches and areas of research.
5. Explain different approaches to studying social life

DIVERSITY AND RESPECT

In this course, you are expected to learn from your texts, your teacher and from one another. This requires striving towards understanding each other but it does not imply striving towards finding agreement. Our class may be racially, religiously, politically, culturally, generationally, and economically diverse. We might be of different gender identifications and sexual orientations and our lived experiences and reactions to the course material will reflect this diversity. Sharing our perspectives and interpretations on the course material will enhance everyone's learning experience and you are encouraged to openly express any disagreements with the authors you will read, with your fellow classmates, or with the Professor in the different participation fora that are available for this course. However, you are expected to conduct yourself in such a way that shows the utmost respect to others who may – or may not – share your views. Derogatory comments and hateful behavior towards others (and their views) will not be tolerated.

Carleton University acknowledges the location of its campus on the traditional, unceded territories of the Algonquin nation. In doing so, Carleton acknowledges it has a responsibility to the Algonquin people and a responsibility to adhere to Algonquin cultural protocols.

Note: Land acknowledgements such as the one above have become common in Canadian Universities, but the question of what they achieve and who they serve is a complicated one (what might it mean, for example, to “adhere to Algonquin cultural protocols” in a university setting?). This could be something we return to at an appropriate point in the course (when we are discussing the relationship between anthropology and colonialism for example).

CONTENT WARNINGS

If I am aware of anything in the readings that I think some people might find troubling I will try to warn everyone of this ahead of time.

COURSE FORMAT, REQUIREMENTS AND EXPECTATIONS, AND METHODS OF EVALUATION

Participation*

All students are expected to come to class on time, having read the texts, and prepared to discuss, question, and critique them. Take notes and jot down comments as you read and make sure you have your texts with you in whatever form is most accessible for you. Also: you must check your email at least once a day for important updates.

Note-Taking*

You will encounter difficult ideas and concepts that will not be immediately digestible. Making sense of the readings requires that you carefully annotate them, which entails not just underlining or highlighting, but writing notes and revisiting them at least once within the next few days. When you come to class, you should be able to answer the following questions:

- What is the author's primary argument? How do they make that argument?
- What assumptions are included in that argument?
- Who or what is the author writing against?
- What tools does this text offer for thinking differently about themes of the class?
- How might the ideas and arguments of this text connect to other texts?
- How might this argument be improved, reformulated, or extended?
- How might it be challenged?

Class Discussions*

This class is primarily a seminar, not a lecture. As such, active participation in discussions is imperative, and we will work together to create a supportive and lively learning environment. Everyone is responsible for reading the texts before class. Be mindful that you all bring different forms of knowledge, expertise, life experience, and communication styles. These differences can, and hopefully will, contribute positively to the substance and quality of class discussion. However, keep in mind that active, respectful participation is as much about listening to and being generous toward others as it is about sharing your own thoughts.

Evaluation

Your grade will be calculated as follows:

Grading & Assignments	Percent of Total	Due Date
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The language in sections marked with an asterisk () is modified from a syllabus by Charles A. McDonald: https://www.academia.edu/85946900/Introduction_to_Cultural_Anthropology_SYLLABUS

Attendance: no more than 2 unexcused absences or 5 absences.	required	n/a
Short Essay (5 required @ 12% each): questions given out each week except week 1 and week 12 choose one from within every two week block, i.e. one from weeks 2 & 3, one from weeks 4 & 5, etc.)	60%	varies
Take-home Final (3500-4500 words)	40%	Dec 20
Participation is not a fixed percentage of the grade but thoughtful and constructive participation can raise your overall grade, though not to any higher than the highest grade received on a written assignment.		n/a

Required readings:

All the readings will be posted on the course's Brightspace page. Students are not required to purchase textbooks or other learning materials for this course.

Receiving assignments and handing things in:

Assignments will be posted on Brightspace and should be submitted there. You should also keep a copy of every completed assignment on your computer.

Using Generative Artificial Intelligence:

Students are permitted to use generative AI tools to help in understanding the readings and concepts in the course—though NOT in such a way as to replace doing the required readings themselves. Students using generative AI to help understand with the readings should engage with the text itself enough that they can see where the AI might be wrong. An example of such a use would be this question and answer about a concept from the first week of class:

Q: What does Boas mean when he describes anthropology as a "graphic" science?

