APPLICANT: David Wong
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COURSE ALPHA and NUMBER: ASAN100

COURSE TITLE: Cross Cultural Perception and Awareness

ESTIMATED NUMBER OF SECTIONS: Fall 2  Spring 1

Is this request for a: □ New Course    □ Modified Course  □ Existing Course

□ Re-designation

Is this request for a: □ Certification  □ Re-Certification. Date of last certification: 2000(?)

DIVERSIFICATION AREA DESIGNATION SOUGHT:

□ DA (Arts)    □ DP (Physical Sciences)
□ DB (Biological Sciences)    □ DS (Social Sciences)
□ DH (Humanities)    □ DY (Laboratory)
□ DL (Literature and Language)

What percentage of the CONTENT of this course focuses on this diversification area? 70%

What percentage of CLASS MEETINGS focuses on this diversification area? 70%

1. Please explain how the course SLOs align with the diversification area’s hallmarks.

DH.1. Uses the terminology of historical, philosophical, language or religious studies;

SLO #1 states, “Students will recognize the concepts and operating systems of Asia, history, religion, philosophy, and economics, throughout the Asian region of the world, including India, China, Southeast Asia, and Japan.”

Fulfillment of this SLO requires students to demonstrate an understanding of the terms and concepts involved in comparing and contrasting the culture, religion, politics, and economics of different Asian countries and regions. For example, students are required to understand differences between Taoism, Buddhism, and Confucianism.
DH. 2. Involves texts, artifacts, concepts, processes, theories or issues of concern in these studies.

SLO #2 states, “Students will recognize relationship/complementation, the existence of basic differences between Buddhist/Confucian/Tao societal operating principles and contrasting traditional Western societal operating principles in various religious, philosophical, political, and economic areas, as well as correlate the observable phenomenon of human behavior and endeavor with the “unobservable” forces of historical religious and societal pre-conditions that are revealed through the academic disciplines.”

SLO #3 states, “By recognizing East-West differences and similarities, students will be able to apply their insights to other studies and aspects of their practical lives when viewing the impacts of cross cultural contrast upon government, society, traditional value systems and material culture. The skills of observation and analysis that the students will acquire through this course will enable them to confront, and interact with, any other non-American culture after the classroom experience has ended.”

Completion of these SLOs requires reading texts and reviewing film documentaries, and analyzing the information provided in texts and film for primary theories and issues such as individualism vs. collectivism, workers condition in Asia, and comparing culture and tradition across cultures.

DH.3. Demonstrates inquiry that involves the methods of study, reflection, evidence-gathering, and argumentation that are employed in these studies.

SLOs #3 and #4 fulfill this hallmark. SLO #4 states, “Using their American and Hawaiian backgrounds as the comparative base, the students will learn to discern areas of discrepancy between other major Asian cultures and American/Hawaiian cultures, in addition to identifying areas of commonality. Students will gain knowledge of the similar impacts of Western colonization upon the Asian continent and the islands of Hawaii.”

To address these objectives, students will be required to use hermeneutic and case study methods to compare and contrast Asian cultures (e.g., Hawaii and Singapore) in terms of culture and tradition, diversity of languages, economic and political differences, and options and directives each country makes.

Explanatory notes. The hallmarks (three for each designation) are posted on the HCC Intranet. In the text-box below, (a) re-state the hallmarks for the diversification designation you are seeking; (b) for each hallmark provide the course SLO(s) that meet each hallmark (statement of the SLOs and their numbers, e.g., SLO#1, should match what is given in the curriculum action form or course syllabus; and (c) explain how the SLO(s) meet each hallmark.

2. Explain assessment strategies you plan to use (or have used, in the case of recertification) to measure the degree to which students exit the course with the expected SLOs. If there are multiple sections of the course, please discuss how assessment will be carried through all sections.

Assessment strategies include essay exams, case studies, and a written book report. The essay exams are constructed to measure each of the SLOs as the semester progresses. For example, to assess SLOs #3 and #4 (for Hallmark #3), students are given an essay question on American Individualism and Asian Collectivism, "If you are an American, how do you view collectivism,
and if you are Asian, how do you view individualism." The quality of a student's answers are evaluated in terms of logical development of ideas, accuracy of concepts. Book reports and case studies are based on biographies highlighting cross cultural issues (e.g., comparing political economic, and cultural practices in Singapore and Hawaii), and assess student's performance on aspects of all SLOs.

Explanatory notes. For this question, provide a clear connection between the course SLOs (e.g., understand research methodology) with assessment strategies (e.g., quizzes, final project). For multiple sections of the same course, provide a plan for coordinating and assessing these SLOs across sections.

