

AN 357: JAPANESE and CHINESE SOCIETIES

Inst: Richard Bordner

Off: Upper (*mauka*) Beh. Science Bldg. #114, MWF 11:30-2, TR 11:30-12:20 or by app't.

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Website: www.socialresearchsystems.com. Note that syllabi, required/recc readings are on at site.

REQUIRED TEXTS: Hendry, Joy 2012 (1987). Understanding Japanese Society. 4th ed. London: Routledge.

De Mente, Boye 2005. Japan Unmasked: The Character and Culture of the Japanese. Rutland: Tuttle.

Ostrowski, Pierre & Gwen Penner. 2009. It's All Chinese to Me. Rutland: Tuttle.

De Mente, Boye 2008. Etiquette Guide to China. Rutland: Tuttle.

Course Description: This course is intended to provide an introduction to traditional and contemporary Japanese and Chinese societies from an anthropological perspective. We will examine both traditional social pattern, continuity and patterns of change in these societies.

BS-DIV Student Learning Outcomes

Behavioral Science

1. Ability to apply the scientific method to the study of human behavior in various environmental contexts
2. An understanding of human behavior relative to various environmental contexts
3. An understanding of human behavior relative to adapting to various changing environmental contexts

Course Objectives: This course meets the following Behavioral Science program goals that we have for you (the student):

- 1) a growth in your understanding of the reciprocal relationships between the individual and the group (ethnic or society);
- 2) a growth in your understanding of anthropological concepts and the appropriate use of the terminology.

This course has the following general objectives:

- 1) Broaden your knowledge of one of the world's most dynamic regions and two of the major forces in the modern world;
- 2) Increase your awareness of the importance of examining past cultural history when interpreting contemporary societies;
- 3) Gain some understanding of how patterns of social ritual reinforce social relationships;
- 4) Show how culture defines social behavior—to enhance cultural sensitivity and decrease ethnocentric stereotyping.
- 5) To provide some understanding about the world's single largest population group (at over 1/5 of the world's population) and the tremendous cultural diversity in this region.
- 6) To directly address the Program goal of providing students with the tools they need to provide leadership roles and competency in a complex multicultural world, through understanding the perceptions and motivations of these two major cultural groups and how they interact both internally and also externally;

- 7) To directly address the Marianist goals of building collaborative learning communities and also integrating diverse viewpoints and values, through broadening your horizons as to the motivations and attitudes of individuals from cultural and ethnic backgrounds outside of your own experience.

This course has the specific objectives to increase your understanding and knowledge of the following:

- Geography, environment of East Asia
- Prehistory of East Asia
- Japanese social history, the social logic of change
- Kinship, social ties and social bonds in Japanese society
- Shifting values and individualism
- Educational structures, jukus and exam hells in Japan
- Relationships between education and the world of work in Japan
- Religion, Shinto beliefs and cults in Japan
- Traditional economics and the changing organizational ethic
- Conservatism, Nationalism and Change in Japan
- The various Chinas through history, the Han and recent Chinese history
- The power of family and the group in traditional and contemporary Chinese society
- The group and the individual—changing roles and responsibilities
- Social relationships and networks—the application of guanxi
- The Emperor and family—rectification of names and modern versions
- Maoist and post-Maoist politics
- Religion and belief in China
- Changes in contemporary Chinese societies

- Grading:**
- 1) Exams: There will be 2 exams in the class for a total of 50% of the course grade. They both will be essay format and based on lectures, videos and readings. They will be take-home exams.
 - 2) Research Paper: You will be required to complete a research paper on some aspect of Japanese or Chinese culture. YOU MUST CLEAR the topic with me first. This paper will be from 8-12 pages (Times font, 10-12 pt., double-spaced), with a minimum of 3 sources other than the class materials (3 Internet sources count as 1 source). It will count for 30% of your course grade. You can substitute the Project Shine elderly immigrant tutoring (if conducted in Chinatown) Service Learning Project is your alternative. With the Service Learning option you must complete the required 20 hours on-site (plus training), keep daily notes of your experiences and complete a final analysis and review of the experience, how it relates to what you've learned in this class and its impact on you.
 - 3) Reaction Papers: You will be watching a number of videos in class. For most of them you will be given a question or two which you must respond to. They will count for 10% of the course grade.
 - 4) Participation/Attendance: Attendance and participation are mandatory (the Federales demand it). Trite as it sounds, you must attend to acquire the lectures (which do not repeat the texts), and if you don't participate none of us will remain awake. **READING THE TEXTS INSTEAD OF BEING IN CLASS WILL NOT SAVE YOU. LIKEWISE, JUST TAKING NOTES BUT NOT READING THE TEXTS WILL NOT SAVE YOU.** Participation and attendance will count for 10% of the course grade.

