

**DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2005**

151 Emerging Humanity

Sec. 01, MWF, 08:30-09:20

Sec. 02, MWF, 10:30-11:20

Sec. 03, MWF, 12:30-01:20

Sec. 04, TR, 09:00-10:15

Sec. 05, TR, 10:30-11:45

Sec. 06, TR, 01:30-02:45

Sec. 07, MWF, 01:30-02:45

Sec. 08, TR, 03:00-04:15

**Robert Bolt
Nancy Cooper
Nancy Cooper
Barry V. Rolett
Miriam T. Stark
Jaida Samudra
Staff
Staff**

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.

152 Culture and Humanity

Sec. 01, MWF 09:30-10:20

Nancy Cooper

The Study of cultural aspects of human existence, including differences and commonalities the world over, is relevant to all students. This course introduces Cultural Anthropology to non-specialists and potential specialists alike. In contemporary life as populations expand, resources shrink, and technologies develop, all humans must adjust socially and individually, in order to continue to survive and lead satisfying lives. Students will explore a number of ways in which people in different parts of the world, including the students' own, conceptualize, organize, participate in, and change their life worlds.

The course will also cover theories and methods used by anthropologists to document contemporary human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). A published ethnography, *The Balinese*, by J. Stephen Lansing, will provide both an example of ethnographic encounter as well as a fascinating glimpse into a remarkable people whose lifestyles include a profusion of expressive arts and performances. The book highlights the responses of Balinese people throughout history to outside influences that have both stimulated their imaginations and caused devastating changes in the landscape and society. Basic concepts and ethnographic coverage of other societies will be provided by the textbook, *Seeing Anthropology: Cultural Anthropology through Film*, by Karl Heider, an innovative presentation including individually accessible film clips. Either the entire films or a short clip may be viewed in class, depending on time constraints. The third text, *A Thrice Told Tale*, is written in three parts; each "takes a different perspective, is written in a different style, and has different 'outcomes,' yet all three involve the same set of events" (Wolf 1992:7). By analyzing the writing styles of fiction, field notes, and scholarly journals, students will gain a better understanding of the role of writing in ethnographic work, while at the same time learn about life in Taiwan from a seasoned anthropologist.

152 Culture and Humanity
Sec. 02, MWF 10:30-11:20
Sec. 07, MWF, 01:30-02:20

Cathryn Clayton

This course will introduce students to the anthropological concept of culture, and will examine several examples of how anthropologists have answered the questions "what is culture?" and "how does culture matter?" As well as providing an overview of some of the basic areas and issues that are of concern to anthropologists -- with ongoing attention to the intersections between culture and power -- the course is designed to provide students the opportunity to investigate (both by reading and doing) ethnographic research and writing, and the chance to think critically, constructively and independently about issues of culture and power in their own lives.

Course Requirements (subject to change)

*Attendance at lectures, discussions and film screenings

*One in-class midterm examination

*One final examination

*One ethnographic paper (5-7 pages)

*Short reflective assignments to reinforce what we cover in class and to encourage students to apply the ideas we discuss to their own social and cultural environments.

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.

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The course will be based largely on a series of "modules." A module is an integrated set of discussion exercises, films, lectures, and written assignments on a topic, such as marriage; 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. 4, TR, 07:30-08:45

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. In addition students will be involved in a series of field trips and research projects relevant to the materials covered in the course. Attendance and participation are required. This syllabus is a work-in-progress. It may be modified to suit circumstances.

COURSE GOALS:

1. Become familiar with the concepts and vocabulary used in cultural anthropology.
2. Identify cultural anthropology's basic methodological and theoretical approaches through direct experience.
3. Compare and contrast cultures in different geographical regions.
4. Apply anthropological insights to our own life experience, and to the social/cultural problems facing our global society.

REQUIRED TEXTS:

Kottak, Conrad: *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*. Most recent edition. [4th or later.]

Bohannon, Paul, and Dirk van der Elst: *Asking and Listening: Ethnography as Personal Adaptation*. Waveland Press, Inc., Prospect Heights, Illinois. 1998. ISBN 0-88133-987-3.

