

# **ANTH 100 - Introduction to Anthropology**

## **~Course Syllabus~**

**Winter Quarter 2007**

### **ANTH 100**

*Introduction to Anthropology*

**5 Credits**

#### **Course Instructor:**

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### **COURSE DESCRIPTION**

This course explores the accomplishments of anthropology by surveying the guiding concepts and methods of the four subdisciplines -- biological anthropology, archaeology, linguistics, and ethnology. It covers aspects of genetics, micro and macro evolution, primate and hominid evolution, the origin of culture and early cultural developments of hominines, the origin of anatomically modern humans, origin of agriculture and cultural complexity, and the emergence of early agricultural states.

Materials in the course illustrate the vast diversity of human cultures, considering such aspects as sex, gender, marriage, and family; language and cognition, enculturation and socialization; play, art, myth ritual, and worldview; social organization and power; subsistence and economy; kinship and larger social structures; and finally, culture change and globalization.

But we also seek to evaluate the underlying universal aspects of culture and the fundamental biological homogeneity of the human species. Thus the course is not designed to train anthropologists but to reveal what anthropology has to tell us about the human condition and how the methods and concepts of anthropology can contribute to critical thinking. Above all, the course seeks to impart a sensitivity to cultural bias in the workings of our own culture and explores the problems generated by that ethnocentrism as we are called upon to act as members of a local community, nation, and world.

### **LEARNING OUTCOMES**

**By the end of this course, you will have**

#### **(I) Developed critical thinking habits to be able to:**

- A. infer plausible, alternative explanations by reasoning from data
- B. identify and evaluate cultural biases in political, religious, or social arguments
- C. define "ethnocentrism," "cultural relativism" and "pluralistic metaculture," and use these contrasting concepts to evaluate problems inherent in globalization
- D. employ some of the methods and attitudes of anthropologists to analyze your interpersonal relationships and understand the pressures of multicultural world society

#### **(II) Exercised practical skills to be able to:**

- A. communicate and cooperate more effectively in teams
- B. write short analytical responses to questions of fact or opinion
- C. use computer applications and perform Web searches

**(III) Achieved competence in the course content to be able to:**

- A. characterize the perspective anthropology brings to the study of human biology and culture
- B. define critical aspects of human culture
- C. describe how anthropologists conduct research
- D. summarize the principle mechanisms of biological evolution in general and human evolution in particular
- E. summarize the current scientific understanding of race and human biological diversity
- F. explain how anthropologists infer past forms and events from fossils and artifacts
- G. trace in time and space the main developments of cultural evolution from the Oldowan to the emergence of the state
- H. summarize the major scientific controversies about the origin of anatomically modern humans
- I. describe subsistence and lifeways of hunter-gatherers
- J. explain the processes of domestication and its relevance to the emergence of complex cultures
- K. describe the broad differences in community size and sociocultural structures of bands, tribes, chiefdoms, and agricultural states
- L. compare and contrast cultural beliefs and behaviors associated with birth and death, growing up, sex, marriage, family and household, kinship systems and more inclusive social organizations
- M. explain how all cultures are being affected by the emergence of global cultural systems

## GENERAL EDUCATION REQUIREMENTS

This course fulfills the following General Education Requirements.

### Reasoning

- #1 Critical Thinking, Creativity, and Problem Solving
- #2 Quantitative/Logical Reasoning

### Cultural Traditions

- #13 Historical & Intellectual Perspectives
- #15 Cultural Diversity

### Science and Environment

- #16 Nature of Science

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## COURSE MATERIALS

To complete this course, you will need the following resources:

### ***Required Text***

- ***Anthropology: A Global Perspective, 5th Edition***. 2004. Raymond Scupin and Christopher R. DeCorse. Pearson/Prentice Hall. **ISBN 0-13-111470-0**

**You need to order the textbook well before the start of class. If you have not done so, order**

it immediately from the **BCC online bookstore**.

## ***Ring-binder Notebook***

It is difficult and it may be expensive for you to work continuously online. You will find the course a great deal easier if you print out the syllabus, calendar, each week's assignment page, and various other supporting documents. To keep them organized, you should three-hole punch the printouts and put them in a ring-binder notebook. Better yet, buy a set of 12-tab section dividers, one divider for each week's assignments.