A: When Franz Boas called anthropology a "graphic" science, he was highlighting something distinctive about how anthropologists relate to their subject matter and how they represent it.

For Boas, anthropology was not just a matter of collecting abstract laws or universal principles, as the natural sciences aimed to do. Instead, it was a science devoted to describing human life in all its particularity, vividness, and lived detail.

- "Graphic" here means descriptive and representational. Boas thought anthropology's strength was in its ability to depict cultures, languages, rituals, and artifacts in ways that made them intelligible and concrete, not reduced to formulas.
- He contrasted this with the "exact" sciences, which seek causal laws. Anthropology, by contrast, was about capturing the textures of human life—how people speak, dress, tell stories, make art, organize kinship, or practice ritual.

- Crucially, this emphasis on graphic description was tied to an affective relationship with the subject: anthropology was supposed to make readers see and feel the richness of other ways of life, to overcome ethnocentric assumptions.
- This also fed into his cultural relativism: by graphically rendering the practices of different groups in their own contexts, anthropologists could show that every culture made sense on its own terms.

So, when Boas calls anthropology a “graphic” science, he means it is a science of vivid depiction, sympathetic representation, and detailed documentation of cultural life, rather than an abstract science of universal laws.

The above is a useful approximation of what Boas says in the optional reading for Week 1, though ideal the student should notice that the AI’s understanding of Boas’s use of “affective” is somewhat wrong.

Students are not permitted to use AI to generate answers to the weekly short essay prompts, and are warned that if they do so their answers will likely seem curiously detached from the course. As our understanding of the uses of AI and its relationship to student work and academic integrity continue to evolve, students are required to discuss their use of AI in any circumstance not described here with the course instructor to ensure it supports the learning goals for the course.

Citation Style

The Chicago author-date citation style (17th edition) is to be used in the assignments and papers of this course. For more information, please see:

https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-2.html

Late assignments:

If you know that you won’t be able to do any of the written work on time, email me *before* it would have been due to see if we can work out an alternative. While I will be reasonable and sympathetic, I reserve the right to impose a grade penalty for late work and I am constrained (in the case of the final) by the due date for handing in grades.

READINGS AND ASSIGNMENTS

Please be aware that this syllabus is subject to change, including the content and dates of readings and assignments. You are responsible for checking your email and the course Brightspace page to know the current reading assignments and deadlines.

I. WHAT IS THEORY?

Week 1 / Sept 5

WHAT WAS ANTHROPOLOGY? WHAT IS ANTHROPOLOGICAL THEORY? PART I

Reading:

- Lahiri, Smita, Lilith Mahmud, and James Herron. 2010. *A Student's Guide to reading and writing in Social Anthropology 2nd Edition*. Cambridge, MA: Harvard College.
- Candea, Matei. 2018. *Schools and styles of anthropological theory*. Routledge. [Introduction: Echoes of a Conversation]

Optional

- Boas, Franz. 1940 [1887]. "The Study of Geography." In *Race, Language, and Culture*, edited by Franz Boas, 639-647. Chicago: University of Chicago Press.

II. ENDURING THEMES IN ANTHROPOLOGY

Week 2 / Sept 12

ETHNOGRAPHY AS EXPERIENCE AND PROGRAM:

Readings:

- Monaghan, John, and Peter Just. 2000. *Social and Cultural Anthropology: A Very Short Introduction*. Oxford: Oxford University Press. [Introduction and Ch. 1]
- Kulick, Don. 2019. *A death in the rainforest: How a language and a way of life came to an end in Papua New Guinea*. Algonquin Books [Selections]
- Geertz, Clifford. 1973. "Thick Description: Towards an Interpretive Theory of Culture." In *The Interpretation of Cultures*, 3-30. New York: Basic Books.
- Marcus, George, E. 1995. "Ethnography in/of the world system: the emergence of multi-sited ethnography." *Annual Review of Anthropology* 24: 95-117.

