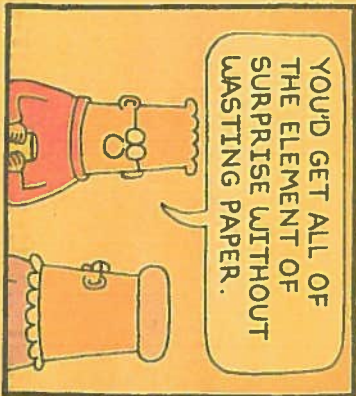


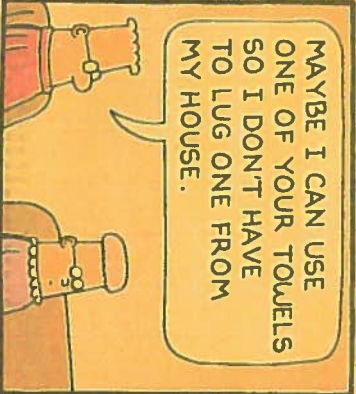
Diego Rivera

Frontispiece to Mexico A Study of Two Americas by Stuart Chase
NY: Literary Guild, 1931.

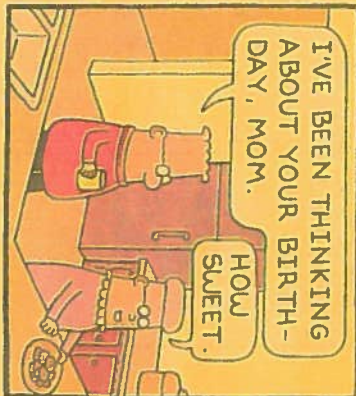
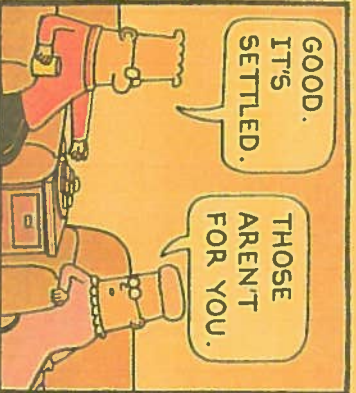
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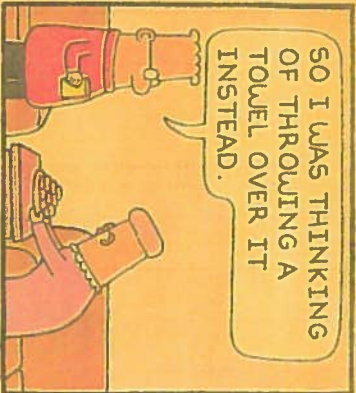
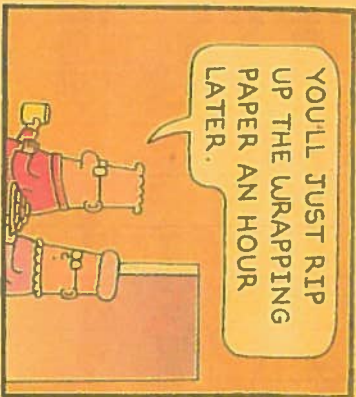
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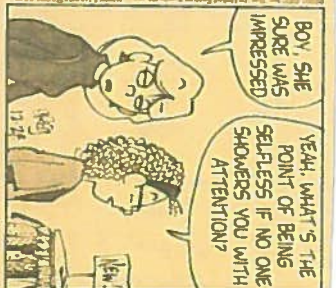
www.dilbert.com



E-mail: SCOTTADAMS@AOL.COM



Luann



PRODUCTION & REPRODUCTION: ECONOMIC ANTHROPOLOGY

ANTH 339a

Tuesday/Thursday 1:10-2:30 Fall 2018

Bates College Pettengill Hall G50

PROFESSOR ELIZABETH A. EAMES

ANTHROPOLOGY DEPARTMENT

159 Pettengill Hall; x6082 (office landline); 841-5738 (cellphone); eeames@bates.edu

Office Hours: Monday/Tuesday/Thursday 2:30 to 3:30 or by appointment

Course Description:

Economic anthropology challenges the assumptions of conventional economics by analyzing economic behavior from a cross-cultural perspective. This course will look at the relationship between economy and society through a critical examination of neo-classical, substantivist, and neo-Marxist approaches in anthropology. We assess the relative merits of these explanatory paradigms as we engage ethnographic case material addressing such "economic facts" as production, exchange, property, marriage transactions, state formation, and social change in the modern world-system, always taking a comparative perspective. Despite the myriad ethnographic details with which you will necessarily become familiar along the way, this is largely a theory course focusing on the history of social thought or intellectual history. This is not a course in either "Economic Development" or "Globalization" though some issues overlap.

AN339 within the Bates Curriculum:

AN339 is intended for anthropology and economics majors and minors in their final college semesters, i.e., juniors and seniors. If you are not yet writing your thesis, it can serve as your writing attentive W2 class. It is listed in 6 GECs: Class, Inequality, Poverty & Justice; Globalization; Material Culture; Culture & Meaning; Colonialism; and Knowledge, Action & the Public Good. This course is part of Bates' Purposeful Work Infusion Initiative. Our Community Engaged Project is a needs assessment project concerning the "underbanked" in L/A.

Course Goals and Objectives:

By the end of the course, seminar participants will be able to: 1) use a new technical vocabulary to 2) assess the utility of economizing language concerning human societies, 3) understand significant differences in economic practices globally and 4) identify and debate the strengths and weaknesses of various paradigms within economic anthropology in order to 5) gain insights into such contemporary issues as globalizing capitalism, labor, inequality, and consumption.

Course Material:

The syllabus lists topics and assignments in a particular order; it is **important to work through the material in that very order**. Since we are studying the history of an unfolding debate, reading material out of sequence will prove confusing and unhelpful. Most of the readings are already in your Lyceum account and the following five books are in the bookstore:

Acheson	<u>The Lobster Gangs of Maine</u>
Hann & Hart	<u>Economic Anthropology: History, Ethnography, Critique</u>
Ho	<u>Liquidated</u>
Marx	<u>Pre-Capitalist Economic Formations</u>
Mauss	<u>The Gift</u>

Your Responsibilities:

This is an upper-level seminar, hence regular attendance is required to pass, as is regular participation in the ongoing conversation. Among our ground rules for discussion will be respect for the diverging ideas and opinions of others. In this field no single right answer exists, and we each learn through shared, possibly heated, dialogue. It is an ongoing debate.

To further our mutual goal of productive and engaged class discussion and synthesis of course material, each of you should turn in a total of six writing assignments I will call “memos.” No later than midnight the night before class, you will have emailed the entire classlist (fanth339a@lists.bates.edu) a well-crafted thoughtful piece of writing linking new course material to questions raised earlier in the term. These are emphatically *not* posts—I envision a proofread text, carefully substantiating your claims using passages and citations. If you do not turn anything in for a certain class, you cannot make it up, since we are recapitulating an historical conversation. To assist students in time management I require that each turns in at least three of these short essays before October break. A minimum of six such submissions is required to pass AN339, but note that there are more than twelve opportunities to do so. Do not write an essay when you are responsible for class discussion. Any day you do not have something written to hand in, turn in a source citation you have dug up to help CEL/lit. review.

In order to increase and rotate airtime, we share out the responsibility for leading class. Each seminar participant will lead discussion more than once during the semester (schedule TBA). The discussion-leading assignment requires you to do advanced planning beyond your usual preparation. You will construct a handout for class participants, possibly with selected passages from the assigned material and three or more meaty questions for discussion. Successful discussion leaders elicit contributions from all class participants and show flexibility by following impromptu conversational threads while still tying them to readings and themes.

More on Student Responsibilities:

In AN339, our literature review assignment affords the opportunity to practice an important building block for future senior thesis work. If you are currently a thesis writer, you may use your thesis topic, but most of you will be using material you find to help us with our CEL project. As mentioned, for any class session that you do not turn in other written work, please provide the classlist with your brief assessment of the utility of one source you found that might serve as background research for our Credit Union project.

