



SENATE COMMITTEE ON CURRICULAR AFFAIRS
COURSE SUBMISSION AND CONSULTATION FORM

Principal Faculty Member(s) Proposing Course

Name	User ID	College	Department
DOUGLAS BIRD	dwb5537	Liberal Arts (LA)	Not Available
TIMOTHY RYAN	tmr21	Liberal Arts (LA)	Not Available
REBECCA BLIEGE BIRD	rub33	Liberal Arts (LA)	Not Available
SARAH BARBARA MCCLURE	sbm19	Liberal Arts (LA)	Not Available
KIRK DOW FRENCH	kdf146	Liberal Arts (LA)	Not Available

Academic Home: Liberal Arts (LA)

Type of Proposal: Add Change Drop

Current Bulletin Listing

Abbreviation: **ANTH**

Number: **45**

I am requesting recertification of this course for the new Gen Ed and/or University Requirements Guidelines

Course Designation

(ANTH 45N) Cultural Diversity: A Global Perspective

Course Information

Cross-Listed Courses:

Prerequisites:

Corequisites:

Concurrents:

Recommended Preparations:

Abbreviated Title: Cultural Diversity

Discipline: General Education

Course Listing: Inter-Domain

Special categories for Undergraduate (001-499) courses

Foundations

Writing/Speaking (GWS)

Quantification (GQ)

Knowledge Domains

Health & Wellness (GHW)

Natural Sciences (GN)

Arts (GA)

Humanities (GH)

Social and Behavioral Sciences (GS)

Additional Designations

Bachelor of Arts

International Cultures (IL)

- United States Cultures (US)
- Honors Course
- Common course number - x94, x95, x96, x97, x99
- Writing Across the Curriculum

First-Year Engagement Program

- First-Year Seminar

Miscellaneous

- Common Course

GE Learning Objectives

- GenEd Learning Objective: Effective Communication
- GenEd Learning Objective: Creative Thinking
- GenEd Learning Objective: Crit & Analytical Think
- GenEd Learning Objective: Global Learning
- GenEd Learning Objective: Integrative Thinking
- GenEd Learning Objective: Key Literacies
- GenEd Learning Objective: Soc Resp & Ethic Reason

Bulletin Listing

Minimum Credits: 3
Maximum Credits: 3
Repeatable: NO
Department with Curricular Responsibility: Anthropology (UPLA_ANTH)
Effective Semester: After approval, the Faculty Senate will notify proposers of the effective date for this course change. Please be aware that the course change may not be effective until between 12 to 18 months following approval.
Travel Component: NO

Course Outline

A brief outline or overview of the course content:

ANTH 45N (Cultural Diversity: A Global Perspective) is an Integrated Studies General Education course designed to synthesize knowledge of cultural variability at a global scale. The course serves to integrate two Domain fields: the Social and Behavioral Sciences (GS) and the Humanities (GH). ANTH 45N is designed to introduce students to anthropological concepts and evidence used in understanding the cultural diversity of our planet. "Culture" can be defined as a system of ideas, standards, conventions, beliefs, and practices shared by individuals in a society. Cultural systems vary across time and space, and dynamic cultural processes fundamentally shape how humans interact with each other, other organisms, and the environment. This class provides students with the tools to approach questions about the diversity of human cultures, how different people experience and represent their worlds, why cultural expressions and practices vary across different societies, why they change, and the importance of understanding such variety for the global challenges we face in an ever-changing world.

A listing of the major topics to be covered with an approximate length of time allotted for their discussion:

- Week 1. What is Anthropology? What is an anthropological perspective on the human experience? What is "culture"?
- Week 2. Cultural diversity in a global age: why do we need to understand factors that influence cultural variability? What ethical issues does anthropology raise?
- Week 3. Language, symbols, and livelihoods: giving meaning to human lives.
- Week 4. Ethnography: methods and ethical challenges to studying cultural diversity.
- Week 5. Archaeological perspectives of cultural diversity: the deep history of human culture.
- Week 6. Ecological perspectives of cultural diversity: niche construction and the integration of nature and nurture.
- Week 7. Cultural construction I: categories and identity.
- Week 8. Cultural construction II: kinship, family organization, and home.
- Week 9. Cultural construction III: race and gender.
- Week 10. Economic/political organization: power, labor, and inequality.
- Week 11. Religious organization: the ecology of ritual, belief, and social action.
- Week 12. Economic, ritual, and political organization in egalitarian societies.
- Week 13. Social organization in non-egalitarian societies.
- Week 14. Materials of culture: art, objects, images, consumption, and commodities.
- Week 15. Landscapes of culture: the problem of collective action, sustainability, the Anthropocene, and globalization.

Course Description:

ANTH 45N (Cultural Diversity: A Global Perspective) is designed to introduce students to the concepts and evidence used in understanding the cultural diversity of our planet. "Culture" can be defined as a socially transmitted system of shared conventions, beliefs, practices, and behavior. Cultural systems vary across time and space, and dynamic cultural processes are involved in how humans interact with each other, other organisms, and the environment. This class provides students with the tools to approach questions about the diversity of human cultures, how they vary across different societies, how different people experience and represent social worlds, why they change, and the importance of understanding such variability for the global challenges we face in an ever-changing world.

Anthropology takes as its subject the entirety of the human experience, in all of its diversity through time and space. Anthropology thus provides a unique perspective for understanding our increasingly complex and diverse contemporary world. Specifically, ANTH 45N has three goals: 1) Introduce students to anthropological approaches for describing variability in systems of shared human thought, belief, and social practice. 2) Utilize anthropological concepts and evidence to evaluate factors that shape the diversity of cultural systems over time and space. 3) Provide students the opportunity to explore the dynamic interaction between contemporary cultural systems, histories of change, and the physical environment.

ANTH 45N is designed to integrate two General Education Domain fields: the Social and Behavioral Sciences (GS) and the Humanities (GH). The course integrates different methods of inquiry and different forms of knowledge about the many factors that interact to influence patterns of convention, practice, and diverse ways of life. ANTH 45N enables students to develop competency for integrating knowledge across different domains and interpreting the human experience through multiple social, historical, and environmental perspectives. Students thus gain skills in evaluating their own values relative to the broad context of diverse ways for understanding the world.

