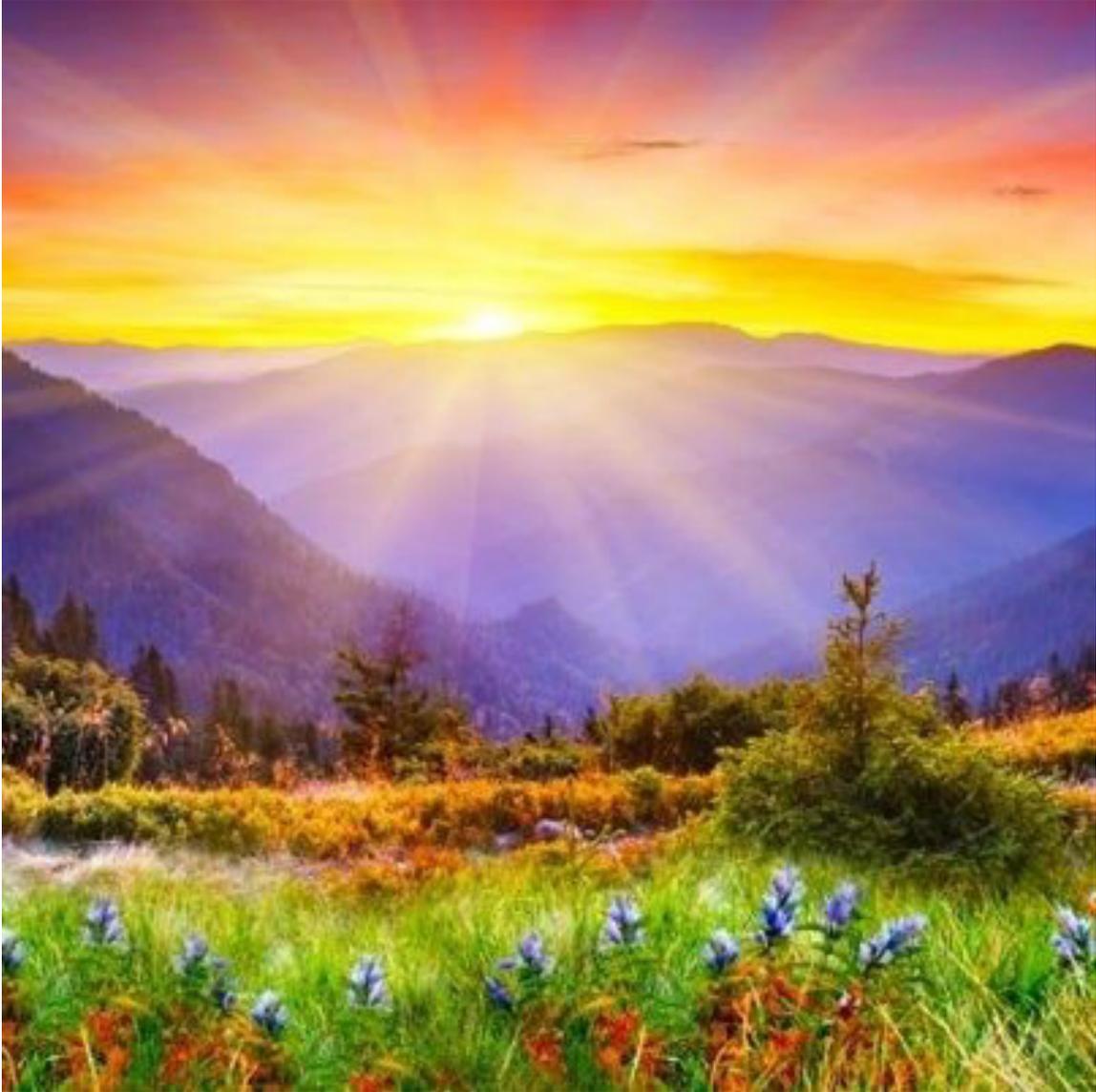


**THE ANTHROPOLOGY OF “MAINSTREAM” NORTH AMERICA
(ANTH 2680) • DEPARTMENT OF SOCIOLOGY AND ANTHROPOLOGY
CARLETON UNIVERSITY • WINTER 2026**



