

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number LS-86
Action _____
Date _____

UWUCC Use Only
Number _____
Action _____
Date _____

I. TITLE/AUTHOR OF CHANGE

COURSE/~~PROGRAM~~ TITLE CULTURAL ANTHROPOLOGY AN211
DEPARTMENT ANTHROPOLOGY
CONTACT PERSON DR. MIRIAM CHAIKEN OR DR. ANJA OLIN-FAHLE

II. THIS COURSE IS BEING PROPOSED FOR:

_____ Course Approval Only
_____ Course Approval and Liberal Studies Approval
X Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS

Thomas Nowak
Department Curriculum Committee

Ray Snyder
Department Chairperson

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

W. Staszko
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 _____
to UWUCC _____

Semester/Year to be
implemented _____

Date to be published
in Catalog _____

CATALOGUE DESCRIPTION - AN 211 - CULTURAL ANTHROPOLOGY

no prerequisites - 3 credit hours

Explores the nature of culture as a human survival technique. Provides a framework for appreciation and understanding cultural differences and similarities in human societies, past and present.

AN 211 - CULTURAL ANTHROPOLOGY

Note: This is a generic course proposal prepared using the model syllabi from several anthropology instructors. This indicates the range of material and assignments covered in the course.

Course Description: Explores the nature of culture as a human survival technique. Provides a framework for appreciation and understanding cultural differences and similarities in human societies, past and present.

No prerequisites are necessary.

Required Reading: each student will be required to read both a textbook on cultural anthropology, and two or more short ethnographies which describe and discuss a culture in depth

possible textbook selections:

Harris, Marvin Cultural Anthropology textbook

Ember, Carolyn and Melvin Ember Cultural Anthropology

possible ethnographic selections:

Lee, Richard B. The Dobe Kung (Africa)

Hart, C.W.M, Arnold R. Pilling, and Jane C. Goodale
The Tiwi of Northern Australia

Heider, Karl The Grand Valley Dani (New Guinea)

Chance, Norman China's Urban Villagers

Kottak, Conrad Assault on Paradise (Amazonian settlers)

Liebow, Elliot Tally's Corner (U.S. inner city)

Chagnon, Napoleon Yanomamo: The Fierce People (Amazonian Indians)

Harris, Marvin America Now

Shostak, Marjorie Nisa: Portrait of a Kung Woman (Africa)

Mernissi, Fatima Behind the Veil (Arab women)

Keifer, Thomas The Tausug: Violence and Law in a Philippine Muslim Society

The instructor may also require supplemental reading of articles which will be placed on reserve in the library.

Each topic outlined on the syllabus includes a reading assignment from one or more of these books. It is expected that students will complete the reading assignment before attending class so that they will be able to fully participate in the discussion.

Course Requirements and Evaluation: Student's performance in the course will be evaluated by a combination of examinations and written assignments, five in total, each worth 20% of your final grade. The point value for each exam or paper will be recorded and the final grade in the class will be determined by the total number of points accumulated.

There will be three examinations, two midterms and one final, all of which will be essay and short answer in format. Each will count for 20% of your final grade (the final will be cumulative).

There will be two written assignments for each student, but the nature of those assignments will vary depending on the instructor and the class size. Possible options include:

1. A critical review of a complete year of one scholarly journal in the field of anthropology. The instructor will provide a list of journals from which you may select, and additional information describing the assignment will be distributed later.
2. A critical review of a major ethnographic study selected from a list of possible titles.
3. An exercise in participant observation in which the student is expected to observe interactions and patterns among groups within the university or local community and report on patterns and norms.
4. An exercise in ethnographic comparison utilizing the Human Relations Area Files in the library.

