

UW UCC Appr 3/7/06  
Senate Appr 3/28/06 05-49

## Undergraduate Distance Education Review Form

(Required for all courses taught by distance education for more than one-third of teaching contact hours.)

### Existing and Special Topics Course

Received

Course: ANTH110

FEB 24 2006

Instructor(s) of Record: Beverly Chiarulli

Liberal Studies

Phone: 7-2659

Email: bevc@iup.edu

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### Step One: Proposer

A. Provide a brief narrative rationale for each of the items, A1- A5.

1. How is the instructor(s) qualified in the distance education delivery method as well as the discipline?

Dr. Beverly Chiarulli has been incorporating webct components into her courses since spring 2004. Courses taught with a webct component include 2 sections of ANTH 110, ANTH 213 (World Archaeology), ANTH 244 (Basic Archaeology); ANTH 317 (Research Design and Theory); ANTH 481 (Mesoamerican Archaeology); and ANTH 415 (Cultural Resource Management).

Dr. Chiarulli has a Ph.D. in Anthropology and has taught sections of ANTH 110 in traditional classroom sections since the Fall semester 1997.

2. How will each objective in the course be met using distance education technologies?

The course objectives are that students will:

- a) learn about the unique holistic and comparative nature of anthropology,
- b) understand the key aspects of the human biological evolution and cultural evolution,
- c) develop an awareness of and appreciation for human cultural diversity and
- d) understand anthropological perspectives and values as they apply to the modern world.

Objective a) will be met through readings in the textbook and supplemental articles and through students reading "La Zandunga", an autobiographical account of an anthropologist's research in the Zapotec area of Mexico. In response to these readings, the students will write reaction papers for the reading journal which will require that they compare aspects of the readings to their own world views. Other ways of assessing this objective will include the essay exam on "La Zandunga". In addition, this book will meet requirements of the Liberal Studies program for the use of primary materials.

Objective b) will be met through readings in the textbook, lesson plans and exercises on aspects of human biological evolution, and diversity and participation on the discussion list.

Objective c) will be met through readings in the textbook, exercises, reaction papers to supplemental readings for the reading journal, and participation in the discussion list.

Objective d) will be met through textbook and supplemental readings, reaction papers to the readings for the reading journal, exercises, and participation in the discussion list.

3. How will instructor-student and student-student, if applicable, interaction take place?

Instructor-student and student-student interaction will be focused on the discussion list topics. The "discussion list" format is preferred over a "chat room" format in that it does not require students to all be online

at the same time. "Discussion List" topics can be threads that students can join through the semester and respond as they have comments or additions to the topic. Examples of a "discussion list" topic might include topics like "What perspectives do anthropologists have on the debate between "evolutionists and creationists?" or "Does your vocabulary and expressions change when you are talking to a friend, a relative, a teacher, or an employer?" Why do you think so?"

**4. How will student achievement be evaluated?**

Student achievement will be evaluated through exams, the reading journal essays, exercises, participation in the discussion lists and the essay exam. The range of assessments will require students to use different learning methods.

**5. How will academic honesty for tests and assignments be addressed?**

Academic honesty will be addressed through comments on the syllabus and the use of "Turnitin", a computer program designed to detect plagiarism available from Academic Technology Services. Some of the exams will be timed multiple choice exams in which students will have to complete the exam in a specified period of time.

- B. Submit to the department or its curriculum committee the responses to items A1-A5, the current official syllabus of record, along with the instructor developed online version of the syllabus, and the sample lesson. This lesson should clearly demonstrate how the distance education instructional format adequately assists students to meet a course objective(s) using online or distance technology. It should relate to one concrete topic area indicated on the syllabus.**

**Attachments include a syllabus of record, the syllabus for the proposed course, and a lesson plan on human genetics.**

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**Step Two: Departmental/Dean Approval**

Recommendation:  Positive (The objectives of this course can be met via distance education)

Negative

*Philip D. Neri*  
Signature of Department Designee

2-22-06  
Date

Endorsed:

*A. Ann*  
Signature of College Dean

2-24-06  
Date

Forward form and supporting materials to Liberal Studies Office for consideration by the University-wide Undergraduate Curriculum Committee. Dual-level courses also require review by the University-wide Graduate Committee for graduate-level section.

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**Step Three: University-wide Undergraduate Curriculum Committee Approval**

Recommendation:  Positive (The objectives of this course can be met via distance education)

Negative

*Gail S. Sechrist*  
Signature of Committee Co-Chair

3/7/06  
Date

Forward form and supporting materials to the Provost within 30 calendar days after received by committee.

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**Step Four: Provost Approval**

Approved as distance education course

Rejected as distance education course

\_\_\_\_\_  
Signature of Provost

\_\_\_\_\_  
Date

Forward form and supporting materials to Associate Provost.

LIBERAL STUDIES COURSE PROPOSAL  
SAMPLE SYLLABUS

AN 110 INTRODUCTION TO ANTHROPOLOGY

SUBMITTED FOR BOTH SOCIAL SCIENCE AND NON-WESTERN  
CULTURES KNOWLEDGE AREAS

INTRODUCTION: Anthropology is literally the "study of human beings" (Greek anthropos = man, human and logos = study). It differs from other disciplines concerned with people in that it is broader in scope. It is concerned with humans in all places of the world (not simply those close to us), and it considers humans of all historical periods. Physical Anthropology studies the emergence of humans and their physical evolution (human paleontology). Cultural Anthropology concerns human culture, that is, learned, shared, behavior. The goal of this course is to introduce you to the complexity of human life as comprehensible and concrete as possible; to outline essential aspects of culture; and, perhaps most important to provide a framework for understanding a constantly evolving world system. I believe, and this course will promote, the idea that anthropology can provide an understanding of human behavior and partial solutions of contemporary world problems.

