

**DEPARTMENT OF ANTHROPOLOGY**  
**COURSE DESCRIPTIONS**  
**FALL 2001**

**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.

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**

**P. Bion Griffin**

**TR, 09:00-10:15**

C A N C E L E D

**200(1) Cultural Anthropology**  
**MWF, 08:30-09:20**

**Elise Mellinger**

Description will be posted on our website when available.

**200(2) Cultural Anthropology**  
**MWF, 11:30-12:20**

**Brandon Ledward**

If the purpose of a university education is to open one's mind to new ways of seeing and framing the world, there is no course in the liberal arts curriculum more valuable than cultural anthropology. This is precisely because it provides a person a sharper lens with which to examine a wide range of subjects and issues. At its core, cultural anthropology is concerned with understanding similarities and differences in human behavior and perception. Through the practice of fieldwork cultural anthropologists gain firsthand insight as to the ways human groups come to terms with, modify, and even create their physical and social environments.

In addition to providing a basic introduction to the field of cultural anthropology - its major interests, methods, and theories- this course aims at developing within students critical thinking skills as well as an appreciation for other ways of living. Through a combination of classroom lectures and discussions we will investigate how different cultures organize the world, infusing people's lives with both meaning and order. Likewise, at various points during the semester we will use anthropology to critically engage difficult issues like Human Rights and abortion. It should be noted that the interactive format of the class encourages students to suggest relevant topics they would like to discuss.

The course itself is based around a series of "modules" that consist of an integrated set of exercises, discussions, films, and written assignments. Each module explores a given topic such as "Food and the Body" or "Gender and Identity" from a cross-cultural (i.e., comparative) perspective. The required texts for the course include: 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 in-the-field-stories entitled, *The Naked Anthropologist* by P. DeVita.

Grades for the class will be determined through an evaluation of short written assignments and four multiple choice quizzes.

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

**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: Lenkeit, Roberta Edwards, 2001: *Introducing Cultural Anthropology*. Mayfield.  
 Haviland, William A. and Robert J. Gordon, *Talking About People: Readings in Contemporary Cultural Anthropology*.

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

**210 Archaeology**  
**MWF, 10:30-11:20**

**Barry Rolett**

Anthropology 210 is an introductory course in the principles of archaeology. It provides students with a broad introduction to the methods and theory that underlie what contemporary archaeologists do. The course covers 1) the origin, recent history, and goals of archaeology; 2) the acquisition of archaeological data, including methods of survey, sampling, and excavations; 3) the analysis of artifacts; and 4) synthesis and interpretation in prehistory. Several examples of archaeological research will be used to illustrate how archaeologists discover and evaluate the evidence of the past.

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

**Michael Pietrusewsky**

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 the lab (ANTH 215L). Separate grades will be given for each course.

Required texts:

R. Jurmain, H. Nelson, L. Kilgore, & W. Trevathan (2000). *Introduction to Physical Anthropology*. 8th ed. Wadsworth Publ. Co.

Kappelman, J. (ed.). *Virtual Laboratories for Physical Anthropology*, 2<sup>nd</sup> ed. CD ROM, Wadsworth Thomson Learning.

Grading:

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

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, 09:30-12:20**  
**Sec. 02: W, 01:30-04:20**

**Michael Pietrusewsky**

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. The labs will meet once a week for 3 hrs.

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. Eleven lab 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 two lab assignments, students are required to take lab practical exams.

Grading:

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

Required Textbook::

France, D. L. 2001. *Lab Manual and Workbook for Physical Anthropology*. Fourth edition. Wadsworth Group.

**303 WI/Technology and Culture (Theory)**  
**MWF, 10:30-11:20**

**Miriam T. Stark**

Technology defines the 21st century; it pervades almost every aspect of our lives. In American culture, the term technology conjures up images of the information superhighway, space exploration and NASA, digital media, and medical advances that promise to prolong, alter, and improve our lives. In our culture, it's difficult to avoid equating technology and culture with the study of modern and postmodern technologies. Yet the meaning of technology in much of the world today - and for most of our shared human past - differs greatly from our current notions of technology. What is traditional technology? And how might understanding traditional technologies tell us about the human past, present and future? We seek answers to these questions, and many others, in this class.