Exams (2).....	50%	A=90-100	D= 60-69
Res. Paper/Serv. Learning.....	30%	B= 80-89	F= -60
Reaction Papers	10%	C= 70-79	
Part/Attend.....	10%		

- 8.26- 8.30: WEEK I: Introduction / Physical geography of East Asia / Prehistory of East Asia
Ass: Read Hendry ch. 1-2, De Mente Japan ch. 1-10
- 9.2- 9.7: [9.2 Holiday] WEEK II: Early settlement in Japan and modern 'history' / Development of the samurai, bushido and zaibatsu / Japanese social history, the social logic of change as norm
Ass: Read Hendry ch. 3, De Mente Japan ch. 11-20
- 9.9- 9.13: WEEK III: Kinship and family in Japanese society / Kinship, social ties and social bonds in Japanese society
Ass: Read Hendry ch. 4-5
- 9.16- 9.20: WEEK IV: The family, the organization and change in the 21st century / Traditional gender roles and change / Changing? roles of men and women in Japan
Ass: Read DeMente Japan ch. 21-38
- 9.23- 9.27: WEEK V: The individual and the group—conformity at all costs? / Educational structures, jukus and exam hells in Japan / Relationships between education and the world of work in Japan
Ass: Read Hendry ch. 6-7
- 9.30-10.4: WEEK VI: The value of the test and contradictions with 'sameness' / Religion, Shinto beliefs and cults in Japan / Traditional Buddhism and the "New Sects" in Japan
- 10.7 – 11.1: WEEK VII: The changing role of religion in Japan / Traditional economics and the changing organizational ethic / The impacts of "Multinationalism"
- 10.14- 10.18: [10.14 Holiday]WEEK VIII: Conservatism, Nationalism and Change in Japan / Chinese Prehistory
Ass: Read Chinese Culture pg. 1-41/ Mid-Term EXAM handed out
- 10.21- 10.25: WEEK IX: The development of Imperial China and cultural persistence / The various Chinas through history, the Han and recent Chinese history
Ass: Read DeMente China Part I, Chinese Culture pg. 41-68, 88-98 / Mid-Term Exam DUE
- 10.28- 11.1: WEEK X: The family in traditional Chinese society / The power of family and the group in traditional and contemporary Chinese society / The group and the individual—changing roles and responsibilities / Social relationships and networks—the application of *guanxi*
Ass: Read DeMente China Part II
- 11.4- 11.8: WEEK XI: Ethics, situational morality and generalized morality / The Emperor and family—rectification of name and modern versions / Maoist and post-Maoist politics / The CCP and modern China in 2006
Ass: Read DeMente China Part III
- 11.11- 11.15 [11.11 Holiday]: WEEK XII: Religion and belief in China / Taoism in Chinese society / Confucianism and the state
Ass: Read Chinese Culture pg. 147-60
- 11.18- 11.22: WEEK XIII: Buddhism and the people / "Maoism" or commercialism—the religion of politics and folk beliefs
- 11.25- 11.29: [11.28-29 Holiday]WEEK XIV: Chinese healing , *feng shui* geomancy and fortune-telling (*ming shui*)
- 12.2- 12.6: WEEK XV: Changes in contemporary Chinese societies / Persistence in contemporary Chinese societies—Overseas Chinese / Change and Continuity in East Asia
Ass: FINAL EXAM handed out

RESEARCH PAPER DUE 12.6

FINAL EXAM Due 12.11 3:00

Academic Honesty

Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.

Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.

Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.

SCIENTIFIC METHOD DEFINITIONS

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS.**

Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

SCIENCE is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior.

The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and this helps professionals to make predictions of future events.

Research Design And Counseling
Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories.

The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

Research Method In Social Relations

Kidder

THEORIES are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand or explain behavior.

Methods In Behavioral Research; Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.
<http://allpsych.com/researchmethods/replication.html>