## ***Software***

**Word Processor.** Microsoft Word is the only word processor supported at BCC. You must use Microsoft Word to prepare any documents to be submitted by attachment. Documents submitted in Microsoft Works or any other formats that cannot be read by Word will not be accepted.

**Web Browser.** You must use a Web browser supported by WebCT and it must be properly "tuned." Information about supported browsers and how to tune them is posted on the [Distance Education Website](#).

## **COURSE OUTLINE**

### ***Unit One Introduction (Week 1)***

**General Objective:** By the end of the unit, you will be an old hand at WebCT, and have some notion of what anthropology is and what anthropologists do.

#### **Unit Competencies and Concepts**

- Use WebCT competently
- Understand the course structure
- Characterize the anthropological perspective
- Define culture and its components

### ***Unit Two Human Biological Evolution (Weeks 2 & 3)***

**General Objective:** We will summarize the fundamental mechanisms of biological evolution, identify the key trends in hominid evolution, and trace the anatomy and phylogeny of hominid species that link ancient to current human populations.

#### **Unit Competencies and Concepts**

- Explain microevolutionary changes in biological populations by reference to mutation, drift, flow, and natural selection
- Explore the relation of biology to human culture
- Explain macroevolution (speciation)
- Summarize the biological and behavioral characteristics of some primate species and consider their analogs to human biology and behavior
- Trace the course of early hominid evolution
- Discuss controversies about the origin of anatomically modern humans

### ***Unit Three Origin and Evolution of Human Culture (Weeks 4 & 5)***

**General Objective:** We discuss the theory and methods of archaeologists and paleoanthropologists, explain how they infer past behavior from field data, explore the origin of culture within the radiation of hominid species of the Lower Pleistocene, investigate the growing body of data supporting a recent emergence from Africa of modern humans, and trace the slow development of culture in the Lower Paleolithic to its sudden florescence in the Upper Paleolithic.

#### **Unit Competencies and Concepts**

- Explain how archaeologists infer past forms and behavior from the archaeological record
- Discuss the controversies surrounding the emergence of anatomically modern humans
- Interpret the worldview and values of Upper Paleolithic peoples
- Explain the appearance of domestication
- Reflect upon the consequences of agriculture
- Explain the evolution of complex societies

#### ***Unit Four Tools of Cultural Anthropology (Ethnology) (Week 6)***

**General Objective:** We discuss how sociocultural anthropologists do fieldwork and what they encounter when doing so. We summarize the principle bodies of theory on which ethnographic interpretation is based, and explore a few ethical conundrums involved in anthropological investigation.

#### **Unit Competencies and Concepts**

- Practice participant observation and other field methods
- Experience and discuss culture shock
- Discuss the ethics of anthropological fieldwork
- Trace the history of anthropological theory
- Explain explanation.

#### ***Unit Five The Elements of Culture (Weeks 7 & 8)***

**General Objective:** We explore the relation of human language to human cognition and the relation of worldview, art, myth and ritual to concepts about the material world.

#### **Unit Competencies and Concepts**

- Describe the components of human language
- Explore the relation of language to culture
- Experiment with modes of perception and the relation of perception and reason
- Define play, art, myth, and ritual
- Explain how ideas determine the key elements of human subsistence strategies and economy

#### ***Unit Six Systems of Relationships (Weeks 9 through 11)***

**General Objective:** We confront the vast diversity of social organizations, kinship systems, sodalities, and larger organizations such as casts, classes, nations, and global systems.

#### **Unit Competencies and Concepts**

- Deconstruct kinship systems
- Trace patterns of descent
- Explore the diversity of marriage patterns, family structure, and sexual behavior
- Investigate the relation of social systems and individual behavior
- Summarize world systems and the relation of global theory to current events
- Identify anthropological methods and concepts of use in understanding and rectifying world problems

## **COURSE SCHEDULE**

See Course Calendar, also posted here in *Course Info*.

