

## AN 200: CULTURAL ANTHROPOLOGY

Inst.: Richard Bordner

Off. Hrs.: Beh. Sciences Bldg #114, MWF 11:30-2, TR 11-12:20 or by app't.

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Website: [www.socialresearchsystems.com](http://www.socialresearchsystems.com). Note that syllabus and readings are at the Google Group for this course.

**Required Texts:** Hendry, Joy 2008 (2<sup>nd</sup> ed.). Sharing Our Worlds: an Introduction to Cultural and Social Anthropology. NY: NYU Press.

Miller, Daniel 2011. Tales from Facebook. Cambridge: Polity Press.

**Course Description:** This course is intended to provide an introduction to cultural anthropology.

Anthropology is a very broad field - the systematic study of human beings. It aspires to describe and explain the similarities and differences between human groups and the stability, diversity and change within groups. Anthropologists are interested in all peoples, past and present.

Specifically this course is an introduction to what anthropologists have learned and how they study contemporary cultures. Culture is presented as a complex and dynamic mechanism by which human beings solve a variety of basic problems posed by existence.

Culture is defined as a system of concepts, ideas, values, attitudes and beliefs which are learned and shared within a human group. It is used to make things, to generate behaviors and interpret experience. It is a way of thinking about and looking at the world. Culture is symbolic and ideational. It is integrative - all parts are interrelated and constantly adjusting to one another. It is also adaptive, changing in response to circumstances.

Traditional cultural anthropology focused on "primitive societies" and less technologically-advanced groups. But in the last 50 years anthropology has moved to include the study of dominant cultures such as Japan and the United States. Thus while we will still follow the traditional terms and concepts of the discipline, much of the class discussion will focus on groups such as Americans from an anthropological perspective.

### 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) growth in your understanding of the reciprocal relationships between the individual and the group (ethnic or society);
- 2) growth in your understanding of anthropological concepts and the appropriate use of the terminology;
- 3) summarize basic knowledge, questions and issues in anthropology.

This course has the following course objectives:

- 1) To develop a greater awareness of the role of culture in human experience. Specifically to help each of us to gain greater awareness of our own implicit assumptions, beliefs and values with the goal of

- developing a greater and more sympathetic appreciation of alternative ways of looking at and relating to the world. To limit Ethnocentrism!
- 2) To increase our understanding of similarities and differences between human groups, of how and why cultures and societies change in different ways under different conditions. To provide a basic theoretical perspective for thinking about socio-cultural change;
  - 3) To provoke intellectual curiosity which will lead to a lifelong interest in the basic questions raised by anthropology;
  - 4) To provide better questions such as “what is diversity”, rather than a set of simplistic and useless pseudo-answers
  - 5) To cultivate critical thinking skills in a cross-cultural perspective.
  - 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 diverse ethnic groups and how they interact;
  - 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.
  - 8) To develop a understanding and the ability to apply the basic set of terms and concepts considered the minimal standard in the field for an introductory class.

This course will increase your knowledge and understanding of the following:

The concepts of ethnocentrism and cultural relativity—the ‘emic’ and ‘etic’;  
 Modes of explanation used to understand culture and group behavior (theory)—their power outside anthropology (cultural genocide, social welfare funding);  
 Cultural assumptions underlying modern science—how rationalism is ethnocentric;  
 Methods in anthropology—participant observation and the importance of the insider/informant;  
 Your social/group identity, world view and it affects your view of others and “reality”—the relevance (or irrelevance) of the concept of reality and bias in studying people;  
 Symbolism, world view and perception;  
 The power and importance of non-verbal communication, both movement (kinesic) and spatial (proxemic), and how they can lead to miscommunication cross-culturally;  
 Gifts as symbols, their meaning and their power;  
 Normative and ideal when looking at culture and socialization/acculturation;  
 Marriage—why, who can or can’t marry, and why family is so central;  
 Systems of kinship—why is kinship so important;  
 The stress and negotiation between the interests and desires of the individual and the power of the group;  
 Social rules and ‘the law’—what is normative and what is not acceptable;  
 Forms of stratification--Rank, class and caste;  
 Economics, production, labor and the relations to stratification and politics;  
 Politics—what is it, how is it exhibited;  
 Religion—why is it a universal—Durkheim’s discussion of the sacree (supranatural) and the profane (mundane);  
 How does religion provide a good measure of the fallibility or ethnocentrism of “reality”---use video examples;  
 Magic—what is it, how does it work;  
 Ethnic identity—who decides who’s ethnic and why, how are symbols used to mark identity—who owns those symbols?  
 Art as symbolic communication;  
 The logic of development and defining “Quality of Life”;  
 Ethics in Anthropology—“internal”/professional ethics, the morality of working with/studying people; “external”/universal morality ethics—does it apply, and in what situations;  
 How useful is anthropology to current issues—globalization, ethnic identity, conflict, religious fundamentalism;

How powerful and pervasive is culture/the group in shaping your world and your future

- Modes of Instruction:** 1) Lectures and discussions: The lectures will supplement but NOT repeat the material covered in the texts. Both lectures and textual materials will be on the exams, and you are responsible for BOTH. Attendance is mandatory if you want to pass the class.
- 2) Video: Videos will be shown during the semester. You will be responsible for viewing them - attendance is mandatory and will be taken. You will be writing reaction papers on most of the videos.

