

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2000

150(1) Human Adaptation
MWF, 09:30-10:20

Miriam T. Stark

This course provides an introduction to the anthropology of human experience throughout the world, and over time. We focus first on unifying concepts on what makes us human. Aspects of language, behavior, and biology guide our quest. We then explore fossil remains of human ancestors and we examine our relationships with living nonhuman primates. This latter task includes a trip to the Honolulu Zoo for a taste of primatological field research. This foundation enables us to study the course of hominid (and, ultimately, human) biological evolution over the last five million years. We then trace the course of human history--particularly during the last 35,000 years--from foragers to the emergence of complex civilizations around the world. In this course, we explore various aspects of human culture, from economic and social organization to the structure of political formations.

150(2) Human Adaptation
MWF, 10:30-11:20

Alice G. Dewey

The course starts with an examination of the principles of biological evolution and their application to changing human adaptations tracing the physical development especially the crucial increase in the brain and the resulting shift to a dependence on intelligence, tool use, and social cooperation as the essential factors in human survival. Archaeology traces the development of various adaptive styles of dealing with the environment and social and cultural anthropology provides ways of understanding living human cultures. A close study of selected cultures will attempt to clarify the logic of their economic, kinship, political, religious, etc. systems and their interaction and the way they guide people's lives and give meaning to their relationship with each other and with their environment.

There are two mid-terms consisting of objective questions and brief essays, one covering physical anthropology and one archaeology, and a similar two hour final covering social and cultural anthropology.

150(3) Human Adaptation
TR, 10:30-11:45

James M. Bayman

This course focuses on fundamental anthropological perspectives on human adaptation in the contemporary world and the prehistoric past. We will examine the ways in which anthropologists study human biological evolution, as well as the development of culture, language, and sociopolitical institutions. Among other topics, this course will examine the fossil record of human evolution, archaeological evidence of past lifeways, and linguistic and ethnographic insights on recent human societies. Anthropology offers cross-cultural explanations of human behavior and it is useful to students in a variety of disciplines and majors.

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The course format will include lectures and slide presentations, group discussions, laboratory exercises, videos, and a field trip to the Honolulu Zoo. The field trip will enable students to see how studies of monkeys and apes, our closest "relatives" in the animal kingdom, can be used to understand human evolution and social organization.

160 World Prehistory
MWF, 09:30-10:20

P. Bion Griffin

"World Prehistory" introduces the exciting new discoveries of modern archaeology and the romance found through the last one hundred years of explorations around the world. We begin with the origins of our species some four million years ago, exploring the transition from the earliest upright walking "apes," through the appearance of technology (sticks, stones, hides and bones) and on into the spread of early humans throughout Africa, Europe and Asia. With the appearance of biologically modern humans, we soon see a cultural explosion in the visual arts - not least the cave paintings of France. The migrations into the Western Hemisphere are debated, since the origin of the Native Americans is now a hotly contested topic! The sailors' travels out of Asia, reaching to Australia and finally Hawai'i, are discussed.

Then, the origins of agriculture - the domestication of plants and animals, and the first villages are considered. This is a very exciting focus, since agriculture was necessary to the development of the first civilizations - to kings, queens, and slaves. Mesopotamia, Egypt, India, China, and the American civilizations -the Olmecs, Maya, Mochica, Aztecs, and others, are studied. Troy of the Trojans , of Hector and Achilles, will be on the menu; after more than 130 years, archaeologists are still trying to decide on Homer.

The birth of Chinese and European and African civilizations provide exciting examples of the fashions in which our ancestors built elaborate state-level societies with great art traditions that are the foundation of much of our world today. The archaeology of Southeast Asia, with Angkor Wat, the world's largest temple, will be presented, since this is an area University of Hawai'i research is important. The archaeology of Greece and Rome is overviewed, and highlights of the archaeology of sites and cultures of the last two thousand years are presented. Biblical archaeology is especially strong these days; the class will have a chance to get into the debates concerning the origins of the Israelites and the nature of ancient Jerusalem.

Anth 160 is meant to be a fun, exciting, and contemporary introduction to the archaeology of our ancestors and to the spectacular finds made from South Africa to Egypt, from England to Russia, and from Alaska to the tip of South America. Hawai'i is there too! We move more quickly than is the case with the two semester course Anth 321-322 "World Archaeology," which is again being revised, updated, and intensified. Expect video clips and discussions based on slides and readings.

Two mid-term examinations and a final examination are scheduled. These exams will be a combination of objective and essay questions. Written responses to several class events, such as

videos, will be submitted. Analyses of internet (WWW) materials will be scheduled twice during the semester. No regular text is assigned; instead a course packet of readings will be purchased. The syllabus (see at <http://www2.soc.hawaii.edu/css/anth/faculty/griffin/160syllabus.htm>) will list the material day by day.

