

CURRICULUM PROPOSAL COVER SHEET  
University-Wide Undergraduate Curriculum Committee

LSC Use Only  
Number LS-12  
Action Approved  
Date 12-15-88

UWUCC Use Only  
Number \_\_\_\_\_  
Action \_\_\_\_\_  
Date \_\_\_\_\_

I. TITLE/AUTHOR OF CHANGE

COURSE/PROGRAM TITLE AN110 Introduction to Anthropology  
DEPARTMENT Sociology and Anthropology  
CONTACT PERSON Dr. Kay Snyder and Larry Kruckman

II. THIS COURSE IS BEING PROPOSED FOR:

\_\_\_\_\_ Course Approval Only  
\_\_\_\_\_ Course Approval and Liberal Studies Approval  
XX Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS

Lawrence Kruckman  
Department Curriculum Committee

Kay Snyder  
Department Chairperson

Chad Cahill  
College Curriculum Committee  
Director of Liberal Studies  
(where applicable)

[Signature]  
College Dean\*  
Provost  
(where applicable)

\*College Dean must consult with Provost before approving curriculum changes. Approval by College Dean indicates that the proposed change is consistent with long range planning documents, that all requests for resources made as part of the proposal can be met, and that the proposal has the support of the university administration.

IV. TIMETABLE

Date Submitted to LSC 11-1-88 Semester/Year to be implemented 1989 Date to be published in Catalog 1989-90  
to UWUCC \_\_\_\_\_

Revised 5/88

[Attach remaining parts of proposal to this form.]

# LIBERAL STUDIES COURSE APPROVAL FORM

**About this form:** Use this form only if you wish to have a course included for Liberal Studies credit. The form is intended to assist you in developing your course to meet the university's Criteria for Liberal Studies, and to arrange your proposal in a standard order for consideration by the LSC and the UWUCC. If you have questions, contact the Liberal Studies Office, 353 Sutton Hall; telephone, 357-5715.

**Do not use this form for technical, professional, or pre-professional courses or for remedial courses, none of which is eligible for Liberal Studies. Do not use this form for sections of the synthesis course or for writing-intensive sections; different forms will be available for those.**

## PART I. BASIC INFORMATION

**A. For which category(ies) are you proposing the course? Check all that apply.**

### LEARNING SKILLS

- First English Composition Course
- Second English Composition Course
- Mathematics

### KNOWLEDGE AREAS

- Humanities: History
- Humanities: Philosophy/Religious Studies
- Humanities: Literature
- Fine Arts
- Natural Sciences: Laboratory Course
- Natural Sciences: Non-laboratory Course
- Social Sciences
- Health and Wellness
- Non-Western Cultures
- Liberal Studies Elective

**B. Are you requesting regular or provisional approval for this course?**

- Regular       Provisional (limitations apply, see instructions)

**C. During the transition from General Education to Liberal Studies, should this course be listed as an approved substitute for a current General Education course, thus allowing it to meet any remaining General Education needs?       yes       no**

**If so, which General Education course(s)? \_\_\_\_\_**

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 Paliolithic and RISE OF CIVILIZATION

-Review (HO #5)

(on first 12 sessions)

Oct 7

FIRST EXAM

(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

2

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  
- Patrilineage and Malinowski (HO #16) Ch. 22  
- 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**

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## EVALUATION

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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
<u>70</u>	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.**

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# 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.



APPLICATION

Subcultures are groups of people whose beliefs, values, and styles of life differ in some respects from those of the larger culture of which they are part. In large complex societies, like ours, many kinds of subcultures are tolerated. Examples are ethnic subcultures (Italian or Irish Americans), religious subcultures (Hare Krishnas, the Amish, and Orthodox Jewish communities), occupational subcultures (cowboys, actors, and musicians), and geographical subcultures (the South, the North, the Midwest, the West). This application is designed to determine whether students at your college see the South as having different beliefs, values, and styles of life from the North.

Typically the American South has been seen as different 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. By contrast, the North is thought to emphasize commerce and business success; individual achievement over ties to others; formality and distance from others; and a high amount of secularism (as opposed to concern with religion).

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.)

Here is the sample interview speech (practice reading it beforehand until it sounds fairly conversational).

