

**DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2007**

151 Emerging Humanity

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

Sec. 02, MWF, 9:30-10:20

Sec. 03, MWF, 11:30-12:20

Sec. 04, MWF, 12:30-01:20

Sec. 05, TR, 07:30-08:45

Sec. 06, TR, 09:00-10:15

Sec. 07, TR, 12:00-01:15

Sec. 08, TR, 01:30-02:45

**Kelila Jaffe
Yoko Nojima
Nancy I. Cooper
Nancy I. Cooper
Barry V. Rolett
Jaida Samudra
Jaida Samudra
Britton Shepardson**

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(1) Culture and Humanity
MWF, 8:30-09:20

Regina Luna

Anthropology is the study of the human experience and all of the historical, biological and cultural diversity that this encompasses. As a holistic discipline, or science, anthropology covers all aspects of humanity—from birth to death, economic systems, politics, religion, language, gender, and everything else that is part of the human experience.

Cultural anthropology is more narrowly focused upon the varying behaviors of living peoples and how we give meaning to our actions and the world around us. We will study not only a diversity of places and cultures, but also the diverse ways in which anthropologists have tried to analyze and interpret both cultural difference and sameness across the world.

These subjects are explored within the context of meaningful questions, such as: How can people begin to understand beliefs and behaviors that are different from their own? How do societies give meaning to and justify collective violence? Why are some societies more industrially advanced than others? What can anthropology tell us about attempts to link intelligence and class? and more. Cultural anthropology requires that we put aside our preconceived notions of ourselves and other people. In this class, you will not only be exposed to a variety of new cultures and ways of thinking, but will also gain valuable insight into your own way of seeing the world and acting in it; your culture(s).

Welcome to the course!

(continued)

Goals of this course

- To provide an analysis of the range of variation and degree of uniformity in human behavior as revealed through comparative ethnographic study.
- To present a general introduction to cultural anthropology
- To attain insights into why other cultures are as they are and why we are culturally as we are -- to better understand the cultural problems of contemporary human existence.
- Our activities will also emphasize specific learning skills, including communication skills, writing skills, and skills of critical judgment. You will be expected to form and express opinions, communicate these opinions to others in the class, and help others develop their ideas.

Required Text

Robbins, Richard H. 2006. *Cultural Anthropology - A Problem-Based Approach*, 4th Edition. Belmont, CA: Wadsworth Publishing Company. ISBN 0534640745

- This text provides a fresh look at cultural anthropology using active learning and critical thinking. Students are taught to recognize their own cultures as a basis for understanding the cultures of others. The text is organized around problems rather than topics, creating a natural and integrated discussion of such traditional concerns as kinship, caste, gender roles, and religion.

152(2) Culture and Humanity
MWF, 10:30-11:20

Nancy I. 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 human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). A published ethnography, *Webs of Power*, by Evelyn Blackwood, will provide an example of ethnographic encounter with a remarkable people who retain a cultural system based on matrilineal descent in a nation-state with strong patriarchal tendencies. 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.

Grading consists of 15% attendance and participation in group exercises; 15% book report; 10% written responses to video clips; and 60% objective-style exams.

152(3) Culture and Humanity
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.

Texts for the course will consist of two ethnographies (an ethnography is a description of a culture)—*The Trobrianders of Papua New Guinea* by A. Weiner 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(4) Culture and Humanity
MWF, 01:30-02:20**Bernadine Chee**

This course introduces some of the analytical approaches, concepts, and methods of cultural anthropology as a basis for understanding human cultures and societies. Politics, economics, ethnicity, religion, gender, healing, globalization, and other topics shall be addressed from an anthropological perspective. Particular attention will be given to ethnographic studies from China (lectures), Papua New Guinea (*The Trobrianders of Papua New Guinea* by Annette B. Weiner), and the Congo (*The Forest People: A Study of the Pygmies of the Congo* by Colin M. Turnbull). The main text for this course is *Mirror for Humanity: A Concise Introduction to Cultural Humanity, Fifth Edition* by Conrad Phillip Kottak. Readings will also include selected articles.