To achieve these educational objectives, ANTH 45N draws on multiple teaching formats and resources, including classroom lectures and discussions, readings from general textbooks and primary literature, critical analysis of ethnographic film, and online written materials and podcasts.

The name(s) of the faculty member(s) responsible for the development of the course:

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| Name: SARAH BARBARA MCCLURE (sbm19)

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Course Justification

Instructional, Educational, and Course Objectives:

This section should define what the student is expected to learn and what skills the student will develop.

Students in ANTH 45N will gain critical integrative thinking skills by learning how to link knowledge and evidence from the social sciences and the humanities to better understand the diverse ways humans conceive the world, organize social arrangements, and interact with each other and the environment. Students gain fundamental introduction into anthropological methods for describing how cultures vary across time, and explore interactions that shape cultural diversity across space. Through engaging in multiple forms of learning formats and discussion, students develop a deeper appreciation of the social, economic, and ecological contexts of cultural difference, along with skills for evaluating the broader social dilemmas and ethical implications of their own cultural values.

Evaluation Methods:

Include a statement that explains how the achievement of the educational objective identified above will be assessed.

The procedures for determining students' grades should be specifically identified.

In order to engage and evaluate students' abilities to integrate different types of knowledge about cultural diversity, they will be asked to compare their own perspectives on factors that shape two components of social organization (one focused on gendered categories, and one focused on material wealth/resource consumption) with those of an ethnographic case study. This will involve two short reports of two projects focused on the ways that the students conceive gender and wealth, the ways those conceptions are shared by other segments of society, along with critical analysis of the contexts in which those concepts vary within their own society and how they differ from the ways gender and wealth are conceived in other ethnographic contexts. The two reports will comprise 20% of the total grade.

10% of the grade will come from course participation, evaluated through both attendance and answering daily questions using Clickers or interactive apps. Daily questions will focus on materials from course readings, film, and podcasts, designed to engage students directly in lecture/discussion for that day. Additional participation points can be accumulated through participation in the course's social media formats.

The remaining 70% of the evaluation comes from 2 exams: a mid-term (30%) and a final (40%). These are multiple-choice scantron assessments based on a study guide designed to engage students not only in describing cultural diversity, but to evaluate different ways of understanding and explaining variability in social processes.

Relationship/Linkage of Course to Other Courses:

This statement should relate the course to existing or proposed new courses. It should provide a rationale for the level of instruction, for any prerequisites that may be specified, or for the course's role as a prerequisite for other courses.

This course fits into the human ecology emphasis of the anthropology curriculum in the Department of Anthropology. The course is intended as an introduction to cultural diversity in human societies across time and space, and as such complements the material covered in all introductory anthropology courses as well as several upper division courses. Students interested in anthropology, social beliefs and behavior, and human ecological interactions will find this course useful as a basic introduction to the subject.

Relationship of Course to Major, Option, Minor, or General Education:

This statement should explain how the course will contribute to the major, option, or minor and indicate how it may function as a service course for other departments.

ANTH 45N fulfills basic BA requirements and Integrated General Education requirements in the Social and Behavioral Science (GS) and Humanities (GH). The course can be taken in fulfillment for the requirements of the BA and BS degrees offered in Anthropology, as well as a minor in Anthropology. The course also serves as a prerequisite for upper division courses in cultural and ecological Anthropology.

A description of any special facilities:

None

Frequency of Offering and Enrollment:

This course will be offered in Fall, Spring, and Summer semesters with a target enrollment of 150.

Justification for Changing The Proposal:

Include a justification for each change to the course. Particular attention should be paid to the effects of the course change within the discipline and in other disciplines where the course may be required within a major or used as a service course. When a unit submits several course changes, with or without new course proposals, a general statement covering the programmatic effects of the changes should be submitted.

(1) To align with new General Education requirements and guidelines

(2) Course has been updated to reflect new Integrated Studies in General Education, with Social and Behavioral Science (GS) and Humanities (GH) domains.

(3) The changes to ANTH 45 include a title change (from "Cultural Anthropology" to "Cultural Diversity: A Global Perspective") intended to facilitate students' course selection by providing more information about the course content. The current title is too specific to a single sub-discipline of anthropology and does not reflect the integrated and cross disciplinary nature of the course.

Alignment with General Education Objectives

EFFECTIVE COMMUNICATION – the ability to exchange information and ideas in oral, written, and visual form in ways that allow for informed and persuasive discourse that builds trust and respect among those engaged in that exchange, and helps create environments where creative ideas and problem-solving flourish.

KEY LITERACIES – the ability to identify, interpret, create, communicate and compute using materials in a variety of media and contexts. Literacy acquired in multiple areas, such as textual, quantitative, information/technology, health, intercultural, historical, aesthetic, linguistic (world languages), and scientific, enables individuals to achieve their goals, to develop their knowledge and potential, to lead healthy and productive lives, and to participate fully in their community and wider society.

CRITICAL AND ANALYTICAL THINKING – the habit of mind characterized by comprehensive exploration of issues, ideas, artifacts, and events before accepting or formulating a conclusion. It is the intellectually disciplined process of conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action.

INTEGRATIVE THINKING – the ability to synthesize knowledge across multiple domains, modes of inquiry, historical periods, and perspectives, as well as the ability to identify linkages between existing knowledge and new information. Individuals who engage in integrative thinking are able to transfer knowledge within and beyond their current contexts.

CREATIVE THINKING – the capacity to synthesize existing ideas, images, or expertise in original ways and the experience of performing, making, thinking, or acting in an imaginative way that may be characterized by innovation, divergent thinking, and intellectual risk taking.

GLOBAL LEARNING – the intellectually disciplined abilities to analyze similarities and differences among cultures; evaluate natural, physical, social, cultural, historical, and economic legacies and hierarchies; and engage as community members and leaders who will continue to deal with the intricacies of an ever-changing world. Individuals should acquire the ability to analyze power; identify and critique interdependent global, regional, and local cultures and systems; and evaluate the implications for people's lives.

SOCIAL RESPONSIBILITY AND ETHICAL REASONING – the ability to assess one's own values within the social context of problems, recognize ethical issues in a variety of settings, describe how different perspectives might be applied to ethical dilemmas, and consider the ramifications of alternative actions. Individuals should acquire the self-knowledge and leadership skills needed to play a role in creating and maintaining healthy, civil, safe, and thriving communities.

