

Culture, Mind and Behavior: ANT405/505

Fall, 2006

Professor William W. Dressler

Office hours: 9:30AM-12PM, Wednesdays (or by appointment); 14 ten Hoor (348-1954)

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NOTE: This 3 credit hour course satisfies a W requirement. As such, enrollment will be limited to 20. W courses should be taken in a student's own major when possible, and must be completely on this campus.

Introduction

The aim of this course is to provide the student with a framework for understanding how culture influences individual behavior. Much of the course will emphasize readings in the areas of *cognitive anthropology* and *psychological anthropology*, which are devoted to the study of the link between cultural and psychological processes. *For undergraduates*, student writing itself, in the form of two written assignments, will be graded and commented upon by the professor and become part of the final grade. A student who does not write with the skill normally required of an upper division student in the discipline will not be given a passing grade, no matter how well the student performs other course requirements.

Goals and Objectives

Upon completion of this course, the student will be able to:

- Discuss the limitations of conventional culture theory and how a cognitive orientation helps to resolve these limitations.
- Describe the theoretical orientation of ethnoscience, its strengths and limitations.
- Describe the evolution from ethnoscience to the theoretical perspective of cultural models.
- Discuss methodological strategies, including techniques of eliciting and analyzing data, in cognitive anthropology.
- Discuss the issues involved in testing abilities and psychological variables cross-culturally.
- Describe the application of cognitive theory in anthropology to the analysis of:
 - Health belief systems
 - National character
 - Social interaction
 - Intelligence
 - Race/ethnicity
- Integrate the study of cultural models into the larger anthropological enterprise.

Required Texts

Burdick, John. 1998. *Blessed Anastácia: Women Race, and Popular Christianity in Brazil*. New York: Routledge

de Munck, Victor. 2000. *Culture, Self, and Meaning*. Prospect Heights, IL: Waveland Press.

Kearney, Michael. 1986. *The Winds of Ixtepeji: Worldview and Society in a Zapotec Town*. Long Grove, IL: Waveland Press

Additional Reading Assignments

On reserve. I also reserve the right to add additional readings to the course as needed.

For useful overviews of cognitive anthropology and psychological anthropology, see:

<http://www.geocities.com/xerexes/coganth.html>
<http://www.as.ua.edu/ant/Faculty/murphy/436/coganth.htm>
<http://www.as.ua.edu/ant/Faculty/murphy/cult&per.htm>
<http://www.indiana.edu/~wanthro/cog.htm>

Evaluation

ANT405 – Students will be evaluated by in-class exams and writing assignments. There will be two exams (one midterm and one final). The exams will be traditional short-answer and essay exams.

Student writing will be graded and commented upon by the professor and become part of the final grade. Two individual writing assignments are required. The first, and shorter, assignment, due Sept. 22, will be an essay of not less than 500 and not more than 1,000 words (2-4 pages) in which the student must select an article from an issue of a relevant journal and summarize it (note: this must be a regular article and not a book review or commentary). Keep in mind that this will be helpful in terms of beginning your research for your term paper. This essay will be graded and returned prior to midterm, and again, this first assignment is a part of the *writing* requirement for the course. Emphasis will be placed on the student's facility in writing in evaluating this paper. Recommended journals are listed at the end of the syllabus.

The second paper will be a term paper. The term paper will be on a topic of the student's choice, but the topic must be approved by me in advance. A brief (30-50 words) abstract of the paper topic will be due on Oct. 6 and I will return these, with comments and my approval, by Oct. 13. On Nov. 3, a preliminary bibliography of at least 5 sources will be due. Keep in mind that this is an anthropology course and that the sources must come from anthropology journals and journals that publish related content. I will comment on, and perhaps recommend revisions to, this bibliography and return it to you by Nov. 10. The paper will be due at close of business, Friday, Dec. 8. Guidelines for the preparation of the paper are contained in this syllabus (see the appendix), including format and bibliography. The paper should be 7-8 pages.