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 reach 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 –11:25am

Prerequisites, restrictions, and precluded courses: None

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 provides an overview of ways anthropology (and related disciplines) can help us understand the world in which we live by looking at some of the important values, ideas, and practices that shape life in what we can describe as “Anglo Settler North American society.” Much of what we read will be focused on the United States, mainly because that is where most of the research has been done, but also because the U.S. has played a profound role in shaping the modern world as a whole. Although this U.S.-centrism would be hard to avoid given the state of existing research, we will try to avoid some of its more pernicious effects by making it conscious rather than unconscious: thus we will try to keep in mind the question of whether what we learn about the U.S. applies to Canada, to Western liberal democracies more generally, or to the modern world as a whole.

The most important theme of the course will be the centrality of *success* as a cultural value in North America and the closely related question of how *social class* works in our society. At the end of the course we will try to apply our understandings of these things to better understand contemporary politics. The course begins by looking at an exploration of the way various writers have thought about the concept of the “middle class.” We will be most interested in those perspectives that see class as consisting of a cultural orientation as well as an economic status.

With these understandings of class and the ideology of success as background we will look at a variety of aspects of life in contemporary North America: the role of schools in reproducing class privilege and inequality, the way ideas about success shape the way people think about their lives and careers, the ways the idea of a mainstream is constructed and how different people are empowered or marginalized by that. and the way all of this is reflected and enacted through the consumption and use of “stuff.” After that we will look at our cultural discomfort with the materialism and pursuit of success described above—the course will explore the ways in which a rejection of certain aspects of the dominant culture has in fact long been a *part* of the dominant culture. Finally we will try to see if the portrait of North American society outlined above will help us understand the appeal of Donald Trump, right wing populism, and neo-traditionalist approaches to gender.

LEARNING OBJECTIVES

This course aims to introduce students to the use of anthropological ideas and methods as a way of understanding the contemporary world; to that end it has two sorts of learning objectives: general ones about anthropology, and specific ones about contemporary North American society.

Anthropology learning objectives:

1. To explain what ethnographic methods are and to explain the value of the descriptive and inductive emphasis in anthropological research. To apply theoretical generalizations and interpretations from one ethnographic case to another and explain how different theoretical approaches would treat the same situations.

2. To apply an anthropological approach to analyze social issues and situations.

North America learning objectives:

1. To understand the complexities of defining and analyzing “social class” in contemporary capitalist societies, with an emphasis on the middle class, and on class as a cultural as well as economic phenomenon.
2. To understand a variety of terms that describe ideas about how class reproduction works such as social and cultural capital, cultural omnivorousness, etc.
3. To understand the way the ideas of “success” shapes numerous North American institutions, practices, and ways of thinking.
4. To understand the intersection social class with other axes of social differentiation such as race and gender.
5. To understand consumption as a symbolic activity.
6. To understand the way “countercultures” and various forms of resisting the mainstream are in fact longstanding features of North American culture.
7. To understand the way race, class, and gender are intertwined in the contemporary political landscape.

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.

Along those lines, I want to mention right now that one of the readings for Week 5 discusses (and spells out) what we nowadays write and speak as “the n-word.” The author (who is black) does not intend to offend anyone—his purpose is to explore the complexities of racism. The article is one of the best and clearest pieces of writing I know of with respect to the intersections between race, class, and gender, and for that reason is perfect for this class. I ask for forbearance on the part of anyone who might be dubious about this author’s approach. I should add that just because the author spells this word out is not a reason for anyone in the class to say or spell it out themselves—although one can argue that doing so in class discussion is very different from doing so in other contexts, it seems to me to be perfectly possible to have a good discussion without doing so and I see no need to provoke or potentially alienate anyone.

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. Annotate the texts as you read and make sure you have them with you in whatever form is most accessible for you. Also: you must check your email at least once a day for updates to things like assigned reading etc.

