

LSC Use Only Proposal No: _____ UWUCC Use Only Proposal No: 11-57c
 LSC Action-Date: AP-2/16/12 UWUCC Action-Date: App 2/28/12 Senate Action Date: App-3/20/12

Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

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Proposing Department/Unit <u>Anthropology</u>	Phone <u>(724) 357-2133</u>

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

- New Course Course Prefix Change Course Deletion
 Course Revision Course Number and/or Title Change Catalog Description Change

Current course prefix, number and full title: ANTH 110 Contemporary Anthropology

Proposed course prefix, number and full title, if changing: _____

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

- Learning Skills Knowledge Area Global and Multicultural Awareness Writing Across the Curriculum (W Course)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)
 Global Citizenship Information Literacy Oral Communication
 Quantitative Reasoning Scientific Literacy

3. Other Designations, as appropriate

- Honors College Course Other: (e.g. Women's Studies, Pan African)

4. Program Proposals

- New Degree Program Catalog Description Change New Track Other
 New Minor Program Program Title Change Liberal Studies Requirement Changes in Program

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)	<i>Sarah W. Neusius</i>	<u>11-3-11</u>
Department Chairperson(s)	<i>David Neusius</i>	<u>11-3-11</u>
College Curriculum Committee Chair	<i>John Bentz</i>	<u>11/9/11</u>
College Dean	<i>Ann</i>	<u>11/17/11</u>
Director of Liberal Studies (as needed)	<i>Jul H. Probst</i>	<u>2/27/12</u>
Director of Honors College (as needed)		
Provost (as needed)		
Additional signatures (with title) as appropriate:		
UWUCC Co-Chairs	<i>Gail Sedquist</i>	<u>2/29/12</u>

Received

FEB 29 2012

Liberal Studies

Please Number All Pages

Received

JAN 28 2012

Liberal Studies

Received

NOV 17 2011

Liberal Studies

Current Catalog Description:

ANTH 110 Contemporary Anthropology

3c-01-3cr

An introduction to the nature of anthropological inquiry. By using the anthropological perspective, current relevant topics are discussed. Topics could include, but are not limited to, changing myths and rituals, legal anthropology, cross-cultural aspects of aging, gender roles, evolutionism and creationism, cultural extinction, and world hunger.

Proposed Catalog Description:

ANTH 110 Contemporary Anthropology

3c-01-3cr

This course provides an introduction to the discipline of anthropology: the study of human beings through time and across cultures. This class is organized around select themes that allow students to explore the nature and relevance of anthropological methods, theories, and perspectives. These themes may include, but are not limited to, human origins, evolution and human behavior, gender roles, the links between environment and culture, and social stratification. There is a strong emphasis on the effects of globalization on human cultures, and the potential for anthropology research to address contemporary issues like cultural and environmental sustainability, public health, and social equity.

Rationale: The proposed catalog description provides an updated summary of the course to better reflect changes in the Liberal Studies program.

**ANTH 110 Contemporary Anthropology
Syllabus of Record**

I. Catalog Description

Anth 110 Contemporary Anthropology

3 class hours

0 lab hours

3 credits

(3c-0l-3cr)

Prerequisites: None

This course provides an introduction to the discipline of anthropology: the study of human beings through time and across cultures. This class is organized around select themes that allow students to explore the nature and relevance of anthropological methods, theories, and perspectives. These themes may include, but are not limited to, human origins, evolution and human behavior, gender roles, the links between environment and culture, and social stratification. There is a strong emphasis on the effects of globalization on human cultures, and the potential for anthropology research to address contemporary issues like cultural and environmental sustainability, public health, and social equity.

II. Course Outcomes:

By the end of the semester, students will be able to:

Objective 1:

Identify the unique holistic and comparative nature of anthropological inquiry across the four main sub-disciplines

Expected Student Learning Outcome 1:

Informed Learners

Rationale:

Assignments will require students to evaluate the various approaches, perspectives and methods used to illuminate the intellectual questions and problems of anthropology.

Objective 2:

Explain key aspects of human biological evolution and culture change

Expected Student Learning Outcomes 1 and 3:

Informed and Responsible Learners

Rationale:

Assignments will require students to discuss human change in the past and present from historical, social and spatial perspectives. In so doing, students learn how anthropology's examination of these issues differs from other disciplines. These assignments foster a holistic perspective on the biological and cultural interrelationship of human beings.

