

**UCC/UGC/ECCC**

Proposal for Course Change

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| --- |
| **FAST TRACK (Select if this will** **be a fast track item. Refer to**  [***Fast Track Policy***](http://www4.nau.edu/avpaa/UCCPolicy/Agenda_FastTrack_Consent.docx) **for eligibility)** |

# *If the changes included in this proposal are significant, attach copies of original and proposed syllabi in* [*approved university format*](http://www4.nau.edu/avpaa/UCCForms/syllabus.doc)*.*

|  |  |  |  |
| --- | --- | --- | --- |
| 1. Course subject and number: | **ANT 209** | 2. Units: | **3** |

[**See upper and lower division undergraduate course definitions**](http://www4.nau.edu/avpaa/UCCPolicy/Uplow.doc).

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| --- | --- | --- | --- |
| 3. College: | SBS | 4. Academic Unit: | Anthropology |

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| --- | --- |
| 5. Current Student Learning Outcomes of the course.  Students will be able to explain folktales of the world in their cultural context. They will be able to demonstrate how folktales reflect the environment, attitudes, values, and beliefs of the people telling and listening to them. In addition they will be able to discern the extent to which folktales from different cultural areas are similar yet distinct, which will enhance their understanding the human condition. | Show the proposed changes in this column (if applicable). Bold the proposed changes in this column to differentiate from what is not changing, and Bold with strikethrough what is being deleted. *(*[*Resources & Examples for Developing Course Learning Outcomes*](http://www4.nau.edu/avpaa/Assessment/CourseLearningOutcomesPDF_090712.pdf)*)*  **Students are expected to attend the lectures and discussions and do all of the required readings.** Students will be able to explain folktales of the world in their cultural context. They will be able to demonstrate how folktales reflect the environment, attitudes, values, and beliefs of the people telling and listening to them. In addition they will be able to discern the extent to which folktales from different cultural areas are similar yet distinct, which will enhance their understanding the human condition. |

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| 6. Current **title,** **description** and **units**. Cut and paste, in its entirety,from the current on-line academic catalog\* [**http://catalog.nau.edu/Catalog/**](http://catalog.nau.edu/Catalog/).  **ANT 209 FOLKLORE OF THE WORLD: ANTHROPOLOGICAL PERSPECTIVES (3)**  Description: A cross-cultural, global survey of contemporary folklore of the world. Case Studies emphasize non-western societies, including Southeast Asia, Australian Aborigines, Maya, and Celtic subcultures of Europe. Letter grade only.  Units: 3  Requirement Designation: Cultural Understanding and Global  Liberal Studies Essential Skills: Effective Writing   |  |  |  | | --- | --- | --- | |  |  | **3** | | Show the proposed changes in this column **Bold** the proposed changes in this column to differentiate from what is not changing, and **~~Bold with strikethrough~~**what is being deleted.  **ANT ~~209~~ 305 FOLKLORE OF THE WORLD: ANTHROPOLOGICAL PERSPECTIVES (3)**  Description: A cross-cultural, global survey of contemporary folklore of the world. Case Studies emphasize non-western societies, including Southeast Asia, Australian Aborigines, Maya, and Celtic subcultures of Europe. Letter grade only.  Units: 3  Requirement Designation: Cultural Understanding and Global  Liberal Studies Essential Skills: Effective Writing |

\*if there has been a previously approved UCC/UGC/ECCC change since the last catalog year, please copy the approved text from the proposal form into this field.

7. Justification for course change.

**This class is a specialized, in-depth, and advanced class that emphasizes analytical thinking skills and theoretical applications of folklore. At the lower division level, this class was pitched at too high a level for the students taking the class as it is an in-depth look at folklore that requires a greater intellectual commitment and greater responsibility on the part of the student than a lower division class. We would therefore like to place this folklore class at the 300 level to account for this greater student commitment. The reading and analysis in this class helps in the development of specific critical thinking and writing skills that are designed to give Anthropology majors, minors, and Liberal Studies students a solid background in folklore.**

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| --- | --- |
| 8. Effective **BEGINNING** of what term and year? | **Fall 2014** |
| [**See effective dates calendar**](http://www4.nau.edu/avpaa/timelines/1314Effective.xls). |  |