Details of your final assignment will be worked out later, but I foresee an essay reflecting on our needs assessment project for the credit union, relating your experiences to class readings and course themes (e.g., capitalism, globalization, labor, production, maximization, value, money, property, production, reproduction, reciprocity, redistribution, exchange, etc.). What challenges did you face? What insights did you gain? In what ways did the literature review aspect of this class help us build towards our CEL report?

Accommodation:

I recognize the importance of learning style and am committed to “inclusive design.” Nothing is timed. We have no exams. The short written assignments in this course lend themselves to flexibility. Should you find writing them a barrier to successful learning, oral presentations may be arranged with me privately. If we do make such an alternative agreement, I would expect for organization and efficiency’s sake that you speak from a (private?) bulleted document, note cards, or even a (shared?) power point. This offer may prove challenging if applied to the W2 literature review portion of AN339 (but let’s discuss as needed). If you have a documented learning difference, please arrange for accommodation through Abigail Nelson, Assistant Dean of Accessible Education and Student Support (x6222, accessibility@bates.edu, now in Ladd).

Academic Honesty:

Maintaining an elevated level of academic integrity is a central responsibility for each student in this senior seminar. If you have any questions about what that means in particular, please contact me (or a reference librarian). In general, it means that the work you submit must be your own and that you acknowledge and cite *any* ideas, information, or resources contributing to your understanding as presented in the paper or project. You must know and abide by Bates’ Academic Integrity Policy. Unlike some other Bates courses, cooperation and consultation is encouraged in this one, with a very important caveat: proper acknowledgement and citation must be made of even informal collaborations. Failure to abide by any of these principles will result in having to do the assignment over again at minimum and could entail a failing grade for the assignment or even for the course, depending upon the severity of the infraction. According to Bates rules, faculty-imposed sanctioning is independent of any ruling by the Dean of Students or the Student Conduct Committee itself, should I refer the case.

CRITERIA FOR EVALUATION:

To pass AN339 you must satisfactorily complete every assignment

- 10% Effective direction of Class Discussion during your assigned sessions
- 20% Intellectually-engaged Short Synthesizing Memos (3 before Oct break, 6 minimum)
- 10% Suitable gathering of background sources for CEL/PW (6 min., before T-Day break)
- 10% Successful compilation of your Annotated Bibliography for the literature review
- 10% Proficient Literature Review Peer's Draft
- 10% Adept Literature Review for First Professor's Draft
- 10% Excellent Final-Final Lit Review Draft that ties in well with CEL project (or your thesis)
- 20% Lucid Final Reflective Essay tying together CEL/PW Project and class material



Community Credit Union

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VP of Marketing

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History of Community Credit Union

Community Credit Union has been providing financial services to its members since 1945. From its modest start to its rapid growth in recent years, our Credit Union has secured its market niche in the Lewiston, Auburn Metropolitan area.

In 1945, the need for a credit union for the parishioners of St. Peter and St. Paul was recognized. As a result, on March 6, 1945, a group of the parishioners met and voted to incorporate under the state of Maine Credit Union Laws. The goal was to help meet the financial needs of fellow church members by establishing the new cooperative. St. Pierre Credit Union was now a reality. Then, on April 12, 1945 the first directors, officers, and committee members were elected. Lucien Bouchard was the first President and Alfred O. Vachon served as the first Treasurer.

With no office space, business was transacted at the Treasurer's residence. Publicity was greatly needed and Father Drouin, the pastor of St. Peter and St. Paul Church led the way. From the pulpit and everywhere else he went he preached the benefits of being a Credit Union member and urged his parishioners to join a very worthy cause. His successors, Fathers Desrochers and Fiset, were also strong supporters as were the many priests since.

In 1949, a business office was established at 198 Lisbon Street. Members were allowed to conduct business on Monday and Friday evenings. This increased membership convenience and added privacy to their financial transactions.

1951 brought with it another move. A new office was opened at 201 Bartlett Street where for 14 years, continued growth and progress was realized. In 1960, just 15 years after its organization, St. Pierre Credit Union reached its first million dollars in shares and half million dollars in loans.