This course explores links between technology and culture in non-industrial societies, and provides a general background to the anthropology of technology. We cover a range of topics in this course that include views of technology from anthropology and from historians of technology; theoretical perspectives on technological change and case studies through human history; studies of the social contexts of traditional technologies; and archaeological applications in the study of technology. For anthropologists, understanding the human-technology interface is essential for studying

other cultures. For archaeologists, remains of technological activities comprise the bulk of the archaeological record. And for students with interests as varied as information systems to art history to engineering, understanding traditional technologies provides new perspectives on the work that we do. No background in anthropology is required, and we welcome all students with open and inquiring minds.

**305 History of Anthropology (Theory)**  
**TR, 10:30-11:45**

**C. Fred Blake**

This is a historical survey of intellectual genealogies that form the modern discipline of anthropology. This includes an understanding of the historical conditions in which these genealogies were shaped and the personalities whose published writings received the most notoriety. Our emphasis is on the modern theories such as social evolution, diffusion and historical particularism, functionalism, structuralism, language and cognition, ecological, interpretive, and practice anthropology. But we also take up the challenges to anthropology from sociobiology, Marxism, phenomenology, and Cultural Studies. Classes will be mostly lectures followed by discussions of assigned readings. Three objective quizzes, class participation, and a short term paper will determine the course grade. The paper will be an essay tracing the intellectual genealogy of a particular anthropologist--for this project you may choose to write about a current or retired member of our own department. Our principal texts will be *Anthropological Theory: An Introductory History* by R. Jon McGee and Richard L. Warms and *Genealogies for the Present in Cultural Anthropology* by Bruce M. Knauff.

**313 Visual Anthropology (Method)**  
**TR, 10:30-11:45**

**Andrew Arno**

The visual dimensions of anthropology--the uses made of films, photographs, drawings, and museum displays--have a rich and complex history and an even richer and more complex present and future. The ongoing explosion of technology in the area of visual representation--including digital cameras, highly portable videocams, digital editing programs for computers, television, and the Internet--holds exciting potential for ethnography. At the same time, contemporary concerns about truth and ethics in anthropology make the uses of the new technologies a subject of intense debate. This course will critically examine both the history of anthropological films, in the larger context of the documentary film as a genre, and also the contemporary debates about the representation of non-Western cultures in visual modes.

**316 Anthropology of Tourism (Theory)**  
**TR, 01:30-02:45**

**Christine R. Yano**

Since the late 20th century, tourism has emerged as one of the major industries in the world's global economy. Its juxtapositions of peoples, places, and performances has not gone unnoticed by anthropologists and other social scientists. This course examines various anthropological approaches to tourism as cultural form, practice, and commodity. As a complex of social, economic, and political forces, tourism has been the subject of heated debates in many communities around the world which need tourism to sustain themselves economically, but decry tourism as a threat to their cultural lives.

This course explores the impact of tourism on the hosts, as well as the guests, focusing on issues of identity, performance, and display. The goal of the course is to provide students with critical tools for understanding and potentially shaping tourism as an industry, a way of life, and an interpersonal relationship. We will approach this goal through multiple perspectives, bringing in guest speakers from the tourism industry, videos, and field excursions.

As a special feature of this course, four weeks have been set aside to participate in an interactive teaching module with students from a similar course at National University of Singapore. Through web-based and video-enhanced interaction, students at U.H. will get to participate in this path-breaking pedagogical endeavor. The goal of our interaction will be intellectual collaboration based on personal experiences and shared readings.

One of the main requirements of the course will be a field-based research project of the student's design. Working closely with the professor, students will be encouraged to conduct research in the ideal laboratory for tourism study which Hawai'i provides.

