

**UNIVERSITY OF NEW BRUNSWICK – SAINT JOHN  
DEPARTMENT OF SOCIAL SCIENCES**

**SOCI 2007: DARWIN, HUMAN EVOLUTION & SOCIAL ANTHROPOLOGY (FALL- 2016)  
SYLLABUS (version: Sept. 27, 2016)**

INSTRUCTOR → **ALEKHYA “BABA” DAS** [TYPICALLY ADDRESSED AS “BABA” (NICKNAME)]

EMAIL → **ADAS@UNB.CA**

WEBPAGE <sup>i</sup>

Office hours & location → **To be announced**

**COURSE DESCRIPTION & OBJECTIVES**

Human evolution, one of the key concepts in modern biological sciences, has been a prominent influence for all social sciences, as well as subject matter for paradigms and debates within anthropology. Many anthropologists aver that Darwin's evolutionary theory is the foundation for socio-cultural anthropology (that is, culture and language being the final outcomes of human evolution). Other authors have applied evolutionary perspectives for understanding the growth of societies, while attempting to categorize various historical phases in order to propose universal models of human development. In this course, we will analyse these aforesaid subjects, as well as studies and researches that connect evolution and anthropology. We will also focus on how evolutionary perspectives have shaped subsections of anthropology like evolutionary anthropology, which focuses on the influence of biological and ecological characteristics of a population on its social characteristics like dietary patterns, development of technologies, emergence of specific customs and norms, et cetera. We will examine the early evolutionary concepts (for example, by Darwin and Spencer) and their critiques by more contemporary authors, particularly the debate of uni-linear versus multi-linear evolution. In addition, how ethnographic data and fieldwork (like by Malinowski) have modified evolutionary paradigm, as well as the applicability of neo-evolutionary concepts in current society, will also be analysed.

**GENERAL INSTRUCTIONS**

- 1) **Thank you** for joining this course.
- 2) Please **read this syllabus very carefully**.
  - 2.1) Your performance will be evaluated based on the criteria given here.
- 3) Please **check your emails regularly** for updates regarding this course.
- 4) Please **check Desire2Learn (D2L)** system **regularly** for updates regarding this course.
- 5) Please contact me **ONLY** through your **UNB email ID**.
  - 5.1) I will not respond to your emails from 'non-UNB' email IDs (e.g.: Gmail, Yahoo, etc).
- 6) **Students will NOT be informed individually** about changes and notifications.
  - 6.1) If any information has been sent through '**class group-email**', I will assume that it has been read and followed by all students.
- 7) Completion of all course requirements is necessary to pass this course.
- 8) Assignments must conform to → the criteria given in this outline – **OR** - written instructions handed out in class – **OR** - put up in 'UNB Desire2Learn (D2L)' system – **OR** - circulated through emails.

<sup>i</sup> <http://www.unb.ca/fredericton/arts/departments/anthropology/people/das.html>

- 9) If you are absent, please make arrangements with classmates to follow up on class instructions.
  - 9.1) Alternatively, you may meet me as well.
- 10) The main points of my class lectures will be available as 'class lecture notes' in the Desire2Learn (D2L) → after each theme is over.
  - 10.1) If you happen to be absent and thus unable to understand my lecture notes, please feel free to contact me.
- 11) Due dates and grades are fixed as well as non-negotiable.
  - 11.1) However, I am always open for discussing your work.
- 12) ALWAYS keep a copy (electronic & printed) of your assignments.
  - 12.1) Additionally, on a regular basis **make back-up** copies.
  - 12.2) I will not entertain pretexts such as "hard-disk crash," "dog ate the assignment," "accidentally deleted the file," and so on.
- 13) Please familiarize yourself with the university regulations concerning plagiarism & cheating.
  - 13.1) Please note that the University has very strict policies on plagiarism. The University of New Brunswick places a high value on academic integrity and has a policy on plagiarism, cheating and other academic offences.
  - 13.2) It is the student's responsibility to know the Regulations.
  - 13.3) For more information, please see this link <sup>ii</sup> & the UNB Undergraduate Calendar
- 14) Please use proper citation procedures and writing styles (e.g.: 'APA', 'ASA', etc) to write your answers / essays.
  - 14.1) I will deduct points for lack of proper citation.
  - 14.2) Please consult UNB library & this link <sup>iii</sup>
- 15) Please bear in mind that there is a vast difference between → 'being critical' - & - 'being prejudiced'.
  - 15.1) Please DO NOT curtail your criticality by mistaking it for 'prejudice' [*or racism or ethnocentrism*]. As I always convey in my lectures: in social sciences, all cultures are open to critique & examination [*be it our own or of others*].
- 16) Students with special needs or extraordinary situations [**any type**] should contact me. Where possible and appropriate, accommodations can be made to meet those needs.
- 17) Please feel free to meet me if you want to discuss anything **and/or** you have any query or concern.
  - 17.1) My office hour & location is given on page 1
  - 17.2) **No appointments**; please feel free to walk in on the designated day & time.
  - 17.3) You may meet me before or after the class as well.
  - 17.4) If you prefer some other time (outside of what is given here), please send me an email.

### COURSE MATERIALS

- 1) The materials for this course comprise of → readings given in this syllabus
- 2) ALL required readings for this course are 'electronic' / **digitized** and available online → in UNB DESIRE2LEARN (D2L)
  - 2.1) The readings are also available in UNB Library system
  - 2.2) **Important NOTE** → You may notice several readings in this syllabus. **Please do NOT be overwhelmed** or be anxious by the number. There are 2 reasons for the numerous readings –
    - 2.2.1.) This course deals with a diverse range of subjects and issues. Therefore, there is no one or two 'large' readings; instead a combination of **smaller readings**.