**IN THE FOLLOWING SECTION, COMPLETE ONLY WHAT IS CHANGING**

|  |  |
| --- | --- |
| **CURRENT** | **PROPOSED** |
| Current course subject and number:  ANT 209 | Proposed course subject and number:  **ANT 305** |
| Current number of units: | Proposed number of units: |
| Current short course title: | Proposed short course title (max 30 characters): |
| Current long course title: | Proposed long course title (max 100 characters): |
| Current grading option:  letter grade  pass/fail  or both | Proposed grading option:  letter grade  pass/fail  or both |
| Current repeat for additional units: | Proposed repeat for additional units: |
| Current max number of units: | Proposed max number of units: |
| Current prerequisite: | Proposed prerequisite (include rationale in the justification): |
| Current co-requisite: | Proposed co-requisite (include rationale in the justification): |
| Current co-convene with: | Proposed co-convene with: |
| Current cross list with: | Proposed cross list with: |

9. Is this course in any plan (major, minor, or certificate) or sub plan (emphasis)? Yes  No

If yes, describe the impact. If applicable, include evidence of notification to and/or response

from each impacted academic unit.

**Elective in:**

**Anthropology BA, Anthropology Minor, interdisciplinary Studies BA/BS; Criminal Justice, Speech-Language Sciences and Technology, Early Childhood, Environmental Sciences, Learning and Pedagogy, Technology Management, Administration.**

10. Is there a related plan or sub plan change proposal being submitted? Yes  No

If no, explain.

11. Does this course include combined lecture and lab components?           Yes  No

If yes, include the units specific to each component in the course description above.

**Answer 12-15 for UCC/ECCC only:**

12. Is this course an approved Liberal Studies or Diversity course?          Yes  No

    If yes, select all that apply.   Liberal Studies    Diversity    Both

13. Do you want to remove the Liberal Studies or Diversity designation?            Yes  No

If yes, select all that apply.   Liberal Studies    Diversity     Both

14. Is this course listed in the [**Course Equivalency Guide**](https://aztransmac2.asu.edu/cgi-bin/WebObjects/Admin_CEG.woa/wa/ByInst?inst=NAU)?                        Yes  No

15. Is this course a [**Shared Unique Numbering**](https://aztransmac1.asu.edu/cgi-bin/WebObjects/ATASS.woa/wa/SUNList?S=X) (SUN) course?                 Yes  No

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| **FLAGSTAFF MOUNTAIN CAMPUS** |  |
| **Scott Galland** | **11/20/2013** |
| Reviewed by Curriculum Process Associate | Date |
|  |  |
| **Approvals**: |  |
|  |  |
| Department Chair/Unit Head (if appropriate) | Date |
|  |  |
| Chair of college curriculum committee | Date |
|  |  |
| Dean of college | Date |
|  |  |
| **For Committee use only:** |  |
|  |  |
| UCC/UGC Approval | Date |

Approved as submitted: Yes  No

Approved as modified: Yes  No

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| **EXTENDED CAMPUSES** |  |
|  |  |
| Reviewed by Curriculum Process Associate | Date |
|  |  |
| **Approvals:** |  |
|  | |
| Academic Unit Head | Date |
|  | |
| Division Curriculum Committee (Yuma, Yavapai, or Personalized Learning) | Date |
|  | |
| Division Administrator in Extended Campuses (Yuma, Yavapai, or Personalized Learning) | Date |
|  | |
| Faculty Chair of Extended Campuses Curriculum Committee (Yuma, Yavapai, or Personalized Learning) | Date |
|  | |
| Chief Academic Officer; Extended Campuses (or Designee) | Date |
|  |  |

Approved as submitted: Yes  No

Approved as modified: Yes  No

**CURRENT SYLLABUS:**

**ANT 209, Folklore of the World: Anthropological Perspectives**

**COLLEGE**: Social and Behavioral Sciences

**DEPARTMENT**: Anthropology

**COURSE**: Anthropology 209, Folklore of the World: Anthropological

Perspectives, Fall 2012

Section 1: MWF 10:20 to 11:10, SBS 217

Section 2: MWF, 9:10 to 10:00 SBS 217

**PROFESSOR**: James D. Sexton

**OFFICE**: Emerald City, Anthropology, Office 109G

**OFFICE HOURS**: MWF 2:00 p.m. to 3:00 p.m. and by appointment

**OFFICE PHONE**: 928 523-6576

**E-MAIL**: [James.Sexton@nau.edu](mailto:James.Sexton@nau.edu)

**WEB SITE**: [www.mayaguate.com](http://www.mayaguate.com)

**COURSE DESCRIPTION**

This liberal studies and cultural diversity course is a survey of contemporary folklore of the world. This course examines folk literature from selected cultures of the world. Through an analysis of folktales and their cultural contexts, it enhances students' understanding of how the different cultural and physical environments are correlated with different attitudes, values, and beliefs. Thus, the course is a liberal studies course in the Cultural Understanding block. Its thematic focus will be valuing the diversity of human experience. The course emphasizes two skills: (1) effective communication in writing and (2) critical reading and thinking (comprehension and reasoning). The style of presentation is a mix of lectures and discussions supplemented with DVDs, slides, and power points of selected cultures from Latin America, Southeast Asia, Europe, and Australia.

