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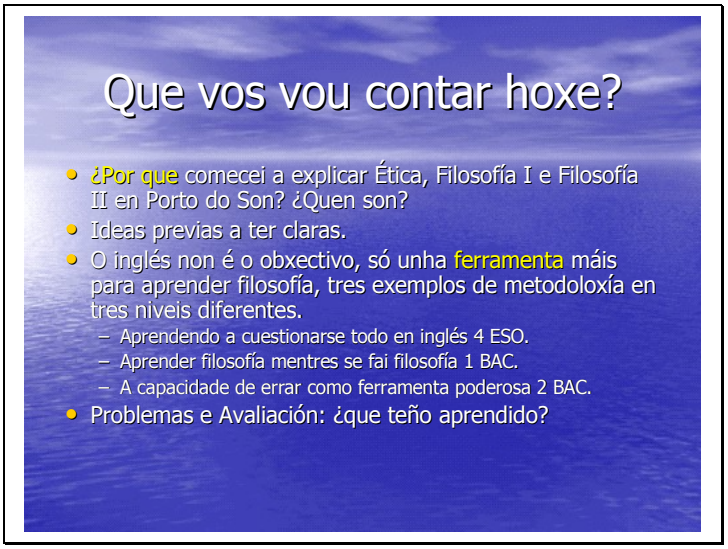

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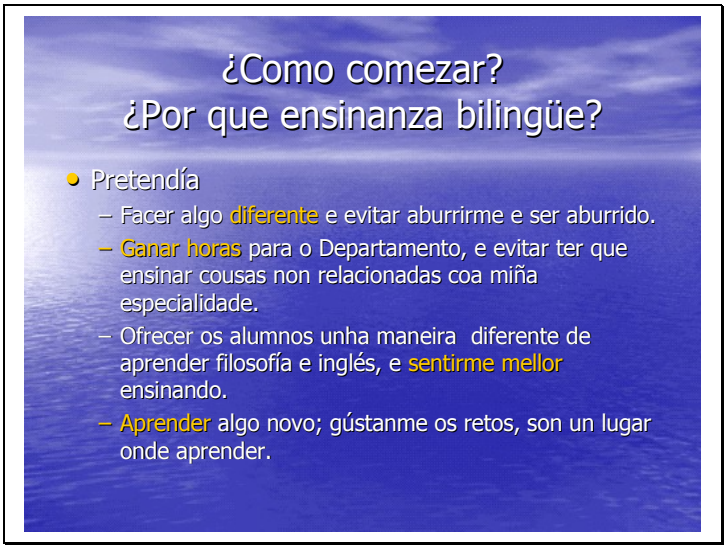

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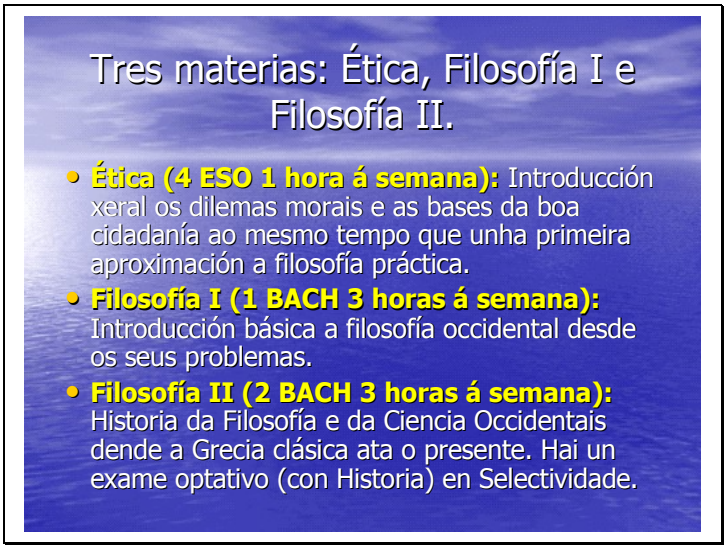