Course objectives:

1. Foster an awareness of the diversity of human cultures and perspectives on living.
2. Convey the issues, concepts, and insights of cultural anthropology.

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3. Introduce research methods used by cultural anthropologists.
4. Convey an understanding of the application of anthropology to a variety of fields and problems.
5. Foster an appreciation of one's unique perspective and position within a culturally complex and interconnected world.

Class participation is required. There will be written assignments and two tests.

152(5) Culture and Humanity
TR, 10:30-11:45

Andrew Arno

The goal of this course is to introduce the student to the intellectual treasures of anthropological knowledge, methods, and perspectives. Because the key elements of the anthropological tradition, such as deep emphasis on culture, the concept of cultural relativity, and the ethnographic method are becoming so widely accepted across a broad range of academic fields, students will find that knowledge of anthropology provides deeper insight into the current trends in many, if not all, of the other social sciences, the arts, and humanities. The basic, defining experience of anthropology concerns the attempt to understand cultures other than one's own, trying to see those cultures as much as possible from the perspectives of their own members. At the personal level, the student of anthropology can expect to gain a broader, less ethnocentric view of the human condition, including increased tolerance and appreciation for others and a more profound awareness of his or her own way of life. Anthropology has important implications for policy studies—the attempt to make well informed and intelligent decisions about important public issues that confront modern societies. We can learn from great and small cultural traditions other than our own in constructing cultural responses to the challenges and opportunities that globalism presents for our sense of community and our relation to the natural environment. Understanding the unfolding phenomena of the Internet and the cell phone, for example, clearly will require going beyond our modernist theories of economics, and the “gift” economies of small scale societies, documented by anthropologists among the island cultures of Oceania and elsewhere, may well provide valuable insights. Creative people in the graphic arts, literature, religion, and philosophy have often found inspiration in other cultural traditions, and that is an important part of the anthropological experience as well. Innovations in law and conflict management in our society have also drawn upon anthropological accounts of the parallel institutions in other cultures. Among the specific topics within anthropology that will be addressed in this course are: the great ideas of the anthropological tradition, culture theory, cultural relativity, and ethnography; visual anthropology as the study of visual culture and the critical analysis of ethnographic film; the anthropology of law and conflict management; the political economies and regional systems of nonstate societies; social organization and kinship in small scale societies; ritual, magic, and religion in comparative perspective; and, running through all of the topics mentioned, the power of language.

Course Requirements and Evaluation:

Attendance and participation are required. Participation will be measured primarily by short in-class reaction papers. There will be two midterm exams and a final exam. Two short writing assignments involving ethnographic research will also be required.

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Texts (Partial List):

Annette Weiner, *The Trobriand Islanders of Papua New Guinea* (1988). San Diego: Harcourt College Publishers.

Heather A. Horst and Daniel Miller, *The Cell Phone: An Anthropology of Communication* (2006). New York: Berg.

152(6) Culture and Humanity
TR, 12:00-01:15

Jeremy Spoon

Cultural anthropology is the holistic study of humanity, exploring how human beings make sense of the world around them. In this course, both majors and non-majors will acquire a general understanding of cultural anthropology and various theories and methods associated with conducting fieldwork. It will also address the ethical application of anthropological data, specifically to human rights and environmental issues. Students are encouraged to critically examine their own cultural backgrounds while exploring the diversity of other peoples. Cross-cultural communication will be a major theme of the course, enabling students to reflect upon the cultural depth of all peoples, gaining an appreciation for the similarities and differences of human societies throughout the world. Anthropology in this course will be seen as an agent of change with the powerful potential to redefine how people see themselves and interact with the world around them.

COURSE OBJECTIVES

- 1) Providing students with a vocabulary of key concepts from cultural anthropology.
- 2) Introducing students to basic anthropological theory.
- 3) Introducing students to basic ethnographic methods.
- 4) Examining the ethics of anthropology, especially in relation to indigenous peoples.
- 5) Presenting anthropological applications to various issues, specifically in the areas of human rights and the environment.
- 6) Developing culturally conscious perspectives on a variety of contemporary problems.
- 7) Encouraging students to appreciate and respect difference, while at the same time finding similarities between all peoples.