TEXTS:

Ember and Ember. Anthropology 5th edition, 1988 (available in Bookstore) and select ONE of the following:

1. Richard Lee - The Dobe Kung (S. Africa-Traditional Bushman)
2. C. Kottak Assault of Paradise (Change in a Brazilian village)
3. J. Nash We Eat the Mines and the Mines Eat Us (Bolivia Tin Mines)
4. C. Wilson Crazy February (Mexican Highlands Change among Mayans)

TENTATIVE SYLLABUS

	<u>Topic of Discussion</u>	<u>Required Reading</u>
Sept 7	Introduction-review of course outline and evaluation	
Sept 9	Introducing Anthropology - The fields of anthropology - The holistic view (HO1) - The value of anthropology Film: <u>Land Divers of Melanesia</u>	Ch. 1 Select outside Book and begin reading. (sign-up sheet in K105)

Sept 12-14-16

A Preview of Hominoid and Hominid Evolution

- Emergence of Physical Anthropology Ch.2&3
  - Darwin and Natural Selection and Ch 7 pp 109-110
  - Forces of Change and Early Primates
- Guest Lecture: Anthropology and Genetics?(HO \*2)

Sept 19-21

Primate Evolution

Ch. 4&5

- Primate traits
- The fossil record
- Emergence of monkeys and apes
- Emergence of hominids
- Film Clip: Richard Leakey (handout \*3)

Sept 23-26-28

Early hominids and culture

emergence of homo sapien

Ch. 5 &6

- Role of the environment
- Two models of human evolution

Guest Lecture: Invitation of Archaeology

Sept 30

Ramapithecus and Dryopithecus

Ch. 6

-a secondary climatic change

REACTION PAPER GUIDELINES (HO \*4)

Oct 3-5

Australopithecus

Ch. 6

Homo Erectus, Neanderthal and Homo Sapien

review Ch 5

-The Paliolithic and RISE OF CIVILIZATION

-Review (HO \*5)

Oct 7

FIRST EXAM

(on first 12 sessions)

(FINISH FIRST 1/3 OF OUTSIDE PAPERBACK)

Part II. CULTURAL ANTHROPOLOGY: "all of us have been, or will be, surprised, even incredulous, when we come across the data of anthropology for the first time, at how vast are the differences between ways of experiencing.

R. D. Laing in Politics of the Family

Oct 10 Cultural Anthropology Ch. 10  
- Definition of Culture  
- Universalism, holism, functional integration  
- Ethnocentrism and Cultural Relativity  
- Nacerima Reading (avail in class)(HO #6)  
pick-up OPTIONAL EXERCISE #1: South as Subculture #7(DUE Oct 28)

Oct 12-14-17  
Growth of Anthropology- The Beginnings Ch. 11  
-Theoretical Orientations: Functionalism and "Modernization"  
Theory (Malinowski and Radcliff-Brown)  
Oct 19-21 -Conflict Theory, World Systems Theory, Cultural Materialism  
(M. Harris, Wallerstein)  
-Sociobiology (Tiger, Fox, Wilson)  
Oct 24 EXERCISE: Role Playing Theory - in class (HO #8)

Oct 26 Food Getting: Food and Famine Ch. 14  
- "Eat Not This Flesh"-World Hunger - A Global View  
- Solutions/Discussion  
- Film: Hunger for Profit (HO #9 and #10)  
Pick up Optional Exercise #2 Support Networks, #11 (Due Nov 4)

Oct 28-31/Nov 2  
Ethnographic Research Ch. 12  
- Preparing for fieldwork/Research techniques  
- Ethics/Cross-cultural research  
- EXERCISE: Qualitative vs. Quantitative Research (HO #12)  
OPTIONAL EXERCISE #1: SOUTH AS SUBCULTURE DUE Oct 28.

Nov 4-7-9 Ch. 18 & 19(only p. 336-343)  
Anthropological View of the Family  
CASE STUDY: LA CHAMBA, COLUMBIA (HO #13)(#14)  
-Rules of Descent: Patrilineality--Romantic Love as Invention  
Film Clip "Arranged Marriages of India"  
OPTIONAL EXERCISE #2: SUPPORT NETWORKS DUE Nov 4)

Nov 11 SECOND EXAM (plus, complete 2/3's of your paperback)

NOV 14-16-18 Political and Economic Order Ch. 15 & 21  
- Variations in political organizations  
- Resolution of conflict and warfare  
- Reciprocity  
- Legal anthropology  
Film: "Little Injustices" - Mexican and U.S.  
court systems (HO #15)

THANKSGIVING VACATION BEGINS NOVEMBER 22

NOV 21-28-30  
Psychological Anthropology  
- Patrilineage and Malinowski (HO #16) Ch. 22  
- Anthropological view of mental illness  
- Cross-cultural variation in behavior  
- Postpartum depression worldwide (HO #17)  
- Rituals (HO #18) (Dobe Kung Participation)

DEC 2-5 Ch. 23  
Religion and Magic  
- Rituals Revisited: Yule Log AS RITUAL  
- Universal aspects: Feng Shui and "earth money"  
- Symbols, myths  
- Supernatural forces (Crazy Feb Participation)  
- Religion and social change (HO #19)  
Films: Holy Ghost People/Buddhism, Man & Nature (clips)

DEC 7-9 CULTURE CHANGE Ch. 25 and 26  
- Innovation and Invention  
(Discussion: Assault on Paradise Participation)  
- Acculturation and Enculturation  
- Planned Change: Advocacy and La Chamba  
- Case Study: The Hmong in Seattle  
- Film: Becoming American (HO #20)

ethnography report DUE Dec 2  
DEC 12-17 FINAL EXAM WEEK

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## EVALUATION

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1. Three hour examinations each worth 70 points (note that the final exam is the third hour exam).
2. Reaction Paper (Due Dec 2) worth 70 points.
3. Two Optional extra credit exercises worth 10 points each.
4. Unannounced quiz(s) 10 points each

### EXAM SCALE

90%	A	63-70POINTS
80%	B	56-62
70%	C	49-55
60%	D	42-48
50%	F	41 OR BELOW

### FINAL GRADE SCALE

90%A	252-280
80%B	224-251
70%C	196-223
60%D	168-195
50%F	BELOW 167

### GRADE SCALE

70	First Hour Exam
70	Second Hour Exam
70	Final Exam
<u>70</u>	Book Reaction Paper
280	TOTAL

**EACH OF THE OPTIONAL EXTRA CREDIT EXERCISES ARE WORTH 10 POINTS EACH; ALL EXTRA CREDIT POINTS ARE ADDED TO YOUR TOTAL POINTS FOR THE CLASS. TO GAIN CREDIT EACH MUST BE SUBMITTED AT OR BEFORE THE DEADLINE. Remember the "golden rule:" you must be present to pick-up class handouts, and the optional extra credit exercises. And you hand-in the exercise in person.**