<sup>ii</sup> <http://www.unb.ca/academics/calendar/undergraduate/current/regulations/universitywideacademicregulations/viii-academicoffences/index.html>

<sup>iii</sup> <http://lib.unb.ca/services/writing.php>

- 2.2.2.) Given the varied background of students, I have provided the readings in **3 levels: 'basic', 'intermediate' & 'advanced'** (based on the degree of complexity). Therefore for **same topic**, you will find readings of different levels. Please feel free to start at the level you are comfortable with
- 3) Participants of this course **must use the readings given in this syllabus**.
    - 3.1) I strongly recommend that students go through the readings **before** they attend each class. This will greatly help you to understand my lectures
  - 4) With respect to the course materials, students will be evaluated at the **'2000 level' / Undergraduate 2<sup>nd</sup> year level of expertise**
  - 5) Students are welcome to use other resources provided they are **'academic'** in nature.
    - 5.1) Please use materials which are valid, reliable, social-scientific and scholarly, or from governmental sources.
    - 5.2) Non-scholarly /popular sources (such as 'wikipedia,' 'blogs,' 'Reddit,' etcetera) will be considered invalid
  - 6) Please note that **my lectures** provide the **framework for this course**.
    - 6.1) Following my lectures is necessary to **connect the divergent readings** recommended in this course
    - 6.2) My lectures are based on the readings given in this syllabus. However, they also consist of information from various other sources which go beyond the scope of the given readings. Please feel free to enquire about the source of any part of my lectures
  - 7) If you are unfamiliar with any terminology / definition, please consult Social Science **Encyclopedias / Dictionary** <sup>iv v</sup> in the UNB library system (*or ask me*)

### EVALUATION

- a) **1 mid-term essay** (*take home*) = 30 %
- b) **1 seminar presentation** = 30%
- c) **1 end-term essay** (*take home*) = 30 %
- d) **In-class participation** = 10 %
  - d.i) *'participation' → class attendance; participation during seminar presentations; interaction in class.*
- e) **Please thoroughly read the instructions** (for seminar & essays) **given later** in this syllabus.
  - e.i) Students will be evaluated by the parameters laid down in the given instructions
  - e.ii) Students will be evaluated at the **'2000 level' / Undergraduate 2<sup>nd</sup> year level of expertise**
- f) Please remember that, in Social Sciences, there can be **multiple correct answers**
  - f.i) In Social Sciences, there is **NO 'one correct-answer'**
- g) UNB-SJ (Dept. of Social Sciences) **grading scheme** →

Marks	Grade	Marks	Grade
95 – 100	A+	65 – 69	C+
90 – 94	A	60 – 64	C
85 – 89	A-	50 – 59	D
80 – 84	B+	0 - 49	F
75 – 79	B		
70 - 74	B-		

<sup>iv</sup> <http://lib.unb.ca/guides/categories/sociology/all.php?type=ref>

<sup>v</sup> <http://lib.unb.ca/guides/categories/anthropology/all.php?type=ref>

## CLASS SCHEDULE & READINGS

**SEPT 13, 2016**

**THEME A → INTRODUCTION, FOUNDATIONAL CONCEPTS, DIVERSITY**

*[Main topics → socio-diversity; bio-diversity; ecosystems; basic concepts (social anthropology, person, gender, society, culture, race, ethnicity); nature and nurture; communication; biological evolution]*

Class readings →

- A 1) Sabine U. O'Hara. (1995). Valuing socio-diversity. *International Journal of Social Economics*, 22(5).
- A 2) Eriksen, T. H. (2004). 'The Key Concepts.' In *What Is Anthropology?* London: Pluto Press.
- A 3) David Premack & Ann James Premack. (1994). 'Why animals have neither culture nor history.' In *Companion encyclopedia of anthropology*. London; New York: Routledge.

**SEPT 20, 2016**

**THEME B → EVOLUTIONARY ANTHROPOLOGY, SOCIAL ANTHROPOLOGY**

*[Main topics → evolution and evolutionism; evolution and social theory; theory of evolutionary and anthropology; sociology of evolution; evolutionary sociology; sociobiology; evolution and social anthropology]*

Class readings →

- B 1) Claessen, H. J. & Claessen, H. J. (2009). Evolution and evolutionism. In A. Barnard & J. Spencer (Eds.), *Encyclopedia of social and cultural Anthropology*. London, UK: Routledge.
- B 2) Hopcroft, R.L. (2015). Evolutionary Sociology. In Wright, J.D (Ed). *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 8. Elsevier Ltd.
- B 3) Daly, M. (2015). Sociobiology: Overview. In Wright, J.D (Ed). *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 8. Elsevier Ltd.

***'lottery' for seminar readings → Sept 20, 2016***

**SEPT 27, 2016**

**THEME C → SOCIAL EVOLUTION, SOCIAL DARWINISM**

*[Main topics → Darwinism; social Darwinism; evolutionary model of society; evolutionary social theorists; Herbert Spencer's sociology; organismic model of society; natural selection and societal evolution]*

Class readings →

- C 1) Drouard, A. (2015). Social Darwinism. In Wright, J.D (Ed). *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 8. Elsevier Ltd.
- C 2) Pearce, T. (2010). From 'circumstances' to 'environment': Herbert Spencer and the origins of the idea of organism–environment interaction. *Studies in History and Philosophy of Biological and Biomedical Sciences*, 41.