**Course Objectives**

Students will be able to explain folktales of the world in their cultural context. They will be able to demonstrate how folktales reflect the environment, attitudes, values, and beliefs of the people telling and listening to them. In addition they will be able to discern the extent to which folktales from different cultural areas are similar yet distinct, which will enhance their understanding the human condition.

**EXAMINATIONS**:

There will be three exams, including the final. Each test will be a mix of different kinds of essay questions (short answer, identification of terms, compare and contrast, and longer essays). The exams will be on the information we cover in class and on required readings whether I discuss them in class or not. Suggested readings are meant to supplement lectures or audiovisuals. The final will not be comprehensive. The points you make in your essays must draw on a body of accurate knowledge from lectures, discussions, and readings. Each exam will be worth 100 points. After you take your exams, I will grade them and hand them back to you, except for the final which I must keep for a year. Absolutely no electronic devices will be permitted during exams.

**STUDY GUIDES**: I will give you a study guide for each test a week before you take it. The intent of the guide is to help you prepare for the exams. I usually will give you an opportunity to ask questions during the class that we meet before the exam. I, however, may not answer a specific question if I think you would be better prepared for the test by reading the assigned materials and going over your lecture notes. Finding the answers to the questions by reviewing your notes and reading your required texts will better prepare you for the test. Remember that you are responsible for anything that happens in class and for any required readings.

**~~EXTRA CREDIT PAPER: You may do an extra credit paper worth a maximum of 25 points, but please follow my instructions carefully. Going beyond what has been said in class, compare (how they are alike) and contrast (how they are different) two folktales, other than the assigned readings, from two different cultures from two of the required texts (The Dog Who Spoke and More Mayan Folktales / El perro que habló y más cuentos mayas, Rice Birds, Irish Folktales, and The Speaking Land). You may not use two folktales from the same book. In your paper, be sure to use a cultural and thematic analysis as illustrated in class. Do not write less that two pages and do no write more than four pages. Use the American Anthropological Association format for style~~** [**~~http://www.aaanet.org/~~**](http://www.aaanet.org/.)[**~~(http://www.aaanet.org/publications/guidelines.cfm).~~**]((http://www.aaanet.org/publications/guidelines.cfm).)[**~~(http://www.aaanet.org/aa/styleguide.htm)~~**]((http://www.aaanet.org/aa/styleguide.htm))**~~. [Click “Publications” to find the link to “Publishing Style Guide.”] I will not accept hand-written papers, or late papers. You must give me personally a hard copy, not an electronic copy of the extra credit paper, for my files and a second copy if you want a copy back with my comments.~~**

**Course Outline**

**SUBJECT** **DATE\***  **READINGS AS ASSIGNED**

**Monday, 3 Sep, Labor Day, no class**

I. Introduction Wks. 1-4 None

A. Course Requirements and 27 Aug-21 Sep

Outline

B. Anthropology

C. Folklore

(*The Mythology of Star Wars*

and *Popol Vuh*, CDs)

**Test #1** **Wk. 4**

**Fri, 21 Sep**

II. Central America Wks. 5-7 Sexton 2010

A. Guatemala 26 Sep-12 Oct (Selected tales)\*\*

B. Culture and Environment

C. Mayan and Ladino Tales

(Digital Slides)

III. Southeast Asia Wks. 8-10 Velder and Velder

A. Thailand 15 Oct-2 Nov 2003 (Selected tales)

B. Culture and Environment

C. Thai Tales

(Digital Slides)

**Test #2**  **Wk. 10, Wed, 31 Oct.**

**Veteran’s Day, Friday, 12 Nov., no class**

IV. Europe Wks. 11-13 Glassie 1984

A. Ireland 5 Nov-19 Nov (Selected tales)

B. Culture and Environment

C. Celtic (Irish, Scottish,

Welch) Tales (Slides and/or

video)

**Thanksgiving Break, Nov. 23, no class**

**Extra CreditPaper Due Wk. 14, Wed, 28 Nov**

V. Australia Wks. 13-15 Berndt and Berndt 1994

A. Australian Aborigines 21 Nov - 7 Dec (Selected Tales)

B. Culture and Environment

C. Aboriginal Tales

(Slides and/or video)

**Test #3, Final Exam** **Wk. 16**

**Sec. 2 (9:10), Wed 12 Dec, 7:30 a.m. to 9:30 a.m.**

**Sec. 1, (10:20) Mon, 10 Dec, 10:00 a.m. to 12:00 noon**

\*The dates may vary slightly.