Objective 3

Analyze and appreciate the natural and social forces that have shaped varied cultural practices and led to human cultural diversity

Expected Student Learning Outcomes 1, 2, and 3:

Informed, Empowered, and Responsible Learners

Rationale:

Course assignments and materials focus on developing students' respect for the identities, politics and cultures of others. The course offers a detailed and contextually rich analysis of the depth and breadth of human diversity throughout the world and over time. The course gives students the tools to critically analyze the impact of natural and social forces that mold cultural practices.

Objective 4

Apply anthropological perspectives and questions as tools to think critically about contemporary social issues

Expected Student Learning Outcomes 2 and 3:

Empowered and Responsible Learners

Rationale:

This objective helps students develop skills in problem solving, critical thinking, synthesis and a commitment to intellectual honesty. Course assignments will ask students to evaluate their beliefs about the human condition and human diversity against the sensitizing concepts of anthropology to reconsider what they consider to be "true."

III. Course Outline

Unit 1. The Nature of Anthropology (6 hours)

- A. What is Anthropology? Understanding anthropology's role in the social and biological sciences;
- B. What are the different kinds of anthropology, how did each originate, and in what larger discipline?
- C. Understanding basic concepts: culture, evolution, population genetics
- D. Methods and ethics in Anthropology research

Unit 2. The Nature of Our Species (12 hours)

- A. Humans as primates;
- B. Human evolution – early hominins;
- C. Human evolution – the genus *homo*;
- D. Early modern humans
- E. Human diversity- race as a cultural construct
- F. Human diversity- the biology and culture of sex and gender

Unit 3. Case Study (3 hours)

- A. Introducing a culture group
- B. Anthropology methods in researching and understanding culture change

Unit 4. Human Cultural Diversity (12 hours)

- A. Modes of livelihood: Foraging, horticulture, and pastoralism
- B. The transition to agriculture
- C. Human social and political organization- traditional leadership and the rise of social classes
- D. Religion, magic, and witchcraft across cultures
- E. Family and kinship across cultures
- F. Language and culture

Unit 5. Globalization and Applied Anthropology Case Studies (6 hours)

- A. Culture change and globalization
- B. AIDS and the Ju/'Hoansi: Case study in medical anthropology
- C. Globalization and Conservation in East Africa: Case study in environmental anthropology
- D. Drug use and abuse in New York City: Case study in urban anthropology
- E. Anthropology in today's world review

In-Class Exams	(2 hours)
Essay Exam on Supplemental Readings	(1 hour)
Final Exam	(2 hours)

IV. Evaluation Methods

- 1.) **(60%) EXAMS** - Three exams will be given during the semester. Each will consist of multiple-choice, short answer or essay questions. Each will be worth 20% of the final grade and will cover the major sections of the course
- 2.) **(20%) EXERCISES** - A total of 10 exercises will be assigned during the semester. All 10 will count in the class grade. For some exercises students will work in groups in the classroom.
- 3.) **(20%) BOOK ESSAY EXAM** –Students will be required to read a supplemental book or set of readings on some aspect of anthropology and write an in-class essay on the book. The essay exam will be given during the final period.

V. Grading Scale

Grading scale: A 90-100 B 80-89 C 70-79 D 60-69 F 59 and below

VI. Undergraduate Course Attendance Policy

Students are strongly encouraged to attend class. Individual faculty members may develop their own policies that comply with the university attendance policy.

VII. Required Textbook

Below are three examples of currently available textbooks from which faculty may select:

- 1) Kottak, Conrad. 2010. Window on Humanity: A Concise Introduction to Anthropology (4th Edition)
- 2) Park, Michael Alan. 2008. Introducing Anthropology: An Integrated Approach (5th Edition)
- 3) Ember, Carol; Melvin Ember; and Peter Peregrine. 2009. Human Evolution and Culture (6th Edition)

Supplemental/Non-textbook reading (Examples)

- 1) Bourgois, Philippe 2003 *In Search of Respect: Selling Crack in El Barrio*, 2nd ed. Cambridge University Press
- 2) Bridges, Khiara 2011 *Reproducing Race: An Ethnography of Pregnancy as a Site of Racialization* New York: Basic Books
- 3) Deetz, James. 1997. *In Small Things Forgotten: An Archaeology of Early American Life*. New York: Doubleday.
- 4) Dettwyler, Katherine. 1994. *Dancing Skeletons: Life and Death in West Africa*. Illinois: Waveland Press, Inc.
- 5) Lippi-Green, Rosina. 1997 *English with an Accent: Language, Ideology, and Discrimination in the United States* London: Routledge.
- 6) Spindler, George and Janice E. Stockard 2007 *Globalization and Change in Fifteen Cultures: Born in One World, Living in Another* Wadsworth Publishing

VIII. Special Resource Requirements

None

IX. Bibliography

Baba, Marietta and Hill, Carole. (Eds). 1997. *The Global Practice of Anthropology*. Williamsburg, VA: Studies in Third World Societies.