While specific grades will, of course, depend on the degree to which the student achieves ideals of clear thinking and clear writing, the following provide benchmarks for the way in which grades will be assigned:

- To achieve a grade of 'A,' the student must write a paper that states a clear research question and reviews existing literature to answer that question. Such a paper will require synthesis and evaluation of the literature.
- To achieve a grade of 'B,' the student must write a review paper in which a number of relevant articles on a single topic are summarized.
- To achieve a grade of 'C,' the student must write either of the kinds of papers outlined above, but the paper is illogical, poorly researched, or poorly written.
- To achieve a grade of 'D'....you figure it out.
- To achieve a grade of 'F,' don't turn in a paper.

Writing proficiency is required for a passing grade in this course. Written assignments will require coherent, logical, and carefully edited prose (see Writing Guide at end of syllabus). The instructor will be available and willing to instruct in writing skills as needed to assist students in meeting the writing requirements of the course. Services are available at the Writing Center for students who may need additional tutoring.

Contributions of these requirements to the final grade are as follows: midterm = 25%; final = 25%; first paper = 15%; second paper = 25%; and, class participation = 10%.

ANT505 – There will be an in-class essay exam; a take-home final exam; and, a term paper.

1. Aug. 23 - Introduction/Course Overview

2. Aug. 29-31 – Theories of Culture

de Munck, Chaps. 1-2.

Colby, Benjamin N. 1996. Cognitive anthropology, pp. 209-215 in *Encyclopedia of Cultural Anthropology*. David Levinson and Melvin Ember, Eds. New York: Henry Holt.

Goodenough, Ward H. 1996. Culture, pp. 291-299 in *Encyclopedia of Cultural Anthropology*. David Levinson and Melvin Ember, Eds. New York: Henry Holt.

GRAD: Keesing, Roger M. 1974. Theories of culture, in *Annual Review of Anthropology*. BJ Siegel, AR Beals and SA Tyler, Eds. Vol. 3. Palo Alto, CA: Annual Reviews Inc.

3. Sept. 5-7 - Perception and Cognition

Fischer, J.L. 1961. Art styles as cultural cognitive maps. *American Anthropologist* 63: 79-93.

Matsumoto, David, with Jeff LeRoux. 1994. Perception, pp. 39-50 in *People: Psychology from a Cultural Perspective*. Long Grove, IL: Waveland Press.

Sachs, Oliver. 2004. The river of consciousness. *New York Review of Books* 51: 41-44.

Segall, MH, et al. 1963. Cultural differences in the perception of geometric illusions. *Science* 139: 769-771.

GRAD: Kilbride, Phillip and Michael C. Robbins. 1969. Pictorial depth perception and acculturation among the Baganda. *American Anthropologist* 71: 293-301.

4. Sept. 12-14 – Theoretical and Methodological Foundations of Cognitive Anthropology:
Ethnoscience

de Munck, Chap. 4.

Frake, Charles O. 1972. The ethnographic study of cognitive systems, pp. 191-203 in *Culture and Cognition*. James P. Spradley, Ed. San Francisco, CA: Chandler Publishing.

Spradley, James. P. 1972. Adaptive strategies of urban nomads: the ethnoscience of tramp culture, in *The Anthropology of Urban Environments*. T Weaver and D White, Eds. Pp. 21-38. Monograph 11, The Society for Applied Anthropology Monograph Series.

Spradley, James P. 1972. An ethnographic approach to the study of organizations, in *Complex Organizations and Their Environments*. MB Brinkerhoff and PR Kunz, Eds. Pp. 94-105. Dubuque, IA: Wm. C. Brown

5. Sept. 19-21 – The Critique of Ethnoscience and the Emergence of Schema Theory

de Munck, Chap. 4 (again).