**Grading:**

- 1) Exams: There will be 3 exams in this class. All will consist of a combination of objective and short essay questions. The 3 exams will count for 60% of your course grade.
- 2) Research Paper: You will have to complete a research paper on a topic of your choice based on the course material. It must be approved by me or you may suffer the consequences. It will be from 6-8 pages in length (text).. It must follow university writing standards for research papers (APA citations, etc.). You have two other options: 1) fieldwork within Second Life (see attachment), or 2) an approved Service Learning option (through the Service Learning Program). At present these include: (a) Tutoring at various schools in Palolo, or (b) Project Shine elderly immigrant tutoring. With the Service Learning option you must complete 20 hours of volunteer time onsite, keep daily notes of your experiences which you will incorporate into a final analysis and review of the experience, how it ties into what you've learned in this class and its impact on you. The paper will count for 20% of the course grade
- 3) Reaction papers: You will have to complete several reaction papers based on films or simulation results during the semester. . Each paper will be from 1-2 pages and be your reactions to the questions posed. Remember a reaction paper is your opinion on a topic, not a research paper. You will not be graded on grammar and syntax. The reaction papers are worth a total of 10% of your course grade.
- 4) Class participation/Attendance: For this class your active participation is essential. To motivate you I have put significant grade weight in this area. The university and Federales require your physical attendance. This will count for 10% of your course grade.

THERE IS NO POSSIBILITY OF EXTRA-CREDIT WORK IN THIS CLASS

Grade Weight:	Exams(3).....60%	A= 90-100	D=60-69
	Reaction papers.....10%	B= 80-89	F= -60
	Part/Attend.....10%	C= 70-79	
	Res. Paper/Serv. Learning...20%		

*Catalog: CULTURAL ANTHROPOLOGY: Nature of culture; basic concepts and principles for analyzing cultural behavior; relation of culture to society and individual; cultural patterns, integration, and dynamics; theories relating to culture; cultural stability and change. Offered every semester.*

8.25-8.29: WEEK I: Introduction—Assessment / Anthropology—Us/Them, ethnocentrism and cultural relativity / Culture, ethnicity and theory

**Ass: Read Hendry ch. 1-2**

9.1-9.5: [9.1 Holiday] WEEK II: Anthropology and the “other” / The power of perception and socialization / Pollution and slippers: symbols and perception / race concept

**Ass: Read Miller ch. 1-5**

9.8-9.12: WEEK III: Perception, communication and language / Symbolic communication—verbal and non-verbal

**Ass: Read Hendry ch. 3-4**

9.15-9.19: WEEK IV: Consumerism and social markers—the ritual of the charge card & Xmas shopping / Symbols, normative and world views / Review for Exam I

9.22-9.26: WEEK V: Review for Exam I / **9/24: EXAM I (Hendry ch. 1-4, Miller ch. 1-4)** / Halloween, Mother’s Day and Christmas—gift meaning?

**Ass: Read Hendry ch. 11**

9.29-10.3: WEEK VI: *Guanxi, omiyagi* and gift-giving as social device / Marriage and family / Kinship systems

**Ass: Read Hendry ch. 5, 9; Miller ch. 6-9**

10.6-10.10: WEEK VII Individualism and the group / The “self”, the group and the waltz of needs and demands

**Ass: Read Hendry ch. 12**

10.13-10.17: [10.13 Holiday] WEEK VIII Rank, class & caste / Economics, Marx & social classes

**Ass: Read Hendry ch. 10**

10.20-10.24: WEEK IX: Symbolism--Neiman-Marcus, Chanel and \$\$ image / The power of stereotypic symbols-Hawai`i tourism

10.27-10.31: WEEK X: Review for EXAM II / **EXAM II (Hendry ch. 5, 9-12; Miller ch. 6-9)** / Power politics and resolution

**Ass: Read Hendry ch. 7-8; Miller ch. 10-12**

11.3-11.7: WEEK XI: Reality and perception—the two sides of the screen / Religion as a universal

**Ass: Read Miller ch. 13, Part II**

11.10-11.14: [11.11 Holiday] WEEK XII: Magic and the supranatural / Religion, politics and global culture

**Ass: Read Hendry ch. 13**

11.17-11.21: WEEK XIII: Ethnic identity, nationalism and symbols

**Ass: Read Hendry ch. 14**

11.24-11.28: [11.27-28 Holiday] WEEK XIV: Ethics in Anthropology

12.1-12.5: WEEK XV: Summary / Review for EXAM III

## **RESEARCH PAPER DUE 12.5**

**12.8: EXAM III, 1:15 in regular classroom**

### 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>