Note-Taking*

You will encounter difficult ideas and concepts that will not be immediately digestible. Making sense of the readings requires that you annotate them, which ideally involves not just underlining or highlighting, but abstracting, summarizing, and asking questions. When you read a text you should think about the following sorts of 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.

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

Often, we will treat the 3 hour class block as two separate shorter classes, each dealing with some aspect of the days topic. So you will miss a lot if you leave at the break.

Evaluation

Your grade will be calculated as follows:

Grading & Assignments	Percent of Total	Due Date
More than 2 unexcused absences will result in a grade penalty. More than 5 absences total will result in not passing the class except under exceptional circumstances. Attendance involves being there for both halves of class.	10%	n/a
“Teaching” (organizing discussion) presentation	25%	varies
Weekly Questions	30%	weekly
Take-home final	35%	April 23
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

Assignments:

1. Each week I will post a set of questions on Brightspace—These will be short, and hopefully straightforward. I will ask you to answer some of these you and submit them on Brightspace before class. Others will just be things you should think about as you do the reading. If the questions are not posted by noon on Tuesday they are not required for that week and everyone gets full credit as though they had answered them. The questions are meant to give you both a guide to the reading and an incentive to look at it before class. There will be 11 sets of questions posted (every week except the first) and you are required to answer 10, for 30% of your grade
2. Each of you will sign up to “teach” (organize the discussion for) one of the readings. I’ll explain how I want you to do this in class.
3. The final is take-home and open book.

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 (e.g. ChatGPT):

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:

Q: What are the main arguments about gender in Seamus Khan's Privilege?

A: ChatGPT said:

In Privilege: The Making of an Adolescent Elite at St. Paul's School (2011), Shamus (often spelled Shamus, not Seamus) Khan doesn't frame gender as a standalone topic, but gender is central to how elite privilege is produced and embodied. The main arguments about gender include:

1. Elite masculinity as "effortless superiority."
Khan shows that St. Paul's trains boys—especially wealthy, white boys—to display ease, confidence, and entitlement. Masculinity is tied to appearing naturally talented rather than hardworking, reinforcing the idea that elite status is innate rather than earned.
2. Gendered cultivation of confidence and authority.
Boys are more consistently encouraged to speak, lead, and take up space, while girls are often positioned as competent but less authoritative. This reproduces gendered expectations about who belongs in positions of power.
3. Sexual culture and double standards.
Elite masculinity is reinforced through heterosexual conquest, parties, and casual sex, where boys gain status for sexual activity while girls risk reputational damage. This double standard normalizes male dominance and female regulation.
4. Women as social and cultural capital.
Girls often function as markers of status for elite boys (e.g., who one dates or is seen with), reinforcing gender hierarchy within elite social life rather than challenging it.
5. Intersection of gender with race and class.
The most rewarded form of masculinity is not just male but white, wealthy, and culturally fluent. Boys of color and less-wealthy boys face constraints in performing this dominant masculinity, showing how gender privilege is unevenly distributed.
6. Reproduction of elite power beyond school.
These gendered dispositions—confidence, entitlement, ease with authority—translate directly into later success in elite universities and professions, helping explain why elite institutions continue to be male-dominated at the top.

In short: Khan argues that elite schools do not just transmit class privilege; they actively produce gendered forms of privilege, especially a dominant masculinity that naturalizes male authority and reproduces inequality long after graduation.

What are some of the specific examples he discusses

Khan grounds his gender argument in very concrete scenes from everyday life at St. Paul's. Some of the most commonly cited specific examples include:

1. Classroom discussion and "ease."
Khan describes boys—especially elite, white boys—speaking frequently and confidently in class, often without being the most prepared. Their willingness to talk, interrupt, or speculate is read as intelligence. Girls tend to participate more cautiously and are more often praised for diligence rather than brilliance, reinforcing gendered authority.

