

REFERENCES

- Barnes, N., et al. (coproducers), and Weitz, P. and Weitz, C. (Directors) (2002). About a boy. Universal Pictures.
- Diamond, J. (2003). Easter's end. In Aaron Podolefsky and Peter J. Brown (Eds.), *Applying anthropology: an introductory reader* (pp. 92-97). Boston, Mass.: McGraw-Hill Higher Education.
- Ember, C.R., Ember, M. & Peregrine, P.N. (2002). *Anthropology*. Upper Saddle River, N.J.: Prentice Hall.
- Gerkec, G. (1986). Narghiles. *Antikas, the Turkish journal of collectable art*, 11.
Retrieved December 22, 2002 from <http://hookahkings.com/articles/article4.htm>
- Maltz, D.N. & Borker, R.A. (2003). A cultural approach to male-female miscommunication. In Aaron Podolefsky & Peter J. Brown (Eds.), *Applying anthropology: an introductory reader* (pp. 160-171). Boston, Mass.: McGraw-Hill Higher Education.
- Moyers, B. (Executive Editor) & Tatge, C. (Producer) (1988). The first storytellers, Program Three of *The power of myth*. New York, NY: Mystic Fire Video, Inc.
- Theroux, P. (2002, December). Hawai'i: Preserving the breath. National Geographic 202 (6), 2-41.

These go in alphabetical order according to the (first) author's surname. Anthology articles (and journal articles) are attributed to the author/s of the article, not the editors of the volume. The year of publication is the year of the anthology, not the original year of publication of the article. Underline titles of books or journals. Consult an APA style guide (some of which are available on-line), if you have doubts.

GUIDE TO REFERENCES

If you use a direct quote (or a diagram, or statistics) from an author, your source must be acknowledged. The quotation must be exact! For example:

“There is a basic contradiction in the structure of girls’ social relationships. Friends are supposed to be equal and everyone is supposed to get along, but in fact they don’t always. Conflict must be resolved, but a girl cannot assert social power or superiority as an individual to resolve it.” (Maltz & Borker, 2003, pp. 164-165).

If you paraphrase an author or use ideas which are not your own, your source must still be acknowledged. Include the name of the author, publication date, and (usually) page number. For example:

Poverty and ignorance are not necessarily the best explanation for why people avoid drinking milk. Lactase production is not common among adults around the world (Ember, Ember & Peregrine, 2002, p. 2).

In referring to an author whose work is cited in a text you are using, refer to the latter, not to the original source. For example:

Easter Island was apparently covered by subtropical forest for thousands of years before it lost its trees. (Flenley & King as paraphrased in Diamond, 2003, p. 95).

References to information downloaded from the Internet are similar to those used for print materials. For example,

In seventeenth-century Turkish cafes, coffee was accompanied by smoking tobacco from elaborate *narghile* (Gercek, 1986).

READING REFLECTIONS

Reading Reflections are to assist students to focus their reading on topics to be covered in class. From the set of readings listed with each topic outline, select concepts or ideas that you have experienced or in which you are interested. Relate and apply these to your life, your community, your experience, your concerns, and/or your understanding. Demonstrate your understanding of the concepts with good examples and with proper use of anthropological terminology. STANDARD CITATION PROCEDURES ARE EXPECTED. (See next page). Reading Reflections should be double-spaced and approximately five pages (1250 words) in length.

Some pointers:

- Be sure to make the connection between your own experience or interest and anthropology. Make sure you use (and spell) anthropological concepts and terms correctly.
- Your opinion is not at issue here; your conclusions are. Avoid using "I think" and especially "I believe". Beware of "should"! Your statements (conclusions) should follow logically from the evidence you provide. Seek to understand rather than to judge.
- Define important terms and concepts, referring to readings.
- The purpose of these assignments is not to summarize readings.
- Do not use "you" unless giving advice or instructions, both of which are unlikely!
- Use citations when summarizing the ideas or descriptions of others, not only to accompany verbatim quotes.
- Include a list of references! This is often the only way to ensure you are actually connecting your topic to sociology; the text will almost certainly form part of it.
- Organization is important! Outline your paper (whether before or after writing it) to check that ideas follow logically and that you do not have serious contradictions.
- Pay attention to grammar and spelling! (Ask what my pet peeve is.)
- Attention to clarity of expression is expected.
- It is quite permissible (even encouraged!) to use your own experience as evidence (which is different from opinion), and to use "I" and "my".
- Number your pages!
- Pay attention to notes and comments on your work. Their purpose is to help you improve your writing in form, expression and content--and also allow the instructor to communicate with you! If you need clarification, or can't read my writing--

Above all, if in doubt, talk to me!