Now St. Pierre Credit Union was able to provide more to members with expanding services. It was not long before it was again necessary to find new quarters because of the increasing membership and business volume. This led to the purchase of the Dominique property located at the intersection of Pine and Howe Streets in Lewiston. The doors of the new office were opened on November 1, 1964. Having fully

maintained office hours, ample parking for members, and a drive-up window, more efficient service was provided to the membership which now numbered at more than 5,000 strong.

In 1978, the Credit Union was launched into the computer age with the conversion of all member accounts. St. Pierre Credit Union was now on-line with the Maine Credit Union League, utilizing the most modern technology available at the time. Again, these strides increased efficiencies and led to faster member service. It also allowed the Credit Union to pay a semi-annual dividend.

In 1985, the Maine Bureau of Banking granted permission to change the Credit Union's common bond to anyone who lives, works, or attends school in Lewiston. At this time the name of the credit union was changed to Community Credit Union to better reflect the membership we served.

With growing membership, management and the board of directors saw the need to expand the building. Land was purchased adjacent to the current location. The building was enlarged and modernized and three drive through lanes were added. The renovation was completed in 1989.

The board of directors again was granted the right to change the common bond. Now it read, "Anyone who lives, works, or goes to school in Lewiston or Auburn or has a family member who does."

In 1994, the board of directors and management were pleased to announce the February merger with the Municipal Employees of Auburn Federal Credit Union. The merger added a branch office in the County Building on the corner of Court and Turner Streets in Auburn. At that time, the Credit Union was granted the right to change the common bond to anyone who lives, works or attends school in Androscoggin County or has a family member who does.

To increase access to the Credit Union by Auburn residents, management and the board of directors decided to relocate the Auburn branch to its current location on Stanley Street in Auburn. This state of the art facility offered much more to members including an ATM. This new office opened in September of 1996 with 2,000 square feet of office space.

In March 2015, the Credit Union opened their doors in a new leased space at 1025 Auburn Road (Route 4), Turner to better serve members in the northern part of the Androscoggin County. The branch offers the latest technology to members including a 24 hour ATM and interactive cash recyclers.

Today, Community Credit Union has branches located at 144 Pine Street, Lewiston, 40 Stanley Street, Auburn, and 1025 Auburn Road, Turner. We strive to provide the best service to our members. If you're not a member, you can be if you live, work or go to school in Androscoggin County or have a family member who does.

Community Credit Union

**See our latest video on YouTube
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Community Credit Union

Putting Our Community First, Since 1945!



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Mission Statement for Community Credit Union

Community Credit Union is a member owned organization whose purpose is to provide convenient, quality, personalized service while maintaining financial stability. Community Credit Union is a Credit Union of which everyone wants to be a member of.

Our Vision Statement

Community Credit Union is a Credit Union of which everyone wants to be a member of.

Our Value Statement

As a strong and financially responsible Credit Union, we are committed to developing relationships with our members, employees and community; just as we would our families.

Our culture is guided by: Honesty, Trust, Respect, Loyalty and FUN.

By applying Technology, Education and Innovation we create an enhanced experience that will make a difference in your life.

Values become real only when we demonstrate them in the way we act and the way we insist others act. We call ourselves Community Credit Union because that is who we are; we exist because of you.

What's The Difference Between a Credit Union and a Bank?

While both Credit Unions and banks offer personal financial services like savings, checking and loans, there are distinct differences between these two financial institutions.

Credit Unions

- Not-for-Profit Cooperatives
- Owned by Members
- Governed by Volunteer Board of Directors
- Offer Lower and Fewer Service Fees
- Offer Lower Loan Rates
- Pay Higher Savings Rates

Banks

- For Profit Corporations
- Owned by Outside Stockholders
- Run by Paid Board of Directors
- Charge Higher and More Service Fees
- Charge Higher Loan Rates
- Offer Lower Savings Rates

Banks are for profit, dedicated to increasing the bottom line. Credit Unions are democratic, not-for-profit financial cooperatives, dedicated to serving members.

