

**DEPARTMENT OF ANTHROPOLOGY  
COURSE DESCRIPTIONS  
FALL 2008**

**(rev. 4/10/08)**

**151 Emerging Humanity**

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

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

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

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

**Sec. 05, MWF, 01:30-02:20**

**Sec. 06, TR, 07:30-08:45**

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

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

**Joseph Genz  
Joseph Genz  
Christine Beaulé  
Nancy I. Cooper  
Jaida Samudra  
Barry V. Rolett  
Stephen Acabado  
Christopher Norton**

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, 8:30-09:20**

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

**Jaida Samudra**

This course provides a general overview of cultural anthropology for students who are likely to pursue careers in other fields. Cultural anthropology is the study of the diversity of contemporary human societies. Anthropologists examine how human beings learn to belong to different social groups and how they deal with symbolic and material worlds in culturally meaningful ways. In this class, the fundamental concepts and methods of anthropology are shown to be relevant for understanding and working in a rapidly changing world. 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, are addressed by examining a variety of cross-cultural responses and strategies.

Ethnographic films and readings provide comparative glimpses of a variety of traditional and contemporary societies primarily in Asia and the Pacific and the United States.

Objectives of this introductory course include:

- 1) Providing a vocabulary of key concepts from cultural anthropology
- 2) Introducing basic ethnographic methods also used in other social sciences

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- 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

#### 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(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.

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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**

**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). The textbook, *Core Concepts in Cultural Anthropology* by Lavenda and Schultz, will provide basic concepts and terms and ethnographic coverage of other societies. Students will also read a novel set in colonial-era Java, *This Earth of Mankind*, by Pramoedya Ananta Toer and a non-fiction book describing cross-cultural encounters in the United States, *The spirit catches you and you fall down*, by Anne Fadiman. Written exercises will encourage students to locate anthropological concepts and terms learned in lectures within these two books. Both of these texts are masterfully written and rich in ethnographic imagery. Lectures may incorporate slideshows of classic and recent anthropological work and may include the instructor's specific fieldwork related to course concepts and reading assignments. Relevant film clips may be viewed in class, depending on time constraints.

Students will be evaluated on attendance and participation in group exercises, written exercises on reading materials; handwritten responses to video clips; and mostly objective-style exams.

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

**Paul Christensen**

Cultural anthropology is the study of how humans have shaped and given meaning to the world in which we live. It is an exploration of the variety with which we build, alter, and adapt to our lived environment. It is the goal of this course to give students an introduction to anthropology, including

its prominent figures, theoretical perspectives, and methodology. In addition it will also give students the tools to engage in their own anthropologically driven research on an aspect of daily life in Hawai'i of their choosing.

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

**Alex Golub**

This course introduces students to the subject matter, theories, and methods of cultural anthropology. Students will learn to compare and contrast cultures in different geographical regions, utilize methodological and theoretical approaches through direct experience, and apply anthropological insights to both their own daily life and to wider issues in the contemporary world. Open to non-majors, recommended for majors.

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

**Patrick Ball**

Broadly, anthropology is the study of what it means to be human. This course is an introduction to cultural anthropology, a sub-discipline within anthropology. We will explore what culture is, how it shapes human lives, and how anthropologists study it. We will examine issues of kinship, family structure, gender roles, cultural change and ideas of race and ethnicity. By looking at how cultures differ all over the world, we can better understand our own cultures and those of people around us. We will also look at other sub-disciplines, such as biological, medical and applied anthropology.

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

This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human

(climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology).

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

**Required text:** R. Jurmain, L Kilgore, and W Trevathan, with R L Ciochon 2008. *Introduction to Physical Anthropology* 11th ed.

<b>Grading:</b> 3 lecture exams (2 midterms @ 20 pts. final @ 25 pts.)	= 65 pts.
3 film reviews (@ 5 pts.)	= 15 pts.
Unannounced quizzes*	= <u>20 pts.</u>
Total:	100 pts.

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

**Instructor:** Prof. M. Pietrusewsky. Office: Dean 207; Tel: 956-6653; e-mail: [mikep@hawaii.edu](mailto: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](mailto:alauer@hawaii.edu); Office Hrs.: during labs *or* by appt.

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

\* 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 20 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.

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>

**316 Anthropology of Tourism (Theory)**  
**TR, 09:00-10:15**

**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.

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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:** Cynthia Enloe, *Bananas, Beaches, and Bases*; 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)**  
**TR, 09:00-10:15**

**Terry L. Hunt**

Anthropology 321 is a survey of world prehistory from the origins of culture to the evolution of agriculture. In our survey we will examine several of the fundamental changes in our evolutionary history as *Homo sapiens sapiens*. These important changes include: 1) the origins of culture (with tool use, and by inference, language) over 1.5 million years ago; 2) the dispersal of modern *Homo sapiens sapiens*. ("Out of Africa" vs. the multi-regional hypothesis); 3) the spread of our hunter-gatherer ancestors into Europe, Asia, Australia, and the New World; 4) the "disappearance" of the Neanderthals in Europe and the Near East; 5) the origins and spread of agriculture; and 6) the evolution of cultural elaboration (e.g., the megaliths of Europe). Our major goal will be to consider the evidence for these historical processes, and critically examine the theories or explanations offered for them. We will place some emphasis on the relationship of people and their changing environments. In this way, we will examine the global archaeological record with specific theoretical and substantive questions in mind. Otherwise, stacking up "facts" about the past can become quite tedious!

