

# COURSE SYLLABUS



## World History I

**Course code:** HIS 103/1

**Term and year:** Fall 2021

**Day and time:** Monday, 8:15

**Instructor:** Dr. Mark A. Brandon

**Instructor contact:** drew.brandon@aauni.edu

**Consultation hours:** by agreement

<b>Credits US/ECTS</b>	3/6	<b>Level</b>	Introductory
<b>Length</b>	15 weeks	<b>Pre-requisite</b>	None
<b>Contact hours</b>	42 hours	<b>Course type</b>	GCC IR, HSC, JC Required

### 1. Course Description

This course is primarily an overview of Ancient Civilizations from approximately 3500 BC to AD 1500. It includes the civilizations of the Ancient Near East, Ancient and Medieval India, Ancient and Medieval China, the Ancient Greek and Roman civilizations, the rise of Christianity and Islam, the Eurasian world in the Middle Ages, and finally, a brief overview of Native American Civilizations from their earliest appearance to the arrival of Columbus in 1492.

This "World History" course is conceived as an opportunity to restore balance to educational systems that have traditionally emphasized the history of "western civilization" and largely ignored other regions. Thus, the emphasis is on "non-western" civilization, although "western" civilization (of course a part of "world history") is not ignored.

This course focuses more on comparison of civilizations than contrast. While differences between human civilizations are striking and important, the amount of similarity, and the ability of all humans to adapt to, learn from, and modify cultures is also significant. Therefore, the class tries to focus on universal themes, such as the development of writing, the spread of "universal" languages, political ideals of global significance, imperial systems and their management, philosophies and ideologies, and the development of major religious systems and the unifying cultures they helped to create.

The class critically analyses the notion of a historical "clash" between mutually antagonistic civilizations. The course looks at ways in which humans have sought to organize and unify themselves. It searches more for similarities and integration than for sensational "exoticism" and remote otherness (although there is much that is intriguing and surprising!). Rather than presuming perpetual antagonism and a simple "oppression" and "victimization" scheme, the course emphasizes cultural negotiation, continual change and adaptation, syncretism, and advantageous borrowing.

### 2. Student Learning Outcomes

Upon completion of this course, students should be able to:

- Develop at least a basic reserve of specific data about World History in order to have an informed and educated conversation about it, and to have a better sense of how to find and use such information when needed.
- Be capable of recognizing, understanding, and critically analysing areas of disagreement and uncertainty in World History, and knowing what some of the major controversies are.
- Not only recognize key areas of dispute about World History, but also understand, at least on a basic level, how historical arguments are made and how historical evidence is evaluated and used.
- Recognize and appreciate the significance of constant change in World History (in religious beliefs, philosophical beliefs, political organisation, political geography, economic surroundings, demographics, and group identity).
- Understand the specific contexts for crucial developments in human culture, such as the invention of writing, the development of political ideals, the creation of systems of governance, and the main religious systems that are still significant parts of human culture.
- Critically analyse traditional notions of cultural superiority and inferiority, understand their connection to modern ideas such as “race,” and develop a broader and global understanding of culture and civilization.

### 3. Reading Material

#### ***Required Materials (Available in the Library or to Download)***

- Aslan, Reza, “World Wanderer,” *Time* (July 21, 2011)  
[http://content.time.com/time/specials/packages/article/0,28804,2084273\\_2084272\\_2084270-1,00.html](http://content.time.com/time/specials/packages/article/0,28804,2084273_2084272_2084270-1,00.html)
- Confucius. “The Analects of Confucius” [selections], in Kevin Reilly, ed. *Readings in World Civilizations*. Vol. I. Second Edition. New York: St. Martin’s Press, 1992: 144-149.
- Dunn, Ross E. Chapter 8: “The Steppe,” in Ross E. Dunn, *The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century*. Berkeley: University of California Press, 2012: 159-181.
- *Hadith* [selections], in Peter Stearns, et al. eds. *Documents in World History*. Vol I. Second Edition. New York: Longman, 2000: 125-130.
- Han Feizi. “Legalism: The Writings of Han Fei Tzu (Han Feizi)” [selections], in Philip F. Riley, et. al., eds. *The Global Experience: Readings in World History to 1500*. Vol I. Third Edition. New Jersey: Prentice Hall, 1998: 96-101.
- Hornblower, Simon. “Greece: The History of the Classical Period” [selections], in John Boardman, et. al. eds. *The Oxford History of Greece and the Hellenistic World*. Oxford: Oxford University Press, 1991: 156-161.
- Ibn Battuta, “Travels in Mali,” in Kevin Reilly, ed. *Readings in World Civilizations*. Vol. I. Second Edition. New York: St. Martin’s Press, 1992: 308-314.
- Ibn Battuta, *The Travels of Ibn Battuta in the Near East, Asia, and Africa, 1325-1354*. Translated and Edited by Samuel Lee. Dover Publications, 2004 [reprint of 1829 original]: 51 – 68; 139 – 168; 172 – 176; 181 – 183 & 199 – 206.

