

**DEPARTMENT OF ANTHROPOLOGY**  
**COURSE DESCRIPTIONS**  
**FALL 2004**

<b>151</b>	<b>Emerging Humanity</b>	
	<b>Sec. 01, MWF, 08:30-09:20</b>	<b>Ethan Cochran</b>
	<b>Sec. 02, MWF, 10:30-11:20</b>	<b>Alice G. Dewey</b>
	<b>Sec. 03, MWF, 12:30-01:20</b>	<b>Ethan Cochran</b>
	<b>Sec. 04, TR, 09:00-10:15</b>	<b>Barry V. Rolett</b>
	<b>Sec. 05, TR, 10:30-11:45</b>	<b>Christopher King</b>
	<b>Sec. 06, TR 12:00-01:15</b>	<b>Christopher King</b>

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core. Anthropology provides a uniquely long-term perspective on the emergence and global development of humanity over the last 5 million years. This course introduces students to the fossil record of human biological evolution and the archaeology of culture in the world prior to ca. AD 1500. Topics we examine include (but are not limited to): the development of technology, language, and sociopolitical institutions. We will also consider the origins of plant and animal domestication, the genesis of cities and urbanism, and the political and ecological consequences of human impact on the natural environment.

Anthropology offers cross-cultural perspectives on human behavior, and is exceptionally valuable to students in a variety of majors.

<b>152</b>	<b>Culture and Humanity</b>	<b>Jaida Samudra</b>
	<b>Sec. 01, MWF, 09:30-10:20</b>	
	<b>Sec. 02, MWF, 10:30-11:20</b>	
	<b>Sec. 04, TR, 09:00-10:15</b>	

This course provides a general overview of cultural anthropology for students who are likely to pursue careers in other fields. The fundamental concepts and methods of anthropology are shown to be relevant for understanding and working in a rapidly changing world. Cultural anthropology is the study of the diversity of contemporary human societies. It includes questions of how human beings define themselves and learn to belong to different social groups and how they deal with social, symbolic, and material worlds in culturally meaningful ways. Students are encouraged to critically examine their own taken-for-granted cultural backgrounds while exploring some of the variation of human behavior in other societies. Issues that concern all human beings, including identity, relationship, and physical and economic survival, can be better addressed through understanding a variety of cross-cultural responses and strategies. Objectives of this introductory course include:

- 1) Providing students with a vocabulary of key concepts in cultural anthropology;
- 2) Introducing students to some ethnographic methods also used in other social sciences;
- 3) Developing critical, holistic, and culturally informed perspectives on a variety of contemporary problems;
- 4) Encouraging students to appreciate and respect the rationality inherent in other ways of living, while at the same time finding commonalities amongst all human beings.

**152 Culture and Humanity**  
**Sec. 03, MWF 11:30-12:20****Jack Bilmes**

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core. 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.

If the object of a liberal arts education is to open the mind to new ways of seeing and thinking, there is no more central course in the liberal arts curriculum than cultural anthropology. On every subject and issue, it enables one to consider the possibility of other perspectives and frees one from cultural constraints on thought and valuation. The basic objectives of the introductory course are:

1. Convey the major interests, issues, methods, theories, and findings of the field of cultural anthropology, i.e., introduce students to the discipline.
2. Develop the student's capacity to understand and appreciate other ways of living and thinking. In this, cultural anthropology is analogous to music or art appreciation. It teaches appreciation for the aesthetic qualities of human cultures, for their complexity, capacity to generate meaning for members, and ability to organize human life in specific environments.
3. Demonstrate how to use anthropology to think about topics and issues. This is arguably the most important function of the course.
4. Convey something of the anthropological experience. At the core of professional anthropological training is the transforming experience of fieldwork in another culture. Anthropology is a lived discipline, and in conveying a sense of the experience of fieldwork a unique dimension of meaning is added to the intellectual endeavor.