Week 3 / Sept 19

ETHNOGRAPHIC DESCRIPTION AS THEORETICAL ARGUMENT

Readings:

- Maggi, Wynne. 2001. *Our women are free: gender and ethnicity in the Hindukush*. Ann Arbor, MI: University of Michigan Press
- Kelly, J. D. 1992. "Fiji Indians and Commoditization of Labor." *American Ethnologist* 19 (1): 97-120
- Bashkow, 2006. *The Meaning of Whitemen*. Chicago, University of Chicago Press. [Chapter 6 pp 209-259]

Week 4 / Sept 26

CULTURAL PATTERNS AND FUNCTIONAL SYSTEMS

Readings:

- Monaghan, John, and Peter Just. 2000. *Social and Cultural Anthropology: A Very Short Introduction*. Oxford: Oxford University Press. [Ch 2 and Ch. 3]
- Geertz, Clifford. 1973. "Deep Play: Notes on the Balinese Cockfight." In *The Interpretation of Cultures*, 412-453. New York: Basic Books.
- Turner, Victor. 1969. "Liminality and Communitas" in *The Ritual Process: Structure and Anti-Structure*. Pp 94-130. Chicago: Aldine.

WEEK 5 / Oct 3

RITUAL AND SYMBOLISM

Readings:

- Kerzer, David I. 1988. *Ritual, Politics, and Power*. New Haven, CT: Yale University Press. [Selections]
- Boddy, Janice. 1982. "Womb as oasis: the symbolic context of pharaonic circumcision in rural Northern Sudan." *American Ethnologist* 9 (4): 682-698.
- Boddy, Janice. 1991. "Body Politics: Continuing the Anticircumcision Crusade." *Medical Anthropology Quarterly* 5 (1): 15-17.

Week 6 / Oct 10

ALTERNATIVES TO MAINSTREAM ECONOMICS

Readings:

- Sahlins, Marshall. 1972. "On the Sociology of Primitive Exchange." In *Stone age economics*, 185-230. Chicago: Aldine-Atherton.
- Ho, Karen. 2021. "The Housewife and the Home: Stone Age Economics and Insights For US (and Global North) Economies." *Annals of the Fondazione Luigi Einaudi* 55 (1): 127-148.
- Graeber, David. 2011. *Debt: The First 5000 Years*. Brooklyn, NY: Melville House. Read Chapter 2 The Myth of Barter and Chapter 3 Primordial Debts, pp 21-71.

III. RETHINKING ANTHROPOLOGY: THE CRITICAL AND REFLEXIVE TURN**Week 7 / Oct 17**

COLONIALISM & THE CRITIQUE OF POWER

Readings:

- Willis, William. 1972. "Skeletons in the Anthropological Closet." In *Reinventing Anthropology*, edited by Dell H. Hymes, 121-152. New York: Pantheon.
- Nader, Laura. 1972. "Up the anthropologist: Perspectives gained from studying up." In *Reinventing Anthropology*, edited by Dell H Hymes, 284-311. New York: Pantheon.
- Wolf, Eric R. 1982. *Europe and the People Without History*. Berkeley: University of California Press. [Introduction and Ch 6]

Fall Break (No Class Oct 24)**Week 8 / Oct 31**

FEMINIST AND QUEER ANTHROPOLOGY

Readings:

- Rosaldo, Michelle Zimbalist. 1980. "The Use and Abuse of Anthropology-Reflections on Feminism and Cross-Cultural Understanding." *Signs* 5 (3): 389-417.
- Rubin, Gayle S. 2011. "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality." In *Deviations*, 137-181. Duke University Press.

- Brenner, Suzanne. 1996. "Reconstructing Self and Society: Javanese Muslim Women and 'The Veil'." *American Ethnologist* 23 (4): 673-697.

Week 9 / Nov 7

PRACTICE THEORY, EMBODIMENT, AND POWER

Readings:

- Ortner, Sherry. 1984. "Theory in Anthropology Since the Sixties." *Comparative Studies in Society and History* 26: 126-166.
- Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*. Translated by Richard Nice. Cambridge: Cambridge University Press. [Selections TBA]
- Ortner, Sherry B. 2006. "Power and Projects: Reflections on Agency" In *Anthropology and social theory*, pp. 129-53. Duke University Press.