\*\*You will find the assigned readings in the course pack at the end of each outline for each block.

**REQUIRED READINGS**:

Berndt, Ronald M. and Catherine H. Berndt, editors

1994 *The Speaking Land: Myth and Story in Aboriginal Australia.* Rochester Vermont: Inner Traditions International.

Glassie, Henry

1985 *Irish Folktales.* New York: Pantheon Books.

Sexton, James D., Fredy Rodríguez-Mejía, Pedro Cholotío Temó, and Alberto Barreno

2010 *The Dog Who Spoke and More Mayan Folktales / El perro que habló y más cuentos mayas*: University of Oklahoma Press.

Velder, Christian and Katrin A. Velder

2003 *The Rice Birds: Folktales from Thailand.* Bangkok, Thailand: White Lotus Press.

These books will be available for purchase at the university bookstore. *Rice Birds* is available only at the NAU Bookstore. The other required books are also available at Barnesandnoble.com and Amazon.com. About mid-semester the bookstore will be sending unsold copies of all books back to the publishers. I have placed all of the required readings on two-hour, no overnight reserves. Readers may view some of the folktales in these books as risqué, and both the course content and assigned readings are intended for adults, not children. Thus, some of the folktales and myths you read or I will discuss may contain violence and/or sexual content.

**COURSE PACK**: There will be a course pack for you to purchase at FedexKinkos, 1423 Plaza Way, Phone 779-5159. FedexKinkos will sell the pack at their cost (about $12). This pack of handouts includes key terms, and concepts that I will be covering in class. I recommend your bringing the pack to class each day because I will not be writing these terms on a blackboard. The course pack should help you follow my lectures, organize your lecture notes, and study for exams. It is designed to be a supplement, not a substitute, for attending class and taking good notes. Still, the course pack will be your most important purchase for the course.

**ATTENDANCE**: I will administratively drop from the course any student who is absent during the first week of instruction without a valid excuse such as a doctor’s note and to be determined by me. However, if you decide to drop the course voluntarily, do not depend on me to do it for you. In any case, I will not be able to do any administrative drop after the twenty-first day of instruction.

I expect you to come to class on time, not late, and to leave on time, not early. Do not leave class to answer an e-mail or text message. ~~I may take role on a random basis and give you ten points for attendance for each time that I take roll. Points for attendance will become part of the total percentage toward your final grade.~~ There will be a significant positive correlation between attendance and good grades. I am not responsible for information that you fail to get by not attending class.

**GRADES**: ~~Your final grade in the course will be determined by adding all of your points together, for a possible of 300. The following percentages will determine your grade on the four tests: A = 100-90; B = 89-80; C = 79-70; D = 69-60; and F = 59-0. In addition to the three exams, I will add the points that you receive for attendance. For example, if I take role ten times during the semester, the percentage distribution will be based on 400 points. If you do the extra credit paper, I will add in the points you received after I do the regular distribution.~~

**COURSE POLICIES**

**Electronic devices:** Common courtesy to the rest of the class and to me dictates that you turn off electronic devices including but not limited to mobile phones, pocket pc’s, ipods, alarms, and pagers. If I see any mobile phone at any time, I will ask you to turn it off and to put it away. Absolutely do not try to engage in text messaging while class is in session. Again, **do not leave class to answer a cell phone and then come back.** You will survive turning off all your electronic devices for 50 minutes.

**Laptops:** You may use laptops **only** for taking notes, not for such activities as listening to music, connecting to the Internet, watching DVDs and movies, or any other activity that may disturb the class. You must turn off your laptops during PowerPoint presentations, slide presentations, videos, and DVDs.

**Tape recorders**: I will allow you to tape my lectures only if you have a certified learning impairment.

**Food and drink**: Do not bring into the classroom any food or drinks except bottled water with a secure cap. Other than capped bottled water that will not spill if dropped or knocked over, there will be no exceptions to this rule.

**Classroom etiquette:** Once class begins, pay attention and do not talk to classmates while I am lecturing or another student is taking his or her turn during discussions. **I will strictly enforce this policy.**

**Medical Condition:** If you have a medical condition that might require attention by me, your classmates, or emergency medical technicians, please let me know about it so that I will be better informed as what to do.