Required Textbooks

- Abu-Lughod, Lila. 1999. *Veiled Sentiments: Honor and Poetry in a Bedouin Society*. Updated Edition. Berkeley, University of California Press.
- Bourgois, Philippe. 2003. *In Search of Respect: Selling Crack in El Barrio*. 2nd ed. Cambridge: Cambridge University Press.
- DeVita, Philip R. ed. 2001. *Stumbling Toward Truth: Anthropologists at Work*. Prospect Heights, IL: Waveland Press

Optional Textbook

- Robbins, Richard H. 2005. *Cultural Anthropology: A Problem-Based Approach*. 4th ed. Itasca, IL: F. E. Peacock Publishers.

152(7) Culture and Humanity
TR, 01:30-02:45**Jaida Samudra**

Anthropologists like to say that they make the strange seem familiar and the familiar seem strange. In this course, students are encouraged to critically examine their own taken-for-granted cultural backgrounds while exploring the logic behind widely diverging beliefs and behaviors in other societies. A variety of cross-cultural strategies for dealing with issues that concern all human beings, including how we define our identities, form different kinds of relationships, and survive physically and economically, are addressed. We look at how human beings learn to belong to different social groups and how they deal with their symbolic and material worlds in culturally meaningful ways. Fundamental concepts and methods from anthropology are shown to be relevant for understanding and working in a world in which the pace of change has accelerated rapidly in recent centuries following European colonialism, industrialization, and economic globalization. Ethnographic films and readings provide comparative glimpses of traditional and contemporary societies primarily in Asia and the Pacific and the United States.

Objectives of this course include:

- 1) Providing a vocabulary of key concepts from cultural anthropology
- 2) Introducing basic ethnographic methods also used in other social sciences
- 3) Developing holistic and culturally informed perspectives on social problems
- 4) Critically examining how indigenous societies are represented in public media
- 5) Presenting anthropological applications to other fields, particularly health and medicine, business and economics, and ecology and agriculture
- 6) Encouraging appreciation and respect of the rationality inherent in other ways of living, while finding commonalities amongst all human beings

165 Heritage Sites in Archaeology
MWF, 08:30-09:20**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. Principles 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.

Grades will be based on the following criteria:

I. Assignments (Map; Library Assignment 1 & 2, 6E):	100
II. Exams (Asia and Pacific Map Test, Mid term I and II):	200
III. Final Project (25 proposal/75 paper and presentation):	100
IV. Journal (2 sets, each set 25 pts):	50
V. Class Participation:	<u>50</u>
Total	500/5=100

Required Textbooks:

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

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 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).
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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, and W Trevathan, with R L Ciochon 2008. *Introduction to Physical Anthropology* 11th ed.

Grading: 3 lecture exams (2 midterms @20 pts. final @ 30 pts.)	= 70 pts.
3 film reviews (@5 pts.)	= 15 pts.
Unannounced quizzes*	= 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.

Instructor: Prof. M. Pietrusewsky. Office: Dean 207; Tel: 956-6653; e-mail: mikep@hawaii.edu; Office hours: T 3-4, W 10-11, or by appt. Mailbox: Saunders 346.

Teaching Assistant: Adam Lauer. Office: Saunders 319; Tel. 956-8425; email: alauer@hawaii.edu; Office Hrs.: during labs or by appt.

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* Quizzes are normally given in the first or last 5 minutes of each class meeting. Makeup quizzes are not given. The final average for quizzes is based on the 15 highest quiz scores received during the semester. Excuses absences require appropriate (e.g., note from physician) documentation, again no make-ups are given.

Disability Statement: If you feel you need reasonable accommodations because of the impact of a disability, please 1) contact the KOKUA Program (V/T) at 956-7511 or 956-7612 in Room 013 of the QLCSS; 2) speak with me privately to discuss your specific needs. I will be happy to work with you and the KOKUA Program to meet your access needs related to your documented disability.

Class Etiquette: Deactivate all pagers, cell phones, & other electronic devices during class. The use of electronic devices, unless specifically approved by the instructor, during class and exams is prohibited. Be punctual!

