

EID/GE 335: Sociocultural Aspects of Design

Inst.: Richard Bordner

Off. Hrs: By appointment

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Website: <https://greatsageproject.org/>

**Required Texts:** Hall, Edward 1966. The Hidden Dimension. NY: Anchor/Doubleday.

Gallagher, Winnifred 2007. House Thinking: A Room-by-Room Look at How We Live. NY: Harper-Collins.

Miller, Daniel 2010. Stuff. NY: Polity.

Thrum's Almanac and Annual 1875-1933. R. Bordner(ed), 2006. Honolulu: SRSC Press. The Thrums are available as e-books (you need volumes 1, 2 and 5) from Amazon.com in e-book(Kindle) format.

Bookstore Link:

[https://chaminade.bnccollege.com/webapp/wcs/stores/servlet/TBListView?catalogId=10001&storeId=80736&langId=-1&courseXml=<textbookorder><courses><course dept="EID" num="335" sect="01-1" term="W25"/></courses></textbookorder>](https://chaminade.bnccollege.com/webapp/wcs/stores/servlet/TBListView?catalogId=10001&storeId=80736&langId=-1&courseXml=<textbookorder><courses><course dept=)

**Recommended Texts:** Daniels, Inge 2010. The Japanese House. NY: Berg.

**Course Description:** The purpose of this course is to provide students with a background in cross-cultural aspects of design and material culture. The main emphasis will be on the use of space and symbolism as forms of communication within a cultural and ritual context, often without the conscious understanding of the inhabitants. Areas of discussion will be: symbolic and cultural templates on residential layout; concepts of the home in different societies; geomantic/*feng shui* logic in exterior and interior layout in different cultures (specifically Hawai'i, Japan and China); and cultural aspects to interior design both in layout and

furnishings. The major areas of regional emphasis from which examples will be taken from are the Americas (both pre-contact and Euroamerican), East Asia and the Pacific.

This course fulfills the requirements of a cross-listed course as either GE 335 or EID 335.

### **Marianist Values**

**This class represents one component of your education at Chaminade University of Honolulu. An education in the Marianist Tradition is marked by five principles and you should take every opportunity possible to reflect upon the role of these characteristics in your education and development:**

1. Education for formation in faith
2. Provide an integral, quality education
3. Educate in family spirit
4. Educate for service, justice and peace
5. Educate for adaptation and change

### **Native Hawaiian Values**

Education is an integral value in both Marianist and Native Hawaiian culture. Both recognize the transformative effect of a well-rounded, value-centered education on society, particularly in seeking justice for the marginalized, the forgotten, and the oppressed, always with an eye toward God (Ke Akua). This is reflected in the 'Olelo No'eau (Hawaiian proverbs) and Marianist core beliefs:

1. Educate for Formation in Faith (Mana) E ola au i ke akua ('Olelo No'eau 364) May I live by God
2. Provide an Integral, Quality Education (Na'auao) Lawe i ka ma'alea a kū'ono'ono ('Olelo No'eau 1957) Acquire skill and make it deep
3. Educate in Family Spirit ('Ohana) 'Ike aku, 'ike mai, kōkua aku kōkua mai; pela iho la ka nohana 'ohana ('Olelo No'eau 1200) Recognize others, be recognized, help others, be helped; such is a family relationship
4. Educate for Service, Justice and Peace (Aloha) Ka lama kū o ka no'eau ('Olelo No'eau 1430) Education is the standing torch of wisdom
5. Educate for Adaptation and Change (Aina) 'A'ohe pau ka 'ike i ka hālau ho'okahi ('Olelo No'eau 203) All knowledge is not taught in the same school

**As a course in the Behavioral Studies Division you will demonstrate the following:**

1. The student will apply intellectual frameworks and models to interpret social interaction from the Behavioral Sciences perspective.
2. The student will apply research approaches from anthropology and sociology.
3. The student will assess contemporary social issues related to social space and perception through the lens of cultural diversity.

**As a course in the Environmental Interior Design program you will demonstrate the following:**

- A growth in your understanding of different cultures (Standard 2: Global Perspective for Design);
- A growth in your understanding of the diversity of social and behavioral norms (Standard 3: Human Behavior);
- A growth in your understanding of the design process (Standard 4: Design Process);
- A growth in your understanding of how collaboration works (Standard 5: Collaboration);
- A growth in your understanding of the need to communicate effectively (Standard 6: Communication).