200(1) Cultural Anthropology - Unit Mastery**Ben Finney**

There will be one required meeting on Wednesday, August 23 in Social Sciences Bldg. 345 at either 10:30 a.m. OR 02:30 p.m.

This is a non-lecture, reading course in which students take exams at their own pace. Readings consist of a textbook (Kottak: *Mirror for Humanity*) and two cultural case studies (Turnbull, *The Forest People*, and Chagnon, *Yanomamo*, 5th edition). Topics covered by these books include the study of culture, how anthropologists do field research, the organization of societies (marriage and the family, social role and status, social stratification, etc.) cultural ecology, economic systems, the symbolic aspects of culture (world view, values, language, religion, magic) law, and politics. These are illustrated in a wide range of cultures extending from modern hunters and gatherers to complex societies around the world.

Grades are based solely upon 14 multiple-choice quizzes. The Testing Center is open two or three days for a total of six or nine hours per week. There are deadlines in the semester and bonus points to encourage students to take quizzes in a timely fashion. Study guides and discussion sessions are offered. A syllabus with further details will be available at the required meeting on August 23 and thereafter in the Anthropology Department Office in SSB 346.

Students desiring to attend regular class lectures for credit must take another section of Anth 200 instead of Section (1).

**200(2) Cultural Anthropology
MWF, 08:30-09:20****Nancy Kleiber**

This course introduces students to the subject matter, theories and methods of cultural anthropology. It provides information about the organization of human behavior in other societies, both past and present, and in our own. We will examine some ways of thinking about the challenges of being human, and will include women's and men's lives and experiences.

Students will make personal kinship charts, write research papers, participate in group presentations of ethnographic materials, and engage in critical analysis of readings, videos, and other materials. Attendance and lively participation are required.

Text: Kottak, Conrad. *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*. McGraw-Hill. Latest edition.

Plus four ethnographies, and other readings to be handed out.

**200(3) Cultural Anthropology
TR, 12:00-01:15****Jack Bilmes**

Cultural anthropology deals with the nature of human life in the social and material world. It examines the great variety of ways in which human groups have come to terms with, modified, and even created their physical and social, natural and supernatural environments, and the ways in which people endow their lives and their world with meaning and order.

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The course will be based largely on a series of "modules." A module is an integrated set of discussion exercises, films, lectures, and written assignments on a topic, such as marriage, body and self, or food. Texts for the course will consist of two general ethnographies (an ethnography is a description of a culture)--*Yanomamo* by N. Chagnon, and *The Balinese* by S. Lansing--one "specialized" ethnography--*Body, Self, and Society: The View from Fiji* by A. E. Becker--and a collection of anthropologist-in-the-field stories--*The Naked Anthropologists* edited by P. DeVita--plus a few articles.

210 Archaeology
MWF, 11:30-12:20

Julie Field

Course Objectives

Anthropology 210 is an introduction to the principles of archaeology. It is a course that deals with the techniques, methods, and theory that underlie what contemporary archaeologists do. It will also deal with some of the important (and sometimes political) issues that archaeologists deal with. This course does not include a detailed review of the prehistory of any part of the world, although examples of doing archaeological research from many different places will be discussed.

Course Requirements

There will be three examinations: two midterms and a final. These examinations are cumulative in their coverage of the course material. They will cover material from lectures, the course readings, and exercises. No makeup exams will be allowed without a documented medical (or other serious) emergency. Four problem-solving exercises comprise the remaining course requirements. These exercises will include laboratory analysis with archaeological materials from around the world. Points will be deducted from assignments that are turned in late.

Textbook

The textbook is David Hurst Thomas' *Archaeology*, 3rd Edition. Additional required readings will be available in a course packet, and also posted in a .pdf format on the website. A copy of the textbook will be placed on 2 hr reserve at Sinclair Library.

Website

A course website will be available for additional copies of the syllabus, and also copies of required and extra credit readings. Data and additional information pertaining to the course exercises will also be posted on the website.

Grades

Grades for this course are based on a 400 point system. The final and midterm examinations will be worth 100 points each. The four exercises (25 points each) will make up the remaining 100 points for the course. Course grades will be assigned as follows: 360 and above = A, 320-359 =

B, 280-319 = C, 240-279 = D, 239 or less = F.

Extra Credit

You may earn extra credit (20 points maximum) by writing a critical, 3-5 page summary of a professional article on archaeology. Each summary is worth 10 points, so you may complete one or two. A selection of articles that will be appropriate for review will be posted on the course website.

215 Physical Anthropology
TR, 09:00-10:15

Michael Pietruszewsky

Physical anthropology is a biological science which focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science.

This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human (climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology).

A separate laboratory (1 credit) is offered in conjunction with this course. All those registered for the lecture course are required to register for one of the lab sections (ANTH 215L). Separate grades will be given for each course.

