



Course ID:	Course Title:	Winter 2017
WM 511	Cultural Anthropology for Intercultural Ministry	Prerequisite: N/A
		Credits: 3

Class Information		Instructor Information		Important Dates	
Days:	Jan. 20-21; Feb. 17-18; March 24-25	Instructor:	Annette Ford, PhD	First day of classes:	Wed., Jan 4, 2017
Time:	Fridays: 6:30 pm – 9:30 pm Saturdays: 9 am – 12 pm; 1 pm – 4 pm	Email:	Annette.ford@ambrose.edu	Last day to add/drop, or change to audit:	Sun, Jan. 15, 2017
Room:	A2141	Phone:	403-828-6042	Last day to request revised exam:	Mon, Mar. 6, 2017
Lab/ Tutorial:	N/A	Office:	L2111	Last day to withdraw from course:	Fri, Mar. 17, 2017
Office Hours:	By appointment via email	Office Hours:	By appointment via email	Last day to apply for coursework extension:	Mon, Mar. 29, 2017
Final Exam:	Final Paper in lieu of exam: Due Sat., April 22, 6 pm			Last day of classes:	Tue, April 11, 2017

Course Description

This course is an introduction to the insights of cultural anthropology for intercultural ministry. It includes theories of culture and societies, religion and worldview, kinship and family structure, communication theory and the dynamics of change. Participants are encouraged to explore models useful in ministering to specific societies and cultures.

Expected Learning Outcomes

- Nurture theological depth and breadth by:
 - Reflecting theologically on cultural anthropological issues;
 - Acquiring an understanding of cultural anthropology and its relationship to Christian mission.
- Cultivate a heart after God by:
 - Applying cultural anthropological concepts to consider how to overcome ethnocentrism and live a life of communion with God and love of neighbour even when the neighbour is culturally different.
- Foster vocational clarity and effectiveness in service in cross-cultural contexts by:
 - Examining and assessing the basic concepts and theories of cultural anthropology;
 - Conducting an ethnographical study of a cultural group and thereby improving skills of observation for the purpose of discovering cultural meanings;
 - Teaching cultural anthropological concepts to a chosen mentee and learning from the mentee in a “Mentoring for Learning” relationship.
- Inspire redemptive action by:

- Demonstrating a knowledge and appreciation of the cultural commonalities and diversities of others and oneself;
- Identifying deep needs in different cultures, celebrating how God is at work, and considering ways to reflectively engage in God’s work in cross-cultural contexts.

Textbooks

- Howell, B. H., & Paris, J. W. (2011). *Introducing Cultural Anthropology*. Baker Academic.
- (Other required readings are posted on the Moodle class site)

Course Schedule

Course Schedule of Topics, Readings & Assignments

Date/Day	Corresponding Readings (Required)	Assignments Due
Weekend One, Session 1: Introduction to Cultural Anthropology		
Friday, January 20	<ul style="list-style-type: none"> • Howell & Paris Ch. 1 • Miner, “Body Ritual Among the Nacirema” (on Moodle) • Howell & Paris Ch. 11 • Dish, et al. “An overview of anthropological theories” (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See “Reading Response Questions” Appendix #3 below): <i>Due on Moodle January 20th, 6 pm</i>
Weekend One, Session 2: Culture		
Saturday, January 21	<ul style="list-style-type: none"> • Howell & Paris Ch. 2 • Lee, “Eating Christmas in the Kalahari” (on Moodle) • Hofstede, “National Cultures in Four Dimensions (on Moodle) • Rosson & Fields, “Cultural Influences on the Growth in Evangelical Christianity” (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See “Reading Response Questions” Appendix #3 below): <i>Due on Moodle January 20th, 6 pm</i>
Weekend One, Session 3: Language		
Saturday, January 21	<ul style="list-style-type: none"> • Howell & Paris Ch. 3 • Agar, “Culture Blends” (on Moodle) • Baker, “The Code Talker Paradox” (on Moodle) • Bohannon, “Shakespeare in the Bush” (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See “Reading Response Questions” Appendix #3 below): <i>Due on Moodle January 20th, 6 pm</i>
Saturday, January 28		<ul style="list-style-type: none"> • Ethnography Affinity Group Choice: <i>Due on Moodle January 28th at 6 pm</i>
Saturday, February 4		<ul style="list-style-type: none"> • Mentoring for Learning visual and reflection for Weekend One (See Moodle for rubric): <i>Due on Moodle February 4th at 6 pm</i>
Saturday, February 11		<ul style="list-style-type: none"> • Ethnographic Observation #1 (See Moodle for rubric): <i>Due February 11th on Moodle at 6 pm</i>
Weekend Two, Session 4: Race, Ethnicity & Class		