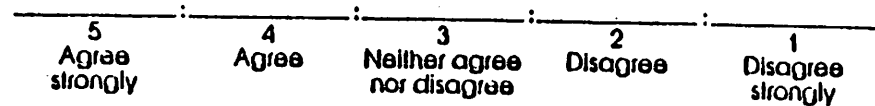
Introduction:

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.

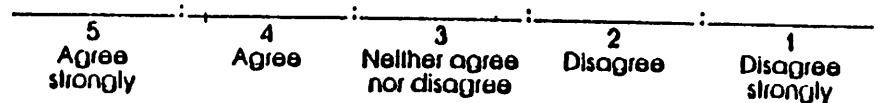
Instructions and questions:

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.

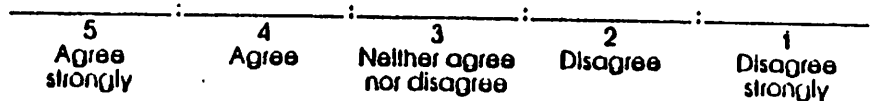
1. The pace of life in the South is noticeably slower than in the North.



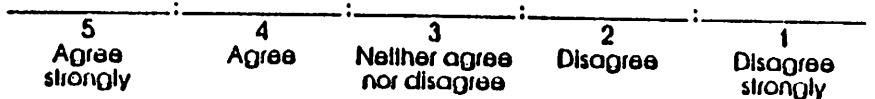
2. In the South there is a strong emphasis on family and kinship ties, such as closeness to uncles, cousins, and grandparents.



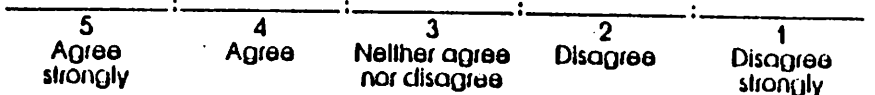
3. There is a great deal of concern with religious experience and membership in the South.



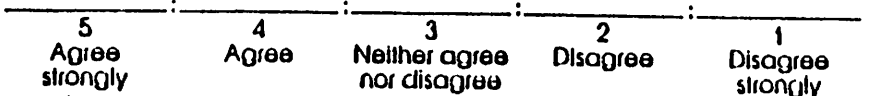
4. The interest in local history is especially strong in the South.



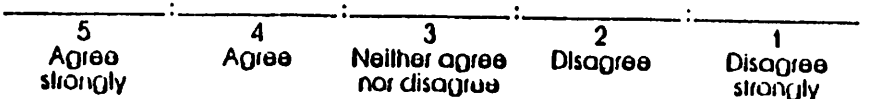
5. People in the South tend to be very friendly and hospitable.



6. In the North there is a great concern with business and money matters.



7. Northern people tend to be quite formal and distant.



**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                      Jane Doe  
Berkeley: University of California Press                      Anthropology 110  
1980. 168 pages.    9:30 MWF

**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.

LIBERAL STUDIES

Director's Office: 353 Sutton Hall

Secretary's Office and Mailing Address: 223 Sutton Hall

Telephone: 357-5715

December 15, 1988

SUBJECT: AN 110, AN 213, SO 151

TO: Kay Snyder

FROM: Liberal Studies Committee

At our December 15 meeting, we approved without change your proposals for the following courses:

AN 110 Introduction to Anthropology

SO 151 Principles of Sociology

We also approved AN 213 World Archaeology with one change--that "historical consciousness" and "values" be added to the items checked as Goals under II-A. From our discussion with you, we believe this to be a friendly amendment, and so we will add the checkmarks to our copy and refer the reader to the second paragraph of III-B for an example of historical consciousness and to III-E-1 for an example of values. We trust you will make the same changes on your file copy.

Thanks for doing such a good job with your proposals!

## REPORT OF LIBERAL STUDIES COMMITTEE ACTION

Approved (Regular)  
MINUTES -- LSC -- 12-15-88

PRESENT: Pickering, Nowak, Wingard, Streifthau, Hudson, Kot, Mitchell, Shirey, Cashdollar, Eisen

GUESTS PRESENT: Drs. Snyder and Kruckman (Sociology-Anthropology) and Dr. Begg (Geography and Regional Planning)

On a Nowak/Pickering motion: SO 151 Principles of Sociology and AN 110 Introduction to Anthropology were approved; AN 213 World Archaeology was approved with the following change: add "historical consciousness" and "values" to the items checked for II-A.