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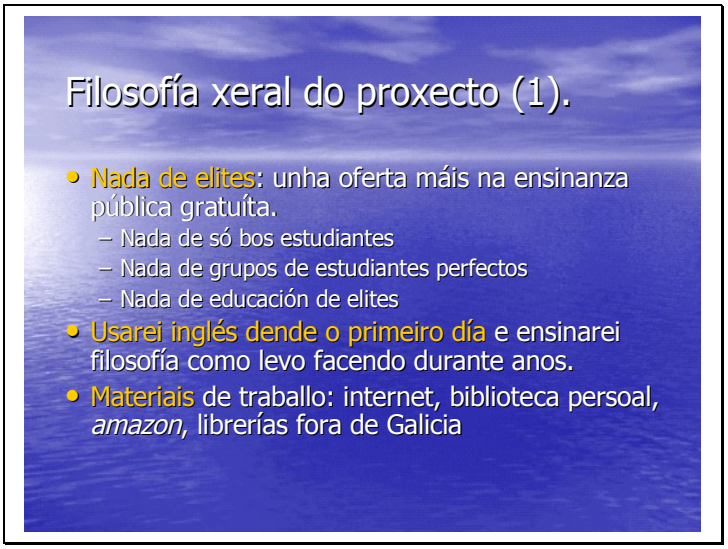

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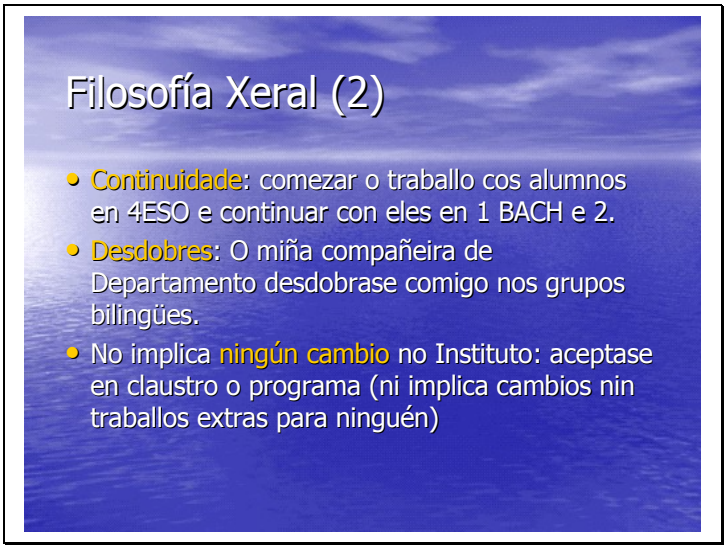

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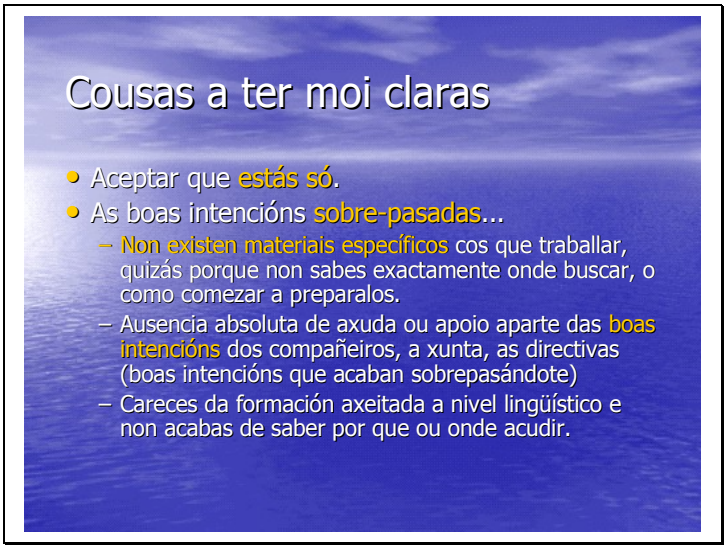

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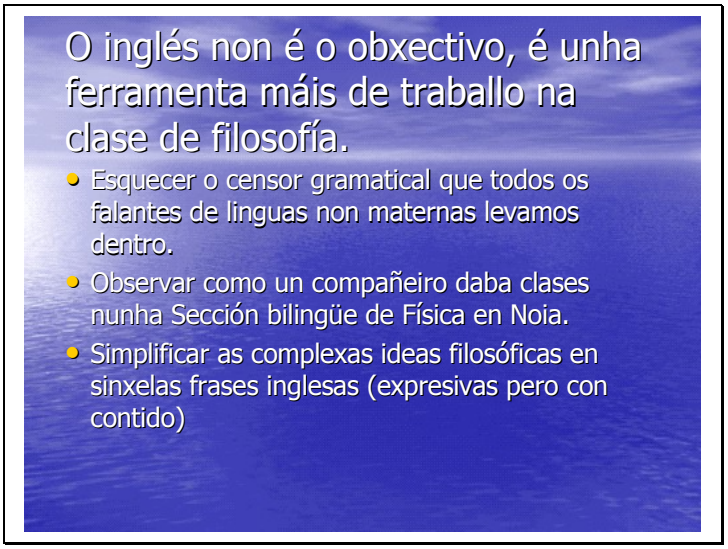


