2015-2016 CLASS FACT Assessment Year End Report, June, 2016

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<th>Program Name(s)</th>
<th>FACT Faculty Fellow</th>
<th>Department Chair</th>
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<td>ANTHROPOLOGY</td>
<td>HENRY GILBERT</td>
<td>DAVE LARSON</td>
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[NOTE: Items A, B, C, and D are identical to your Page 2 on your Annual Report for CAPR. Please simply cut and paste from there. Item E is unique to the CLASS FACT Project.]

A. Program Student Learning Outcomes

1. identify, summarize and sequence the basic schools of anthropological thought in all four academic sub-fields of the discipline;

2. apply basic qualitative and quantitative sociocultural (ethnographic), archaeological, or osteological research methods and skills;

3. describe, compare and relate human cultures across different regions of the globe;

4. examine human diversity holistically and scientifically, discriminating among and analyzing conceptions and misconceptions of ethnicity, “race,” and human biological variation;

5. identify pragmatic uses of anthropological methods and perspectives in approaching real-world solutions, and identify instances of and opportunities for applications of anthropological tools and ideas in employment and community development, both locally and globally; and

6. communicate information clearly in written and oral forms.

B. Program Student Learning Outcome(s) Assessed

SLO 3 describe, compare and relate human cultures across different regions of the globe;

C. Summary of Assessment Process
Classes for which assessment was requested to of instructors in 2014-2015:
ANTH 1000 - Introduction to Anthropology  ANTH 1300 - Introduction to Cultural Anthropology  ANTH 3000 - Anthropology in the Modern World  ANTH 3400 - Social Anthropology  ANTH 3410 - Folklore 3720 - Medical Anthropology  ANTH 3800 - Folk Religion and Magic  ANTH 4910 - Pro-seminar in Anthropology

These are the instructions were given for conducting assessments in our Anthropology courses during the 2015-2016 academic year. We state clearly that assessment information is not used outside of reporting.

It is mandatory for our University, college, and department to do assessment, so we hope that the spirit of collectivist collaboration will hold the day as it has in the past. I have, however, taken as much work out of the process as possible, so this year it is going to be easy. For each of your classes, please give me a representative sample from a single assignment or single exam question that best addresses this learning outcome:

"describe, compare and relate human cultures across different regions of the globe;"

Ideally, this would be formatted as following:

_________________

COURSE NUMBER XXXX

SLO 4: "describe, compare and relate human cultures across different regions of the globe;"

#Students=30

Student 1. "Now mind is clear as a cloudless sky. Time then to make a home in wilderness. What have I done but wander with my eyes in the trees? So I will build: wife, family, and seek for neighbors."

Student 2. "Perish of lonesomeness or want of food or lightning or the bear (must tame the hart and wear the bear). And maybe make an image of my wandering, a little image—shrine by the roadside to signify to traveler that I live here in the wilderness awake and at home."

Student 3. "The air is dark, the night is sad, I lie sleepless and I groan. Nobody cares when a man goes mad: He is sorry, God is glad. Shadow changes into bone. Every shadow has a name; When I think of mine I moan, I hear rumors of such fame. Not for pride, but only shame, Shadow changes into bone. When I blush I weep for joy, And laughter drops from me like a stone: The aging laughter of the boy, To see the ageless dead so coy. Shadow changes into bone."

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SUBMITTED PLAN:
1. Which SLO(s) to assess 3
2. Assessment indicators Exam Module on general Anthropological academic structure as part of final, written course material submitted for faculty review. Student responses will be scored and tabulated.
3. Sample (courses/# of students) Introductory level:
   3000 3410 3999
   Practice level:
   3200 3250 3500 3505 3510 3545 3550 3555 3580 3720 3745 3760 3765 3785 4910
   Mastery Level:
   3400, 3
4. Time (which quarter(s)) Spring 2016
5. Responsible person(s) Instructors; WH Gilbert compiles data
6. Ways of reporting (how, to who) WH Gilbert submits assessment via email
7. Ways of closing the loop Faculty discussion

D. Summary of Assessment Results

![Graph showing assessment results](image)

**Figure 1**: Assessment questions scored subjectively on a 1-5 point basis organized by class. Direct comparisons of absolute scores between classes are not implied because scored written artifacts requested from class instructors might have been drawn from class assignments only indirectly related to the learning outcome assessed. Additionally, some instructors were more creative than other's in their assessment assignments, so as a result some assessments in some classes more directly assessed the SLO designated than others. There is a clear trend of upper division student outperforming introductory students.