SUGGESTED COURSE OUTLINE

I. History of Cultural Anthropology (two weeks)

Anthropology and the examination of the human condition
19th Century Evolutionary schools - Victorian views of progress
Functionalism - Malinowski and Radcliffe-Brown - cultural integration and rationality of human societies
Boasian tradition and historical particularism - cultural determinism as a counter to biological determinism in the 1920s and 1930s
Neo-evolution - multilinear evolution and ecological adaptation, the precursor of materialist anthropology
Cultural Relativism - the important idea of the 20th century

possible films: Margaret Mead or Franz Boas

II. Current Theoretical Approaches (two weeks)

Structuralism/Levi-Strauss - views of cosmology and behavior
Psychological anthropology - blending of traditions in social science
Ethnoscience - the insider's emic view through techniques of linguistic analysis
Ecological anthropology - adaptation through culture
Sociobiology - the human animal and its environment
Cultural materialism - Marvin Harris and contemporary ideas
Cultural relativism revisited

possible films: First Contact

III. Doing Anthropology: Process of Fieldwork (one week)

Participant Observation
Qualitative and quantitative research techniques
Making and testing hypotheses
Example of differing viewpoints: The Mead-Freeman Debate
Adventure vs. responsibility, ethical responsibilities

Possible films: Papua New Guinea: Anthropology on Trial
The Ax Fight
The Mead-Freeman Debate

IV. Domestic Cycles (two weeks)

Birth and child development (infanticide and population)
Kinship and social structure
Marriage patterns
Adult Roles and Responsibilities: Gender and Stratification

Possible films: The Women of the Toubou
Small Happiness
Nai: Portrait of a Kung Woman

V. Subsistence Strategies and Ecological Adaptations (two weeks)

Hunters and Gatherers

sex roles and labor burdens
productivity and leisure, the Original Affluent Society?
cultural extinctions and future viability of foragers

Possible films: A Human Way of Life
The Baka Pygmies

Pastoralism

the "Cattle Complex" vs. rationality of pastoralists

Horticulture and agriculture

origins of sexual and political inequality
economic strategies and productivity
issues in economic development

VI. Social and Political Structure (one week)

Political leadership and the control of power
Economic inequality and stratification
Causes of warfare and violence
Control of power and social relations - associations and
interest groups

Possible films: The Hutterites: To Care and Not Care
Dead Birds
Little Injustices

VII. Religion (one week)

Types of religious expression - magic, witchcraft, animism
Ritual and religious hierarchies
Explanations of religion - materialist, integrationist,
mentalist paradigms

Possible films: Holy Ghost People
Trance and Dance in Bali

VIII. Arts and Cultural Patterning (one week)

Visual arts - sacred and mundane
Music in ritual expression
Oral history as oral literature

IX. Applied Anthropology (one week)

Social change and cultural stress
Participant intervention and advocacy anthropology
International case studies: "Why can't the poor feed
themselves?"
Domestic case studies: The Navajo-Hopi land dispute or
issues of multiethnic education

Possible films: The Broken Rainbow
The Politics of Food

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 UWUC. 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)? *see attached explanation*

RESPONSE TO LIBERAL STUDIES COURSE APPROVAL FORM

PART I. BASIC INFORMATION

A. This course is the first course in the sequence of cultural anthropology courses and is a popular collateral course with students in the social sciences, education, and humanities. It should be an option as a Liberal Studies Social Science course, as well as fulfilling Non-Western credit, as it deals with comparative cultures and attempts to gain understanding of the nature of human beings throughout the world.

B. We are requesting regular approval as this course is well established and has been taught for many years, we do not envision difficulties in obtaining satisfactory enrollments and the range of topics covered reflects the consensus of the anthropology faculty.

C. This course is currently a General Education Social Science option and should remain so during the transition period.

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

PART II. - MEETING LIBERAL STUDIES GOALS

A. INTELLECTUAL SKILLS AND MODES OF THINKING

This course is aimed at students who are interested in finding out how human beings have learned to solve problems of living in vastly different cultures and different environmental contexts. Through cross cultural comparative analyses, students will better understand themselves and their own society and hopefully will have greater tolerance toward life styles different from their own. The following anthropological perspectives will be utilized to examine the cross cultural cases and the topics in this course:

1. The holistic view - the essence of cultural relativism in which behaviors and institutions are examined within their cultural and environmental context in an effort to understand differing strategies of human adaptation.