What component(s) of the course will help students achieve the General Education Learning Objectives covered in the course? Provide evidence that students in the course have adequate opportunities to achieve the identified learning objectives.

Integrative Thinking: Students will gain critical thinking skills by learning how anthropologists “know what they know”, and insight into ways of integrating knowledge and evidence from the social sciences and humanities to understand how people experience their worlds, how those worlds are expressed and represented, and variability in interactions and conventions that comprise human cultural diversity. The course emphasizes the fundamental ways that cultural and biological processes are dynamically intertwined: patterns in our beliefs, conventions, and behavior emerge in the living and lived contexts of the social interactions. We draw from social theory to explore how varying forms of political, economic, and social construction are experienced. But we weave a more humanistic approach of meaning within cultural context with archaeological reconstructions of cultural systems, qualitative and quantitative ethnographic methodologies, and comparative ecological frameworks, introducing students to tools commonly used to investigate variability in different forms of livelihoods, inequality, and resource use/access. Students combine different types of knowledge (including non-Western ways of experiencing the world) to explore questions about how social values, patterns of social interaction, and livelihoods emerge: how do objects, images, resources, and their use reflect and shape the world in which we live? What are the implications of understanding these systems of values (including religious values) for major social dilemmas we face in globalizing social change and environmental sustainability?

Global Learning: The global learning component will be satisfied by requiring students to be able to articulate some temporal and spatial similarities and differences in systems of values, norms, social interactions, and livelihoods, between individuals and across societies. The course takes the whole of human cultural diversity as its subject, including evidence and arguments about the earliest human societies (extending back possibly 2 million years, but we will focus especially on the last 70 thousand years), as well as the diverse forms of social organization we encounter today. Students gain appreciation for cultural diversity through exposure to a wide array of different ways people use to construct meaning, value, and physical environments. This will be reinforced through an introduction to evidence and debates about the origins of systems of cultural accumulation, and ethnographic case studies of variability in ways we construct forms of kinship, gender, race, and political interaction.

Social Responsibility and Ethical Reasoning: Throughout the course, issues of social and ethical dilemmas with regard to cultural diversity are discussed. In the first few weeks of the course, we deal specifically with ethical issues raised by anthropology and ethical responsibilities of conducting anthropological study. In class discussion (with prompts at the start of key lectures), in podcasts, and in 2 project reports, students are required to consider the ethical implications of the diverse ways we conceive social interaction, especially in relation to gender and inequality. Students are then asked to consider how inequality associated with gender and wealth is constructed and upheld in their own society. Especially in last third of the course, students gain skills to reflect on and discuss the nature of different forms of material relationships common in egalitarian societies, the social dilemmas such systems engage, and how they compare with other types of inequality so pervasive in Western Societies. Students then consider fundamental dilemmas of collective action and their implications for socio-economic change and environmental sustainability.

How will students be assessed to determine their attainment of the Learning Objective(s) of General Education covered in this course? This assessment must be included as a portion of the student's overall performance in this course.

The goal of all student participation, written exercises and exams is to engage students in processes of inquiry into cultural diversity from multiple perspectives.

Based on materials from readings, film, and podcasts, students will work on comprehending and communicating the importance of understanding variability in systems of belief and social interaction, and assessing their own values in cultural context. Participating in discussions and attendance in lecture is worth a total of 10% of the final grade.

Two written reports (each worth 10% of final grade) will ask students to evaluate their own ways of categorizing concepts of gender and wealth, and compare their conceptual categories with those of a classic “egalitarian” society. Each assignment will consist of a 2-page, single-spaced report. Reports will be evaluated based on student performance in clearly articulating questions about cultural diversity, their ability to integrate knowledge from different contexts (e.g. local ethnographic models, scientific models) to address those questions, and their consideration of ethical implications of cultural diversity.

In addition to the written exercises, the midterm (30% of the grade, combined) and final exam (40% of the grade) are designed not simply as a means to evaluate student mastery of course material, but as an important tool to integrate thinking across the social sciences and humanities, and a means to ensure that students begin to comprehend the diversity of human cultural organization and its implications for social and environmental dilemmas. Prior to each exam, students are given a comprehensive study guide

with a list of key terms, key players, and key concepts. Students are then required in their study for the exams to be able to not only identify the terms, players, and concepts, but to relate them to each other. Exam questions (in multiple choice form) are then built from the study guide, and student performance is evaluated based on the accuracy of identification and how well they were able to relate the terms within and across broad conceptual frameworks in the class.

General Education Domain Criteria

General Education Designation: Inter-Domain

GH Criteria

- Explain the methods of inquiry in humanities fields and describe how the contributions of these fields complement inquiry in other areas
- Demonstrate competence in critical thinking about topics and texts in the humanities through clear and well-reasoned responses
- Critically evaluate texts in the humanities— whether verbal, visual, or digital— and identify and explain moral or ethical dimensions within the disciplines of the humanities
- Demonstrate knowledge of major cultural currents, issues, and developments through time, including evidence of exposure to unfamiliar material that challenges their curiosity and stretches their intellectual range
- Become familiar with groups, individuals, ideas, or events that have influenced the experiences and values of different communities

What components of the course will help students achieve the domain criteria selected above?

An important goal of ANTH 45N is to provide students the opportunity to engage with important forms of non-Western cultural expression to broaden their understanding of diverse ways of seeing, thinking about, and experiencing the world at large. ANTH 45N achieves this goal through three principle learning criteria: 1) evaluation and ethical consideration of diverse forms cultural expression/representation, 2) demonstration of knowledge concerning cultural diversity through time and across space, 3) familiarity with experiences and values of non-Western communities.

Students in ANTH 45N engage directly with ethnographic film, text, and cultural representation from diverse sources, almost all from non-Western cultures. Students deal with that diversity in discussion and reports designed to facilitate an understanding of the internal logic and meanings people construct in diverse ways of experiencing, representing, and shaping the world. Along with texts, podcasts, films, and their own writing, course materials and activities provide students with tools for inquiring about how people in very different contexts conceptualize and understand their world, how they make sense of what they do in it, and the means by which they go about doing it. For the GH Domain, we focus especially on understanding the ways that symbolic communication and representation shape the nature of shared meaning, value and practice.