Friday, February 17	<ul style="list-style-type: none"> • Howell & Paris Ch. 4 • McIntosh, "White Privilege and Male privilege" (on Moodle) • Fortgang, "Why I'll never apologize for my white male privilege" (on Moodle) • Simpson, A. (2007). On Ethnographic Refusal: Indigeneity, "Voice" and Colonial Citizenship" (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle February 17th, 6 pm</i> • Book Report Choice (See Appendix #4 below): <i>Due in Class February 17th</i>
Weekend Two, Session 5: Gender & Sexuality		
Saturday, February 18	<ul style="list-style-type: none"> • Howell & Paris Ch. 5 • Battiste, "Mi'kmaq women: Their Special Dialogue" (on Moodle) • Haraway, "A Cyborg Manifesto" (on Moodle) • Mendoza-Dentin, "'Muy Macha': Gender and Ideology in Gang-Girls' Discourse about Makeup" (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle February 17th, 6 pm</i>
Weekend Two, Session 6: Production, Exchange, & Power		
Saturday, February 18	<ul style="list-style-type: none"> • Howell & Paris Ch. 6 • Sahlins, "The Original Affluent Society" (on Moodle) • Howell & Paris Ch. 7 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle February 17th, 6 pm</i>
Saturday, March 4		<ul style="list-style-type: none"> • Mentoring for Learning visual and reflection for Weekend Two (See Moodle for rubric): <i>Due on Moodle March 4th at 6:00 pm</i>
Saturday, March 11		<ul style="list-style-type: none"> • Ethnographic Observation #2 (See Moodle for rubric): <i>Due on Moodle March 11th at 6:00 pm</i>
Weekend Three, Session 7: Kinship & Marriage		
Friday, March 24	<ul style="list-style-type: none"> • Howell & Paris Ch. 8 • Human Rights Watch, "Reconciled to Violence: Bride Kidnapping" (on Moodle) • Musharbash, "Marriage, Love magic, and Adultery" (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle March 24th, 6 pm</i> • Book Report (See Moodle for rubric): <i>Due in class March 24</i> • Reading Log: <i>Due on Moodle March 24, 6 pm</i>
Weekend Three, Session 8: Religion & Ritual		
Saturday, March 25	<ul style="list-style-type: none"> • Howell & Paris Ch. 9 • Iseke, "Spirituality as Decolonizing" (on Moodle) • Opperman, "Coral Roads and their Sorcery: Lost Authority and Spectral Commodification in Buka" (on Moodle) • Robbins, "Anthropology and Theology: An Awkward Relationship?" 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle March 24th, 6 pm</i>
Weekend Three, Session 9: Globalization, Cultural Change & Applied Anthropology		

Saturday, March 25	<ul style="list-style-type: none"> • Howell & Paris Ch. 10 • Lerner, "The Grocer and the Chief: A Parable" (on Moodle) • Howell & Paris Ch. 12 • Omidian, "Living and Working in a War Zone: An Applied Anthropologist in Afghanistan" (on Moodle) 	<ul style="list-style-type: none"> • Reading: Record on Reading Log (See Appendix #2 below) • Reading Response (See "Reading Response Questions" Appendix #3 below): <i>Due on Moodle March 24th, 6 pm</i>
Saturday, April 1		<ul style="list-style-type: none"> • Ethnographic Observation #3 (See Moodle for rubric): <i>Due on Moodle April 1st at 6:00 pm</i>
Saturday, April 8		<ul style="list-style-type: none"> • Mentoring for Learning visual and reflection for Weekend Three (See Moodle for rubric): <i>Due on Moodle April 8th at 6 pm</i>
Saturday, April 22		<ul style="list-style-type: none"> • Final Ethnography Paper (See Moodle for rubric): <i>Due on Moodle April 22nd at 6 pm</i> • Class Participation Rubric (See Appendix #1 below): <i>Due April 22nd on Moodle at 6 pm</i>

Requirements:

This class will be interactive and will integrate lecture and class discussion. You are expected to attend class, read all materials and complete any assignments prior to class, and come prepared to integrate readings/concepts into class discussion and activities. In addition, you are expected to move beyond knowing the material to application, integration, and evaluation of cultural and anthropological concepts.

Assignments	Percent of Grade	Number of Points	Assignment Descriptions
1. Participation	10%	100 points	<p>Participation</p> <ul style="list-style-type: none"> - The benefit you will receive from this class is directly related to the degree of teamwork and vulnerability you bring to the experience. Cultural Anthropology includes becoming self-aware, flexible, and willing to change in order to connect to others who are different from yourself. The readings, activities, and assignments are all designed to facilitate your understanding of your own culture and that of others, which requires social engagement and learning from your interactions with others. - Evaluation will follow the rubric in Appendix #1. - Participation Rubric is due on Moodle Saturday, April 22 at 6 pm.
2. Reading Log	10%	100 points	<p>Reading Log</p> <ul style="list-style-type: none"> - Before the Friday evening session of each weekend, you will read all of the required readings for the three weekend sessions. - You will record your reading completion on the Reading Log in Appendix #2. - Completed Reading log is due Friday, March 24 at 6 pm.
3. Reading Responses	Total: 18%	3 x 60 = 180 points	<p>Reading Responses</p> <ul style="list-style-type: none"> - Before class each weekend you will submit one document which includes reading responses for each of the three sessions. Each reading response assignment will include thoughtful answers to each of the questions, with reference to the readings and your own experience. The total word count for each weekend will be 900-1800 words (300-600 x 3). - See Appendix #3 for readings and reading response questions. - Reading Responses due on Moodle:

			<p>Friday, January 20, 6 pm (Weekend 1) Friday, February 17, 6 pm (Weekend 2) Friday, March 24, 6 pm (Weekend 3)</p>
4. Book Report	10%	100 points	<p>Book Report: Oral + Written</p> <ul style="list-style-type: none"> - Book choice due in class Weekend 2 (Feb. 17) – Only the title of the chosen book (See Appendix #4 for titles). - The book report will include a 10-12-minute oral presentation and a 400-600 word (1-2 pages) written report as a handout to fellow students and professor. - As for content, the book report will include a brief summary of the book, a statement of the author’s purpose and argument, and your own critique (positive and negative) of the book. <p>- Oral and written report due in class, Friday, March 24.</p>
5. Mentoring for Learning (MFL)	Total: 18%	3 x 60 = 180 points	<p>Mentoring for Learning</p> <ul style="list-style-type: none"> - For these assignments you will need to find someone (i.e. a friend or relative) who has not yet studied Cultural Anthropology and who is open to a “mentoring for learning” (MFL) relationship for the semester. In this relationship, you will meet with your “mentee student” after each weekend to (a) discuss what you learned in the course readings and class sessions, (b) apply it to the mentee student’s life and experiences, and (c) learn from the mentee student’s perspectives. Throughout the MFL experience, you will seek to understand your mentee student and communicate care. <p>- Instructions for MFL Visuals and Reflections</p> <ol style="list-style-type: none"> 1. After each course weekend you will reflect on what you learned in the course readings and classes for that weekend, summarize the learning, and consider how to present it in a way your mentee student will best understand it. 2. Prepare a summary of the salient points in a visual manner, i.e. through pictures and text, video, electronic slide presentation, graphic organizer, etc. 3. Use your prepared visual to teach and discuss the concepts with your mentee student. 4. After each meeting, upload a copy of your visual to Moodle and post a 300-600 word reflection on (a) the course content, and (b) the mentoring for learning experience, including what you learned from your mentee student in the discussion. <p>- Due on Moodle (Rubric on Moodle): Saturday, February 4, 6 pm (MFL Weekend 1) Saturday, March 4, 6 pm (MFL Weekend 2) Saturday, April 8, 6 pm (MFL Weekend 3)</p>
6. Ethnographic Study	Total: 34%	Total: 340 points	Ethnographic Study
a) Cultural Group Choice	1%	10 points	<p>Cultural Group Choice</p> <ol style="list-style-type: none"> 1. What is the cultural group you have chosen to observe in a non-participatory way for your ethnography? 2. Where will the observations take place and what activities do you expect to describe? 3. Discuss the feasibility of doing an ethnographical study of the above cultural group under the criteria of simplicity, accessibility, unobtrusiveness, permissibility, and frequently recurring activities (Spradley, 1980). <p>- Due on Moodle Saturday, January 28, 6 pm</p>
b) Observations	18%	180 (3 at 60 points each)	<p>Observations</p> <ul style="list-style-type: none"> - You will conduct three non-participatory observations of a cultural group in the semester.

<p>c) Final Ethnography</p>	<p>15%</p>	<p>150 points</p>	<p>(Rubric on Moodle.)</p> <p>- Conduct a period of observation (approx. 1 hour) and record your experience using the following guidelines for field notes from Spradely, J. P. (1980) <i>Participant Observation</i>. New York, NY: Holt, Rinehart and Winston.</p> <p>a) Condensed Account It is impossible to write everything down. "Condensed accounts often include phrases, single words, and unconnected sentences" (Spradley, 1980, pp. 69-70). The best way is to quickly record key phrases and identify major events. If you can't write anything during the observation period, then make condensed notes immediately following the time.</p> <p>Consider the following:</p> <ul style="list-style-type: none"> • Space: the physical place or places • Actor: the people involved • Activity: a set of related acts people do • Object: the physical things that are present • Act: single actions that people do • Event: a set of related activities that people carry out • Time: the sequencing that takes place over time • Goal: the things people are trying to accomplish • Feeling: the emotions felt and expressed (Spradley, 1980, p. 78). <p>"On each return visit to a research setting the ethnographer observes activities that appear similar, if not identical, to what occurred earlier. Don't think, 'I've already described that.' Instead of avoiding repetition, the ethnographer welcomes it as one of the best clues to the culture. The descriptions in your fieldnotes should reflect the actual field situation. If events and activities occur over and over again, you will need to describe them over and over again" (Spradley, 1980, p. 70).</p> <p>b) Expanded Account This is an expansion of the condensed version. "As soon as possible after each field session... the ethnographer should fill in details and recall things that were not recorded on the spot" (Spradley, 1980, p. 70). Use key words recorded in the condensed account to help.</p> <p>Write the expanded account in the present tense within 24 hours of the observation. Avoid general, non-descript language (i.e. <i>interesting</i> clothes, <i>nice</i> house, said <i>awesome</i> things). Write it in story-like narrative.</p> <p>c) Fieldwork Journal "Like a diary, this journal will contain a record of experiences, ideas, fears, mistakes, confusions, breakthroughs, and problems that arise during fieldwork. A journal represents the personal side of fieldwork; it includes reactions to informants and the feelings you sense from others" (Spradley, 1980, p. 71). Each journal entry should be dated. "Making an introspective record of fieldwork enables a person to take into account personal biases and feelings, to understand their influences on the research" (Spradley, 1980, p. 72).</p> <p>d) Analysis and Interpretation Provides a link between the ethnographic record and the final written ethnography. "Here is the place to record generalizations, analyses of cultural meanings, interpretations, and insights into the culture studied" (Spradley, 1980, p. 72).</p> <p>In this section you will Identify themes that emerged, record Insights into the culture, and relate the insights to course (and other) readings.</p> <p>- Due on Moodle (Rubric on Moodle): Saturday, February 11, 6 pm (Observation 1) Saturday, March 11, 6 pm (Observation 2) Saturday, April 1, 6 pm (Observation 3)</p> <p>Final Ethnography - The final ethnography will analyze and integrate the three observations with the course</p>
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			<p>content and outside sources.</p> <p>- Outline of the Final Ethnography:</p> <ol style="list-style-type: none"> I. Introduction <ol style="list-style-type: none"> A. Explain the purpose of this paper B. Introduce the cultural affinity group you observed and the location(s). C. Explain why you chose to observe this cultural group D. Preview the main points of your paper II. Literature Review <ol style="list-style-type: none"> A. Define key terms B. Describe what the literature says about your chosen group's culture C. Reference at least 8 scholarly sources III. Findings <ol style="list-style-type: none"> A. Describe the setting of your observations B. Present the cultural insights you gained from your observations. IV. Discussion <ol style="list-style-type: none"> A. Discuss what you observed in your chosen cultural group in terms of the cultural anthropological points we read about and discussed in this course (i.e. language, race, ethnicity and class, gender and sexuality, production and exchange, authority and power, religion and rituals, kinship and marriage, and globalization and culture change) B. Discuss how your insights compare with the descriptions of the cultural group in the scholarly literature V. Conclusion <ol style="list-style-type: none"> A. What were your frustrations or limitations in this research? B. What would you recommend for future research? C. Summarize your key points D. Include thoughtful concluding remarks <p>- Length: 12-15 pages, double-spaced, 1-inch margins. - Style: APA, 6th Edition - Due on Moodle Saturday, April 22, 6 pm (Rubric on Moodle.)</p>
Total	100%	1000 points	