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; food, body, and self; or belief systems. Texts for the course will consist of two ethnographies (an ethnography is a description of a culture)—*The Rashaayda Bedouin* by W. Young, and *The Balinese* by S. Lansing; a collection of anthropologist-in-the-field stories—*Stumbling Toward Truth* edited by P. DeVita; and selected articles on various topics of interest.

**152 Culture and Humanity**  
**Sec. 05, TR, 10:30-11:45****Ty P. Kawika Tengan**

This course introduces students to the fundamental concepts and methods of cultural anthropology. It examines the diversity of ways in which people organize societies and utilize social, symbolic, and material resources to create meaning in the world. Through readings, videos, and various activities in and out of class, students will come to a deeper understanding and appreciation of human cultural diversity. The goals of this course include:

- 1) Familiarization with the concepts and vocabulary used in cultural anthropology;
- 2) Introduction to methodological and theoretical approaches, especially ethnography;

- 3) Development of critical, holistic, and comparative perspectives on local and global issues and problems;
- 4) Application of anthropological insights into your own life experiences and those of others within and without your own society.

**152 Culture and Humanity**  
**Sec. 06, TR, 12:00-01:15**

**Matthew Carlsen**

This is an introduction to the study of cultural anthropology. In this course we will read, discuss, watch films, surf the internet, and conduct our own ethnographic field-work in order to gain a deeper understanding of human cultures both globally and locally. It is hoped that you will take from this course 1) a basic understanding of anthropological methods and insights, 2) the ability to apply these methods and insights to your own life, 3) a fuller understanding of your own cultural values and assumptions, and 4) a deeper understanding and appreciation of human cultural diversity.

**165 Heritage Sites in Archaeology**  
**MWF, 11:30-12:20**

**J. Lahela Perry**

The purpose of this course is to introduce, expose, and engage you in the disciplines of archaeology, Hawaiian and Pacific Islands studies, historic preservation, and heritage management. Training will be provided in traditional classroom settings, in the laboratory, in document repositories (libraries, archives, etc.), in fieldwork contexts, and at various locations on and off the UH Manoa campus. The goal here is to illustrate how the discovery and investigation of Hawaiian history through both archaeological and historical means can be related to and integrated with the history of related Pacific Islands, as well as preservation and management issues that span both the Pacific and the U.S. Additionally, we hope to demonstrate how interest in historic properties extends beyond their information potential for the profession to include aspects of stewardship, local/indigenous knowledge, and preservation and planning. The course will address the following areas:

- I. Principals and History of Archaeology  
Including the limits of archaeological knowledge, historical sources, and examples of how archaeology and traditional sources differ
- II. Historical Research in Hawaii and the Pacific  
Including Polynesian and Hawaiian prehistory and history
- III. Preparing for Research in Hawaiian Archaeology  
Including how archaeology and preservation are related, research design and examples of each, how archaeology and preservation are related, research design, and research issues affecting archaeology in Hawaii and the Pacific
- IV. Fieldwork in Hawaiian Archaeology  
Focusing on what is represented in the archaeological records and relatively nondestructive techniques for acquiring historical date
- V. Laboratory Work and Analysis  
Including the linkages between historical sources of information and archaeological

data, developing primary documentation of historic properties, and organizing information

VI. Writing Up a Project

Focusing on both professional and public interpretation and placing work in a larger regional, cultural, or landscape perspective

You will be graded on a 600 point scale. A possible 400 points can be earned through the weekly assignments of 25 points. The assignments will vary from writing one-page response papers to presenting/debating a theoretical perspective amongst classmates. See assignments section for details of weekly assignments.

A field note journal will be worth 100 points. It is an opportunity for students to express their ideas and perspectives about the course. Additionally, the journal will serve as an opportunity for students to reflect on the weekly responses to the topic, class organization, readings, videos, guest speakers, and website assignments. The weekly entries must be at least 150 words (one page, well thought and clearly written reaction).