Diapositiva 9

Diapositiva 10

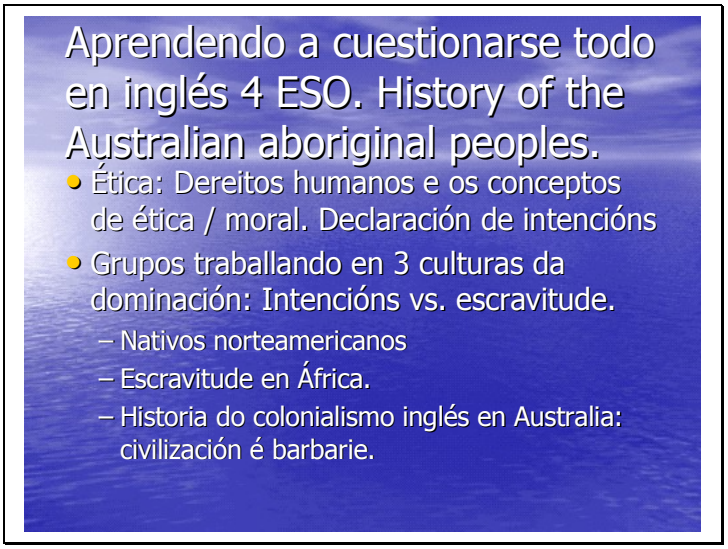
Diapositiva 11

Diapositiva 12

Diapositiva 13

Diapositiva 14

Diapositiva 15



Diapositiva 16

Ethnocentrism and cultural relativism: problem and solution?

Ethnocentrism

Sociologist William Graham Sumner coined the term ***ethnocentrism*** to refer to the tendency to assume that one's culture and way of life are superior to all others. The ethnocentric person sees his or her own group as the center or defining point of culture and views all other cultures as deviations from what is "normal." The conflict approach to social behavior points out that ethnocentric value judgments serve to devalue groups and contribute to denial of equal opportunities.

Cultural Relativism

While ethnocentrism evaluates foreign cultures using the familiar culture of the observer as a standard of correct behavior, ***cultural relativism*** views people's behavior from the perspective of their own culture. It places a priority on *understanding* other cultures, rather than dismissing them as "strange" or "exotic." Unlike ethnocentrism, cultural relativism employs the kind of value neutrality in scientific study that Max Weber saw as so important.

Diapositiva 17

Australians' cultures

- Australian Aboriginal culture is complex and extraordinarily diverse. It is one of the world's longest surviving cultures, which goes back at least 50,000 years (some think it is closer to 150,000 years).
- There were over 500 different clan groups or 'nations' around the continent, many with distinctive cultures and beliefs. Hundreds of languages and dialects existed (although many are now extinct), as well as a variety of different customs and rituals, art forms, styles of painting, forms of food, and hunting habits.
- **A common heritage**
- Before Europeans came to Australia, the very distinctive and culturally unique groups that made up Aboriginal Australia shared a number of common traits.

- ***Hunters and gatherers***
- All of Australia's Aboriginals were semi-nomadic hunters and gatherers, with each clan having its own territory from which they 'made their living'. These territories or 'traditional lands' were defined by geographic boundaries such as rivers, lakes and mountains. They all shared an intimate understanding of, and relationship with, the land. It was the basis of their spiritual life.
- It was this affinity with their surroundings that goes a long way to explaining how they survived for so many millennia. They understood and cared for their different environments, and adapted to them.

