



SDNY ANTH 3354 Indigenous Peoples and Modernity

CAPA SYDNEY PROGRAM

Course Description

This course explores the implications of modernity for Indigenous peoples of the planet, in particular the impact of colonization, the contribution of rights frameworks in enhancing the wellbeing of Indigenous peoples, and approaches to development for non-urban Indigenous communities. Each seminar, the topic is introduced with an overview of key concepts and theories, which are then applied and illustrated through the case study of Aboriginal Australia, the oldest living culture on the planet. Students undertake their own research into the condition of Native Americans and compare the two case studies.

Course Aims

The objectives of this course are firstly to develop an understanding of the major factors shaping contemporary life for Indigenous peoples seeking to hold onto a culturally specific way of life, in particular the tension between the normalizing policies of Governments based on economic efficiency and the desire amongst many Indigenous peoples for an alternative modernity which defies such parameters. Secondly, the course aims to show how global institutions, networks and flows provide both new opportunities, and challenges for Indigenous peoples in respect of these aspirations.

Requirements and Prerequisites

This course draws on anthropology, human rights, and development but does not require any prior study or knowledge in these fields.

Learning Outcomes

By the end of this course, students will be able to:

- a. Describe the main issues facing Indigenous peoples, and Aboriginal Australians in particular, as they seek to maintain the integrity of their culture and tradition in the context of a culturally and economically dominant non-Indigenous society.
- b. Critically examine the concept of modernity as it impacts on Indigenous peoples.
- c. Evaluate the impact of globalization on the contemporary existence and aspirations of Indigenous peoples, and Aboriginal Australians in particular.

Developmental Outcomes

Students should demonstrate: responsibility & accountability, independence & interdependence, goal orientation, self-confidence, resilience, appreciation of differences.

Class Methodology

This course uses a blend of classroom, experiential, and online learning strategies. The focus of the classroom component is on developing an understanding of key concepts, theories and frameworks through a lecture and student constructed activities. The experiential component explores sites of significance to Aboriginal people in the Sydney area and the influence of Aboriginal people and culture on national culture and institutions. The significance may be cultural, historical, or political. The online component involves a set of activities to reflect on the experiential components, and do comparative research on Native Americans.

Field Component(s)

CAPA provides the unique opportunity to learn about the city through direct, guided experience. Participation in the field activity(s) for this course is required. You will actively explore the Global City you are currently living in. Furthermore, you will have the chance to collect useful information that will be an invaluable resource for the essays/papers/projects assigned in this course.

The assigned field component(s) are:

- Rocks Aboriginal Dreaming Tour
- Visit to the Indigenous Art Exhibition at the Art Gallery of NSW

Students are strongly encouraged to participate in co-curricular program activities, among which the following are suggested:

- Sydney Observatory Dreamtime Astronomy (<http://www.sydneyobservatory.com.au/planning/night-visit/>)
- La Perouse Museum (<http://www.nationalparks.nsw.gov.au/kamay-botany-bay-national-park/laperouse-museum/tourist-information>)

Assessment & Grading

| Task | Weighting | SLOs assessed |
|---|-----------|---------------|
| 1. Participation including class facilitation and contribution to Native American bibliography online | 15% | a |
| 2. Group research project and presentation | 30% | b, c |
| 3. Experiential learning reflection | 25% | a, b, c |
| 4. Final exam | 30% | a, b, c |

| DESCRIPTOR | ALPHA | NUMERIC | GPA | REQUIREMENT/EXPECTATION |
|-----------------------------------|-------|---------|-----|---|
| Outstanding (High Distinction) | A | 93+ | 4.0 | Maximum grade: In addition to description for grade "A-", the student shows detailed understanding of materials about which he or she can show independent analytical ability. This means the ability to question an issue from different perspectives and evaluate responses in an objective manner. |
| Excellent (Distinction) | A- | 90 - 92 | 3.7 | Student shows understanding of literature beyond the textbook/class hand-outs/class notes, and the work shows a high level of independent thought, presents informed and insightful discussion and demonstrates a well-developed capacity for evaluation. |