- C 3) Ruse, M. (2015). Darwinism. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd.
- C 4) Rogers, J. A. (1972). Darwinism and Social Darwinism. Journal of the History of Ideas, 33(2).

Readings [midterm essay – any 2] →

- C 5) Mishima, K. (2016). Establishing a Social-Darwinist Mentality in Japan's Paternalist State: The Potential of Resistance by a Counter-Public. Critical Asian Studies, 48(3)
- C 6) Wong, J. (2011). 'The Unbearable Lightness of Being Black': Race, Class, and Victorian Vancouver First Lifeguard. The International Journal of the History of Sport, 28(11)
- C 7) Tikhonov, V. (2016). Social Darwinism as History and Reality: "Competition" and "The Weak" in Early Twentieth-Century Korea. Critical Asian Studies, 48(3)
- C 8) Tienken, C. (2013). Neoliberalism, Social Darwinism, and Consumerism Masquerading as School Reform. Interchange, 43

**OCT 04, 2016**

**THEME D → SOCIETAL DIVERSITY**

*[Main topics → simple societies; diversity and social transition; division of labour; social solidarity; mechanical and organic solidarity; nature and evolution of punishment; Durkheim and societal evolution]*

Class readings →

- D 1) Littek, W. (2015). Division of Labor. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd.
- D 2) Robertson, A. F. (2001). Primitive Society. In International Encyclopedia of the Social & Behavioral Sciences, 2<sup>nd</sup> edition, Volume 8. Elsevier Ltd.
- D 3) Hechter, M. (2015). Sociology of Solidarity. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd.
- D 4) Smith, K. (2014). Interdependence and the Division of Labour in Society. In Émile Durkheim and the Collective Consciousness of Society: A Study in Criminology. Anthem Press.
- D 5) Hornsby, A. M. (2007). Mechanical and Organic Solidarity. In Ritzer, G. (Eds). Blackwell Encyclopedia of Sociology. Blackwell Publishing

Readings [seminar (any 1), end-term essay (any 2)] →

- D 6) Berleant-Schiller, R. (1977). Production and Division of Labor in a West Indian Peasant Community. American Ethnologist, 4(2)
- D 7) Goodsell, T. (2000). Maintaining Solidarity: a Look Back at the Mormon Village. Rural Sociology, 65(3)
- D 8) Baumard, N. (2010). Has punishment played a role in the evolution of cooperation? A critical review. Mind Soc, 9

- D 9) Cotterrell, R. (2011). Justice, Dignity, Torture, Headscarves: Can Durkheim's Sociology Clarify Legal Values? *Social & Legal Studies*, 20(1)

**OCT 11, 2016**

**THEME E → PRODUCTION AND CONSUMPTION DIVERSITY**

*[Main topics → production and consumption in simple societies; commerce and social evolution; Karl Marx and production diversity; mode of production; Asiatic and feudal mode of production; early capitalism]*

**Class readings →**

- E 1) Pryor, F. L. (1980). The Asian Mode of Production as an Economic System. *Journal of Comparative Economics*, 4
- E 2) Zeitlin, I. (1968). Marx's historical sociology: Modes of production in history. In *Ideology and the development of sociological theory*. p.102-113. Englewood Cliffs, N.J.: Prentice-Hall
- E 3) Blackledge, P. (2006). Modes of production and social transitions. In *Reflections on the Marxist Theory of History*. Manchester University Press
- E 4) Donham, D. L. (2015). Modes of Production. In Wright, J.D (Ed). *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 8. Elsevier Ltd.
- E 5) Giddens, A. (1971). The relations of production and class structure. In *Capitalism and modern social theory: an analysis of the writings of Marx, Durkheim and Max Weber*. Cambridge [U.K.]: University Press

**Readings [*seminar* (any 1), *end-term essay* (any 2)] →**

- E 6) Hall, D. (2012). Rethinking Primitive Accumulation: Theoretical Tensions and Rural Southeast Asian Complexities. *Antipode*, 44(2)
- E 7) Wiegiersma, N. (1982). Vietnam and the Asiatic Mode of Production. *Journal of Contemporary Asia*, 12(1)
- E 8) Sugden, F. (2013). Pre-capitalist Reproduction on the Nepal Tarai: Semi-feudal Agriculture in an Era of Globalisation. *Journal of Contemporary Asia*, 43(3)
- E 9) Bakan, A. G. (1987). Plantation Slavery and the Capitalist Mode of Production: An Analysis of the Development of the Jamaican Labour Force. *Studies in Political Economy*, 22
- E 10) Humphrys, E. (2012). The Birth of Australia: Non-capitalist social relations in a capitalist mode of production. *Journal of Australian Political Economy*, 70
- E 11) Middleton, C. (1981). Peasants, patriarchy and the feudal mode of production in England: 2. Feudal lords and the subordination of peasant women. *Sociological Review*, 29 (1)

**OCT 18, 2016**

**THEME F → CULTURAL DIVERSITY**

*[Main topics → anthropology and sociology of culture; culture and social change; culture in simple societies; ritual and culture; ritual in modern societies; performance and play; society as drama]*

**Class readings →**

- F 1) Spencer, B. J. (2009). Culture. In A. Barnard & J. Spencer (Eds.), Encyclopedia of social and cultural Anthropology. London, United Kingdom: Routledge
- F 2) Schechner, R. (1994). Ritual and performance. In Ingold, T. (Ed.). Companion encyclopedia of anthropology. London; New York: Routledge
- F 3) Berezin, M. (2015). Sociology of Culture. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd.
- F 4) Smith, P. (2007). Ritual. In Ritzer, G. (Ed.) Blackwell Encyclopedia of Sociology. Blackwell Publishing
- F 5) Terrin, A. N. (2007). Rite/Ritual. In Ritzer, G. (Ed.) Blackwell Encyclopedia of Sociology. Blackwell Publishing