Barnard, Alan. 2000. *History and Theory in Anthropology*. Cambridge: Cambridge University Press.

Bernard, Russell. 2011. *Research methods in anthropology: Qualitative and Quantitative approaches*. Thousand Oaks, CA: Sage Publications, Inc.

Bohannan, Paul and Glazer, Mark. *High Points in Anthropology* (2nd Edition). New York: McGraw-Hill, INC.

Bodley, John. 2001. *Anthropology and Contemporary Human Problems*. London: Mayfield Publishing Co.

Bourgois, Philippe 2003 *In Search of Respect*, 2nd ed. Cambridge University Press

Boyd, Robert and Silk, Joan. 2006. *How Humans Evolved*. New York and London: W.W. Norton and Co.

Chazan, Michael. 2010. *World Prehistory and Archaeology (2nd Edition)* Prentice Hall.

Chiseri-Strater, Elizabeth and Sunstein, Bonne. 1997. *Fieldworking: Reading and Writing Research*. New Jersey: Prentice Hall.

Cremin, Aedeon (Editor). 2007. *The World Encyclopedia of Archaeology: The World's Most Significant Sites and Cultural Treasures* Firefly Books

Deetz, James. 1997. In *Small Things Forgotten: An Archaeology of Early American Life*. New York: Doubleday.

Endicott, Kirk. and Welsch, Robret. 2008. *Taking Sides: Clashing Views on Controversial Issues in Anthropology (4th Edition)*. McGraw-Hill/Duskin Publishers.

Erikson, Thomas Hylland. 2001. *Small Places, Large Issues*. London: Pluto Press.

Grusky, David and Szelenyi, Szonja. Eds. *The Inequality Reader: Contemporary and Foundational Readings in Race, Class, and Gender*. Boulder: Westview Press.

Gupta, Akhil and Ferguson, James. 1997. *Anthropological Locations: Boundaries and Grounds of a Field Science*. Berkeley: University of California Press.

Marks, Jonathan. 2011. *The Alternative Introduction to Biological Anthropology*. New York and Oxford: Oxford University Press.

Mascia-Lees, Frances E. and Black, Nancy Johnson. 2000. *Gender and Anthropology*. Long Grove, Illinois: Waveland Press INC.

McGee, Jon. and Warms, Richard. 2011. *Anthropological Theory: An Introductory History*. Boston: McGraw-Hill Humanities.

Metcalf, Peter. 2005. *Anthropology: The Basics*. New York, NY: Routledge.

Moore, Henrietta and Sanders, Todd. 2006. *Anthropology in Theory: Issues in Epistemology*. New York, NY: Wiley-Blackwell.

Nabhan, Paul. 1997. *Cultures of Habitat: On Nature, Culture, and Story*. Washington, DC: Counterpoint.

Ortner, Sherry. 2006. *Anthropology and Social Theory: Culture, Power, and the Acting Subject*. Durham, NC: Duke University Press.

Rice, Patricia and McCurdy, David. 2007. *Strategies in Teaching Anthropology*. New Jersey: Prentice Hall.

Sabloff, Jeremy A. 2008. *Archaeology Matters: Action Archaeology in the Modern World*. Left Coast Press

Schusky, Ernest. 1965. *Manual for Kinship Analysis*. New York: Holt, Rinehart and Winston.

Shaffir, William and Stebbins, Robert. (Eds). 1991. *Experiencing fieldwork: An inside view of qualitative research*. Newbury Park, Ca: Sage Publications.

Strathern, Andrew and Stewart, Pamela J. 2001. *Kinship in Action: Self and Group*. Boston: Prentice Hall.

Thomas, David Hurst. 2000. *Skull Wars: Kennewick Man, Archaeology, and the Battle for Native American Identity*. New York: Basic Books

Townsend, Patricia. 2009. *Environmental Anthropology: From Pigs to Policies*. Illinois: Waveland Press.

Van Willigen, John, Rylko-Bauer, Barbara & McElroy, Anne. (Eds). 1989. *Making Our Research Useful: Case Studies in the Utilization of Anthropological Knowledge*. Boulder: Westview Press.

Whiteford, Linda and Trotter, Robert. (2008). *Ethics for Anthropological Research and Practice*. Illinois: Waveland Press, Inc.