| DESCRIPTOR | ALPHA | NUMERIC | GPA | REQUIREMENT/EXPECTATION |
|------------------------------------|-------|---------|-----------|--|
| Very good (High Credit) | B+ | 87 - 89 | 3.3 | Shows evidence of a capacity to generalise from the taught content, or the material in literature, or from class lectures in an informed manner. Also, the work demonstrates a capacity to integrate personal reflection into the discussion and an appreciation of a range of different perspectives. |
| Good (Credit) | B | 83 - 86 | 3.0 | The work is well organised and contains coherent or logical argumentation and presentation. |
| Good (Credit) | B- | 80 - 82 | 2.7 | Student shows understanding of literature beyond the textbook and/or notes, and, there is evidence of additional reading. |
| Average (Good Pass) | C+ | 77-79 | 2.3 | The work demonstrates a capacity to integrate research into the discussion and a critical appreciation of a range of theoretical perspectives. Also, the work demonstrates a clear understanding of the question and its theoretical implications and demonstrates evidence of additional reading. |
| Adequate (Pass) | C | 73 - 76 | 2.0 | Shows clear understanding and some insight into the material in the textbook and notes, but not beyond. A deficiency in understanding the material may be compensated by evidence of independent thought and effort related to the subject matter. |
| Below Average (Borderline Pass) | C- | 70-72 | 1.7 | Shows some understanding of the material in the textbook and notes. A deficiency in any of the above may be compensated by evidence of independent thought related to the subject matter. |
| Inadequate (Borderline Fail) | D+ | 67 - 69 | 1.3 | Fails to show a clear understanding or much insight into the material in the textbook and notes |
| Poor (Fail) | D | 60 - 66 | 0.7 - 1.0 | Besides the above for D+, student has not shown interest or engagement in the class work or study. |
| Poor (Fail) | F | <60 | 0 | Shows little or no understanding of any of the material |
| Incomplete | I | | | Please see CAPA policy in the Faculty Handbook. |

1. Participation 15%

Participation is a vital part of your grade. Students are expected to come prepared to class, having completed any set readings, and to participate actively and critically in class discussions and in related online activities. As part of your participation, you will be required to develop a set of activities for one class in the semester that help you and your fellow students engage in depth with the topic and the particular case study of Aboriginal Australia.

You will also be required to contribute to the development of a bibliography on Native Americans covering the same topics as we address for Aboriginal Australians. This will be done as part of your online work each week.

Note that this is a mark for participation, NOT attendance (which is compulsory).

Please review the following table as a guide:

| Grade | Discussion | Reading |
|---------|--|--|
| A range | Excellent: consistent contributor; offers original analysis and comments; always has ideas on topics of the readings; takes care not to dominate discussion. | Obviously has completed all readings; intelligently uses resultant understanding to formulate comments and questions for the discussion. |
| B+ | Very Good: frequent, willing, and able contributor; generally offers thoughtful comments based on the readings. | Has done most of the readings; provides competent analysis of the readings and applies insights from class appropriately. |
| B / B- | Satisfactory: frequent contributor; basic grasp of key concepts but little original insight; comments/questions are of a general nature. | Displays familiarity with some readings and related concepts, but tends not to analyse them. |
| C range | Poor: sporadic contributor; comments/questions betray lack of understanding of key concepts; often digresses in unhelpful ways. | Displays familiarity with few readings; rarely demonstrates analytical thought. |
| D / F | Very Poor: rarely speaks; merely quotes text or repeats own comments or those of others. | Little to no apparent familiarity with assigned material or application to relevant discussion. |

2. Group research project and presentation 30%

Length: 2000 words total plus presentation

Due: Seminar 11 (essay) and Seminar 12 (presentation) in class.

Students will work in small groups of 3-4 on a project, which researches, through the academic literature, a topic or sub-topic covered in the course and compares the story of Aboriginal Australians with that of Native Americans. The project will have two deliverables: an individual research paper of 2000 words to be submitted online (Seminar 11) and a group presentation to be presented in class (Seminar 12). The research paper must draw on no less than eight peer-reviewed academic journal articles.

3. Experiential learning reflection 25%

Length: 500 words x 2

Due: One week after each field class.

There will be at least two field classes during the course. Each student is required to write a 500 word reflection on each to be submitted online within one week of the field class. The reflection should address issues of social justice, globalization or diversity raised by the experience.

4. Final exam 30%

Duration: 90 mins

Due: Final week of semester, online

The final exam will be conducted online over a period of several days during the last week of classes. It will consist of three essay style questions chosen from a list of five.

Instructions for submitting written work

- Leave a space and a half between lines.
- Double-sided printing is acceptable. You must submit hardcopy – written work will not be accepted by email.
- Leave a wide left hand margin (3cm minimum) for the marker's comments.
- Number and staple together all pages.
- Ensure your name is clearly written on each essay page.
- Use the Harvard (in text) citation and referencing system.
- Make sure you retain a copy of your work at all times in case of lost or misplaced essays.