**Course Learning Outcomes—by the end of the semester you will have demonstrated knowledge of the following:**

- Perception, reality and theory of explanation in the behavioral sciences and geography
- Semiotic and architectonic analysis, ritual space and post-modern analysis
- Cultural diversity and symbolism in design—past and present
- American cultural landscapes and icons
- American artificial cultural landscapes—Waikiki, Disney and Las Vegas
- Cultural landscapes of Hawai`i 1000-2010
- Spatial & symbolic aspects of Asian societies—interior spatial use and ritual space
- Feng shui principles in Chinese interior space use and application
- Cross-cultural integration of design values and concepts

*Catalog: Cross-cultural aspects of social space, both at the level of the community and within structures. Emphasis will be on the symbolic and contextual basis of design, especially in vernacular architecture.*

**COMPETENCIES YOU NEED TO HAVE:**

**Skill Competencies you must have to take the course:**

**We will be using Canvas for this course. You will also get an invite to share some of my Google Drive folders that have course materials for your use and reference.**

**Assignments should be sent to me as e-mail attachments, either as Word docs/rtf/pdf formal files or you can use the Canvas submission system.**

- Access to a computer (NOT a tablet or smartphone) You may want to load Second Life on your machine so you must have Administrator privileges, or you can use one of the machines in Sullivan Library that are already configured with SL.
- You should consider getting one or more social media accounts if you don't already have some—BUT BE WARNED that they are very privacy-intrusive and very difficult to completely delete

### **Technical Assistance for Canvas Users:**

- Search for help on specific topics or get tips in [Canvas Students](#)
- [Live chat with Canvas Support for students](#)
- Canvas Support Hotline for students: +1-833-209-6111
- Watch this [video to get you started](#)
- [Online tutorials](#): click on “Students” role to access tutorials
- Contact the Chaminade IT Helpdesk for technical issues: [helpdesk@chaminade.edu](mailto:helpdesk@chaminade.edu) or call (808) 735-4855

### **Tutoring and Writing Services**

Chaminade is proud to offer free, one-on-one tutoring and writing assistance to all students. Tutoring and writing help is available on campus at Kōkua 'Ike: Center for Student Learning in a variety of subjects (including, but are not limited to: biology, chemistry, math, nursing, English, etc.) from trained Peer and Professional Tutors. Please check Kōkua 'Ike's website (<https://chaminade.edu/advising/kokua-ike/>) for the latest times, list of drop-in hours, and information on scheduling an appointment. Free online tutoring is also available via Smarthinking. Smarthinking can be accessed 24/7 from your Canvas account. Simply click Account – Notifications – Smarthinking. For more information, please contact Kōkua 'Ike at [tutoring@chaminade.edu](mailto:tutoring@chaminade.edu) or 808-739-8305.

### **GRADING:**

- **CRITICAL THINKING EXERCISES:** You will complete five (5) Critical Thinking Exercise during the semester, based on the current Modules we are covering [see schedule]. At the start of each module I will mention some topics you might want to consider, or you can do one based on your own personal interest from the materials in that module—but if you want to do your own, make sure and check with me first to see if it fits with the material we're going over.
- **Each CT will consist of a minimum of 12 paragraphs in a specific format [see below for format details.]**

- Each CT is due by the date specified in the syllabus, usually near the end of a specific module
- The CTs count for 60% of your course grade;
- **GROUP PROJECT:**
  - The group project will consist of a design problem in which a number of social factors must be applied.
  - I will provide the scenario in the form of a proposal.
  - You will form a group [as a consulting firm] that will compete via a formal proposal to the client.
  - **Groups should be from 2-4 members**
  - Every team member must contribute a specific portion of the design input for the proposal and up to 3-4 pages of the final proposal
  - The final group proposal will be a minimum of 8 pages in length (text)
  - It will be suitable for submission to professionals in design and architecture
  - **The group gets a group grade**
  - Each individual will submit a separate e-text copy of the unique material they contributed to the proposal
  - This is a win/lose project. Teams that submit professional, creative and sophisticated proposals that address the RFP will get full credit. Those considered substandard in quality and detail will only get partial credit.
  - The proposal will be reviewed both by the instructor and also by 1 or more external reviewers
  - The Project counts for 25% of the course grade
- **REAL-VIRTUAL WAIKIKI FIELD TRIP:**
  - You will be required to go on the Real-Virtual Waikiki Field Trip (details in the syllabus)
  - You must write a short reaction paper on your adventure, based on the questions provided
  - This will count for 5% of the 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
- **PARTICIPATION-ATTENDANCE:**

- Participation is mandatory in all CUH courses-in a digital course this means getting through the course material on schedule
- Participation (completing course material on time) counts for 5% of your course grade