**UNIVERSITY POLICIES**

**Safe Environmental Policy**

NAU’s Safe Working and Learning Environmental Policy seeks to prohibit discrimination and promote the safety of all individuals within the university. The goal of this policy is to prevent the occurrence of discrimination on the basis of sex, race, color, age, national origin, religion, sexual orientation, disability, or veteran status and to prevent sexual harassment, sexual assault or retaliation by anyone at this university.

You may obtain a copy of this policy from the college dean’s office. If you have concerns about this policy, it is important that you contact the departmental chair,

dean’s office, the Office of Student Life (928-523-5181), the academic ombudsperson (928-523-9368), or NAU’s Office of Affirmative Action (928-523-3312).

**Students with Disabilities**

If you have a documented disability, you can arrange for accommodations by contacting the office of Disability Support Services (DSS) at 928-523-8773 (voice),

928-523-6906 (TTY). In order for your individual needs to be met, you are required to provide DSS with disability related documentation and are encouraged to provide it at least eight weeks prior to the time you wish to receive accommodations. You must register with DSS each semester you are enrolled at NAU and wish to use accommodations.

Faculty are not authorized to provide a student with disability related accommodations without prior approval from DSS. Students who have registered with DSS are encouraged to notify their instructors a minimum of two weeks in advance to ensure accommodations. Otherwise, the provision of accommodations may be delayed.

Concerns or questions regarding disability related accommodations can be brought to the attention of DSS or the Affirmative Action Office.

**Academic Integrity**

The university takes an extremely serious view of violations of academic integrity. As members of the academic community, NAU’s administration, faculty, staff, and students are dedicated to promoting an atmosphere of honesty and are committed to maintaining the academic integrity essential to the education process. Inherent in this commitment is the belief that academic dishonesty in all forms violates the basic principles of integrity and impedes learning. Students are therefore responsible for conducting themselves in an academically honest manner.

Individual students and faculty members are responsible for identifying instances of academic dishonesty. Faculty members then recommend penalties to the department chair or college dean in keeping with the severity of the violation. The complete policy on academic integrity is in Appendix F of NAU’s Student Handbook.

**Academic Contact Hour Policy**

The Arizona Board of Regents Academic Contact Hour Policy (ABOR Handbook, 2-206, Academic Credit) states: “an hour of work is the equivalent of 50 minutes of class time…at least 15 contact hours or recitation, lecture, discussion, testing or evaluation, seminar, or colloquium as well as a minimum of 30 hours of student homework is required for each unit of credit.”

The reasonable interpretation of this policy is that for every credit hour, a student should expect, on average, to do a minimum of two additional hours of work per week; e.g., preparation, homework, studying.

**Appendix F**

**CLASSROOM MANAGEMENT STATEMENT**

Membership in the academic community places a special obligation on all members to preserve an atmosphere conducive to a safe and positive learning environment. Part of that obligation implies the responsibility of each member of the NAU community to maintain an environment in which the behavior of any individual is not disruptive.

It is the responsibility of each student to behave in a manner which does not interrupt or disrupt the delivery of education by faculty members or receipt of education by students, within or outside the classroom. The determination of whether such interruption or disruption has occurred has to be made by the faculty member at the time the behavior occurs, it becomes the responsibility of the individual faculty member to maintain and enforce the standards of behavior acceptable to preserving an atmosphere for teaching and learning in accordance with University regulations and the course syllabus.At a minimum, students will be warned if their behavior is evaluated by the faculty member as disruptive. Serious disruptions, as determined by the faculty member, may result in immediate removal of the student from the instructional environment. Significant and/or continued violations may result in an administrative withdrawal from the class. Additional responses by the faculty member to disruptive behavior may include a range of actions from discussing the disruptive behavior with the student to referral to the appropriate academic unit and/or the Office of Student Life for administrative review, with a view to implement corrective action up to and including suspension or expulsion.