- *Koran* [selections], in Philip F. Riley, et. al., eds. *The Global Experience: Readings in World History to 1500*. Vol I. Third Edition. New Jersey: Prentice Hall, 1998: 176 – 181.
- Lao Tzu. "Taoism: The Tao Te Ching," [selections], in Kevin Reilly, ed. *Readings in World Civilizations*. Vol. I. Second Edition. New York: St. Martin's Press, 1992: 151-155.
- Mencius. "Confucianism: The Mencius" [selections], in Kevin Reilly, ed. *Readings in World Civilizations*. Vol. I. Second Edition. New York: St. Martin's Press, 1992: 149-151.
- Saunders, J.J. "The Civilization of Islam," in Kevin Reilly, ed. *Readings in World Civilizations*. Vol. I. Second Edition. New York: St. Martin's Press, 1992 (214-222).
- Stearns, Peter N. et. al. *World Civilizations: The Global Experience* [selections]. Fifth Edition. Pearson Longman, 2007.
- Thucydides. "The Debate on Mytilene," in Rex Warner, trans. *Thucydides: History of the Peloponnesian War*. Penguin Books, 1970: 180 – 191.

### **Recommended Materials**

Textbook: The textbook is optional, but it might help you follow the class better.

Roberts, J.M. and Westad, Odd Arne. *The Penguin History of the World*. Penguin, 2013

- Basham, A.L. *The Wonder that was India*. Vol. I. New Delhi: Rupa, 2002.
- Boardman, John, et. al. eds. *The Oxford History of Greece and the Hellenistic World*. Oxford: Oxford University Press, 1991
- Boardman, John, et. al. eds. *The Roman World*. Oxford: Oxford University Press, 1988.
- Chandler, David. *A History of Cambodia*. Fourth Edition. Westview Press, 2008.
- Davidson, Basil. *Africa in History*. Paladin Books, 1974.
- Demand, Nancy. *A History of Ancient Greece*. New York: McGraw-Hill, 1996.
- Diamond, Jared. *Guns, Germs, and Steel: The Fates of Human Societies*. New York: W.W. Norton, 1999.
- Fairbank, John K. and Reischauer, Edwin O. *China: Tradition and Transformation*. Houghton Mifflin, 1989.
- Hourani, Albert. *A History of the Arab Peoples*. New York: Warner Books, 1991.
- Kitagawa, Joseph M. and Cummings, Mark D., eds. *Buddhism and Asian History*. New York: Macmillan, 1989.
- Larner, Johh. *Marco Polo and the Discovery of the World*. New Have: Yale University Press, 1999.
- Mann, Charles C. *1491: New Revelations of the Americas before Columbus*. New York: Vintage Books, 2011.
- Morgan, David. *The Mongols*. Oxford: Blackwell Publishers, 1990.
- Robinson, Andrew. *The Story of Writing: Alphabets, Hieroglyphs and Pictograms*. London: Thames and Hudson, Ltd., 1995.
- Thapar, Romila. *A History of India*. Vol. I. Penguin, 1984.
- Tinker, Hugh. *South Asia: A Short History*. Honolulu: University of Hawaii Press, 1990.

### **4. Teaching methodology**

- lectures about selected topics. You will be given lecture notes every week. You are responsible for information in these notes, whether or not I discuss it in class;
- reading assignments to be completed at home;
- in-class discussions about the reading assignments, led by the instructor;

- homework assignments to be completed at home and sent to the instructor on time
- NOTE FOR DISTANCE/ONLINE STUDENTS:  
Students can get attendance credit by listening to my recorded lecture and sending me an email with three quick points that they remember from the lecture.  
All reading material and homework are at the course website and can be completed at home.