# IV ROLE PLAY

Sociology/Anthropology

## INSTRUCTIONS:

- I. Break up into groups...I will assign each group a theoretical perspective. TIME 1 - 3 minutes.
- IIA. First, select a group leader. Using the text and your notes discuss the theory assigned. Assist the group leader in organizing a statement to be presented to the class...DESCRIBING YOUR THEORY. TIME: 5 minutes.
- IIB. Next, assist the group leader and discuss the problem assigned, i.e., sex roles and male dominance (again use your text if necessary). Assist the leader in explaining male dominance from your assigned perspective. This is a difficult task. Set aside your own personal beliefs for a moment. Think about the problem, as a believer in your assigned theory might. You might know very little about sex roles but think and project the best you can...there are **no wrong answers** here. TIME: 15 minutes
- III. Each LEADER and members of the group will explain the assigned social situation FROM THE GROUP'S ASSIGNED THEORETICAL PERSPECTIVE. Play a role...That is, accept a role and act it out. Assume, as an actor would, that you believe in your assigned theory. Make your audience think you do. Overstate your case if necessary. As a group member you are responsible to defend the position of your group. ARGUE ONLY FROM YOUR ASSIGNED POSITION. This part is key to our success! TIME: 20 minutes

## IV. SUMMARY

Do you accept your assigned theoretical perspective?

Why?

Which theory seems most plausible to you?

Why?

TIME: 15 minutes

It is clear from our survey of the evidence that anatomy is not destiny. Human beings can be socialized into a very wide range of sex roles with their accompanying gender characteristics. It is equally evident, however, that most societies have adopted a fairly consistent pattern in their sex roles. Why?

#### A Functionalist View

The answer seems to lie originally in the fact that it was highly functional in traditional, preindustrial societies for men and women to play very different roles. A society functions more efficiently if there is a division of tasks and responsibilities and if its members are socialized to fill specific roles. This division of labor need not necessarily be among sex lines, but sexual differences do offer an obvious and convenient means of achieving it.

The human infant is helpless for a longer period after birth than any other animal, and it has to be looked after. It is convenient if the mother, who bears and suckles the child and who may soon become pregnant with another, stays home and takes care of it. Since she is staying at home, domestic duties tend to fall on her as well. Likewise, it is convenient if the male, who is physically more powerful and who is not periodically pregnant or suckling children, takes on such tasks as hunting, defending the family against enemies or predators, and taking the herds to distant pastures.

Because the female is dependent on the male for protection and food and because the male is physically capable of enforcing his will on the female, he inevitably becomes the dominant partner in this arrangement. Because he is the dominant partner, his activities and personality patterns become more highly regarded and rewarded. Over time, these arrangements become institutionalized. They become deeply structured into the society and are passed down from generation to generation. Men accept their role as "natural," and women submit not because they are coerced by the men but because submission has become the custom. The social origins of sex roles are lost to human consciousness, and the roles are regarded instead as being inextricably linked to biological sex.

Are these traditional sex roles still functional in a modern industrial society? Two functionalist theorists, Talcott Parsons and Robert Bales (1953), have argued that they are. Parsons and Bales claim that a modern family needs two adults who will specialize in particular roles. The "instrumental" role, which is usually taken by the father, focuses on relationships between the family and the outside world. The father, for example, is responsible for earning the income that supports the family. The "expressive" role, which is usually taken by the mother, focuses on relationships within the family. The mother is thus responsible for providing the love and support that is needed to hold the family together. The male's instrumental role requires that he be dominant and competent; the female's expressive role requires that she be passive and nurturant. The family unit functions more effectively than could if the roles were not so sharply defined.

The theory of Parsons and Bales has been much criticized, mainly on the grounds that it seems to be an example of functionalism defending the status quo. Critics have argued that the traditional sex roles may have been functional in a traditional society, but they make little sense in a diversified modern society, where the daily activities of men and women are far removed from these primitive origins. Apart from the roles directly linked to childbirth, few of the gender characteristics expected of the sexes in modern society are functionally related to the biological differences between men and women (Epstein, 1976). Functional theory says nothing about the strains that the traditional roles place on women who want to play an "instrumental" role in society or on men who would prefer to play an "expressive" role. It also says nothing about the dysfunctions to society of preventing half of the population from participating fully in economic life.

A functionalist analysis can explain how sex-role inequalities arose, but a conflict analysis may offer a better explanation of why they persist. Helen Hacker (1951) has argued that women can be regarded as a minority group in society, in much the same way as racial or other minorities that suffer from discrimination. She draws a number of convincing comparisons between the situation of women and the situation of blacks in American society, showing that both groups are at a disadvantage as a result of a status ascribed on the arbitrary grounds of sex or race (see Figure 13.3). The parallel is not an exact one, however, because women, unlike blacks, are found in equal proportion to the dominant group in every social class—for the simple reason that their economic status is linked to that of their husbands or fathers. The stratification of men and women therefore takes an unusual form. Women are found at every position in the class hierarchy, but at any position they have inferior status to the men who are at a similar position.

Randall Collins (1971) argues that sexual inequalities, like any other structured social inequality, are based on a conflict of interests between the dominant and subordinate group. Sexual inequalities prevent the lower-status group from making the best use of its talents and thereby provide greater opportunities for the upper-status group to do so. Men can enjoy superior status only if women have inferior status, and the existing sex-role patterns allow them to maintain their political, social, and economic privileges. This does not mean, of course, that there is a deliberate, conscious conspiracy by men to maintain the prevailing inequalities. It simply means that the dominant group benefits from the existing arrangements and has little motivation to change them. Since the cultural arrangements of any society always reflect the interests of the dominant group, sex roles continue to reinforce the pattern of male dominance.

Conflict and functionalist theories are not as contradictory on the issue of sex roles as they might seem to be at first sight. Many conflict theorists accept that sex inequalities may have arisen because they were functional, even if they are functional no longer. Many functionalist theorists would also accept that traditional sex roles are becoming dysfunctional in the modern world.

APPLICATION

Subcultures are groups of people whose beliefs, values, and styles of life differ in some respects from those of the larger culture of which they are part. In large complex societies, like ours, many kinds of subcultures are tolerated. Examples are ethnic subcultures (Italian or Irish Americans), religious subcultures (Hare Krishnas, the Amish, and Orthodox Jewish communities), occupational subcultures (travellers, actors, and musicians), and geographical subcultures (the South, the North, the Midwest, the West). This application is designed to determine whether students at your college see the South as having different beliefs, values, and styles of life from the North.