Required texts:

R. Jurmain, H. Nelson, L. Kilgore, & W. Trevathan (1997). *Introduction to Physical Anthropology*. 7th ed. Wadsworth Publ. Co.

Grading:

3 lectures exams (2 midterms @ 20 pts. & final @ 30 pts.)	70 pts
3 film reviews (@ 5 pts.)	15 pts
Unannounced quizzes (approx. 20, lowest 5 dropped)	<u>15 pts</u>
Total	100 pts

Extra Credit:

The option of earning 5 extra points (to be added to final grade) is made available through approved projects. Read handout and see course instructor.

215L Physical Anthropology Laboratory
Sec. 01: W, 01:30-04:20
Sec. 02: M, 01:30-04:20

Michael Pietruszewsky

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. The labs will meet once a week for 3 hrs. Students should sign up for one of the two sections offered.

Purpose/Objectives of Course:

This course serves as the laboratory study of human and population genetics, human variability, primatology, human osteology, and human and primate paleontology. There will be assigned reading and assignments from the required textbook for this course. Approximately 10 lab assignments (see accompanying outline for detailed list of assignments) are to be completed for a grade. The laboratory assignments will augment the material covered in the lecture portion of this course and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. In addition to completing lab assignments, students are required to take lab practical exams.

Grading:

11 Graded lab assignments (worth 60% of final grade) and two lab practical (each worth 20% of final grade).

Required Textbook:

France, D.L. (1998). *Lab Manual and Workbook for Physical Anthropology*. Third edition. West/Wadsworth.

**323 WI/Pacific Island Archaeology (Area)
TR, 09:00-10:15****Terry L. Hunt**

This course is an intensive introduction to the archaeology and prehistory of the Pacific Islands. We will discuss the origins, expansion, and rich cultural diversity of Pacific populations from over 40,000 years ago to the recent past. Our geographic coverage includes Greater Australia, Melanesia, Micronesia, and Polynesia. Problems of chronology, the evolution of human diversity, and patterns of interaction are the focus of some analysis. The course considers environmental and landscape change, the development of social complexity, and other current research questions in critical light.

**370 WI/Ethnographic Field Techniques (Method)
MWF, 11:30-12:20****Charles F. Blake**

In this course we practice ethnographic field work methods and techniques of observing and interviewing. In addition we learn how to use and make archives for ethnographic purposes. Although most of our methods are qualitative, we also learn and use quantitative methods. The course work emphasizes a practical project in which all participants in the class cooperate to produce an ethnographic monograph on an aspect of local culture that can be considered problematic. We use H. Russel Bernard's *Research Methods in Cultural Anthropology* as our principal handbook. Course grades depend on the knowledge acquired in the conduct of the cooperative project, which is ascertained through a variety of written exercises. This is a writing intensive course. But it also requires a high degree of cooperative endeavor in class discussions, doing field work, getting and assembling the data.

384 Skeletal Biology (Method)
TR, 12:00-1:15**Michael Pietrusewsky**

This lecture/laboratory course serves as an introduction to the study of human skeletal anatomy (human osteology) and the methods for studying human skeletal remains. Human osteology serves as the foundation for studies of human remains that have been recovered from a variety of contexts including archaeological, medicolegal (forensic), and palaeontological ones.

The topics to be addressed in the lecture portion of this course include skeletal anatomy, the excavation and treatment of human remains, bone and cartilage histology, bone growth and development, the methods for determining age-at-death, sex, stature, and ancestry from human remains, dental anthropology, metric and non-metric skeletal variation, palaeodemography, paleopathology, forensic anthropology, population studies, and specialized methods (e.g., isotope analysis, DNA from bone etc.) of skeletal research. Some lectures on basic human osteology will augment the laboratory for this course.

Students will learn the basic anatomy of the skeleton through the assigned readings and by attending the lectures and laboratory sessions of this course. Basic human osteology will be examined on the first written exam and first lab practical exam.

Students enrolled in this course are required to be concurrently enrolled in the lab portion of this course, Anth 215L.

Lecture Exams: 2 written (mid-term and final).

Skeletal Biology Research: In addition to time spent in the lab completing lab assignments, students will be assigned special on-going osteological projects during the semester for a total of 10 hrs.

Grade computation: Identical grades for the lecture and laboratory portions of this course will be given based on the following: Written mid-term exam = 10%; Final written exam = 15%; First lab practical = 10%; Final lab practical = 15% ; 10 lab assignments = 45%; Research lab = 5%.

Required Texts:

White, T. D. *Human Osteology*. 2nd edition. San Diego: Academic Press. 1999.

Buikstra, J.e. and E Ubelaker (eds). *Standards for Data Collection from Human Skeletal Remains*. Arkansas Archaeological Survey Research Series 44. 1994.