Diapositiva 18

Australians' Culture (s)

- ***Tool technology*** While their tools varied by group and location, Aboriginal people all had knives, scrapers, axe-heads, spears, various vessels for eating and drinking, and digging sticks. Not all groups had didgeridoos and, contrary to popular belief, many did not have boomerangs. Some groups developed more tools than others.
- **Cultural diversity *Languages.*** There were between 200 and 250 aboriginal languages spoken, with many different dialects, producing up to 700 varieties. This makes Aboriginal Australia one of the most linguistically diverse areas on the planet. Within the space of 80 kilometres you can still pass through the territories of three languages 'less closely related than English, Russian and Hindu.' (*The Oxford Companion to Australian History*, 1998)
- Language is vitally important in understanding Aboriginal heritage as much of their history is an oral history. Interestingly, various oral histories have been backed up by geological data, such as the flooding of Port Phillip Bay which occurred about 10,000 years ago
- **Land - at the core of belief** Land is fundamental to the well-being of Aboriginal people. The 'dreamtime' stories explain how the land was created by the journeys of the spirit ancestors.
- ***Living within the landscape*** For Aboriginal people all that is sacred is localised in the landscape:
- Our story is in the land ... it is written in those sacred places ... My Children will look after those places, that's the law.
  Bill Neidjie, Kakadu elder The relationship between a clan and its 'territory' involves certain rights, such as the right to use the land and its products. With these rights comes a duty to tend the land through the performance of ceremonies.
- We cultivated our land, but in a way different from the white man. We endeavored to live with the land; they seemed to live off it. I was taught to preserve, never to destroy.

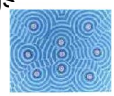
Diapositiva 19

Diapositiva 20

Diapositiva 21

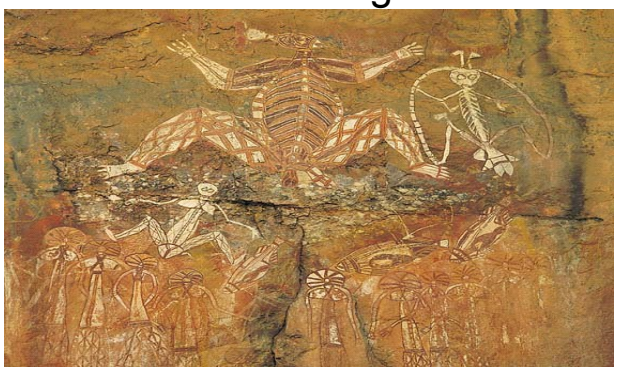
Australian cultural element: Song Lines

- Songlines, or Yiri in the Walpiri language, are tracks across the landscape created by mythical Aboriginal ancestors.
- The Songlines emerge as invisible pathways connecting all over Australia: ancient tracks made of songs which tell of the creation of the land. The Aboriginals' religious duty is ritually to travel the land, singing the Ancestors' songs: singing the world into being afresh. *The Songlines* is one man's impassioned song



Diapositiva 22

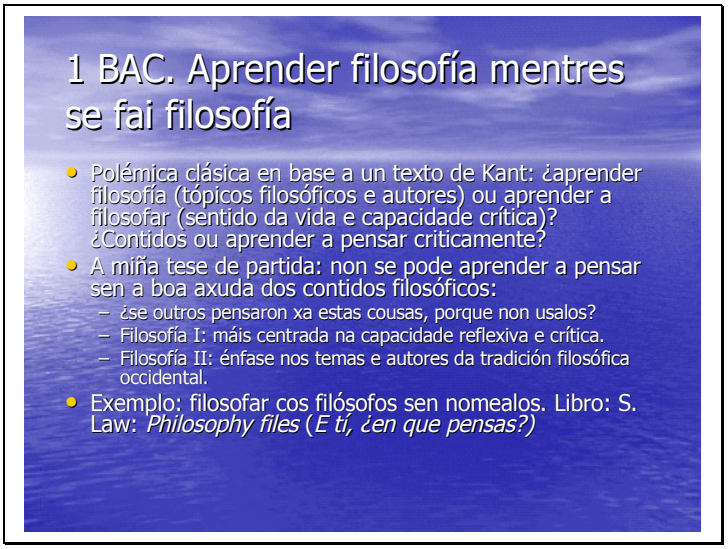
Australian aboriginal Art



Aboriginal art covers the walls of Nourlangie Rock, located in Kakadu National Park. The national park is a UNESCO World Heritage site in Australia's Northern Territory.