Required texts:

- Valene Smith, ed. *Hosts and Guests*, 1989
- Michel Picard & Robert Wood, ed. *Tourism, Ethnicity, and the State in Asian and Pacific Societies*, 1997
- Nick Stanley, *Being Ourselves for You: The Global Display of Culture*, 1998

**321 WI/World Archaeology (Theory)**  
**MWF, 09:30-10:20**

**P. Bion Griffin**

C A N C E L L E D

**323 WI/Pacific Island Archaeology (Area)**  
**TR, 12:00-01:15**

**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.

**350 Pacific Island Cultures (Area)**  
**MWF, 11:30-12:20**

**Geoffrey White**

Objectives:

It can be argued that anyone living in Hawai'i ought to become "literate" with regard to the cultures and histories of Pacific Island societies. Each person living here is part of an ongoing story of movement, settlement, and adaptation to island environments that has produced some of the most distinctive cultural practices anywhere in the world. Although relatively small in population, the Pacific Islands span one-third of the globe, encompass about one fourth of the world's languages, and include some of its most unique ecological zones. The Pacific has been an object of European interest and fantasy since the earliest days of exploration, and continues to generate all kinds of exotic images, whether of paradise, of "disappearing" cultures, or threatened ecologies. In this course we will be concerned both with representations of the Pacific generated inside and outside the region, as well as with the experience of indigenous communities.

Pacific histories of travel begin with the far-flung voyages of Polynesian navigators and are followed by waves of European explorers, missionaries, and colonizers. These movements have produced dramatic, and

often tragic, stories of cultural encounter and transformation. These experiences, past and present, have much to teach us about cultural interaction and identity formation, especially in small communities that contend with global flows of people, culture, and capital. Today island travelers continue to move through national capitals and metropolitan centers from Honolulu to Los Angeles and Auckland, fashioning new forms and identities that extend the boundaries of the Pacific.

In approaching this complex and changing region, this course will provide an overview of the diverse range of communities that make up the island region today, with particular attention to the interplay of culture and politics in shaping Pacific identities.

#### Requirements

Active student participation through contributions to class discussion is important (10%). The remaining 90 % of a student's grade will consist of two mid-term exams (20% and 20%), an assignment on Pacific tourism (10%), and a final exam (40%).

#### Readings: Required Books

Hau'ofa, Epeli, *Tales of the Tikongs*

Marshall, Mac, *Weekend Warriors: Alcohol in a Micronesian Culture*

Small, Cathy A. *Voyages: From Tongan Villages to American Suburbs*

Smith, Michael F. *Hard Times on Kairiru Island*

#### Optional Books

Lockwood, Victoria, T. Harding, and B. Wallace, *Contemporary Pacific Societies*

Rapaport, Moshe, *The Pacific Islands: Environment and Society*.

### **385C Undergraduate Proseminar: Ethnography (Theory) "Indigenous Anthropology" M, 02:30-05:00**

**Lynette Cruz**

What is an indigenous anthropology? How might indigenous epistemologies, practices, theories, and methodologies contribute to anthropological ones, and vice-versa? This course explores these questions by first discussing what it means to be 'indigenous' and what it means to practice anthropology. From there we will look at the ways in which anthropology and indigenous peoples have historically been engaged and/or disengaged with one and the other, and how these relations must be understood in the larger context of imperialism(s), colonialism(s), modernization, and globalization. We will review some of the critiques of anthropology and the responses from within and without the field. We will then explore the problems and the possibilities of an 'indigenous anthropology', and carry out projects which seek to articulate such an approach. Because of our location, much of our class will focus on reviewing and rethinking the relations between Kanaka 'Oiwai Maoli (Native Hawaiians) and anthropologists (though we will draw in examples from other indigenous peoples).

Classes will feature a number of guest lecturers and instructors. Two texts will be required: Smith, Linda Tuhiwai, *Decolonizing Methodologies* and Borofsky, Robert, *Remembrance of Pacific Pasts: An Invitation to Remake History*. All other readings will be provided to students through class handouts and/or internet websites.