215L Physical Anthropology Laboratory
Sec. 01: W, 08:30-11:20
Sec. 02: W, 12:30-03:20

Michael Pietrusewsky

Course Objectives:

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

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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 laboratory assignments (see accompanying outline for a detailed list of assignments) are to be completed and submitted for a grade. The laboratory assignments will augment the material covered in the lecture portion of this course and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. In addition to completing lab assignments, students are required to take two lab practical exams.

Lab Reports: All lab assignments are to be **typed neatly**.

Grading: 11 Graded lab assignments (60% of final grade) and two lab practical exams (@ 20 pts.).

NO MAKEUP EXAMS ARE GIVEN FOR MISSED LAB PRACTICALS!

Required Text: D. L. France 2007. *Lab Manual and Workbook for Physical Anthropology*. 6th Edition. West/Wadsworth.

Instructor: Prof. M. Pietrusewsky: Office: Dean 207; tel: 956-6653; e-mail: mikep@hawaii.edu; Office hours: TBA.

Teaching Assistant: Adam Lauer (Saunders 319); Tel. 956-8425; email: alauer@hawaii.edu Office Hrs.: during labs *or* by appt.

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

Lab Monitor Work: In order to facilitate the operation of the lab and to maintain this facility in a clean environment, each student will be required to sign up for one hour (per semester) of lab monitor work. Tasks will be assigned as required throughout the semester. Your cooperation in this matter is greatly appreciated and essential for the normal functioning of these labs.

**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: Patricia Adler, Peter Adler, *Paradise Laborers: Hotel Work in the Global Economy*; Jane Desmond, *Staging Tourism: Bodies on Display from Waikiki to Sea World*, and Arlie Russell Hochschild, *The Managed Heart: Commercialization of Human Feeling*

321 World Archaeology I (Area)
MWF, 11:30-12:20**James M. Bayman**

This writing intensive course provides students with an in-depth introduction to the anthropological archaeology of human biological evolution and the development of early cultures. Specific topics we consider include early fire use, the development of stone tool technologies, foraging subsistence economies, the development of agriculture, and sociopolitical organization among small-scale societies. Although this course is global in its geographic coverage, well known areas will be more heavily emphasized.

The course format will include lectures, class discussions, examinations, and a term paper.

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

This course is a critical introduction to the archaeology and prehistory of the Pacific Islands (Melanesia, Micronesia, and Polynesia). We will discuss the origins and rich cultural diversity of Pacific Island populations from over 40,000 years ago to recent times. The course will pay special attention to many of the fascinating, yet unresolved issues in Oceanic prehistory worthy of new or additional research. This course will provide students the opportunity to become acquainted with Pacific Island prehistory as well as learn of many new developments in the region through lectures and selected readings.

In this course students will gain a multi-disciplinary perspective of history and its meaning for contemporary peoples of the Pacific. Our coverage takes a scientific look at history, culture, and island environments. Students will gain an in-depth understanding of cultural diversity, the history, and accomplishments of Native Hawaiians and Pacific Islanders.

350 Pacific Island Cultures (Area)
TR, 07:30-08:45**Guido Pigliascio**

Considered the largest geographical feature on earth, the Pacific Ocean displays an extraordinary human and cultural diversity. The Pacific has represented an object of European interest and fantasies since the European first age of discovery of the Oceanic region. In the popular imagination, the islands of the South Pacific conjure exotic images both serene and savage. 'Islands of love'. Mysterious rituals. Cannibals stories. 'Disappearing' cultures. Threatened or 'collapsed' ecologies. These fantasies continue to reflect Western desires and discourses but have very little to do with how most Pacific Islanders live their lives today.

This course's focus is to analyze and discuss the contemporary reality, the entanglement of 'tradition' and 'modernity' in the Pacific. As residents of a Pacific Island, students at the University of Hawai'i will have an extraordinary opportunity to weave together western and Pacific ways of conveying and conceiving knowledge. The islands of Hawai'i represent a critical intersection in cross-boundary Pacific identity formation. Using Hawai'i as a point of departure or arrival, the students will embark in an extraordinary journey through the social, cultural, ethnic, religious and politico-economic experiences of this complex and changing region and of the Polynesian, Melanesian and Micronesian

communities represented. This body of knowledge, conveyed in reading assignments, lectures and guest speakers' testimonies, shall be approached in class from three different perspectives: contemporary realities, visual representations and case studies.