3. How have you used the assessment findings to modify or improve this course?

There are multiple sections of the course, but the same instructor teaches all sections. The instructor uses results from exams, essays and reports to determine target areas that students have difficulty understanding (e.g., the rapid changes in Asian economy and politics and implications for Western countries). By comparing assessment results within a semester and across sections, the instructor is able to modify the reading assignments, content of lectures, and amount of time allocated to presentation and discussion of ideas.

Explanatory notes. If this is a new course, enter “N/A” as an answer. Courses being re-certified should include a summary of how assessment strategies and measures (Question #2) were used to modify or improve the course. Again, if multiple sections of the course are offered, provide an explanation for review of assessment across sections.

Reminder: If this is an application for an EXISTING or MODIFIED course, please attach a copy of your course syllabus that includes information described in the instruction part of this form. If this is a new course proposal, please attach a copy of the Curriculum Action Proposal for a new course.

DIVERSIFICATION BOARD DECISION:

☑ Approved
Re-Certification Due: 3/14/2017

☐ Not approved
If not approved, reasons for disapproval:

[Blank space for reasons]

Diversification Chair Signature: [Signature] Date: 3/14/12
ASIAN STUDIES 100
Cross Cultural Perception and Awareness

PROLOGUE:

“We were both looking at the same thing, seeing the same thing, talking about the same thing, except that he was looking, seeing, talking and thinking from a completely different dimension.....”

What we have here is a conflict of vision of Reality.

Zen and the Art of Motorcycle Maintenance
By Robert Pirsig

INTERNATIONAL FOCUS

I. In this century, we have seen three wars in the East and Southeast Asia: (1) Japan, (2) Korea, and (3) Vietnam. These three wars now seem remote, but they have shaped Asia, especially its present economic condition and the emergence of the post-war legacy, into the economic arena, which is not taken seriously, except for Japan. To that, I might add we should count the Asian made items in our living rooms, not to mention our cars, and the owners of the hotels we read about in the newspapers.

II. In the second half of the 20th century, the emergence of scores of new states has made international politics and economics truly global for the first time in history. At the same time, technology has made it possible for nearly every country to participate in the events in every part of the world as they occur.

Unfortunately, the explosion in information has not been accompanied by a similar increase in knowledge. The continents interact, but they do not necessarily understand each other. The uniformity of technology is accompanied by an implicit assumption that politics, and even cultures, will become homogenized. The long-established nations of the West have especially fallen prey to the temptation of ignoring history and judging every new state by the criteria of their own civilizations. It is often overlooked that the institutions of the West did not spring full-blown from the brow of contemporaries, but evolved over centuries which shaped frontiers and defined legitimacy, constitutional provisions and basic values. However, history, tradition, culture and languages do matter.

The purpose and aim of a course in cross-cultural awareness is to raise the students' awareness and understanding of the operation and composition of non-American cultures and societies. By culture and society, this course includes all observable forms by which a group of people is characterized and identified, with major Asian cultures as the base model for the structure of the course and its subsequent impact and transformation with culture and interaction. This means encountering human behavior at its most basic levels of subsistence and survival to the most sophisticated levels of symbolism, politics and art. Coupled with the identification of a material culture will be the attempt to correlate the observable phenomenon with the unobservable forces that shape the forms of culture that we perceive and dictate the behavior and attitudes of a people.

Revised 9/23/2011
For Hawaii to be considered the Center of the Pacific, the focus should be global in culture, tradition, economic and political.

By understanding East-West distinctions and similarities, students will be able to apply their insights to other studies and aspects of their practical life when viewing the impact of cross-culture contacts on government, society, traditional value systems and material culture. The skills of observation and analysis that students will acquire through this course will enable them to confront and interact with any non-American culture after the classroom experience had ended.

**COURSE OBJECTIVES & METHODS**

Intellectual pursuit will be a major facet in understanding any culture and society, if, and only if, intellection does not become an end in itself. To talk about drinking tea is not the same as savoring the flavor of the tea. To create a more meaningful balance between knowledge and practical application, three levels of the learning process are envisioned:

1. **Provide the instruction and guidance for the academic understanding of Asian culture in light of dynamic social, economic, political, philosophical and religious backgrounds and the differences.**

2. **To understand and recognize** these differences, correlate the observable phenomenon of human behavior and endeavor with the unobservable forces of historical, religious and societal pre-conditions that are revealed through the academic disciplines.

3. **To integrate** the differences in a global understanding.