Diapositiva 23

Diapositiva 24



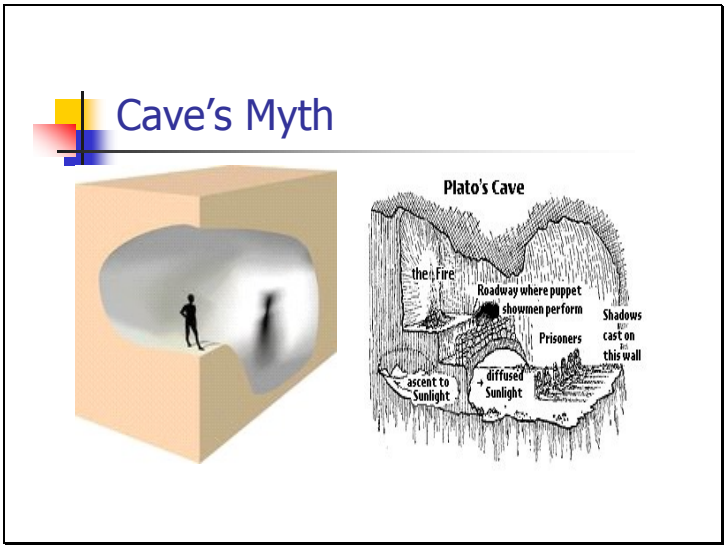
Diapositiva 25

Diapositiva 26

Solución II: O erro como ferramenta filosófica e lingüística: "dubido logo aprendo"

- Exemplo: traballando o mito da Caverna de Platón.
- Idea central de Platón: a realidade visible cos sentidos é dubidable.
- Cronoloxía da actividade:
  - Entrega materias en inglés e galego
  - Lectura texto completo do Mito da Caverna en inglés nunha clase
  - Dúas clases de lectura de fragmentos do mito coa lectora en inglés (comprensión do texto).
  - Explicación en inglés por parte do profesor da simboloxía do mito e do seu significado filosófico.
  - Entrega pequeno resumo en inglés do mito.
  - Exame de avaliación da comprensión da filosofía de Platón a través do mito da caverna e do vocabulario específico en inglés.
  - Corrección en común dos erros.

Diapositiva 27

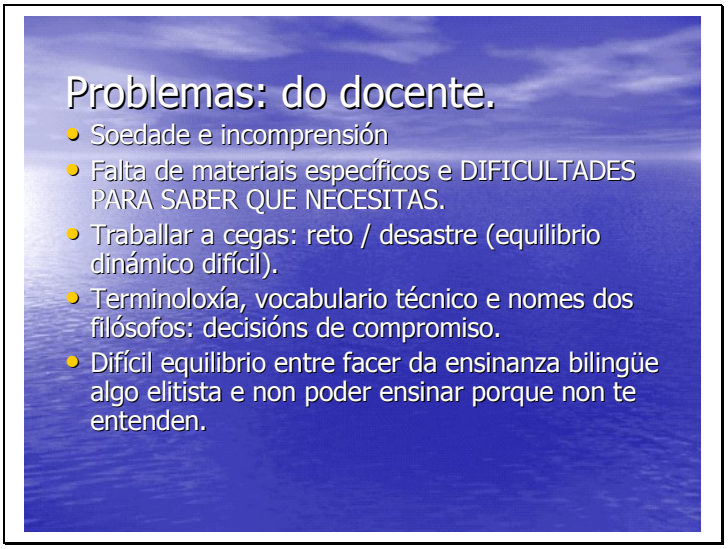


Diapositiva 28

Problem of Knowledge; dualism as Plato's solution.

- Plato solves that apparent contradiction with his theory of two worlds (ontological dualism).
- Sensible world where we usually live, visible through out senses but that can not be the object of science. He saw the perceptual world, and the things in it, as imperfect copies of the intelligible forms or ideas.
- World of Ideas or Forms where the universal, eternal objects of science live. Forms are the authenticable reality out of which sensible things were just copied. These forms are unchangeable and perfect, and are only comprehensible by the use of the intellect or understanding (i.e., a capacity of the mind that does not include sense-perception or imagination).

Diapositiva 29



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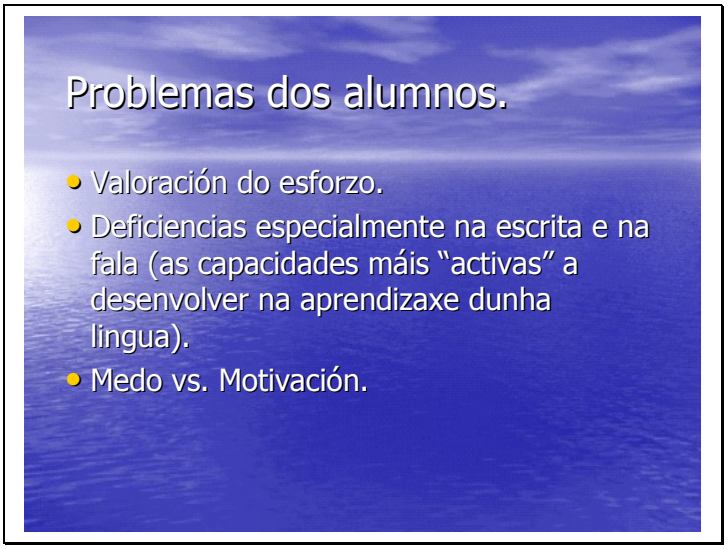