Class participation will be worth 100 points. This will be based upon your participation in class discussion, fieldwork, lab work, and assigned readings.

Textbooks:

Fagan, B. (2001). *In the Beginning: An Introduction to Archaeology*. Upper Saddle River, Prentice Hall.

Kirch, P.V. (1985). *Feathered Gods and Fishhooks: An Introduction to Hawaiian Archaeology and Prehistory*. Honolulu, University of Hawaii Press.

**200(1) Cultural Anthropology**  
**TR, 09:00-10:15**

**Leslie E. Sponsel**

Cultural Anthropology is the humanistic and scientific investigation, documentation, explanation, and celebration of the cultural diversity as well as the underlying unity of the human species. It assumes increasing importance as contemporary countries and societies are increasingly becoming multiethnic, in some cases resulting in conflict, violence, and even war.

Through reading and discussing four textbooks students will be exposed to the cultural diversity of humankind as studied by cultural anthropologists in many parts of the world. Also students who are majors in anthropology will be provided with a solid foundation in the history, philosophy, theory, methods, data, problems, issues, controversies, politics, and ethnics of cultural anthropology.

Furthermore, through a diversity of sources this course will plunge students deeply into one very different cultural world in particular, that of the Yanomami of the Amazon rainforest along the mountainous border between Brazil and Venezuela. The Yanomami provide a microcosm for a critical analysis of the following anthropological themes: the phenomena of culture and cultures; cultural ecology, cultural adaptation, and environmental problems and issues; violence, aggression, war, nonviolence, and peace; and missionaries, colonialism, genocide, and human rights. Moreover, the Yanomami provide a microcosm for a critical analysis of anthropology itself, including its world view, values, ethics, politics, and lingering elements of colonialism,

ethnocentrism, and racism. The instructor will discuss his own firsthand research and human experience with the Yanomami in Venezuela including his publications about them.

Course material will be covered through an integration of lectures, class discussion, small group discussions monitored by the instructor and teaching assistant, panel discussions of case studies, the instructor's personal accounts and slides, and selected videos. The class emphasizes critical analytical thinking, rather than mere memorization. This class is reading, thinking and discussion intensive, but not writing intensive, no papers are required. The course grade will be based on class attendance and participation, panel discussion, quizzes, and a final essay examination.

Every student is required to thoroughly read and discuss four textbooks and in addition select one book-length case study of their choice on the Yanomami.

Textbooks:

Barrett, Stanley R., 1997, *Anthropology: A Student's Guide to Theory and Method*.

Kottak, Conrad P., 2002, *Cultural Anthropology* (Ninth Edition).

Omohundro, John T., 2001, *Careers in Anthropology* (Second Edition).

Welsch, Robert L., and Kirk M. Endicott, eds., 2003, *Taking Sides: Clashing Views on Controversial Issues in Cultural Anthropology*.

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

**James M. Bayman**

The purpose of this course is to provide students with an introduction to the methods and theory used by archaeologists to reconstruct and interpret past lifeways. The course examines: 1) the history, goals, and theory of archaeology, 2) methods for acquiring archaeological data, including site discovery and excavation, 3) techniques for analyzing artifacts and other archaeological remains, 4) approaches for reconstructing and interpreting the past, and 5) the relevance of archaeology to contemporary society. Although examples of real-world archaeological research will be used to illustrate key concepts, the course does not entail an in-depth review of the archaeology of any particular area.

**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 MUST register for one of the lab sections (ANTH 215L). Separate grades will be given for each course.

**Required text:**

R. Jurmain, L. Kilgore, W. Trevathan & H. Nelson (2005). *Introduction to Physical Anthropology*. 10th ed. Thomson/Wadsworth Publ. Co.

**Optional text:**

P.F. Whitehead, W. K. Sacco, and S. B. Hochgraf (2005) *A Photographic Atlas for Physical Anthropology*. Morton Publishing Company.