Bloch, Maurice. 1994. Language, anthropology, and cognitive science, pp. 276-283 in *Assessing Cultural Anthropology*. Robert Borofsky, ed. New York: McGraw-Hill.

Casson, Ronald W. 1983. Schemata in cognitive anthropology. *Annual Review of Anthropology* 12: 429-462.

Strauss, Claudia and Naomi Quinn. 1994. A cognitive/cultural anthropology, pp. 284-299 in *Assessing Cultural Anthropology*. Robert Borofsky, ed. New York: McGraw-Hill.

GRAD: Shore, Bradd. 1991. Twice-born, once conceived: Meaning construction and cultural cognition. *American Anthropologist* 93: 9-27.

6. Sept. 26-28 – Research Methods in Cultural Domain Analysis – Eliciting Data

Fleisher, Mark S. and Jennifer A. Harrington. 1998. Freelisting: Management at a women's federal prison, in *Using Methods in the Field: A Practical Introduction and Casebook*. VC de Munck and EJ Sobo, Eds. Pp. 69-84. Walnut Creek, CA: Altamira Press.

Roos, Gun. 1998. Pile sorting: "kids like candy," in *Using Methods in the Field: A Practical Introduction and Casebook*. VC de Munck and EJ Sobo, Eds. Pp. 97-110. Walnut Creek, CA: Altamira Press.

7. Oct. 3-5 - Research Methods in Cultural Domain Analysis (cont.) – Analyzing Data

Berry, JW and JA Bennett. 1992. Cree conceptions of cognitive competence. *International Journal of Psychology* 27: 73-88.

Caulkins, Douglas. 1998. Consensus analysis: do Scottish business advisers agree on models of success? in *Using Methods in the Field: A Practical Introduction and Casebook*. VC de Munck and EJ Sobo, Eds. Pp. 179-196. Walnut Creek, CA: Altamira Press.

8. Oct. 10-12 – Catch-up, Review, and Midterm Exam

9. Oct. 17-19 – Cultural Conceptions of the Self

de Munck, Chap. 3.

Cain, Carole. (1991) Personal stories: identity acquisition and self-understanding in alcoholics anonymous. *Ethos* 19:210-253

Caulkins, Douglas. 2001. Consensus, clines and edges in Celtic cultures. *Cross-Cultural Research* 35: 109-126

Seligman, Rebecca. 2003. From affliction to affirmation: Narrative transformation and the therapeutics of *candomblé* mediumship. Paper presented at the Annual Meeting of the Society for the Study of Culture and Psychiatry.

GRAD: Trosset, Carol and Douglas Caulkins. 2001. Triangulation and confirmation in the study of Welsh concepts of personhood. *Journal of Anthropological Research* 57: 61-81.

10. Oct. 24-26 - Cultural Models of 'Race' and Ethnicity

Burdick (whole book)

Harris, Marvin. 1970. Referential ambiguity in the calculus of Brazilian racial identity. *Southwestern Journal of Anthropology* 14: 1-14.

GRAD: Gravlee, Clarence C. (2005). Ethnic classification in southeastern Puerto Rico: The cultural model of "color." *Social Forces* 83:949-970.

11. Oct. 31-Nov. 2 - Cultural Models and Health

Farmer, Paul. 1990. Sending sickness: Sorcery, politics, and changing concepts of AIDS in rural Haiti. *Medical Anthropology Quarterly* 4: 6-27.

Guarnaccia, Peter J., et al. 2003. Toward a Puerto Rican popular nosology: *nervios* and *ataques de nervios*. *Culture, Medicine, and Psychiatry* 27: 339-366.

Chavez, Leo, et al. 1995. Structure and meaning in models of breast and cervical cancer risk factors. *Medical Anthropology Quarterly* 9: 40-74.

Stansbury, James P. and Manuel Sierra. 2004. Risks, stigma and Honduran Garífina conceptions of HIV/AIDS. *Social Science and Medicine* 59: 457-471.