Attendance:

The nature of the class is such **that attendance is mandatory at all classes**. Students will interact with the instructor, the material, and with fellow class-mates on the weekends scheduled. This interaction is crucial to the design of this course. **If a student is absent for any other reason than health or emergency related reasons a 2% grade reduction will be made.** This grade reduction will be assessed according to the following standard – The three weekend gatherings will be viewed as three blocks – Friday night / Saturday morning / Saturday afternoon. An absence from one of these blocks will warrant a 2% grade reduction. Please inform the instructor if you will be absent but strive to be present at all sessions!

Due dates for assignments in this class are firm. They are set up for the overall success of the class - that is, for both students and the instructor. **Late work drops one letter grade per day late unless other arrangements are made in advance (with a maximum of 50% total possible removed).**

Grade Summary:

The available letters for course grades are as follows:

<u>Letter Grade</u>	<u>Description</u>
A+	
A	Excellent
A-	
B+	
B	Good
B-	
C+	
C	Satisfactory
C-	
D+	
D	Minimal Pass
F	Failure

Percentage Equivalent Table:

<u>Letter Grade</u>	<u>Description</u>	<u>% Equivalent</u>
A+		97-100
A	Excellent	94-96
A-		90-93
B+		87-89
B	Good	84-86
B-		80-83
C+		77-79
C	Satisfactory	74-76
C-		70-73
D+	Poor	67-69
D	Minimal Pass	60-66
F	Failure	0-59

Because of the nature of the Alpha 4.00 system, there can be no uniform University-wide conversion scale. The relationship between raw scores (e.g. percentages) and the resultant letter grade will depend on the nature of the course and the instructor's assessment of the level of each class, compared to similar classes taught previously.

Please note that final grades will be available on student registration system. Printed grade sheets are not mailed out.

Other: Appendices #1-4 (See below)

Appendix #1: WM 511 Rubric for Class Participation

NAME _____

The following rubric sets out the criteria upon which you will be evaluated (a guide for grading your class participation)

MY EVALUATION OF MY PARTICIPATION, based on this rubric is _____
 (THE PROFESSOR'S EVALUATION OF MY PARTICIPATION, based on this rubric is _____)

Grade out of 100 (10%) of course grade is the average of the two scores.

A+ (100 points)	A (90 points)	B (80 Points)	C (60 points)	D (50 points)	F (0 points)
Actively supports, engages and listens to peers (ongoing)	Actively supports, engages and listens to peers (ongoing)	Makes a sincere effort to interact with peers (ongoing)	Limited interaction with peers	Virtually no interaction with peers	No interaction with peers
Arrives fully prepared at every session; obvious that pre-class readings were done and engaged	Arrives fully prepared at almost every session	Arrives mostly, if not fully, prepared (ongoing)	Preparation, and therefore level of participation, are both inconsistent	Rarely prepared	Never prepared
Plays an active role in discussions (ongoing)	Plays an active role in discussions (ongoing)	Participates constructively in discussions (ongoing)	When prepared, participates constructively in discussions	Rarely participates, demonstrates a noticeable lack of interest (on occasion)	Never participates, demonstrates a noticeable lack of interest in the material (on going)
Comments advance the level and depth of the dialogue (consistently)	Comments occasionally advance the level and depth of the dialogue	Makes relevant comments based on the assigned material (ongoing)	When prepared, makes relevant comments based on assigned material	Comments are generally vague or drawn from outside the assigned material	Never contributes (voluntary) comments to the discussion
Group dynamic and level of discussion are consistently better because of the student's presence	Group dynamic and level of discussion are often better because of the student's presence	Group dynamic and level of discussion are not affected by the student's presence	Group dynamic and level of discussion are not affected by the student's presence	Group dynamic and level of discussion are harmed by the student's presence	Group dynamic and level of discussion are significantly harmed by the student's presence