Requirements: Active student participation through contributions to class discussion is important (15%). The remaining 85% of a student's grade will consist of two quizzes (20%), a mid-term exam (20%), a research project (20%), and a final exam (25%).

356 Women and Religion (Method or Theory)
MWF, 08:30-09:20

Nancy Kleiber

This course will cover both theoretical and methodological issues.

In this course we will examine representations of women, and women's personal, professional and institutional roles in a variety of religious traditions. We will include considerations of gender, sex, and sexuality, as these are prescribed, proscribed, and resisted in different religions traditions. We will explore theoretical and methodological issues that affect the study of women's experience of religion and spirituality. And we will include our own experiences as part of the material to be analyzed.

Students will be required to attend at least FOUR participant-observation field trips, visiting different religious institutions. Most of these field trips will take place on Sunday mornings. Students should be sure they have time to attend these events.

Course Goals:

1. To develop critical and ethical thinking, research and analytical skills with a feminist perspective.
2. To explore the representations of women [and men] in the sacred texts and myths and legends from a variety of religions traditions.
3. To explore individual, professional, institutional and ethical issues related to women's religions experiences and expressions.
4. To acquire and demonstrate skills in evaluating theoretical and factual materials relating to women and religion,
5. To participate in individual and team research projects and presentations demonstrating the ability to use feminist theoretical and methodological tools appropriately.

Readings will be from a variety of primary and secondary sources, including sacred texts, anthropological studies, and writings and critiques from feminist and religious studies perspectives.

Exams: Three, including professional and technical vocabulary, and exercises in critical, analytical and methodological thinking.

Written assignments: Several, based on participant-observation field trips, plus at least one scholarly print-media based research paper. Oral reports: Numerous. Class attendance and participation are REQUIRED.

385C Undergraduate Proseminar: Ethnography (Area)
“Anthropology of Virtual Worlds”
TR, 12:00-01:15

Alex Golub

This course will examine the society and culture of massively multiplayer online role-playing games (MMOGs) such as Worlds of Warcraft, City of Heroes, Everquest, Second Life, and Ragnarok Online. These games offer immersive, three-dimensional worlds in which hundreds of thousands of players compete and cooperate in everything from university classes to Tolkeinesque heroics. This course will provide a richly ethnographic account of virtual worlds which, although based in anthropology, will be of interest to students of communication, sociology, and information technology. Some major questions to be discussed include: Do virtual worlds offer a space of liberation in which people can be ‘more themselves than they ever were before,’ or is deep engagement with these virtual worlds an unhealthy addiction? What are the similarities between physical-world and virtual world social networks? How do the structure and design of virtual worlds affect the behavior of actors who live within those structures? How do these worlds compare to other forms of computer-mediated communication such as text-based MUDS?

423 Social and Cultural Change (Area)
TR, 09:00-10:15

Alex Golub

In the late 1920s and early 1930s Australian discovered the highlands of Papua New Guinea, home to roughly one million people who had never encountered Europeans before. Highlanders experienced contact with Europeans, colonization, and decolonization, going ‘from stone to steel in one generation’ and dealing with the massive cultural change this entailed. At the same time, the Australians who governed highlanders projected their own fantasies of empire, development, and benevolent paternalism onto their relationships with Papua New Guineans. This course examines in detail the patrols that first entered the highlands and their aftermath in contemporary Papua New Guinea. Using a lens sharply focused on the ethnography of both highlanders and their Australian rulers, the readings will draw out the implications of social and cultural change for issues such as colonization and post-coloniality, globalization, whiteness, environmentalism, and the representation of indigenous peoples in local and global arenas.

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

Jonathan D. Baker

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 (Theory)
T, 03:00-05:30**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 to be sacred, including some individual trees, groves, forests, mountains, caves, rocks, springs, waterfalls, lakes, rivers, 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 although they may interpret it differently. 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 attention, including anthropological and ecological, to advance knowledge, understanding, appreciation, and protection. This course explores the fascinating and important phenomena 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 discuss his own research and publications on sacred places in Thailand and elsewhere as well.