384L Skeletal Biology Lab (Method)
T, 1:30-4:20**Michael Pietrusewsky**

The anatomy of the human skeleton and teeth as well as the methods for doing research using human skeletal remains are covered in the laboratory part of this course. The first 6 weeks of the course will be devoted to learning human osteology. Students will complete their lab assignments on the following topics:

1. Bone and cartilage histology
2. Subadult age determination methods
3. Adult age determination methods
4. Sex determination methods
5. Ancestry
6. Cranial variation
7. Infracranial variation, stature
8. Dental anthropology
9. Paleopathology
10. Paleodemography and data analysis

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Concurrent enrollment in this course and Anth 384 are required.

Required Texts: Same as Anth 384.

Grading: See grading scheme for Anth 384.

415 Ecological Anthropology (Theory)
TR, 10:30-11:45

Leslie E. Sponsel

Ecological anthropology explores how culture influences the dynamic interactions between human populations and their ecosystems. This semester the first few weeks of the course will be devoted to a series of lectures surveying the various ecological approaches within cultural anthropology. Then the remainder of the semester will focus on sacred places in nature, especially their historical, cultural, and spiritual ecology as well as their significance for natural resource management and biodiversity conservation. Sacred places will be explored first through class discussions of the primary textbook and readings drawn from four anthologies, and second through student panel discussions of a series of book-length case studies. Slides, videos, and websites as well as the instructor's fieldwork in Thailand and New Mexico will be used to illustrate course material. The class will also have its own Maile website.

As part of the active learning experience in this course, in collaboration with the instructor the students will help design, implement, and evaluate the course syllabus and reading list, decide grading criteria and even evaluate and assign grades, etc.

Required textbook: (read by all students)

Swan, James A., 1990, *Sacred Places*.

Anthologies: (students select chapters to discuss in class)

Carmichael, David L., et al., 1994, *Sacred Sites, Sacred Places*.

Holm, Jean, and John Bowker, eds., 1994, *Sacred Place*.

Ramakrishnan, P.S., et al., 1998, *Conserving the Sacred for Biodiversity Management*.

Sponsel, L.E., ed., 2000, *To Destroy or Protect the Sacred: The Loss of Sacred Places in Nature*

and Biodiversity.

Case Studies (each student read one, listed in order discussed)

Bruun, Ole, and Arne Kalland, eds., 1995, *Asian Perceptions of Nature: A Critical Approach*.

Nelson, John K., 1996, *A Year in the Life of a Shinto Shrine*.

Palmer, Martin, 1996, *Travels Through Sacred China*.

McPherson, Robert S., 1992, *Sacred Land, Sacred View: Navajo Perceptions of the Four Corners Region*.

Smith, Nigel J.H., 1996, *The Enchanted Amazon Rainforest: Stories from a Vanishing World*.

Lane, Belden C., 1998, *The Solace of Fierce Landscapes: Exploring Desert and Mountain Spirituality*.

416 Economic Anthropology (Theory)
MWF, 12:30-1:20

Alice G. Dewey

The course outlines the major issues in economic anthropology and attempts first to take theoretical concepts drawn from Formalist economics (land, labor, capital, maximizing, utility, risk, etc.) and rephrase them so that they are more suited to use in analyzing non-Western socio-economic systems. The Substantivist approach, associated with Karl Polanyi, will be analyzed and compared to the Formalist approach. The relationship between the economic systems and the society within which it is embedded will be dealt with. Examples will be drawn from a wide variety of societies from hunting and gathering, through modern times. The problems resulting from economic development will be discussed as they affect both Western and non-Western societies

421 WI/Anthropology and the Mass Media (Theory)
MWF, 8:30-9:20

Andrew Arno

Purpose and objectives of the course:

Anthropology is only beginning to come to grips with the various forms of modern mass media, which include the electronic media, the print media, and the emerging hybrid media created by the Internet. These interrelated communication media constitute the dominant institutions of symbolic exchange in modern societies, are heavily implicated in the processes of globalization that are reshaping political, social, and cultural boundaries around the world, and they extend their influence into even the most intimate social relationships. This course will examine exploratory anthropological approaches to mass media in context of the established, intertwined research traditions of sociology, cultural studies, and communication studies. Essentially, the course is an anthropological critique of mass communication research. The question posed by the course is what do anthropological perspectives bring to our understanding of the mass media and their roles in social change? The mass media will be looked at as complex phenomena, defined by specific, interactive conjunctions of technology, audience, and meaning. The impact--as well as the lack of impact in some cases--of the mass media in social and cultural processes of contemporary societies, including marginal and small scale societies and communities, will be considered in several key problem settings, including the roles of the media in legitimation, socialization, and accumulation. For course purposes, legitimation includes the establishment and maintenance of

order and authority in groups and communities, socialization concerns identity formation and relations between individual and group, and accumulation refers to the production and distribution of physical and intellectual wealth within the group.

Organization of Course:

Required Text:

Thompson, John B. 1995. *The Media and Modernity: A Social Theory of the Media*. Stanford, CA: Stanford University Press.