## 5. Course Schedule

Date	Class Agenda
Session 1 06.09.2021	<p><b>Topic: Syllabus; Stores about the Past</b></p> <p><b>Description:</b> Can history change? A lecture on problems related to sources and interpretation. The emphasis is on ancient sources and interpretation, but the lecture is about the problems of historiography in general and the need for "humility" and uncertainty in constructing the story of the past based on available evidence.</p> <p><b>Reading:</b> carefully read and study the syllabus</p> <p><b>Assignments/deadlines:</b> None</p>
Session 2 13.09.21	<p><b>Topic: The Ancient Near East and the Development of Writing</b></p> <p><b>Description:</b> How many times was writing invented, and where and when? How many times was the alphabet invented? A lecture that traces the early development of elemental writing around the world to the emergence of the alphabet in the Ancient Near East. The focus is on the history of the Ancient Near East.</p> <p><b>Reading:</b> Roberts, J.M. and Westad, Odd Arne. <i>The Penguin History of the World</i>. Penguin, 2013: 51-87.</p> <p><b>Assignments/deadlines:</b> none</p>
Session 3 20.09.21	<p><b>Topic: Ancient India: From Harappa to Buddhism</b></p> <p><b>Description:</b> Is Hinduism the world's oldest religion? Why does it seem so confusing and contradictory? The lecture describes the roots and rise of the Hindu civilization, one of the key cultural patterns for southern and even eastern Asia. There is a discussion of the Harappan civilization, the "Indo-European/Aryan Invasion," and the shift from Vedic religion to the emergence of Hinduism and Buddhism.</p> <p><b>Reading:</b> "Asia's First Civilizations," in Stearns, Peter N., et. al. <i>World Civilizations: The Global Experience</i>. Fifth Edition. New York: Pearson Longman, 2007 (46-55).</p> <p><b>Assignments/deadlines:</b> HOMEWORK 1</p>
Session 4 27.09.21	<p><b>Topic: Ancient China and the Philosophy of Moral Government</b></p> <p><b>Description:</b> Was China the best governed empire in the ancient world? Why did Confucianism become the "state" ideology of China for a thousand years? There is a discussion over the reading assignment, based on the HOMEWORK. The lecture will discuss the rise and development of the first Chinese civilization and empire, as well as the invention of its political philosophy of Confucianism.</p> <ul style="list-style-type: none"> <li>• <b>Reading:</b> Confucius. "The Analects of Confucius" [selections], in Kevin Reilly, ed. <i>Readings in World Civilizations</i>. Vol. I. Second Edition. New York: St. Martin's Press, 1992 (144-149).</li> <li>• Mencius. "Confucianism: The Mencius" [selections], in Kevin Reilly, ed. <i>Readings in World Civilizations</i>. Vol. I. Second Edition. New York: St. Martin's Press, 1992: 149-151.</li> </ul> <p><b>Assignments/deadlines:</b> HOMEWORK 2</p>