Course Materials

Required Readings

Any readings required for the weekly seminars will be identified in the weekly schedule and available online through Canvas.

Recommended Reading

- Arthur, B & Morphy, F (eds) 2005. Macquarie Atlas of Indigenous Australia – Culture and Society Through Space and Time. Macquarie Library, Macquarie University NSW, Sydney
- Cane, S. 2013. First Footprints – The Epic Story of the First Australians. Allen & Unwin, Sydney
- City of Sydney 2013. Barani Barrabugu Yesterday Tomorrow – Sydney's Aboriginal Journey Walking Tours.
http://www.cityofsydney.nsw.gov.au/__data/assets/pdf_file/0004/109777/BaramiBarabuguWalkTour_v3.pdf
- Altman, J. & Hinkson, M. 2010. Culture Crisis: Anthropology and Politics in Aboriginal Australia. University of New South Wales Press, Sydney.
- Eickelkamp, U (ed.) 2011. Growing up in Central Australia: new anthropological studies of Aboriginal childhood and adolescence. Berghahn Books, New York.
- Hinkson M. 2010. Aboriginal Sydney – A Guide to Important Places of the Past and Present, 2nd Edn. Aboriginal Studies Press, Canberra.
- Pascoe, B. & AIATSIS 2008. The Little Red Yellow Black Book. Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra
- Stanner, WEH 2009. The Dreaming & Other Essays. Black Inc. Agenda, Melbourne

Additional Reading on the Topic of Indigenous Peoples in the United States

- Bataille, G (ed). 2001. Native American Representations: First Encounters, Distorted Images, and Literary Appropriations, University of Nebraska Press
- Black, CF, 2011. The Land is the Source of the Law: A Dialogic Encounter with Indigenous Jurisprudence, Routledge, New York

- Huhndorf, S. 2001. *Going Native: Indians in the American Cultural Imagination*, Cornell University Press, Ithaca
- Huhndorf, S. 2009. *Mapping the Americas: The Transnational Politics of Contemporary Native Culture*, Cornell University Press, Ithaca
- Oberg, ML. 2010. *Native America: A History*. Wiley-Blackwell
- Thornton, Russell (ed), 1998. *Studying Native America: Problems and Prospects*, University of Wisconsin Press.

Web Resources

- Australian Bureau of Statistics <http://www.abs.gov.au/>
- Australian Government Indigenous Portal <http://www.indigenous.gov.au/>
- Australian Human Rights Commission – Aboriginal and Torres Strait Islander Social Justice <http://www.indigenous.gov.au/>
- Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) <http://www.aiatsis.gov.au/>
- Centre for Aboriginal Economic Policy Research (CAEPR) <http://caepr.anu.edu.au/>
- Creative Spirits <http://www.creativespirits.info/index.php>
- Reconciliation Australia <http://www.reconciliation.org.au>

Library and Research Facilities

The TAFE Ultimo library facilities are available for your use. Please use the library to access electronic resources (ebooks, journal articles) and the internet. The library catalogue and electronic resources can also be accessed online off-campus through the Internet. You can also photocopy or scan TAFE Library books for your own use. More information on CAPA Sydney library and research facilities can be obtained by looking through your Orientation Pack or by speaking to a CAPA Sydney staff member.

Weekly Schedule

| Date | Seminar topics | Class activities |
|------|---|--|
| | <p>Seminar 1 – Culture and Tradition</p> <p>The first part of this seminar focuses on the ethical issues associated with exploring Indigenous cultures.</p> <p>During the second part of this seminar, we discuss the anthropological definitions and concepts of culture, kinship, and community and begin to explore these aspects of Aboriginal Australian identity. We also look at the ‘dreamtime’ or creation stories and their resonance in the lives of Aboriginal Australians today.</p> <p>Required Reading: Sandri, R. 2015. <i>Hiding in Plain Sight: Assimilation and the End of Story</i>. In Sillitoe, P. (ed.) <i>Indigenous Studies and Engaged Anthropology: The Collaborative Moment</i>. Ashgate Publishing Limited, Surrey, pp. 77-94</p> <p>Trask, H. 1999. <i>From a Native Daughter: Colonialism and Sovereignty in Hawai‘i</i>, 2nd Edn. University of Hawai‘i Press, Hawai‘i, pp. 113-122.</p> | <p>Course overview</p> <p>Film: <i>First Footprints</i></p> <p>Seminar allocation Group project discussion and scoping</p> <p>Online: Review additional material (videos, website) on CANVAS and locate resources on Native Americans.</p> |