**Grading:**

3 lecture exams (2 midterms @ 20 pts.; final @ 30 pts.)	= 70 pts.
3 film reviews (@ 5 pts.)	= 15 pts.
Unannounced quizzes* (approx. 21; lowest 6 grades dropped)	= <u>15</u> pts.
Total:	100 pts.

**Extra Credit:**

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

**Web Site:** <http://www.anthropology.hawaii.edu/courses/anth215/index.htm>

**Anth 215L Physical Anthropology Laboratory**

**Michael Pietrusewsky**

**Sec. 01: W, 08:30-11:20**

**Sec. 02: W, 12:30-03:20**

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.

**305 History of Anthropology (Theory) C. Fred Blake**  
**TR, 12:00-01:15**

This is a historical survey of watershed ideas and intellectual genealogies that form the modern discipline of anthropology. This includes an understanding of the historical contexts and conditions for the advent and spread of these theories and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., theories of social evolution, structural functionalism, structuralism, and semiotics, linguistic and cognitive, cultural materialism—ecological, functionalist, and Marxist and practice theories), we also take up the postmodern challenges and intellectual currents interpretive ethnography, feminist and other critical theories that have redefined the calling of anthropology. Classes are mostly lectures (based on Powerpoint presentations). Some time is allotted to question-and-answer discussions of assigned readings. For undergraduates, three quizzes (multiple-choice questions plus essays) and class participation determine the course grade. Graduate students are held to a different standard.

**307 Theory in Culture and Anthropology (Theory) Heather Young Leslie**  
**TR, 01:30-02:45**

In this course we will consider key theoretical questions asked of and by anthropologists in the past decade, and their applicability to our present. Student readings will be based on a selection of key readings (course pack), and visits to the library to read current anthropological journal articles, the AAA newsletter, Annual Reviews in Anthropology, and other informed popular literature (ie New York Review of Books). Students will be responsible for identifying and selecting some readings. Evaluations will be based on class participation (10%) and written analysis of assigned readings (30%) an essay comparing the theoretical approaches and literature from at least two sub-fields in anthropology (30%), and a critical, self-reflexive class presentation applying anthropological theoretical insights to a contemporary human problem (30%).

**315 Sex & Gender (Theory)**  
**T, 01:30-04:00**

CANCELLED

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

The course takes a critical and comprehensive look at one of the leading global industries which affects all of our lives here in Hawai'i, tourism. The course will go through touristic processes and interactions, beginning with the marketing and imaging of place, going on to its consumption by tourist, and ending up with some of the impacts of tourism upon its hosts. During the course of the semester, students will use Hawai'i and many resources as a laboratory and classroom.

The course will also include frequent guest speakers, both from the travel industry and those more critical of it, as well as films. It will culminate in a field research project of the student's design, in consultation with the instructor.

**Textbooks:**

Michel Picard and Robert E. Wood, eds. 1997 *Tourism, Ethnicity, and the State in Asian and Pacific Societies*

MacCannell, Dean 1999 *The Tourist: A New Theory of the Leisure Class*

Desmond, Jane 2001 *Staging Tourism: Bodies on Display from Waikiki to Sea World*

**321 World Archaeology I (Theory)**  
**TR, 01:30-02:45**

CANCELLED

**323 Pacific Island Archaeology (Area)** **Terry L. Hunt**  
**TR, 01:30-02:45**

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)** **Geoffrey White**  
**TR, 01:30-02:45**

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 of failing states. This course will be concerned with representations of the Pacific generated both inside



and outside the region, as well as with the experience of indigenous communities. Using readings, film, and a web-based project on tourism, it will provide an overview of the societies that make up the Pacific Island region, as well as more in-depth consideration of the social and political forces that shape island identities today.

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

**384 Skeletal Biology (Method)**  
**TR, 12:00-01:15**

**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 recovered from a variety of contexts including archaeological, medicolegal (forensic), and palaeontological.

