

## AN 200: CULTURAL ANTHROPOLOGY

Inst.: Richard Bordner

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

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

Website: [www.socialresearchsystems.org](http://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 (2<sup>nd</sup> ed.). Sharing Our Worlds: An Introduction to Cultural and Social Anthropology. NY: NYU Press. [note that a 3<sup>rd</sup> ed. is not out yet—get the 2<sup>nd</sup>]

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 provides 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 and near future.

This specific course is an overview of what anthropologists have learned about contemporary cultures. Culture is a complex and dynamic process, still poorly understood, by which people solve a variety of basic problems.

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.

Traditionally anthropologists tended to focus on small-scale traditional societies. But in the last 40 years anthropology has shifted more towards moved to include the study of dominant cultures such as Japan and the United States. 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.*

**ATC [AllTheCosmos] Travel Agency Scenario:**

We are trying something different as a framework to work through the course materials. In this scenario you have graduated (congratulations) from CUH so you've decided to take a job with ATC Travel. That will be the premise behind how we structure class sessions this semester.

**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 Google Group for this course to receive the course materials

### **GRADING:**

- [GENERAL] COMPETENCY MEASURES [2]: 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 CM counts for 10% of your course grade;
  - the final Competency Measure counts for 30% of your course grade.

- CONCEPT ASSESSMENT [2]:
  - I will give you a set of concepts. 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. I will give you the concept sets.
  - There is a three page minimum length requirement with citations where appropriate. Late papers will not be accepted.
  - The concept analyses count for 20% [10% each] of the course grade.
- GUIDED PRESENTATION [1]:
  - You do this by yourself [solo]
  - Presentations will be based on the questions raised by 'tourists' or by your 'boss', which will be given out each week
  - You will develop the presentation for your co-workers and for the tourist industry
  - Your presentation will be based on Powerpoint or some other media/public display (your choice) and cover the topic in detail. You will do an in-class presentation to your co-workers, which should take less than 10 minutes. Figure 4-5 powerpoint slides as a normal presentation.
  - It must include: 1) clarification of technical terms and their definitions (in anthropology); 2) discussion of the question you have chosen to answer with suitable examples; 3) one or two related points of interest.
  - A written (hardcopy) storyline must be completed 1 week prior to your presentation for your co-workers to look over and review
  - The Presentation will be worth 20% of the course grade
- LEARNING ASSESSMENT ASSIGNMENTS [as required]:
  - 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 [as required]:
  - 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%	A= 90-100	D= 60-69
Concept Analysis (2)..... 20%	B= 80-89	F= -60
Guided Presentation (1).....20%	C= 70-79	
Learning Assignments..... 10%		
Reaction Papers.....5%	Attendance.....5%	

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

8.28-9.1: WEEK I: Introduction / Anthropology—Us/Them**Ass: Read Hendry ch. 1-2**

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

9.4-9.8: 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;  
 Concepts= ethnic / **ethnic process-parts** / **ethnocentrism** / **cultural relativity** / globalization / **world view** / cosmology / **western intellectual biases** / anth theory forms / **race**

9.11-9.15: 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;  
 Concepts= Durkheim universals / **collective representations** / **socialization**-enculturation / ritual purity-pollution / **sign-icon-symbol** / semiotics / **open-closed comm** / human languages / sociolinguistics / **proxemics** / kinesics

9.18-9.22: WEEK IV: Social consumption / Symbols, norms, world views

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

9.25-9.29: WEEK V: Gift meaning / gift-giving as social device**Ass: Read Hendry ch. 11**

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

**First Concept Assessment Due**10.2-10.6: 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;  
 Concepts= **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

10.9-10.13: 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;  
Concepts= social control / **norms** / **positive-negative sanctions** / bloodfeud-weregild / conflict / **conflict resolution forms**

10.16-10.20: 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;  
Concepts= economics / Marx dialectic / **production-labor** / food production forms / **usufruct** / **land as commodity** / **conspicuous consumption** / culture of poverty / peasant concept / potlach / **colonialism forms**

10.23-10.27: WEEK IX: Symbolism-image / The power of stereotypes-Hawai'i tourism

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

10.30-11.3: WEEK X: Politics

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

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

11.6-11.10: 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”;  
Concepts= religion / **sacree-profane-anomie** / cosmology / **religion forms** / **generalized-situational morality** / **mana-qi** / taboo / totemic / **myth** / **priest-shaman** / **revitalization-millinarian movts**