The first 4 weeks of the course are focused on the frameworks and ethics of anthropological approaches to cultural variability. Students are exposed to anthropological definitions of culture and engage with foundational theoretical frameworks of cultural relativism and interpretation. Weeks 1 and 2 focus on defining culture, cultural relativism, scientific and interpretive approaches in anthropology, and ethical issues raised by anthropological study. Weeks 3 and 4 focus on concepts and methods that allow us to understand culture as an emergent and dynamic system of meaning. We ask, if culture is dynamic, why does it feel so stable? This provides a platform to illustrate the role of symbols, language, values, norms, and traditions, and how they are expressed through social institutions. With an introduction to ethnographic methods, we illustrate how interpreting the values and actions of other people requires an understanding of their inner lives and perspectives. We illustrate approaches to understanding the meaning people make of their lives, and the shared categories they use in doing so, employing classic ethnographic examples, such as Geertz' (1973) "Deep Play: Notes on a Balinese Cockfight" and Rosaldo's (1989) "Grief and a Headhunter's rage", along with podcasts (such as "Invisibilia") to illustrate their relevance in student's lives.

Weeks 5-13 weave into an interpretive approach with more systematic social science (see GS Learning Criteria), and explore the evidence of emergent and dynamic processes of cultural variability. We use illustrations of such variability in foundational archaeological examples of cultural change over time and contemporary ethnographic reading and film. For the GH Learning Criteria, we focus on describing variable conceptual forms of economic relationships, political power, ritual organization, gender, race, kinship, and home. Students learn that even something like a family, which feels so natural, is conceptualized differently in different systems of kinship. Students read classic ethnographic analyses of Aboriginal kinship in Australia, illustrating how very different forms of "family" are expressed in institutions of ritual, marriage, power, and wealth. We introduce concepts of cultural capital and ask how culture shapes the value and meaning of material and relational wealth, comparing and contrasting egalitarian societies (with steep ritual hierarchies) and non-egalitarian societies (with steep material hierarchies). Students explore how cultural capital (and its forms of representation in such things as style, art, and sport) is related to political power and inequality. We then ask how social inequality is upheld, and how gender and race are constructed and naturalized in cultural conventions and social categories.

In their reporting assignments, students take on two interrelated aspects of cultural construction (gender and wealth) and explore how their own social categories are constituted in local traditions and contexts, and compare those contexts with radically different ways of categorizing and representing the world. Student's read classic works from on Indigenous conceptions of gender, with examples from Navajo Nadleehe and Indian Hijras. They also read foundational ethnographic analyses and view film on the nature of relationships between wealth and religion in Indigenous Australia (Tjukurpa, "The Dreaming"). In their reports, students are required to demonstrate how gender and wealth are constituted in very different cultural contexts, and how they are linked to political and social action.

In the final weeks of the course, students will use those analyses, along with theoretical concepts in cultural niche construction discussed in the GS Learning Criteria, to understand how cultural objects, consumption, and landscapes gain meaning and the social dilemmas involved in resource use and sustainability.

Upon completion of ANTH 45N, students will be familiar with a range of non-Western forms of social organization; be able to explain ethnographic and archaeological approaches for understanding cultural diversity; and demonstrate knowledge of processes shaping global diversity in economic, environmental, political, religious, and gender organization.

GS Criteria

- Explain the various methods of inquiry used in the social and behavioral sciences and describe how the contributions of these fields complement inquiry in other areas
- Identify and explain major foundational theories and bodies of work in a particular area of social and behavioral sciences
- Describe the ways in which many different factors may interact to influence behaviors and/or institutions in historical or contemporary settings
- Explain how social and behavioral science researchers use concepts, theoretical models and data to better understand and address world problems
- Recognize social, cultural, political and/or ethical implications of work in the social and behavioral sciences

What components of the course will help students achieve the domain criteria selected above?

An important goal of ANTH 45 is to introduce students to theoretical frameworks and evidence anthropologists use in describing and explaining interactive forces that shape variability in social behavior, values, social organization, and institutions. For the GS Domain, students will explore the interrelationships of the many factors that shape our beliefs and shared behavior, and engage with theoretically framed explanations and evidence of how histories and socio-ecological contexts interact to affect variation in livelihoods and social organization in diverse non-Western contexts. Upon completion of ANTH 45, students will have increased their abilities to: 1) understand major theoretical foundations of cross-disciplinary approaches in the social sciences for addressing questions about variability in systems of shared values, beliefs, practices, and livelihoods, 2) use theory for evaluating archaeological and ethnographic evidence of dynamic factors shaping cultural diversity, 3) identify the implications of those perspectives and evidence for social dilemmas and environmental challenges we face today.

Major Theoretical Frameworks: Through lecture and readings, students will be able to identify and explain major foundational theories in social/behavioral sciences as they have been used to explain diversity in systems of identities, livelihoods, and social interaction. Students are introduced to classic cultural relativism and social exchange theory to illustrate how values and ethics can be viewed through different cultural lenses. We use, for example, foundational ethnographic works from Boas and Mauss on potlatching systems among First Nations communities in the Pacific Northwest of North America to demonstrate how systems of exchange are sustained in values of wealth and consumption that are radically different from those defined in colonial law. Social implications of such differences relative to power structures, inequality, and dispossession are explored. Students are also introduced to contemporary understandings of cultural/symbolic capital, signaling theory, and human behavioral ecology as they relate to the study of social communication, ritual performance and religious commitment, consumption, and resource value. Students learn how such theory is used in understanding how livelihoods and identities are defined in conceptions of things like race, gender, and wealth. Students explore how the way in which those conceptions are maintained shapes the nature of inequality in society. Students are also exposed to dynamic models derived from theories of social interaction involving conflicts of interest over resource use, including a review of collective action problems, theories of self-organization, social critiques of conspicuous consumption, and approaches to cultural institutions of resource governance and property regimes. Illustrations of variability in such institutions are drawn from non-Western sources, comparing egalitarian and non-egalitarian forms of social organization and livelihoods. Students read classic ethnographic analyses focused on the nature of ownership, kinship, religion, and gender relationships (for example, Martu Aboriginal society in Australia's Western Desert). The last 2 weeks of the course also includes sections on understanding values as they relate to material culture (including approaches to art from signaling theory) and the political dimensions of such things as environmental change (including approaches to human-environment interaction from behavioral ecology and political ecology). These sections stress how materials become agents of communication and value, how inequality is sustained in consumption, the role of humans in trophic interactions and ecosystem function, governance/management of ecosystems, and the ways by which services supplied by ecosystems are valued. This includes an introduction to the environmental implications of market-based solutions to escalating inequality, and their implications for changing practices of subsistence and consumption in many Indigenous societies.