When you join a Credit Union, you become a member, not a customer, as at a bank. Members have a "common bond," such as the company they work for or the community in which they live. And members always come first.

Because Credit Unions are financial cooperatives, members are owners who share in the success of the Credit Union. And as such, members have a vote in how the Credit Union is run by electing fellow members to the Board of Directors who oversee the operation of the financial institution.

Credit Union earnings are given back to the members in the form of favorable dividends on savings, competitive rates on loans, lower and fewer fees and better services. Bank earnings go to stockholders and the Board of Directors.

Want to know more about the difference between a Credit Union and a Bank? [Check out this Infographic](#)
[Watch a fun video comparing banks and credit unions.](#)

Not For Profit, Not for Charity, But For Service... That's the Credit Union Motto...

Community Credit Union

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SCHEDULE FOR PRODUCTION AND REPRODUCTION Fall 2018

Items on lyceum or in bookstore unless otherwise noted

Syllabus will be subject to revision most especially concerning CEL/PW project

Read/view assigned materials *in the order they are listed here*

I. Introduction: The Social Life of Things (Sept 6th)

a) The Anthropological Question Posed (Sept 11th)

Read: Hann and Hart (H&H) Chapter One (book)

Watch: *First Contact* (streaming video link to library on lyceum)

Read for CEL: Lewiston Credit Union's CDRLF Grant Proposal

**Community Credit Union staff in class Sept 11th to help us plan our
Lewiston Community Credit Union CEL/PW Project**

b) An Early Classic (Sept 13th)

Read: Malinowski on the Kula

H&H Chapter Two

Watch: *Trobriand Islanders* (link on Alexander Street through library)

II. The Formalist-Substantivist Debate Begins

a) i. Reciprocity (Sept 18th)

Read: Mauss The Gift pp.55-64;69-130;138-144;177-198;&fn29pp.91-93
H&H Chapter Three

ii. Reciprocity, continued (Sept 20th)

Read: All of the collected *Dear Abby's* in .pdf on lyceum

H&H Chapter Three

Watch: *Kawelka Ongka's Big Moka* (note: this is on audio reserve)

Meetings with Credit Union's Partners this week (dates/times TBA 25th and/or 26th)

b) Redistribution (Sept 27th)

Read: Polanyi *The Economy as Instituted Process*

Crain *Is Capitalism a Threat to Democracy?*

H&H Chapter Four

c) Exchange (Oct 2nd)

Read: Schneider Economics in an East African Aboriginal Society
Massell Econometric Variations on a Theme by Schneider

d) Some Applications (Oct 4th)

Read: Eames Navigating Nigerian Bureaucracies
Watch: *Asante Market Women* (streaming video link to library in lyceum)

**We will meet Christine Murray, Reference Librarian, in Ladd Library Computer Lab on Oct 4th
Meet with Reference Librarian this week to focus your source searches, times TBA**

**This is the week of our focus groups with clients of agency partners you met last month
dates/times TBA, but probably Oct 9th during class and Oct 10th from 5.30-7pm**

III. Production and Reproduction--Post Paris '68

a) Introduction to Marx (Oct 11th)

Read: Marx Wage Labour and Capital
Marx Pre-Capitalist Economic Formations (Marx section required)
Wolf on Modes of Production

**Writing Specialist Bridget Fullerton comes to class Oct 16th for Lit Review planning
Annotated Bibliography due Oct 16th**

FALL BREAK

b) More from Marx (Oct 23rd)

Read: Morris Karl Marx Anthropologist
Meillassoux The Economy in Self-Sustaining...
H&H Chapter Five

IV. Late Century Synthesis (Oct 25th)

Read: Tucker When the Wealthy Are Poor

**First formal draft of Literature Review due Thursday after break, Oct 25th
Writing Specialist returns to help with the peer review process**

V. Late Century Case Studies

a) BaSotho Case (Oct 30th)

Read: Ferguson *The Bovine Mystique*
Ferguson *The Anti-Politics Machine*
H&H Chapter Six

Check In concerning peer review/revision process

b) Luo Case (Nov 1st)

Read: Shipton's *Bitter Money* (clip from *Man-Made Famine* in class)