2. Parties and sexual reputation.
At school parties, boys gain status for sexual activity and casual hookups, while girls' reputations are much more fragile. Khan recounts how girls who are perceived as "too sexual" are socially sanctioned, while boys are celebrated for the same behavior—an everyday enactment of the sexual double standard.
3. Athletics and elite masculinity.
Boys' sports, especially traditionally masculine ones, are central to the school's prestige. Athletic success bolsters boys' confidence and social standing in ways that parallel future elite leadership roles. Girls' athletics, while present, do not carry the same symbolic weight.
4. Dating as status display.
Khan shows how who you date becomes a form of symbolic capital. Boys' status increases by being seen with desirable girls, while girls' social position is more tightly policed and judged, reinforcing asymmetrical power in heterosexual relationships.
5. Faculty responses to misconduct.
Khan notes that rule-breaking by elite boys—drinking, partying, minor discipline issues—is often treated as youthful indiscretion, something they will "grow out of." Similar behavior by girls is more likely to be moralized or seen as a character flaw.
6. Leadership roles and visibility.
Boys are more likely to occupy visible leadership positions (student government, informal social leadership), and their authority is taken for granted. Girls' leadership tends to be framed as responsible or service-oriented rather than powerful.
7. Racialized limits on masculinity.
Khan gives examples of boys of color who cannot perform the same carefree masculinity without being read as threatening or problematic, showing that elite masculinity is narrowly defined and racially bounded.

Taken together, these examples show how gender inequality is reproduced through mundane interactions—talking in class, partying, dating, and discipline—rather than through explicit rules, which is exactly Khan's broader point about how privilege works.

In the above ChatGPT does a pretty decent summary in a general sense, although there are some problems: I don't think "effortless superiority" captures what Khan says is valued—"ease in all circumstances" would be a better description. Khan also focuses more equally on boys and girls whereas Chat GPT concentrates on boys. There are also some specific arguments about the difficulties girls have embodying ease that are important and not really addressed.

Students are not permitted to use AI to generate answers for weekly questions and take-home final except as described in the assignments. You should be aware that if you do use it to do assignments your answers will likely seem curiously detached from the course. Not to mention that you won't learn whatever skill the assignment is designed to teach you.

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 for assignments and papers in the course for which citation is required. 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. THE MIDDLE CLASS

Week 1 / Jan 9

COURSE INTRODUCTION: CLASS STRUCTURE AND CULTURE

Optional reading:

- Ehrenreich, Barbara, and John Ehrenreich. 1979. "The Professional-Managerial Class." In *Between Labor and Capital*, edited by Pat Walker, 5-45. Boston: South End Press.

II. OPPORTUNITY, INEQUALITY, AND CULTURE



Week 2 / Jan 16

High School I: A "Middle Class" elite

Readings:

- Khan, Shamus Rahman. 2011. *Privilege: the making of an adolescent elite at St. Paul's School*. Princeton: Princeton University Press. Introduction-Chapter 3.

Week 3 / Jan 23

High School II: A "Middle Class" elite (continued).

Readings:

- Khan, Shamus Rahman. 2011. *Privilege: the making of an adolescent elite at St. Paul's School*. Princeton: Princeton University Press. Chapter 4-Conclusion

Week 4 / Jan 30

Meritocracy

Readings:

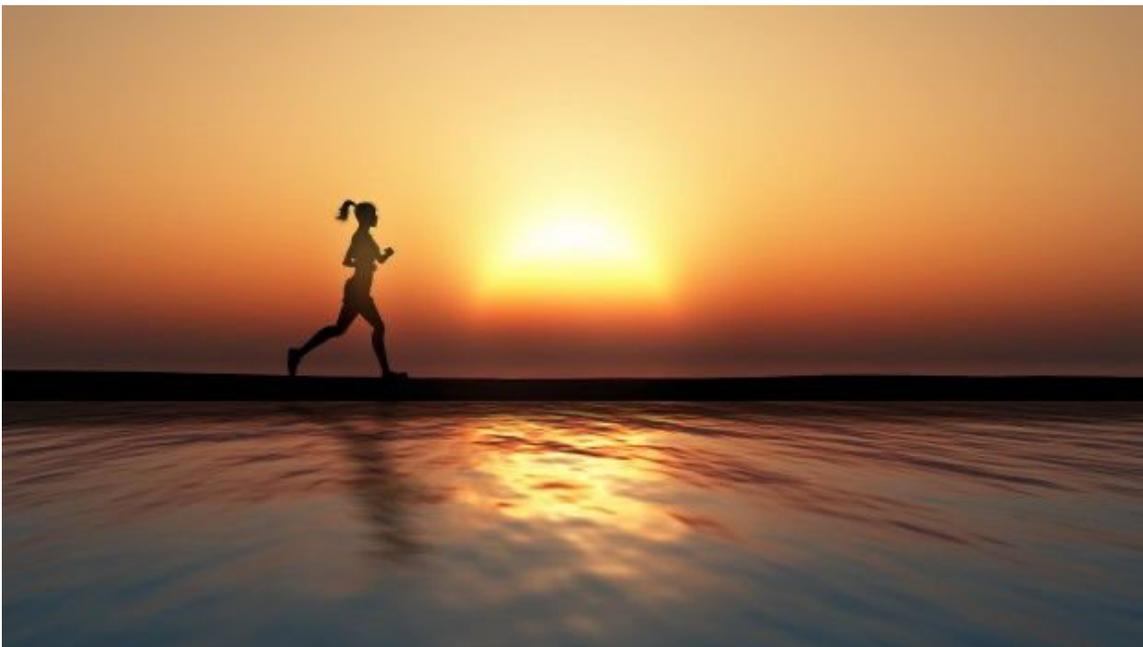
- Leighton, Mary. 2020. "Myths of Meritocracy, Friendship, and Fun Work: Class and Gender in North American Academic Communities." *American Anthropologist* 122 (3): 444-458. <https://doi.org/10.1111/aman.13455>.
- Ho, Karen. 2009. "Disciplining Investment Bankers, Disciplining the Economy: Wall Street's Institutional Culture of Crisis and the Downsizing of "Corporate America"." *American Anthropologist* 111 (2): 177-189.
- Hochschild, Arlie Russell. 2024. *Stolen pride: Loss, shame, and the rise of the right*. The New Press.

WEEK 5 / Feb 6

Blackness, Whiteness, and Middle-classness

Readings:

- Twine, France Winddance. 1996. "Brown skinned white girls: class, culture and the construction of white identity in suburban communities." *Gender, place, and culture: a journal of feminist geography* 3 (2): 205-224.
- Young, Vershawn Ashanti 2004. "Your Average N[-word]." *College Composition and Communication* 55 (4): 693-715.
- Rosenblatt, Daniel. 2013. "Stuff the Professional-Managerial Class Likes: "Distinction for and Egalitarian Elite." *Anthropological Quarterly*. 86 (2): 589-624.

III. SUCCESS AND THE SELF

Week 6 / Feb 13

The Quest for Success as Cultural Imperative:

Readings:

- Ortner, Sherry. 1998. "Generation X: Anthropology in a Media Saturated World." *Cultural Anthropology* no. 13 (3):414-440.
- Traube, Elizabeth G. 1989. "Secrets of Success in Postmodern Society." *Cultural Anthropology* 4 (3): 273-300.
- Aceves, Paula, et al. 2025 "People with Parents with Money." *New York Magazine*, February 10, 2025, <https://nymag.com/intelligencer/article/parents-money-family-wealth-stories.html>
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Winter Break (No Class Feb 20)**Week 7 / Feb 27**

The Self

Readings:

- Kusserow, Adrie Suzanne. 1999. "De-Homogenizing American Individualism: Socializing Hard and Soft Individualism in Manhattan and Queens." *Ethos* no. 27 (2):210-234.
- McCollum, Charles 2002. "Relatedness and self-definition: Two dominant themes in middle-class Americans' life stories." *Ethos* no. 30 (1-2):113-139.
- Hejtmanek, Katie Rose. 2020. "Fitness Fanatics: Exercise as Answer to Pending Zombie Apocalypse in Contemporary America." *American Anthropologist* 122 (4): 864-875. <https://doi.org/10.1111/aman.13462>.