11.13-11.17: WEEK XII: Magic and the supranatural / Religion-globalization

**Ass: Read Hendry ch. 13**

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

11.20-11.24: WEEK XIII: Ethnic identity, digital realities [Thanksgiving Break 11.23-24]

**Ass: Read Hendry ch. 14**

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

**Second Concept Assessment Due**

11.27-12.1: WEEK XIV: Ethics in Anthropology

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

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

12.4-12.8: WEEK XV: Summary

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

**Final Competency Measure Paper DUE 12.13 [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>



**AN 200**  
**MY LIFE AS A TOUR GUIDE**  
By \_\_\_\_\_ [your name]

Last Monday was graduation, and now I'm a real UNIVERSITY graduate, the first in the family to even go to college much less get through. Mind you, the family isn't all that thrilled—I keep on getting the “How do you plan to pay for this?”, along with “Why did you pick such a useless major? My \_\_\_\_ (feel free to fill in the blank) got their degree in \_\_\_\_ and they already have a good paying job lined up.”

What can I say? I'm interested in people, and taking courses on people-watching sounded more interesting than the alternatives, especially with the changes that AI is bringing. The job at Apple Pie Factory might not be great, but the tips are OK and it helps pay some bills.

Had the strangest and sort of creepy thing happen last night. Got the same text on all my accounts—and at the same time! Texted Kaleo and he said ‘Nope, didn't see anything’, so it wasn't like the systems all got hacked. So I calmed down and looked at the text:

**“Are you looking for an interesting job with a lot of growth potential, good pay and benefits? Your specific skills and LinkedIn profile make you a potential employee for our new branch in Hawaii. If you are interested in finding out more, click on the contact button below and we will be in touch within 15 minutes. We are new to your region so our website is currently under construction. But when we contact you we will answer any and all questions you may have.**

**G. Flan**

**Branch Coordinator**

**ATC [AllTheCosmos] Tours”**

Obviously, I googled the company and got nothing. Not good, seems real flaky. So I talked it out with Kaleo, da kat and myself. Everyone agreed: **HIT** the button and see what they have to

say. I don't plan on working at Apple Pie forever.

<Tap the Button>

Talk about a quick response—the phone rings like before I even get my finger off the button!

“Hello, this is Sar Glith Flan. I see that you’ve decided to take advantage of our offer. Are you interested in a position with our company?”

“I might be, but need to get a better idea of what you are looking for and what type of work we’re talking about.”

“Sure. We’re a travel company that specializes in state-of-the-art virtual travel. We remove the fear of traveling to strange places, security, diseases, bad food and all the other discomforts of traditional travel with a virtual system. With our system, you, the travel guide, carry around a small device that allows all the members of your tour group to experience all that you experience—the smells, sights, sounds, even touch and taste, that you do in real time. But they have the option of filtering down or turning off those parts of the experience they don’t find enjoyable, and all while being able to stay at home. In our system you get the entire tourist experience with any level of customization you want for complete enjoyment.”

“So my job would be to basically act like a tourist with this thing, and all my tour group experiences what I experience?”

“Exactly! We have been very successful in a number of different markets and your region was just opened up to commercial activity, so we immediately jumped in.”

“So what do I have to do? What are the hours? And what is the pay?”

“Before I can get into any details, you will have to sign the non-disclosure agreement that just showed up on your screen. Then I can answer all your questions.”

This looked just like the “I Agree” that you see when you download an app. I decided I better check it out, so clicked on details—that was some serious fine print, so I gave up after the first paragraph. But I scrolled down, and after what seemed like 10-15 pages of stuff, it switched into

what looked like Chinese, then some wiggly line stuff, and finally what looked like the world's longest barcode.

I asked Sar Flen what was up with the barcode text.

Es [we'll get to that later] said, "That's a universal linguistic code that allows legal documents to work across any language system—it's standard in our business, but I think it might be new to your region."

"Oh, OK." I didn't know what to do next, but as I thought it over I realized that if I didn't click "I Agree", my chances of finding out anything else was toast. So I clicked "I Agree."