Other readings will be made available in a course packet.

Evaluation

Instead of in-class midterm and final exams, students will answer take-home essay questions directly related to class discussions, lectures, and readings. There will be a total of six essays. The final assignment will be to integrate the essays into a coherent term paper.

**422 Anthropology of Religion (Theory)
T, 01:30-04:00**

Leslie E. Sponsel

There is a growing consensus from diverse sectors of society nationally and internationally that the usual scientific and technocratic approaches to environmental relations, problems, issues, and crises are insufficient if not even part of the problem, and that a far deeper religious or spiritual relationship with the environment needs to be restored if humanity and nature are to survive. A critical analysis of the roots, principles, activities, potentials, and limitations of the various intellectual, cultural, political, and spiritual movements which comprise spiritual ecology is the primary focus of this course. Each class period will cover aspects of both the anthropology of religion and spiritual ecology. Student panels will discuss selected case studies in spiritual ecology. Special attention will be given to the spiritual ecology of indigenous, Buddhist, and Hindu peoples. Slides, videos, websites and the instructor's fieldwork in Thailand and New Mexico will be used to illustrate course material. The class will also have its own website on Maile.

As part of the active learning experience in this course, in collaboration with the instructor students will design, implement, and evaluate the course syllabus and reading list, decide grading criteria and even help evaluate and assign grades, etc.

First Textbook (each student select one):

Glazier, Stephen D., ed., 1997, *Anthropology of Religion: A Handbook*.

Scupin, Raymond, ed., 2000, *Religion and Culture: An Anthropological Focus*.

Second Textbook (each student select one):

Callicott, J. Baird, 1994, *Earth's Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback*.

Holm, Jean, and John Bowker, eds., 1994. *Attitudes to Nature*.

Kinsley, David, 1995, *Ecology and Religion: Ecological Spirituality in Cross-Cultural Perspective*.

Case Studies (each student select one, listed in order discussed by panels)

Guthrie, Stewart, 1993, *Faces in the Clouds: A New Theory of Religion*.

Cunningham, Scott, 1994, *Hawaiian Religion and Magic*.

McFadden, Steven, 1991, *Profiles in Wisdom: Native Elders Speak About the Earth*.

Nelson, Lance E., ed., 1998, *Purifying the Earthly Body of God: Religion and Ecology in Hindu India*.

Kaza, Stephanie, and Kenneth Kraft, eds., 2000, *Dharma Rain: Sources of Buddhist Environmentalism*.

Albanese, Catherine L., 1990, *Nature Religion in America from the Algonkian Indians to the New Age*.

Buhner, Stephen H., 1997, *One Spirit, Many Peoples: A Manifesto for Earth Spirituality*.

Metzner, Ralph, 1999, *Green Psychology: Transforming Our Relationship to the Earth*.

424 WI/Psychological Anthropology (Theory)
“Culture, Self and Emotion”
TR, 10:30-11:45

Geoffrey White

Social theorists from Freud and Marx onward have puzzled over the relationship between subjectivity and society-between personal worlds and social realities. How do language and culture, for example, shape self understanding and emotional experience? And how do cultural formations of self and emotion work to maintain social identities such as gender and ethnicity?

This course will explore these questions by taking up recent work in psychological anthropology and cultural psychology. By examining cross-cultural variation in local concepts of self and emotion, the comparative approach of these fields calls attention to the role of culture in aspects of psychology commonly regarded as universal and biologically determined. Once emotion and self are "de-naturalized" they can be reconnected to society and culture as well as history and politics.

This writing-intensive course will proceed by raising general issues and reading ethnographic studies that deal with the creation of emotional meaning in everyday life. Particular attention will be given to the role of life stories and other narrative forms in creating cultural subjectivities. Overall, the course will consider ways in which cultural and ethnographic approaches can expand our understanding of the significance of the "psychological" in society and history.

Readings:

Bruner, J. (1990). *Acts of Meaning*. Cambridge, MA, Harvard University Press.

Hochschild, A. R. (1983). *The Managed Heart : Commercialization of Human Feeling*. Berkeley, University of California Press.

Abu-Lughod, L. (1987). *Veiled Sentiments : Honor and Poetry in a Bedouin Society*. Cairo,

American University in Cairo Press.

O'Neil, T. D. (1996). *Disciplined Hearts: History, Identity, and Depression in an American Indian Community*. Berkeley, University of California Press.

Ito, K. L. (1999). *Lady friends : Hawaiian Ways and the Ties that Define*. Ithaca, Cornell University Press.

425 WI/Medical Anthropology (Method or Theory)
TR, 09:00-10:15

Nina L. Etkin

The general aim of this course is to introduce Medical Anthropology as a cross-cultural study of health and illness from a perspective that is both biological & cultural, evolutionary & contemporary, holistic & comparative. Disease experience is examined in the context of local cultures and global political dynamics. More specifically, Medical Anthropology offers a cross-cultural perspective on health and human experience, including the sub-themes: gender, ethnicity, and illness; evolution and the distribution of disease; perceptions of the body and the design of therapeutics; curing with symbols, sorcery, and plants; imperialism, colonialism, and health; western (bio)medicine in developing societies; complementary and alternative medicines.