First Professor's draft of Literature Review due on Nov 6th

Begin reading Acheson so our lobstering game in class on the 6th makes sense to you

c) The Maine Lobster Industry (Nov 8th)

Read: Acheson *Lobster Gangs* (read Ch's 2,3,6,8; skim intro&Ch4,5,7)
Hardin's *Tragedy of the Commons*
[2017 CoA MA Thesis on Maine Lobster Industry is optional]

VI. Globalizing Capitalism in the New Millennium – The Case of Wall Street (Nov 13th)

Read: Ho *Liquidated*. Skim Intro&Ch6, read Ch1or2or5. [Ch3,4&7 optional]
Youtube: Gillian Tett's lecture on Banking Crisis of 2008 linked on Lyceum

VII. Conclusion: Only Connect... (Nov 15th)

Read: Jeske *Are Cars the New Cows?*
Anthropology at the Bottom of the Pyramid
H&H Chapters Eight and Nine
Watch: *Advertising Missionaries* (on reserve)

THANKSGIVING BREAK WEEK

CEL/PW Presentation to or Consultation with the Credit Union concerning Preliminary Findings

Weeks after break (Nov 27th & 29th, Dec 4th & 6th) devoted to CEL/PW Project

Final Written Assessment of our Credit Union Project is due before the end of the term

Final-Final version of your Literature Review project is due before the end of the term

AN339 FALL 2018
YOUR OWN CRITICAL SYNTHESIS OF A SCHOLARLY CONVERSATION
(A.K.A. THE "LIT-REVIEW")

To nurture the budding thesis writer in you, with this assignment we provide you the opportunity to practice writing a so-called "lit review." One goal is to help you clarify your own position about what constitutes valuable scholarship. Another is for you to learn to convey this assessment to your reader in a cogent scholarly style. Once you begin thinking about them, you will notice that literature reviews are routinely included in (the opening sections of) scholarly research. A literature review synthesizes pre-existing knowledge on a particular subject. Please note that the verb 'synthesize' does *not* mean collate or juxtapose (as for your annotated bibliography) but something rather closer to 'digest and re-build into usable form'—in this case, you will be processing some pre-existing academic claims. *For this assignment you will write your own critical appraisal of the history of an intellectual conversation surrounding an idea about serving the un/derbanked* (thesis writers are allowed to use their thesis topic). You will learn to narrow the scope of your inquiry, to dig for sources, and to summarize other scholars' positions succinctly. And critically. Moreover, you will gain practice organizing a plethora of material—sorted according to a clearly articulated principle (e.g., school of thought, scholarly debate, common thread, thematically, chronologically, or something else of your choosing). Because it focuses on one aspect of our larger project, this assignment is really a partial or mini literature review—a practice run—rather than the full-fledged accounting expected of a thesis writer. The form rather than the content is what will build success in this particular project in AN339.

A librarian and an Assistant Director of Writing will each be coming to class during the term to assist us. They will provide you with some handouts to serve as guidelines as you proceed. In addition, pay attention to announcements emanating from *Writing at Bates*—the professional writing staff holds regular workshops and help sessions on this and many other useful topics. We encourage you to review relevant material on academic discourse communities that you may have received during your FYS, and remind you of the Norton Field Guide to Writing as well as Graff et al.'s excellent text They Say, I Say: The Moves that Matter in Academic Writing, on reserve. I require you to visit ARC along the way.

Contact information for Dr. Bridget Fullerton,
Assist. Dir. Of Writing: 786-6133
bfullert@bates.edu
Coram Library Room 222A

Contact information for Christine Murray,
Social Science Librarian: 786-6268
cmurray2@bates.edu or via
<http://libguides.bates.edu/ChristineMurray>