GRAD: Garro, Linda C. 1986. Intracultural variation in folk medical knowledge: a comparison between curers and noncurers. *American Anthropologist* 88: 351-370.

12. Nov. 7-9 – Cultural Models of Social Relationships

Kearney (whole book)

Mathews, Holly F. 1992. The directive force of morality tales in a Mexican community, pp. 127-162 in *Human Motives and Cultural Models*. Roy D'Andrade and Claudia Strauss, eds. Cambridge: Cambridge University Press.

13. Nov. 14-16: No class

14. Nov. 21 – Culture and Intelligence

Booth, Margaret Z. 2003. Swazi concepts of intelligence. *Ethos* 30: 376-400.

Greenfield, PM, 1997. You can't take it with you: Why ability assessments don't cross cultures. *American Psychologist* 52: 1115-1124.

Stern, Pamela R. 1999. Learning to be smart: an exploration of the culture of intelligence in a Canadian Inuit community. *American Anthropologist* 101: 502-514.

15. Nov. 28-30 – Connecting Culture and Behavior

Dressler, William W. and José Ernesto dos Santos. (2000) Social and cultural dimensions of hypertension in Brazil: A review. *Cadernos de Saúde Pública* 16: 303-315.

Dressler, William W. (2001) Medical anthropology: Toward a third moment in social science? *Medical Anthropology Quarterly* 15: 455-465.

Dressler, William W. (2004) Culture, stress and cardiovascular disease, pp. 328-334 in *The Encyclopedia of Medical Anthropology*. Carol R. Ember and Melvin Ember, Editors. New York: Kluwer Academic/Plenum Publishers.

GRAD: Dressler, William W., Camila D. Borges, Mauro C. Balieiro, and José Ernesto Dos Santos. (2005) Measuring cultural consonance: Examples with special reference to measurement theory in anthropology. *Field Methods* 17: 331-355.

16. Dec. 6-8 – Wrap-up

D'Andrade, Roy G. 2002. Cultural darwinism and language. *American Anthropologist* 104:223-232.

Papers due: Friday, Dec. 9 – Close of business

STATEMENT ON DISABILITY: If you are registered with the Office of Disability Services, please make an appointment with me as soon as possible to discuss any course accommodations that may be necessary. If you have a disability but have not contacted the Office of Disability Services, please call 354-5175 or visit Osband Hall to register for services.

STATEMENT ON ACADEMIC MISCONDUCT: All acts of dishonesty in any work constitute academic misconduct. This includes, but is not limited to, cheating, plagiarism, fabrication of information, misrepresentations, and abetting of any of the above. A thorough definition of plagiarism can be found at www.georgetown.edu/honor/plagiarism.html. The Academic Misconduct Disciplinary Policy will be followed in the event that academic misconduct occurs. Students should refer to the Student Affairs Handbook, which can be obtained in the Office of Student Life and Services in the Ferguson Center.

How to Approach the Writing of Papers for the Course

1. Use clear, direct terms in your writing. Employ technical terms where necessary, making certain their meaning has been communicated. Avoid unnecessary use of jargon or long, complicated language merely to sound impressive. A useful strategy is to imagine a person to

"speak to" as you write. This should be an intelligent person (friend, teacher, relative) who does not know much about anthropology.

2. State your ideas clearly. Do not assume that "after all, the instructor knows what I mean". The instructor cannot assume to know what you know, nor can you assume that she knows. Take little for granted.
3. Where possible, avoid judgmental terms. For example, describing the beliefs of a culture as "superstitions" or a people as "primitive" not only constitutes a possibly unwarranted value-judgment, but indicates that you do not understand the basic perspective of anthropology.
4. Avoid sweeping generalizations. Support your judgments with evidence from your readings and lectures from this and other courses, as well as additional sources. An example of what you mean is far more persuasive as evidence than an unsupported opinion or inference.
5. There is a place for your judgments and opinions. Findings or facts should be stated first, devoid of judgments. Your analysis and opinions should be presented only after you have given the matter fair and accurate presentation.
6. Your paper should utilize some of the concepts and substantive knowledge of the course. Ignoring such ideas and data, especially when they directly pertain to the subject you are writing about, will detract from the quality of your paper.
7. Side issues related to the main themes of the assigned readings can be integrated into your papers if they are of sufficient interest or importance, but should not be given the major emphasis.
8. *For maximum results:* Write your paper, leave it alone for a day or two, then edit it with fresh eyes. It's a good idea to have a friend edit it also, or better yet, trade papers with someone else in the class and edit each other's.