## **COURSE ASSUMPTIONS**

All humans learn and all humans teach. Additionally, humans learn and teach in communities, and communities embody more knowledge than any one individual possesses. These characteristics have been fundamental first to human biological evolution, and then to the origin and evolution of cultures. Formal education takes place in a special community -- the learning community. The more cohesive the learning community and the more focused it is on shared goals, the more intense is the learning experience.

In the best of learning communities, both "instructor" and "students" are learners. The instructor takes responsibility for the overall goals and direction of the course, the materials, pacing, lessons, and assessment. But students must take responsibility for their own learning. They must bring questions to the table, and act critically upon the materials of the course. Learning cannot be passive; it's hard work. Certainly it's useful and rewarding, but like long distance running, it hurts a lot while you are doing it and feels great when you stop. After two day's rest, you feel stronger and swifter than you were before.

Online courses are in many ways more focused and intensive learning communities than those encountered in the classroom ("on the ground"). You will be reading a lot and writing a lot, and communicating intensively with your fellow class members. You will need to put in about 15 hours of study a week, and you should log into the classroom at least five times a week to receive the week's schedule, read your e-mail, post commentaries and other assignments, and read and discuss the work of others. It's assumed that we are all there to learn some anthropology, to develop and exercise critical thinking skills, and to stretch ourselves creatively in the exploration of ideas. But above all we are all there to discover ways the tools of anthropology can illuminate our daily lives and current problems of the human condition.

## COURSE ASSIGNMENTS AND MEANS OF ASSESSMENT

In order to receive credit for the course, students must complete all of the following.

### *Discussion*

Learning through discussion consists of three parts: posing of critical questions, student written responses, and subsequent written discussion. A set of critical thinking questions called "Points-to-Ponder" (PtPs) are posed every week on the Weekly Assignment Page. Early in each week, students will post a message in which they pose solutions to the questions. Initial responses to the questions and the ensuing discussion form the backbone of the learning community. Responses must be posted by the deadline specified in the weekly assignments so that everyone has an equal chance to read class responses and contribute to further discussion. Points may be subtracted -- at the instructor's discretion -- from commentaries that are posted late. (See *How to Compose and Post Discussion*) in the Course Information area. Students will read the initial responses and subsequent discussion of other members and post replies.

Discussion will be graded each week. For more information about how to do discussion, see the document *How to Compose and Post Discussion* in "Course Info" on the Homepage. To receive **full** credit for a week's discussion, a student must

1. Post **a comprehensive response** to **each** PtP posed in the week's assignment. This response is called a "commentary".
2. Post **at least ten (10)** different subsequent discussion messages ("replies") on the Discussion Board by the stated deadline. Replies are usually responses to other's commentaries, but can also be counter replies to other people's replies to your commentary.

In addition, taken as a whole, a student's discussion for the week must:

3. Clearly contribute information to further understanding of the concepts involved in the PtPs
4. Derive information only from the course text or other assigned and approved sources and properly cite source (author and title) and page, table or figure numbers if available
5. Exhibit a correct and comprehensive understanding of the issues (given that later messages can revise earlier ones)

- 6. Be courteous and "scientific" in attitude (see *Class Courtesy and Scientific Approach* in "Course Info" on the Homepage)

The purpose of discussion is to develop a deeper and more complete understanding of specific key concepts and problems in anthropology. **It is expected that you will receive full credit for discussion, provided you have adhered to the criteria above.** By fully participating in the week's discussion, you will be prepared for the two essay questions at the end of each week's quiz.

**Quizzes**

Quizzes are given at the end of each week. The quiz will be accessible from Friday morning through midnight Sunday of each week. Quizzes are timed and consist of 20 multiple-choice questions drawn from the week's reading and two essay questions that will be very similar to the PtPs for the week.

The purpose of the **multiple-choice part** of the quiz is to assess the degree to which students have achieved a broad acquaintance with all the week's materials and can define key terms.

The purpose of the **essay part** of the quiz is more specific. Grading of the two essays is based on the degree to which students have achieved a deeper and more comprehensive understanding of important concepts and questions in anthropology. It is explicitly understood that, as you post, read and respond to discussion messages, you will be building a prototypical "best answer" to each of the PtPs, a prototype that can be quickly modified to answer any similar question on the quiz or on the midterm exam. Successful students continually revise their best answers as the week goes on and **save** them in preparation for the essay portion of the week's quiz.