Artifacts from classes:
ANTH 3720 ARTIFACTS
"The informant I have decided on interviewing for my topic is Pooja Prasad. After a lot of thinking through topics that I’m passionate about, I settled for one that’s been occurring in current news, which is racial discrimination among Middle Easterns. Due to the recent bombings that occurred in Paris and the Brussels’s airport that has been linked to terrorist attacks, more and more people of Middle Eastern descent has been the target of hate crimes. Pooja Prasad is a 21 year old Pakistani female, who currently resides in Santa Clara County and attends San Jose State University. She’s originally from West Contra Costa County where she grew up and attended kindergarten, middle school and high school. West Contra Costa County has it’s fair share of Middle Eastern population. She does not have a specific religion but she does follow her Pakistani traditions, which one includes that she cannot consume meat or chicken unless it’s freshly slaughtered by a butcher. She has no disabilities and is heterosexual. I chose this topic because personally growing up as a minority, I have dealt with racism and stereotypes. It’s not a very fun experience. You’re filled with confusion, anger, and sadness on why someone would think it’s okay to treat someone based on the color of their skin and their outer appearance. And because of the recent events, it has come to my acknowledgement that people of Middle Eastern descents are suffering due to other parties thinking that it is their fault there has been more and more terrorist attacks. Middle Eastern descents, especially those who wear turbans and their own religious clothing are targeted and verbally abused with racial slurs. Through this assignment, I hope to get her views and personal experiences on dealing with being discriminated based on her background."

"The topic I have selected for my paper is the beliefs about older people living with a permanent disability among the young people (Aged 18-25) who make up most of the student population here at CSU East Bay. The subject I’ve chosen for my interview is someone I’ll call “Kathleen”, a heterosexual, married, Christian, African American woman in her mid-50s who is a lifelong resident of Berkeley. Kathleen is working toward a Master’s degree in Sociology, with the eventual goal of opening up a halfway house for young adults who have “aged out” of the foster care system but have nowhere else to go. She had a debilitating stroke many years ago, and has never fully recovered from all of its effects. This, combined with other health issues, has a strong negative effect on her mobility. I want to explore the ways that her disability affects her life, her studies, and her future plans, but also the way that other students, most of whom are less than half her age and are not disabled, perceive and interact with her. It would also be interesting to see how her experience among CSUEB’s students compares to her experiences in junior college, which she graduated from in the 1980s, when she was in her 20s and not yet disabled. Is she treated any differently by her classmates now than she was in those days, and if so, how? What are her young fellow students’ attitudes toward her and her disability – pity, derision, charity, curiosity, or something else? Do some groups of fellow students treat her differently than others? This is an interesting question at a diverse university
that has students from many different cultures, all of which have different beliefs about disability and disabled people. I believe that a lot can be learned"

" I choose this topic because I am Latina, and I am catholic religion. I will be interviewing a family relative, and my research will mainly focus on the way our culture accepts (cultural acceptance) people who are not straight, as well as their beliefs, and why they believe it. I will be asking a lot of different questions for example, her experiences dealing with religion, and her sexual orientation as well as as if it is hypocritical to modern medicine? Growing up she stated that her grandma who was born in Portugal, and is Catholic, is very strong by the catholic, and Portuguese faith, and even now still has a hard time believing her granddaughter is a lesbian. She strongly believes she will grow out of it, and her (girlfriends) are just "friends". She is 28 years old, female, Latina, catholic, gay/lesbian, and has no disability. She lives in Alameda county now."