Wulff, Robert and Fiske, Shirley. (Eds). 1987. *Anthropological Praxis: Translating Knowledge into Action*. Boulder: Westview Press.

2. Summary of the Proposed Revisions

- 1) Catalog description changed
- 2) Revision of course objectives
- 3) Updating of the bibliography to include references that note the applied significance of contemporary anthropological research
- 4.) Updating course outline

3. Rationale:

- 1) The catalog description has been revised to better reflect recent changes in the Liberal Studies program.
- 2) The course objectives have been updated to meet current expectations for student centered measurable objectives
- 3) The bibliography has been updated to reflect recent scholarship in applied anthropology and contemporary social issues
- 4) The course outline has been revised to a topic format which can be ordered to match the textbook selected for the course.

4. Sample Assignment for Liberal Studies Course:

4.) ESSAY EXAM "Texts in Dialogue: Illustrating Wilsons' Arguments with Bourgois' Ethnography"

Assignment Instructions

- 1) Your paper will compare one key point made by William Julius Wilson in the article you read for class with an ethnographic example from Bourgois' *In Search of Respect*. You should demonstrate that you've thought critically about Wilson's arguments and the implications of Bourgois' ethnographic examples, and that you can synthesize information to formulate an independent argument that resonates with the themes of the course.
- 2) Papers should be 3 pages long, numbered and stapled, with one-inch margins all around, double-spaced, and font size no larger than 12. Un-typed papers will not be accepted and will result in an F. Papers should have an introduction, a body and a conclusion, with the thesis of the paper

written into the introduction.

Essay Rubric

An 'A' paper will be thoughtful, analytical and will illustrate critical thinking. It will show a facility with both of the works you're drawing from. It will draw from one of Wilson's key argument (that is, it will identify the arguments correctly), and will be illuminated by an appropriate ethnographic example from Bourgois. In other words, there will be a high correspondence and a logical fit between the two sources. It will be stylistically and grammatically well written, and will conform to the guidelines.

A 'B' paper will be moderately thoughtful, analytical and critical. The link between the key arguments and the example will be clear, and will show that you understand the arguments you're focusing on. It may have some grammatical or spelling errors, but will conform to the guidelines.

A 'C' paper will not demonstrate analytical or critical thinking. There may be misunderstandings in the key arguments, or the linkages between the argument and the example will not be logical. The arguments from the different sources might not seem to be completely understood. There will be grammatical and spelling errors, and may not completely conform to the guidelines.

A 'D' paper will not demonstrate analytical or critical thinking. It will not apply the arguments from Wilson to the examples of Bourgois, or will do so in a way that illustrates that the author of the paper isn't well versed in either or both of the two sources. There may be significant grammatical and spelling errors. It might not have a thesis, or have one of the 3 main components of a paper (Introduction, Body, Conclusion).

An 'F' paper may not have a thesis, and may be missing one or more of the 3 main components of a paper (Introduction, Body, Conclusion). The student will not develop an argument and might simply relate the details of the readings. There will be significant stylistic, spelling and or grammatical errors in the paper.

5. ANTH 110 Liberal Studies Approval Questions

1. This course will be taught as a multiple-section, multiple-instructor course in which instructors representing the four fields of anthropology in the department

teach the course from time to time. The department will maintain equivalency by sharing syllabi, approaches and information on new resources once a year. This will maintain flexibility and equivalency.

2. By definition anthropology maintains a commitment to understanding human diversity, and it takes as a point of analysis the social construction of race, ethnicity, gender and social class. It's through this commitment that instructors insure that the course will address the perspectives and contributions of under-represented groups.

3. Instructors may draw from non-text book sources including: peer-reviewed journal articles appropriate for non-major undergraduates, readers, chapters from edited volumes and / or ethnographies.

4. This is an introductory course designed for a general student audience and is possibly the only anthropology course students will take in their college careers. This course provides an overview of the four fields of anthropology as they relate to the particular topic selected by the instructor, whereas anthropology majors are each required to take separate courses in each of the four fields of anthropology (physical, cultural, linguistics and archaeology). There is no equivalent course covering all four fields on an introductory level that anthropology majors can take.