Week 10 / Nov 14

IMPORTANT THEORISTS FROM OUTSIDE ANTHROPOLOGY

Readings:

- Said, Edward. 1978. *Orientalism*. New York: Vintage. Introduction and selection from Chapter III, [pp. 1-15, 25-28, 321-28]
- Foucault, Michel. 1979. *Discipline and punishment: the birth of the prison*. New York: Vintage Books. Pp. 1-24
- Lears, T. J. Jackson. 1985. "The Concept of Cultural Hegemony." *American Historical Review* 90 (567-593). (Read selection pp. 567-574)
- Escobar, Arturo. 2005. "Imagining a post-development era." In *Power of development*, 205-221. Routledge. (Read pp. 20-28; 38-42 and 47-49)

Week 11 / Nov 21

THE CRITIQUE OF REPRESENTATION

Readings:

- Clifford, James. 1986. "Introduction: Partial Truths." In *Writing Culture: The Poetics and Politics of Ethnography*, edited by James Clifford and George E. Marcus, Berkeley: University of California Press. [Read pp. 1-3]
- Crapanzano, Vincent. 1986. "Hermes' dilemma: The masking of subversion in ethnographic description." In *Writing culture: The poetics and politics of ethnography*, edited by James Clifford and George Marcus, [Read pp 51-54 and 68-76]
- Abu-Lughod, Lila. 1991. "Writing Against Culture." In *Recapturing Anthropology: Working in the Present*, edited by Richard G. Fox, 137-162. Santa Fe: School of American Research Press.
- Robbins, Joel. 2013. "Beyond the suffering subject: toward an anthropology of the good." *Journal of the Royal Anthropological Institute* 19: 447-462.
- Narayan, Kirin. 1993. "How native is a 'native' anthropologist?" *American anthropologist* 95 (3): 671-686.

IV. NEW OBJECTS AND NEW DIRECTIONS

Week 12 / Nov 28

NEW OBJECTS & NEW PERSPECTIVES: CLIMATE CHANGE, GLOBALIZATION, CAPITALISM, AND "INDIGENEITY"

Readings:

- Masco, J. 2009. "Bad Weather: On Planetary Crisis." *Social Studies of Science* 40 (1): 7-40. <https://doi.org/10.1177/0306312709341598>.
- Tebaldi, Catherine. 2023. "Granola Nazis and the great reset: Enregistering, circulating and regimenting nature on the far right." *Language, Culture and Society* 5 (1): 9-42.
- Ho, Karen. 2022. "Markets, Finance, Whiteness, and the American Dream." In *The Routledge Handbook on the American Dream*, edited by Robert Hauhart and Mitja Sardoč, 27-53. Routledge.
- Tapsell, Paul. 2017. "Being pre-Indigenous: Kin accountability beyond tradition." In *The Routledge Companion to Cultural Property*, 351-372. Routledge.

Take-Home Final Due Dec 20 at Midnight

HAPPY HOLIDAYS!

ADDITIONAL INFORMATION

GRADING SCALE:

In accordance with the Carleton University Undergraduate Calendar Regulations, the letter grades assigned in this course will have the following percentage equivalents:

A+ = 90-100	B+ = 77-79	C+ = 67-69	D+ = 57-59
A = 85-89	B = 73-76	C = 63-66	D = 53-56
A - = 80-84	B - = 70-72	C - = 60-62	D - = 50-52
F = Below 50	WDN = Withdrawn from the course	DEF = Deferred	

ACADEMIC REGULATIONS, ACCOMMODATIONS, PLAGIARISM, ETC.

University rules regarding registration, withdrawal, appealing marks, and most anything else you might need to know can be found on the university's website, here:

<https://calendar.carleton.ca/undergrad/regulations/academicregulationsoftheuniversity/>

Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances, are outlined on the Academic Accommodations website (<https://students.carleton.ca/course-outline/>). For an accommodation request, the processes are as follows:

ACADEMIC ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

Carleton is committed to providing academic accessibility for all individuals. You may need special arrangements to meet your academic obligations during the term. The accommodation request processes, including information about the Academic Consideration Policy for Students in Medical and Other Extenuating Circumstances, are outlined on the Academic Accommodations website (students.carleton.ca/course-outline).

The Paul Menton Centre for Students with Disabilities (PMC: <https://carleton.ca/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 your Letter of Accommodation at the beginning of the term, and no later than two weeks before the first in-class scheduled test or exam requiring accommodation (if applicable).

*The deadline for contacting the Paul Menton Centre regarding accommodation for October/November examinations is October 1, 2025 and November 15, 2025 for December examinations.