**323 Pacific Island Archaeology (Area)**  
**TR, 10:30-11:45**

**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)**  
**TR, 07:30-08:45****Guido Pigliasio**

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.

In this course students will gain a perspective of the entanglement of tradition and modernity in Oceania. 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.

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

**370 Ethnographic Field Techniques (Method)**  
**TR, 09:00-10:15****Andrew Arno**

The purpose of this course is to provide an opportunity for students to practice and develop basic skills necessary to the successful use of anthropology's signature methods, namely participant observation and in-depth interviewing. Unlike formal, quantitative methods, participant observation and related field research techniques draw heavily on ordinary social skills that we all possess and employ constantly in everyday life. Because of the subtlety of such skills, so bound up in the unique contexts of the moment, it may seem pointless, even pathetic, to attempt to formulate rules and practice exercises. But clearly the ethnographic situation is a special kind of social terrain, as the large body of tragicomic "fieldwork stories" in the anthropological literature attests. We are all novices when we encounter an unfamiliar culture, and special efforts are necessary to deconstruct and unlearn some of our own culture specific, intuitive social skills and cognitive frameworks. Among the topics to be explored in the context of participant observation will be surveys, life histories, visual communication, communication event analysis, the built environment, kinship categories, taxonomies, note taking, and verification routines. The root metaphor adopted in this course sees culture as language-like and relates ethnographic research to learning a new language. The approach taken builds on the historic insights of Johann Herder, the 18<sup>th</sup> century philosopher and precursor of cultural and social anthropology, who held (against the grain of the natural science oriented Enlightenment) that: it is not only possible but also valuable, intellectually as well as morally and aesthetically, to learn about cultures and traditions other than one's own; gaining such knowledge is extremely difficult but can be achieved by patient, systematic work; and the culture of a community is embodied and expressed in the forms and categories of its language and other media of symbolic communication.



**385B Undergraduate Proseminar: Archaeology (Area)**  
**“The Formation of Ancient Civilizations of China”**  
**M, 02:30-05:00**

**Tianlong Jiao**

This course is an introduction to the archaeology of ancient China, a regional survey of the cultural and social changes from the first appearance of humans to the formation of ancient civilizations (ca. 1 million years ago to 100 BC) in today’s China. Anthropological approaches are used to examine the following major issues: the adaptations and evolutions of early Hominids, transition from foraging to food production, emergence of regional traditions, the development of complex societies, urbanization and state formations, early writing, art and power, societies of Shang and Zhou Dynasties, political and cultural unification of Qin and Han Dynasties, politics, nationalism and the practice of archaeology in China.

Assigned Reading:

The following books will be extensively consulted throughout this course:

- K.C. Chang et al. (2005), *The Formation of Chinese Civilization: an archaeological perspective*. Yale University and New World Press.  
Li Liu (2004). *The Chinese Neolithic*. Cambridge University Press  
Tianlong Jiao (2007). *The Neolithic of Southeast China*. Cambria Press.  
Lothar von Falkenhausen (2006). *Chinese Society in the Age of Confucius (1000-250BC): the archaeological evidence*. Cotsen Institute of Archaeology, UCLA.

A complete list of assigned weekly reading, taken from the above books and other sources, will be made available the first day of class.

Grade Evaluation:

The major work requirements of this course are: Midterm exam (20%), Final Exam (30%), Term paper (30%), and In-class discussion and attendance (20%)

No pre-requisites of archaeology and Chinese language background. Students with interests in Chinese art history, regional studies and Chinese history are welcome to enroll in this course.

**414 Introduction to Linguistic Anthropology (Theory)**  
**MWF, 10:30-11:20**

**Emanuel Drechsel**

ANTH/LING 414 examines the relationships of language to culture and society from a broadly defined anthropological perspective, and focuses on the following major topics:

- Nature of language and culture as contrasted with other forms of communication and behaviors
- Evolution of language (including the question of whether apes can “speak”)
- Language and thought (with special attention to the question of linguistic and cultural constraints on “the mind” or linguistic relativity)

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- Language as a means of social identity (including relations between language on the one hand and age, gender, “race” or ethnicity, prestige, power, and additional social factors on the other)
- Various topics of a specifically sociolinguistic nature (such as the role of language in socialization and education, second-language learning versus first-language acquisition, bi- and multilingualism, literacy, etc.)
- Language change and its sociocultural dimensions (including sociocultural implications of historical-linguistic reconstructions, language contact, and language death)

This class will also pay considerable attention to the sociolinguistic situation of the Hawaiian Islands, which requires an examination of not only the relationships of Hawaiian to immigrant languages, but also the history of Hawaiian Creole English (“Pidgin”) and a review of pidgins and creoles at large.