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| | <p>Seminar 2 – Field Class</p> <p>The Rocks Dreaming - Aboriginal Heritage Tour</p> <p>Required Reading: Stanner, WEH 2009. 'The Dreaming'. In <i>The Dreaming & Other Essays</i>, Black Inc. Agenda, Melbourne, pp.57-72</p> | <p>FIELD CLASS</p> <p>Online: Field class reflection</p> |
| | <p>Seminar 3 – Colonisation, Neo-colonialism and Aboriginal identity</p> <p>FIRST REFLECTIONS DUE</p> <p>The colonization of Australia was founded on the doctrine of ‘terra nullius’ which held that Australia was a land owned in any organized sense by no one and so could therefore be claimed by the colonizers. This construct reflected a Eurocentric understanding and definition of civilization, which led to a gross misunderstanding, and under-estimation of the complexity of Aboriginal society. We build on the foundation concepts of Seminar 1 as we explore the history of contact between the white man and Aboriginal Australians and look at how Aboriginal identity has been impacted by this history.</p> <p>Required Reading: Sutton, P. 2009. <i>The Politics of Suffering: Indigenous Australia and the End of the Liberal Consensus</i>. Melbourne University Press, Melbourne, pp. 42-61.</p> <p>Creative Spirits Aboriginal History http://www.creativespirits.info/aboriginalculture/history/aboriginal-history-timeline-770-1899</p> | <p>Lecture and discussion</p> <p>Online: Native American research and bibliography</p> |
| | <p>Seminar 4 – Land Rights and the Mabo Decision</p> <p>Central to Aboriginal Australian identity is connection to tribal and clan ‘country’. This is a spiritual connection, which also embodies a responsibility to care for country that belongs to the tribe, and clans within the tribes. Colonization broke down the physical connection for many communities. The land rights movement of the 1970s, which culminated in the High Court Mabo decision in 1992 followed by the Native Title Act in 1993, restored land rights to traditional Aboriginal owners. This story is often told as a legal case study but is in fact a story of resistance and assertion of identity in the face of a Western concept of modernity.</p> <p>Required Reading: “Mabo: Native Title Revolution” website http://www.nfsa.gov.au/digitalllearning/mabo/</p> | <p>Film: Mabo – The Native Title revolution http://www.mabonativetitle.com/mabo.shtml</p> <p>Lecture and discussion</p> <p>Online: Native American research and bibliography</p> |
| | <p>Seminar 5 – Aboriginal Cultural Expression and Representation in the Media</p> <p>In this seminar we will discuss Aboriginal cultural expression and representation in film, literature and art.</p> | <p>Lecture and discussion</p> <p>Online:</p> |

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| | <p>Required Reading: Collins, FJ., and Davis TV. 2004. <i>Australian Cinema after Mabo</i>. Cambridge University Press, Cambridge, pp. 3-21.</p> | Native American research and bibliography |
| | <p>Seminar 6 – Indigenous Art: Field Trip to the Art Gallery of NSW</p> <p>Required Reading: Blacklock, F. (2015). Art: Connecting Cultures. In Prince, K. & Calma, T. (eds.) <i>Knowledge of Life: Aboriginal and Torres Strait Islander Australia</i>. Cambridge, Cambridge University Press, pp. 77-97.</p> | <p>FIELD CLASS</p> <p>Online: Field Class Reflection Explore web materials provided on indigenous art.</p> |
| | SEMESTER BREAK | |
| | <p>Seminar 7 - The “Stolen Generation”</p> <p>SECOND REFLECTIONS DUE</p> <p>This topic looks at the principles that have shaped government policy in relation to indigenous peoples, including the ideas of cultural assimilation and integration. We focus on the policy of the forced removal of Aboriginal children from their families, children who would later be known as the 'stolen generations'. We also examine more recent policy approaches in Australia such as social inclusion, “mainstreaming” and ‘closing the gap’ on Indigenous disadvantage.</p> <p>Required Reading: Bird, C. 1998. <i>The Stolen Children: Their Stories: Including Extracts from the Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families</i>. NSW Random House Australia, Sydney, pp. 1-15.</p> <p>The Bringing Them Home Report: http://healingfoundation.org.au/wordpress/wp-content/uploads/2013/08/Bringing-Them-Home-Report-Web.pdf</p> | <p>Lecture and discussion</p> <p>Online: Native American research and bibliography</p> |
| | <p>Seminar 8 – Our Generation</p> <p>This topic explores the award-winning documentary, <i>Our Generation</i> (2010). Filmed over 3 years by Sinem Saban & Damien Curtis, this story examines the lives of the Yolngu people of Northeast Arnhem Land, and their ongoing struggle of Aboriginal people to their culture, lands and basic human rights.</p> <p>Required Reading: “Our Generation” [online]: http://www.ourgeneration.org.au/</p> | <p>Lecture and discussion</p> <p>Online: Viewing of <i>Our Generation</i>: https://www.youtube.com/watch?v=Tcq4oGL0wII</p> |