On a Hudson/Pickering motion, GE 101 Introduction to Geography was returned to the department for the following changes:

(a) inclusion of a syllabus which shows how III-B (women/minorities) and III-C (reading) are met.

(b) expansion of II-A to more adequately reflect the possibilities for the course

(c) revision of III-A to read: "Those teaching the course will exchange syllabi and will meet at least once a semester to discuss the course and its fulfillment of the Liberal Studies criteria and to recommend to each other or the department any necessary changes."

On a Pickering/Nowak motion: GE 102 Geography of US and Canada, GE 103 Intro to Human Geography were approved with the inclusion of a new answer to III-A [see (c) above]; GE 104 Geography of the Non-Western World was approved with the inclusion of the new catalog description [distributed by Begg] and the same revised answer to III-A.

Brief discussion was held on the difficulties which the Music department is having in adjusting its curriculum to meet Liberal Studies, and the possibility of a revised music history course meeting the criteria for "Fine Arts." The committee indicated its willingness to receive such a proposal, but, of course, withheld any conclusion until having reviewed the material.

There was discussion of distributing some of our better proposals so that other departments might see more clearly what we are looking for. SO 151 and GS 110 were considered good examples. Members indicated other advice which might be included in a cover letter; the chair will provide a draft for the next meeting.

**PART II. WHICH LIBERAL STUDIES GOALS WILL YOUR COURSE MEET? Check all that apply and attach an explanation.**

All Liberal Studies courses must contribute to at least one of these goals; most will meet more than one. As you check them off, please indicate whether you consider them to be primary or secondary goals of the course. [For example, a history course might assume "historical consciousness" and "acquiring a body of knowledge" as its primary goals, but it might also enhance inquiry skills or literacy or library skills.] Keep in mind that no single course is expected to shoulder all by itself the responsibility for meeting these goals; our work is supported and enhanced by that of our colleagues teaching other courses.

	Primary	Secondary
<b>A. Intellectual Skills and Modes of Thinking:</b>		
1. Inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.	y _____	_____
2. Literacy--writing, reading, speaking, listening	_____	x _____
3. Understanding numerical data	_____	_____
4. Historical consciousness	_____	x _____
5. Scientific inquiry	x _____	_____
6. Values (ethical mode of thinking or application of ethical perception)	x _____	_____
7. Aesthetic mode of thinking	_____	_____
<b>B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person</b>		
	x _____	_____
<b>C. Understanding the Physical Nature of Human Beings</b>		
	_____	x _____
<b>D. Certain Collateral Skills:</b>		
1. Use of the library	_____	_____
2. Use of computing technology	_____	_____

AN 110 Introduction to Anthropology  
Liberal Studies Revision Course Proposal

Part II. Which Liberal Studies Goals Will Your Course Meet?

Introduction to Anthropology will provide students with several primary skills, including those concerning a. inquiry, abstract logical thinking, critical analysis, etc.; b. scientific inquiry, and c. values. Secondary skills include a. literacy, primarily reading skills; and b. historical consciousness.

Abstract logical thinking and critical analysis skills are stimulated through a detailed discussion of theory regarding human behavior, e.g. abstractions such as the concept of culture, explicit macro theory such as functionalism, structuralism, socio-biology and neo-evolution. Theories are read, discussed, debated, and then applied (in some cases) via an in-class role playing exercise to a current and relevant problem, e.g. gender inequality (see page 3, week of Oct. 12 and page 5 and 7 for actual role playing exercise). Scientific inquiry is an important part of the course and students read and discuss qualitative and quantitative research methods and the advantages and disadvantages of each. A out-of-class exercise, entitled "South as a Subculture" (see page 8) is used by some instructors to expand on related topics such as participant observation, reductionism, etc. Finally, all introductory anthropology courses at IUP (and those nation-wide) spend much time discussing values. Regarding theory, students read, discuss, and debate the issue of cultural relativity and the dangers of ethnocentrism, discrimination and racism (see page 3, week of October 10). One purpose of anthropology's unique cross-cultural comparison is to provide a cultural "mirror for man", and students begin to see that living and participating in a global economy necessitates an understanding of values, attitudes and norms of other cultures and sub-cultures. This is not only stressed from a personal point-of-view but from a scientific research perspective.