Plus ONE of the following ethnographies:

Abu-Lughod, Lila. *Veiled Sentiments*. University of California. ISBN 0-520-22473-6. [Egypt, rural village]

Becker, Anne. *Body, Self, and Society*. University of Pennsylvania. ISBN 0-8122-3180-5 (paper). [Fiji, rural village]

Chambers, Keith and Anne Chambers, *Unity of Heart*. Waveland Press. ISBN 1-57766-166-4 [paperback] [Polynesian atoll]

Kondo, Dorinne. *Crafting Selves*. University of Chicago. ISBN 0-226-45044-9 (paper) [Japan, urban women]

Shostak, Marjorie. *Nisa*. Vintage Books. ISBN 0-394-71126-2 (paper) [Africa, hunting and gathering band, desert]

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Small, Cathy. *Voyages: From Tongan Villages to American Suburbs*. Cornell UP. ISBN 0-8014-8436-7 [paper] [Polynesia and California]

Stack, Carol. *All Our Kin*. Harper. ISBN 0-06-131982-1. [U.S. urban poor]

Turnbull, Colin, *The Forest People*. Simon and Schuster. ISBN 0-671-64099-2 Pbk. [Africa, hunting and gathering band]

ASSIGNMENTS AND EVALUATION:

1. **Attendance and Participation:** This class emphasizes co-operative learning, students' perspectives, and the application of anthropological concepts and methods in our own lives. Attendance in class is required. Participation is evaluated on the basis of presentations, speaking in class, participating in small group discussions, and being prepared and willing to answer questions in class.
2. **Exams:** There will be three exams, based on information from the readings, videos, class presentations, field trips, and discussions. Exams may include both recognition and essay questions. Vocabulary lists and study questions will be handed out in advance.
3. **Ethnography Reports:** Students, in groups of five, will read classic ethnographies, and present the material in class. [This is fun!]
4. **Participant-Observation:** Students will be involved in participant-observation projects relevant to the methodological and theoretical issues covered in class.
5. *Ethnographic Field Project: Focus and content to be negotiated.*

CLASS POLICIES:

- * Please read the assigned material, in depth, before each class session. Class periods will include lectures, small group discussions, videos, field trips and student presentations. Successful co-operative learning depends on enthusiastic student preparation and participation. And I know this will be a challenge at 0730, when many of us would prefer to be elsewhere.
- * If you have problems with assignments for any reason, please inform the instructor or the teaching assistant as soon as possible so help can be provided.
- * Written assignments, exams and papers must include references to the readings and other class materials. Please proof-read for spelling, grammar and punctuation. Assignments which are not properly prepared will not be accepted.
- * To receive credit, assignments and exams must be handed in on the due-date at the time specified.

152 Culture and Humanity Sec. 05, TR, 10:30-11:45

Matthew Carlsen

This is an introduction to the study of cultural anthropology. In this course we will read, discuss, watch films, and surf the internet 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.

152 Culture and Humanity
Sec. 06, TR, 12:00-01:15
Sec. 08, TR, 07:30-08:45

Jaida Samudra

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. Comparative examples are mainly drawn from traditional and contemporary societies in Asia and the Pacific and the United States.

165 Heritage Sites in Archaeology
MWF, 09:30-10:20

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.

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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 Cultural Anthropology
TR, 01:30-02:45

Geoffrey White

This course is an introduction to cultural anthropology, designed for students intending to major in the field, but open to others with a significant interest in cultural analysis. Enrollment in the course presumes a willingness to engage actively with concepts and practices that define the discipline of anthropology.

At the heart of anthropology is the concept of culture, conceived as the webs of meaning that people use to make sense of their everyday lives, communicate with others, and organize everything from feelings to ethical judgments. Bound up with the concept of culture is the sensitivity to cultural difference and the possibilities for alternative ways of perceiving and experiencing the world. This course offers students an opportunity to take such differences seriously and develop an understanding of the basic tools used by anthropology to study and interpret cultural meaning and difference.