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| | <p>Seminar 9 – Human Rights: Frameworks, Institutions, Debates</p> <p>The United Nations (UN) Declaration on the Rights of Indigenous Peoples was adopted by the UN General Assembly in 2007 with four countries refusing to sign the declaration: Australia, New Zealand, the USA, and Canada. Australia subsequently signed the declaration in 2009 (the other three countries have also since signed the Declaration). As a rights framework intended to shape Government policy, the Declaration has been much debated and poses particular challenges in specific national contexts. This seminar we look at this instrument, the UN Permanent Forum on Indigenous Issues, and multiple perspectives on the role and application of the Declaration, including An alternative policy construct based on Amartya Sen’s capability approach is considered.</p> <p>Required Reading: Australian Human Rights Commission 2009, Questions and answers on the UN Declaration on the Rights of Indigenous Peoples http://www.humanrights.gov.au/social_justice/declaration/declaration_QA_2009.html</p> <p>United Nations 2007, United Nations Declaration on the Rights of Indigenous Peoples (UN DRIP), 2007 http://www.un.org/esa/socdev/unpfii/en/UN_DRIP.html</p> <p>Vaughan, D. 2010. Development, Rights, and Indigenous Australians – A Critique Of Australian Government Policy Using The Capability Approach. Paper presented at HDCA.</p> | <p>Lecture and discussion</p> <p>Online: Native American research and bibliography</p> |
| | <p>Seminar 10 – Recognition and Self-Determination</p> <p>Voting rights and equal wages were two landmarks in the journey to ‘recognition’ by Aboriginal Australians. Political representation, self-determination, and constitutional recognition are unresolved areas. At the community and tribal level, a significant challenge is the emergence of a culturally legitimate model of governance. This seminar we look at both the macro and micro level issues of self-determination.</p> <p>Required Reading: Johns, G. 2011. <i>Aboriginal Self-determination – The Whiteman’s Dream</i>. Connorcourt, Balln, Victoria.</p> <p>Chapter 1: Competing strategies in Aboriginal Advancement, pp. 39-74 National Congress of Australia’s First Peoples http://www.nationalcongress.com.au/</p> <p>Robbins, J. 2011. Indigenous Representative Bodies in northern Europe and Australia. In Minnerup G., Solberg, P. (eds) 2011. <i>First World, First Nations - Internal Colonialism and Indigenous Self-Determination in Northern Europe and Australia</i> (First Nations and the Colonial Encounter). Sussex Academic Press, Chapter 5, pp.45-79</p> | <p>Lecture and discussion</p> <p>Online: Native American Research and bibliography</p> |