CT Exercises (5)..... 60%                    A= 90-100                    D= 60-69

Group Project..... 25%                    B= 80-89                    F= -60

Reaction/Learning Assign/Walk...10%                    C= 70-79

Participation/Attendance....5%

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

### **Grading Scale**

Letter grades are given in all courses except those conducted on a credit/no credit basis. Grades are calculated from the student's daily work, class participation, quizzes, tests, term papers, reports and the final examination. They are interpreted as follows:

A Outstanding scholarship and an unusual degree of intellectual initiative

B Superior work done in a consistent and intellectual manner

C Average grade indicating a competent grasp of subject matter

D Inferior work of the lowest passing grade, not satisfactory for fulfillment of prerequisite course work

F Failed to grasp the minimum subject matter; no credit given

### **CRITICAL THINKING RUBRIC:**

4 Parts [THESE ARE THE MINIMUMS]:

- 1) Concept or topic covered—specify and define [2 PARAGRAPH]
- 2) Put into a context—what is its importance w/in course material [2-3 PARAGRAPH]
- 3) Go into detail on 1-2 specific aspects of the concept/topic NOT covered in the class materials—you can use your course readings but you must also have at least 1 source outside of the course materials [6-8 PARAGRAPHS]

- 4) Discuss the context/relevance of this concept to you (personal), to us (Hawai'i), and to us (global) [2-3 PARAGRAPHS]
- 5) Citations with bibliography [APA format preferred]

**CT RULES:**

PARAGRAPH= defined as having 2 or more sentences.

CITATIONS= You must show where you got your material from. You MUST support your material with citations.

**CT-WAYS TO LOSE POINTS:**

**1 Use internet/generic definition rather than discipline [course] specific definition= 1 grade down**

Logic= If you can't remember that the course is within a discipline, which has specific definitions attached to terms, then you're not engaging in the class. Also if you forget this rule, you need to be reminded to focus on task.

**2 Merely repeating class [PowerPoint/talks] materials= 1 grade down minimum**

Logic= If you can't be organized time-wise to look for outside sources, then you're not completing the assignment—you're merely repeating my materials back to me.

**3 Opinion-Only Writing= If your writing only shows your opinion on the concept/topic; no citations= 1 grade down minimum**

Logic= No one really cares about opinions—they want proof to back up your assertions/analyses so that you are more convincing. If you really need to vent, that's what social media is for.

**4 Working on exercises with others= minimum 1 grade down**

Logic= Sharing material means either you're putting in ½ the effort, or, more likely, one member is doing all the work and the other are entertaining (hopefully) parasites.

**5 Bogus citations/sources= 1 grade down minimum**

Logic= If you only pull your sources from the immediate [Wikipedia-only for example] then just as with the generic definition, you're not engaging with the material and showing any effort to process the class materials.

**Group Project Judging Criteria [GE/EID 335]**

Does the proposal fulfill the RFP request Y-----N

Does the proposal clearly show how it satisfies the requirements Y-----N

Is the proposal a creative solution—i.e., market-competitive or is it mundane Y-----N

Does the proposal clearly express the unique cultural characteristics of the target populations

Y-----N

Is the proposal professionally presented (clear, logical, proper grammar/spelling) Y-----N

Does the proposal exhibit a substantial amount of effort on the part of the team members (or a quick-and-dirty: Did you spend more time judging it than they did writing it) Y-----N

### **AN 340/GE 204/EID 335 WAIKIKI REAL-VIRTUAL FIELD WALK**

You **must complete** the Waikiki Real-Virtual Field Walk. FOLLOW THE DIRECTIONS (there is a reason I want you to walk in that pattern), wander around, pause frequently and look around you. Write a short (no less than 2, no more than 5 page) reaction paper responding to the questions I've posed below. The goal of the assignment is to get you to look around carefully with a critical eye, looking for clues of spatial patterns and social images.