<p>Session 5 04.10.21</p>	<p><b>Topic: What is "Democracy"?</b>  <b>Description:</b> How is it possible to have both a "democracy" and slavery at the same time? Where did the word democracy originate and what did it mean to the people who invented it? You will be amazed to learn just how far the ancient Athenians went to give "power to the people," and just how "undemocratic" they were by modern standards. There is a discussion over the reading assignment, based on the HOMEWORK. There is a very specific lecture about the practice of democracy in ancient Athens.</p> <ul style="list-style-type: none"> <li>• <b>Reading:</b> Hornblower, Simon. "Greece: The History of the Classical Period" [selections], in John Boardman, et. al. eds. <i>The Oxford History of Greece and the Hellenistic World</i>. Oxford: Oxford University Press, 1991: 156-161.</li> <li>• Thucydides. "The Debate on Mytilene," in Rex Warner, trans. <i>Thucydides: History of the Peloponnesian War</i>. Penguin Books, 1970: 180 – 191.</li> </ul> <p><b>Assignments/deadlines:</b> HOMEWORK 3</p>
<p>Session 6 11.10.21</p>	<p><b>Topic: The Cultural Advantages of the Roman Empire</b>  <b>Description:</b> People often assume that the word "empire" means intolerance and violent oppression. Was this true of the Roman Empire? The lecture examines how the Romans ruled, not only by force, but also by providing a useful and, in some ways at least, surprisingly inclusive and flexible culture.</p> <p><b>Reading:</b> "Rome and its Empire," Stearns, Peter N. et. al. <i>World Civilizations: The Global Experience</i>. Fifth Edition. Pearson Longman, 2007: 114-157.</p> <p><b>Assignments/deadlines:</b> HOMEWORK 4</p>
<p>Session 7 18.10.21</p>	<p><b>Topic: EXAM I</b>  <b>Description:</b> Exam I covers all lectures, readings, and discussions from the first half of the semester, until the midterm.</p> <p><b>Reading:</b> None</p> <p><b>Assignments/deadlines:</b> Due 8:15</p>
<p>Session 8 25.10.21</p>	<p>MIDTERM BREAK</p>
<p>01.11.21</p>	<p><b>Topic: The Birth of Christianity</b>  <b>Description:</b> Is there such a thing as "pure" Christianity? Was Christianity successful because it was "strict" or because it was flexible and imaginative? The lecture describes the formation of Christianity from Judaism and explores the surprising diversity of belief that evolved among the early Christians.</p> <p><b>Reading:</b> Roberts, J.M. and Westad, Odd Arne. <i>The Penguin History of the World</i>. Penguin, 2013: 246-299.</p> <p><b>Assignments/deadlines:</b> None</p>
<p>Session 9 08.11.21</p>	<p><b>Topic: The Civilization of Islam and its Frontiers</b>  <b>Description:</b> Is Islam the "religion of war" or the "religion of peace"? Is it both of these things or neither one? There is a discussion over the reading assignment, based on the HOMEWORK. There is a lecture about early Muslims and warfare, early Muslim culture, and the issue of Islamic government and religious minorities. *This class will be very important in helping you prepare your final essay on Ibn Battuta.</p> <ul style="list-style-type: none"> <li>• <b>Reading:</b> Saunders, J.J. "The Civilization of Islam," in Kevin Reilly, ed. <i>Readings in World Civilizations</i>. Vol. I. Second Edition. New York: St. Martin's Press, 1992: 214-222.</li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Koran</i> [selections], in Philip F. Riley, et. al., eds. <i>The Global Experience: Readings in World History to 1500</i>. Vol I. Third Edition. New Jersey: Prentice Hall, 1998: 176 – 181.</li> <li>• <i>Hadith</i> [selections], in Peter Stearns, et al. eds. <i>Documents in World History</i>. Vol I. Second Edition. New York: Longman, 2000 (125-130).</li> <li>• Ibn Battuta, "Travels in Mali," in Kevin Reilly, ed. <i>Readings in World Civilizations</i>. Vol. I. Second Edition. New York: St. Martin's Press, 1992: 308-314.</li> </ul> <p><b>Assignments/deadlines:</b> HOMEWORK 5</p>
Session 10 15.11.21	<p><b>Topic: Buddhism and Civilization in East Asia: China and Japan</b>  <b>Description:</b> Why did Buddhism slowly die out in India and spread to East Asia? Why did the Chinese empire eventually reject Buddhism? Was the Chinese political system "the most democratic in the world," as one historian has asserted? This lecture focuses on East Asia, Buddhism, and why the Confucian political and educational system remained primary in China.  <b>Reading:</b> "Reunification and Renaissance in Chinese Civilization," in Stearns, Peter N. et. al. <i>World Civilizations: The Global Experience</i>. Fifth Edition. Pearson Longman, 2007: 366-386.  <b>Assignments/deadlines:</b> HOMEWORK 6</p>
Session 11 22.11.21	<p><b>Topic: Ibn Battuta in Medieval India; Early states in Southeast Asia</b>  <b>Description:</b> How did the Muslim Sultans rule Hindu India in the Middle Ages? What tensions existed and what compromises were made. How did Hinduism and Islam influence each other in India? There is a discussion over the reading assignment, based on the HOMEWORK. The lecture will focus on the Delhi Sultanate and the interaction between Islam and Hinduism. There is also a very brief examination of the Hindu, Buddhist, and Muslim cultural foundations in Southeast Asia. *This class will be very important in helping you prepare your final essay on Ibn Battuta.  <b>Reading:</b> Ibn Battuta, <i>The Travels of Ibn Battuta in the Near East, Asia, and Africa, 1325-1354</i>. Translated and Edited by Samuel Lee. Dover Publications, 2004 [reprint of 1829 original]: 51 – 68; 139 – 168; 172 – 176; 181 – 183 &amp; 199 – 206.  <b>Assignments/deadlines:</b> HOMEWORK 7</p>
Session 12 29.11.21	<p><b>Topic: Eurasia before 1500: Crusades, the Mongols, and Marco Polo</b>  <b>Description:</b> Before the age of exploration in the 1500s, there was only one possible way that Europeans, including Christopher Columbus, could know about the existence of Japan, what was it? What motivated European explorers in the 1500s to "discover" the world? This lecture is about two early ages of "globalization"; special windows of opportunity, now often forgotten, when Europeans and Asians traveled, met, negotiated, fought, and traded.  <b>Reading:</b> Dunn, Ross E. Chapter 8: "The Steppe," in Ross E. Dunn, <i>The Adventures of Ibn Battuta: A Muslim Traveler of the Fourteenth Century</i>. Berkeley: University of California Press, 2012: 159-181.  <b>Assignments/deadlines:</b> HOMEWORK 8</p>
Session 13 06.12.21	<p><b>Topic:</b> Early American Civilizations  <b>Description:</b> Were the Americas "empty" when Columbus arrived? Were the native Americans "civilized"? How were native American civilizations different from Eurasian civilizations? How were they similar?  <b>Reading:</b> "The Americas on the Eve of Invasion"  <b>Assignments/deadlines:</b> FINAL ESSAY DUE</p>

