

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.

Phone: 739-4644(off.), e-mail= rbordner@chaminade.edu; home= bordnerr001@gmail.com

Website: www.socialresearchsystems.org. Blog at <https://anthgeog.wordpress.com>.

Note that syllabus and readings are in the Google Group for this course.

Required Texts: Hendry, Joy 2008 (2nd ed.). Sharing Our Worlds: An Introduction to Cultural and Social Anthropology. NY: NYU Press. [note that a 3rd ed. is not out yet—get the 2nd]

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

[Both of these are available from Amazon if the bookstore runs out]

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 contemporary groups and issues from an anthropological perspective.

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 Fall.

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.

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) Videos: Some videos will be shown in class while others will be via YouTube during the semester. You will be responsible for viewing them - attendance is mandatory and will be taken. You will be writing short reaction papers on most of the videos.

Skill Competencies you must have to take the course:

- You must join the course Google Group to receive course materials

GRADING:

- **COMPETENCY MEASURES:** 2 competency measures, both essay and take home.
 - They will cover both the readings and the lectures
 - You will have roughly a week to work on them
 - The mid-semester one counts for 10% of your course grade;
 - the final competency measure for 30% of your course grade.
- **CONCEPT ANALYSIS ASSESSMENT:**
 - For **Two (2)** of the concepts (one for each half of semester) that we cover in class, you will be required to turn in a written explanation of the: 1) the definition and application of the concept in anthropology, 2) its relevance to your intended career and your personal life; and 3) how it will be manifest in social behavior here in Hawai'i in 10 years.
 - The content must be based on and reflect the course materials. In the schedule you will find the acceptable concepts that you must choose from and their due dates.
 - There is a three page minimum length requirement with citations where appropriate. Late papers will not be accepted.
 - Multiple individuals with the same content will be counted as plagiarism and will result in you receiving an F.

- The concept analyses count for 20% [10% each] of the course grade.
- GUIDED PRESENTATION:
 - You work solo or as a team of 2
 - In this course we have a number of concepts linked to each of the themes.
 - You will lead the class in a guided discussion about one concept covered in the course
 - Your presentation will be based on Powerpoint or some other media/public display (your choice) and take approximately 10 minutes. You will be given 5 more minutes to lead a discussion with your classmates input so provide thoughtful points for them to ponder.
 - It must include: 1) the definition and use of the concept in anthropology; 2) the relevance of the concept to you and your classmates [why they should learn and use it]; 3) 2-3 points to ponder to drive discussion at the end of the Presentation.
 - The material must be submitted in electronic format at least 1 week prior to your presentation
 - 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 Guided Presentation will be worth 20% of the course grade
- LEARNING ASSESSMENT ASSIGNMENTS:
 - I am changing a number of components of the course, specifically geared towards enhancing your ability to learn and self-regulate. I can guide you, but no one can make you learn—it's a cooperative venture.
 - There will be a number of various tasks during the semester directed at learning, both readings and tasks. You will be graded on the completion of the assigned tasks.
 - Learning Assignments count for 10% of your course grade.
- REACTION PAPERS:
 - You will write a number of reaction papers
 - These will be on questions posed in class, usually related to videos
 - You will not be graded on grammar
 - They will be from 1-2 pages in length
 - Reaction Papers count for 5% of the course grade.
- ATTENDANCE:
- Attendance is mandatory in all CUH courses
- Attendance counts for 5% of your course grade
- ELECTRONICS RULES:
 - Computers-tablets used to take notes in class are encouraged
 - If you abuse this by trying to multi-task either with social media or working on material for other courses, you will lose the privilege for the rest of the semester
 - Smartphones are not acceptable as classroom devices, so they must be off;
 - Breaking these rules will result in you being thrown out of class for that day and listed as not attending.

Competency Measures (2).. 40%
 Concept Analysis (2)..... 20%
 Guided Presentation.....20%
 Learning Assignments..... 10%
 Reaction Papers.....5%
 Attendance.....5%

A= 90-100
 B= 80-89
 C= 70-79

D= 60-69
 F= -60

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

8.22-8.26: WEEK I: Introduction / Anthropology—Us/Them**Ass: Read Hendry ch. 1-2**

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;
 Terms= reality / perception / **culture** / **society** / **holistic-particularistic** / **emic-etic** / participant
 observation /

8.29-9.2: WEEK II: The “other” / perception and socialization / race concept**Ass: Read Miller ch. 1-5**

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;
 Terms= ethnic / **ethnic process-parts** / **ethnocentrism** / **cultural relativity** / globalization /
world view / cosmology / **western intellectual biases** / anth theory forms / **race**