**PROPOSED SYLLABUS:**

**ANT 305 Folklore of the World: Anthropological Perspectives**

**COLLEGE**: Social and Behavioral Sciences

**DEPARTMENT**: Anthropology

**COURSE**: Anthropology 305, Folklore of the World: Anthropological

Perspectives, Fall 2014

**CLOCK HOURS:** MWF 11:30 a.m. to 12:20 p.m., SBS 217

**CREDIT HOURS: Three (3)**

**PROFESSOR**: James D. Sexton, Regents’ Professor

**OFFICE**: Emerald City, Anthropology, Office 109G

**OFFICE HOURS**: MW 2:00 p.m. to 3:00 p.m. and by appointment

**OFFICE PHONE**: 928 523-6576

**E-MAIL**: [James.Sexton@nau.edu](mailto:James.Sexton@nau.edu)

**WEB SITE**: [www.mayaguate.com](http://www.mayaguate.com)

**COURSE DESCRIPTION**

This liberal studies and cultural diversity course is a survey of contemporary folklore of the world. This course examines folk literature from selected cultures of the world. Through an analysis of folktales and their cultural contexts, it enhances students' understanding of how the different cultural and physical environments are correlated with different attitudes, values, and beliefs. Thus, the course is a liberal studies course in the Cultural Understanding block. Its thematic focus will be valuing the diversity of human experience. The course emphasizes two skills: (1) effective communication in writing and (2) critical reading and thinking (comprehension and reasoning). The style of presentation is a mix of lectures and discussions supplemented with DVDs, slides, and power points of selected cultures from Latin America, Southeast Asia, Europe, and Australia.

**Thematic Focus.** The thematic focus is valuing the diversity of human experience.

**Distribution Block.** The distribution block is Cultural Understanding.

**Essential Skills.** The course emphasizes the skill of critical reading and thinking (comprehension and reasoning).

**Student Learning Expectations/ Outcomes**

Students are expected to attend the lectures and discussions and do all of the required readings. Students will be able to explain folktales of the world in their cultural context. They will be able to demonstrate how folktales reflect the environment, attitudes, values, and beliefs of the people telling and listening to them. In addition they will be able to discern the extent to which folktales from different cultural areas are similar yet distinct, which will enhance their understanding the human condition.

**Course Structure/Approach**

The style of presentation is a mix of lectures and discussions, supplemented with DVDs, slides, and power points of selected cultures from Latin America, Southeast Asia, Europe, and Australia.

**REQUIRED READINGS**:

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Glassie, Henry. 1985 *Irish. Folktales.* New York: Pantheon Books.

Sexton, James D., Fredy Rodríguez-Mejía, Pedro Cholotío Temó, and Alberto Barreno. 2010 *The Dog Who Spoke and More Mayan Folktales / El perro que habló y más cuentos mayas*: University of Oklahoma Press.

Velder, Christian and Katrin A. Velder. 2003 *The Rice Birds: Folktales from Thailand.* Bangkok, Thailand: White Lotus Press.

These books will be available for purchase at the university bookstore. About mid-semester the NAU bookstore will be sending unsold copies of all books back to the publishers. I have placed all of the required readings on two-hour, no overnight reserves. Readers may view some of the folktales in these books as risqué, and both the course content and assigned readings are intended for adults, not children. Thus, some of the folktales and myths you read or I will discuss may contain violence and/or sexual content.

**OPTIONAL MATERIALS/ REFERENCES (See attached list.)**

**Course Outline**

**SUBJECT** **DATE\***  **READINGS AS ASSIGNED**

**Monday, 3 Sep, Labor Day, no class**

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A. Course Requirements and 27 Aug-21 Sep

Outline

B. Anthropology

C. Folklore

(*The Mythology of Star Wars*

and *Popol Vuh*, CDs)

**Test #1** **Wk. 4**

**Fri, 21 Sep**

II. Central America Wks. 5-7 Sexton 2010

A. Guatemala 26 Sep-12 Oct (Selected tales)\*\*

B. Culture and Environment

C. Mayan and Ladino Tales

(Digital Slides)

III. Southeast Asia Wks. 8-10 Velder and Velder

A. Thailand 15 Oct-2 Nov 2003 (Selected tales)

B. Culture and Environment

C. Thai Tales

(Digital Slides)

**Test #2 Wk. 10, Wed, 31 Oct.**

**Veteran’s Day, Friday, 12 Nov., no class**

IV. Europe Wks. 11-13 Glassie 1984

A. Ireland 5 Nov-19 Nov (Selected tales)

B. Culture and Environment

C. Celtic (Irish, Scottish,

Welch) Tales (Slides and/or

video)

**Thanksgiving Break, Nov. 23, no class**

**Extra Credit Paper Due Wk. 14, Wed, 28 Nov**

V. Australia Wks. 13-15 Berndt and Berndt 1994

A. Australian Aborigines 21 Nov - 7 Dec (Selected Tales)

B. Culture and Environment

C. Aboriginal Tales

(Slides and/or video)

**Test #3, Final Exam** **Wk. 16**

**Sec. 2 (9:10), Wed 12 Dec, 7:30 a.m. to 9:30 a.m.**

**Sec. 1, (10:20) Mon, 10 Dec, 10:00 a.m. to 12:00 noon**

\*The dates may vary slightly.