**Readings [*seminar* (any 1), *end-term essay* (any 2)] →**

- F 6) Schultz, C.E. (2010). The Romans and Ritual Murder. Journal of the American Academy of Religion, 78(2)
- F 7) Vannini, P. (2004). Will You Marry Me?: Spectacle and Consumption in the Ritual of Marriage Proposals. The Journal of Popular Culture, 38(1)
- F 8) Montemurro, B. (2002). "You Go 'Cause You Have to": The Bridal Shower as a Ritual of Obligation. Symbolic Interaction, 25
- F 9) Jolles, F & Jolles, S. (2000). Zulu Ritual Immunisation in Perspective. Africa: Journal of the International African Institute, 70(2)
- F 10) Jacobs, J. (2011). The Cross-Generational Transmission of Trauma: Ritual and Emotion among Survivors of the Holocaust. Journal of Contemporary Ethnography, 40(3)
- F 11) Mitchell, J. (2004). Ritual structure and ritual agency, 'Rebounding violence', and Maltese fest. Social Anthropology, 12(1)
- F 12) Burgess, A & Mitsutoshi, H. (2012). Risk, ritual and health responsabilisation: Japan's 'safety blanket' of surgical face mask-wearing. Sociology of Health & Illness, 34(8)
- F 13) Forth, G. (2009). Separating the dead: the ritual transformation of affinal exchange in central Flores. Journal of the Royal Anthropological Institute, 15

**OCT 25, 2016**

**THEME G → RELIGIOUS DIVERSITY**

*[Main topics → religion and society; religion ancient cultures; totem and religion; Durkheim's theory of religion; sacred and profane; religion and societal evolution; religion in modern societies]*

**Class readings →**

- G 1) Coleman, S. (2015). Anthropology of Religion. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd
- G 2) Shapiro, W. (2015). Totemism. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd
- G 3) Riley, A. T. (2014). The "Revelation" of Religion. In The Social Thought of Emile Durkheim. Thousand Oaks: SAGE Publications, Inc.
- G 4) Voas, D. (2015). Sociology of Religion. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd
- G 5) Swatos, W. H., Jr. (2007). Sacred/Profane. In Ritzer, G. (Eds). Blackwell Encyclopedia of Sociology. Blackwell Publishing,
- G 6) Nielsen, D. A. (2007). Transformations of Society and the Sacred in Durkheim's Religious Sociology. In Fenn, R. K. (Ed). The Blackwell Companion to Sociology of Religion. Blackwell Publishing

**Readings [*seminar* (any 1), *end-term essay* (any 2)] →**

- G 7) Bovensiepen, J. (2014). Lulik Taboo, Animism, or Transgressive Sacred An Exploration of Identity, Morality, and Power in Timor-Leste. Oceania, 84(2)
- G 8) Morton, J. (1987). The Effectiveness of Totemism 'Increase Ritual' and Resource Control in Central Australia. Man, New Series, 22(3)
- G 9) Buchanan, T & Paige, G. (2015). Race differences in acceptance of cremation: Religion, Durkheim, and death in the African American Community. Social Compass, 62(1)
- G 10) Maddock, K. (1991). Metamorphosing the Sacred in Australia. The Australian Journal of Anthropology, 2(2)
- G 11) Kim, D. J. (2015). Visions and Stones: Spirit Matters and the Charm of Small Things in South Korean Shamanic Rock Divination. Anthropology and Humanism, 40(1)
- G 12) Ezzamel, M. (2005). Accounting for the activities of funerary temples: the intertwining of the sacred and the profane. Accounting and Business Research, 35(1)
- G 13) Heng, T. (2016). Making "Unofficial" Sacred Space: Spirit Mediums and House Temples in Singapore. Geographical Review, 106(2)
- G 14) Primeggia, S & Varacalli, J.A. (1996). The Sacred and Profane Among Italian American Catholics: The Giglio Feast. International Journal of Politics, Culture and Society, 9(3)

- G 15) Horgan, M. (2014). Durkheim, development and the devil: A cultural sociology of community conflict. Canadian Journal of Sociology, 39(4)

**Nov 01, 2016**

**THEME H → FAMILIAL & CONJUGAL DIVERSITY**

*[Main topics → early familial and conjugal forms; evolution of family and social transformations; taboo and incest; forms of kinship; fictive kinship; patriarchal-type families; extended-type families]*

**Class readings →**

- H 1) Lamanna, M. A. (2002). The Origins and Evolution of the Family. In Emile Durkheim on the family. Thousand Oaks: Sage
- H 2) Lamanna, M. A. (2002). The Family System Kin, Conjugal Family, and the State In Emile Durkheim on the family. Thousand Oaks: Sage
- H 3) Eriksen, T. H. (2004). Kinship. In What is anthropology? London; Ann Arbor, MI: Pluto Press
- H 4) La Fontaine, J. (2015). Family: The Anthropology of the Concept and Its History. In Wright, J.D (Ed). International Encyclopedia of the Social & Behavioral Sciences, 2nd edition, Volume 8. Elsevier Ltd.