**You may and you should simply cut and paste your answer to the essay question on the quiz from your prepared prototype, because you will be graded on the degree to which your answers are conceptually correct and appropriately detailed.** You must cite sources -- including fellow students if your answer is derived from others in the class. Essay answers must also be spell-checked. The questions will not always be **exactly** like the discussion questions, but they will be close enough that all you need to do is minor editing or amplification. If you have a written answer already prepared, the essays will be a snap.

**Midterm Exam**

Given at the beginning of the sixth week, this exam covers materials from each of the previous 5 weeks. It consists of a number of short-answer essay questions that are very similar to those posed in the PtPs. Timing and other particulars of the midterm exam will be given in the Week 6 Assignments page. There can be no makeup for this exam; it is the student's responsibility to complete the exam during the time it is available. Successful students will use the instructor's weekly review of discussion and the comments on their quiz essay answers to develop **and save** a set of prototype answers for the midterm exam.

**Final Exam**

Given during the finals week, this exam consists of a number of short-answer essay questions primarily covering materials from the last five weeks of the course, but also some materials from the first five weeks. Timing and other particulars of the final exam will be given in the Finals Week Assignments page. There can be no makeup for this exam; it is the student's responsibility to complete the exam during the time it is available.

**GRADING**

Grading of discussion, quizzes, exams, and course participation will rate your success in expressing the core concepts of anthropology.

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Assignments	Total Points	% of Grade
Discussion: best 9 of 10 @ 20 pts each week	180	18%
Quizzes: Best 8 of 9 @ 40 pts each week	320	32%
Midterm Exam: 1 @ 200 pts	200	20%
Final Exam: 1 @ 300 pts	300	30%
TOTAL	1000	100%

Grade Palette

Letter	Decimal	Percentage Scale
A	4.0	96-100%
A -	3.7	90-95%
B+	3.3	87-89%
B	3.0	83-86%
B -	2.7	80-82%
C+	2.3	75-79%
C	2.0	65-74%
C -	1.7	60-64%
D+	1.3	56-59%
D	1.0	50-55%
F	0	< 50%
W	0	Official Withdrawal
HW	0	Hardship Withdrawal
I	0	Incomplete

Course Letter Grades

Official grade policy is given in the BCC Course Catalog, in print or online at <http://www.bcc.ctc.edu> . Grades **A** through **D** are passing grades in the course. The grade **W** is an official withdrawal from the course and is only given by the college, not by the instructor. If you withdraw from the course by the 10th day of the quarter there will be no indication on your transcript. If you officially withdraw after the 10th day but before the end of the 7th week, you will receive a **W** on your transcript. To officially withdraw, you must contact the Registration Office and withdraw from the course via any approved media (see the BCC course catalog, in print or at <http://www.bcc.ctc.edu> ).

Instructors may assign the grade of **HW** (hardship withdrawal) at their discretion in the event that a student cannot complete the coursework due to **extreme** and **exceptional** circumstances. A confirming note from a medical practitioner may be required to demonstrate such circumstances. .Students may also contact the Enrollment Services office BEFORE grades are assigned in cases

of hardship.

An Incomplete (*I*) grade can be given at the instructor's discretion to students who have achieved a grade of **C-** or better through the 10th week of the class but cannot complete the final exam due to extenuating circumstances. The student must demonstrate why the *I* grade is appropriate. Granting of the incomplete is purely the prerogative of the instructor. An *I* will be posted to the transcript when submitted by the instructor with a contract form which specifically indicates the work the student must complete to make up the deficiency and the date by which the deficiency must be resolved. The work for the course must be made up before the end of the next quarter. If the student fails to complete the designated assignment, an **F** grade will be posted.

### ***Withdrawal from Class***

College policy states that students must **formally** withdraw from a class by the end of the seventh week of the quarter. If a student has not withdrawn by that date, an appropriate letter grade will be given for course. Withdrawal from an online course must be done officially through BCC Registration. If you simply stop appearing in class, or attempt to delete the course from your myWebCT directory, you will still be officially registered in the class. That usually results in receiving a final grade of F in the course.