430 Human Adaptation to the Sea (Theory)
TR, 12:00-01:15

Ben Finney

Most anthropology is terrestrial, oriented toward how humans have evolved and spread over the continents, learned to cultivate the earth and then developed land-based civilizations. This course looks instead to the sea, exploring the ways in various peoples around the globe have adapted to the ocean--the other 70-percent of the earth's surface--using it as a highway for migration, trade and conquest as well as for food, recreation and inspiration. In particular, this course focuses on three contrasting approaches to the sea: Polynesian; European and Chinese.

Polynesia: At a time when other maritime peoples were still hugging continental shores, seafarers originally from Southeast Asia were developing canoes and ways of navigating them which they and their descendants then used to expand far into the oceanic world we now call Polynesia. Using myths and legends, archaeology and ethnography and the voyaging experiments conducted aboard the reconstructed canoes Hōkūle'a and Hawai'iloa, we will examine how the Polynesians were able to discover and settle all the inhabitable islands to be found in the vast region bounded by Hawai'i, Rapa Nui (Easter Island) and Aotearoa (New Zealand).

Europe: Whereas the ancestral Polynesians sailed over the ocean to find uninhabited islands on which to settle, European oceanic expansion was mostly for trade and conquest. After examining seafaring in the ancient Mediterranean, and the Viking expansion in the North Atlantic, we will focus on the European breakout during the 15th, 16th and 17th centuries--when ships from Portugal, Spain, the Netherlands and Britain sailed around Africa and to Asia, across the Atlantic to the so-called New World and then around the world in an oceanic expansion that brought wealth to Europe and death and enslavement to others, but which also shaped the world as we know it

today.

China: Although China is not generally thought of as having been a great sea power, the Chinese developed the compass, compartmentalized ship construction and other crucial maritime innovations. Furthermore, early in the 15th century they sailed the biggest ships and greatest fleets ever seen on the ocean to Southeast Asia, into the Indian Ocean and as far as East Africa. Yet, a century later when European ships began to sail into Asian waters, no Chinese ships were to be seen. We will examine the reasons for this brief maritime expansion and consider the consequences for world history of China's withdrawal from the sea.

447 Polynesia Cultures (Method)
TR, 09:00-10:15

Ben Finney

Polynesia, the world's largest, most dispersed cultural area, includes a wide variety of cultures that have developed from a common, ancestral base as voyagers sailed from a mid-Pacific homeland region east and then north and south to discover and settle the atolls, high volcanic islands and continental chunks of what has become known as the Polynesian Triangle, and also sailed back to the west to found colonies in Melanesian and Micronesian waters.

Part 1: After exploring the latest theories and discoveries concerning this oceanic diaspora of the Polynesians and their immediate ancestors, we will examine critically the concept of an Ancestral Polynesian Culture from which subsequent island cultures developed, and discuss the content of that reconstruction.

Part 2: Then we will focus on specific island cultures that evolved through founder effect, adaptation to particular island environments, population growth, cultural drift or other means, but also remained members of a larger cultural whole with varying degrees of communication between its constituent parts. During this part of the course students will be broken up into teams to focus on particular cultures, such as those of Tonga, Tahiti, Henua "Enana (Marquesas), Rapa Nui (Easter Island), Aotearoa (New Zealand) and Hawai'i. The members of each team will work together to develop and report on, both orally and in writing, the particular culture chosen. Then the class as a whole will interactively compare and contrast these cultures, and also consider the methodological strengths and weaknesses of this technique for exploring the evolution of Polynesia cultures.

There will be one mid-term examination on Part 1. Students will be judged on Part 2 by their class participation and written reports.

474 Geoarchaeology (Method)
T, 03:00-05:30

Terry L. Hunt

All archaeologists, sooner or later, work in the dirt. However, many archaeologists know little about the dirt they work in. Geoarchaeology is a field and laboratory course on the analyses that inform upon sediments and soils in archaeological context. We will examine principles of

sedimentology, environments and mechanisms of deposition (including site formation), and post-depositional alterations (including soil formation processes). A variety of analytic techniques for sediment analysis will be taught (and performed) in the laboratory. We will pay special attention to geoarchaeological problems in Hawai'i and other Pacific Island environments. Some emphasis will be placed on landscape change, and paleogeomorphic reconstruction. Students in this course will acquire valuable skills that can be used in the field and laboratory.

Course work will include laboratory exercises, a presentation, an annotated bibliography on one aspect of geoarchaeology, a short laboratory project, and final exam. Pre: 210 or consent.