Session 14 13.12.21	<p><b>Topic: EXAM II</b></p> <p><b>Description:</b> Exam II covers all lectures, readings, and discussions from the second half of the semester, since the midterm.</p> <p><b>Reading:</b> None</p> <p><b>Assignments/deadlines:</b> Due 8:15</p>
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## 6. Course Requirements and Assessment (with estimated workloads)

Assignment	Workload (hours)	Weight in Final Grade	Evaluated Course Specific Learning Outcomes	Evaluated Institutional Learning Outcomes*
Class Participation	42	0 %	There is no credit simply for attending, but attendance is required. Students in far-away time zones may listen to a recording of the lecture within 48 hours and send me an email stating three things they remember from the lecture. This will count for attendance	1,2,3
Exam 1 The exam will cover lecture notes, reading assignments, and class discussions.	20	25 %	1. Students are expected to have a command of the relevant data collected by taking notes in lectures and discussions, doing reading assignments, and self-study 2. ability to evaluate, understand, and organize the historical data learned in the class, to make historical arguments based on specific examples 3. ability to write an essay, with specific examples.	1,2,3
Exam 2 (same as Exam 1, but covers the second half of the semester)	20	25 %	(Same as Exam 1)	1,2,3
HOMEWORK At the end of the semester I will drop the lowest HOMEWORK score.	48 (9 assignments)	25% Average of all homework assignment (minus the lowest)	1. Students should be able to apply critical thinking in interpreting texts of a historical nature. 2. Ability to discuss reading assignments with other students and produce reasonable short answers 3. Short answers must display a critical understanding of the reading assignment and my questions (Do you understand	1,2,3

			the assignment, the questions asked, and their significance?)	
Final Essay (3-6 pages) Students will read material provided by me and react to my questions about the reading assignment. In-class discussions and at least one HOMEWORK will help students formulate ideas and prepare the paper.	48	25 %	<ol style="list-style-type: none"> <li>1.) To be able to read, understand, and take notes on primary and secondary source material provided by me.</li> <li>2.) to use the material critically to develop individual answers to theoretical questions posed by me, using specific and logically valid examples.</li> <li>3.) to practice asking good questions of historical documents and forming tentative solutions based on evidence</li> <li>4.) To discriminate between competing points of view and argue a reasoned case about a controversial problem in the history of ideas, using logic and evidence.</li> <li>5.) To present a properly-formatted analytical essay, meeting the formal requirements of the department on content, footnoting, bibliographies and general presentation.</li> </ol>	
<b>TOTAL</b>	<b>150</b>	<b>100%</b>		