**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 the ecosystems in their habitat. This semester the course will survey the following approaches: primate ecology, paleoecology, historical ecology, cultural ecology, political ecology, spiritual ecology, and green ecology. Each of these approaches will be critically analyzed through overview lectures; slide-lectures from the instructor's fieldwork in the Venezuelan Amazon, southern Thailand, or New Mexico; videos; and a student panel discussion of a book-length case study. Overview lectures are drawn from a textbook the instructor is finishing: *Ecocide or Ecosanity?: Toward an Ecological Anthropology of Diversity*. Throughout the course the focus will be on relationships between biodiversity and cultural diversity.

Grades will be based on one quiz on each of the seven approaches (35%), a panel discussion of a book as a case study (25%), a comparative essay on the panels as a final take-home examination (25%), and class attendance and participation (15%).

Each student is required to read these two textbooks:

Townsend, Patricia K., 2000, *Environmental Anthropology: From Pigs to Policies*.  
Crumley, Carole L., ed., 2001, *New Directions in Anthropology and Environment: Intersections*.

Each student chooses a third book as a case study for a panel discussion (listed in order covered):

Wheatley, Bruce P., 1999, *The Sacred Monkeys of Bali*.  
Redman, Charles L., 1999, *Human Impact on Ancient Environments*.  
Krech III, Shepard., 1999, *The Ecological Indian: Myth and History*.  
Nabhan, Gary Paul, 1997, *Cultures of Habitat: On Nature, Culture, and Story*.  
Kawagley, A. Oscar, 1995, *A Yupiaq Worldview: A Pathway to Ecology and Spirit*.  
James, Bernard J., 1997, *A Fourth World: An Anthropological-Ecological Look at the Twenty-First Century*.

**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

**420 WI/Communication and Culture (Theory)**  
**TR, 12:00-01:15****Jack Bilmes**

This is a writing intensive course that will deal with approaches to social interaction. It is only relatively recently in the history of social science that social interaction has emerged as an independent object of study. This is odd, considering that interaction is where the "work" of social life gets done; it is the primal site of all social organization. It is, one might say, "ground zero" for all that is social. Approaches to be covered include symbolic interaction, M.M. Bakhtin, nonverbal "context analysis," Gregory Bateson, Erving Goffman, interactional sociolinguistics, phenomenology, ethnomethodology, conversation analysis, and discursive psychology.

Readings will be in the form of photocopied articles and book excerpts.

Students will be required to produce various short written exercises and a somewhat longer final paper. There will also be short quizzes on the materials covered in the course.

**422 Anthropology of Religion (Theory)**  
**TR, 01:30-02:45**

**Gregory Maskarinec**

Shamans, priests, oracles, heretics, witches, and fanatics, along with their symbols, myths, rituals, and especially their cultural contexts are a central focus of this course. Case studies range from the Himalayas to Northern Italy, Central Africa to Hawai'i. In each case, we examine the ways that individual religious identity is shaped though local cultural traditions and interpreted through the theoretical attitudes of those who record cultures. We investigate ways that such identities and attitudes are achieved, maintained, and transformed. We consider how religiously oriented individuals participate in societies, and how societies participate in such individuals. Through these issues, the course will introduce students to traditional issues and approaches of the anthropology of religion. At the same time, we will examine contemporary issues of the interpersonal grounds of suffering in our contemporary world. Characterizing modern societies by how they address, produce, and transform suffering, we seek new clues toward answering a fundamental anthropological question: what does it mean to be a human being?

Grading will be based on a midterm and final, a research paper, active class participation, and a class presentation of your research findings - each of these five components worth 20% of the course grade. The research paper and presentation involves an ethnographic field project investigating a religious event in the community.

Required Reading:

Klass, Morton. *Ordered Universes: Approaches to the Anthropology of Religion*.