Secondary goals include literacy, primarily reading skills. Most instructors require a non-text ethnography, or book focusing on a non-U.S. culture (see sample list on p. 1 of syllabus). A reaction paper is required which requires that students make links from their reading to theory/hypotheses, discussed in class (see page 9 for sample reaction paper exercise). Historical consciousness is provided in many areas of the course. Perhaps the best example is the discussion of 18th and 19th Century religious dogma and the power of that dogma to retard ideas related to human evolution and genetics. This is discussed by using cases of Darwin's natural selection, Mendel's "genetics" (see the week of Sept 12, p. 2).

## Part II B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person

Our introduction courses focus both on physical and cultural anthropology. A discuss of biological anthropology brings to the student terms and concepts necessary to understand human evolutionism. All anthropology instructors at IUP cover this material and contrast this scientific approach with creationism. Secondly, the course provides the student with theory to explain cultural behavior and reinforces this link through a series of topical issues, e.g. the changing third world family, world hunger, models to explain warfare, religion and magic (here in the U.S. and cross-culturally), and cultural change.

## Part II C. Understanding of the Physical Nature of Human Beings

As stated above 1/3 of all IUP introductory anthropology courses focus on human evolution. This discuss leads to a fairly indepth investigation of human variation from a physical/biological perspective (see first 1/3 of syllabus, p. 1-2).

**PART III. DOES YOUR COURSE MEET THE GENERAL CRITERIA FOR LIBERAL STUDIES?** Please attach answers to these questions.

- A. If this is a multiple-section, multiple-instructor course, there should be a basic equivalency (though not necessarily uniformity) among the sections in such things as objectives, content, assignments, and evaluation. Note: this should not be interpreted to mean that all professors must make the same assignments or teach the same way; departments are encouraged to develop their courses to allow the flexibility which contributes to imaginative, committed teaching and capitalizes on the strengths of individual faculty.

**What are the strategies that your department will use to assure that basic equivalency exists?** Examples might be the establishment of departmental guidelines, assignment of responsibility to a coordinating committee, exchange and discussion of individual instructor syllabi, periodic meetings among instructors, etc.

- B. Liberal Studies courses must include the perspectives and contributions of ethnic and racial minorities and of women wherever appropriate to the subject matter. **If your attached syllabus does not make explicit that the course meets this criterion, please append an explanation of how it will.**

- C. Liberal Studies courses must require the reading and use by students of at least one, but preferably more, substantial works of fiction or nonfiction (as distinguished from textbooks, anthologies, workbooks, or manuals). **Your attached syllabus must make explicit that the course meets this criterion.**

[The only exception is for courses whose primary purpose is the development of higher level quantitative skills; such courses are encouraged to include such reading, but are not expected to do so at the expense of other course objectives. If you are exercising this exception, please justify here.]

- D. If this is an introductory course intended for a general student audience, it should be designed to reflect the reality that it may well be the only formal college instruction these students will have in that discipline, instead of being designed as the first course in a major sequence. That is, it should introduce the discipline to students rather than introduce students into the discipline. **If this is such an introductory course, how is it different from what is provided for beginning majors?**



### Part III A. "Basic Equivalency"

This is a multiple-section, multiple instructor course. The anthropology faculty (5) meet on a monthly basis and discuss curriculum matters. They recently have submitted a 140 page curriculum revision to appropriate curriculum committees. This process has lead to an informal set of procedures where faculty exchange and discuss all the syllabi used in the introductory course. The faculty plan to continue to meet monthly and in fact have submitted an IUP Internal Grant proposal that would provide for even more uniformity by having individuals build learning modules or components based on their speciality. The group plans to also teach other faculty background information, e.g. human paleontology, provide reading material, and assist in syllabus construction. Further, this group is dedicated sharing lectures and has exchanged lectures on a regular basis for the past 3 years.