**Readings [*seminar* (any 1), *end-term essay* (any 2)] →**

- H 5) Siraj, A. (2010). "Because I'm the man! I'm the head": British married Muslims and the patriarchal family structure. Cont Islam, 4
- H 6) Li, S., Feldman, M & Jin, X. (2003). Marriage form and family division in three villages in rural China. Population Studies, 57(1)
- H 7) Hicks, K. (2014). A Biocultural Perspective on Fictive Kinship in the Andes: Social Support and Women's Immune Function in El Alto, Bolivia. Medical Anthropology Quarterly, 28(3)
- H 8) Nadolu, B., Nadolu, I.D., & Asay, S.M. (2007). Family Strengths in Romania. Marriage & Family Review, 41(3-4)
- H 9) Chatters, L.M., Taylor, R.J. & Jayakody, R. (1994). Fictive Kinship Relations in black extended families. Journal of Comparative Family Studies, 25(3)
- H 10) Keefe, S. E. (1979). Urbanization, Acculturation, and Extended Family Ties: Mexican Americans in Cities. American Ethnologist, 6(2)

**Nov 08, 2016**

**DISCUSSION → MID TERM ESSAY & SEMINAR**

- ☐ 'individual' discussions of students' midterm essays &/or seminar presentation
- ☐ clarification of doubts / issues regarding midterm essay &/or seminar presentation

**LAST DATE FOR SUBMITTING MIDTERM ESSAY → Nov 15, 2016**

**MID-TERM ESSAY**

- 1) Please **thoroughly go through these instructions**
  - 1.1) Your **essay** will be evaluated based on the criteria laid out in this outline.
  - 1.2) Please **update yourself** with future instructions
- 2) Each student will submit **1 midterm essay**
- 3) **Specifications →**
  - 3.1) Length = 2000 to 3000 **words** → **excluding** the cover page & references
    - 3.1.1) The essay should be **at least 2000 words**
    - 3.1.2) The essay should **NOT be more than 3000 words**
  - 3.2) The essay should be typed on a 'letter-sized' paper
  - 3.3) There must be 1 inch margin on all sides
  - 3.4) The font should be 'Times New Roman' of size 12
  - 3.5) The text should be double-spaced
  - 3.6) The essay should be printed on white paper & stapled at the top-left corner
    - 3.6.1) *You may print on **both sides** of the paper*
- 4) The **cover page** must have →
  - 4.1) Headline → "**Midterm Essay**"
  - 4.2) Name & number of the course
  - 4.3) Session/Term name
  - 4.4) Full name of the student
  - 4.5) Student ID number
  - 4.6) Full signature of the student.
- 5) You must submit your essay to me.
  - 5.1) *You can submit your essay to me – via – your friend, classmate, etc*
  - 5.2) ***I will NOT accept essays sent through email.***
- 6) **Midterm essay 'compulsory' readings → 'Theme C'**
  - 6.1) Class readings C1, C2, C3 & C 4  
 - and -  
**any 2** from → C5, C6, C7 & C8
  - 6.2) With respect to the readings, students will be evaluated at the '**2000 level**' / **undergraduate 2<sup>nd</sup> year level of expertise**
- 7) Students can use other applicable readings as long as they are from academic sources.
  - 7.1) Students can use other reading materials from UNB library system, other 'legitimate' source (e.g. governments), and those discussed in class lectures.
  - 7.2) I will NOT accept 'non-academic' sources such as 'Wikipedia' or 'blogs'.
  - 7.3) Please keep in mind that my class lecture notes are for the purpose of understanding & comprehension.
    - 7.3.1) *Please avoid using class lectures notes as reference materials for your essay*
  - 7.4) However, **you must use** the above-mentioned **compulsory readings**.

## 8) Midterm essay topic → “Social Darwinism”

- 8.1) Using the aforesaid ‘compulsory’ readings → write an essay on → social Darwinism
- 8.2) You must use the **concepts / definitions / theories** given in ‘class readings’ C1 to C4 → to explain social Darwinism
- 8.3) You must use the **concrete examples** given in readings C5 to C8 (**any 2**) → to explain social Darwinism
- 8.4) By & large → **at least 25%** your essay must comprise of **concepts/definitions/theories** - & - **at least 50%** should comprise of the **concrete examples**
  - 8.4.1) Please **keep in mind** that you have to discuss ‘Social Darwinism’ **WITHIN the context** of the compulsory readings.

## 9) The essay must have →

- 9.1.1) an ‘introduction’
- 9.1.2) a ‘body’ (containing all the core argument/s & analyses)
- 9.1.3) conclusion/s
- 9.2) Please feel free to add sections or subsections that you deem necessary in your essay.
- 9.3) Please feel free to **‘arrange’ or ‘format’** your essay in your own unique way - provided that by and large it conforms to the criteria laid out in this outline.
- 9.4) Please write your essay as **‘one whole’**
- 9.5) DO **NOT** write essays as multiple **disconnected** sections (*i.e. NOT a ‘laundry list’*)
- 9.6) Please **choose the readings** (*i.e. any 2 from C5, C6, C7 & C8*) **thoughtfully** → so that they relate to each other
- 9.7) Please **DO NOT attempt to ‘fit’** every bit of information from the readings into your essay.
  - 9.7.1) In your essays, you may briefly summarize the readings.
  - 9.7.2) However, on the whole → **sensibly select themes** from the readings
  - 9.7.3) AND write as much as can be **realistically** discussed within the **word limitation**.
- 9.8) I will appreciate the **‘quality’ of arguments** – and – **NOT the ‘quantity’ of arguments**
- 9.9) Your essays must be **qualitative** in nature.
  - 9.9.1) Please avoid any long statistical table or charts.
  - 9.9.2) Please focus more on analytical argumentation.
- 9.10) Please **avoid repetitiveness** in your writing