### **ACCOMODATION FOR DISABILITY**

If you require accommodations based on a documented disability, have emergency medical information to share, or need assistance in case of emergency evacuation please let me know by Vista mail as soon as possible. I will require a notification from Disability Support Services in order to provide you with appropriate accommodation.

If you would like to inquire about becoming a DSS (Disability Support Services) student, please call 425-564-2498 or go in person to the DSS office in B132.

### **PARTICIPATION**

It is understood that one of the main motivations for taking an online course is that other obligations make it difficult or impossible to attend scheduled, "on-the-ground" college classes. Therefore, the basic unit of time in the course is the week. Materials will be posted or otherwise turned in by a specific deadline, but you will always have at least a week's warning about exactly what is due on that date so that you can do it at any time during the week.

You will need to spend at least 15 hours a week on the course, in reading, thinking, writing, and discussing your ideas with others in online sessions. You should attend the WebCT Vista classroom at least five (5) times a week, but when you do so and from where is of course up to you. It is best to log in at least once a day, if just to retrieve and print your e-mail. If you procrastinate and fail to log in for more than a few days, you will begin to get lost. Most people who drop out or fail online courses do so because they can't develop the habit of logging in daily to see what is going on and to keep in touch with their discussion group.

### **Student Rights**

***You have the right to expect that your instructor will:***

- provide a comprehensive syllabus and course calendar
- display all due dates for readings, exercises, and exams
- grade or otherwise respond to all submitted materials within four days
- monitor your participation in weekly discussion and occasionally comment on it
- inform you of your current grade and relative class standing upon request
- respond to any e-mail and answer all appropriate questions in a timely manner
- behave professionally, respecting you as an individual of intelligence and sensitivity

***As students, you have the responsibility to:***



- behave to all others in the class in a professional manner, being especially careful in e-mail and other electronic communications to avoid personal attacks, harsh criticisms, and objectionable language
- keep up with the course work and submit your work in on time
- support your group members to establish a genuine learning community.

## Classroom Ethics

### *Plagiarism*

I define plagiarism as copying someone else's written work, ideas, or other materials without permission and without citing the source. The source may be a published article, book, Web site, or a lecture or other course material of an instructor, or the work of another student. In this instructional setting, plagiarism includes both unintentional but careless citation of sources and intentional submission of someone else's work whose authorship has been disguise by modifying the work.

Plagiarism does not include repeating "common knowledge," or expressing one's own experience, observations, insights, or conclusions drawn from sources, nor does it include commonly accepted facts of an academic field, the caveat being that students, who cannot distinguish what is commonly accepted from that which is the author's original work, should cite everything drawn from published materials.

All assignments submitted must be the student's own work and in the student's own words, except when explicitly referring to the work of others. Whenever you have occasion to use someone else's words, even if only a single phrase, you must indicate this fact by quotation marks and by a citation correctly giving the source. If you paraphrase a source, using your own words, you still must cite the source and page number directly after the paraphrase. If you simply repeat an idea expressed by another, even if you have used your own words, you must cite the source of the original idea. Somewhere in your document (be it a commentary, discussion message, or an exam), usually at the bottom, you must document **all** the sources, giving particulars of the source (such as the author's name, the publication date, the title of the article or book, the title of the publication if it is an article, the publisher, and the full URL to the Web site if that is where you got the information), as appropriate to the assignment. If you borrow without acknowledging a source you are plagiarizing. Please do not try to pass off someone else's work as your own!

### **Here are the guidelines for this course:**

It is plagiarism if, in any written documents you present as your own, in fulfillment of any course assignment (discussion, quiz, exam, exercise, project, etc.) you:

- copy even a few consecutive words from any source not your own and present it as your own work
- copy even a few consecutive words from any source not your own and "forget" to put quotes around it
- attempt to paraphrase by changing only a few words of a sentence or paragraph not your own
- falsely cite a source
- cite a correct source but do so in such a way as to make it ambiguous which are your own words and which are the words from your source
- copy from another student's work from this or previous quarters

### **Avoiding Plagiarism**

**How To Avoid Plagiarism? Simple. If in doubt, cite the source (including page number where you can).** View the definition of plagiarism and information on how to avoid it at [http://turnitin.com/research\\_site/e\\_home.html](http://turnitin.com/research_site/e_home.html). Here are a few more links, provided by BCC faculty,

to help you understand what plagiarism is and [how to avoid it](#).