" I will be conducting my paper topic on the possession of Jinns in Saudi Arabia, specifically amongst Muslim women ages 18-45 years old. Muslims believe in the existence of worlds, that are separate but also parallel: Angels (messengers of God), Mankind and Jinns (Mullick, Khailifa, Nahar & Walker, 2013). Jinns are creatures who have concealed themselves from mankind, they cannot be seen however they can see us according to Islamic belief. It is a very common and accepted belief amongst muslims that Jinns are capable of causing mental and physical harm through possession."

" The topic I chose is cultural beliefs and myth about teenage pregnancy among Hispanic women between the ages 25-30. The person that I will be interviewing is friend the age of 26 who became a teenage mother in high school and lives in the San Mateo County. Latinos/Hispanic is one of the fastest growing populations in the United States along with teenage pregnancy. Hispanics has one of the fastest growing teenage pregnancies compared to other ethnic groups. As a 25 year old Mexican woman many people are surprise that I do not have any kids, their first reaction is that “you’re Mexican with no kids, don’t you guys have kids when you’re a teenager,” but that is not the case for many Hispanic women. I am interested to know more about teenage pregnancy among Hispanic women and why it’s on the rise. I will be examining the catholic"

" The topic for my research paper is religious, medicinal and recreational use of cannabis in the Jewish religion. This topic was selected as the medicinal cannabis industry is one of the notably most controversial environments to delve into. Cannabis has its use among many ethnicities such as: Chinese, Jamaican, Indian and Native American. Cultural and religious right of cannabis usage is of extreme importance as the two main chemicals are used in ceremonial practice among diverse ethnicities. Furthermore, as cannabis is being used for experimentation in the
US and other regions for its potent qualities for treating epilepsy, cancer induced pain and several other diseases, I believe it’s extremely important to analyze its therapeutic usage cross culturally. My interviewee is a male, conservative Jew aged 65 who is from California, who habitually uses cannabis for recreational, medicinal and religious purposes. Additionally, in the US cannabis draws its own subcultures among users that can be broken down into the exact reason for use. The purpose of this paper will be to delve into American cultural use of cannabis, combined with religious Jewish usage of the plant. Methodology that will be used will include articles from PubMed and RAND that specifically pertain to historical and religious usage of cannabis among the Jewish culture.

ANTH 3800 Artifacts

"This Anthropology course, Language and Culture, has helped me be able to describe, compare, and relate human cultures across different regions of the globe by introducing me to the different ways that people communicate with each other throughout the world. I've learned that although different cultures have different ways of communicating with each other, we all still have the common goal of wanting to understand each other through speaking. This course introduced me to the concept of linguistic anthropologists, who are people who study language by observing verbal and non-verbal communication, the use of language, social meaning, affective meaning, and communicative competence. By learning about the role that linguistic anthropologists play in observing communication, I've learned that in order to really learn about a specific culture's language, I must observe them through participant-observation to uncover the truth about their culture and its customs, values, language, and kin, so I can have a firsthand experience of their way of life. This course has really helped me learn and relate to different cultures around the globe because it taught me that different cultures have different rules of speaking. For example, in the deaf culture, they value direct feedback, while in American culture, people like to beat around the bush. I've learned that different cultures have different characteristics in their conversational style, which means that it's important for me to understand their style of speaking so that I won't get offended by what they say or how they say it. Overall, this course has taught me that it's important to understand different cultures so I can get to know their history, which makes me appreciate all the diversity across the globe.

"This class has certainly helped me to describe, compare, and relate human cultures across different regions of the globe. The first way that comes to mind is simply learning the difference between proscriptive and descriptive grammar. It helped me to see that while there are some people who adore the rules of grammar (prescriptive), linguistic anthropologists prefer to describe how grammar is used without judgment or personal bias. We also studied the "cross-cultural" approach to gendered language which assumes that there are two equal but varied language styles that lead to miscommunication. We understand, of course, that gendered language is learned through socialization and enculturation and not inherent to
use by a single gender, but by describing these differences in gendered language we are better able to avoid cultural misunderstandings between ours and other cultures by avoiding the assumptions that everyone else is going to speak in the style that we do. Even our study of the Apache people's use of silence in conversation, or lack thereof, helped us to understand cultural differences. Not only do we simply use different rules of grammar or vocabulary, or experience language based on gender even when speaking the same language, whether or not we choose to engage or interact with others through conversation or silence is governed by differences in culture. All of these lessons have helped me to relate, with less personal or cultural bias, to cultures across different regions of the globe."