## 10) Please use **proper academic writing procedures** for your essays<sup>vi</sup>

- 10.1) Please see to it that you **‘interpret’ the readings** in your **own language**.
- 10.2) Please take care that your essay **does not imitate** the reading materials.
- 10.3) Please familiarize yourselves with the university regulations concerning **plagiarism**<sup>vii</sup>
  - 10.3.1) Please note that the University has very strict policies on plagiarism.
- 10.4) Please use appropriate **citation formats** (*e.g.: APA, ASA, Chicago, MLA, etc*)
  - 10.4.1) Use of readings without proper citation will result in deduction of points.
- 10.5) All readings which you will use for the essay (*the ones referred by me and the ones you add*) must be included in the **reference list**.
  - 10.5.1) Please use proper procedures to write the reference page.
  - 10.5.2) Please consult the UNB library system for how to write references

<sup>vi</sup> <http://lib.unb.ca/services/writing.php>

<sup>vii</sup> <http://www.unb.ca/academics/calendar/graduate/current/university-regulations/29.-academic-offences.html>

- 11) Please bear in mind that there is a vast difference between → 'being critical' - & - '**being prejudiced**' [*or racist or ethnocentric*].
  - 11.1) Please DO NOT curtail your criticality by mistaking it for 'prejudice' [*or racism or ethnocentrism*].
- 12) I am **not opposed** to students forming groups to do their tasks.
  - 12.1) However, please see to it that your essays remain **unique** as well as distinct.
  - 12.2) If your essays become almost identical to each other, then it will result in deduction of marks.
- 13) **Please feel free to contact me if you have any query / concern.**

**LAST DATE FOR SUBMITTING MIDTERM ESSAY → NOV 15, 2016**

**NOV 15, 22, 29 & DEC 06, 2016**

**[last class of this course → Dec 06, 2016]**

### **SEMINAR PRESENTATIONS**

- 1) Please **thoroughly go through these instructions**.
  - 1.1) Your **presentation** will be evaluated based on the criteria specified here.
  - 1.2) Please **update yourself** with instructions given in future.
- 2) Each student will do → **1 seminar** presentation
- 3) **Readings will be assigned** to presenters (students) through a **lottery** on → **Sept 20<sup>th</sup> 2016**
  - 3.1) If you are unable to attend the lottery, I will then assign you a reading from this syllabus
- 4) Respective **dates of presentations** will be announced on → **Sept 27<sup>th</sup>, 2016**
- 5) **Respective dates & readings for presentation is available in the D2L**
- 6) **Reading for Seminar presentation →**
  - 6.1) **Any 1** → from **readings under 'seminar'** in → Themes **D, E, F, G & H**
    - 6.1.1) With respect to the seminar readings, students will be evaluated at the **'2000 level / Undergraduate 2<sup>nd</sup> year level of expertise**
- 7) The seminar presentation will be 'traditional' in character (*i.e. **VERBAL / spoken***).
  - 7.1) Presenters **CANNOT use visual aids** (*e.g. Over Head Projection*).
- 8) **Allotted time** → presenter will have exactly **15 minutes to speak**
  - 8.1) Presenter **must speak** for a **minimum of 10 minutes**
  - 8.2) Presenter **cannot exceed 15 minutes**.
  - 8.3) I will alert the presenter at the 10<sup>th</sup> & at the 12<sup>th</sup> minute.
    - 8.3.1) I would be forced to stop the presentation if it exceeds 15 minutes.
- 9) **After presenting** → the presenter will have **5 minutes** for a **question-answer session** with the **audience** (*i.e. other students & me*).
  - 9.1) After concluding the presentation, the **presenter must invite the audience** to question him/her.
    - 9.1.1) *The presenter must encourage the audience to ask questions about the presentation.*

- 9.2) **After the audience's questions** → the presenter must **pose 1 question to the audience**.
- 9.2.1) The presenter must **prepare beforehand 1 question** to ask to the audience.
- 9.2.2) It will be the presenter's task to draw out responses from the audience.
- 9.3) The **presenter is responsible for managing the question-answer session** amongst the audience (i.e. *other students*). This is a part of the presenter's evaluation.
- 9.4) **NOTE** → If the total number of **presenters exceeds 30**, then this section ("question/answer") will be removed.
- 10) **Please practice to speak within the given time limit.**
- 10.1) Points will be deducted if the allotted time is significantly exceeded.
- 10.1.1) There will be other speakers after you who have to present within class hours. If you do not speak within the allotted time, the subsequent speakers will not have enough time to present.
- 10.2) Please time your presentation while practicing.
- 10.2.1) I strongly suggest that you prepare by 'mock' presenting & keeping track of the time.
- 10.3) Please do not try to 'compress' everything in the article within the allotted time.
- 10.3.1) Instead → intelligently select from the main arguments of the article
- 10.4) Present whatever can be **meaningfully and feasibly presented** in the allotted time.
- 10.4.1) However, please explain why you have selected those particular arguments [amongst all the arguments].
- 11) The **presentation must have** →
- 11.1.1) a brief introduction [*explaining objectives of the article; the social location; historical period; aims of the author/s; methodology; etc*]
- 11.1.2) a 'body' comprising of the core argument(s) and other essential points [i.e. *central thesis, logic, description of the social phenomena, highlighted problem/s; etc*]
- 11.1.3) conclusion
- 11.2) Please focus on the core argument(s) of the article.
- 11.2.1) Details such as numerical data/ statistics can be skipped (*unless you are trying to make a point through them*).
- 11.2.2) You may also skip sections such as 'sample selection' [*unless it is extremely important for explaining the article*].
- 11.2.3) You may skip the author/s' background as well.
- 11.2.4) Please do not bother about the **author's name** → instead, use "the author/s"
- 11.3) The presenter must highlight **1 aspect for criticizing & 1 aspect worth praising** from the article
- 11.3.1) Your points for criticism should NOT be 'obvious' aspects [e.g.: "*I disliked the article since it was too long*"]
- 11.3.2) Your points for praise should NOT be 'obvious' aspects [e.g. "*I praise the article as it was an easy reading*"]
- 11.4) Your criticism/praise for the article must be analytical and insightful.
- 11.4.1) For e.g.: *It could be about a flaw or strength in the core argument; or any issue that you are academically/ ideologically opposed to; or any methodological defect.*
- 12) In your presentation, **please avoid imitating** exactly what the author has said in the article.
- 12.1) Instead, **try to interpret** the content in your **own words / meanings**.