- WHILE YOU HAVE MANY ESSAYS FOR AN339, THIS IS YOUR KEY WRITTEN ASSIGNMENT
- YOUR GEN ED "W2" CREDIT DERIVES CHIEFLY FROM THIS TASK'S ITERATIVE PROCESS
- NOTE THAT YOUR EFFORTS HERE WILL BE WORTH A TOTAL OF 50% OF YOUR COURSE GRADE
- YOU CANNOT PASS THE CLASS IF YOU DO NOT COMPLETE *EACH* STEP OF THE PROCESS
- THIS PARTICULAR ASSIGNMENT IS CHALLENGING TO ADAPT TO "THE ORAL OPTION" I OFFER IN AN339
- SENIORS MAY DO THESIS WORK FOR THIS ASSIGNMENT
- USE YOUR MAJOR'S STYLE GUIDE FOR CITATION FORMAT (e.g., CHICAGO FOR ECON and ANTH)

WHAT IS AN ANNOTATED BIBLIOGRAPHY? AN339 Fall 2018

An annotated bibliography gives an account of the research that has been done on a given topic. Like any bibliography, an annotated bibliography is an alphabetical list of research sources. In addition to bibliographic data, an annotated bibliography provides a concise summary of each source and includes some assessment of its value or relevance, i.e., **ONLY 'STEP THREE' ENTRIES ARE ACCEPTABLE (see below)**. These examples were prepared using Anthropology's Chicago citation style (you can use that, APA or MLA, depending upon your major.)

STEP ONE: selecting sources

The quality and usefulness of your bibliography will depend on your selection of sources. Define the scope and limits of your research carefully so that you can make good judgments about what to include and, just as important, what to exclude. Ask yourself:

- What **problem** am I investigating? If your topic is, for this example, aboriginal women and Canadian law, try formulating it as a question or a series of questions in order to define your search more precisely (e.g., How has Canadian law affecting aboriginal women changed as a result of the Charter of Rights and Freedoms? How have these changes affected indigenous women? How have First Nations women influenced and responded to these legal developments?)
- What **kind of material** am I looking for? Academic books and journal articles? Government reports or policy statements? Article from the popular press? Primary historical sources? etc.
- Am I finding **the essential studies** on my topic? Read bibliographies and footnotes in useful articles carefully to see what sources they used and why. Keep an eye out for studies that are referred to by several of your sources.

EXAMPLE ONE: note that this example only lists content, and is therefore insufficient

Mclvor, S.D., "Aboriginal Women's Rights as 'Existing Rights.'" *Canadian Woman Studies/Les Cahiers de la Femme* 2, no. 3 (1995): 34-38.

This article discusses constitutional legislation as it affects the human rights of aboriginal women in Canada: *The Constitution Act* (1982), its amendment in 1983, and amendments to the *Indian Act* (1985). It also discusses the implications for indigenous women of the Supreme Court of Canada's interpretation of the *Constitution Act* in *R. v. Sparrow* (1991).

STEP TWO: Summarizing the argument of a source

Rather than listing contents, a successful annotation briefly restates the main argument of a source. An annotation of an academic source, for example, typically identifies its thesis (or research question or hypothesis), its major methods of investigation, and its main conclusions. To reiterate: Identifying the argument of a source, as in example two, is a different task than describing or listing its contents, as in example one.

The following reading strategies can help you to identify the argument of a source:

- Identify the author's thesis (central claim or purpose) or research question. **Both the introduction and the conclusion** will help you with this task.

- Look for repetition of key terms or ideas. Follow them through the text and examine what the author does with them.
- Notice whether and how a theory is used to interpret evidence. Identify the method used to investigate the problem/s addressed in the text.
- Notice how the text is laid out and organized. What are the main sections? What is emphasized? Why? Accounting for why will help you move beyond listing contents and toward argument. Look also for paragraphs that summarize the argument.

EXAMPLE TWO: this is an improvement over example one because it identifies the author's argument by way of identifying the article's research question, methodology, and conclusion (but it is still not adequate for AN339)

Mclvor, S.D., "Aboriginal Women's Rights as 'Existing Rights.'" *Canadian Woman Studies/Les Cahiers de la Femme* 2, no. 3 (1995): 34-38.