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| | <p>Seminar 11 – Development Alternatives</p> <p>RESEARCH PAPER DUE</p> <p>Building on the discussion in Seminar 8, this week’s topic looks at current proposals for development in non-urban Aboriginal communities. Jon Altman’s concept of the hybrid economy blending tradition and market economy principles is examined, together with current Government policy. We also look at the impact of mining and the resources boom for Aboriginal communities, and Indigenous organisations promoting Indigenous entrepreneurship.</p> <p>Required Reading: Altman, J. 2005. <i>The Indigenous hybrid economy: A realistic sustainable option for remote communities?</i> Paper presented to the Australian Fabian Society, Melbourne 26 October 2005, http://caepr.anu.edu.au/sites/default/files/Publications/topical/Altman_hybrid.pdf</p> <p>Langton, M. 2012. <i>The Quiet Revolution – Indigenous people and the resources boom.</i> Boyer Lectures 2012 Harper Collins Publishers, Sydney. Chapter 1: Faustian bargain or survival strategy? Mining and Aboriginal economic empowerment, pp.31-58</p> | <p>Lecture and discussion</p> <p>Online: Submission of Research Essay</p> |
| | <p>Seminar 12 – Alternative Modernities and Alternatives to Modernity</p> <p>GROUP PRESENTATIONS</p> <p>We conclude our journey with the group presentations, which will focus on modernity and its implications for and interpretation by Aboriginal Australians and Native Americans. The topic title for this seminar comes from Arturo Escobar (2008) who argues: “..social movements (and, in different ways, policy makers and academics studying these actors) must hold in tension three co-existing processes and political projects: <i>alternative development</i>, focused on food security, the satisfaction of basic needs, and the well-being of the population; <i>alternative modernities</i>, building on the countertendencies effected on development interventions by local groups and toward the contestation of global designs; and <i>alternatives to modernity</i>, as a more radical and visionary project of redefining and reconstructing local and regional worlds from the perspective of practices of cultural, economic, and ecological difference, following a network logic and in contexts of power.” (Escobar 2008:162-163).</p> <p>Required Reading: Pearson, N. 2010, “Adam smith and closing the gap”, <i>The Australian Newspaper</i>, 24 July 2010</p> <p>Yunupingu, G. 2009, “Locked out of the economic future”, <i>The Australian</i>, July 4 2009 [Online] http://www.theaustralian.news.com.au/story/0,25197,25729484-7583,00.html</p> | <p>Group Presentations</p> <p>Online: FINAL EXAM</p> |

Attendance, Participation & Student Responsibilities

Attendance

CAPA has a mandatory attendance policy. Students are also expected to participate actively and critically in class discussions, and the participation portion of the class will be graded accordingly. Students must read assignments BEFORE the class, and come in on time. Attendance is mandatory and is taken at the beginning of every class. Unauthorized absence from class will result in a reduction of the final grade and ultimately in a F for the course.

Missing classes for medical reasons

If you need to miss a class for medical reasons or for a family emergency, you must send an e-mail to let the Director of Academic Affairs (DAA) or Resident Director know at least one hour in advance of your class or meeting by emailing jmiller@capa.org. Note that calling the CAPA Center (02 9217 5977) is acceptable only if you do not temporarily have access to the internet. An e-mail is still required as quickly as you can get access to the internet again. You will need to provide evidence of the reason for your absence. Unexcused absences will result in a grade reduction. In the event of a missed class or field trip, it is your responsibility to contact your instructor and make up any missed assignments.

Class Participation

Participation is a vital part of your grade: students are expected to participate orally in seminars and in online forums and discussions in a critical and evaluative manner; to interact with the faculty and fellow students with respect and tolerance; and to actively engage in discussion. Derogatory or inflammatory comments about the cultures, perspectives or attitudes of others in the class will not be tolerated.

Academic Integrity

The faculty expects from you, the student, a high level of responsibility and academic honesty. Because the value of an academic course depends upon the absolute integrity of the work done by the student, it is imperative that a student demonstrates a high standard of individual honor in his or her scholastic work and class behavior. Plagiarism and cheating will result in dismissal from the program. See the Handbook of CAPA Academic Policies for more information and resources on plagiarism.

Use of electronic equipment in class

All devices such as laptops, I-pods, I-pads, netbooks, notebooks and tablets, smartphones, cell phones, etc. are NOT allowed unless you have express permission from the faculty or you have been instructed to do so. If you require an accommodation to use any type of electronic equipment, inform the Director of Academic Affairs or the Resident Director at the beginning of Term.

Use of Electronic Translators

In Language courses students are NOT allowed to use electronic translators for writing texts in the target language: those submitting compositions and texts of whatever kind translated in such a fashion will receive a final F grade for the course.

Late Submission

Late submission of papers due, projects, journal entries, pieces of homework and portfolios is only permitted with prior approval. A request must be made to the relevant Faculty member no later than two days prior to the due date. Late submission without prior approval will result in a full alpha grade penalty. In either case, work cannot be submitted after feedback has been provided to the rest of the class on the relevant assessment or one week after the due date whichever comes first, after which point a grade of F will be given for the assessment.

Behaviour during Examinations

During examinations, you must do your own work. Unless specifically instructed by the lecturer or instructor, talking during an exam is not permitted, nor may you compare papers, copy from others, or collaborate in any way. Any failure to abide by examination rules will result in failure of the exam, and may lead to failure of the course and disciplinary action.