After selecting a particular aspect of a major Asian culture for discussion, the instructor will apply the approaches and analyses gathered from the various humanities and social science fields to explain the underlying historical, philosophical, and aesthetic ramifications behind a particular cultural phenomenon. Using their American and Hawaiian backgrounds as the comparative basis, the students will learn to discern areas of discrepancy between other major Asian cultures and American/Hawaiian cultures, as well as areas of commonality. The students must be able to articulate their new found awareness and insights objectively, interpretation or impression without academic basis or reference to support their views will be unacceptable since the purpose of this course is to enhance academic and critical thinking in rational terms.

**OUTLINE**

A. **METHODOLOGY**
   1. Context: The Environment
   2. Content: The Text
   3. Form: Chant, Poetry, Prose, Literature
   4. Function: The Solution

*Revised 9/23/2011*
B. PROBLEMS OF THE TRADITION
   1. The problem of What, When and Who
   2. The Problem of Evaluation, Perspective and Perception
   3. The problem of Language

C. THE WORLD VIEW OF NATURE
   1. The Hawaiian/Pacific islander world view of nature
   2. The Taoist world view of nature
   3. The Asian Cosmological thinking
   4. The Buddhist world view
   5. Man as the Correlate of Nature

D. IMMIGRANTS, THE WORLD OF CULTURAL DIFFERENCES & DIVERSITY: WESTERN; US/HAWAII AND ITS ASIAN NEIGHBORS
   1. Asian Diaspora: Political and economic causes
   2. How and why Hawaii was the chosen destiny

E. THE WORLD OF HIERARCHY AND STRATIFICATION
   1. The ruler “All under Heaven;” The Monarchy
   2. The Family System
   3. Social Theory
   4. Law vs. Relationship
   5. Equality: “All men are created equal”
   6. Individualism vs. Collectivism

F. PROBLEMS ENCOUNTERED
   1. Social, Cultural, and Economic Impacts
   2. Assimilation
   3. Confrontation
   4. Transformation

G. THE WORLD OF PERCEPTION
   1. Macro perceptions and Micro perceptions
   2. Ethnocentric perceptions and Cosmopolitan perceptions
   3. Globalization vs. Isolation
   4. Dependent, Independent, or Co-dependent
   5. Hawaii: Geopolitical and Economic perspectives
   6. Possibilities and Limitations

H. ASIAN OPTIONS AND SOLUTIONS
   1. Democracy, Capitalism, or Socialism
   2. Individualism or Collectivism
   3. Social Mobility: Laissez Faire, Dialectical Competition, Affirmative Action
   4. Hawaii: Agriculture, Tourism, or High Technology/Financial Center

Revised 9/23/2011
I. HAWAII OPTIONS AND SOLUTIONS
   1. Agriculture, Tourism, High Tech, Financial Center, Biogenetic Center

J. A CASE STUDY: COMPARE AND CONTRAST
   1. Singapore and Hawaii

STUDENT LEARNING OUTCOMES

1. Students will recognize the concepts and operating systems of Asia, history, religion, philosophy, politics, and economics, throughout the Asian region of the world, including India, China, Southeast Asia, and Japan.

2. Students will recognize relationship/complementation, the existence of basic differences between Buddhist/Confucian/Tao societal operating principles and contrasting traditional Western societal operating principles in various religious, philosophical, political, and economic areas, as well as correlate the observable phenomenon of human behavior and endeavor with the "unobservable" forces of historical, religious and societal pre-conditions that are revealed through the academic disciplines.

3. By recognizing East–West differences and similarities, students will be able to apply their insights to other studies and aspects of their practical lives when viewing the impacts of cross cultural contacts upon government, society, traditional value systems and material culture. The skills of observation and analysis that the students will acquire through this course will enable them to confront, and interact with, any other non-American culture after the classroom experience has ended.

4. Using their American and Hawaiian backgrounds as the comparative base, the students will learn to discern areas of discrepancy between other major Asian cultures and American/Hawaiian cultures, in addition to identifying areas of commonality. Students will gain knowledge of the similar impacts of Western colonization upon the Asian continent and the islands of Hawaii.

Upon completion of this course, students will recognize methods that can bridge East and West, and apply such methods in a practical manner to maintain Hawaii as an integral in the West's link to modern Asia. Students will also recognize that the outcomes of present day associations between the East and West are dependent on how historical, political, economic, and religious convictions of each culture's past have shaped individually unique nations throughout Asia.

The student will demonstrate evidence of achieving the above objectives by the following:


2. Passing (C or better) 3 essay examinations based on lecture information.

Revised 9/23/2011