Typically the American South has been seen as different from the North in terms of its general pace of life; the importance of religion, community, family kinship, and local history; and the value of hospitality. By contrast, the North is thought to emphasize commerce and business success; individual achievement over ties to others; formality and distance from others; and a high amount of socialism (as opposed to concern with religion).

For this application, you will interview ten students on campus and ask them a few questions about the characteristics of life in the North and in the South. In this way, some people refuse to answer questions like these, because they think the questions are too general. Skip those people and go on to others.

reading it beforehand until it sounds fairly conversational. Here is the sample interview speech (practice

**Introduction:** I am conducting a survey of student beliefs about what life is like in the North and the South in this country. Would you mind answering a few questions? This will take about two minutes.

**Instructions and questions:** I am going to read a few statements that some people believe are true of life in the southern states, such as Alabama, Tennessee, and Georgia, or northern states, such as New York, Massachusetts, and Maine. For each one, please say whether you (1) agree strongly with the statement, (2) agree, (3) neither agree nor disagree, (4) disagree, or (5) disagree strongly. OK. Here are the statements.

1. The pace of life in the South is noticeably slower than in the North.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

2. In the South there is a strong emphasis on family and kinship ties, such as closeness to uncles, cousins, and grandparents.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

3. There is a great deal of concern with religious experience and membership in the South.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

4. The interest in local history is especially strong in the South.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

5. People in the South tend to be very friendly and hospitable.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

6. In the North there is a great concern with business and money matters.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

7. Northern people tend to be quite formal and distant.

5	4	3	2	1
Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly

# GUIDELINES FOR WRITING A REACTION PAPER #4

There are several objectives related to this project: gaining new information about cultures, learning to think critically from a social science perspective, learning how to organize your thoughts, and finally, improving your writing skills. By formulating your ideas in a clear and concise paper you will also gain ideas and concepts that will enhance the classroom discussion. . .whenever possible, share the information from your book with the class. Remember synergy.

**HEADING.** At the top of your first page, provide the full title of the book, publication information (publisher, place of publication, date, number of pages, author). Also include your name and class, including time, i.e. (10:30 TR). No title page is necessary for this assignment.

Sample Style:: Hoschild, M.S. The Unexpected Community  
Berkeley: University of California Press  
1980. 168 pages.

Jane Doe  
Anthropology 110  
9:30 MWF

**TEXT. I. INITIAL SUMMARY.** In a page or two describe the overall theme of the book. What is the book about? In order to grasp the central ideas, read the book carefully and look for patterns of organization and detail. For example, in John Hostetler's Amish Society a major goal is to end misconceptions people have of the Amish. Another purpose is to describe their values, norms, community structure, etc. Finally, he attempts to evaluate social change: how change impacts on the Amish and how they can or cannot cope with external and internal change. (You might begin with: "One central theme of this book is: . . .")

**II. SPECIFICS.** Secondly, select several of the central themes from your book and in a few more pages describe them in detail from a social science perspective. For example, how does Hostetler define a value? What are some Amish values? Be concrete and specific. Use your textbook as a source book. Select your concepts carefully. Provide solid definitions. (Think in terms of this statement: "The author defines a value structure as. . .")

**III. YOUR ANALYSIS.** Thirdly, evaluate the sociology/anthropology concepts. Did he misuse any terms or theories such as "norm," "value," "mechanical solidarity." You might also describe concepts learned from this course that the author did not use. For example Hostetler does not talk about Durkheim's idea of "anomie" (normlessness) even though young Amish men and women are often caught in a state of conflicting values and norms. Be creative in your criticism. (Think in terms of the following type of statement: "I believe that the author did/did not. . .")

**IV. YOUR EVALUATION.** Finally, evaluate as best you can the book's overall strengths (or weaknesses). For example, who should read your book and why? Be specific, use examples: "In the case of the Amish Society (nearby farmers, social workers, government officials should read the book because. . .")

- NOTE.**
1. While I have requested 4 parts to your reaction paper, -this doesn't mean the paper should be composed of separate parts; I would prefer a paper that "flows."
  2. Remember the above guidelines might not always apply to your selection; each book has a unique organization. Some of you are reading ethnographic novels.
  3. Type the paper if possible, and, keep a copy for yourself.
  4. Ask for advice - I am happy to help.
  5. Writing workshops and consultants are available and I will help you make arrangements. But you must make plans early.

(Distance Ed Version)

Dr. Beverly Chiarulli

Office McElhaney G-12, (724) 357-2659, E-mail BEVC@iup.edu

**Course Content and Goals:**

This course provides an introduction to the discipline of anthropology. There is strong emphasis on the relevance of an anthropological perspective in modern life and on the application of biological, archaeological and cultural anthropology. Our specific goals are that students will:

- a) learn about the unique holistic and comparative nature of anthropology,
- b) understand the key aspects of the human biological and cultural evolution,
- c) develop an awareness of and appreciation for human cultural diversity and
- d) understand anthropological perspectives and values as they apply to the modern world.

If at any time during the semester, you have questions or problems with the course, please email me. Do not hesitate to contact me if you are having problems with the course material.

The course material will be available only through WEBCT and/or on E-Reserve and in the course textbook and textbook learning center. WEBCT and E- RESERVE are websites provided through the IUP library website. Webct contains class assignments, outlines of lectures, self tests, current grades, announcements. Log onto this site as soon as possible to become familiar with it. Its address is <http://www.iup.edu/webct>. The class itself is called ANTH0110BC Contemporary Anthropology(bevc). If you registered for the course before (9/1/06), I have added you to the class roster. If not, I will add your name later this week. Supplemental class readings will be available through E-Reserve and the website associated with the textbook.

**Grading:**

Your course grade will be determined by an objective point system. A maximum of 350 points can be earned during the semester in the following ways:

- 1.) EXAMS – Two major exams will be given. These may be either multiple choice, short answer, take home or essay. Each exam is worth 50 points. Practice quizzes will be available through webct for your use prior to each exam.
- 2.) EXERCISES - . During the semester, you will be assigned eight exercises which can be completed through webct. Each is worth 10 points, so these will count for a total of 80 points.
- 3.) BOOK ESSAY EXAM – You will also be asked to read the ethnography La Zandunga, one of the textbooks listed below. An in-class essay exam will be given for the books on the date listed in the class schedule. The book exam is worth 50 points.
- 4.) READING JOURNAL – In addition, I will ask you to read other articles on many of the topics examined in the course and write one page reactions to the reading in which you discuss ideas in the readings. These will be submitted through WebCT.
- 5.) DISCUSSION LIST PARTICIPATION – Each week a question about the topics we have been reading about will be assigned as a discussion topic. You are required to post to at least 7 of the discussion topics.