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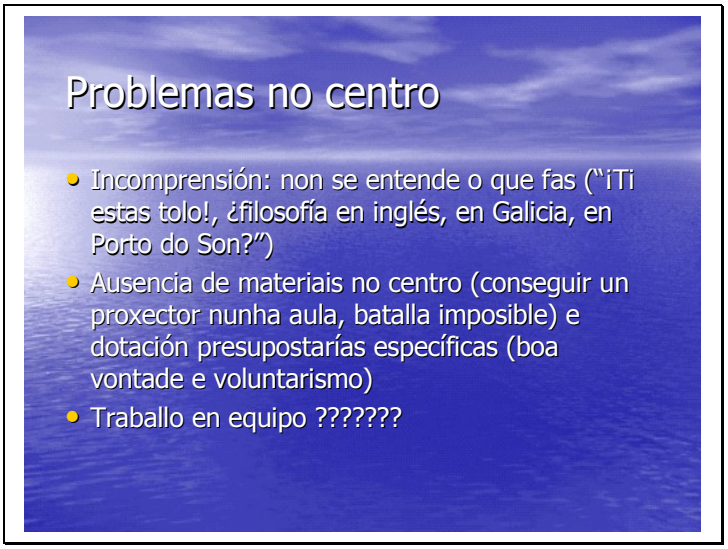

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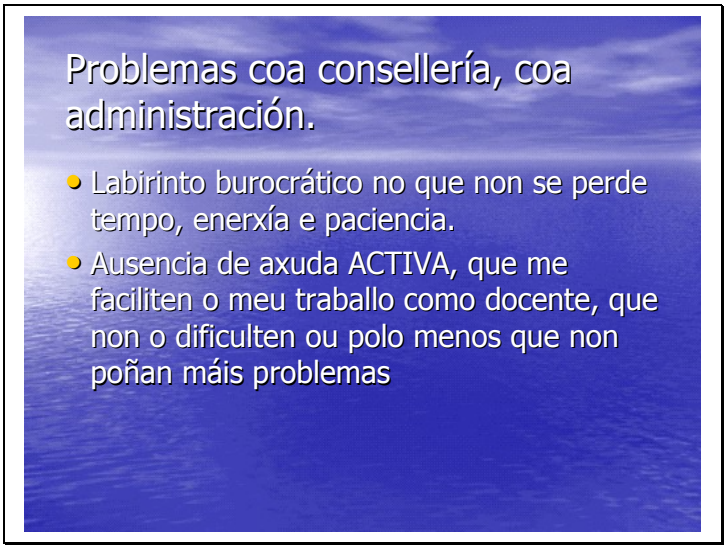

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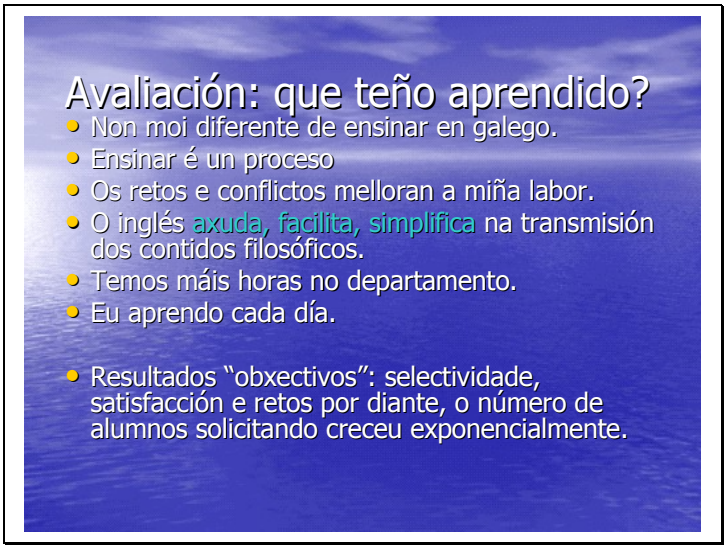

Diapositiva 34