Appendix #2: WM 511 Reading Log

NAME _____

DATE	Reading Log due on Moodle on April 22, 6 pm	% read on time	% read late
	Weekend One, Session 1: Introduction to Cultural Anthropology		
Friday, January 20	<ul style="list-style-type: none"> • Howell & Paris Ch. 1 • Miner, "Body Ritual Among the Nacirema" (on Moodle) • Howell & Paris Ch. 11 • Dish, et al. "An overview of anthropological theories" (on Moodle) 		
	Weekend One, Session 2: Culture		
Saturday, January 21	<ul style="list-style-type: none"> • Howell & Paris Ch. 2 • Lee, "Eating Christmas in the Kalahari" (on Moodle) • Hofstede, "National Cultures in Four Dimensions (on Moodle) • Rosson & Fields, "Cultural Influences on the Growth in Evangelical Christianity" (on Moodle) 		
	Weekend One, Session 3: Language		
Saturday, January 21	<ul style="list-style-type: none"> • Howell & Paris Ch. 3 • Agar, "Culture Blends" (on Moodle) • Baker, "The Code Talker Paradox" (on Moodle) • Bohannon, "Shakespeare in the Bush" (on Moodle) 		
	Weekend Two, Session 4: Race, Ethnicity & Class		
Friday, February 17	<ul style="list-style-type: none"> • Howell & Paris Ch. 4 • McIntosh, "White Privilege and Male privilege" (on Moodle) • Fortgang, "Why I'll never apologize for my white male privilege" (on Moodle) • Simpson, A. (2007). On Ethnographic Refusal: Indigeneity, "Voice" and Colonial Citizenship" (on Moodle) 		
	Weekend Two, Session 5: Gender & Sexuality		
Saturday, February 18	<ul style="list-style-type: none"> • Howell & Paris Ch. 5 • Battiste, "Mi'kmaq women: Their Special Dialogue" (on Moodle) • Haraway, "A Cyborg Manifesto" (on Moodle) • Mendoza-Dentin, "'Muy Macha': Gender and Ideology in Gang-Girls' Discourse about Makeup" (on Moodle) 		
	Weekend Two, Session 6: Production, Exchange, & Power		
Saturday, February 18	<ul style="list-style-type: none"> • Howell & Paris Ch. 6 • Sahlins, "The Original Affluent Society" (on Moodle) • Howell & Paris Ch. 7 		
	Weekend Three, Session 7: Kinship & Marriage		
Friday, March 24	<ul style="list-style-type: none"> • Howell & Paris Ch. 8 • Human Rights Watch, "Reconciled to Violence: Bride Kidnapping" (on Moodle) • Musharbash, "Marriage, Love magic, and Adultery" (on Moodle) 		
	Weekend Three, Session 8: Religion & Ritual		
Saturday, March 25	<ul style="list-style-type: none"> • Howell & Paris Ch. 9 • Iseke, "Spirituality as Decolonizing" (on Moodle) • Opperman, "Coral Roads and their Sorcery: Lost Authority and Spectral Commodification in Buka" (on Moodle) • Robbins, "Anthropology and Theology: An Awkward Relationship?" 		
	Weekend Three, Session 9: Globalization, Cultural Change & Applied Anthropology		
Saturday, March 25	<ul style="list-style-type: none"> • Howell & Paris Ch. 10 • Lerner, "The Grocer and the Chief: A Parable" (on Moodle) • Howell & Paris Ch. 12 • Omidian, "Living and Working in a War Zone: An Applied Anthropologist in Afghanistan" (on Moodle) 		

Appendix #3: WM 511 Readings and Reading Response Questions

Weekend One – (Sessions 1-3)

- **Reading Responses:** Due on Moodle January 20, 6 pm (60 pts)

Session 1: Intro to CA

Assigned Readings:

Howell & Paris Ch. 1: The Discipline of Anthropology

Miner, H. (1956). Body ritual among the Nacirema. *American Anthropologist*, 58(3), 503-507.

Howell & Paris Ch. 11: Theory in Cultural Anthropology

Dish, N. M., Hossain, D. M., Mustari, S., & Ramli, N. S. (2014). An overview of anthropological theories. *International Journal of Humanities and Social Science*, 4(10), 155-164.

Optional Reading:

Whitehead, T. L. (2005). Basic classical ethnographic research methods: Secondary data analysis, fieldwork, observation/participant observation, and informal and semi-structured interviewing. *Ethnographically Informed Community and Cultural Assessment Research Systems (Eiccars) Working Paper Series*. Retrieved from <http://www.cusag.umd.edu/documents/workingpapers/classicalethnomethods.pdf>

Reading Response Questions (300-600 words – for written response and class discussion):

- Why is the study of Cultural Anthropology important for Christians in international ministry?
- How do the body rituals of the Nacirema relate to your life and your views of anthropology and ethnography?
- Which theories of Cultural Anthropology most and least resonate with you as a Christian? Why?

Session 2: Culture

Assigned Readings:

Howell & Paris Ch. 2: The Concept of Culture

Lee, R. B. (1969, December). Eating Christmas in the Kalahari. *Natural History*, 60-64. Retrieved from

http://www.naturalhistorymag.com/htmlsite/master.html?http://www.naturalhistorymag.com/htmlsite/editors_pick/1969_12_pick.htm

Hofstede, G. (1983). National cultures in four dimensions: A research-based theory of cultural differences among nations. *International Studies of Management and Organization*, 8(1-2), 46-74.

Rosson, T, & Fields, D. (2008). Cultural influences on the growth in evangelical Christianity: A longitudinal study of 49 countries. *Review of Religious Research*, 49(3), 269-289.

Optional Reading:

Geertz, Clifford. 1973. Deep Play: Notes on the Balinese Cockfight. In *The Interpretation of Cultures*. New York, NY: Basic Books.

Reading Response Questions (300-600 words – for written response and class discussion):

- What are examples of the three types of ethnocentrism from your experience? How can cultural relativism help reduce ethnocentrism?
- How did Richard Lee in “Eating Christmas in the Kalahari” display ethnocentrism? What did he learn through his experience?
- Think of cultural clashes – misunderstandings or strangeness you encountered in another country. Which of Hofstede’s dimensions of culture can you identify in those situations?

Session 3: Language

Assigned Readings:

Howell & Paris Ch. 3: Language

Agar, M. (2012). Culture blends. In L. Monaghan, J. E. Goodman, & J. M. Robinson (Eds.) *A cultural approach to interpersonal communication: Essential readings* (pp. 12-23). Hoboken, NJ: Blackwell.

Baker, M. C. (2001). The code talker paradox. In *The atoms of language* (pp. 1-18). New York, NY: Basic.

Bohannon, L. (1966, August-September). Shakespeare in the Bush. *Natural History*. Retrieved from: <http://www.naturalhistorymag.com/picks-from-the-past/12476/shakespeare-in-the-bush>

Optional Reading:

Kothari, R. (2016). Translation, language, Anthropology: Notes from the Field. *Interventions*, 18(1), 43-59.