483 Japanese Culture and Behavior I (Area)
MWF, 08:30-09:20

Christine R. Yano

This course will introduce the student to culture and behavior in Japan through an examination of its arrangements of people, ordered into structures which many Japanese find enabling, motivating, and meaningful. The semester will be organized around the life cycle, beginning with childhood, school, marriage, work, and finally later years. A theme which will be explored is the seemingly tight organization of Japanese society and its effects upon individual action. We will be examining both the structures and the cracks in those structures in Japanese life in the 1990s. Our goal is to examine how various Japanese social arrangements are constructed, reproduced, challenged, and inevitably transformed.

488 WI/Chinese Culture: Ethnography (Area)
MWF, 12:30-01:20

C. Fred Blake

In this course we take up problems entailed in conceptualizing contemporary "Chinese culture" with regard to language, history, gender, family, religion, food, and medicine. The format is lecture/discussion around particular texts and class projects. Course grades depend on active participation in class projects which include class room attendance and written exercises sufficient to meet the writing intensive requirements.

602 Linguistic Anthropology (Theory)
T, 03:00-05:30

Jack Bilmes

Objectives of the course:

- 1) To introduce and explore important topics in what has been called linguistic anthropology.
- 2) To investigate the mutual influences of linguistic theory and methodology on the one hand, and anthropological theory and methodology on the other.
- 3) To explore some current approaches to language use that have influenced (and been influenced by) anthropology.

Grades will be based primarily on three two-hour exams. However, performance on classroom assignments and general quality of contributions to classroom discussions will also be taken into consideration.

603 Archaeology (Theory)
W, 02:30-05:00

Miriam T. Stark

This is a graduate core course in the Department of Anthropology, with a sub-disciplinary emphasis on archaeology. This seminar provides a critical, synthetic review of method and theory as it is applied to explanation and interpretation in archaeology. The intellectual goal of the course is to develop critical and analytic skills, while familiarizing ourselves with a range of archaeological literature. In addition, we will cover the "theoretical" literature of archaeology. The perspective used in this course draws heavily from the Americanist tradition of archaeology, with contributions from British and European archaeology as well. Our focus on explanation and interpretation will lead us to major questions, such as the origins of agriculture and social complexity, that archaeologists and anthropologists have long attempted to answer.

The course is organized in a sequence that begins with philosophical discussions of theory, explanation, and the structure of archaeological knowledge. We discuss several paradigms of archaeology, and attempts to explain culture change and diversity. As a graduate level seminar, this class combines lectures, student presentations and discussion. Course requirements include regular participation in discussions, a midterm, a final, and a term paper.

605 Discursive Practices (Theory)
F, 02:30-05:00

Gregory Maskarinec

Language may be regarded as a particular kind of activity, as discourse. Seeing language not merely as representation but as action, as participating in the construction and maintenance of social worlds, opens the way for an entirely new approach to cultural anthropology. Specifically, it provides innovative ways to study human action, mental states, and social interactions, new ways to investigate all aspects of social realities.

A focus on discursive practices permits us to investigate "culture" as:

- a) locally produced phenomena, negotiated and discoverable through the ongoing interactions of its participants;
- b) systems of resources used by participants in that negotiation and discovery;
- c) the context shaping meaningful action is given situations; and
- d) systems of historic and social constraints that delimit the possibilities of discourse for particular participants.

The "Discursive practices" approach to culture identifies and examines the processes by which cultural meanings are produced and understood. The key objective of this course is to familiarize students with the theories and techniques relevant to the analysis of culture as meaningful behavior

in actual situations. Readings and discussions will emphasize linguistic, semantic, and interactional aspects of culture, exploring ways that discourse is constructive of social action and of social realities.

During the first half of this course, students will be introduced through readings and discussions to the key theoretic issues involved in the study of discursive practices.

During the second half of this course, five other members of the UH anthropology department, Andrew Arno, Jack Bilmes, Fred Blake, Geoff White, and Christine Yano have agreed to facilitate one or more seminars each, concentrating on their specific interests and how those interests connect with a discursive practice approach.

632 Field Study of Population (Method)
T, 02:00-05:00

Murray Chapman

This lecture-seminar, cross-listed in anthropology and geography, will focus upon the field study of population in tribal and peasant societies. It is concerned with how to count people and land, establish their characteristics in studies of (for example) population and resources, social organization, health systems, ethnicity, and urbanization. It especially attempts to cater for graduate students who have (a) begun to consider, at least in very general terms, a research problem that entails a census of a study population; or (b) returned from the field with some population data that can be analyzed in several ways. Illustrative material will be drawn from the Pacific Islands, Southeast Asia, and sub-Saharan Africa. Course outlines are available from the main office, Geography Department, SSB 445 or Anthropology Department, SSB 346. This

lecture-seminar counts as an elective towards the interdisciplinary Graduate Certificate in Populations Studies.