The topics to be addressed in this course include basic anatomy of the skeleton, 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 of bones and teeth, forensic anthropology, biodistance studies, and specialized methods (e.g., isotope analysis, DNA from bone etc.) of skeletal research.

Students enrolled in this course are required to be concurrently enrolled in Anth 384L.

**Skeletal Biology Research:** In addition to completing the required 10 laboratory assignments, each student is required to log a total of 10 hours of lab time assisting in an on-going osteological research project to be announced later in the semester.

**Exams and Grade Computation:** 2 written (mid-term and final) and 2 practical (lab) exams. Identical grades for the lecture and laboratory portions of this course will be given based on the following: Written mid-term exam = 10%; Written final exam = 15%; Research lab = 5%; First lab practical = 10%; 10 Lab assignments = 45%; Final lab practical = 15%

**Reading and Required Texts:** Reading will be assigned from the two required texts. Additional readings will be issued throughout the semester. A reading list will be issued on the first day of class.

Steele, D.G. 1988. *The Anatomy and Biology of the Human Skeleton*. Texas A&M University.  
Buikstra, J.E. and E Ubelaker (eds). *Standards for Data Collection from Human Skeletal Remains*. Arkansas Archaeological Survey Research Series 44. 1995.

**Optional Text:**

P.F. Whitehead, W. K. Sacco, and S. B. Hochgraf (2005) *A Photographic Atlas for Physical Anthropology*. Morton Publishing Company.

**384L Skeletal Biology Lab (Method)**  
**TR, 01:30-02:45****Michael Pietrusesky**

Laboratory to accompany Anth 384. Students enrolled in this course must also be enrolled in Anth 384.

In this lab course, students will learn the basic anatomy of human skeleton and the methods of skeletal biology. After learning this basic anatomy of skeletons, students will complete lab assignments on the following topics:

1. Bone and cartilage
2. Sex determination
3. Age determination: adult
4. Age determination: sub-adults
5. The skull
6. Paleodemography
7. Teeth
8. Infracranial skeleton
9. Cranial variation
10. Data Analysis
11. Paleopathology

**Required Texts:**

Steele, D.G. 1988. *The Anatomy and Biology of the Human Skeleton*. Texas A&M University.  
Buikstra, J.E. and E. Ubelaker (eds). *Standards for Data Collection from Human Skeletal Remains*. Arkansas Archaeological Survey Research Series 44. 1995

**Optional Text:**

White, T.D. *Human Osteology*, 2<sup>nd</sup> edition. San Diego: Academic Press. 2000.

**415 Ecological Anthropology (Theory)**  
**TR, 10:30-11:45****Leslie E. Sponsel**

Ecological anthropology is a mature topical specialization that crosscuts the five subfields of anthropology and has its own separate unit within the American Anthropological Association, journal (*Human Ecology*), textbooks, listserv, and so on. UH undergraduate and graduate students may specialize in this subject through the *Ecological Anthropology Program* in which 415 is the required core course.

Ecological anthropology explores *how culture influences the dynamic interactions between human populations and the ecosystems in their habitat through time*. This semester the course successively surveys the following five approaches: primate ecology, cultural ecology, historical ecology, political ecology, and spiritual ecology. Each approach will be critically analyzed through overview PowerPoint lectures drawing on the instructor's textbook; slide-lectures from the instructor's fieldwork in the Venezuelan Amazon, Thailand, and New Mexico as well as material from a new project in the Nicobar Islands; specially selected videos; student panel discussions of book-length case studies; and guest speakers. Throughout the course the focus

will be on relationships between biological and cultural diversity as well as environmental anthropology (applied ecological anthropology).

The final course grade will be based on the following:

1. one take-home *quiz* on each of the five approaches (25%);
2. a panel discussion of a *book* as a case study and co-authored summary essay (25%);
3. a *final* take-home essay examination (30%); and
4. regular active *participation* in discussing the scheduled reading assignments in class and on the course web site (20%).