Reading Response Questions (300-600 words – for written response and class discussion):

- Compare and contrast historical linguistics, descriptive linguistics, and sociolinguistics. How can these along with language theories aid Christians in interpreting Scripture?
- What is the relationship between culture and language? What examples did Agar, Baker and Bohannon give? What examples do you have from your own experience?

Weekend Two (Sessions 4-6)

- **Reading Responses:** Due on Moodle February 17, 6 pm (60 pts)

Session 4: Race, Ethnicity & Class

Assigned Readings:

Howell & Paris Ch. 4: Social Structure and Inequality in Race, Ethnicity, and Class

Macintosh, P. (1988). White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies. Working Paper 189, Center for Research on Women. Wellesley, MA. Retrieved from <http://www.collegeart.org/pdf/diversity/white-privilege-and-male-privilege.pdf>

Fortgang, T. (2014, May). Why I'll never apologize for my white male privilege. Retrieved from <http://time.com/85933/why-ill-never-apologize-for-my-white-male-privilege/>

Simpson, A. (2007). On ethnographic refusal: Indigeneity, "voice" and colonial Citizenship. *Junctures*, 9, 67-80.

Optional Reading:

Brown, T., Ganjuly-Scrase, R., & Scrase, T. J. (2016). Urbanization, rural mobility, and new class relations in Darjeeling, India. *Critical Asian Studies*, 48(2) 235-256.

Reading Response Questions (300-600 words – for written response and class discussion):

- How do the three dimensions of social stratification (wealth, power, and prestige) work together to produce social inequality? How do status, role, race, ethnicity, class, and caste function to support social stratification?
- Is "white privilege" a reality? Is it a problem? Why or why not?
- Is it important to address issues of reconciliation with First Nations peoples in Canada? If not, why not? If so, why, and how can it be done?

Session 5: Gender & Sexuality

Assigned Readings:

Howell & Paris Ch. 5: Gender & Sexuality

Battiste, M. (1989). Mi'kmaq women: Their special dialogue. *Journal of Canadian Women Studies*, 10(2-3), 61- 63.

Haraway, D. (1991). A cyborg manifesto: Science, technology, and socialist feminism in the late twentieth century. In *Simians, Cyborgs and women: The reinvention of nature* (pp.149-181). New York: Routledge, 1991. Retrieved from <http://www.sfu.ca/~decaste/OISE/page2/files/HarawayCyborg.pdf>

Mendoza-Denton, N. (1996). "Muy macha": Gender and ideology in gang-girls' discourse about makeup. *Ethnos*, 61(1-2): 47-63. Retrieved from <http://web.stanford.edu/~eckert/PDF/mendoza1996.pdf>

Optional Reading:

Abu-Lighod, Lila. 2002. "Do Muslim women really need saving? Anthropological reflections on cultural relativism and its Others." *American Anthropologist*, 104(3), 783-790.

Reading Response Questions (300-600 words – for written response and class discussion):

- What is the difference between sex and gender? – between gender status & gender roles? Give examples from the chapter.
- Is gender equality a good thing? Is it necessary? Is it Biblical? Explain.
- What is God's view of homosexuality? Is same-sex attraction sinful? Is homosexual marriage sinful? Why or why not?

Session 6: Production, Exchange, & Power

Assigned Readings:

Howell & Paris Ch. 6: Production & Exchange

Sahlins, M. (1972). The original affluent society (pp. 1-39). In *Stone Age Economics*. Chicago, IL: Aldine-Atherton. Retrieved from <https://libcom.org/files/Sahlins%20-%20Stone%20Age%20Economics.pdf>

Howell & Paris Ch. 7: Authority & Power

Optional Readings:

Malinowski, B. (1921). The primitive economics of the Trobriand Islanders. *The Economic Journal*, 31(121), 1-16.

Simpson, L. B. (2014). Land as pedagogy: Nishnaabeg intelligence and rebellious transformation. *Decolonization: Indigeneity, Education & Society* 3, 1-25.

Kaplan, D. (2000). The darker side of the "Original Affluent Society". *Journal of Anthropological Research*, 56(3), 301-324.

Reading Response Questions (300-600 words – for written response and class discussion):

- What is your definition of the economically "good life"? Given your definition, how does life in pre-agricultural societies compare to life in contemporary agricultural and industrial societies? Who gets the "good life" in each type of economy? (Foraging, horticultural, pastoral, agricultural, industrial/postindustrial)
- Describe each system of exchange (reciprocity, redistribution, and market), and describe how each is present in contemporary society.
- How do anthropological perspectives on power shape the way you think about God's power? Are some types of power more or less compatible with God's nature? What is God's intention for political power structures?

Weekend Three (Sessions 7-9)

- **Reading Responses:** Due on Moodle March 24, 6 pm (60 pts)

Session 7: Kinship & Marriage

Assigned Readings:

Howell & Paris Ch. 8: Kinship & Marriage

Human Rights Watch. (2006, September). Bride kidnapping. In *Reconciled to Violence: State Failure to Stop Domestic Abuse and Abduction of Women in Kyrgyzstan* (pp. 86-134). Retrieved from <https://www.hrw.org/sites/default/files/reports/kyrgyzstan0906webwcover.pdf>

Musharbash, Y. (2010). Marriage, Love magic, and adultery: Warlpiri relationships as seen by three generations of anthropologists. *Oceana*, 80, 272-288.