FEB 24 2006

LIBERAL STUDIES COURSE PROPOSAL
SAMPLE SYLLABUS

AN 110 INTRODUCTION TO ANTHROPOLOGY

SUBMITTED FOR BOTH SOCIAL SCIENCE AND NON-WESTERN
CULTURES KNOWLEDGE AREAS

INTRODUCTION: Anthropology is literally the "study of human beings" (Greek anthropos = man, human and logos = study). It differs from other disciplines concerned with people in that it is broader in scope. It is concerned with humans in all places of the world (not simply those close to us), and it considers humans of all historical periods. Physical Anthropology studies the emergence of humans and their physical evolution (human paleontology). Cultural Anthropology concerns human culture, that is, learned, shared, behavior. The goal of this course is to introduce you to the complexity of human life as comprehensible and concrete as possible; to outline essential aspects of culture; and, perhaps most important to provide a framework for understanding a constantly evolving world system. I believe, and this course will promote, the idea that anthropology can provide an understanding of human behavior and partial solutions of contemporary world problems.

TEXTS:

Ember and Ember. Anthropology 5th edition, 1988 (available in Bookstore) and select ONE of the following:

1. Richard Lee - The Dobe Kung (S. Africa-Traditional Bushman)
2. C. Kottak Assault of Paradise (Change in a Brazilian village)
3. J. Nash We Eat the Mines and the Mines Eat Us (Bolivia Tin Mines)
4. C. Wilson Crazy February (Mexican Highlands Change among Mayans)

TENTATIVE SYLLABUS

	<u>Topic of Discussion</u>	<u>Required Reading</u>
Sept 7	Introduction-review of course outline and evaluation	
Sept 9	Introducing Anthropology - The fields of anthropology - The holistic view (HOI) - The value of anthropology Film: <u>Land Divers of Melanesia</u>	Ch. 1 Select outside Book and begin reading. (sign-up sheet in K105)

Sept 12-14-16

A Preview of Hominoid and Hominid Evolution
-Emergence of Physical Anthropology Ch.2&3
-Darwin and Natural Selection and Ch 7 pp 109-110
-Forces of Change and Early Primates
Guest Lecture: Anthropology and Genetics?(HO #2)

Sept 19-21

Primate Evolution Ch. 4&5
- Primate traits
- The fossil record
- Emergence of monkeys and apes
- Emergence of hominids
- Film Clip: Richard Leakey (handout #3)

Sept 23-26-28

Early hominids and culture
_emergence of homo sapien Ch. 5 &6
- Role of the environment
- Two models of human evolution
Guest Lecture: Invitation of Archaeology

Sept 30

Ramapithecus and Dryopithecus Ch. 6
-a secondary climatic change
REACTION PAPER GUIDELINES (HO #4)

Oct 3-5

Australopithecus Ch. 6
Homo Erectus, Neanderthal and Homo Sapien review Ch 5
-The Palioithic and RISE OF CIVILIZATION
-Review (HO #5)

Oct 7 FIRST EXAM (on first 12 sessions)
(FINISH FIRST 1/3 OF OUTSIDE PAPERBACK)

Part II. CULTURAL ANTHROPOLOGY: "all of us have been, or will be, surprised, even incredulous, when we come across the data of anthropology for the first time, at how vast are the differences between ways of experiencing.

R. D. Laing in Politics of the Family

- Oct 10 Cultural Anthropology Ch. 10
 - Definition of Culture
 - Universalism, holism, functional integration
 - Ethnocentrism and Cultural Relativity
 - Nacerima Reading (avail in class)(HO #6)
 pick-up **OPTIONAL EXERCISE #1: South as Subculture #7(DUE Oct 28)**
- Oct 12-14-17
 Growth of Anthropology- The Beginnings Ch. 11
 -Theoretical Orientations: Functionalism and "Modernization"
 Theory (Malinowski and Radcliff-Brown)
- Oct 19-21 -Conflict Theory, World Systems Theory, Cultural Materialism
 (M. Harris, Wallerstein)
 -Sociobiology (Tiger, Fox, Wilson)
- Oct 24 EXERCISE: Role Playing Theory - in class (HO #8)
- Oct 26 Food Getting: Food and Famine Ch. 14
 - "Eat Not This Flesh"-World Hunger - A Global View
 - Solutions/Discussion
 - Film: Hunger for Profit (HO #9 and #10)
 Pick up **Optional Exercise #2 Support Networks, #11 (Due Nov 4)**
- Oct 28-31/Nov 2
 Ethnographic Research Ch. 12
 - Preparing for fieldwork/Research techniques
 - Ethics/Cross-cultural research
 - EXERCISE: Qualitative vs. Quantitative Research (HO #12)
OPTIONAL EXERCISE #1: SOUTH AS SUBCULTURE DUE Oct 28.
- Nov 4-7-9 Ch. 18 & 19(only p..336-343)
 Anthropological View of the Family
 CASE STUDY: LA CHAMBA, COLUMBIA (HO #13)(#14)
 -Rules of Descent: Patrilineality--Romantic Love as Invention
 Film Clip "Arranged Marriages of India"
OPTIONAL EXERCISE #2: SUPPORT NETWORKS DUE Nov 4)
- Nov 11 **SECOND EXAM (plus, complete 2/3's of your paperback)**