Ginzburg, Carlo. *The Cheese and The Worms*.

Evans-Pritchard, E.E. *Witchcraft, Oracles and Magic Among the Azande*.

Valeri, Valerio. *Kingship and Sacrifice: Ritual and Society in Ancient Hawaii*.

Kleinman, Arthur, Veena Das, and Margaret Lock, eds. *Social Suffering*.

**423 Social and Cultural Change (Theory)**  
**T, 01:30-04:00**

**Leslie E. Sponsel**

This seminar offers a critical analysis of agents and processes of social and cultural change throughout the

world in colonial and neocolonial contexts including the forces of genocide, ethnocide, and ecocide. Case studies concentrate on endangered societies of indigenous peoples and ethnic minorities. Particular attention is afforded to the roles of applied, action, advocacy, and liberation anthropology in change. The course also reveals lingering elements of colonialism, racism, and ethnocentrism within contemporary anthropology as well as problems with professional ethics and violations of human rights.

This course is available either as a regular day class on the Manoa campus or as a completely online course through the Outreach College using the Blackboard system.

The course grade will be based on the regular and rigorous discussion of readings (50%) as well as on mid-term (20%) and final (30%) take-home essay examinations.

Every student is required to read and discuss two primary textbooks:

Bodley, John H., 1999, *Victims of Progress*.

Ervin, Alexander M., 2000, *Applied Anthropology: Tools and Perspectives for Contemporary Practice*.

Each student is also required to select one of the following books to discuss for the class (listed in order covered):

Hymes, Dell, ed., 1999, *Reinventing Anthropology*.

Harrison, Faye V., ed., 1991, *Decolonizing Anthropology: Moving Further toward an Anthropology for Liberation*.

Biolsi, Thomas, and Larry J. Zimmerman, eds., 1997, *Indians and Anthropologists: Vine DeLoria, Jr., and the Critique of Anthropology*.

Diamond, Jared, 1997, *Guns, Germs, and Steel: The Fates of Human Societies*.

Tierney, Patrick, 2000, *Darkness in El Dorado: How Scientists and Journalists Devastated the Amazon*.

Smith, Gavin, 1999, *Confronting the Present: Towards a Politically Engaged Anthropology*.

**425 WI/Medical Anthropology (Method or Theory)  
TR, 12:00-01:15**

**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.

**458 Forensic Anthropology  
TR, 01:30-02:45**

**Michael Pietrusewsky**

Forensic anthropology is a specialized field of physical anthropology concerned with the application of the techniques of physical anthropology (and human osteology) to matters dealing with the law and the medico-legal professions. This course will provide an introduction to the methods used by physical anthropologists in the identification of human skeletal remains in a forensic setting. Some of the methods

and topics to be discussed include the retrieval of burials and crime scene techniques, determination of the time interval since death, age-at-death, sex, ancestry, stature, paleopathology, the cause and manner of death, testifying as an expert witness, legal responsibilities, ethical issues, case report writing, etc. There will be ample assigned reading from the course texts and supplementary materials.

*Organization:* Discussion of the assigned reading, lectures, laboratory assignments, films, and a field trip. A list of the topics to be discussed will be distributed at the first class meeting along with the assigned readings for the course. Instruction will, for the most part, be interactive and every student is expected to have completed the required reading prior to each class meeting and to participate in the general discussion of each topic. If required, students will be called upon to discuss topics and to generate the appropriate questions. Lectures will be given, sparingly, to provide background and introductory remarks. The instructor will assess the work load periodically throughout the semester and make whatever adjustments might be necessary to adjust the quantity/quality of the assigned reading and laboratory assignments.

*Reading:* In addition to the assigned reading from the required text for the course, reading from a variety of other sources will be assigned. A complete list of the assigned reading will be issued the first day of class. A copy of all of the assigned (except those from the required text) can be purchased from one of the professional copy centers.