We will do this through a combination of readings, films, and exercises conducted inside and outside of class. Regular participation is mandatory. While there is no traditional textbook, we will use a sourcebook of anthropological writings that illustrate the range of problems and approaches that characterize the work of contemporary cultural anthropologists. The remainder of course reading consists of three books that exemplify the nature of *ethnographic* writing—books that represent distinct cultural worlds (in Trobriand Islands, Papua New Guinea; in Hawai‘i, and in the transnational African communities of New York City). We will use these books to explore various styles of anthropological research and analysis. Discussion of “ethnography” and “fieldwork”—practices that in large measure define the field—will be augmented with student projects that provide the opportunity to learn about anthropology firsthand by doing ethnography.

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Assignments include a midterm exam (20%), book and film essays (50%), and two small fieldwork projects (30%). The latter include a project focused on family and kin relations; and a life history project due at the end of the semester. Throughout the course students will be asked to engage in dialogue to actively discuss and evaluate anthropological theory and method.

Required texts

Talking about people by William Haviland and Luis Vivanco

The Trobrianders of Papua New Guinea by Annette B. Weiner

Lady Friends: Hawaiian Ways and the Ties That Define by Karen L. Ito

Money Has No Smell: The Africanization of New York City by Paul Stoller

**210 Archaeology
MWF, 09:30-10:20****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 Pietruszewsky**

Physical anthropology is a biological science that 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, Mendelean 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.

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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)	=	15 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>

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, 10:30-11:45**

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 and discursive contexts for the advent and spread of these ideas 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 in interpretive ethnography, literary and 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. There may also be occasional pop quizzes at the end of sessions to test comprehension of reading and lecture materials. There are three principal exams for undergraduates (multiple-choice questions plus essays). Graduate students are exempted from the quizzes in order to write a research paper on a pre-approved topic concerning the history of anthropology. Attendance is recorded and constitutes a significant part of the overall grade. If you cannot attend sessions, do not register for this course. The reading load is composed of one "classic" ethnography and a number of original papers, generally one or two per session. The papers are accessible from the University's on-line electronic library.

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

Christine R. Yano

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 tourists, 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*

Urry, John, 2002 *The Tourist Gaze*

Desmond, Jane 1999 *Staging Tourism: Bodies on Display from Waikiki to Sea World*

322 World Archaeology II (Theory)
MWF, 10:30-11:20

Robert Bolt

This Writing-Intensive course provides students with a general introduction to the archaeological archaeology of ancient complex societies (i.e., states and empires) throughout the world to ca. A.D. 1500. Geographic areas that we will study include the Near East, Africa, East/South and SE Asia, and the New World. We will examine a variety of societies including (but not limited to) the ancient Mesopotamians, Egyptians, Greeks, Romans, Chinese, Aztecs, Maya, and Inca. Topics we will consider during the course include the origin and elaboration of cities and urbanism, writing systems, economy and technology, monumental architecture (temples, pyramids, etc.), and socio-political organization in ancient civilizations. A major goal of this course is for students to develop an archaeological perspective on the social, economic, and environmental factors that lay behind the emergence of ancient complex societies.

323 Pacific Island Archaeology (Area)
TR, 12:00-01:15**Barry V. Rolett**

This writing intensive course is an introduction to the prehistory of Polynesia, Micronesia, and Melanesia. We will examine archaeological evidence for origins of the Pacific peoples and for the series of migrations by which they succeeded in settling far-flung islands in diverse environments ranging from the equatorial tropics to temperate New Zealand. In studying the Polynesian chiefdoms, we will compare and contrast divergent sequences of development documenting the independent evolution of cultures descendant from a common ancestral heritage.

The instructor is actively involved with ongoing research in French Polynesia and China (tracing Polynesian origins to their ultimate source). Students will develop a 15 page paper focused on Pacific prehistory.

The course is open to both undergraduate and graduate students. Interested students in fields other than Anthropology are encouraged to enroll and should see the instructor for a waiver of the prerequisite.

350 Pacific Island Cultures (Area)
MWF 10:30-11:20**Jonathan D. Baker**

Using a wide variety of ethnographic, literary, web, and film sources with both academic and lay perspectives, we will explore the cultural patterns (similarities and contrasts) and contemporary issues of various Pacific peoples, with particular reference to the interrelations of history, ecology, gender, and colonialism/post-colonialism. The course begins by exploring the settlement of the Pacific, and examines the impact of subsequent arrivals of Western explorers, merchants, missionaries, and colonists. The class is intended to impart to students an in-depth understanding of contemporary lives of Pacific Islanders, to foster greater respect for the diversity of cultural groups and social practices of Oceania, and expose students to the values and perspectives of people from across the Pacific.