### Penalty for Plagiarism

**Students who are found to have plagiarized will receive a score of zero (0.0) for the assignment in which the plagiarism occurred. Upon a second instance of plagiarism, a student will receive a course grade of F. Don't let something like this damage your career. If in doubt, cite; if still in doubt, ask.**

### ***Classroom Courtesy and Scientific Approach***

To develop a learning community, we all need to be courteous and respectful of each other's work. Abrasive, abusive, sarcastic or intimidating messages directed to anyone in the class, including the instructor, will not be tolerated.

That does not mean that you should avoid correcting, questioning and challenging each other, but I expect you to limit the subject of your agreements and disagreements to assigned subjects and to support your opinions with liberal citations from the texts and other recommended course materials. I also expect your discussion to be courteous and constructive in tone. The kinds of contributions you should make in your "Commentaries" and in "Discussion" are spelled out in the two documents about those subjects in the Syllabus folder.

If any of you feel intimidated by someone else's communications, private or public, please report it to me, along with copies of anything sent to you. I will isolate or expel anyone who persistently indulges in intimidating behavior of any kind. Anyone who has a problem with the pedagogy of this course should contact me privately -- do not attempt to create dissension in the classroom.

Anthropology is a social **science** course. What the texts (and I) will present is the current scientific understanding of biological evolution--especially human evolution--cultural evolution, the origin of language, human cognition, cultural organization, and the vast diversity of human cultures and values. **The course may challenge many of your deepest beliefs about human nature and the origin and meaning of life.** While the broad outlines of human biological and cultural evolution are agreed upon in the field, as in any science there are numerous technical issues, arguments and outstanding questions yet to be resolved--that is the very nature and essence of science. Nevertheless, what is presented in this introductory course represents a general consensus of anthropological thinking.

**Your task, then, is to understand the anthropological concepts of human biological and cultural evolution, whether you endorse them or not.**

If you hold religious beliefs that run contrary to this scientific consensus, please keep them to yourself and answer questions from a purely scientific perspective (see "Handout 1: Thinking Scientifically" in the Week 1 lesson). If you believe you may become upset by the subjects of the class or are obliged by your beliefs to actively repudiate the scientific explanation of human origins, please consider carefully whether you want to continue this course. Your purpose here is to learn and discuss what **anthropologists** think about humankind and human culture.

### ***Procedures and Guidelines of the Social Science Division***

The procedures and guidelines of the Social Science Division govern the conduct of this class and are [attached](#).

### **INSTRUCTOR BIO**

Dr. Leon L. Leeds, the designer of this course, received a B.A. from Pomona College in Claremont, California, and his M.A. and Ph.D. in Anthropology from the University of Washington in Seattle, Washington. He has designed and taught anthropology and humanities courses at the University of Washington, at York University in Ontario, Canada, and at Bellevue Community College in Bellevue, Washington.

He has conducted archaeological field research and cultural resource management (CRM)

projects in the eastern United States, Washington and California, and has toured many historic and prehistoric archaeological sites while living in France and Spain. In addition to teaching this course, he is the Webmaster (Web slave, actually) of BCC's Distance Education Program and has designed and coded several other Websites seen around campus.

As a Board member of *HistoryLink* (<http://www.historylink.org>), past Chair of the King County Landmarks and Heritage Commission, and past Board member and Newsletter Editor of the Association for Washington Archaeologists, he has contributed considerable volunteer time working to preserve archaeological sites and historical properties in King County and the Northwest.

His principle means of relaxation is to get out on the water in a canoe or kayak, for an hour, a day or a month.

***I look forward to working with you.***

*~leon*

Dr. Leon L. Leeds, Ph.D.  
Instructor, Anthropology