**ACADEMIC DISHONESTY**

As described in the IUP Student Handbook, The Source, pp. 58-62 certain standards of academic integrity and honesty are essential within our community. It is your responsibility to know what constitutes a violation of IUP’s standards on academic integrity. I will seek to resolve any incidents of academic dishonesty through an informal conference, but you should expect to earn no points for the work involved in such incidents and your grade could be lowered as well. The same standards for academic honesty apply to an online course as well as for a traditional course. You are expected to complete your assignments independently. Resources may be drawn from the internet and it is your responsibility to reference websites you use for some of the class research activities. Using essays obtained through the internet is a violation of academic honesty. IUP subscribes to a service (Turnitin) which can identify plagiarism and will be used in this course.

<b>Summary:</b>		<b>Grading scale:</b>
Midterm Exam	50 pts	350-315 pts = A
Final Exam:	50 pts	314-270 pts = B
Book Essay Exam	50 pts	269-235 pts = C
Reading Journal	50 pts	234-200 pts = D
Exercises	80 pts	Below 200 = F
Discussion List Participation	70 pts	
<b>Total</b>	<b>350 pts</b>	

**Textbooks:**

One textbook will be used for the course. It is

**Anthropology: The Exploration of Human Diversity by Conrad Kottak**

You also have one other book to read. It is

**La Zandunga: Of Fieldwork and Friendship in Southern Mexico  
by Beverly Newbold Chinas**

Other readings will be assigned. Handouts and assignments will be posted on the WebCT site for this course.

**Class Topics**

<b>PART 1: The Dimensions of Anthropology</b>	
<b>What is this course about?</b>	
<b>What is anthropology?</b>	Chapter 1
<b>Applying Anthropology</b>	Chapter 2
<b>PART 2: Physical Anthropology and Archaeology</b>	
<b>Ethics and Methods in Physical Anthropology and Archaeology</b>	Chapter 3
<b>Evolution and Genetics (Sample Lesson)</b>	Chapter 4
<b>The Primates</b>	Chapter 5

<b>Modern Humans</b>	Chapter 8
<b>Human Diversity and Race</b>	Chapter 9
<b>The First Farmers</b>	Chapter 10
<b>First Cities and States</b>	Chapter 11
<b>PART 3: Cultural Diversity</b>	
<b>Ethics and Methods in Cultural Anthropology</b>	Chapter 12
<b>Culture</b>	Chapter 13
<b>Ethnicity</b>	Chapter 14
<b>Language and Communication</b>	Chapter 15
<b>Making a Living</b>	Chapter 16
<b>Political Systems</b>	Chapter 17
<b>Families, Kinship, and Descent</b>	Chapter 18
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## Sample Lesson

### Human Genetics: How does DNA Genetic Analysis work?

*(Including "The Blackett Family DNA Activity:  
Examining the Inheritance of RFLP markers")*

This lesson is based on the website "The Biology Project" of the University of Arizona. The Biology Project (<http://www.biology.arizona.edu>) is an interactive online resource for learning biology, developed at The University of Arizona.

The Blackett Family DNA Activity is available on line at The Blackett Family DNA Activity ([http://www.biology.arizona.edu/human\\_bio/activities/blackett/introduction.html](http://www.biology.arizona.edu/human_bio/activities/blackett/introduction.html)). You can work through the exercise online and read the information or you can follow the revised version of the activity presented here which contains fuller and re-arranged versions of the material designed to better fit the concepts of this course.

#### Introduction

How does DNA profiling work? What does it mean to say that you inherit half of your chromosomes from your mom and half from your dad? What does it mean to say that siblings may share anywhere from zero common genes to 100% common genes even through they each have 50% of their genes from the same parents. This activity is designed to help you understand the principles of DNA analysis.

#### Objectives:

In this lesson, you will

- Examine a human karyotype to see the differences in human chromosomes;
- Understand what RFLP markers are and how they are used in DNA profiling;
- Examine and interpret DNA autoradiograms (autorads);
- Use the RFLP techniques to determine the family relationships between various members of the Blackett family.

#### Vocabulary (Use this lesson and your text to define these terms):

Autoradiograms (autorads)

Karyotype

RFLP

Chromosome

Allele

Maternal

Paternal

DNA

Gene

Sibling

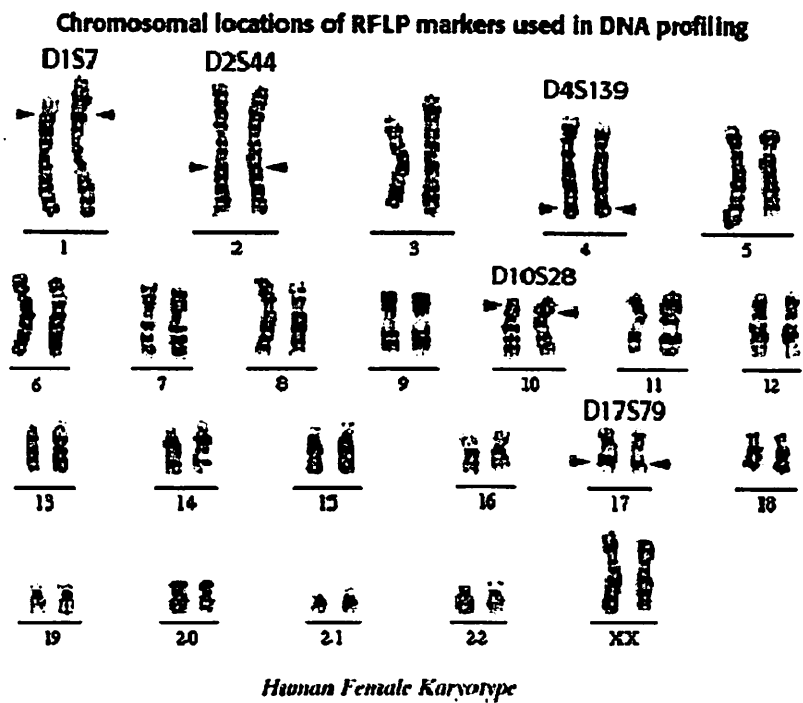
**Before starting on this exercise, read Chapter 4 in your textbook.**

#### Introduction:

Humans have a total of 23 pairs of chromosomes. Each pair contains one chromosome from mom and one from dad. The RFLP **Restriction Fragment Length Polymorphisms** markers most commonly used for DNA profile analysis are found on chromosomes 1, 2, 4, 5, 10 and 17. These RFLP markers are named after their locations on these chromosomes. For



example, the marker on chromosome 2 is called D2S44 (section 44 of chromosome 2). These chromosomal locations are also referred to as DNA loci (from Latin: locus is singular, loci is plural). The DNA loci used in profile analysis are shown on the karyotype below.