That was probably a big mistake. I'm still not sure if that was the dumbest thing I've ever done, or the smartest. But it's certainly been the most spectacular.

As soon as I clicked, a person popped up right in front of me—but it was weird, as I could sort of see through them. It looked like a real fancy version of the Hansune Miku

[<https://www.facebook.com/HatsuneMikuOfficialPage/>] that Bordner talked about in some classes.

"Whaaa!"

"Sorry, I forgot you weren't used to this technology. Nice to meet you, I'm Sar Flen. Now as per our agreement, this comes next." With that es slapped me on the back of the neck with es's hand, and I felt a sharp zap like a bad mosquito bite, but it went away fast.

"There, that didn't hurt much I hope?" es said.

"What did you just do?"

"Oh that, it's just the scrambler that will erase all your memory if at some point you decide to break the NDA. Unfortunately scramblers aren't very selective, so you will likely have the brains of a dog, but will still be able to function a little bit in this world."

“You did WHAT to me! That can’t be legal! I’m going to call the cops—a lawyer—Kaleo. I’ll sue you for everything unless you get this thing out of my head!”

“Sorry, too late. You signed the ‘I Agree’. It’s not our fault if you were too dumb or lazy to read it.”

“But that’s not fair! I want out of this BS.”

“OK, but you’re going to drool on your clothes. And you better contact someone to take you in since you won’t have much working up top, if you get my meaning. Why don’t you just get a grip and listen to the offer?”

This was totally BS, but I didn’t see any way out. On top of which, in my mind I was thinking ‘I just got something slapped into my head by a freaking digital whatever that popped up out of nowhere--just who are these people that have this type of tech? Why me?’

“OK, this is crap, especially if you want me to work for you, but I guess my options are not real. So what’s the job?”

Es said, “It’s just like I said earlier. We want you to be a tour guide for our new region.”

“But I thought everyone who was interested already was doing tours to Hawaii?”

“Hawaii—oh you mean this island group. Oh no, I’m talking about EART. Your place was so messed up from earlier uncontrolled exploitation that you were placed under protective quarantine. But last week the authorities decided to re-open you to commercial development.”

“So we’re not at risk any more?”

“Oh no, just the opposite! You’re self-destructing so quickly that it is like a “going out of business sale” I think you call it. Of course you might get your act together, but right now

betting money is on you imploding in about 40 years. But it's a great business opportunity for us. An apparently intelligent dominant species destroying its home without outside influence is unheard of, so there's a lot of interest from all sorts of folks to experience what you have while it's still around."

"So we're sort of like a zoo?"

"Maybe more like a really bad reality show, but yeah, you're worth some money.

Back to your earlier question. It pays \$100 an hour, and you're on duty for 12 hours a day. You can also accept tips though you can't directly solicit for those, as some groups find tipping very offensive. We generally limit each group to 6-10 entities, usually of mixed backgrounds."

"Mixed backgrounds?"

"Different species. Don't worry, each tour group is designed to be compatible, with similar tastes and interests. That's my job and the home office-to set the tours up. You just run the tour."

I suddenly had a bad thought. "Are you human? What are you? What do you actually look like?"

Sar Flen laughed, "No, not at all. This look is just to make you feel more comfortable and sign the NDA. At some point after you're got more adjusted to your new work, I'll show you the 'real me.'

Now to our customers:

Most of them are very sophisticated travelers, and are invariably fascinated with your social dynamics and ability to conflate perception and reality. They will likely be asking detailed questions and want quality answers. You are their local informant and guide, but in some cases sort of a test subject as well."

### **ATC TOURS MEETING SCHEDULE: EART OFFICES**

FRIDAY= SEND OUT TOPIC FOR MONDAY SESSION, NOTE INPUT FROM TOUR

MEMBERS [AREAS OF INTEREST THAT THEY WANT TO SEE/UNDERSTAND]

MONDAY= PRESENT IDEAS/VIDEOS ON TOPIC FOR TOUR GROUP

WEDNESDAY= VOTE ON TOP 3 SUBMISSIONS TO PUPT INTO TOUR PACKAGE, ADD  
WHAT MISSING, HIGHLIGHTS

FRIDAY= FORMAL ANALYSIS OF TOPIC, DISCUSSION OF NEW TOPIC