Directions: GO TO (or go via Google Earth) to the “McCully Shopping Center”. [In GEarth then go into ‘street view’ [the small golden statue guy in the upper right above the sliding scale in GEarth]]. Either way your **START POINT** is at **McCully St and Kapiolani St.** intersection, at the McCully Shopping Center (*mauka* side of Kapiolani). Look around there, especially the residential area around the shopping center. Walk down **McCully** across the bridge into Waikiki then turn left and continue down **Kalakaua Ave.** into Waikiki. Pay special attention to the Beachwalk redevelopment / Trump Tower area. Be sure and look into the lobbies of the hotels/apartment complexes as you go through this area. Go on down to **Kanekapolei St.**, then go *mauka* up to **Ala Wai Blvd.** Continue back down **Ala Wai Blvd.** paying attention to the buildings on your left and return back to **McCully St.**

Field Walk Questions: What to look for: A classic conflict in Hawaii is residence vs. tourism, and the ultimate place is Waikiki. You are intentionally being started in an older (1920+) residential area OUTSIDE of Waikiki and across the Ala Wai canal from tourist heaven. Look carefully around and down the side streets, notice the typical (for Oahu) small house/residence and low-rise apartment mix. Then cross the canal. What are the most visible differences? How do residence patterns differ INSIDE Waikiki compared to McCully? Is all of Waikiki for tourists? How does Waikiki differ from the areas outside? Why is Waikiki so satisfying to

tourists? What symbols of “Hawaiian” do you see manifested in Waikiki? Detail—what icons/symbols? What do they mean to tourists?

**EID/GE 335 COURSE SCHEDULE:**

MODULE	DATES	TOPICS COVERED	ASSIGNMENTS
1	1/12-1/23	Theories-Methods-Basic Concepts in cultural geography	Read through PowerPoint Module 1-1C; Read Hall (all); Read Thrum Set 1 (vol. 2)
2	1/25-2/4	Virtual and Digital Worlds	Read Module 2; Read Thrum Set 2-3 (vol. 1, 5); <b>CT (Crit Thinking) 1 DUE</b>
3	2/5-2/13	Euro-American Cultural Landscapes	Read Module 3-3B; Read Miller (all); skim Hawaiian folder; <b>CT 2 DUE</b>
4	2/16-2/27	Hawaiian Cultural Landscapes past-present	Read Module 4; Read Gallagher (all); <b>CT 3 DUE</b>
5-6	3/2-3/13	East Asian Cultural Landscapes and Geomancy/Mesoamerican Landscapes	Read Modules 5-6; skim Asian Folder; <b>CT 4 DUE</b>
7-8	3/16-4/3	Cross-cultural Interiors and Spatial Arrangements/ American Symbolic Material Culture	Read Modules 7-8; <b>CT 5 DUE</b>

9	4/6-4/17	Tourism and Design	Read Module 9-9B
10	4/20-5/1	Group Project and Proposal Development	Read Module 10; <b>PROJECT Proposal</b> <b>DUE April 28 by 3pm</b> <b>(e-copy)</b>

### **T.G. Thrums Annuals READINGS for EID/GE 335**

**YOU ARE NOT EXPECTED TO READ THE ENTIRE VOLUME(S), JUST THE SELECT ARTICLES.**

**[Use the Pdf search function as the easiest way to get directly to the article. Most of the articles are only 2-4 pages.]**

#### **ASSIGNED READING #1: from Vol. 2: I HALA AND ARCHAEOLOGY**

Thrum's Almanac and Annual 1875-1933: Volume II: I Hala and Archaeology

by Amazon.com Services LLC

Learn more:

[https://www.amazon.com/dp/B001CEKMXI/ref=cm\\_sw\\_em\\_r\\_mt\\_dp\\_KflcGbQYWXXHM](https://www.amazon.com/dp/B001CEKMXI/ref=cm_sw_em_r_mt_dp_KflcGbQYWXXHM)

*Traditional Hawaiian society as viewed in the late 19<sup>th</sup> century:*

**1887:** Hawaiian Poetical Names for Places, by C.M. Hyde ..... 111

**1905:** On Hawaiian Duplicated Place Names, by T.G. Thrums(?) ..... 120

**1922:** Wrestling with Place Names, by T.G. Thrum ..... 124

**1925:** A Sea Island Land System, by J.M. Lydgate ..... 126

**1925:** Hawaiian Land Terms, by T.G. Thrums(?) ..... 130—note complexity of terminology, compare to modern terms and usage—what do they tell you about the traditional Hawaiian view of the land?