- 13) You **do NOT** have to memorize your presentation.
- 13.1) Please feel free to use a write-up for assisting your presentation.
- 13.1.1) **However**, please see to it that you **do NOT** end up entirely **reading out** your presentation.
- 13.2) The **act of explaining** the article to the audience is a crucial component of presenting.
- 13.3) There are **points** for → style of presentation + audience engagement + eye contact + clarity of speaking + preciseness of expression + timing.
- 14) I encourage presenters to use theoretical concepts which are discussed in the lectures & in readings referred in the course outline.
- 14.1) I also support using other relevant readings from UNB library system.
- 14.2) I endorse taking a critical and innovative interpretation of the article.
- 14.3) Please bear in mind that there is a vast difference between → '**being critical**' - & - '**being prejudiced**' [*or racist / ethnocentric*].
- 14.3.1) Please **DO NOT curtail your criticality** by mistaking it for 'prejudice' [*or racism or ethnocentrism*].
- 14.3.2) As I always convey in my lectures, in social sciences, all cultures are open to critique [**be it our own or of others**].
- 15) **Peer-learning** → Seminar readings are also compulsory readings for **End term essay**
- 15.1) Therefore, the more exhaustively presenters discuss these articles in class, the better you will be able to address your end-term essay
- 16) Students who are not presenting (i.e. *audience*) should read the articles being presented beforehand.
- 16.1) It will help you to understand the presentation properly and enable you to ask questions to the presenter.
- 16.2) This is the minimal reward an audience can give to all the hard work of the presenter.
- 16.3) This involvement will also add to your points for '**participation in classes**'- aspect of your final grades.
- 17) Students **presenting for the first time** **OR** who are **doubtful** about public-speaking **OR** who are experiencing any form of **nervousness** → **please feel free to meet me**
- 17.1) **no points will be deducted** for doing so
- 17.2) *on the other hand, in case of an unsatisfactory performance, I will not consider the above reasons as a justification*
- 18) If you have any query / concern → please feel free to meet / write to me.

**LAST DATE FOR SUBMITTING END TERM ESSAY → DEC 17, 2016**

**END-TERM ESSAY**

- 1) Please **thoroughly go through these instructions**.
- 1.1) Your **essay** will be evaluated based on the criteria laid out in this outline.
- 1.2) Please **update yourself** with future instructions
- 2) Each student will submit **1 End term essay**

- 3) **Specifications →**
  - 3.1) Length = 2000 to 3000 **words** → **excluding** the cover page & references
    - 3.1.1) The essay should be **at least 2000 words**
    - 3.1.2) The essay should **NOT be more than 3000 words**
  - 3.2) The essay should be typed on a 'letter-sized' paper
  - 3.3) There must be 1 inch margin on all sides
  - 3.4) The font should be 'Times New Roman' of size 12
  - 3.5) The text should be double-spaced
  - 3.6) The essay should be printed on white paper & stapled at the top-left corner
    - 3.6.1) You may print on **both sides** of the paper
- 4) The **cover page** must have →
  - 4.1) Headline → **"End term Essay"**
  - 4.2) Name & number of the course
  - 4.3) Session/Term name
  - 4.4) Full name of the student
  - 4.5) Student ID number
  - 4.6) Full signature of the student.
- 5) **End term Essay submission** → by EMAIL to → [ADAS@UNB.CA](mailto:ADAS@UNB.CA)
  - 5.1) Please send your end term essays **as attachment** to my email ID
  - 5.2) The attachment must be **MS-word** document
  - 5.3) After receiving your end-term essay, I will send you a confirmation reply within 24 hours
    - 5.3.1) If you do not receive a confirmation reply from me, **please resend your essay.**
- 6) **End Term essay topic → any 1 theme from themes D, E, F, G, H**
  - 6.1) For e.g.: *if you choose theme G, then you write an essay on "religious diversity"*
  - 6.2) You may (or may not) choose the theme of your **seminar presentation** article
- 7) **End term essay 'compulsory' readings →**
  - 7.1) 'class readings' from any 1 theme (i.e. D, E, F, G & H) of your choice
 

- AND -

**any 2** 'seminar readings' **from the same theme [including your seminar article]**

    - 7.1.1) For e.g.: *if you choose Theme D, then you must use ALL class readings (i.e. D 1 to D5)*