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.

421 Anthropology and the Mass Media (Theory)
TR, 09:00-10:15**Andrew Arno****Purpose and objectives of the course:**

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

Organization of Course:

Required Text:

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

Other readings will be made available on reserve.

Evaluation

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

425 Medical Anthropology (Method or Theory)
TR, 09:00-10:15**Nina L. Etkin**

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

**445 Sacred Places (Method or Theory)
T, 01:30-04:00**

Leslie E. Sponsel

Often places in the landscape are not only geophysical, biological, cultural, and/or historical in character, but also religious, spiritual, or mystical. A wide variety of “natural” phenomena are selectively considered sacred, including some individual trees, groves, forests, mountains, caves, rocks, springs, waterfalls, rivers, lakes, and so on. Billions of people throughout the world recognize and appreciate the special significance and meaning of various sacred places in their own habitat. Moreover, people from many different cultural, religious, ecological, and national backgrounds may independently consider the same site to be sacred. Many of these sites attract pilgrims, some annually in the thousands or even millions. Therefore, sacred places and related phenomena in “nature” merit serious scientific and academic research, including anthropological and ecological, to further knowledge, understanding, appreciation, and protection. This course explores the fascinating and important phenomenon of sacred places in “nature” with particular attention to their relevance for environmental and biodiversity conservation as well as for cultural and religious identity, tourism, cultural resource management, human rights such as religious freedom, and related matters. The instructor will also discuss his own research and publications on sacred places in Thailand and elsewhere.

The focus designation for this course is Oral Communication. No writing is involved. The course exercises will be entirely oral, including even the final examination. Students will be graded by fellow students as well as the instructor based on their participation in class and group discussions of the required readings, oral reports on readings, panel discussions of a case study book of the student’s choice from the instructor’s list, and oral summary of a research project using PowerPoint in a simulated symposium.

Beyond an open mind, the prerequisite for this course is senior or graduate student status and either Anth 415 or 444, although both are strongly advised. The maximum enrollment is 20 students.

Among other sources, required readings include these textbooks:

Barber, Richard, 1991, *Pilgrimages*.

Crosby, Donald A., 2002, *A Religion of Nature*.

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

Kellert, Stephen R., and Timothy J. Farnham, eds., 2002, *The Good in Nature and Humanity: Connecting Science, Religion, and Spirituality with the Natural World*.

Lane, Belden C., 2001, *Landscapes of the Sacred: Geography and Narrative in American Spirituality*.

Swan, James A., 1990, *Sacred Places: How the Living Earth Seeks Our Friendship*.

Wind, James P., 1997, *Places of Worship: Exploring Their History*.

Students should attend the first class meeting before purchasing any of the above books.

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

This writing intensive 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.

469 History of Archaeological Thought (Theory)
MWF, 11:30-12:20**James M. Bayman**

This writing-intensive course is an historical survey and critical review of the intellectual development of anthropological archaeology. To set the stage for this review, we will initially examine antiquarianism, the birth of archaeology, and the confirmation of human antiquity. Subsequent discussion in the course will trace the emergence and proliferation of a variety of archaeological traditions during the 19th century and early 20th century in North America and Western Europe. These developments will be put into a comparative perspective by examining some histories of non-Western archaeology. Our discussion of the late 20th century and early 21st century will examine various "schools" of archaeology including New Archaeology, Processual Archaeology, and Post-Processual Archaeology. Examination of the latter school will pay particular attention to critical, symbolic, and feminist archaeologies.

474 Geoarchaeology (Method)
TR, 01:30-02:45**Terry L. Hunt**

Archaeologists, sooner or later, work in the dirt. However, many archaeologists know little about the dirt they work in. Geoarchaeology is a course on the research and analytical methods that inform upon sediments and soils in archaeological context. We will examine principles of sedimentology, environments and mechanisms of deposition (i.e., formation of archaeological deposits), and post-depositional alterations, including soil forming processes. We will also explore geophysical survey and methods for provenance analyses of materials such as lithics and ceramics. Students will learn from field observations, case studies, and review of analytical techniques (we may perform some laboratory work). We will place some emphasis on landscape change and palaeoenvironmental reconstruction.