FOR RELIGIOUS OBLIGATIONS:

Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details, visit the Equity Services website: www.carleton.ca/equity/wp-content/uploads/Student-Guide-to-Academic-Accommodation.pdf

FOR PREGNANCY:

Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. For more details, visit the Equity Services website: www.carleton.ca/equity/wp-content/uploads/Student-Guide-to-Academic-Accommodation.pdf

FOR SURVIVORS OF SEXUAL VIOLENCE

As a community, Carleton University is committed to maintaining a positive learning, working and living environment where sexual violence will not be tolerated, and where survivors are supported through academic accommodations as per Carleton's Sexual Violence Policy. For more information about the services available at the university and to obtain information about sexual violence and/or support, visit: www.carleton.ca/sexual-violence-support

ACCOMMODATION FOR STUDENT ACTIVITIES

Carleton University recognizes the substantial benefits, both to the individual student and for the university, that result from a student participating in activities beyond the classroom experience.

Reasonable accommodation must be provided to students who compete or perform at the national or international level. Please contact your instructor with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. <https://carleton.ca/senate/wp-content/uploads/Accommodation-for-Student-Activities-1.pdf>

PLAGIARISM

Plagiarism is the passing off of someone else's work as your own and is a serious academic offence. For the details of what constitutes plagiarism, the potential penalties and the procedures refer to the section on Instructional Offences in the Undergraduate Calendar. Students are expected to familiarize themselves with and follow the Carleton University Student Academic Integrity Policy (See <https://carleton.ca/registrar/academic-integrity/>). The Policy is strictly enforced and is binding on all students. Academic dishonesty in any form will not be tolerated. Students who infringe the Policy may be subject to one of several penalties.

What are the Penalties for Plagiarism?

A student found to have plagiarized an assignment may be subject to one of several penalties including but not limited to: a grade of zero, a failure or a reduced grade for the piece of academic work; reduction of final grade in the course; completion of a remediation process; resubmission of academic work; withdrawal from course(s); suspension from a program of study; a letter of reprimand.

What are the Procedures?

All allegations of plagiarism are reported to the faculty of Dean of FASS and Management. Documentation is prepared by instructors and departmental chairs. The Dean writes to the student and the University Ombudsperson about the alleged plagiarism. The Dean reviews the allegation. If it is not resolved at this level then it is referred to a tribunal appointed by the Senate.

Assistance for Students:

As a student you may experience a range of mental health challenges that significantly impact your academic success and overall well-being. If you need help, please speak to someone. There are numerous resources available both on- and off-campus to support you. For more information, please consult <https://wellness.carleton.ca/>

Mental Health and Wellbeing: <https://carleton.ca/wellness/>

Health & Counselling Services: <https://carleton.ca/health/>

Academic Advising Centre (AAC): <https://carleton.ca/academicadvising/>

Centre for Student Academic Support (CSAS): <https://carleton.ca/csas/>

Equity & Inclusive Communities: <https://carleton.ca/equity/>

Career Services: <https://carleton.ca/career/>

IMPORTANT INFORMATION:

- Student or professor materials created for this course (including presentations and posted notes, labs, case studies, assignments and exams) remain the intellectual property of the author(s). They are intended for personal use and may not be reproduced or redistributed without prior written consent of the author(s).
- Students must always retain an electronic copy of all work that is submitted.
- Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean. This means that grades submitted by the instructor may be subject to revision. No grades are final until they have been approved by the Dean.
- Carleton University is committed to protecting the privacy of those who study or work here (currently and formerly). To that end, Carleton's Privacy Office seeks to encourage the implementation of the privacy provisions of Ontario's Freedom of Information and Protection of Privacy Act (FIPPA) within the university.
- In accordance with FIPPA, please ensure all communication with staff/faculty is via your Carleton email account. To get your Carleton Email you will need to activate your [MyCarletonOne account](#) through Carleton Central. Once you have activated your MyCarletonOne account, log into the [MyCarleton Portal](#).
- Please note that you will be able to link your MyCarletonOne account to other non-MyCarletonOne accounts and receive emails from us. However, for us to respond to your emails, we need to see your full name, CU ID, and the email must be written from your valid MyCarletonOne address. Therefore, it would be easier to respond to your inquiries if you would send all email from your connect account. If you do not have or have yet to activate this account, you may wish to do so by visiting <https://students.carleton.ca/>.