You may wish to keep track of your grades here.

READING REFLECTIONS

Date	Topic	Grade
1.		
2.		
3.		
4.		

TAKE-HOME QUESTIONS

Date	Topic	Grade
1.		
2.		
3.		
4.		

IN-CLASS ASSIGNMENTS

For this portion of this the course ONLY, calculate your mark as a percentage of total marks obtainable.

DATE	MARK	DATE	MARK
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REQUIREMENTS AND EVALUATION

There will be two principal kinds of assignments which will determine course grades: Reading Reflections and responses to Take-Home questions posed by the instructor. (For a description of Reading Reflections, see below.) Students will submit at least three of each, at a rate of not more than one a week, by 1 p.m. on Mondays. Late assignments will not be accepted. Each will be worth 12.5% of the final course grade (75% in total). If more than the required number of assignments is submitted, the lowest marks will be dropped from calculation of the course grade. Excessive grammatical or spelling errors may result in the loss of points.

Twenty-five percent of the course grade will be based on in-class assignments throughout the term. Many opportunities to earn points will be provided, so there will be no make-ups for these. As a bonus “in-class” assignment worth ten points, students may meet with me for an in-depth writing tutorial on one of their assignments, at any point during the term before the last week of classes. For in-class assignments ONLY, calculate your mark as a percentage of total marks obtainable.

GRADING Abbreviated from Approved Grading Policy 2003/2004

<i>Alpha Grade</i>	<i>4-Point Equivalent</i>	<i>Percentage Guidelines</i>	<i>Designation</i>
A	4.0	85 - 100	
A-	3.7	80 - 84	<i>First Class Standing</i>
B+	3.3	76 - 79	
B	3.0	73 - 75	<i>Good</i>
B-	2.7	70 - 72	
C+	2.3	67 - 69	<i>Satisfactory</i>
C	2.0	64 - 66	
C-	1.7	60 - 63	
D+	1.3	55 - 59	<i>Minimal Pass</i>
D	1.0	50 - 54	
F	0.0	0 - 49	<i>Fail</i>

All other assignments are marked on the alpha system.

FOR STUDENT USE

GRANDE PRAIRIE REGIONAL COLLEGE
DEPARTMENT OF ARTS, COMMERCE AND EDUCATION
INTRODUCTORY ANTHROPOLOGY
ANTHROPOLOGY 1010 3(3-0-0), UT, WINTER 2004

Instructor: Dr. Laurie Nock
Phone: 539-2830 (office); 539-7348 (home)
Office Hours: Tuesdays and Thursdays 1300-1430.
Drop-ins welcome.

Office: C215
E-mail: lnock@gprc.ab.ca

Delivery method: lecture

Pre-requisites: None

Calendar description: The study of mankind is provided through primate and cultural evolution, symbolic systems, cultural theory and culture change.

REQUIRED TEXTS

Ember, Carol R., Ember, Melvin and Peregrine, Peter N. (2002). Anthropology. Upper Saddle River, N.J.: Prentice Hall.
Podolefsky, Aaron and Brown, Peter J., Eds. (2003). Applying anthropology: an introductory reader. Boston, Mass.: McGraw-Hill Higher Education.

RECOMMENDED READING

ANTHROPOLOGY 1010 SCRAPBOOK—on reserve in the Library.

COURSE DESCRIPTION

Anthropology seeks to understand all aspects of what it means to be a human being. In the attempt to define and comprehend the human experience, anthropologists constantly seek differences and similarities: through time, between species, between social groups. This course will look into various branches of anthropology that approach the study of humanity from different perspectives. We will study physical anthropology (including human evolution and primatology), archeology, anthropological linguistics, and socio-cultural anthropology. Our immediate goal is to learn of the theoretical questions posed by anthropologists, the methods by which they seek answers, the insights they can provide and the practical implications of their findings. Our ultimate aim is to learn new ways of examining and analyzing our own experience.