482 Environmental Anthropology (Method)
T, 10:30-11:45**Leslie E. Sponsel**

Ecological anthropology concentrates on basic scientific and academic research on the dynamic interactions between a human population and the ecosystems in its habitat with an emphasis on the influence of culture. When such work concentrates on applied, action, and/or advocacy research dealing with practical environmental cases, questions, problems, and/or issues, then it is called environmental anthropology.

This course in environmental anthropology will be organized around a topical framework dealing with real world concerns and stress research methods to help resolve them. Among the topics covered are land and natural resource use and management systems; food production and population problems; poverty and social and environmental justice; pollution, natural hazards, risks, and global warming; resource competition, conflicts, and warfare; deforestation; economic development; mineral and oil extraction industries; and protected areas and other forms of environmental and biodiversity conservation.

The focus designation for this course is Oral Communication. No writing is involved. The course exercises will be entirely oral, including the final examination. Students will be graded by the instructor and fellow students based on their participation in class and group discussions of required readings, oral reports on readings, panel discussions of a case study book of the student's choice from the instructor's list, and oral summary of a research project using PowerPoint in a simulated symposium.

Prerequisites for the course include senior or graduate student status and either Anth 415, 423, or 481, although all three are strongly advised. The maximum enrollment is 20 students.

Among the required readings are these textbooks:

Bodley, John H., 2001, *Anthropology and Contemporary Human Problems*.

Guha, Ramachandra, 2000, *Environmentalism: A Global History*.

Johnston, Barbara Rose, and John Young, eds., 2001, *Environmental Anthropology Serving U.S. Communities*.

Price, Steven V., ed., 2003, *War and Tropical Forests: Conservation in Areas of Armed Conflict*.

Russell, Diane, and Camilla Harshbarger, 2003, *Ground Work for Community-Based Conservation: Strategies for Social Research*.

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

Students should come to the first class before purchasing any of the above books.

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

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:

Ogasawara, Yuko 1998 *Office Ladies and Salaried Men*

Traphagan, John 2000 *Taming Oblivion*

Hendry, Joy 1986 *Becoming Japanese*

485 Pre-European Hawai'i (Area)
MWF, 01:30-02:45

Staff

The description for this course will be posted on our website when available.

488 Chinese Culture: Ethnography (Area)
TR, 12:00-01:15

C. Fred Blake

This course is based on a series of readings, mostly well-known accounts of life in twentieth century China. The readings are a mix of Chinese-authored dramatic stories and foreign-authored ethnographic accounts. Our task is to see how much we can glean from these stories and accounts about social life in China during the twentieth century. Students are expected to read the materials according to the schedule and prepare to discuss them according to the goals of the course. Class sessions include illustrated lectures on the historical, geographical, ethnological, and interpretive contexts of each reading followed by open-class discussions and an occasional quiz. Students who have first hand familiarity with Chinese languages and culture may carry more of the burden of leading or stimulating discussions. But every member of the class is expected to participate one way or another. Graduate students are exempted from the quizzes in order to write a major research paper for presentation at the end of the course. The research paper must be on a pre-approved topic.

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.

604 Physical Anthropology (Theory)
M, 01:30-04:00

Michael Pietruszewsky

Course Objectives

This core course in physical anthropology offers a theoretical and conceptual basis for investigating evolution and variation in living and past human (and to a lesser extent non-human primate) populations. The general weekly topics to be covered include: the history of physical anthropology, biological basis of life, heredity, theory of evolution, biological classification and systematics, primate studies, primate fossils, paleoanthropology, genetic variation, race, climatic adaptation, human growth and nutrition, and studies of biology and culture. Where possible, issues and topics of recent concern in the field will be discussed. The text and assigned readings provide background and perspective to the weekly topics. Class attendance and participation in the general discussion is mandatory.