IMPORTANT DATES AND DEADLINE FALL 2025

Date	Activity
August 27, 2025	Deadline for course outlines to be made available to students registered in full fall, early fall, and fall/winter courses.
August 31, 2025	Last day for receipt of applications from potential fall (November) graduates.
September 1, 2025	Statutory holiday. University closed.

Date	Activity
September 2, 2025	Academic orientation (undergraduate and graduate students).
	Orientation for new Teaching Assistants.
	All new students are expected to be on campus. Class and laboratory preparations, departmental introductions for students, and other academic preparation activities will be held.
September 3, 2025	Fall term begins. Full fall, early fall, and fall/winter classes begin.
September 9, 2025	Last day for registration and course changes (including auditing) in early fall courses.
September 16, 2025	Last day for registration and course changes (including auditing) in full fall, late fall, and fall/winter courses.
	Last day to withdraw from early fall courses with a full fee adjustment.
	Graduate students who have not electronically submitted their final thesis copy to Graduate Studies will not be eligible to graduate in fall 2025 and must register for the fall 2025 term.
September 19-21, 2025	Full summer and late summer term deferred final examinations will be held.
September 30, 2025	Last day to withdraw from full fall and fall/winter courses with a full fee adjustment.
October 1, 2025	Last day for academic withdrawal from early fall courses.
	Last day to request Formal Examination Accommodations for Oct/Nov final examinations from the Paul Menton Centre for Students

Date	Activity
	with Disabilities. Note that it may not be possible to fulfil accommodation requests received after the specified deadlines.
October 9, 2025	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in early fall term undergraduate courses, before the official Oct/Nov final examination period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
October 10, 2025	December examination schedule (fall term final and fall/winter mid-terms) available online.
October 13, 2025	Statutory holiday. University closed.
October 15, 2025	Last day for receipt of applications for admission to an undergraduate degree program for the winter term from applicants whose documents originate from outside Canada or the United States.
October 16, 2025	Last day of early fall classes.
	Last day for final take-home examinations to be assigned in early fall courses, with the exception of those conforming to the examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar.
	Last day that can be specified by a course instructor as a due date for term work for early fall courses.
October 20, 2025	Deadline for course outlines to be made available to students registered in late fall courses.
October 20-24, 2025	Fall break, no classes.

Date	Activity
October 25-26, November 1-2, 2025	Final examinations in early fall undergraduate courses will be held.
October 27, 2025	Late fall classes begin.
November 7, 2025	Last day to withdraw from late fall term courses with a full fee adjustment.
November 14-16, 2025	Early fall undergraduate deferred final examinations will be held.
November 15, 2025	Last day for academic withdrawal from full fall and late fall courses.
	Last day to request Formal Examination Accommodations for December full fall and late fall examinations and fall/winter midterm examinations from the Paul Menton Centre for Students with Disabilities. Note that it may not be possible to fulfil accommodation requests received after the specified deadlines.
	Last day for receipt of applications for admission to an undergraduate degree program for the winter term.
November 21, 2025	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in full fall term or fall/winter undergraduate courses, before the official December final examination period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
November 28, 2025	Last day for graduate students to submit their supervisor-approved thesis, in examinable form to the department.
	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in late fall term undergraduate courses, before the official final examination

Date	Activity
	period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
November 30, 2025	Last day for receipt of applications from potential winter (February) graduates.
December 5, 2025	Fall term ends.
	Last day of full fall and late fall classes.
	Classes follow a Monday schedule.
	Last day for final take-home examinations to be assigned, with the exception of those conforming to the examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar.
	Last day that can be specified by an instructor as a due date for term work for full and late fall courses.
	Last day for receipt of applications for undergraduate degree program transfers for winter term.
December 6-7, 2025	No classes or examinations take place.
December 8-20, 2025	Final examinations in full fall and late fall courses and mid-term examinations in fall/winter courses will be held. Examinations are normally held all seven days of the week.
December 20, 2025	All final take-home examinations are due on this day, with the exception of those conforming to the examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar.

Date	Activity
December 24, 2025 at noon through January 2, 2026 inclusive	University closed.