Evidence: ANTH uses both ethnographic and archaeological sources to engage students in understanding how theory is operationalized to understand cultural process and diversity. Week 3 introduces students to quantitative and qualitative approaches in ethnographic participant observation and ethical considerations of ethnographic work, including introduction to Institutional Review Board and the conceit of "pure objective" observation. Week 4 focuses on evaluating empirical evidence of the origins of distinctive human cultural accumulation, with an archaeological review of the global spread of modern Homo sapiens over the last 70,000 years and comparisons with material culture of other members of our genus. We ask, what does this spread suggest regarding the nature of human societies and cultural flexibility, and link this with contemporary ideas about our species capacity for shared intentionality and social coordination. A review of the deep history of cultural diversity sets the stage for students to engage with the middle sections of the course focused on how categories identity, kinship, family organization, home, race, and gender are constructed in diverse cultural contexts. We use a wide range of ethnographic sources including reading and film from Indigenous societies in North and South America, Africa, Asia, and Australia.

Contemporary Relevance and Social Implications: Finally, and fundamental to the learning criteria of ANTH 45, students utilize the theoretical approaches to understanding human cultural diversity and empirical evidence of temporal and spatial variability in cultural process and expression to evaluate social dilemmas and environmental challenges we face today as a global community. In their assigned reports and engagement with course materials, students are required to reflect on the nature of their own cultural values and how they are situated in relation to very different conceptions of phenomena such as gender, wealth accumulation, race, and consumption. Students are required to confront the social dilemmas inherent in Western definitions of such things as "success", equality, conservation, and even "nature" itself.

Integrative Studies

Explain how the intellectual frameworks And methodologies of the two Knowledge Domains will be explicitly addressed in the course and practiced by the students.

Integrative thinking is reinforced by the way that students will explore explanations of cultural diversity, practice and value, and socio-ecological systems using archaeological records and a wide range of ethnographic evidence. Combined with multiple theoretical lenses for insight into the ways livelihoods and beliefs are made meaningful by people in diverse contexts, the evidence explored allows students to ask questions about temporal and spatial variability of cultural behavior and expression. Students are

required to engage with that diversity by integrating knowledge from within a particular cultural context (including contexts radically different from their own) with knowledge about cultural diversity developed beyond the context of a particular society. To some degree this involves exposure to the way people in very different cultural contexts make meaning of their world and experiences, while at the same time incorporating systematic approaches for evaluating hypothesized variables that shape the emergence and maintenance of cultural diversity. Students are then encouraged to reflect on the ways that more systematic analyses of cultural diversity are themselves wrapped in social and political contexts. In this sense, ANTH fundamentally integrates across the humanities and social sciences: while it provides some productive tools for interpretation of cultural meaning and social critique, it also illustrates productive ways of understanding, explaining, and engaging with cultural diversity. In coursework and exams, students will be required to demonstrate that different approaches for understanding the diverse ways people experience and make meaning of their worlds, and more systematic explanatory hypothesis testing to make sense of variability in the world, are different and often compatible ways of learning about cultural diversity. In this sense, students learn that the humanities and social sciences are not mutually exclusive, and that different levels/scales of understanding interact to give us shared insight into variability in global cultural phenomena.

Demonstrate that each Of the two domains will receive approximately equal attention, providing evidence from course topics, assignments, or other course components, and that students will integrate material from both domains.

Most weeks are integrative in scope, that is, include a focus on both exposing students to diverse forms of non-Western cultural process and expression, as well as social science explanations of the diversity in belief, practice, livelihoods, and socio-ecological systems. Weeks 1 and 4 focus on anthropological approaches to human diversity writ large, definitions and ethnographic expressions of culture (using both anthropological concepts and exposure to non-Western forms of representation), situating the importance of studies of cultural diversity in a global age, ethnographic methodologies and data used in cultural analyses, and addressing the ethical issues of conducting anthropological study. Week 5 focuses mostly on introducing students to evidence of cultural variability through the last 70,000 years of human experience. Students are exposed to patterns of cultural expression in settlement, subsistence, and art, some for which there is no known ethnographic referent. Weeks 6 through 11 focus on integrating systematic explanations of processes involved in shaping human beliefs, practices, livelihoods, and institutions with more interpretive approaches for understanding diverse ways people construct their worlds, experience them, and make meaning of them. We draw from a wide scope of non-Western and Indigenous film and reading to engage students with different approaches to explain and understand variability in the human condition. Weeks 6-11 focus especially on cultural categories of kinship, family organization, race, and gender to understand forces shaping social inequality, wealth, and consumption from numerous ethnographic sources. Weeks 12 and 13 use in-depth ethnographic case studies (one from a hunter-gatherer society and one from an agricultural or pastoral society) to illustrate egalitarian and non-egalitarian forms of economic relationships with systems of political, religious, and gender organization. Weeks 14 and 15 then apply what we learn from the ethnographic cases toward an integrated understanding of material culture and art, the emergence of cultured landscapes, and the politics of environmental change in globalizing worlds.

Briefly explain the staffing plan. Given that each Inter-Domain course is approved for two Knowledge Domains, it will be taught by an instructor (or instructional team) with appropriate expertise in both domains.

Anthropologist trained in both humanities and social science approaches for explaining human cultural variability, with many years of ethnographic and/or archaeological experience, will instruct the course.

Describe the assessments that will be used to determine students' ability to apply integrative thinking.