*Required Textbooks:*

Moore-Jansen, P.M., S.D. Ousley, and R.L. Jantz (eds) *Data Collection Procedures for Forensic Skeletal Material*. Knoxville: Forensic Anthropology Center, University of Tennessee. 1994.  
Ubelaker, D.H. 1999. *Human Skeletal Remains*. 3<sup>rd</sup> ed. Washington, D.C.: Taraxacum  
Burns, K.R. 1999. *Forensic Anthropology Training Manual*. Prentice Hall, New Jersey.

*Lab assignments:* Approximately ten laboratory assignments will be given throughout the semester. The first two labs will review basic human osteology. The remaining labs will concentrate on the laboratory analysis and interpretation of human remains from a forensic anthropology perspective. At least one of the lab assignments will involve an actual forensic case which will require extra time to complete. All lab assignments will be turned in for a grade. Unless otherwise indicated, the lab assignments are due one week following the day they are set.

*Short Paper and Film Review:* A short (minimum 4-5 pages) paper, based a published case report (not already on the assigned reading list) in forensic anthropology will be due the last week of classes. All papers should be typewritten and double-spaced. Please check with the instructor to see that the case report you have chosen is appropriate. Additionally, students will view one of the videotapes on forensic anthropology (see list or get approval others not on list) and write a one page review of it.

*Field trip:* A field trip to the Honolulu Medical Examiner's Office and/or the U.S. Army's Central Identification Laboratory is planned.

*Grade Evaluation:* The final grade for this course will be calculated based on the following distribution of points: Midterm (25%), Final (25%), Paper (8%), Film review (2%), 10 Lab assignments (30%), Discussion/Attendance (10%.)

*Pre-requisites:* Students should have successfully completed a course in human osteology or skeletal biology (Anth 384) before taking this course. Exceptions to this rule can be made only through the consent of the instructor.

*Lab Monitor Work:* In order to facilitate the operation of the lab and to maintain this facility in a clean

environment, each student will be required to sign up for one hour (per semester) of lab monitor work. Tasks will be assigned as required throughout the semester. Your cooperation in this matter is greatly appreciated and essential for the normal functioning of these labs.

**483 Japanese Culture and Behavior I (Area)**  
**TR, 09:00-10:15**

**Christine R. Yano**

This course attempts to grapple with the culture and behavior of Japan, not as a homogeneous, smooth-running whole, but as a series of complex, subtle, and fluid series of snapshots. Our goal is to develop an understanding which encompasses the interplay between stereotypes and their shifting antitheses. As we examine concepts, values, arrangements, structures, and behavior which go into the making of culture, we include their construction, challenges, and transformations over time in Japan.

Film will be an important part of our intellectual endeavor. By combining weekly readings and lectures with feature-length films and critical discussion, students will engage with both the structures which shape contemporary Japan, as well as the "anti-structure" of lived lives and other disruptions. Films will be viewed on a bi-weekly basis, prepared for by lecture, followed by discussion. Students will be asked to write a series of short papers based on the films, incorporating lectures and readings. These short papers will be the basis of the final examination.

Required texts:

Joy Hendry, *Becoming Japanese*, 1986  
Yuko Ogasawara, *Office Ladies and Salaried Men*, 1998  
John Traphagan, *Taming Oblivion*, 2000

**602 Linguistic Anthropology (Theory)**  
**F, 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**

**Terry L. Hunt**

This is the graduate core course in archaeology. The course provides a critical, synthetic review of theory and method as applied to *explanation* in archaeology. In the process we will consider the range of "theoretical" literature in archaeology. Our emphasis on explanation will lead us to philosophical questions about science and theory. We will also examine major historical questions—such as the origins of agriculture and social complexity—that archaeologists and anthropologists have long attempted to answer.