Every student is required to read and discuss each of these four textbooks:

Crumley, Carole L., ed., 2001, *New Directions in Anthropology and Environment: Intersections*.  
Sponsel, Leslie E., 2004, *Ecocide or Ecosanity? Towards an Ecological Anthropology of Diversity* (chapters available on course website).

Sutton, Mark Q, and E.N. Anderson, 2004, *An Introduction to Cultural Ecology*.

Townsend, Patricia K., 2000, *Environmental Anthropology: From Pigs to Policies*.

Martin, Gerald G., 2001, *Human Ecology: Bone Concepts for Sustainable Development*.

**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 and to a Marxist 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.

**422 Anthropology of Religion (Theory)**  
**TR, 10:30-11:45**

**C. Fred Blake**

This course reviews the history of the anthropological encounter with religion and anthropological attempts to explain the origins and functions of religion. Throughout the semester, we address questions of method, theory, and epistemology and we discuss topics such as magic, ritual, sacrifice, healing, faith, and the nature of belief and practice. We are particularly interested in the relationship between religion and culture, political economy, modernization, and social complexity. A series of reading accompanies this course. Active and timely classroom participation is required.

Application has been made for this course to be offered as writing intensive. This means that undergraduates will be required to write a term paper in several drafts on an approved topic. Graduate students may work on specialized research topics in keeping with the course purpose and the instructor's approval.

**425 Medical Anthropology (Method or Theory)**  
**MWF, 08:30-09:20****Jonathan D. Baker**

This course seeks to introduce students to Medical Anthropology, by approaching health and illness in cross-cultural perspective. To more fully understand the complexities of health and illness, this course explores the interconnections among human biology, cultural understandings of and influences on medicine and illness, and larger macro-social and global processes. To elucidate this critical, holistic, and comparative perspective, numerous themes within the Medical Anthropology literature are explored, including: evolution and the distribution of disease; considering biomedicine as an ethnomedicine; medical pluralism, competition and syncretism in western and developing contexts; cultural understandings of the body, illness, and medicine; gender, ethnicity, and illness; and relationships among power, inequality, and health.

**428 Body, Biopower & Cyborgs (Theory)**  
**TR, 09:00-10:15****Heather Young Leslie**

Body, Biopower & Cyborgs is an oral intensive course intended for upper-level undergraduate students, and is structured to help you develop important oral presentation skills, and the ability to discuss challenging social theories. So often, students are asked to write down their ideas, and are evaluated on written work, or exams. You probably find that when a friend or family member asks "what are you learning in school?" that you cannot actually talk about those concepts! In this course, we will think and talk about "the body". Anthropologists have long realized that the human body was "good to think" (to paraphrase Claude Levi-Strauss), and we'll approach "the body" through theories of particular relevance to medical anthropologists, but also feminists and other students of society and culture. Highlight theorists in this course will include Marcel Mauss, Mary Douglas, Pierre Bourdieu, Michel Foucault and Donna Haraway. A reading pack will be available, and evaluation will be based on participation, oral presentations, pop-quizzes and individual creativity.

**444 Spiritual Ecology (Theory)**  
**T, 01:30-04:00****Leslie E. Sponsel**

Spiritual ecology refers to scholarly and scientific studies of the relationships between religions on the one hand, and environment, ecology, and environmentalism on the other. (The term spiritual is used simply because it is more inclusive than religion, referring to individual as well as organized ideas and actions in this domain, and because spiritual ecology parallels the names of other approaches within ecological anthropology like historical ecology and political ecology).

This advanced seminar pursues a systematic, thorough, and in-depth anthropological survey and critical analysis of spiritual ecology in cross-cultural perspective. This is an exciting new interdisciplinary frontier for research, teaching, and practice which has been growing rapidly since the 1990s. The instructor will also discuss his own research and publications on various aspects of this subject, including his long-term fieldwork on Buddhism, sacred places, ecology, and biodiversity conservation in Thailand as well as a new project on the Nicobar Islands. For more information and insight into this frontier, explore the web site of the Forum on Religion and Ecology (FORE) at Harvard University: <http://environment.harvard.edu/religion>.