Mechanics of Paper Composition

1. The paper may have a title page separate from the text of the paper, or you may elect to put the title at the top of the first page, followed by your name and CWID.
2. Use standard size white paper.
3. Paper length can deviate a half page from the required length in either direction, if necessary.
4. All assignments must be typed and double-spaced on 8½ x 11 paper.
5. Pages should be numbered consecutively (although note that a separate title page, if you use one, does not count in the overall length of the paper).
6. Margins should be at least 1 inch on all sides with a font size of 12. I prefer Times New Roman or Arial font. Use what you want, so long as it's not a weird font.
7. Do not place your paper in a folder, cover, or binder. **STAPLE THE PAGES TOGETHER!**

8. Proof read and correct your paper carefully before submitting it. Errors of spelling, grammar, typing, etc. can lead to errors of interpretation on the part of the instructor. Typos and other errors are unpleasant to read and convey the impression of sloppy work and careless thinking.
9. Make a copy of the paper before you turn it in. This is for your own security in the unlikely event that the instructor loses the paper.
10. Your paper will receive comments liberally regarding style, logic, organization, sentence structure, grammar, syntax, spelling, neatness, and other matters.
11. References to supplemental sources of literature should be included within the text of your paper. This is done by typing the author's name, date of publication, and, if needed, page number. *Do not use the full title of the book or article you are citing.* For example:

The issue of change in traditional societies has long occupied cultural anthropologists (Foster 1972:52).

References cited in the body of the paper should be listed at the end using the following format:

books:

Foster, George M. 1972 *Traditional Societies and Technological Change*, 2nd Ed. New York: Harper and Row.

articles:

Foster, George M. 1972 The anatomy of envy: A study of symbolic behavior. *Current Anthropology* 13:165-186.

chapters in books:

Foster, George M. 1955 Relationships between theoretical and applied anthropology: A public health program analysis, *In Health, Culture and Community: Case Studies of Public Reactions to Health Projects*. Paul, Benjamin (ed.), New York: Russell Sage Foundation.

Standards for the Documentation of Written Work

1. Honest documentation of the students written work is absolutely essential. The faculty expects each student's papers to derive from thoughtful and independent inquiry and to represent the work of the student whose name appears on it. The student who submits a paper which derives from unacknowledged sources plagiarizes by representing as his own the words and ideas of others. Every student, therefore, has a serious obligation to himself/herself and to the University to acknowledge properly any work that is not his/her own. He/she must properly document his/her papers. He/she must be scrupulous in reporting data accurately and acknowledging any joint work. Ignorance does not excuse any violation of this basic principle: derived writing must be clearly acknowledged.
2. The student should strive to say what he/she has to say in his/her own words, and should carefully avoid repeating words and phrases taken from books and articles written by other people. The writer may summarize or paraphrase what someone else has written. But the

student must put the summary or paraphrase in his/her own words. The student should not only put in smooth language what someone else has written but must also give full credit to the writer whose ideas he/she is summarizing. Phrases like "according to John Smith," and "Jane Smith says," should always accompany a summary or paraphrase from another writer's material. And the exact source must be given in the text.

In general, footnotes are unnecessary in papers dealing with a single work and not deriving from a variety of sources, for example, in a book analysis. Nor is it necessary to document specific facts which are common knowledge. But facts and opinions which are discoveries by the student's sources or debatable matters for which the student's is taking responsibility must always be documented.