Organization

The course is organized, when enrollment permits, in a structured seminar format. A basic reading list will be distributed at the first or second meeting of the seminar. Although everyone is expected to read all the assigned readings, each student will be assigned (prior to each weekly meeting) specific readings from this list which they will use to lead the discussion of the readings in the first half of each weekly meeting. To facilitate the discussion of the basic required readings, each student will prepare **written summaries** of the specific articles assigned to them. These summaries should detail the sub-themes, pertinent contents of the readings, raise specific questions to clarify details, and/or formulate general questions to engage group discussion. These summaries should be written (one half to one page in length) and include the specific or general questions for discussion. The summaries should be distributed to the other members of the seminar on the day of the seminar. In addition to the assigned readings everyone is also expected to have read those reading(s) selected by students for their individual formal seminar presentations. A typical class meeting will include a discussion of the readings assigned for that particular week followed by (except for the first two weeks) a formal seminar (on a selected specialized topic) to be presented by a student. For those weeks when there are no formal seminar presentations scheduled, there will be a detailed discussion of the readings in its place. Everyone is expected to participate in the general discussion of the assigned readings and the formal seminar presentations.

(Continued)

Formal Seminars

Each student will present a minimum of three seminars during the semester. A list of suggested seminar topics will be distributed the first day the seminar meets. Students must confer with Professor Pietrusewsky in the preparation stages of their seminars regarding the organization and presentation of topics. In addition to the assigned readings, each student will select one (or 2, if short), additional readings appropriate to their seminar presentation. It will be the responsibility of each student presenting a seminar, to prepare a **general outline**, one week in advance, including the selection of one (or 2) **additional reading** which they feel is central to their seminar. Copies of these latter should be made available to the class and Prof. Pietrusewsky one week in advance of the seminar. On the day of the seminar, each student is expected to distribute a 1-2 page **abstract** of their seminar. A complete bibliography (all references that were used in preparing the seminar) should be appended to this abstract. Students are expected to consult the appropriate literature including textbooks and journals in the field of physical/biological anthropology (e.g., *American Journal of Physical Anthropology*, *Yearbook of Physical Anthropology*, *Annual Review in Anthropology*, *Human Biology*, *American Journal of Human Biology*, *Annual of Human Biology*, *International Journal of Osteoarchaeology*, *Medical Anthropology*, *Human Evolution* etc.) Seminar presentations will be evaluated by the instructor based on content, organization, and the student's comprehension of theory and concepts. Clarity of presentation, originality, and delivery style will also be taken into consideration in this evaluation.

Written Paper

Using one of their seminar presentations as its basis, each student will complete a 10-15 page (typed). Due date to be announced.

Exams

There will be a **written midterm** and **final** examination consisting of essay type questions covering the material covered prior to each exam (i.e. the final will not be cumulative). Some study questions will be distributed in advance of the each exam. The exams will be closed-book.

Grade Evaluation

The final grade for the course will be based on the three **seminar** presentations (@15 pts . x 3= 45 pts. total); one **written paper** (15 pts.); two written examinations (midterm and final) @15 pts. x 2 = 30 pts. total; weekly discussion (10 pts.). [Total = 100 pts.].

607 The Media and Discursive Practice (Theory)
W, 01:30-04:00

Andrew Arno

This course will explore the central problem of meaning production in mass communication, examining in particular the ways that the audience actively participates in the production of cultural categories and practices. Ethnographic approaches to the study of the formation and reproduction of interpretive communities in relation to the mass media will be considered. Classic questions about the role of the mass media in the formation of national and global political economies as well as individual identities will be examined in light of discourse theories. The interaction of new media, including the Internet, with traditional cultural, economic, and political practices will be explored in context of the combination of local and global processes that constrain the production of cultural identities. A major part of the course will focus on case studies. Students will make use of the conceptual and theoretical tools that they have gained in the first parts of the course to analyze specific

mass media cases that they present. Each student will provide an example of a mass media product—such as television, film, print or websites and including ads, entertainment, news, or documentary, for example—which he or she will analyze in context of a specific cultural community. The range of cases will depend on the mix of languages and cultural traditions to which the students themselves have access. The course requirements include participation in class discussions based on assigned readings and the presentation in class, as well as in a written report, of a detailed analysis of meaning production involving a mass media product in cultural context.