This article seeks to define the extent of the civil and political rights returned to indigenous women in the *Constitution Act* (1982), in its amendment in 1983, and in amendments to the *Indian Act* (1985). This legislation reverses prior laws that denied Indian status to aboriginal women who married non-aboriginal men. On the basis of the Supreme Court of Canada's Interpretation of the *Constitution Act* in *R.v.Sparrow* (1991), Mclvor argues that the *Act* recognizes fundamental human rights and existing aboriginal rights, granting to aboriginal women full participation in the aboriginal right to self-government.

STEP THREE: Assessing the relevance and value of a source

Your annotation should now go on to briefly assess the value of the source to an investigation of your research question. Briefly identify how you intend to use the source and why. Adding step three is essential.

- Are you interested in the way the source frames its research question or in its method (the way it goes about answering that question)? Does the source make new connection or open up new ways of seeing a problem? How effective is the method of investigation? (e.g., bringing the *Sparrow* decision concerning aboriginal fishing rights to bear on the scope of women's rights).
- Are you interested in the way the source uses a theoretical framework or a key concept? Why do you find this valuable? Is it problematic in some ways? (e.g., analysis of existing, extinguished, and other kinds of rights).
- Does the source gather and analyze a particular body of evidence that you want to use? How good is the evidence? (e.g., the historical development of a body of legislation).
- How do the source's conclusions bear on your own investigation?

EXAMPLE THREE: Add to example two one final sentence about the usefulness of the source for your particular question, and you will have successfully completed the assigned task. For our example, add, for instance: "Mclvor will help me connect debates over indigenous women's rights to my study of Human Rights Discourse."

[Adapted 2013 by E. Eames from materials originally developed by Deborah Knott for the Equity Studies Program, New College, copyright 2004]

NY Times Magazine July 29, 2012



BY CHUCK KLOSTERMAN

FOUL BALL

At a baseball game in San Francisco, my friend Fritz managed to catch a foul ball. A kid sitting a few rows behind my friend was also among those scrambling for the ball. Urged on by 50 surrounding fans, my friend gave the ball to the kid. The fans cheered. Not two minutes later, a rival fan showed up and offered the kid \$100 for the ball. With his parents' encouragement, the kid exchanged the ball for the cash. My friend was outraged. Should the kid have refused the cash, split the money with my friend or given all the cash to Fritz? JEFF MCNEAR, LARKSPUR, CALIF.

Foul Ball

Chuck Klosterman

THE ETHICIST JULY 27, 2012

THE REPLY:

When your friend surrendered his foul ball to the kid, he gave him an intangible gift: the ball itself is real, but the symbolic meaning is impossible to quantify. It's a memento from a live event that can't be replicated, an expression of camaraderie between two people who (in theory) love the same game, and the physical representation of a unique memory. When the rival fan showed up with his wallet, the ball's value suddenly became depressingly tangible — it was now a commodity with an unambiguous price tag. So what this kid (and his opportunistic parents) did was trade something of incalculable value for a fast \$100. It was a bad exchange and an unethical exchange. He should have refused the cash.

The way the ball was acquired really matters. Look at it like this: Let's say a man finds a wristwatch in his deceased parents' attic. If this watch is worth \$100, the man can decide whether he wants to keep it or sell it on eBay. It's just an item that came from somewhere unexpected; there's no emotion embedded within the object. But let's say that same watch had been a gift from his dying father, handed over on his deathbed. Let's also assume the son had always coveted the watch and the father wanted him to keep it as a family artifact. Selling it for \$100 would now be profoundly depraved. Because now it's not just a wristwatch — it's something else entirely. It's a conscious connection to another person. To immediately monetize its significance is wrong. It's the difference between regifting a mixing bowl you didn't even list on your bridal registry and pawning your wedding ring when your wife is on vacation.

Had the kid caught the baseball on his own, he could sell it to whomever he desired (and for any price). Your friend could have done the same, had he hung onto it. But that's not what happened. The boy wanted the ball for motives that had nothing to do with its resale value (unless this kid is some kind of sublime con artist who exclusively operates out of Major League ballparks). Your friend gave him the ball as an act of good will. He probably thought, This young person will appreciate a baseball more than I would, and giving it to him in public will set a good example. Though the family had every legal right to sell this gift, it was wrong of them to do so.