### Part III B. Re: "Ethnic and Racial Minorities, and of Women"

Ethnic and gender concerns are an important part of this course both from a theoretical and case study perspective. The concept of gender is discussed in depth when theoretical concepts such as socio-biology are presented. What are the biological and socio-cultural aspects of gender? Note that in the role playing exercise page 6 and 7), the topic of sexual inequality is used as the case study. Students must explain sexism from various theoretical positions. The biology of gender is specifically discussed early in the course under the topic of evolution, e.g. sexual dimorphism, division of labor, etc. The week of Nov 4 reviews the rise of romantic love, arranged marriages in the Third World, the origin and prevalence of patrilineage and the implications for women, the changing gender roles for women in rapidly changing cultures. As stated above the concept of cultural relativity is discussed explicitly to assist students in knowing and understanding the value systems of ethnic minorities and the dangers of practicing ethnocentrism. A book (ethnography) that focuses on a non-Western culture is required in most cases (see below, and p. 9).

### Part III C. "Works Outside of Textbooks"

Student must read or select from a list, an ethnography that describes, in-depth, a non-western Culture (please see page 1 of syllabus for a list). Instructions for writing a brief paper on that book is on page 9. Arrangements have been made with the writing center; the director assisted with the construction of the "guidelines." The use of ethnographies, and original accounts, is common in this and other anthropology courses.

### Part III D. General Student Audience.

This course does not count towards graduation for our majors (if our current curriculum proposal passes the Senate Curriculum Committee). The first course for majors in our curriculum would focus more on anthropological theory and method and the level of comprehension and reading would be significantly higher than found here.

### Part III E. Liberal Studies Criteria

We believe that this introductory course in anthropology meets most, if not all, of the six criterion: 1. Current, relevant issues related to anthropology are confronted, e.g. scientific evolutionism and creationism; gender

inequality; cultural change in the third world; theoretical debates, e.g. between sociobiology and functionalism. 2. The course, since it takes a topical approach, frames questions and allows students through role playing etc. to take a stand, debate, and speculate on solutions on issues mentioned above. We place this debate and discussion in the context of anthropological theory and research, 3. communication skills are increased through in-class discussion, experiential exercises, and a 10 page reaction paper, 4. creativity is stressed not only in the role playing exercises but explicitly mentioned as a criteria in the reaction paper exercise and out-of-class research exercise, 5. hopefully, students will continue to read about cross-cultural differences after leaving IUP. In this regard many instructors provide a departing bibliography that hopefully will be retained and utilized, 6. again, the course is topically oriented and students are moved towards applying basic anthropology principle and current world issues, e.g. gender inequality.

E. The Liberal Studies Criteria indicate six ways in which all courses should contribute to students' abilities. To which of the six will your course contribute? Check all that apply and attach an explanation.

1. Confront the major ethical issues which pertain to the subject matter; realize that although "suspended judgment" is a necessity of intellectual inquiry, one cannot live forever in suspension; and make ethical choices and take responsibility for them.
2. Define and analyze problems, frame questions, evaluate available solutions, and make choices
3. Communicate knowledge and exchange ideas by various forms of expression, in most cases writing and speaking.
4. Recognize creativity and engage in creative thinking.
5. Continue learning even after the completion of their formal education.
6. Recognize relationships between what is being studied and current issues, thoughts, institutions, and/or events.

**PART IV. DOES YOUR COURSE MEET THE CRITERIA FOR THE CURRICULUM CATEGORY IN WHICH IT IS TO BE LISTED?**

Each curriculum category has its own set of specific criteria in addition to those generally applicable. The LSC provides copies of these criteria arranged in a convenient, check-list format which you can mark off appropriately and include with your proposal. The attached syllabus should indicate how your course meets each criterion you check. If it does not do so explicitly, please attach an explanation.

## CHECK LIST -- SOCIAL SCIENCES

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### **Knowledge Area Criteria which the course must meet:**

- Treat concepts, themes, and events in sufficient depth to enable students to appreciate the complexity, history, and current implications of what is being studied; and not be merely cursory coverages of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

### **Social Science criteria which the course must meet:**

- Explore the critical thinking and analytical skills employed by the discipline to offer meaningful explanations of social and individual behavior.
- Acquaint students with the various approaches, perspectives, and methodologies used to examine the intellectual questions and problems of the discipline(s).
- Include, where appropriate, discussion of other cultures and subcultures, including minorities, and the roles of women.

### **Additional Social Science criteria which the course should meet:**

- Illustrate how a discipline shares common theories and methods with other disciplines in the social sciences.
- Promote an understanding of individuals, groups, and their physical and social environment by exploring and analyzing concepts developed in the discipline(s).