NOV 14-16-18 Political and Economic Order Ch. 15 & 21
- Variations in political organizations
- Resolution of conflict and warfare
- Reciprocity
- Legal anthropology
Film: "Little Injustices" - Mexican and U.S.
court systems (HO #15)

THANKSGIVING VACATION BEGINS NOVEMBER 22

NOV 21-28-30
Psychological Anthropology Ch. 22
- Patrilineage and Malinowski (HO #16)
- Anthropological view of mental illness
- Cross-cultural variation in behavior
- Postpartum depression worldwide (HO #17)
- Rituals (HO #18) (Dobe Kung Participation)

DEC 2-5 Ch. 23
Religion and Magic
- Rituals Revisited: Yule Log AS RITUAL
- Universal aspects: Feng Shui and "earth money"
- Symbols, myths
- Supernatural forces (Crazy Feb Participation)
- Religion and social change (HO #19)
Films: Holy Ghost People/Buddhism, Man & Nature (clips)

DEC 7-9 CULTURE CHANGE Ch. 25 and 26
- Innovation and Invention
(Discussion: Assault on Paradise Participation)
- Acculturation and Enculturation
- Planned Change: Advocacy and La Chamba
- Case Study: The Hmong in Seattle
- Film: Becoming American (HO #20)

ethnography report DUE Dec 2
DEC 12-17 FINAL EXAM WEEK

EVALUATION

1. Three hour examinations each worth 70 points (note that the final exam is the third hour exam).
2. Reaction Paper (Due Dec 2) worth 70 points.
3. Two Optional extra credit exercises worth 10 points each.
4. Unannounced quiz(s) 10 points each

EXAM SCALE

90% A 63-70POINTS
80% B 56-62
70% C 49-55
60% D 42-48
50% F 41 OR BELOW

FINAL GRADE SCALE

90%A 252-280
80%B 224-251
70%C 196-223
60%D 168-195
50%F BELOW 167

GRADE SCALE

70 First Hour Exam
70 Second Hour Exam
70 Final Exam
70 Book Reaction Paper
280 TOTAL

EACH OF THE OPTIONAL EXTRA CREDIT EXERCISES ARE WORTH 10 POINTS EACH; ALL EXTRA CREDIT POINTS ARE ADDED TO YOUR TOTAL POINTS FOR THE CLASS. TO GAIN CREDIT EACH MUST BE SUBMITTED AT OR BEFORE THE DEADLINE. Remember the "golden rule:" you must be present to pick-up class handouts, and the optional extra credit exercises. And you hand-in the exercise in person.

IV ROLE PLAY

Sociology/Anthropology

INSTRUCTIONS:

- I. Break up into groups...I will assign each group a theoretical perspective. TIME 1 - 3 minutes.
- IIA. First, select a group leader. Using the text and your notes discuss the theory assigned. Assist the group leader in organizing a statement to be presented to the class...DESCRIBING YOUR THEORY. TIME: 5 minutes.
- IIB. Next, assist the group leader and discuss the problem assigned, i.e., sex roles and male dominance (again use your text if necessary). Assist the leader in explaining male dominance from your assigned perspective. This is a difficult task. Set aside your own personal beliefs for a moment. Think about the problem, as a believer in your assigned theory might. You might know very little about sex roles but think and project the best you can...there are no wrong answers here. TIME: 15 minutes
- III. Each LEADER and ~~members of the group~~ will explain the assigned social situation FROM THE GROUP'S ASSIGNED THEORETICAL PERSPECTIVE. Play a role...That is, accept a role and act it out. Assume, as an actor would, that you believe in your assigned theory. Make your audience think you do. Overstate your case if necessary. As a group member you are responsible to defend the position of your group. ARGUE ONLY FROM YOUR ASSIGNED POSITION. This part is key to our success! TIME: 20 minutes
- IV. SUMMARY

Do you accept your assigned theoretical perspective?
Why?
Which theory seems most plausible to you?
Why?
TIME: 15 minutes

It is clear from our survey of the evidence that anatomy is not destiny. Human beings can be socialized into a very wide range of sex roles with their accompanying gender characteristics. It is equally evident, however, that most societies have adopted a fairly consistent pattern in their sex roles. Why?