The focus designation for this course is Oral Communication. Course exercises including the final examination will be entirely oral, except for completing a peer review form for the oral presentations by fellow students. 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 an oral summary of a research project using PowerPoint in a symposium.

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

Among other sources, required readings include these essential textbooks:

Swan, James A., 2000, *Nature As Teacher and Healer: How to Reawaken Your Connection with Nature*.

Swan, James A., ed., 1991, *The Power of Place: Sacred Ground in Natural and Human Environments*.

461 Southeast Asian Archaeology (Area)
MWF, 10:30-11:20**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.

468 Archaeology Theory & Interpretation (Theory)
TR, 09:00-10:15

Terry L. Hunt

Anthropology 468 is an upper-division theory course in archaeology. It is organized as a seminar to critically examine the most fundamental aspects of theory in archaeology. Seminars require a careful and thorough reading of all materials to be discussed, and active participation is essential. The grading of the course reflects this intent.

Our most important intellectual goal is the development of *critical thinking* and *analytic skills*. Our goal will also be good scholarship. Students should understand the complexity of philosophical, theoretical, explanatory, and methodological issues in the development of archaeology as a discipline. We are interested in critical thinking: that is, not *what* you think, but how you reach conclusions and defend them.

In addition to developing critical thinking and analytic skills, we will cover the archaeological literature considered “theoretical.” Our focus will be on *explanation* in archaeology; with special emphasis on some of the major questions scholars have long attempted to answer.

The course is organized in a sequence that begins with lectures and discussions of science, theory, explanation, and the paradigms that reflect archaeology’s changing goals. We will then proceed with issues of explanation, the paradigms of archaeology, and archaeologists’ attempts to explain culture change. We will conclude the seminar with a close look at the contemporary efforts to build an explicitly scientific archaeology, based largely on evolutionary theory.

482 Environmental Anthropology (Theory)
TR, 10:30-11:45

Leslie E. Sponsel

Ecological anthropology concentrates on basic scientific and academic research concerning the dynamic interactions between a human population and the ecosystems in its habitat with an emphasis on the influence of culture. When the focus is on applied, action, and/or advocacy work 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 including land and natural resource use and management systems; food production and population problems; poverty and other aspects of social and environmental justice; pollution, natural hazards, risks, and global warming; resource competition, conflicts, and warfare; deforestation and desertification; Western economic development and alternatives; mineral and fossil

fuel extraction industries; and protected areas and other forms of environmental and biodiversity conservation.

The final project/symposium for the class as a whole will explore selected anthropological aspects of whaling including national industries (e.g., Japan, Iceland, and Norway), indigenous whaling (e.g., Chukotkan, Faroe Islanders, Lamaholot, and Makah), and conflicts between the cultures of whalers and environmental and animal rights activists (e.g., Greenpeace and The Sea Shepherds).

The focus designation for this course is Oral Communication. Course exercises including the final examination will be entirely oral, except for completing a peer review form for the oral presentations by fellow students. Students will be graded by their peers as well as by 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 an oral summary of some aspect of a class research project using PowerPoint in a symposium on whaling.

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 indispensable textbooks:

Haenn, Nora, and Richard R. Wilk, eds., 2006, *The Environment in Anthropology: A Reader in Ecology, Culture, and Sustainable Living*.

Myers, Norman, and Jennifer Kent, eds., 2005, *The New Atlas of Planet Management*.

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

483 Japanese Culture and Society (Area)
TR, 12:00-01:15

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*
Susan Long, *Final Days; Japanese Culture and Choice at the End of Life*
Hendry, Joy 1986 *Becoming Japanese*