2. The comparative view - examinations of institutions, practices, or lifeways of different cultures from both technologically simple and complex societies.

3. Systems and processes - viewing the interaction of various cultural institutions and change in societies over time,

4. The native's inside view vs. the outsider's analytic view - which attempts to understand cultures both from the etic view of the scientific observer as well as from the integrated view of an insider.

Abstract thinking skills will be developed and enhanced through discussion, debate, and analysis. Central concepts such as ethnocentrism, cultural relativity, symbols in society, reciprocity, function, and gender roles will be examined cross-culturally. This will also stimulate students to examine these issues in our own society.

Critical thinking will be enhanced as students seek to understand the nature of inductive vs. deductive analysis, and qualitative vs. quantitative data collection. This course will require students to complete several essay examinations and two short papers which will improve their literacy skills and analytical abilities. Historical consciousness will also be enhanced as students examine historical linguistics and processes of change in human societies.

Finally, perhaps the most important contribution of this course will be influencing the values and perceptions of students, as we emphasize the power of cultural relativism for understanding the human condition and explaining human behavior. The net effect of this course should be a diminishing of biases and ethnocentrism as students begin to understand the behavior of people in other cultures.

B. ACQUIRING A BODY OF KNOWLEDGE OR UNDERSTANDING ESSENTIAL TO AN EDUCATED PERSON

Although the main goal of this course is to facilitate understanding of human behavior and institutions cross-culturally, the consequence of examining these issues is a diminishing of parochialism and ethnocentrism. Gaining an understanding of the interconnections between societies, examining shared values or differences in social norms, and seeing the rationality of people in seemingly different cultures is essential for all people who must function in our "Global Village". Whether pursuing a career in social science or simply trying to interpret the reports in the morning newspaper, this type of cross-cultural understanding is increasingly important for all Americans.

C. UNDERSTANDING THE PHYSICAL NATURE OF HUMAN BEINGS

This course does briefly examine the processes of evolution which shaped human populations (this topic is the primary focus of our Biological Anthropology course), and it examines in depth the nature of culture, which has been a key to human adaptation for at least the past 100,000 years.

By understanding subsistence strategies, the role of kinship and social organization in facilitating survival, and competition vs. cooperation in groups, we will help the students obtain a greater understanding of the unique ways the human species fulfills basic physiological needs.

D. ENHANCING COLLATERAL SKILLS

We do not anticipate utilizing any computing technology, although students have the option of completing their papers on a word processor if they wish. However, the written assignments will require extensive use of the library, either for seeking an appropriate book for a book review, examining the contents of a journal, or doing comparative research in the Human Relations Area Files.

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. MEETING GENERAL CRITERIA FOR LIBERAL STUDIES COURSES

A. This is a multi-section, multi-instructor course. Each instructor will cover the basic topics listed on the syllabus (which was prepared through consultation of all of the cultural anthropologists on the faculty), and all instructors will employ concepts and approaches which are fundamental to the field of cultural anthropology. Although this course will differ slightly with each instructor depending on his or her special strengths and interests, this course will cover the spectrum usually addressed in cultural anthropology courses. As in the past, the anthropology faculty will continue to have periodic meetings to discuss the curriculum and course contents which will ensure consistency.

B. This course is inherently cross-cultural in focus and will examine cases from preliterate and complex cultures, cultural examples from every continent, and populations which are multi-ethnic and multi-racial. As an illustration of how this cross-cultural approach is employed, in the past we have included in the lectures, text, and supplemental ethnographies such issues as:

1. comparative studies of economic systems of technologically simple forager groups in Australia and southern Africa with the origins of horticulture in the Amazon and the development of complex agricultural systems in Southeast Asia,

2. studies of war, violence and systems of social control among the "fierce" Amazonian Yanomamo, the Muslim "pirates" of the South China Sea, the communal Hutterites, and inner city ethnic minority groups,

3. origins of religious movements in response to social stress or colonialism among Native Americans (the Ghost Dance Religion), the indigenous peoples of New Guinea (Cargo Cults or the Vailala Madness), and among oppressed minority groups in Africa (Mumboism during the British Colonial period).