\*1 = Critical Thinking; 2 = Effective Communication; 3 = Effective and Responsible Action

## 7. Detailed description of the assignments

### EXAM I (MIDTERM)

- A. Students will answer two essay questions for 50 points each.
- B. At least one week before the exam is due, I will give you a list of four questions, from which you must choose to answer two.
- C. In order to pass the exam, students must demonstrate their understanding of lectures, supported by assigned readings [You are expected to listen to my lectures and consider them in your answers on the exams]
- D. The exam must be completed at home and submitted to "Turnitin" at the NEO course website as one standard Word document (both essays in one document).

#### E. MISSED OR LATE EXAMS

After the due date but within 24 hours

8 points (i.e. from 95 A to 87 B+)



Between 24 and 48 hours after the due date: 15 points (95 A to 80 B-)  
 Between 48 and one week after the due date: 25 points (95 A to 70 C-)  
 One week after the due date: Highest possible grade is a 65 D  
 Two weeks after the due date: 0 F

**Assessment breakdown**

Assessed area	Percentage
Critical Thinking	25
Use of Evidence to Support Ideas	25
Answering questions appropriately	25
Knowledge of specific historical examples	25

**EXAM II (MIDTERM)**

Exam II is the same format as Exam I.

**Assessment breakdown**

Assessed area	Percentage
Same as Exam 1	Same as Exam I

**HOMEWORK**

**A. Content:** The homework assignments are questions that you must answer based on specific reading assignments. All the reading assignments and the corresponding homework are already posted at the website, so you can complete them at any time before the due dates. These assignments are always due at the beginning of class. Please send all homework to my email as a standard Word attachment.

**B. Grading:**

1. I will drop the homework assignment with the lowest score. The average of the remaining will be 25 % of your final grade.
2. Homework assignments are marked on a scale of 1-10. Most written assignments will be graded on a "pass/fail" basis, and you will usually get an 8.5/10 if you do the assignment. I reserve the right to give lower grades (0-8.5) if I feel it is necessary. For example, copying from the reading assignment or plagiarizing will result in 0 points.
3. In-class discussion: There will be opportunities to discuss the homework readings in class, so if you would like a 10/10 on the homework (instead of 8.5), you can get the extra 1.5 points by discussing the reading in the class.  
 If you are participating from afar, you can get the extra 1.5 points by sending me an email with three points you remember (or questions you have) from the reading assignment.
4. All homework is due at the beginning of class. I WILL NOT ACCEPT ANY LATE HOMEWORK (You can miss one without harming your final grade)

**C. SUBMITTING HOMEWORK**

1. Submit the homework in writing to me in class;
2. Send the homework to my email as a Word attachment no later than the beginning of class.

**Assessment breakdown**

Assessed area	Percentage
Critical Thinking	33
Use of Evidence to Support Ideas	33
Knowledge of specific historical data	33

## **FINAL ESSAY**

### **A. CONTENT** (3 – 6 pages)

1.) The paper should be an informal (although organized and logical) response to the reading assignments about and by Ibn Battuta. Also, some of the material from in-class lectures will be relevant to your paper.

There is no "word count." Please write what you think and then stop. Do not use words disingenuously to fill space. The general length to plan for is three to six pages.

2.) The essay must attempt to address the following theoretical problem (your thesis could be a proposed answer): Based on examples drawn from your readings by/about Ibn Battuta, explain what features of the Islamic culture made it an attractive civilization with global appeal.

3.) In order to address this problem, you will need to read the following sources:

Aslan, Reza, "World Wanderer," *Time*, July 21, 2011.

[http://content.time.com/time/specials/packages/article/0,28804,2084273\\_2084272\\_2084270-1,00.html](http://content.time.com/time/specials/packages/article/0,28804,2084273_2084272_2084270-1,00.html)

Battuta, Ibn, "Travels in Mali," in Kevin Reilly, *Readings in World Civilizations*, 308 - 314. \_\_\_\_\_ . Translated by Samuel Lee, *The Travels of Ibn Battuta*. 51 – 68, 139 – 168, 172 – 176, 181 – 183, 199 – 206.