A **karyotype** is a photograph of a person's chromosomes. The chromosomes contain DNA. Looking at the chromosomes, you can see bands or segments known as **Restriction Fragment Length Polymorphisms (RFLP)**.

In RFLP analysis, RF stands for Restriction Fragments. Those are the fragments of DNA that were cut by restriction enzymes.

L stands for Length, and refers to the length of the restriction fragments.

P stands for Polymorphism, a Greek term that literally means "many shapes". The lengths of some of the restriction fragments differ greatly between individuals, thus there are many shapes, or lengths, of DNA possible.

Molecular biologists have identified regions of the human genome where restriction fragment lengths are highly variable between individuals. As discussed above, five RFLP markers are identified in the karyotype above.

**Question 1: List the five RFLP markers here:**

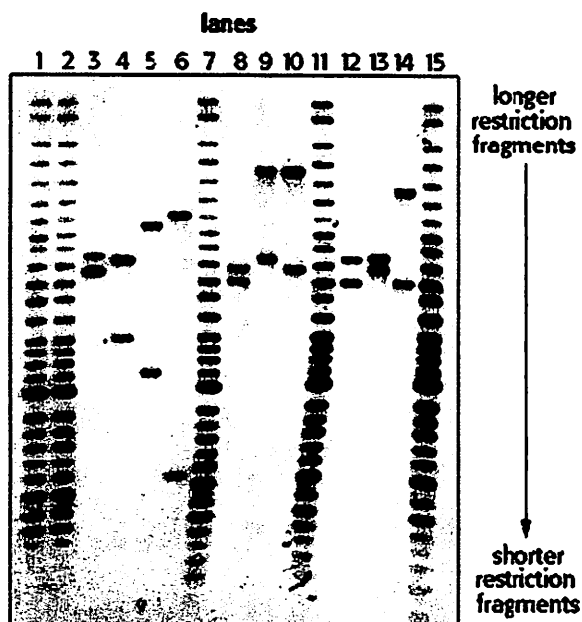
- 1.
- 2.
- 3.
- 4.
- 5.

## What is an Autoradiogram?

Autoradiograms are x-ray films with dark bands representing RFLP markers. The bands are found in lanes, and each lane in this autorad contains DNA fragments from a different source. Some of the sources are individuals (lanes 3,4,5,6,8,9,10,12,13, and 14). Lanes 1, 2, 7, 11, and 15 are control samples. (In the autorad below, the tops of the 15 lanes are numbered in red.) People who are related share DNA that they have inherited from common ancestors. Children inherit half of their chromosomes from each parent. So, each in chromosome pair 1, a child inherits one chromosome 1 from her mother and one from her father. Likewise, a child will share DNA segments with each parent.

Bands containing longer fragments of DNA are toward the top of the autorad and bands containing shorter fragments are toward the bottom.

This is where the "Length Polymorphism" of RFLP is important; Because different individuals will have many different lengths of DNA possible at the location of an RFLP marker, different people will have bands at different places.



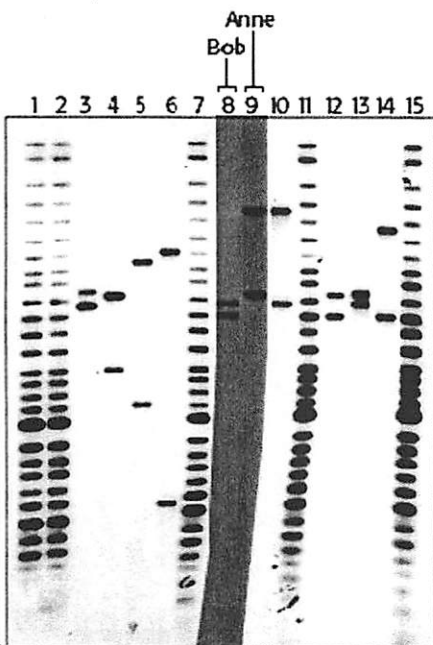
Bob Blackett is a DNA analyst. As part of his training, he made a DNA profile of his own family using a technique called RFLP analysis. Family studies are a good way to learn about DNA profiling and RFLP analysis because you can follow the inheritance of DNA markers (alleles) from one generation to the next.

Bob Blackett loaded DNA from members of his family (the Blackett family) into this autorad. Members of the Blackett family included in this study include Bob (the DNA Analyst), his wife Anne, their children, David and Kate, and Grandparents Norma and Fred. (At this point in the analysis, you don't know if Norma and Fred are Anne or Bob's parents.) Lanes 13 and 14 contain DNA from the grandparents who are named Norma (Lane 13) and Fred (Lane 14). Norma and Fred do not contain any bands in common although they are married. There are two dark bands in lanes 13 (Norma) and lane 14 (Fred). The two bands in each lane are different versions of RFLP markers. If these line up, they represent the same version of a marker. Each person has two different versions of the same marker because he or she inherited one version of the marker on a chromosome he

or she inherited from his or her mother and a second version from his or her father. Married people are usually not related and so generally do not share RFLP markers.