**485 Pre-European Hawai`i (Area)
MW, 1:30-02:45****Ty P. Kawika Tengan**

This course examines the descriptions, interpretations, and discursive productions of the history, traditions, and culture of the Kanaka ‘Oiwī Maoli (indigenous Hawaiians) of “pre-European Hawai‘i.” Synonymous with the “precontact/precolonial” era of these islands, the problematic construct of a “pre-European Hawai‘i” raises a number of important issues that anthropologists and other scholars working in an even more problematic “post-European/postcontact/postcolonial” Hawai‘i (and Oceania in general) are forced to reckon with as the (pre)conditions and contexts of their work: the constant reworking and reimagining of the past through the lens of the present; the dialectic relationship of history and culture in the formation of identities; and the political and ethical dilemmas that arise when scholarly, popular, and indigenous understandings and claims to the past come into conflict with one and the other. We will examine the origins, structures, and transformations of indigenous society from a variety of perspectives, and seek to understand the role of anthropology in the interpretation and analysis of the Hawaiian past and present.

**601 Ethnology (Theory)
W, 01:30-04:00****Andrew Arno**

The goal of this course is to introduce graduate students to the theories, methods, and stocks of knowledge that constitute the fundamentals of social and cultural anthropology. The term *ethnology*, following American and British usage, refers to the comparative dimension of anthropological analysis, as contrasted with the descriptive ethnographic dimension. The two dimensions are inseparable in anthropology, and the course readings will draw upon classic ethnographies as well as theoretical essays by the great figures in the history of anthropological discourse. After a brief backward glance at some of the precursors of anthropology, Herodotus, Montesquieu, Vico, and Maine, we will pursue a roughly chronological but recursive path through early, classic, and late modern anthropological literature, noting dialogic relations of contrast and continuity among authors in the British and American traditions. Anthropological schools of thought will be viewed in context of contemporary intellectual movements in political economy, biology, philology, linguistics, and social theory. The content of this course, which is historically oriented and will consider ideas of evolutionism, cultural relativity, structural-functionalism, symbolic and interpretivist anthropology, as well as structuralism and ethnohistory will be coordinated with a new course in contemporary anthropological theory that is under development and scheduled for Spring 2008.

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Structure and Evaluation:

The course will be offered in seminar form, and participation is heavily emphasized. Weekly course work includes readings, written précis, student presentations and discussions. Grades are assigned according to the following format: 10 points for facilitating each of two seminar sessions and 40 points each for two exams, a midterm and a final.

**604 Physical Anthropology (Theory)
M, 01:30-04:00****Michael Pietrusewsky***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.

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.].

610 Anthropology of Tourism (Theory) **M, 02:30-05:00**

Geoffrey White

What is tourism when “culture” itself is a traveling commodity? In what ways might the ethnographic study of tourism shed light on formations of culture and identity in a globalizing world? How are “nature” and “culture” constructed in newly fashionable modes of “eco” and “cultural” tourism? And what are the political and economic consequences of such practices for host communities, especially indigenous and postcolonial societies?

Emphasizing tourism research in Hawai‘i, Asia, and the Pacific, this course takes up these questions through a range of case studies and independent research carried out in the seminar context. The goal is to develop perspectives that look at tourism in terms of its immediate practices of cultural display and performance as well as its political and economic dimensions involving transnational flows of people, capital, objects, and images.

Taking advantage of our location in one of the world’s most well known tourist destinations, the course encourages students to pursue independent projects that utilize ethnographic and collaborative approaches to the complex social and political realities of tourism today. Projects may involve fieldwork, write-up of previous research, or approaches to media analysis and library research.

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Grading will be based on class participation (25%), reading-based writing assignments (30%), and a final project presenting independent research (45%). The course is open to graduate students in anthropology and related fields.

Required Books

Bruner, Edward. 2005. *Culture on Tour: Ethnographies of Travel*
Gmelch, George. 2003. *Behind the Smile: The Working Lives of Caribbean Tourism*
Kincaid, J. 1989. *A Small Place*
MacCannell, D. 1999. *The Tourist: A New Theory of the Leisure Class*
McLaren, Deborah. 2003. *Rethinking Tourism and Ecotravel*
Stanley, Nick. 1998. *Being Ourselves for You: The Global Display of Cultures*
Urry, J. 2002. *The Tourist Gaze: Leisure and Travel in Contemporary Societies*