- & -

**any 2** readings from D6 to D 9 (your **seminar article** can be one of the two readings)
  - 7.2) **End term essay → using the compulsory readings** → write an essay on your chosen 'theme'
  - 7.3) You must use the **concepts / definitions / theories** given in 'class readings' **of your chosen theme**
  - 7.4) You must use the **concrete examples** given in 'seminar' readings (*any 2*) → to explain **your chosen theme**
  - 7.5) By & large → **at least 25%** of your essay must comprise of **concepts/definitions/theories** - & - **at least 50%** should comprise of the **concrete examples**
  - 7.6) You have to discuss your chosen 'theme' **WITHIN the context** of the compulsory readings
  - 7.7) With respect to the readings, students will be evaluated at the **'2000 level' / undergraduate 2<sup>nd</sup> year level of expertise**

- 8) Students can use other applicable readings as long as they are from academic sources.
  - 8.1) Students can use other reading materials, such as from UNB library system, other 'legitimate' source (like government data), and those discussed in class lectures.
  - 8.2) I will NOT accept 'non-academic' sources such as 'Wikipedia' or 'blogs'.
  - 8.3) Please keep in mind that my class lecture notes are for the purpose of understanding & comprehension.
    - 8.3.1) Please avoid using class lectures notes as reference materials for your essay
  - 8.4) However, **you must use** the above-mentioned **compulsory readings**.
- 9) The essay must have →
  - 9.1.1) an 'introduction'
  - 9.1.2) a 'body' (containing all the core argument/s & analyses)
  - 9.1.3) conclusion/s
  - 9.2) Please feel free to add sections or subsections that you deem necessary in your essay.
  - 9.3) Please feel free to **'arrange' or 'format'** your essay in your own unique way - provided that by and large it conforms to the criteria laid out in this outline.
  - 9.4) Please write your essay as **'one whole'**
  - 9.5) Do **NOT** write your essay as multiple **disconnected** sections (*i.e. NOT as a 'laundry list'*)
  - 9.6) Please **choose the 'seminar' readings thoughtfully** → so that they relate to each other
  - 9.7) Please **DO NOT attempt to 'fit'** every bit of information from the readings into your essay.
    - 9.7.1) In your essays, you may briefly summarize the readings.
    - 9.7.2) However, on the whole → **sensibly select themes** from the readings
    - 9.7.3) AND write as much as can be **realistically** discussed within the **word limitation**
  - 9.8) Please bear in mind that I will appreciate the **'quality' of arguments** – and – **NOT the 'quantity' of arguments**
  - 9.9) Your essay must be **qualitative** in nature.
    - 9.9.1) Please avoid any long statistical table or charts.
    - 9.9.2) Please focus more on analytical argumentation.
  - 9.10) Please **avoid repetitiveness** in your writing
- 10) Please use **proper academic writing procedures** for your essays <sup>viii</sup>
  - 10.1) Please see to it that you **'interpret' the readings** in your **own language**.
  - 10.2) Please take care that your essay **does not imitate** the reading materials.
  - 10.3) Please familiarize yourselves with the university regulations concerning **plagiarism** <sup>ix</sup>
    - 10.3.1) Please note that the University has very strict policies on plagiarism.
  - 10.4) Please use appropriate **citation formats** (*e.g.: APA, ASA, Chicago, MLA, etc*)
    - 10.4.1) Use of readings without proper citation will result in deduction of points.
  - 10.5) All readings which you will use for the essay (*the ones referred by me and the ones you add*) must be included in the **reference list**.
    - 10.5.1) Please use proper procedures to write the reference page.
    - 10.5.2) Please consult the UNB library system for how to write references

<sup>viii</sup> <http://lib.unb.ca/services/writing.php>

<sup>ix</sup> <http://www.unb.ca/academics/calendar/graduate/current/university-regulations/29.-academic-offences.html>

- 11) Please bear in mind that there is a vast difference between → 'being critical' - & - 'being prejudiced' [*or racist or ethnocentric*].
  - 11.1) Please DO NOT curtail your criticality by mistaking it for 'prejudice' [*or racism or ethnocentrism*].
- 12) I am **not opposed** to students forming groups to do their tasks.
  - 12.1) I am also **not opposed** to presenters helping other students about seminar readings.
    - 12.1.1) However, please see to it that your essays remain unique
    - 12.1.2) If your essays become almost identical to each other, then it will result in deduction of marks.
- 13) **Please feel free to contact me if you have any query / concern.**

**LAST DATE FOR SUBMITTING END TERM ESSAY → DEC 17, 2016**

### PARTICIPATION

- 1) **Participation in class** is an extremely important part of the course.
  - 1.1) I would like the course to be **interactive rather than instructional**.
    - 1.1.1) For this goal, everyone's critical involvement is vital.
- 2) Please **feel free to ask me any question**
  - 2.1) Please clarify any doubt or discuss anything that pertains to this course.
  - 2.2) Please remember → ***there are NO 'stupid questions'*** in social sciences.
  - 2.3) Please remember there is ***NO - 'one correct-answer'*** - in social sciences.
    - 2.3.1) There can be ***multiple correct answers***.
- 3) Please make yourself thoroughly familiar with the study materials.
- 4) Participation is also crucial in the **discussions** after students' seminar presentations.
  - 4.1) Please read the articles which will be presented and ask as many questions as you can.
  - 4.2) This is the minimal reward an audience can give to all the hard work of the presenter.
  - 4.3) This involvement will also add to your points for '**participation in classes**'-aspect of your final grades.
- 5) **Please feel free to contact me if you have any query or concern.**
  - 5.1) ***Please do not hesitate.***