3. Keep quotes to a bare minimum, if used at all. *On rare occasion* the student will find it helpful to use direct quotations. It is important to observe the following rules in quoting the words of others: The words quoted must be exactly as they appear in the original source. The reader must be informed, either in brackets or in a footnote, of even the slightest change made in a passage. The omission of words from a quoted passage must be indicated by three dots (...); but any punctuation contained in the original must be given in addition to the three dots (...). Any words inserted by the student into a quoted passage by way of commentary, to correct misspelling or inaccuracy, or to supply omitted information, must be included in square brackets. The use of italics to emphasize words and phrases not italicized in the original quotation must also be indicated with square brackets: "[italics mine]". When a student is quoting from a source which is in turn quoting from another source, the student must make this fact clear to the reader. Basically the principle which governs the handling of quotations is that which governs documentation in general: the reader should know what material belongs to the author of the paper and what material belongs to his sources.

4. One source of confusion is the degree to which a student may be responsible for acknowledging those ideas which have developed through conversation or class discussions. Here good sense and honesty are the criteria. A student in doubt about the independence of what he/she is writing would be wise to indicate that the ideas are not his/her own. Phrases like "one of my classmates suggests," or "the conclusion reached in class was," are usually adequate for this purpose. The student may employ a typist to prepare a final copy of the paper, but the typist must do nothing whatever to materially change the paper as written by the student. Such papers deserve careful proof-reading—the same as if the student typed it him/herself—to insure that the paper represents the student's independent work and that the copy is free from mechanical errors.

5. The student must decide the frequency and extent of documentation. He/she has, therefore, a great responsibility. He/she should document when in doubt and make unequivocally clear the distinction between what belongs to himself/herself and what belongs to others. Plagiarism can take many forms: presenting passages from the works of others as work of one's own; the unacknowledged paraphrasing of ideas developed by another author; the creation of a patchwork of phrases and ideas, often from several sources; and the uncredited use of a term resulting from another's ingenuity. All of these are dishonest.

6. Another kind of plagiarism, or cheating, is copying material from the work of another student, or having your material written for you by another student, friend, spouse, parent, sibling -- or anyone other than the student himself/herself.

7. Plagiarism, or cheating in any form, is a serious offense and will result in an automatic grade of "F" for the paper itself, a possible "F" for the course, and a consideration of a recommendation of expulsion from the University.

[Adapted with permission from:
Guidelines and Standards for Book Analyses and Term Papers, 1986
By David Landy, Professor Emeritus of Anthropology, University of Massachusetts-Boston]

Relevant Journals

Unlike some topical areas in anthropology (e.g., medical anthropology), there is no one or even handful of journals that publish papers in the area of psychological and cognitive anthropology. The journal *Ethos*, since it is published by the Society for Psychological Anthropology, seems an obvious place to start, and it is. At the same time, editorially, *Ethos* has not been immune from the post-structural currents in anthropology that are, we hope, on the decline. So, in searching for relevant articles, by all means begin with *Ethos*, but, depending on your topic of interest, be ready to branch out to more general anthropology journals as well.

For example, you will see from our reading list that on certain topics (e.g., health and disease), cognitively-oriented research papers are published in specialty journals (e.g., *Social Science and Medicine*). So, be ready to be flexible and be ready to use relevant search engines, depending on your topic of interest.

In this regard, Anthrosource, a search engine that covers all journals of the American Anthropological Association, is available to us through the library. Given a particular topic of interest, you may want to explore journals through that mechanism.

Finally, journals from cognate fields (especially psychology) may be relevant, but if you use them, be sure to remember that we are interested in culture, mind, and behavior.

Some relevant journals:

Ethos
American Anthropologist
American Ethnologist
Journal of Anthropological Research
Cross-Cultural Research
Ethnology
Human Organization