A Functionalist View

The answer seems to lie originally in the fact that it was highly functional in traditional, preindustrial societies for men and women to play very different roles. A society functions more efficiently if there is a division of tasks and responsibilities and if its members are socialized to fill specific roles. This division of labor need not necessarily be among sex lines, but sexual differences do offer an obvious and convenient means of achieving it.

The human infant is helpless for a longer period after birth than any other animal, and it has to be looked after. It is convenient if the mother, who bears and suckles the child and who may soon become pregnant with another, stays home and takes care of it. Since she is staying at home, domestic duties tend to fall on her as well. Likewise, it is convenient if the male, who is physically more powerful and who is not periodically pregnant or suckling children, takes on such tasks as hunting, defending the family against enemies or predators, and taking the herds to distant pastures.

Because the female is dependent on the male for protection and food and because the male is physically capable of enforcing his will on the female, he inevitably becomes the dominant partner in this arrangement. Because he is the dominant partner, his activities and personality patterns become more highly regarded and rewarded. Over time, these arrangements become institutionalized. They become deeply structured into the society and are passed down from generation to generation. Men accept their role as "natural," and women submit not because they are coerced by the men but because submission has become the custom. The social origins of sex roles are lost to human consciousness, and the roles are regarded instead as being inextricably linked to biological sex.

Are these traditional sex roles still functional in a modern industrial society? Two functionalist theorists, Talcott Parsons and Robert Bales (1953), have argued that they are. Parsons and Bales claim that a modern family needs two adults who will specialize in particular roles. The "instrumental" role, which is usually taken by the father, focuses on relationships between the family and the outside world. The father, for example, is responsible for earning the income that supports the family. The "expressive" role, which is usually taken by the mother, focuses on relationships within the family. The mother is thus responsible for providing the love and support that is needed to hold the family together. The male's instrumental role requires that he be dominant and competent; the female's expressive role requires that she be passive and nurturant. The family unit functions more effectively than could if the roles were not so sharply defined.

The theory of Parsons and Bales has been much criticized, mainly on the grounds that it seems to be an example of functionalism defending the status quo. Critics have argued that the traditional sex roles may have been functional in a traditional society, but they make little sense in a diversified modern society, where the daily activities of men and women are far removed from these primitive origins. Apart from the roles directly linked to childbirth, few of the gender characteristics expected of the sexes in modern society are functionally related to the biological differences between men and women (Epstein, 1976). Functional theory says nothing about the strains that the traditional roles place on women who want to play an "instrumental" role in society or on men who would prefer to play an "expressive" role. It also says nothing about the dysfunctions to society of preventing half of the population from participating fully in economic life.

A functionalist analysis can explain how sex-role inequalities arose, but a conflict analysis may offer a better explanation of why they persist. Helen Hacker (1951) has argued that women can be regarded as a minority group in society, in much the same way as racial or other minorities that suffer from discrimination. She draws a number of convincing comparisons between the situation of women and the situation of blacks in American society, showing that both groups are at a disadvantage as a result of a status ascribed on the arbitrary grounds of sex or race (see Figure 13.3). The parallel is not an exact one, however, because women, unlike blacks, are found in equal proportion to the dominant group in every social class—for the simple reason that their economic status is linked to that of their husbands or fathers. The stratification of men and women therefore takes an unusual form. Women are found at every position in the class hierarchy, but at any position they have inferior status to the men who are at a similar position.

Randall Collins (1971) argues that sexual inequalities, like any other structured social inequality, are based on a conflict of interests between the dominant and subordinate group. Sexual inequalities prevent the lower-status group from making the best use of its talents and thereby provide greater opportunities for the upper-status group to do so. Men can enjoy superior status only if women have inferior status, and the existing sex-role patterns allow them to maintain their political, social, and economic privileges. This does not mean, of course, that there is a deliberate, conscious conspiracy by men to maintain the prevailing inequalities. It simply means that the dominant group benefits from the existing arrangements and has little motivation to change them. Since the cultural arrangements of any society always reflect the interests of the dominant group, sex roles continue to reinforce the pattern of male dominance.

Conflict and functionalist theories are not as contradictory on the issue of sex roles as they might seem to be at first sight. Many conflict theorists accept that sex inequalities may have arisen because they were functional, even if they are functional no longer. Many functionalist theorists would also accept that traditional sex roles are becoming dysfunctional in the modern world.