\*\*You will find the assigned readings in the course pack at the end of each outline for each block.

**Assessment of Student Learning Outcomes**: There will be three exams, including the final. Each test will be a mix of different kinds of essay questions (short answer, identification of terms, compare and contrast, and longer essays). The exams will be on the information we cover in class and on required readings whether I discuss them in class or not. Suggested readings are meant to supplement lectures or audiovisuals. The final will not be comprehensive. The points you make in your essays must draw on a body of accurate knowledge from lectures, discussions, and readings. Each exam will be worth 100 points. After you take your exams, I will grade them and hand them back to you, except for the final which I must keep for a year. Absolutely no electronic devices will be permitted during exams.

Students will write two short papers. For the first paper, going beyond what has been said in class, compare (how they are alike) and contrast (how they are different) two folktales, other than the assigned readings, **from Guatemala and Thailand using the required texts,** *The Dog Who Spoke and More Mayan Folktales / El perro que habló y más cuentos mayas* and from *Rice Birds.*

For the second paper going beyond what has been said in class, compare (how they are alike) and contrast (how they are different) two folktales, other than the assigned readings from Ireland and Australia using *Irish Folktales* and *The Speaking Land.*

In your paper, be sure to use a cultural and thematic analysis as illustrated in class. Do not write less that two pages and do no write more than four pages. Use the American Anthropological Association format for style [http://www.aaanet.org/](http://www.aaanet.org/.)<(http://www.aaanet.org/publications/guidelines.cfm).><(http://www.aaanet.org/aa/styleguide.htm)>. [Click “Publications” to find the link to “Publishing Style Guide.”] I will not accept hand-written papers, or late papers. You must give me personally a hard copy, not an electronic copy, of the two short papers, for my files and a second copy if you want a copy back with my comments.

Each of the short papers will be worth 50 points.

Thus the total number of points from the exams will de 300, and the total number of points from the shorts papers will be 100. In total, each student may earn 400 points toward their grade, which will be determined by the following: 100-90 percent will be an “A,” 89-80 percent will be a “B,” 79-70 percent will be a “C,”

69-60 will be a “D,” and 50-0 percent will be an “F.”

**STUDY GUIDES**:

I will give you a study guide for each test a week before you take it. The intent of the guide is to help you prepare for the exams. I usually will give you an opportunity to ask questions during the class that we meet before the exam. I, however, may not answer a specific question if I think you would be better prepared for the test by reading the assigned materials and going over your lecture notes. Finding the answers to the questions by reviewing your notes and reading your required texts will better prepare you for the test. Remember that you are responsible for anything that happens in class and for any required readings.

**Textbooks and Resources:**

We will provide articles and resources either on the BBLearn or as a course pack to be purchased at FedEx Kinko’s 1423 Plaza Way, Phone 779-5159. FedexKinkos will sell the pack at their cost (about $14). This pack of handouts includes key terms, and concepts that I will be covering in class. I recommend your bringing the pack to class each day because I will not be writing these terms on a blackboard. The course pack should help you follow my lectures, organize your lecture notes, and study for exams. It is designed to be a supplement, not a substitute, for attending class and taking good notes. Still, the course pack will be your most important purchase for the course.

**ATTENDANCE**:

I will administratively drop from the course any student who is enrolled in the course but absent during the first week of instruction without a valid excuse such as a doctor’s note and to be determined by me. However, if you decide to drop the course voluntarily, do not depend on me to do it for you. In any case, I will not be able to do any administrative drop after the twenty-first day of instruction.

I expect you to come to class on time, not late, and to leave on time, not early. Do not leave class to answer an e-mail or text message. I may take role on a random basis. You will not received points for attendance, but I will use your attendance to determine whether you should get the higher of two grades if you are borderline between two grades. In any case, there will be a significant positive correlation between attendance and good grades. I am not responsible for information that you fail to get by not attending class. Also, I may alter my attendance policy and give you points for attendance, but if I should do so, I will announce such a revision in class and say when I will implement it.

**COURSE POLICIES**

**Electronic devices:** Common courtesy to the rest of the class and to me dictates that you turn off electronic devices including but not limited to mobile phones, pocket pc’s, ipods, alarms, and pagers. If I see any mobile phone at any time, I will ask you to turn it off and to put it away. Absolutely do not try to engage in text messaging while class is in session. Again, **do not leave class to answer a cell phone and then come back.** You will survive turning off all your electronic devices for 50 minutes.

**Laptops:** You may use laptops **only** for taking notes, not for such activities as listening to music, connecting to the Internet, watching DVDs and movies, or any other activity that may disturb the class. You must turn off your laptops during PowerPoint presentations, slide presentations, videos, and DVDs.