Dunn, Ross, *The Adventures of Ibn Battuta* (1986) 159 – 182.

### **B. STYLE:**

1.) A university-level essay is expected to have a main idea or thesis that unites the entire paper and is supported by concrete examples. Every paragraph should have a clear topic sentence and be about one point.

2.) This paper should contain your thoughtful analysis of one of the above questions. The paper should NOT be a "report." Instead you should argue analytically for a reasonable thesis. Blatant factual errors, logical fallacies, and ignorance of our class and the reading material will hurt your grade.

3.) Sources: This assignment assumes that students can do at least a basic level of research. Any sources must be properly noted and listed in a Works Cited page or bibliography. Feel free to use reading assignments from class or notes from lectures and discussions.

4.) Try to use the best grammar and style that you can. However, I will not grade the essays according to grammar. If you write a paper in YOUR OWN WORDS which expresses YOUR OWN IDEAS, I will be very tolerant of grammar and style. Logical organization will help you overcome linguistic inadequacies.

### **C. FORMAT:**

1. All essays must be typed with an English-language keyboard, double spaced, in 12 point letter size, Times New Roman Font, checked with an English spell-checker, on A4 size paper, and stapled in the left-hand upper corner. No pictures, graphs, tables, etc., unless absolutely necessary!

2. Students may choose any citation and bibliographic system, as long as it is logical, neat, and consistent. Please note that SHSS requires Chicago Manual of Style for bachelor theses.

**D. PLAGIARISM:** You may not use the words (even parts of sentences) or ideas of another author without proper quotations and citations (author, title, publication data, page number). Direct quotations that are not properly indicated and cited will lower your grade by at least one full letter grade (e.g. 86 B to 76 C) for each occurrence. Flagrant plagiarism will automatically result in an F (0 %) for the paper (which will likely mean failure of the class).

### **E. PAPER SUBMISSION**

1. Please submit papers electronically, as a MS Word document, to "Turnitin" at the course website. The paper will not receive a grade until it is submitted to the website.

2. Late papers: Final papers are due at the beginning of class on the due date. The date of submission is determined by when I receive the paper at my email. All papers received after the due date are late and will be penalized by a reduction of 10 points. All papers submitted after seven days (the next class) will be penalized by 20 points. Later papers (later than two weeks) will not be accepted and receive a 0 F. Early papers will be appreciated.

**Assessment breakdown**

<b>Assessed area</b>	<b>Percentage</b>
Critical Thinking	25
Use of Evidence to Support Ideas	25
Ability to formulate a clear argument	25
Footnoting and referencing	25

**8. General Requirements and School Policies**

***General requirements***

All coursework is governed by AAU’s academic rules. Students are expected to be familiar with the academic rules in the Academic Codex and Student Handbook and to maintain the highest standards of honesty and academic integrity in their work.

***Electronic communication and submission***

The university and instructors shall only use students’ university email address for communication, with additional communication via NEO LMS or Microsoft Teams. Students sending e-mail to an instructor shall clearly state the course code and the topic in the subject heading, for example, “COM101-1 Mid-term Exam. Question”. All electronic submissions are through NEO LMS. No substantial pieces of writing (especially take-home exams and essays) can be submitted outside of NEO LMS.

***Attendance***

Attendance, i.e., presence in class in real-time, is expected and encouraged. However, the requirement that students miss not more than 35% of real-time classes is temporarily suspended due to the COVID-19 pandemic.

***Absence excuse and make-up options***

Should a student be absent from classes for relevant reasons (illness, serious family matters), s/he can submit to the Dean of Students an Absence Excuse Request Form supplemented with documents providing reasons for the absence. These must be submitted within one week of the absence. If possible, it is recommended the instructor be informed of the absence in advance. Should a student be absent during the add/drop period due to a change in registration this will be an excused absence if s/he submits an Absence Excuse Request Form along with the finalized add/drop form.

Students whose absence has been excused by the Dean of Students are entitled to make up assignments and exams provided their nature allows. Assignments missed due to unexcused absences which cannot be made up, may result in a decreased or failing grade as specified in the syllabus.

Students are responsible for contacting their instructor within one week of the date the absence was excused to arrange for make-up options.