9.5-9.9: WEEK III: Perception, communication and language / Purity, Pollution and slippers / Symbolic communication**Ass: Read Hendry ch. 3-4**

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;
 Terms= Durkheim universals / **collective representations** / **socialization**-enculturation / ritual
 purity-pollution / **sign-icon-symbol** / semiotics / **open-closed comm** / human languages /
 sociolinguistics / **proxemics** / kinesics

9.12-9.16: WEEK IV: Social consumption / Symbols, norms, world views

Normative and ideal when looking at culture and socialization/acculturation;
 Terms= **ritual** / **rites of passage-stages** / **liminality** / life stages

9.19-9.23: WEEK V: Gift meaning / gift-giving as social device**Ass: Read Hendry ch. 11**

Gifts as symbols, their meaning and their power;
 Terms= **Mauss Gift stages** / **reciprocity forms** redistribution / idealized-real behavior /
egocentric-sociocentric / **internal-external driven identity**

First Concept Analysis Assessment Due9.26-9.30: WEEK VI: Marriage and family / Kinship**Ass: Read Hendry ch. 5, 9; Miller ch. 6-9****Mid-Semester Competency Measure Paper Out-Return**

Systems of kinship—why is kinship so important;
 Marriage—why, who can or can’t marry, and why family is so central;
 Terms= **nuclear-blended-extended** family / **kin-fictive kin** / gender groups / **lineage** / **clan** /
 descent forms / primogeniture / **age grade-set** / parallel-cross cousins / incest taboos /
social marriage / marriage forms / residence forms / exogamy-endogamy / bride price-
 dowry

10.3-10.7: WEEK VII: Individualism and the group

Ass: Read Hendry ch. 12

The “self”, the group and the waltz of needs and demands;
Social rules and ‘the law’—what is normative and what is not acceptable;
Terms= social control / **norms** / **positive-negative sanctions** / bloodfeud-weregild / conflict / **conflict resolution forms**

10.10-10.14: WEEK VIII: Rank, class & caste / Economics, Marx & social classes

Ass: Read Hendry ch. 10

Forms of stratification--Rank, class and caste;
Economics, production, labor and the relations to stratification and politics;
Terms= economics / Marx dialectic / **production-labor** / food production forms / **usufruct** / **land as commodity** / **conspicuous consumption** / culture of poverty / peasant concept / potlach / **colonialism forms**

10.17-10.21: WEEK IX: Symbolism-image / The power of stereotypes-Hawai`i tourism

Terms= **Commodity** / art-social / aesthetics / **tourism aspects** / **globalization**

10.24-10.28: WEEK X: Politics

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

Politics—what is it, how is it exhibited;
Terms= politics / **achieved-ascribed status** / **vertical-horizontal relations** / political forms / superordinate-subordinate / **class-caste**

10.31-11.4: WEEK XI: Reality and perception—the two sides of the screen / Religion as a universal

Ass: Read Miller ch. 13, Part II

Religion—why is it a universal—Durkheim’s discussion of sacree (supranatural)-profan (mundane);
How does religion provide a good measure of the fallibility or ethnocentrism of “reality”;
Terms= religion / **sacree-prof-anomie** / cosmology / **religion forms** / **generalized-situational morality** / **mana-qi** / taboo / totemic / **myth** / **priest-shaman** / **revitalization-millinarian movts**

11.7-11.11: WEEK XII: Magic and the supranatural / Religion-globalization

Ass: Read Hendry ch. 13

Magic—what, how, why?
Terms= **magic logic** / **witchcraft-sorcery** / **sympathetic-contagious** / **trance-possession** / shaman roles / geomancy / **new age appropriation**

11.14-11.18: WEEK XIII: Ethnic identity, digital realities

Ass: Read Hendry ch. 14

Ethnic identity—who is ethnic—who owns those symbols?
“Quality of Life” quandry;
Terms= Ethnicity / **digital ethnicity-group** / **social media impacts** / virtual worlds-**digital cultures**

Second Concept Analysis Assessment Due

11.21-11.25: WEEK XIV: Ethics in Anthropology

Ethics-“internal”/professional ethics; “external”/universal morality ethics;

Applied Anthropology—globalization, ethnic identity, conflict, religious fundamentalism;
Terms= **internal-external ethics / cultural preservation** / globalization-consumerism-ethnic
diversity / **authenticity-change / cultural appropriation**

11.28-12.2: WEEK XV: Summary

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

Final Competency Measure Paper DUE 12.7 [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>