**Recording of lectures**: I will allow you to tape my lectures only if you approval of a disability from NAU Disability Resources.

**Food and drink**: Do not bring into the classroom any food or drinks except bottled water with a secure cap. Other than capped bottled water that will not spill if dropped or knocked over, there will be no exceptions to this rule.

**Classroom etiquette:** Once class begins, pay attention and do not talk to classmates while I am lecturing or another student is taking his or her turn during discussions. **I will strictly enforce this policy.**

**Medical Condition:** If you have a medical condition that might require attention by me, your classmates, or emergency medical technicians, please let me know about it so that I will be better informed as what to do.

**UNIVERSITY POLICIES**

**Safe Environmental Policy**

NAU’s Safe Working and Learning Environmental Policy seeks to prohibit discrimination and promote the safety of all individuals within the university. The goal of this policy is to prevent the occurrence of discrimination on the basis of sex, race, color, age, national origin, religion, sexual orientation, disability, or veteran status and to prevent sexual harassment, sexual assault or retaliation by anyone at this university.

You may obtain a copy of this policy from the college dean’s office. If you have concerns about this policy, it is important that you contact the departmental chair,

dean’s office, the Office of Student Life (928-523-5181), the academic ombudsperson (928-523-9368), or NAU’s Office of Affirmative Action (928-523-3312).

**Students with Disabilities**

If you have a documented disability, you can arrange for accommodations by contacting the office of Disability Support Services (DSS) at 928-523-8773 (voice),

928-523-6906 (TTY). In order for your individual needs to be met, you are required to provide DSS with disability related documentation and are encouraged to provide it at least eight weeks prior to the time you wish to receive accommodations. You must register with DSS each semester you are enrolled at NAU and wish to use accommodations.

Faculty are not authorized to provide a student with disability related accommodations without prior approval from DSS. Students who have registered with DSS are encouraged to notify their instructors a minimum of two weeks in advance to ensure accommodations. Otherwise, the provision of accommodations may be delayed.

Concerns or questions regarding disability related accommodations can be brought to the attention of DSS or the Affirmative Action Office.

**Academic Integrity**

The university takes an extremely serious view of violations of academic integrity. As members of the academic community, NAU’s administration, faculty, staff, and students are dedicated to promoting an atmosphere of honesty and are committed to maintaining the academic integrity essential to the education process. Inherent in this commitment is the belief that academic dishonesty in all forms violates the basic principles of integrity and impedes learning. Students are therefore responsible for conducting themselves in an academically honest manner.

Individual students and faculty members are responsible for identifying instances of academic dishonesty. Faculty members then recommend penalties to the department chair or college dean in keeping with the severity of the violation. The complete policy on academic integrity is in Appendix F of NAU’s Student Handbook.

**Academic Contact Hour Policy**

The Arizona Board of Regents Academic Contact Hour Policy (ABOR Handbook, 2-206, Academic Credit) states: “an hour of work is the equivalent of 50 minutes of class time…at least 15 contact hours or recitation, lecture, discussion, testing or evaluation, seminar, or colloquium as well as a minimum of 30 hours of student homework is required for each unit of credit.”

The reasonable interpretation of this policy is that for every credit hour, a student should expect, on average, to do a minimum of two additional hours of work per week; e.g., preparation, homework, studying.

**Appendix F**

**CLASSROOM MANAGEMENT STATEMENT**

Membership in the academic community places a special obligation on all members to preserve an atmosphere conducive to a safe and positive learning environment. Part of that obligation implies the responsibility of each member of the NAU community to maintain an environment in which the behavior of any individual is not disruptive.

It is the responsibility of each student to behave in a manner which does not interrupt or disrupt the delivery of education by faculty members or receipt of education by students, within or outside the classroom. The determination of whether such interruption or disruption has occurred has to be made by the faculty member at the time the behavior occurs, it becomes the responsibility of the individual faculty member to maintain and enforce the standards of behavior acceptable to preserving an atmosphere for teaching and learning in accordance with University regulations and the course syllabus.At a minimum, students will be warned if their behavior is evaluated by the faculty member as disruptive. Serious disruptions, as determined by the faculty member, may result in immediate removal of the student from the instructional environment. Significant and/or continued violations may result in an administrative withdrawal from the class. Additional responses by the faculty member to disruptive behavior may include a range of actions from discussing the disruptive behavior with the student to referral to the appropriate academic unit and/or the Office of Student Life for administrative review, with a view to implement corrective action up to and including suspension or expulsion.