The only prerequisite for this course is Anth 200 although Anth 415 would be useful as well; however, consent of the instructor is sufficient, and ultimately most of all the student simply needs an open mind and intellectual curiosity.

1. Regular participation and leadership in actively discussing assigned readings in class and on the course web site,
2. a panel discussion on a particular religion drawn from one of the several Harvard FORE anthologies of the student's choice, and
3. a final take-home essay examination each compose one third of the course grade.

In addition to the book for the panel, each student is required to read and discuss four other books: (1) Bassett, et al., (2) Gardner or Tucker, (3) Kinsley or Tanner-Mitchell, and (4) Foltz or Gottlieb.

Bassett, Libby, et al., eds., 2000, *Earth and Faith: A Book of Reflection for Action* (UNEP Interfaith Partnership for the Environment).

Gardner, Gary, 2002, *Invoking the Spirit: Religion and Spirituality in the Quest for a Sustainable World* (Worldwatch Institute).

Tucker, Mary Evelyn, 2003, *Worldly Wonder: Religions Enter Their Ecological Phase*.

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

Tanner, Ralph, and Colin Mitchell, 2002, *Religion and the Environment*.

Gottlieb, Roger S., ed., 2004, *This Sacred Earth: Religion, Nature, Environment* (Second Edition).

Foltz, Richgard C., ed., 2003, *Worldviews, Religion, and the Environment*.

**461 Southeast Asian Archaeology (Area)**  
**TR, 12:00-01:15**

**Miriam T. Stark**

This course reviews the archaeology of Southeast Asia from the Pleistocene onward. As global interest grows in Asia and the entire Pacific Rim, so, too, has interest developed in the archaeological record of this region. In this course, we explore particularities of the Southeast Asian cultural sequence and compare them with developments found elsewhere in the world. We examine four key changes in the region's history: (1) the appearance of the first hominids, (2) the origins and timing of plant and animal domestication, (3) the timing and impact of early metallurgy in Southeast Asia, and (4) the emergence of sociopolitical complexity. We view these transitions in terms of general ecological adaptations, and frame our explanations of these transitions through a comparative perspective. We discuss methodological and theoretical issues germane to Southeast Asian archaeology, from uses of ethnographic analogy and historical records as data sources to applications of anthropological notions of ethnicity, culture change, and political economy to the archaeological record.

This course is designed for students with interests in archaeology (particularly Asia and the Pacific), Southeast Asian history, and Southeast Asia more generally. We welcome non-Southeast Asia specialists into the course, as well as non-archaeology students.

**468 Archaeological Theory & Interpretation (Theory) Terry L. Hunt**  
**TR, 10:30-11:45**

Anthropology 468 is an intensive and critical overview of theory and explanation in archaeology. The course includes lectures and seminars (i.e., student presentations).

We begin with an examination of science, theory, and systematic empiricism. These fundamentals have been widely misunderstood, and are at the root of many debates among archaeologists and anthropologists. We go on to consider archaeologists' attempts to explain cultural change, including major questions prehistorians have long attempted to answer. We will also examine the paradigms and debates which have shaped archaeology's changing goals. Students will develop critical thinking and analytic skills while exploring much of the archaeological literature considered "theoretical."

ANTH 468 is strongly recommended for all anthropology graduate and undergraduate students specializing in archaeology. This course, like History of Archaeological Thought, is a companion to the Archaeology graduate core course.

**475 Faunal Analysis (Method) Barry V. Rolett**  
**TR, 01:30-02:45**

This course focuses on archaeozoology - the analysis and interpretation of archaeologically recovered faunal remains. A combination of class discussions and laboratory exercises will be oriented around themes related to reconstructing prehistoric diets and subsistence strategies. Grading is based mainly on a mid-term examination and a final project. Students will gain experience in developing and carrying out research projects involving faunal collections. Course requirements are somewhat different for graduate students than for undergraduates. Students without a background in basic skeletal biology from Anthropology 215 or 381 should consult the instructor before enrolling.