Optional Readings:

Burns, J. F. (1998, March). Once widowed in India, twice scorned. *New York Times*. <http://www.nytimes.com/1998/03/29/world/once-widowed-in-india-twice-scorned.html?pagewanted=all>

Goldstein, M. C. (1987, March). When brothers share a wife: Among Tibetans, the good life relates many women to spinsterhood. *Natural History*, 16, 39-48. http://anthropologyman.com/files/15_When_Brothers_Share_a_Wife.pdf

Reading Response Questions (300-600 words – for written response and class discussion):

- What are some of the major social functions of kinship? How might relationships between believers carry these functions? What might it mean for the bonds between Christians in the church to be like the bonds of family?
- What can be done to free women from bride kidnapping, child marriage, wife-abuse, and shaming from widowhood? If you lived in a culture with these practices, how could you address these issues?
- How do anthropological perspectives differ from Biblical perspectives on marriage? Give examples from Musharbash's article.

Session 8: Religion & Ritual

Assigned Readings:

Howell & Paris Ch. 9: Religion & Ritual

Iseke, J. (2013). Spirituality as decolonizing: Elders Albert Desjarlais, George McDermott, and Tom McCallum share understandings of life in healing practices. *Decolonization, Indigeneity, and Education* 2(1), 35-54.

Opperman, T. C. (2016). Coral roads and their sorcery: Lost authority and spectral commodification in Buka. *Oceania*, 86(2), 186–207. DOI:10.1002/ocae.5132.

Robbins, J. (2006). Anthropology and theology: An awkward relationship? *Anthropological Quarterly*, 79, 285-294.

Optional Readings:

Gmelch, G. (2000). Baseball magic. Retrieved from

<http://www.anth.ucsb.edu/faculty/ptaber/VC%20Fall%202016web/Gmelch%20Baseball%20Magic.pdf>

Hornborg, Anne-Christine. 2004. "Ritual Practice as Power Play or Redemptive Hegemony: The Mi'kmaq Appropriation of Catholicism." *Swedish Missiological Themes* 92(2): 169-193.

Reading Response Questions (300-600 words – for written response and class discussion):

- Is the anthropological study of Christianity helpful for Christians? Why or why not? Give examples.

- What was the function of sorcery in the Autonomous Region of Bougainville, Papua New Guinea? (Oppermann's article) How should Christians respond to witchcraft and sorcery in such societies?
- Can local cultures' rites, ceremonies, rituals be integrated into Christian discipleship? What in the Gospel cannot change as one moves from one culture to another?

Session 9: Globalization, Cultural Change, & Applied Anthropology

Assigned Readings:

Howell & Paris Ch. 10: Globalization & Cultural Change

Lerner, D. (1958). The grocer and the chief: A parable. In *The passing of traditional society* (pp. 19-42), Free Press. Retrieved from <http://pscourses.ucsd.edu/ps200b/Lerner%20-%20The%20Passing%20of%20Traditional%20Society.pdf>

Howell & Paris Ch. 12: Anthropology in Action

Omidian, P. A. (2009). Living and working in a war zone: An applied anthropologist in Afghanistan. *Practicing anthropology*, 31(2), 4-11.

Optional Readings:

Hansen, K. T. (2004). Helping or hindering: Controversies around the international second-hand clothing trade. *Anthropology Today*, 20(4) 3-9.

Reading Response Questions (300-600 words – for written response and class discussion):

- What is globalization? How does it negatively and positively impact the world?
- How does Lerner's *The Grocer and the Chief* demonstrate the impact of globalization? How can needed change be brought to other cultures?
- How did Omidian apply anthropological principles in her work in Afghanistan? Describe one area of future work or service that you are interested in. What specific ways could your anthropology education benefit you in this area?

Appendix #4: WM 511 Ethnographic Books for Book Report (Choose one)

- Abu-Lughod, L. (2000). *Veiled sentiments*. Berkeley, CA: University of California Press. [Bedouins of Egypt]
- Belmonte, T. (1989). *The broken fountain*. Columbia University Press. [slum community of Naples, Italy]
- Bourgois, P. (1995). *In search of respect: Selling crack in El Barrio*. Cambridge University Press. [Urban America]
- Bowen, E. S. (1954). *Return to laughter*. Anchor Books. [Tiv of Nigeria]
- Briggs, J. (2005). *Never in anger: Portrait of an Eskimo family*. Harvard University Press. [Inuit Eskimo]
- Chinas, B. (1993). *La Zanduga: Of fieldwork and friendship in southern Mexico*. Waveland Press. [rural Zapotech society of Mexico]
- Cohen, L. (1998). *No aging in India: Alzheimer's, the bad family, and other modern things*. Berkeley, CA: University of California Press. [India]
- Fadiman, A. (1998). *The Spirit catches you and you fall down*. Farrar, Straus and Giroux. [Hmong in America].
- Farmer, P. (1993). *Aids and accusation: Haiti and a geography of blame*. Berkeley, CA: University of California Press. [Haiti]
- Fernea, E. W. (1965). *Guest of the Sheik: An ethnography of an Iraqi village*. New York, NY: Doubleday. [Iraq]
- Good, K. (1997). *Into the heart: One man's pursuit of love and knowledge among the Yanomani*. Prentice-Hall. [Yanomana Indians of Amazon]
- Gottlieb, A., & Graham, P. (1994). *Parallel worlds: An anthropologist and a writer encounter Africa*. New York, NY: Crown. [West Africa]
- Low, S. (2000). *On the plaza: The politics of public space and culture*. University of Texas Press. [Costa Rica]
- Malinowski, B. (1967). *A diary in the strict sense of the term* (2nd Ed.). London, UK: Athlone. [Trobriand Islanders]
- McLeod, J. (1995). *Ain't no makin' it: Aspirations and attainments in a low income neighborhood*. Boulder, CO: Westview. [Urban America]
- Pham, A. (1999). *Catfish and mandala: A two-wheeled voyage through the landscape and memory of Vietnam*. Picador. [Vietnam]
- Rabinow, P. (1977). *Reflections on fieldwork in Morocco*. Berkeley, CA: University of California Press. [Morocco]
- Raffles, H. (2002). *In Amazonia: A natural history*. Princeton, NJ: Princeton University Press. [Amazonia]
- Scheper-Hughes, N. (1993). *Death without weeping: The violence of everyday life in Brazil*. Berkeley, CA: University of California Press. [Brazil]
- Scott, J. (1985). *Weapons of the weak: Everyday forms of peasant resistance*. Yale University Press. [Malaysia]
- Shostak, M. (1981). *Nisa: The life and works of a !Kung woman*. Harvard University Press. [!Kung tribals from southern Africa's Kalahari Desert]
- Stack, C. (1997). *All our kin*. Harper & Row. [African Americans].
- Trawick, M. (1990). *Notes on love in a Tamil family*. Berkeley, CA: University of California Press. [Tamil Nadu, India]