The position of women in each of the societies we discuss is also emphasized, both in terms of sexual dimorphism and gender based economic roles, as well as examining the cultural regulation of sexuality, marriage patterns, and mothering.

C. As indicated in the syllabus, the course requires the reading of ethnographies to supplement the textbook, as well as individual selections by the students to prepare their book reviews and journal precis.

D. Anthropology has four subfields, and our majors are required to take 200 level courses in all four subfields. This course deals with only one subfield within the discipline and cannot be viewed as introducing students to the entire field of anthropology. In the past, this course has been popular for students in all majors within the College of Humanities and Social Sciences, with Social Science Education majors, and those interested in international business. We have not found that anthropology majors have any clear advantage over students from other fields, as this course is appropriate for many students.

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.**

E. Students in Cultural Anthropology will be challenged in each of the six categories described as potential goals of Liberal Studies courses. The course confronts such ethical issues as infanticide, human aggression and war, imperialism and colonialism, social and economic inequality, and discrimination on the basis of race, ethnicity, or gender. Through class readings, lectures, discussions and debate, students will critically evaluate different explanations of such social phenomenon, and will be helped to gain a more informed, culturally relative perspective on contemporary social issues. They will be expected to discuss their ideas in class, and present and defend their opinions in written assignments, which will both foster critical thinking and sharpen their analytical and expressive abilities.

The major themes of the course include cultural relativism, understanding and appreciation of the vast cultural diversity found in contemporary human societies, and awareness of the opportunity to learn from technologically less advanced societies. Ultimately, by learning about the many ways of being human, students will gain insight into the interconnections between our own and other societies and see the meanings behind institutions in our culture.

CHECK LIST -- SOCIAL SCIENCES

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).

CHECK LIST -- NON-WESTERN CULTURES

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)

These additional Non-Western Cultures guidelines indicate the various forms which appropriate courses may take; check all that apply.

- Although a course may deal with a single culture, . . .
- . . . comparative courses addressing relationships among cultures are encouraged.
- A course may present one or more cultures by emphasizing a single dimension, e.g. art, music, dance, politics, religion. Such a course is appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms, and issues.
- A variety of perspectives or methodologies--anthrological, geographical, histroical, sociological, and so forth--may be employed, so long as the course emphasizes the cultural phenomena, issues, and values in contemporary society.
- Literature courses, etither in translation or in the language of the culture(s), can be appropriate if the dimension is represented in its cultural context, emphasizing cultural ideals, norms, and issues.
- An approved exchange/study abroad program, which meets the general criteria of the non-Western requirements, may meet the requirements of the Liberal Studies program.
- An internship can meet the requirements for a non-Western course. A research paper or a report should be required that demonstrates learning appropriate to the Non-Western Culture criteria.
- Interdisciplinary courses that treat cultural issues apart from the dominant United States, Canada, Western Europe, New Zealand, and Australian cultures are encouraged.

STATEMENT ABOUT FULFILLING REQUIREMENTS FOR NON-WESTERN CULTURES
COURSE CREDIT

As outlined in the above response to the Liberal Studies criteria, this course is in keeping with the traditions of liberal arts education and will foster critical analysis of social processes cross-culturally. This course is also appropriate for inclusion as a Non-Western course because it makes extensive use of ethnographic case studies of both technologically simple and complex societies from virtually every continent. Students will learn about societies as diverse as the hunter-gatherer San of southern Africa, slash and burn horticulturalists in the Amazon, peasant farmers in India and China, and the underclasses of our own society. We will examine various aspects of cultural processes and institutions; religion, marriage and kinship patterns, sexual division of labor, and systems of political control, in an effort to see how our systems are comparable. The overall objective of the course is to foster inter-cultural understanding and diminish the deleterious effects of ethnocentrism and parochialism, which will make these students better equipped to function in the modern world.