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

This course attempts to balance a tightrope between the general and the particular, the commonalities which many in Japan share vs. the very real differences within population groups. We will discuss structures, but balance those structures with anti-structures, that is the exceptions to the rule which form the myriad practices of everyday life in Japan. Rather than a homogeneous picture of "Japanese culture", we will try to formulate a more complex, subtle, and fluid series of snapshots. Our goal is to develop an understanding that 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 transformation over time in Japan.

We will use three life phases--childhood, young to middle adulthood, and late adulthood--as a means of structuring our discussion. Our interest throughout the semester is on lived lives and the ways in which sociocultural forces shape individual experience.

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 that shape contemporary Japan, as well as the “anti-structure” of lived lives and other disruptions. 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.

**Textbooks:**

White, Merry 2002 *Perfectly Japanese*  
Ogasawara, Yuko 1998 *Office Ladies and Salaried Men*  
Traphagan, John 2000 *Taming Oblivion*

**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.

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

This seminar focuses on theoretical and methodological issues that concern a broad spectrum of past economies from the perspective of anthropological archaeology. Initially, the seminar will emphasize defining “economic archaeology,” tracing its history and development, and examining its relevance to contemporary archaeology. The bulk of the seminar, however, centers on critically evaluating the utility of different theoretical frameworks and archaeological models that have been proposed to explain ancient economies. We will also explore the social and ecological factors that have governed the production, circulation, and consumption of material means and established points of articulation between subsistence economies and political economies. A diverse array of topics will be considered, including economic intensification and craft specialization, household organization and labor deployment, and resource allocation, and exchange. We examine these topics through reading and in-class discussions using a case-study approach. Each student is expected to gain a valuable knowledge of economic archaeology that can be productively applied to his/her own research, irrespective of geographical or topical speciality.

**697 Professional Skills Development (Methods)  
W, 03:00-05:30****Michael W. Graves**

This course will address professional development issues relevant to all graduate students in anthropology. It is a recommended capstone course for all Plan B MA students in the department. 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 underemployed or employed in an area 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.

**698 Anthropology Colloquia Series  
R, 03:00-04:15****Michael W. Graves**

Entering students in the Anthropology graduate program are required to attend and participate in weekly colloquia which encompasses sub-disciplines and specializations represented in Anthropology at UH. A graduate student colloquium series will be developed.



**710 Seminar in Research Methods: Ethnography (Method)  
M, 02:30-05:00****Geoffrey White**

This seminar provides an introduction to ethnographic methods, including the politics and ethics of participatory research, interviewing skills, and the use of computer assisted techniques for managing and recording often used in ethnographic research, including methods of analysis concerned with the interpretation of ordinary talk. Discussion of the social and political dimensions of ethnography will inform the seminar's work throughout.

Much of the learning in this seminar will be through doing. Through the development of individual projects, students will gain experience with the practice of ethnography. This will include interviewing, generating notes and transcripts, and interpretive analysis. Several types of discourse analysis will be discussed and applied to texts generated by student projects. Work of the seminar will be facilitated by hands-on introduction to the Nvivo software package, developed for analyzing qualitative data such as transcripts, field notes, bibliographic information and other textual materials.

## Required texts:

Briggs, Charles L. 1986. Learning How to Ask

Gee, James Paul. 1999. An Introduction to Discourse Analysis

## Optional texts:

Bernard H. Russell. 2001. Research Methods in Anthropology (3<sup>rd</sup> edition)

Gibbs, Graham. 2002. Qualitative Data Analysis: Explorations with Nvivo

Riessman, Catherine. 1993. Narrative Analysis

Smith, Linda Tuhiwai. 1999. Decolonizing Methodologies: Research and Indigenous Peoples