There are three major assessments: 1) The exams will be focused on asking students to identify and relate key concepts that integrate theory and evidence from across the humanities and social sciences concerning variability in belief, convention, social interaction, and livelihood. The final exam will require that students demonstrate working knowledge of different levels of explanation in the social/behavioral sciences, and how those approaches can be informed by our understanding of how people in very different contexts experience the world. 2) The two reporting exercises will require students to integrate different forms of inquiry and evidence from the humanities and social sciences to how people understand their own world, implications of this for reflecting on our own society, and how social scientists approach evaluating explanations of cultural diversity. 3) Participation in discussions is designed specifically to encourage students to reflect on their own cultural values in comparison with those of the societies they are exposed to in film and reading material. Given that the prompts are inherently about the interaction between social behavior and how different people experience and express the world in different contexts, students must demonstrate creativity in linking epistemologies and knowledge not only across different academic disciplines, but also across ways of knowing the world that are unfamiliar in most Western contexts.

General Education Designation Requirements

Bachelor Of Arts Requirements:

- BA: Natural Sciences
- BA: Other Cultures
- BA: Foreign/World Lang (12th Unit)
- BA: Humanities
- BA: Social and BA: Behavioral Sciences
- BA: Arts
- BA: Quantification
- BA: Foreign/World Lang (All)

This course fulfills the BA: Other Cultures requirement by focusing on indigenous cultures from around the world, providing students with an informed perspective on human cultural and behavioral diversity and the human experience.

This course fulfills the BA: Humanities requirement by providing students an opportunity to understand diverse ways of seeing, thinking about, and experiencing the world at large.

This course fulfills the BA: Social and BA: Behavioral Sciences requirement by exposing students to the theoretical frameworks of the social and behavioral sciences and the application of anthropological science in understanding human cultural and behavioral diversity.

Intercultural Requirements:

ANTH 45N will fulfill International Cultures requirements by cultivating student knowledge of issues related to cultural variability in practice, belief, values, and conceptual categories of race, religion, gender, family organization, socio-political organization, and human-environment interaction. The course material is focused almost entirely on non-Western and non-U.S. cultures, so well over 50% of the content of ANTH 45N

will address international culture. Students gain conceptual tools for understanding cultural variability and how people in different cultural contexts experience and represent their worlds. Achievement of IL objectives are based on student engagement with materials from readings, film, and podcasts, designed to promote comprehension and communication of the importance of understanding variability in systems of belief and social interaction, and assessing their own values in cultural context. Participating in discussions and attendance in lecture is worth a total of 10% of the final grade. Two written reports (each worth 10% of final grade) will ask students to evaluate their own ways of categorizing concepts of gender and wealth, and compare their conceptual categories with those of a classic "egalitarian" society. Each assignment will consist of a 2-page, single-spaced report. Reports will be evaluated based on student performance in clearly articulating questions about cultural diversity, their ability to integrate knowledge from different contexts (e.g. local ethnographic models, scientific models) to address those questions, and their consideration of ethical implications of cultural diversity. In addition to the written exercises, the midterm (30% of the grade, combined) and final exam (40% of the grade) are designed not simply as a means to evaluate student mastery of course material, but as an important tool to integrate thinking across the social sciences and humanities, and a means to ensure that students begin to comprehend the diversity of human cultural organization and its implications for social and environmental dilemmas.

Campuses That Have Offered (ANTH 45) Over The Past 4 Years

semester	AB	AL	BK	BR	BW	CR	DS	ER	FE	GA	GV	HB	HN	HY	LV	MA	NK	PC	SH	SL	UP	WB	WC	WS	XC	XP	XS	YK
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UPLOADED DOCUMENTS FOLLOW:

ANTH 45 Cultural Diversity: A Global Perspective

General Education (GH)(GS)(BA)(IL)

3 Credits

M, W, F N:NN – N:NN, Location

Prerequisites/Co-requisites/Concurrent Requirements/Recommended Preparation: None

Instructor:

Teaching assistant:

Office Hours:

Office Hours:

General Education Learning Objectives: ANTH 45 (Cultural Diversity: A Global Perspective) serves to enhance students' abilities in integrative thinking, global learning, and social responsibility and ethical reasoning. Students gain critical **integrative thinking** skills by learning how anthropologists "know what they know", and insight into ways of integrating knowledge and evidence from the social sciences and humanities to understand how people in diverse contexts experience their worlds, how those worlds are expressed and represented, and variability in interactions and conventions that comprise human cultural diversity. **Global learning** is facilitated through exposure to a wide array of variability in ways humans organize social interaction and construct forms of kinship, family, gender, race, and political interaction. ANTH 45 also engages students in issues of **social responsibility** raised by anthropology and ethical reasoning in the conduct of anthropological study. In discussion, ethnographic materials, and project reports, students consider the ethical implications of the diverse ways we conceive social interaction, especially in relation to categories of gender and inequality.

Course Description: ANTH 45 is designed to introduce students to the concepts and evidence used in understanding the cultural diversity of our planet. "Culture" can be defined as a socially transmitted system of shared conventions, beliefs, practices, and behavior. Cultural systems vary across time and space, and dynamic cultural processes are involved in how humans interact with each other, other organisms, and the environment. This class provides students with the tools to approach questions about the diversity of human cultures, how they vary across different societies, how different people experience and represent social worlds, why they change, and the importance of understanding such variability for the global challenges we face in an ever-changing world.

Anthropology takes as its subject the entirety of the human experience, in all of its diversity through time and space. Anthropology thus provides a unique perspective for understanding our increasingly complex and diverse contemporary world. Specifically, ANTH 45 has three goals: 1) Introduce students to anthropological approaches for describing variability in systems of shared human thought, belief, and social practice. 2) Utilize anthropological concepts and evidence to evaluate factors that shape the diversity of cultural systems over time and space. 3) Provide students the opportunity to explore the dynamic interaction between contemporary cultural systems, histories of change, and the physical environment.

ANTH 045 is designed to integrate two General Education Domain fields: the Social and Behavioral Sciences (GS) and the Humanities (GH). The course integrates different methods of inquiry and different forms of knowledge about the many factors that interact to influence patterns of convention, practice, and diverse ways of life. ANTH 45 enables students to develop competency for integrating knowledge across different domains and interpreting the human experience through multiple social, historical, and environmental perspectives. Students thus gain skills in evaluating their own values relative to the broad context of diverse ways for understanding the world.