THE SOUTH AS SUBCULTURE

APPLICATION

Subcultures are groups of people whose beliefs, values, and styles of life differ in significant ways from those of the larger culture of which they are part. In large complex societies, such as the United States, there are many kinds of subcultures and subcultures are often found in the same geographical area. For example, the American South has been recognized as a distinct subculture from the North in terms of its general pace of life; the importance of religion, community, family, kinship, and local history; and the value of hospitality. In contrast, the North is thought to emphasize commerce and business success; individual achievement; over the to others; formality and distance from others; and a high amount of social interaction. For this application, you will interview ten students on campus and ask them a few questions about the characteristics of life in the North and in the South. By the way, some people refuse to answer questions like these, because they think the questions are too general. Skip those people and go on to others.

There is the sample interview speech (practice) waiting in the manual until it suits a fairly conversational.

I am conducting a survey of student beliefs about what life is like in the North and the South in this country. Would you mind answering a few questions? This will take about two minutes.

Instructions and questions: I am going to read a few statements that some people believe are true of life in the southern states, such as Alabama, Tennessee, and Georgia, or northern states, such as New York, Massachusetts, and Maine. For each one, please say whether you (1) agree strongly with the statement, (2) agree, (3) neither agree nor disagree, (4) disagree, or (5) disagree strongly. OK. Here are the statements.

1. The pace of life in the South is noticeably slower than in the North.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
2. In the South there is a strong emphasis on family and kinship ties, such as close ties to uncles, cousins, and grandparents.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
3. There is a great deal of concern with religious experience and membership in the South.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
4. The interest in local history is especially strong in the South.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
5. People in the South tend to be very friendly and hospitable.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
6. In the North there is a great concern with business and money matters.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1
7. Northern people tend to be quite formal and distant.

Agree strongly	Agree	Neither agree nor disagree	Disagree	Disagree strongly
5	4	3	2	1

9

GUIDELINES FOR WRITING A REACTION PAPER #4

There are several objectives related to this project: gaining new information about cultures, learning to think critically from a social science perspective, learning how to organize your thoughts, and finally, improving your writing skills. By formulating your ideas in a clear and concise paper you will also gain ideas and concepts that will enhance the classroom discussion. . . whenever possible, share the information from your book with the class. Remember synergy.

HEADING. At the top of your first page, provide the full title of the book, publication information (publisher, place of publication, date, number of pages, author). Also include your name and class, including time, i.e. (10:30 TR). No title page is necessary for this assignment.

Sample Style: Hoschild, M.S. *The Unexpected Community*
Berkeley: University of California Press
1980. 168 pages.

Jane Doe
Anthropology 110
9:30 MW

- TEXT. I. INITIAL SUMMARY.** In a page or two describe the overall theme of the book. What is the book about? In order to grasp the central ideas, read the book carefully and look for patterns of organization and detail. For example, in John Hostetler's Amish Society a major goal is to end misconceptions people have of the Amish. Another purpose is to describe their values, norms, community structure, etc. Finally, he attempts to evaluate social change: how change impacts on the Amish and how they can or cannot cope with external and internal change. (You might begin with: "One central theme of this book is. . .")
- II. SPECIFICS.** Secondly, select several of the central themes from your book and in a few more pages describe them in detail from a social science perspective. For example, how does Hostetler define a value? What are some Amish values? Be concrete and specific. Use your textbook as a source book. Select your concepts carefully. Provide solid definitions. (Think in terms of this statement: "The author defines a value structure as. . .")
- III. YOUR ANALYSIS.** Thirdly, evaluate the sociology/anthropology concepts. Did he misuse any terms or theories such as "norm," "value," "mechanical solidarity." You might also describe concepts learned from this course that the author did not use. For example Hostetler does not talk about Durkheim's idea of "anomie" (normlessness) even though young Amish men and women are often caught in a state of conflicting values and norms. Be creative in your criticism. (Think in terms of the following type of statement: "I believe that the author did/did not. . .")
- IV. YOUR EVALUATION.** Finally, evaluate as best you can the book's overall strengths (or weaknesses). For example, who should read your book and why? Be specific, use examples: "In the case of the Amish Society (nearby farmers, social workers, government officials should read the book because. . .")

- NOTE.**
1. While I have requested 4 parts to your reaction paper, this doesn't mean the paper should be composed of separate parts; I would prefer a paper that "flows."
 2. Remember the above guidelines might not always apply to your selection; each book has a unique organization. Some of you are reading ethnographic novels.
 3. Type the paper if possible, and, keep a copy for yourself.
 4. Ask for advice - I am happy to help.
 5. Writing workshops and consultants are available and I will help you make arrangements. But you must make plans early.