The course is organized as a seminar covering the following major themes and topics:

- I. Is a Scientific Archaeology possible?
  1. Science, theory, and systematic empiricism
  2. Building theory and units of meaning.
- II. Disciplinary Change
  1. Culture Historical foundations
  2. New Archaeology and Culture Reconstruction: debating analogy, behavior, "middle-range theory," and processual reconstructions
  3. "Post-Processual" frustrations
  4. Evolutionary Archaeology
- III. Problems in Historical Explanation
  1. The origins of agriculture
  2. The origins of social complexity
  3. The evolution of cultural elaboration (e.g., monumental architecture)
- IV. Integrating Theory and Method
  1. Seriation and historical explanation.
- V. Prospects for Archaeology

Students will give a class presentation on an assigned topic. These assigned topics will present an analysis of some classic debates or problems in archaeology's development. Students must also be prepared (by reading) to participate in critical discussion in each class session. Course requirements include the presentation and a paper on the same topic, regular seminar participation, abstracts, and a take-home final examination.

This course is not just for archaeologists. Others will find value in the critical analysis of theory, science, and explanation in anthropology, or the social sciences in general. Our emphasis will be on developing critical and analytical skills.

**608 History and Memory (Theory)**  
**M, 02:30-05:00**

**Geoffrey White**

The recognition that histories--stories about the past--play a central role in social movements, national politics, and personal lives has evoked an explosion of interest in the study of collective "memory." This seminar will review disciplinary paradigms that have been brought to bear on the problem of history and memory in psychology, sociology, and history, as well as anthropology. Anthropology, with its orientation toward small scale communities and oral traditions, has focused mainly on the role of oral narrative and ritual practices in shaping representations of the past. Other disciplines have been more engaged in scholarly debates about representations of history in modern societies and the culture wars that surround them. This course will bring these disciplinary perspectives together by considering a range of case studies of memory politics. We will ask specifically how the tools of ethnography may be used to analyze the symbolic and social forces that shape cultural histories and underwrite their emotional and political power. How and where is collective memory created in today's globalizing societies? In answering this the course will pursue two strategies. The first is to examine historical representation in a variety of media, asking how diverse modes of representation create distinctive forms of historical understanding, including oral narrative, textbooks, film, photographs, architecture, and electronic media. Secondly, we will examine a range of institutional sites in which collective histories are made public and authoritative, including commemorative practices, memorials, museums, tourist sites, malls, and popular culture.

## Requirements:

Active student participation is required and will consist of preparation, class discussion, and oral presentation of project research. These three components will make up 40% of the final grade. The remaining 60 % will consist of written assignments in the form of short (1-2 page) diary/critiques handed in for each class (20%), and a 15-20 page research paper (40%). The diary/critique will entail an ongoing assessment of readings in light of class discussions and individual research. The final paper will present an original cultural analysis of some form of historical discourse, whether text, public event, or institutional practice. Papers may be based on library research, media study, and/or participatory research on a site involving the production of collective memory.

## Required Texts:

Connerton, Paul, *How Societies Remember*

Gillis, John, *Commemorations: The Politics of National Identity*

Handler, R. & E. Gable, *The New History in an Old Museum*

Rosenstone, Robert, *Visions of the Past: The Challenge of Film to our Idea of History*

Sturken, Marita, *Tangled Memories: The Vietnam War, the AIDS Epidemic, and the Politics of Remembering*

**640C Method & Theory in Arch.: Environmental (Method or Theory)  
M, 01:30-04:00**

**Barry Rolett**

Environmental archaeology is a contextual approach that investigates the dynamic relationship between humans and their environment. The goal is to understand *interaction* between prehistoric human communities and their environment, in terms of space, time, and processes of change or equilibrium.

This seminar will cover a broad range of issues, methodologies, and case studies. These topics will be examined in class through discussions and student reports. You will be encouraged to develop your own research interests during the course of the seminar.

Students will be evaluated on the basis of seminar presentations, class participation, and a research paper. Open to graduate and advanced undergraduate students.

**640F Method & Theory in Arch.: Underwater (Method or Theory)  
T, 03:00-05:30**

**James M. Bayman**

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).