Course Learning Objectives: An important goal of ANTH 45 is to provide students the opportunity to engage with important forms of non-Western cultural expression to broaden their understanding of diverse ways of seeing, thinking about, and experiencing the world at large. ANTH 45 also introduces students to theoretical frameworks and evidence anthropologists use in describing and explaining interactive forces

that shape variability in social behavior, values, social organization, and institutions.

To achieve these learning objectives, ANTH 45 draws on multiple teaching formats and resources, including classroom lectures and discussions, readings from general textbooks and primary literature, critical analysis of ethnographic film, and online written materials and podcasts. Students are evaluated based on, 1) their participation in course discussions, 2) their performance on exams to test mastery of materials from lectures, readings, and films, 3) and a set of assignments designed to challenge curiosity about local cultural systems and develop effective abilities to analyze cultural similarities and differences. ANTH 45 is offered every semester, including the summer session.

REQUIRED TEXTBOOK

Welsch, Robert & Luis Vivanco (2016) Asking Questions About Cultural Anthropology: A Concise Introduction. New York: Oxford University Press. (W&V)

Textbook readings are intended as a supplement to in-class lectures and discussions, and NOT as a substitute for attending class. Students are expected to know the materials covered in the assigned chapters for the assigned day. These chapters can be found on the syllabus listed under the Course Schedule. You will be responsible for any information in those readings and exam questions will specifically address the readings. Additional readings, audio-visual materials and other learning resources will be shared or announced in class and through CANVAS.

EXAMS AND GRADING:

Grading Scale

Final letter grades will be assigned based on the following scale (all scores are %'s) The Penn State grading scale does not allow the option of awarding grades of C-, D+ or D-:

A	A-	B+	B	B-	C+	C	D	F
93-100	90-92.9	87-89.9	83-86.9	80-82.9	77-79.9	70-76.9	60-69.9	0-59.9

Grade Distribution

	Percentage

Exams

Exams will include multiple-choice and true-and-false questions. Exams cover only new material from lectures, films, readings, and any other materials assigned or discussed since the last EXAM. Please check the class schedule on this syllabus for specific dates for exams.

All exams will be administered on-line through Canvas system: canvas.psu.edu

Your exam attempt will be timed (length TBD on the basis of the number of questions - generally 1 min/question, not to exceed the normal class period of 50 min). Each exam window will be open for a 24 hour period that includes/overlaps our regularly scheduled class meeting time.

Please note that when an exam window is open, we will not meet in person. That time is dedicated to taking the exam, but because we have the added flexibility offered by on-line assessment, you will have the

option of taking the exam at another time on the day of the exam. Because the exam window will consist of a 24-hour period, and it is available for you to take on-line from any computer where you can access the internet and the CANVAS system, no make-ups will be granted except in extreme cases of long-term hospitalization, or other excuses deemed reasonable and at the discretion of the instructor (see section on Missing Exams and Quizzes).

Once you begin an exam or quiz, you should complete it in that same timed session, because the timer is counting down, regardless of whether you save and come back later. Be sure to use a reliable internet connection and computer. Any internet-caused disruptions that kick you out of the system while taking an exam or quiz must be reported immediately via email. Do not panic and DO NOT WAIT until later to notify the instructor of a problem. No resetting of your interrupted attempt will be made after the 24-hour window closes unless it is because I am slow to respond due to an emergency situation of my own. Resets will not be made because you did not like how well you performed on your first attempt. If you request a reset for a valid reason, you should do your best to accompany your request with a screen shot of your progress or the error message you received. Only one reset/student during the semester will be accommodated, so be careful of the computer and internet connection you use. If your personal computer is known to freeze up on you, use a campus computer to take the exam.

Prior to each exam, the teaching assistant will hold an exam review Q&A session outside of the regular class period. The details of these sessions will be announced in class during the week prior to each exam. Your attendance is optional, but if you do participate, you should come prepared with questions. The TA cannot review several weeks of material during the review session. Come with a plan!

Questions about Grading

After your exams have been returned, please bring your questions about grading, if any, to the next class in writing. This is to give you enough time to go over the exams and quizzes and be prepared to ask your questions. This will also allow the instructor to better explain and assist you. The ONLY way to get a better grade is to work hard. Statements such as "I need to get A/B/C etc. in order to remain eligible for scholarship/ remain in my house etc." (Especially towards the end of the semester) will not be entertained if the work record during the semester does not warrant

Attendance and Participation

Lectures are organized around the basic structure of the textbook and are designed to complement the assigned chapters. Therefore, lectures often contain materials that are not covered in the text at all, even though the theme is the same. Lecture slides will NOT be posted online, nor will they be emailed. Students are encouraged to visit the instructor or teaching assistant during office hours or make an appointment if help or clarification is needed. Students are RESPONSIBLE to get notes (e.g., from another student) for any missed classes.

The content in the films and podcasts is as important as the lecture content, thus you should give the documentaries your full attention. For many of the films, discussion questions will be distributed at least 24 hours prior to the class period (on CANVAS). If no set of questions is posted, that means there are none for that film. Any film questions are intended to facilitate class discussion and for your exam study. These are not generally things that will be collected for a separate grade. I certainly recommend that you bring a copy of these questions with you to class to answer while watching the film, but whether you do this is your decision.

If you are absent during a film, it is your responsibility to track down the film through another source (I will not be posting them). While a couple of the films can be found online, several are not, nor are they all available through PSU libraries.

Classroom Etiquette

This is a large class, which means that all participants will have to strive diligently to minimize distractions to fellow students. They (and you) should come to class with the goal of getting the most out of this opportunity to learn as possible. Common sources of distractions include loud talking to neighboring students, sleeping (and snoring), reading newspapers, completing assignments for other classes, texting, tweeting, using headphones, laptops, and listening to music and are NOT acceptable. All phones, tablets and other electronic devices must be on silent/vibrate mode and stowed in your bag or pocket unless you request specific permission to use them from the instructor for NOTE-TAKING ONLY. In those rare instances, students using laptops MUST sit in the back row or the seat closest to the wall so as to minimize the disturbance to students sitting around you.