Optional

Desmond, Jane. 2000. *Staging Tourism: Bodies on Display from Waikiki to Sea World.*
Lippard, Lucy. 1999. *On the Beaten Track: Tourism, Art and Place.*
Picard, M. and R. Wood. 1997. *Tourism, Ethnicity, and the State in Asia and the Pacific*
Smith, V and Brent, M. 2001. *Hosts and Guest Revisited*

694 Anthropology Colloquium Pro-seminar R, 03:00-05:00

Geoffrey White

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) T, 12:00-02:30

Miriam T. Stark

This seminar focuses exclusively on the design of research and the preparation of a research proposal. As such, the seminar is separated into two parts. First, we review how to build a research design: its components and integration. This section of the seminar will include coverage of how research proposals are put together, and what kinds of criteria are used to evaluate them. We will also examine different kinds of research (basic, applied), the way in which research is conceptualized within each kind, and the creation of effective designs and proposals. Second, you will review examples of funded research proposals and examine them in terms of research design and writing the proposal. The focus on proposals is useful not only because grant writing is an important skill in its own right, but also because an effective proposal involves all elements of research design—from statement of the problem to data analysis. Finally, you will write a research proposal based on work that you expect to do. By the end of the course, you should be able to:

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- Formulate a feasible research question, and design research to answer it.
- Discuss the ethical implications of research.
- Analyze quantitative data with computer-based skills.
- Critically evaluate your own research and that of other social scientists.
- Submit a grant proposal for extramural funding of your dissertation research.

**750B Research Seminar: Archaeology (Area or Method)
“Ethnohistory”
W, 01:30-04:00**

Barry V. Rolett

Early historic accounts and travel narratives offer first-hand descriptions of Pacific Island and Asian cultures at the time of Western contact. This seminar focuses on the use of these historic documents in investigating topics in ethnology and archaeology. One goal is to survey resources (including unpublished manuscripts) available at Hamilton Library, Bishop Museum, and the Hawaiian Children's Mission Society. We will examine different approaches to working with these resources, and the inherent problem of Western biases in the portrayal of non-Western cultures. Students will develop individual research projects based on their personal interests.

This seminar is ideal for Anthropology, History, and Pacific Island/Asian Studies students who seek to integrate ethnohistory into their research. Advanced undergraduate students may enroll with the instructor's permission.

**750C Research Seminar: Medical
T, 01:30-04:00**

Nina L. Etkin

This seminar focuses on the basic elements of research, publication, and curriculum as they pertain generally to medical anthropology: setting theoretical foundations, developing a problem orientation, writing research proposals, refinement of field and laboratory methodology, data analysis, publication in professional journals. Specific subthemes will be identified to coincide with students' current work and future directions – for example, plant medicines as vehicles for the conservation of cultural and biological diversity; the transformation of traditional explanatory models and medicines in SE Asia; globalization of “traditional” medicines, indigenization of pharmaceuticals; the (bio)medical encounter – patient/practitioner dynamics; medicinal foods and food medicines; complementary, alternative, and integrative medicines; health disparities; anthropology and infectious disease.

**750D Research Seminar: Ethnography (Method)
“Microanalysis of Verbal Interaction”
F, 02:45-05:15**

Jack Bilmes

This course will be a general introduction to conversation analysis. Aside from general coverage of sequential analysis, we will give special attention to categorical analysis and the role of translation and ethnography in the microanalysis of verbal interaction.

This will be a workshop-type course; in addition to discussing the readings and concepts, we will devote significant classroom time to on-the-spot analysis of transcribed data. Our primary source of

data will be the Linda Tripp/Monica Lewinsky tapes, supplemented with materials from other sources, such as political campaign debates, and televised talk shows. Students will also learn transcription skills.

One special, semester-long project will be to assemble and analyze a collection of to-be-determined conversational phenomena from the Tripp tapes.

The general methodological framework will be that of conversation analysis. This involves, in particular, the use of naturally-occurring, recorded talk (rather than invented examples), a focus on interaction (rather than isolated utterances), and a participant orientation. That is, we will be concerned with how the participants construct the interaction and what they make of the talk rather than what an analyst might make of it. Readings will consist of selected articles. Evaluation will be based on analytical exercises, classroom reports on the readings, and a term paper. Students may choose their own data for the term paper.