The key aims of this lecture-seminar are to:

- ▶ Investigate the concept of census as baseline in field research, where some appreciation of population structure is necessary.
- ▶ Demonstrate how such census data, once collected, can be related to more qualitative data; and how models of tribal and peasant populations are developed.
- ▶ Allow participants, in the second half of the semester, to develop their research project or prospective field design. Students might, for instance, refine their thinking through a local study by reference to some cases drawn from the Human Relations Area Files; or design a research protocol to be integrated with the field census. The results of this exercise will be presented orally and written up in a reflective paper.

**640F Method & Theory in Arch.: Underwater (Method or Theory) James M. Bayman
M, 02:30-05:00**

This graduate seminar on underwater archaeology is designed to serve as a core course in the University of Hawai'i Graduate Certificate in Maritime Archaeology and History. The seminar introduces students to the history, theory, methods, and substantive concerns of underwater archaeology. Particular attention will be given to the types of investigations and environments in which underwater archaeology is conducted and its theoretical contributions to the broader field of problem-oriented anthropological archaeology. Topics that we will consider include the archaeology of inundated sites, shipwrecks, legal and ethical aspects of underwater archaeology, historical research, curation and field preservation, and methods and techniques of site discovery and excavation.

Format and requirements: 1) class meetings, 2) critique of readings and related assignments: members of the class should read all of the assigned reading for each session, and distribute a 1-2 page abstract on this reading. A modest number of brief written assignments that are relevant to the course will be completed at various points during the semester, 3) guest speakers and 4) term paper (written submission and oral presentation).

**710 Seminar in Research Methods (Method) Nina Etkin
M, 04:00-06:30**

Research design and research strategies in anthropology – combining the essentials of investigation into a problem-solving matrix that links theory to methods. The specific methods explored will include participant observation, key respondents, sampling, open-ended and structured interviews, focus groups, time allocation techniques, sociogeographic mapping, and cognitive methods (e.g., free listing, pile sorts). Course content will be further coordinated to accommodate students' particular interests – for example, ethnobiology (ethnomedicine, ethnobotany), diet surveys, applied anthropology, life history, discourse-centered methods, and

ethics.

750B Research Seminar: Archaeology
“Professional Development Seminar for Anthropologists”
W, 05:00-07:30

Michael W. Graves

Although listed as a research seminar in archaeology, this course is open to and will address professional development issues relevant to all graduate students in anthropology, as well as the Social Sciences. Specifically, this course seeks to identify the different components of professional development and to provide realistic exercises and work for graduate students hoping to make the transition to full professional status. Such issues are not generally integrated into other courses and anthropology students often identify this area as one in which they felt most deficient when preparing to graduate and/or applying for a full time position. Furthermore, this is a timely topic given the keen competition for the limited number of academic jobs available and the possibility that during the transitional period of professional development students may be under-employed or employed in an area outside of their specialization.

The seminar will be broken down into three major topics: 1. developing a professional file, including a Curriculum Vitae, participation in your discipline’s professional associations and activities; 2. constructing and maintaining a research program, including the development of a research design, identification of funding sources, ethical considerations; and 3. making the transition to professional status, including presenting papers at meetings, peer review, professional writing, consulting, governmental employment, and academic positions.

This seminar will include weekly presentations by faculty and professionals who were trained or who now work in the area of anthropology, along with the discussion of material assigned for reading each week. A variety of writing assignments will be assigned during the course; these are designed to further your professional development. The two major requirements will be 1. the preparation of a research design for a project you would be prepared to undertake and 2. the preparation and then presentation of a paper at a conference that will be held at the end of the semester.

There is no assigned text for this course. Instead, a series of readings, keyed to the topics, will be assigned for each week of the course. There will be a series of smaller writing assignments throughout the semester and these will determine grades for the course.

750E Research Seminar: Social (Theory)
“Jurisprudence and Anthropology”
M, 01:30-04:00

Andrew Arno

Law and anthropology are distinct forms of discourse that exhibit interesting similarities and differences. At the theoretical level, jurisprudence and theoretical anthropology share an intertwined history of mutual influences, and each represents in its own way a particular refraction of the major currents in the history of Western thought. Comparing jurisprudence and anthropological theory provides a deeper understanding of each as well as of important

cross-cutting trends such as structuralism, functionalism, and pragmatism. Recurrent cycles in social theory concerning emphasis on actor and structure, the subjective and objective perspectives, and debates about the placement of rationality in social life provide points of comparison between the two ways of representing--and influencing--the social process. The course will focus on specific shared but differently developed conceptual elements such as "case", "fact", and "rule," as well as theoretical refractions of actor, structure, and causation. Readings will include selections from classic continental jurisprudence--including comments on law by the canonical figures in modern sociology--and the major Anglo-American legal theorists. A major theme of the course will be the cross-cutting influence of language theory and philosophy in the historical development of both anthropology and law.