## Part IV A. SOCIAL SCIENCE (NOTE PART B NON-WESTERN FOLLOWS)

### 1. Knowledge Area Criteria

a. We have tried to avoid "cursory coverage" by structuring the course around in-depth theoretical constructs, e.g. principles of biological evolution, functionalism, sociobiology, etc. Through lecture, readings, in-class discussion and debate, role playing, the student will first become familiar with basic theory. THEN, specific case studies have been selected to apply these concepts. b. As stated above we cover the major intellectual questions of anthropology, e.g. theoretical debate between scientific evolution and creationism; socio-biology and functionalism, research methods and interpretation, etc. c. Proper vocabulary of the discipline is invoked and linked to theory, and qualitative and quantitative methods and the advantages and disadvantages of each are described and illuminated through an out-of-class exercise, d. composition skills are improved through required written exercises and a reaction paper based on reading an outside book (ethnography).

### 2. Social Science Criteria

a. A major thrust of our course is to provide critical thinking and analytical skills. Again, concepts such as cultural relativity, human variation, cultural diversity, etc. are discuss in detail. Exercises require students to learn and analyze these concepts. b. Through the use of theory students are asked to apply them to a case study, e.g. sexual inequality. They are asked through role playing to take a stance, and defend a position (see page 6 and 7 for role playing exercise), c. As a course in anthropology, the focus is on the concept of culture and subcultures and their unique values, attitudes and norms (culture). They must also read an original ethnography concerning a specific culture or subculture. This material is placed into a broader context for inquiry, e.g. concept of cultural relativity vs. ethnocentrism, etc.

### 3. Additional Social Science Criteria

a. By reviewing the attached syllabus is is clear that their are many links with other disciplines. Anthropology does not deny the value of reductionism it claims to be a holistic. this leads to theoretical links to sociology, e.g. functionalism, stratification, etc., economics and politics with a discussion of "modernization" and world systems theory, religion and philosophy with a discussion of the role of myth and rituals, b.

There of many examples of the course meeting this criteria, the best perhaps being the discussion of the nature/nurture hypothesis. Anthropology is interested in the role of genetics in predisposing individuals and groups to act, as well as, the role of the cultural environment to define status and role. This issue is debated a several levels throughout the course.

**Knowledge Area Criteria which the course must meet:**

- Treat concepts, themes, and events in sufficient depth to enable students to appreciate the complexity, history, and current implications of what is being studied; and not be merely cursory coverages of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

**Non-Western Culture Criteria which the course must meet:**

- Develop an understanding of contemporary cultures that differ substantially from the prevailing cultures of the United States, Canada, Western Europe, New Zealand, and Australia.
- Present cultures on their own terms with an appreciation of their dimensions, going beyond mere description of a culture. Those dimensions may include religion, economics, politics, art, language, literature, ethics, as well as other dimensions of the cultural milieu.
- Address, where appropriate, the experience of women and/or the roles of men and women.

**Additional Non-Western Culture Criteria which the course should meet:**

- Encourage the use of indigenous material whenever possible rather than rely on secondary instructional material, reviews of the literature, or textbooks exclusively.
- Encourage the student to acquire cultural appreciation and understanding, and provide students with an opportunity to demonstrate the ability to analyze and synthesize information about the culture.

(OVER)



## PART IV B. NON-WESTERN CULTURES

### 1. Knowledge Area

a. Please see previous section, Part IV A1 "Knowledge Area Criteria"

### 2. Non-Western Culture Criteria

a and b. This should appear obvious from our sample syllabus, e.g. focus on non-Western Subcultures (see page 1 of syllabus) such as Bolivia tin miners, Mexican Peasants, change in a Brazilian village.

c. See previous section, Part IIIB. Note focus on ethnic subcultures and women in syllabus.

### 3. Additional Non-Western Culture Criteria

Again, see page 1 of syllabus for use of first hand ethnographic accounts based on anthropology fieldwork

### 4. See Checksheet and Attached Syllabus

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 (HO1) - The value of anthropology Film: <u>Land Divers of Melanesia</u>	Ch. 1 Select outside Book and begin reading. (sign-up sheet in K105)