IV. CONSUMER CULTURE AND ITS DISCONTENTS



Week 8 / Mar 6

Culture and Consumption

Readings/viewing:

- McCracken, Grant. 1988. *Culture and Consumption: New Approaches to the Symbolic Character of Consumer Goods and Activities*. Bloomington: University of Indiana Press. (Selection: pp. 71-117.)
- Zukin, Sharon, and Jennifer Smith Maguire. 2004. "Consumers and consumption." *Annu. Rev. Sociol.* 30 (1): 173-197.
- WNBA Style | More Than Just a Tunnel Walk
<https://www.youtube.com/watch?v=jSiNR0LOSWc>

Week 9 / Mar 13

Rejecting Success—Nature, Surf, and Rock 'n Roll

Readings/viewing:

- Powers, Anne. 2001. *Weird Like Us: My Bohemian America*. Cambridge, MA: De Capo Press. (Selections pp. 19-37, 39-48, 84-92, 113-132.)

- Lawler, Kristen. 2010. *The American Surfer Radical Culture and Capitalism*. New York: Routledge. Chapter 5 The Malibu Surfer Problem pp 162-175.
- Into the Wild: My Journey on the Appalachian Trail
<https://www.youtube.com/watch?v=IJduf7v4Wwo>

Week 10 / Mar 20

The Simple Life

Readings:

- Ocejo, Richard E. 2017. *Masters of Craft: Old Jobs in the New Urban Economy*. Princeton University Press. (Selections: pp. xi-xxi, pp. 1-21, and pp. 250-265.)
- Dubisch, Jill. 1981. "You are what you eat: Religious aspects of the health food movement." In *Investigating Culture: An Experiential Introduction to Anthropology*, edited by Carol Delaney, 311-319. Malden, MA: Blackwell.
- A. Sandlin, Jennifer, and Jason James Wallin. 2022. "Decluttering the pandemic: Marie Kondo, minimalism, and the "joy" of waste." *Cultural studies critical methodologies* 22 (1): 96-102.

V. CLASS, CULTURE AND THE ETHNOGRAPHY OF RIGHT-WING POPULISM



Week 11 / Mar 27

Race, Gender, Class, and Donald Trump

- Rhematization and Metapragmatics (definitions of linguistic anthropology terms).
- Tebaldi, Catherine. 2024. "Metapolitical seduction: Women's language and white nationalism." *Journal of Linguistic Anthropology* 34 (1): 84-106.
- Stotzer, Rebecca L, and Ashley Nelson. 2025. "The allure of traditional life: on becoming a tradwife." *Journal of Gender Studies*: 1-18.
- Daggett, Cara. 2018. "Petro-masculinity: Fossil fuels and authoritarian desire." *Millennium* 47 (1): 25-44.
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Week 12 / Wednesday April 8 (Note change of day: Friday April 3 is a Holiday))

Donald Trump and the American Dream

- Hochschild, Arlie Russell. 2016. *Strangers in their own land: Anger and mourning on the American right*. New York: The New Press. (Selection: pp. 135-203.)

- Hochschild, Arlie Russell. 2024. *Stolen pride: Loss, shame, and the rise of the right*. The New Press. (Selection from Ch 13 § 5 “The Deep Story: Good Bully, Bad Bully” through the end of Ch 14).

Take-Home Final Due April 23 at Midnight

HAVE A GREAT SUMMER BREAK!!

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 February 1, 2026 and March 15, 2026 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 WINTER 2026

Date	Activity
WINTER TERM 2026	
December 29, 2025	Deadline for course outlines to be made available to students registered in full winter and early winter term courses.
January 5, 2026	University reopens.
	Winter term begins. Full winter and early winter classes begin.
January 9, 2026	Last day for registration and course changes (including auditing) in early winter courses.
January 16, 2026	Last day for registration and course changes (including auditing) in full winter and late winter courses.
	Last day to withdraw from early winter courses with a full fee adjustment.