Arriving late and leaving early are also distractions. If you must arrive late or leave early on rare occasion, please let the instructor know in advance and sit close to the door to minimize disruption. Students who habitually arrive late and leave early will be asked and expected to drop the class. If you think you will be regularly late or feel the need to leave early due to scheduling conflicts or due to long distances between classroom buildings, then you should change your schedule. Regular interruptions are a distraction to everyone (other students, the instructor) and measures to eliminate them will be used.

University Policies

Academic integrity is the pursuit of scholarly activity in an open, honest and responsible manner. Academic integrity is a basic guiding principle for all academic activity at The Pennsylvania State University, and all members of the University community are expected to act in accordance with this principle. Consistent with this expectation, the University's Code of Conduct states that all students should act with personal integrity, respect other students' dignity, rights and property, and help create and maintain an environment in which all can succeed through the fruits of their efforts.

Academic integrity includes a commitment by all members of the University community not to engage in or tolerate acts of falsification, misrepresentation or deception. Such acts of dishonesty violate the fundamental ethical principles of the University community and compromise the worth of work completed by others.

For further information, please read University Faculty Senate Policy 49-20 at <http://senate.psu.edu/policies-and-rules-for-undergraduate-students/47-00-48-00-and-49-00-grades/#49-20>.

Disability Accommodation Statement

Penn State welcomes students with disabilities into the University's educational programs. Every Penn State campus has an office for students with disabilities. Student Disability Resources (SDR) website provides contact information for every Penn State campus (<http://equity.psu.edu/sdr/disability-coordinator>). For further information, please visit Student Disability Resources website (<http://equity.psu.edu/student-disability-resources/>).

In order to receive consideration for reasonable accommodations, you must contact the appropriate disability services office at the campus where you are officially enrolled, participate in an intake interview, and provide documentation (see documentation guidelines here: <http://equity.psu.edu/ods/guidelines>). If the documentation supports your request for reasonable accommodations, your campus disability services office will provide you with an accommodation letter. Please share this letter with your instructors and discuss the accommodations with them as early as possible. You must follow this process for every semester that you request accommodations.

Information about Counseling & Psychological Services (CAPS)

Many students at Penn State face personal challenges or have psychological needs that may interfere with their academic progress, social development, or emotional wellbeing. The university offers a variety of confidential services to help you through difficult times, including individual and group counseling, crisis intervention, consultations, online chats, and mental health screenings. These services are provided by staff who welcome all students and embrace a philosophy respectful of clients' cultural and religious backgrounds, and sensitive to differences in race, ability, gender identity and sexual orientation.

Counseling and Psychological Services at University Park (CAPS): 814-863-0395 Penn State Crisis Line (24 hours/7 days/week): 877-229-6400
Crisis Text Line (24 hours/7 days/week): Text LIONS to 741741

Educational Equity & Reporting Bias

Penn State takes great pride to foster a diverse and inclusive environment for students, faculty, and staff. Acts of intolerance, discrimination, or harassment due to age, ancestry, color, disability, gender, gender identity, national origin, race, religious belief, sexual orientation, or veteran status are not tolerated and can be reported through Educational Equity via the Report Bias webpage (<http://equity.psu.edu/reportbias/>).

Tentative Course Schedule

	Week	Description	Reading and Assessments
1	8/21, 8/23, 8/25	Mon: Introduction & Syllabus Review Wed/Fri: What is Anthropology?	Read W&V Ch. 1
2	8/28, 8/30, 9/1	Mon/Wed: Culture & its Components Fri: Cultural Diversity in a Global Age	Read W&V Ch. 2
3	9/4, 9/6, 9/8	Mon: Labor Day – No Classes Wed/Fri: Methods & Challenges of Studying Culture	Read W&V Ch. 4 Fri: Quiz 1
4	9/11, 9/13, 9/15	Mon/Wed: Film: <i>Coming of Age</i> (Margaret Mead) Wed/Fri: Language & Communication	Read W&V Ch. 3
5	9/18, 9/20, 9/22	Mon/Wed: Film: <i>The Linguists</i> & discussion (cont.) Fri: Exam 1	Fri: Exam 1
6	9/25, 9/27, 9/29	Mon: Social Organization & Identity Wed: Human Origins Fri: Race, Ethnicity and Nationalism	Additional reading TBA
7	10/2, 10/4, 10/6	Mon/Wed: Race, Ethnicity and Nationalism (cont.) Fri: Film: <i>Race, the Power of an Illusion</i>	Additional Reading TBA Fri: Quiz 2
8	10/9, 10/11, 10/13	Mon/Wed: Social Organization: Gender & Identity Fri: Gender and Sexuality, Film: <i>Be like Others</i>	Read W&V Ch. 9 Fri. 1st Museum Assignment Due
9	10/16, 10/18, 10/20	Mon/Wed: Families, Kinship and Marriage Fri: Exam 2	Read W&V Ch. 10 Fri: Exam 2
10	10/23, 10/25, 10/27	Mon/Wed: Families (cont.)/Social Inequality Fri: Economic Organization (Production)	Read W&V Ch. 6
11	10/30, 11/1, 11/3	Mon: Economic Org. (Distribution) Wed: <i>Ongka's Big Moka (Kawelka)</i> Fri: Political Organization in Egalitarian Societies	Read W&V Ch. 7 Wed: Quiz 3
12	11/6, 11/8, 11/10	Political Organization in Non-Egalitarian Societies	Read W&V Ch. 8
13	11/13, 11/15, 11/17	Mon: Exam 3 Wed/Fri: The Global Economy and Migration	Mon: Exam 3 Read W&V Ch. 5
14	11/20, 11/22, 11/24	THANKGIVING BREAK	NO CLASSES
15	11/27, 11/29, 12/1	Mon & Wed: Religion & Religious Change Fri: Film: <i>The Shaman's Apprentice</i>	Read W&V Ch. 11 Wed: Quiz 4 Fri. 2nd Museum Assignment Due

16	12/4, 12/6, 12/8	Mon & Wed: Belief, Health and Healing in a Globalized World Fri: Exam 4	Read W&V Ch. 12 Fri. Exam 4
17	12/11/12/15	Final Exam Week	No cumulative final

Note: this syllabus is merely a guide and is subject to change. Changes will be announced in class, on CANVAS, and via email. It is your responsibility to find out about the changes and to read your CANVAS and email messages regularly - meaning several times a week.