Ambrose University Academic Policies:

Communication

All students have received an Ambrose e-mail account upon registration. It is the student's responsibility to check this account regularly as the Ambrose email system will be the professor's instrument for notifying students of important matters (cancelled class sessions, extensions, requested appointments, etc.) between class sessions. If students do not wish to use their Ambrose accounts, they will need to forward all messages from the Ambrose account to another personal account.

Registration

During the **Registration Revision Period** students may enter a course without permission, change the designation of any class from credit to audit and /or voluntary withdraw from a course without financial or academic penalty or record. Courses should be added or dropped on the student portal by the deadline date; please consult the List of Important Dates. After that date, the original status remains and the student is responsible for related fees.

Students intending to withdraw from a course after the Registration Revision Period must apply to the Office of the Registrar by submitting a "Request to Withdraw from a Course" form or by sending an email to the Registrar's Office by the **Withdrawal Deadline**; please consult the List of Important Dates on the my.ambrose.edu website. Students will not receive a tuition refund for courses from which they withdraw after the Registration Revision period. A grade of "W" will appear on their transcript.

Students wishing to withdraw from a course, but who fail to do so by the applicable date, will receive the grade earned in accordance with the course syllabus. A student obliged to withdraw from a course after the Withdrawal Deadline because of health or other reasons may apply to the Registrar for special consideration.

Exam Scheduling

Students, who find a conflict in their exam schedule must submit a Revised Examination Request form to the Registrar's Office by the deadline date; please consult the List of Important Dates. Requests will be considered for the following reasons only: 1) the scheduled final examination slot conflicts with another exam; 2) the student has three final exams within three consecutive exam time blocks; 3) the scheduled final exam slot conflicts with an exam at another institution; 4) extenuating circumstances. Travel is not considered a valid excuse for re-scheduling or missing a final exam.

Electronic Etiquette

Students are expected to treat their instructor, guest speakers, and fellow students with respect. It is disruptive to the learning goals of a course or seminar and disrespectful to fellow students and the instructor to use electronics for purposes unrelated to the course during a class session. Turn off all cell phones and other electronic devices during class. Laptops should be used for class-related purposes only. Do not use iPods, MP3 players, or headphones. Do not text, read, or send personal emails, go on Facebook or other social networks, search the internet, or play computer games during class. Some professors will not allow the use of any electronic devices in class. The professor has the right to disallow the student

to use a laptop in future lectures and/or to ask a student to withdraw from the session if s/he does not comply with this policy. Repeat offenders will be directed to the Dean. If you are expecting communication due to an emergency, please speak with the professor before the class begins.

Academic Policies

It is the responsibility of all students to become familiar with and adhere to academic policies as stated in the Academic Calendar. Personal information (information about an individual that may be used to identify that individual) may be required as part of taking this class. Any information collected will only be used and disclosed for the purpose for which the collection was intended. For further information contact the Privacy Compliance Officer at privacy@ambrose.edu.

Extensions

Although extensions to coursework in the semester are at the discretion of the instructor, students may not turn in coursework for evaluation after the last day of the scheduled final examination period unless they have received permission for a course Extension from the Registrar's Office. Requests for course extensions or alternative examination time must be submitted to the Registrar's Office by the deadline date; please consult the List of Important Dates. Course extensions are only granted for serious issues that arise "due to circumstances beyond the student's control."

Appeal of Grade

An appeal for change of grade on any course work must be made to the course instructor within one week of receiving notification of the grade. An appeal for change of final grade must be submitted to the Registrar's Office in writing and providing the basis for appeal within 30 days of receiving notification of the final grade, providing the basis for appeal. A review fee of \$50.00 must accompany the appeal. If the appeal is sustained, the fee will be refunded.

Academic Integrity

We are committed to fostering personal integrity and will not overlook breaches of integrity such as plagiarism and cheating. Academic dishonesty is taken seriously at Ambrose University as it undermines our academic standards and affects the integrity of each member of our learning community. Any attempt to obtain credit for academic work through fraudulent, deceptive, or dishonest means is academic dishonesty. Plagiarism involves presenting someone else's ideas, words, or work as one's own. Plagiarism is fraud and theft, but plagiarism can also occur by accident when a student fails or forgets to acknowledge to another person's ideas or words. Plagiarism and cheating can result in a failing grade for an assignment, for the course, or immediate dismissal from the university college. Students are expected to be familiar with the policies in the current Academic Calendar that deal with plagiarism, cheating, and the penalties and procedures for dealing with these matters. All cases of academic dishonesty are reported to the Academic Dean and become part of the student's permanent record.

Note: Students are strongly advised to retain this syllabus for their records.