Date	Activity
	Graduate students who have not electronically submitted their final thesis copy to Graduate Studies will not be eligible to graduate in winter 2026 and must register for the winter 2026 term.
January 23-25, January 30- February 1, 2026	Full fall and late fall term deferred final examinations will be held.
January 31, 2026	Last day to withdraw from full winter courses and the winter portion of fall/winter courses with a full fee adjustment.
February 1, 2026	Last day for academic withdrawal from early winter courses.
	Last day to request Formal Examination Accommodations for Feb/Mar final 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.
February 6, 2026	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in early winter undergraduate courses, before the official Feb/Mar final examination period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
February 13, 2026	Last day of early winter classes.
	Last day for final take-home examinations to be assigned in early winter 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.

Date	Activity
	Last day that can be specified by an instructor as a due date for term work for early winter courses.
	April examination schedule available online.
February 16, 2026	Statutory holiday. University closed.
	Deadline for course outlines to be made available to students registered in late winter courses.
February 16-20, 2026	Winter break, no classes.
February 21-22, February 28-March 1, 2026	Final examinations in early winter undergraduate courses will be held.
February 23, 2026	Late winter classes begin.
February 27, 2026	Last day for registration and course changes (including auditing) in late winter courses.
March 1, 2026	Last day for receipt of applications for admission to an undergraduate degree program for the fall/winter session from applicants whose documents originate outside Canada or the United States.
	Last day for receipt of applications to Bachelor of Architecture, Bachelor of Industrial Design, Bachelor of Information Technology (Interactive Multimedia and Design), Bachelor of Music, Bachelor of Science in Nursing and Bachelor of Social Work degree programs for the fall/winter session.

Date	Activity
	Last day for receipt of applications for admission from candidates who wish to be guaranteed consideration for financial assistance (including Carleton fellowships, scholarships and teaching assistantships) administered by Carleton University. Candidates whose applications are received after the March 1 deadline may be considered for the award of a fellowship, scholarship or teaching assistantship (Graduate students only).
March 6, 2026	Last day to withdraw from late winter term courses with a full fee adjustment.
March 13-15, 2026	Early winter undergraduate deferred final examinations will be held.
March 15, 2026	Last day for academic withdrawal from full winter, late winter, and fall/winter courses.
	Last day to request Formal Examination Accommodations for April full winter, late winter, and fall/winter final 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.
March 25, 2026	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in full winter term or fall/winter undergraduate courses, before the official April final examination period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
April 1, 2026	Last day for graduate students to submit their supervisor-approved thesis, in examinable form to the department.

Date	Activity
	Last day for receipt of applications from potential spring (June) graduates.
	Last day for summative tests or examinations, or formative tests or examinations totaling more than 15% of the final grade, in late winter term undergraduate courses, before the official final examination period (see examination regulations in the Academic Regulations of the University section of the Undergraduate Calendar/General Regulations of the Graduate Calendar).
April 3, 2026	Statutory holiday. University closed.
April 8, 2026	Winter term ends.
	Classes follow a Friday schedule.
	Last day of full winter, late winter, and fall/winter classes.
	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 winter, late winter, and fall/winter courses.
April 9-10, 2026	No classes or examinations take place.
April 11-23, 2026	Final examinations in full winter, late winter, and fall/winter courses will be held. Examinations are normally held all seven days of the week.

Date	Activity
April 23, 2026	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.
May 1, 2026	Last day for receipt of applications for undergraduate internal degree transfers to allow for registration for the summer session.
May 15-27, 2026	Full winter, late winter term, and fall/winter deferred final examinations will be held.
June 1, 2026	Last day for receipt of applications for admission to an undergraduate program for the fall/winter session except for applications due March 1.
June 15, 2026	Last day for receipt of applications for undergraduate degree program transfers for the fall term.