**750C     Research Seminar: Medical (Theory)**  
**T, 03:00-05:30**

**Nina Etkin**

This seminar focuses on the basic elements of research, publication, and curriculum as they pertain generally to medical anthropology: setting theoretical foundations, developing a problem orientation and writing research proposals, refinement of field and laboratory methodology, data analysis, publication in professional journals. Specific subthemes/topics will be identified to coincide with students' current research and future directions--for example, plant medicines as vehicles for the conservation of cultural and biological diversity; the transformation of traditional explanatory models and medicines in Cambodia, local medical traditions in China's diverse populations; images of the body and health seeking; HIV/AIDS in Cambodia; medicinal foods and food medicines; complementary medicines and "food supplements" in contemporary Hawaii; anthropology and infectious disease.

**750D     Research Seminar: Ethnography (Area)**  
**"Ethnography of China"**  
**T, 01:30-04:00**

**C. Fred Blake**

This seminar surveys studies of Chinese popular religion. Specific topics include the relationship between religious and historical formations, religious-based social movements, and the unity and diversity in Chinese popular religion with regard to region, language, ethnicity, social strata, and gender.

**750E(01)    Research Seminar: Social (Theory)**  
**"Anthropology of Policy"**  
**W, 01:30-04:00**

**Andrew Arno**

This course will explore the emerging possibilities of an Anthropology of Policy. Anthropology, with its characteristic emphasis on culture, relativism, and ethnographic method, can contribute to Policy Studies at several levels, both as a resource in policy formation and also as a critical perspective from which to evaluate the effects of policy as implemented. Policy will be treated as a specific form of political discourse, related in various ways in particular cultural contexts to other discourse formations that are focused on conflict and social ordering processes such as law and the news media. The policy process will be looked as a discursive practice and examined in relation to ideology and imagined societal futures.

**750E(2)    Research Seminar: Social (Theory or Area)**  
**"Religion, Ritual and Sacrifice in Southeast Asia"**  
**W, 01:30-04:00**

**Nicholas Barker**

The central topics of the course - religion, ritual and sacrifice - will be explored by focusing on the human body and pain. Pain is a universal and critical feature of human experience. Avoidance of pain is widely assumed to be an instinctive human drive. What happens, then, when pain is

voluntarily self-inflicted in a culturally sanctioned religious context? In the late twentieth century in Asia, especially Southeast Asia, the ancient and complex phenomenon of religious self-mortification underwent a dramatic revival, transcending cultural and religious boundaries across the region. Hindus in Malaysia, Christians in the Philippines, Buddhists in Thailand and Sri Lanka, Muslims in Indonesia, Chinese spirit-mediums in Taiwan and Singapore, all started to perform extraordinary acts of self-mortification in annual religious festivals which attracted vast audiences, global media attention, government promotion (cultural tourism) and even multinational sponsorship. Why did this revival occur? Why at this moment in history? Are there links with the emergence of the radical Modern Primitives movement in the West, which triggered the rise of mainstream corporeal self-modification (tattooing, piercing) in the last decade of the twentieth century?

The course is inter-disciplinary and will draw on literature from anthropology, psychology, history, philosophy, and religious studies in order to address a variety of questions. What does Nietzsche mean when he says "pain hurts more today"? How have attitudes towards pain changed in the West since the seventeenth century? To what extent is pain response culturally constructed and variable? Is the predicament of suffering not how to avoid suffering, but how to make suffering sufferable (Geertz)? How is the religious body both subjugated and empowered by ritual self-infliction of pain? In what ways is memory created via pain infliction (Durkheim, Clastres)? If pain is self-inflicted in a religious context, is it still a medium by which society establishes ownership over individuals (Foucault)? How is it possible to experience the pain of another person in one's own body, thereby negating individual ownership of pain (Wittgenstein)? What is the role of pain, trance, achieved analgesia and mystical healing in religious self-mortification rituals? How does this differ in acts of corporeal self-modification, pathological self-mutilation and religious suicide?