**Question 2: Anne's markers are shown in Lane 9 and Bob's are in Lane 8 in the autorad below. Do they share any markers? Why or why not?**

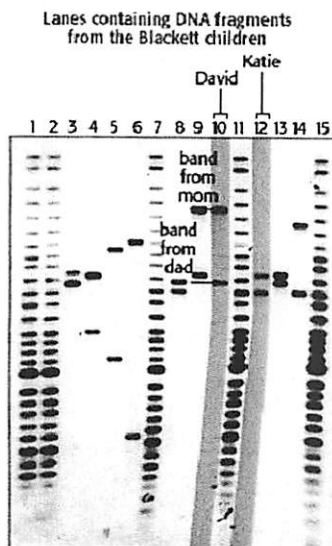
Lanes containing DNA fragments from the parents Bob and Anne Blackett



*Use this chart to answer Question 2*

As mentioned earlier, children inherit 23 chromosomes from their mother and 23 from their father. In this autorad, we are looking at the RFLP marker D1S7 located on chromosome 1. (Look back at the karyotype on page 1 and locate D1S7)

In lanes 10 and 12, the DNA analyst loaded DNA from his children David and Katie. Each child inherited one copy of the D1S7 marker from their mother and one copy from their father. These markers show up as bands on the **autorad**. As discussed above, most people have two bands because they inherit one band from each of their parents.



Use this chart for Question 3.

Note that David inherited his mother's top band and his father's top band. David's sister Katie, however, inherited mom's bottom band and dad's bottom band.

Sometimes siblings will inherit the same bands from their parents, although this is not the case for David and Katie at this DNA locus (*i.e.*, they share no bands at D1S7).

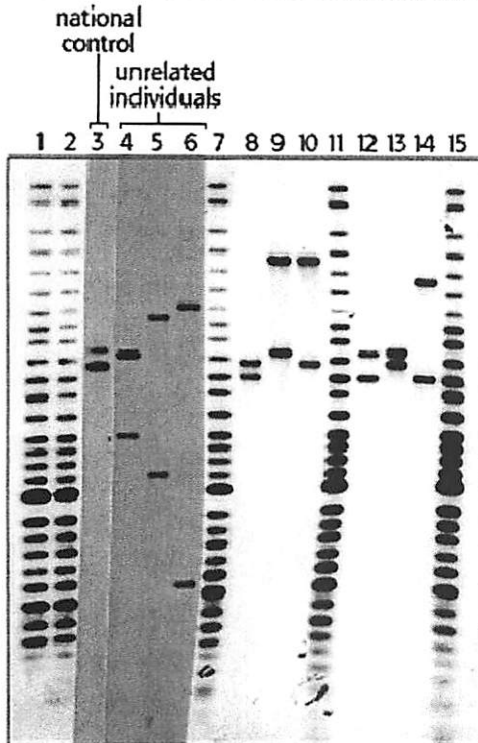
**Question 3: If David and Katie don't share DNA at this Locus, does that mean that they are not siblings? Why or why not?**

In lanes 4, 5, and 6 the DNA analyst loaded DNA from 3 unrelated individuals. Notice how none of their bands match with one another. Unrelated individuals will, however, occasionally share bands. For example, in this case, it appears that the top band in lane 4 could match the bottom band in lane 9 (Bob's DNA).

DNA analysts are careful to always use a control when performing DNA analysis. In lane 3, Bob loaded a DNA sample that should always have bands in the same place on an autorad. If the control bands do not appear where the analyst expects them to be, the integrity of the rest of the information in the autorad is often questioned. If the control bands do appear where they should be, then the analyst has confirmation that the autorad contains usable information. In this case, the control bands were good.

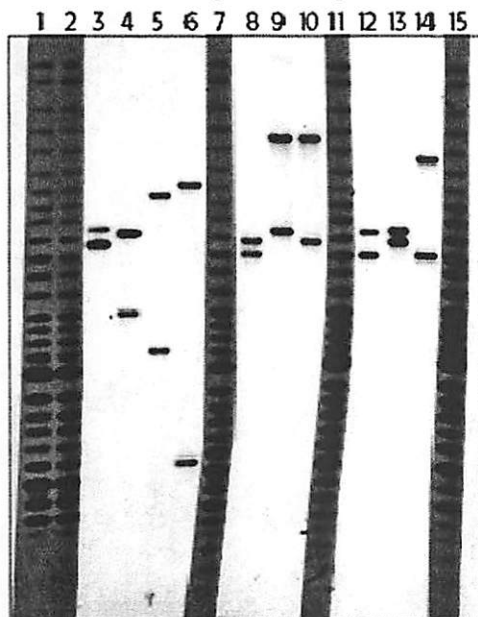
**Question 4: Why is the control sample needed?**

Lanes containing DNA fragments from a National Control and 3 unrelated individuals



*Use this chart for Question 4*

Lanes containing DNA sizing ladders



Every autorad also has several lanes containing DNA ladders. Each band in these lanes contains a known length of DNA. The ladders are used to determine the length of the DNA in bands in other lanes.

## Exercise 2:

### Analysis of the Blackett Family DNA

Now that you understand some of the basic ideas of DNA analysis, you can use the Blackett Family Data to answer some other questions. There are four autorads from four of the DNA loci shown in the karotype at the beginning of this lesson attached to the end of the exercise. You can use them to answer the following questions. When you are finished submit the answers through WEBCT.

Use Autorad #1, #2, #3, and #4 to answer these questions. You will need to look at the bands on all four of the Autorads to answer the questions. These autorads are arranged the same as those discussed above, so Bob and Anne are still in Lanes 8 and 9).

1. Are the grandparents (Fred and Norma) maternal or paternal? (Maternal means the Anne's (the mother) parents; Paternal means Bob's parents).

Answer:

2. All of the autorads together contain 8 bands for each of the siblings (David and Katie). David's bands are in Lane 10 and Katie's are in Lane 12. On each of the four autorads, David and Katie have two bands in their lanes. They inherited one of the bands from their mother and one from their father, but they might not have inherited the same one in each case. For each of the four on each autorad indicate whether David and Katie have inherited their bands from their mother or father:

	David	Katie	Match between David and Katie
<b>Autorad #1</b>	(matches Mom or Dad top or bottom)		
Top	<b>Mom Top</b>	<b>Mom Bottom</b>	<b>No</b>
Bottom	<b>Dad Top</b>	<b>Dad Bottom</b>	<b>No</b>
<b>Autorad #2</b>			
Top			
Bottom			

<b>Autorad #3</b>			
Top			
Bottom			
<b>Autorad #3</b>			
Top			
Bottom			

**3. Are any of the unknowns related to the family? If so, which ones? (Remember the unknowns are in Lanes 4, 5, and 6)**