***Late work:*** No late submissions will be accepted – please follow the deadlines.

***Electronic devices***

Electronic devices (e.g. phones, tablets, laptops) may be used only for class-related activities (taking notes, looking up related information, etc.). Any other use will result in the

student being marked absent and/or being expelled from the class. No electronic devices may be used during tests or exams unless required by the exam format and the instructor.

**Eating** is not allowed during classes.

### ***Cheating and disruptive behavior***

If a student engages in disruptive conduct unsuitable for a classroom environment, the instructor may require the student to withdraw from the room for the duration of the class and shall report the behavior to the Dean.

Students engaging in behavior which is suggestive of cheating will, at a minimum, be warned. In the case of continued misconduct, the exam or assignment will be failed and the student will be expelled from the exam or class.

### ***Plagiarism and Academic Tutoring Center***

Plagiarism is "the unauthorized use or close imitation of the language and thoughts of another author and the representation of them as one's own original work." (Random House Unabridged Dictionary, 2nd Edition, Random House, New York, 1993)

Turnitin's White Paper 'The Plagiarism Spectrum' (available at <http://go.turnitin.com/paper/plagiarism-spectrum>) identifies 10 types of plagiarism ordered from most to least severe:

1. CLONE: An act of submitting another's work, word-for-word, as one's own.
2. CTRL-C: A written piece that contains significant portions of text from a single source without alterations.
3. FIND-REPLACE: The act of changing key words and phrases but retaining the essential content of the source in a paper.
4. REMIX: An act of paraphrasing from other sources and making the content fit together seamlessly.
5. RECYCLE: The act of borrowing generously from one's own previous work without citation; To self-plagiarize.
6. HYBRID: The act of combining perfectly cited sources with copied passages—without citation—in one paper.
7. MASHUP: A paper that represents a mix of copied material from several different sources without proper citation.
8. 404 ERROR: A written piece that includes citations to non-existent or inaccurate information about sources
9. AGGREGATOR: The "Aggregator" includes proper citation, but the paper contains almost no original work.
10. RE-TWEET: This paper includes proper citation, but relies too closely on the text's original wording and/or structure.

At minimum, plagiarism from types 1 through 8 will result in a failing grade for the assignment and shall be reported to the Dean. The Dean may initiate a disciplinary procedure pursuant to the Academic Codex. Allegations of bought papers and intentional or consistent plagiarism always entail disciplinary hearing and may result in expulsion from AAU.

If unsure about technical aspects of writing, students are encouraged to consult with the tutors of the AAU Academic Tutoring Center. For more information and/or to book a tutor, please contact the ATC at: <http://atc.simplybook.me/sheduler/manage/event/1/>.

### ***Course accessibility and inclusion***

Students with disabilities are asked to contact the Dean of Students as soon as possible to discuss reasonable accommodations. Academic accommodations are not retroactive.

Students who will be absent from course activities due to religious holidays may seek reasonable accommodations by contacting the Dean of Students in writing within the first two weeks of the term. All requests must include specific dates for which the student requests accommodations.

## 9. Grading Scale

Letter Grade	Percentage*	Description
A	95–100	<b>Excellent performance.</b> The student has shown originality and displayed an exceptional grasp of the material and a deep analytical understanding of the subject.
A–	90–94	
B+	87–89	<b>Good performance.</b> The student has mastered the material, understands the subject well and has shown some originality of thought and/or considerable effort.
B	83–86	
B–	80–82	
C+	77–79	<b>Fair performance.</b> The student has acquired an acceptable understanding of the material and essential subject matter of the course, but has not succeeded in translating this understanding into consistently creative or original work.
C	73–76	
C–	70–72	
D+	65–69	<b>Poor.</b> The student has shown some understanding of the material and subject matter covered during the course. The student’s work, however, has not shown enough effort or understanding to allow for a passing grade in School Required Courses. It does qualify as a passing mark for the General College Courses and Electives.
D	60–64	
F	0–59	<b>Fail.</b> The student has not succeeded in mastering the subject matter covered in the course.

\* Decimals should be rounded to the nearest whole number.

Prepared by: Mark A. Brandon, Ph.D.

Date: 6.6.2021

Approved by: School of Humanities and Social Sciences

Date: June 24, 2021