"This course has helped me reach the objective because I know have knowledge that I didn't have before about how other cultures communicate. Before this course, I always thought the only cultural differences in communication were the different languages spoken. Now, in know that it goes a lot deeper than one person speaks English and the other speaks something else like Spanish, Mandarin, French, etc. I've learned how important silence can be, like the article we read on the Western Apache people. We've also learned about the differences that people in the same country can have; like how in China there is a main language, Mandarin, and a less formal language, Cantonese, and they are both spoken in different regions in China. Another example of that is when we discussed the differences between the East and West coast in the United States, people in New York commonly speak over each other and people in California usually find that to be rude. We also discussed how gender communication is different; men use more report talk and women use more rapport talk. All of this has helped me "describe, compare, and relate human cultures across different regions of the globe." Now when I meet someone new from a different background as me I know that our communication will be different and I can accept their conversation without judging them based in what I was taught about communicating."

"Throughout this course, we learned about why people do what they do and speak the way they do. We learned that the New Yorkers tend to interrupt people during conversations. We learned that the Western Apache people of Arizona do not engage in conversations instantly in many situations. Just like the New Yorkers, Filipino people interject during conversations. Many African-Americans in the United States speak Ebonics rather than the Standard English. Before taking this course, I always saw actions such as interruptions, silence during reunions, and the usage of Ebonics as bad practices. However, having the knowledge I have gained in this course, it is clear that such habits are not always negative.

The New Yorkers overlap during conversation because this is their way of showing their interest on the conversation. The Filipino people interrupt during discussions because of the similar reason. They want to show the people they are talking to that they are enthusiastic about the topic. Unlike the New Yorkers and the Filipino people, the Western Apaches are reluctant to
speak when meeting a stranger because they will be viewed negatively. The Apache feel if they jump into conversations, it is the same way a person with favor to ask would act. The Apache people do not engage into conversation during the early stage of a courtship because it is seen as inappropriate. The African- American people speak Ebonics because this was the language that was brought by their ancestors. This language is not a lazy English, but it is systematic and rule- governed language derived from Niger-congo language

This course gave me a new perspective in understanding what is rude or improper. By studying how New Yorkers, Filipinos, Western Apache, and African American people have different ways of communicating, this course has helped me realize that not everything that seemed like bad habits are bad. By studying other cultures, and doing a little research before judging others’ actions, we can reduce the misunderstanding we have for people of different cultures."

ANTH 1300 Artifacts

"Being reborn as a slave made me realize that I was forced to come here and told to go home when I tried to share in the priviledges of caucasian (race) American white (ethnicity) culture"

"Diversity means everybody has the right not to challenge or compete with the race, ethnicity and culture of the powerful"

"Priviledge (sic) means I think I do not have a race, ethnicity and culture because I am the norm, while others have a race and ethnicity (sic). They can see my culture, but not their own"

"As an Arab it is not fair to ask me to apologize for someone (all Arabs) who I do not know and who did something (terrorism) that I know nothing about"

"I was reborn white so that stuff just works out better for me"

"Prviledge (sic), priviledge (sic), priviledge (sic), without it you know what time it is, with it you are clueless"

E. Suggestions and Recommendations for the CLASS FACT Project in the Future

As always, assessment is difficult. The response rate from instructors is reasonable, but not complete. It is difficult to enlist lecturers in the cause without a carrot or any real stick. Assessment gives opportunity for the regular faculty to interact with lecturers over course content. The learning outcome will be discussed in the context of assessment outcomes at a faculty retreat.