**Answer:**

**4. Are any of the other unknowns tested related to each other? If so, which ones? (Remember to compare both bands in all four autorads)**

**Answer:**

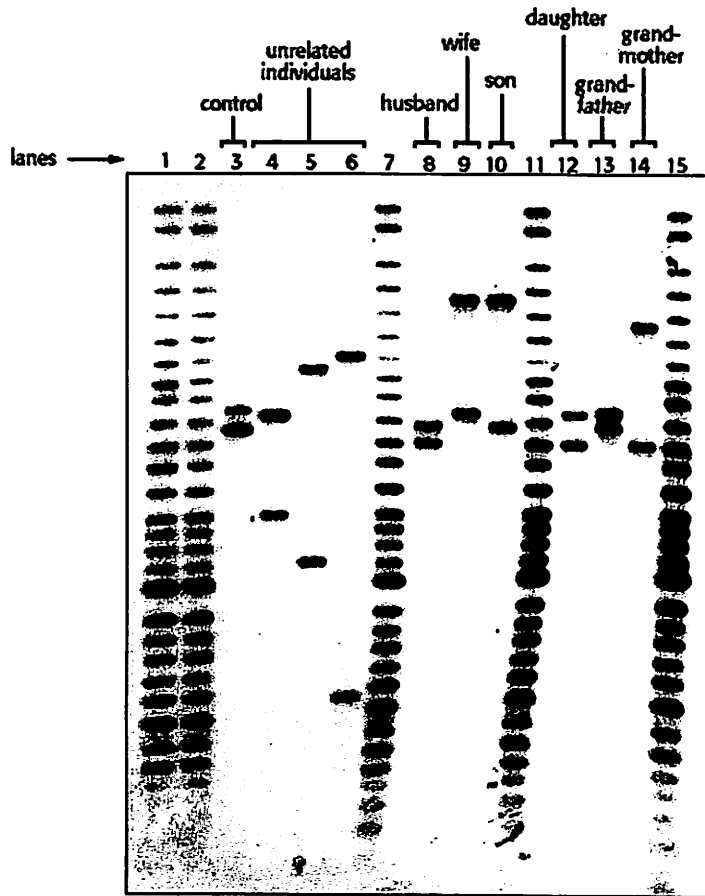
**5. Are there any 1-locus matches between non Blackett family members?**

**Answer:**

# Autorad #1

## The Blackett Family Profile

DNA Locus: D1S7

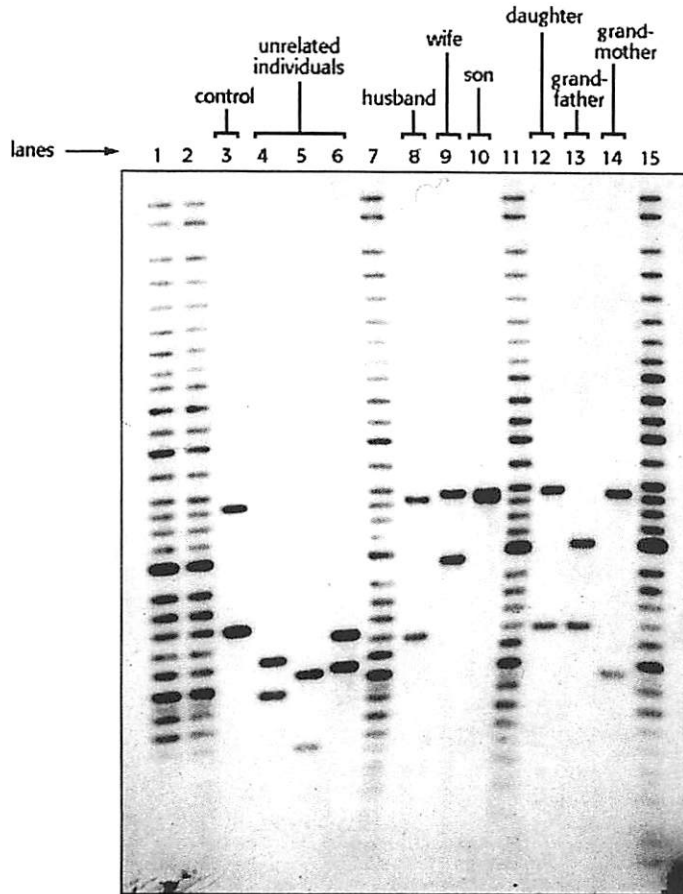




# Autorad #2

## The Blackett Family Profile

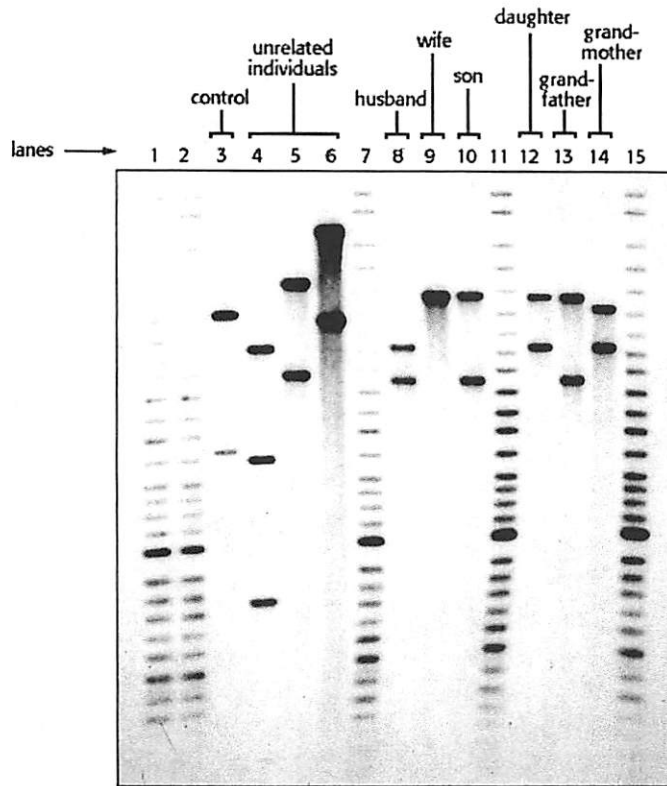
DNA Locus: D2S44



# Autorad #3

## The Blackett Family Profile

DNA Locus: D4S139



# Autorad #4

## The Blackett Family Profile

LNA Locus: D10S28