**1907:** Tales From the Temples; Heiaus of Oahu; Heiaus of Kauai; by T.G. Thrum(?) ..... 155

**1926:** Leahi Heiau (Temple): Papa-ena-ena, by T.G. Thrum ..... 173—*note the ritual complexity*

**Optional:**

**1928:** The Paehumus of Heiaus Non-Sacred, by T.G. Thrum ..... 134

**1907:** Heiaus and Heiau Sites Throughout the Hawaiian Islands: Island of Kauai; Island of Oahu; by T.G. Thrum ..... 143

**ASSIGNED READINGS #2: from Vol. 1: RETROSPECTIVES, TRIVIA AND MARITIME**

Thrum's Almanac and Annual 1875-1933: Volume I: Retrospectives and Maritime  
by Amazon.com Services LLC

Learn more:

[https://www.amazon.com/dp/B001CERX5I/ref=cm\\_sw\\_em\\_r\\_mt\\_dp\\_ujlcGbQ78VJAR](https://www.amazon.com/dp/B001CERX5I/ref=cm_sw_em_r_mt_dp_ujlcGbQ78VJAR)

Read one year of the “Retrospective” (from 1877-1898). What was going on--especially built or torn down. Then read a second year from 1905-1932 and look at what has changed--how and why? Then read the following:

**1932:** History in Honolulu Streets, by C.J. Lyons ..... 124

**1882:** Bits of Unwritten History, by H.L. Sheldon ..... 128

**ASSIGNED READINGS #3: from Vol. 5: HAWAII-NEI: 1898-1910**

Thrum's Almanac and Annual 1875-1933: Volume V: Hawaii Nei 1898-1910  
by Amazon.com Services LLC

Learn more:

[https://www.amazon.com/dp/B001CERXD0/ref=cm\\_sw\\_em\\_r\\_mt\\_dp\\_4llcGb6Z2R32P](https://www.amazon.com/dp/B001CERXD0/ref=cm_sw_em_r_mt_dp_4llcGb6Z2R32P)

**1899:** Honolulu in 1853, by W. Goodale and T.G. Thrum ..... 42—*try to compare this to the Honolulu you know*

**1904:** Streets of Honolulu in the Early Forties, by G.D. Gilman ..... 106—*as with the earlier article, compare to modern Honolulu*

**1906:** Extracts from an Ancient Log, by T.G. Thrum ..... 144—*note the interesting social and geographical relationships and how Honolulu becomes dominant*

**1907:** Lahaina in Early Days, by G.D. Gilman ..... 162—*compare this to the modern image of Lahaina/Maui*

**1908:** An Early Ascent of Maunaloa, A. Menzies and British Museum ..... 170—*one of the best early accounts of the Hawaiian landscape at the initial stage of European contact.*

### **Disability Access**

If you need individual accommodations to meet course outcomes because of a documented disability, please speak with me to discuss your needs as soon as possible so that we can ensure your full participation in class and fair assessment of your work. Students with special needs who meet criteria for the Americans with Disabilities Act (ADA) provisions must provide written documentation of the need for accommodations from the Counseling Center by the end of week three of the class, in order for instructors to plan accordingly. If a student would like to determine if they meet the criteria for accommodations, they should contact the Kōkua 'Ike Coordinator at (808) 739-8305 for further information ([ada@chaminade.edu](mailto:ada@chaminade.edu)).

### **Title IX Compliance**

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. If you or someone you know has been harassed or assaulted, you can find the appropriate resources by visiting Campus Ministry, the Dean of Students Office, the Counseling Center, or the Office for Compliance and Personnel Services.

### **Academic Conduct Policy**

From the 2019-2020 Undergraduate Academic Catalog (p. 39):

Any community must have a set of rules and standards of conduct by which it operates. At Chaminade, these standards are outlined so as to reflect both the Catholic, Marianist values of the institution and to honor and respect students as responsible adults. All alleged violations of

the community standards are handled through an established student conduct process, outlined in the Student Handbook, and operated within the guidelines set to honor both students' rights and campus values.

Students should conduct themselves in a manner that reflects the ideals of the University. This includes knowing and respecting the intent of rules, regulations, and/or policies presented in the Student Handbook, and realizing that students are subject to the University's jurisdiction from the time of their admission until their enrollment has been formally terminated. Please refer to the Student Handbook for more details. A copy of the Student Handbook is available on the Chaminade website.

For further information, please refer to the Student Handbook: <https://chaminade.edu/wp-content/uploads/2019/08/NEW-STUDENT-HANDBOOK-19-20-Final-8.20.19.pdf>

### **Credit Hour Policy**

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 37.5 hours of engagement. For example, in a one credit hour traditional face to face course, students spend 50 minutes in class per week for 15 weeks, resulting in a minimum of 12.5 instructional hours for the semester. Students are expected to engage in reading and other assignments outside of class for at least 2 additional hours per week, which equals an additional 25 hours. These two sums result in total student engagement time of 37.5 hours for the course, the total engagement time expected for each one credit course at Chaminade.

The minimum 37.5 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

### **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, in addition to more obvious dishonesty.

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 Academic Division and may include an “F” grade for the work in question, an “F” grade for the course, academic notice, or dismissal from the University.