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

Geoffrey White

Stories about the past (sometimes called histories) play a central role in the life of nations, social movements, and personal lives. Given the close affinity of “memory” and “culture,” anthropology has long taken a special interest in stories about the past, especially the collective past. This seminar will explore a variety of disciplinary approaches to contemporary memory-making, emphasizing the ethnographic study of historical representation and the contestations that surround it. In particular, we will ask how the tools of ethnography may be used to analyze the poetics and politics of cultural memory, whether in ordinary conversation, museums, media, or grand ceremony.

How and where is collective memory created in today's globalizing societies? What are the social and political conditions of remembering and forgetting? In answering these questions we will explore historical representation in a variety of media (oral narrative, textbooks, film, photographs, architecture, the internet) and institutional sites (such as museums, memorials, commemorative practices, tourist sites, malls).

The seminar will provide an opportunity for students to pursue ethnographic and historical projects that extend their own research interests. Seminar assignments and discussions will encourage collaborative work and critical dialogue about the assumptions and strategies of current approaches to social memory.

Required Texts:

Flores, Richard, *Remembering the Alamo: Memory, Modernity, and the Master Symbol*
 Handler, R. & E. Gable, *The New History in an Old Museum*
 Halbwachs, Maurice, *On Collective Memory*
 Rosenstone, Robert, *Visions of the Past: The Challenge of Film to our Idea of History*
 Trouillot, Michel-Rolph. *Silencing the Past*
 Yoneyama, Lisa, *Hiroshima Traces: Time, Space, and the Dialectics of Memory*

Optional texts:

Fujitani, T., White, G. and L. Yoneyama, *Perilous Memories: The Asia-Pacific War(s)*
 Gillis, John, *Commemorations: The Politics of National Identity*
 Rosenzweig, Roy and David Thelen. *The Presence of the Past: popular uses of history in American life*
 Sturken, Marita, *Tangled Memories: The Vietnam War, the AIDS Epidemic, and the Politics of Remembering*
 Young, James. *At Memory's Edge: After-Images of the Holocaust in Contemporary Art and Architecture*
 Wallace, Mike, *Mickey Mouse History and Other Essays on American Memory.*

**694 Anthropology Colloquium Pro-seminar
R, 03:00-04:15****Michael W. Graves**

This course is for entering students in the Anthropology graduate program who are required to attend and participate in weekly colloquia which encompasses sub-disciplines and specializations represented in Anthropology at UH. Presentations include faculty and other professionals. A graduate student colloquium series will be developed.

**710 Seminar in Research Methods & Design (Method)
W, 04:00-06:30****Michael W. Graves**

This is a seminar for anyone who MUST write a research design or a proposal in anthropology and the social sciences. The presence of anthropologists of all stripes, as well as non-anthropologists, will ensure that it is a learning experience for everyone.

The basic idea of the seminar is to learn how to design research by designing one's own research, ultimately in proposal form. We will use the National Science Foundation format; it should be adaptable to other formats. In the seminar, we will review funded proposals, define our own topical, theoretical and methodological interests, and write up a proposal by stages. The end, hopefully, will result in a polished proposal.

The seminar members function as a review panel; assigned writings are distributed well in advance and criticisms are prepared for the seminar session. Expect discussion and a fair amount of writing.

You should be in or about to end the proposal (M.A. or Ph.D.) writing stage. expect a serious work commitment.

Texts:

David R. Krathwohl, 1988. *How to Prepare a Research Proposal: Guidelines for Funding and Dissertations in the Social & Behavioral Sciences*, third edition, Syracuse University Press.
L. F. Locke, W. W. Spirduso, S. J. Silverman, 1999. *Proposals that Work: A guide for Planning Dissertations and Grant Proposals*, fourth edition, Sage Publications.

**750B Research Seminar: Archaeology (Method or Theory)
W, 01:30-04:00****Terry L. Hunt**

In this seminar we will address a range of current archaeological issues, particularly in Pacific Island and Hawaiian research. Our focus will be on current problems, including (but not restricted to) subsistence, environmental changes (natural and human-induced), community patterns, resource use, monumental architecture, cultural elaboration, social complexity, demography, and population collapse. I will draw on our current research on Rapa Nui, but also beyond. Student's research interests will help to set our agenda as the seminar will provide an interactive, critical, and constructive forum for completing papers or research proposals.

Note: Our topics will be theoretically and methodologically focused, so we welcome students working outside the Pacific region.