

## 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.
- 3) Google Groups. Much of the course material will be provided through Google Groups. You must use your CUH email account to access this information—you are expected to check your account regularly.

### **Course Grading:**

**Issue Presentation and Discussion Leading:** You will lead two (2) guided discussions. In this course we have a number of concepts and issues linked to each of the themes. You will lead a discussion about one aspect or sub-topic within that theme, centered on two of the terms/concepts within that theme. You will choose which issue(s) you want to lead early in the semester. You will also have to choose one or two article(s) that the rest of the class will read. You must explain why you chose those articles. You must have the articles approved by me. **You MUST get the articles to me so I can send out the pdfs/links to the rest of the class ONE WEEK prior to the day you lead the discussion or you will receive an F for your discussion.** The presentations count for 30% of the course grade.

**Issue Analysis Assessment:** For **Two (2)** of the themes (one for each half of semester) that we cover in class, you will be required to turn in a written explanation of the: 1) key concepts within the theme, 2) global contemporary relevance and 3) relevance to Hawai'i in the next 10 years. The content must be based on and reflect the course materials, specifically the text and other assigned readings that were part of that theme. Each portfolio will be due one week (to the day) after we finish that theme. There is a 5 page minimum length requirement. Late papers will not be accepted. Plagiarism within your portfolios will result in you receiving an F for the course. The portfolios count for 30% of the course grade.

**Final Synthesis paper:** The research paper must consist of a minimum of 8 pages (text, double-spaced), with 3 major references other than class materials (3 internet sources= 1 source); or 2) one of the following: a) fieldwork within the virtual world Second Life (see handout), or b) an approved Service Learning option (through the Service Learning Program). At present these include: (a) Tutoring at various schools in Palolo, or (b) the Project Shine elderly immigrant tutoring. The Service Learning alternatives require a minimum of 20 hours of time onsite. Keep daily notes of your experiences as you will incorporate them into a final analysis and review of the Project, how it ties into what you've learned in this class and its impact on you. The synthesis paper is worth 30% of your course grade.

**Reaction Papers:** There will be a series of reaction papers given during the semester. Each paper should be from 1-2 pages long. The reaction papers will be worth 5% of the course grade.

**Class Participation/Attendance:** CUH requires attendance. In this class you will either be leading a class or participating while your colleagues do so, so you must be present in class and participate. You are expected to engage and contribute to the discussions and ask questions. Feel free to think out loud, voice an opinion (and then retract it) and engage in useful dialog. I reserve the right to ask individuals to limit their comments so that they don't dominate the discussion, and if you are completely silent I will solicit opinions from you. Attendance and participation is worth 5% of your grade.

**Mobile Rules:** Due to a recent problem with cell phones, the following rules are in place: 1) cell phones are off unless you have an emergency—let me know at the beginning of class; 2) text messaging is totally unacceptable in class—if you are caught, you are out of class for that day and listed as not attending.

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|------------------------------|-----------|----------|
| Issue Portfolios (2).....30% | A= 90-100 | D= 60-69 |
| Presentation (2).....30%     | B= 80-89  | F= -60   |
| Synthesis Paper.....20%      | C= 70-79  |          |
| Reaction Papers.....5%       |           |          |
| Part/Attend.....5%           |           |          |

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

*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.*

8.24-8.28: WEEK I: Introduction—Assessment / Anthropology—Us/Them, ethnocentrism and cultural relativity / Culture, ethnicity and theory

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

8.31-9.4: 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**

9.7-9.11: WEEK III: Perception, communication and language / Symbolic communication—verbal and non-verbal

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

9.14-9.18: WEEK IV: Consumerism and social markers—the ritual of the charge card & Xmas shopping / Symbols, normative and world views / Review for Exam I

9.21-9.25: WEEK V: Halloween, Mother’s Day and Christmas—gift meaning?

**Ass: Read Hendry ch. 11**

9.28-10.2: 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**

10.5-10.9: WEEK VII Individualism and the group / The “self”, the group and the waltz of needs and demands

**Ass: Read Hendry ch. 12**

10.12-10.16: WEEK VIII Rank, class & caste / Economics, Marx & social classes

**Ass: Read Hendry ch. 10**

10.19-10.23: WEEK IX: Symbolism--Neiman-Marcus, Chanel and \$\$ image / The power of stereotypic symbols-Hawai`i tourism

10.26-10.30: WEEK X: Power politics and resolution

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

11.2-11.6: WEEK XI: Reality and perception—the two sides of the screen / Religion as a universal

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

11.9-11.13: WEEK XII: Magic and the supranatural / Religion, politics and global culture

**Ass: Read Hendry ch. 13**

11.16-11.20: WEEK XIII: Ethnic identity, nationalism and symbols

**Ass: Read Hendry ch. 14**

11.23-11.27: WEEK XIV: Ethics in Anthropology

11.30-12.4: WEEK XV: Summary

**RESEARCH PAPER DUE 12.4 [hard copy only]**

We comply with all federal laws and guidelines including Title 9.

Chaminade University of Honolulu recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. Should you want to speak to a confidential source you may contact the following:

- Chaminade Counseling Center| [808 735-4845](tel:8087354845).
- Any priest serving as a sacramental confessor or any ordained religious leader serving in the sacred confidence role.

### **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>