Texts:

- Duranti, Alessandro, *Linguistic Anthropology*. (Cambridge Textbooks in Linguistics.) Cambridge: Cambridge University Press. Latest edition
- Duranti, Alessandro, *Linguistic Anthropology: A Reader*. (Blackwell Anthologies in Social and Cultural Anthropology.) Boston: Blackwell. Latest edition
- Mühlhäusler, Peter, *Pidgin and Creole Linguistics*. Expanded and Revised Edition. (Westminster Creolistics Series 3.) London: University of Westminster Press. Latest edition
- Selected short readings, to be made available in class

All three texts are available in paperback editions.

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

**Leslie E. Sponsel**

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

Ecological anthropology explores *how culture influences the dynamic interactions between human populations and the ecosystems in their habitat through time*. This semester the course successively surveys the five major approaches: primate ecology, cultural ecology, historical ecology, political ecology, and spiritual ecology. Each of these approaches will be critically analyzed through two overview PowerPoint lectures drawing on the manuscript of the instructor’s textbook and also through one or more particular case studies including some from the instructor’s field research in the Venezuelan Amazon and/or Thailand. Videos and student panel discussions of case study books will also illustrate each of these approaches. Secondary themes are Hawai`i, global warming, and the relationships between biological and cultural diversity.

Anth 152 or 200, a basic course in biology or ecology, or consent are prerequisites for this course.

This course is writing intensive with five essay quizzes, a book review, and a final essay examination, all take-home exercises.

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The following textbooks are required:

Marten, Gerald G., 2003, *Human Ecology: Basic Concepts for Sustainable Development*.  
Merchant, Carolyn, 2005 *Radical Ecology: The Search for a Livable World* (Second edition).  
Townsend, Patricia K., 2000, *Environmental Anthropology: From Pigs to Policies*.

For more information see the instructor's homepage (<http://www.soc.hawaii.edu/Sponsel>).

**421 Anthropology and Mass Media (Theory)**  
**TR, 01:30-02:45**

**Andrew Arno**

**Purpose and objective 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.

**422 Anthropology of Religion (Theory)**  
**TR, 09:00-10:15****C. Fred Blake**

This course begins with the history of how religion has been studied mainly by social anthropologists but including the other social and behavioral sciences and, where relevant, the perspectives of theology and philosophy. These discussions lead to questions about the scope of religion within a more comprehensive anthropology of world view and historical formation. We take up questions about the origins of religions, the phenomena of ritual, magic, myth, commonsense, belief, faith, sacrifice, aesthetics, ideology, and rationality. The principal text is Roy A. Rappaport's *Ritual and Religion in the Making of Humanity*, although there are other more specific readings posted on the electronic reserve library. Grades are assigned on the basis of quizzes, writing assignments, and participation.

**425 Medical Anthropology (Method or Theory)**  
**MWF, 10:30-11:20****Eirik Saethre**

Medical anthropology is the most rapidly expanding interest area within the broader field of anthropology. Situated at the margins of the clinical and social sciences, medical anthropology considers the cultural and social aspects of the body, health, sickness and healing. Medical anthropology is a comparative endeavor and is based on fieldwork in a wide range of social contexts—from pre-industrial New Guinea to post-industrial Japan.

This course aims to introduce students to some of the most important contemporary issues in medical anthropology. We will review topics such as biomedicine, indigenous health, HIV/AIDS, pharmaceuticals, the organ trade, global health inequalities, pluralistic medical systems, and gender. Through these examples, this course will illustrate the diversity of theoretical perspectives in medical anthropology, including interpretive approaches, critical theory, and phenomenology.

**444 Spiritual Ecology (Theory)**  
**T, 03:00-05:30****Leslie E. Sponsel**

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

This advanced seminar pursues a systematic and thorough anthropological survey and critical analysis of spiritual ecology in cross-cultural perspective, but with an emphasis on Animism, Buddhism, and Hinduism. Spiritual ecology is a most exciting new interdisciplinary and transdisciplinary frontier for research, teaching, and practice that has been growing exponentially since the 1990s. The instructor will discuss his own research and publications on various aspects of this subject, including his long-term fieldwork on the relationships among Buddhism, sacred places, ecology, and biodiversity conservation in Thailand.

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Ideally, students should have Anth 152 or 200 and 415 or 422 as prerequisites for this course. However, most of all, they simply need an open mind and intellectual curiosity like any scholar or scientist who is worthy of the title.

This is an oral communications skills course. Students are expected to contribute regularly to seminar discussions, prepare a PowerPoint presentation on a case study book of their choice, and present a PowerPoint report on their final research project.

The following textbook is required reading for every student:

Gottlieb, Roger S., ed., 2006, *The Oxford Handbook of Religion and Ecology*.

Some additional readings will be assigned, especially articles from this reference work:

Taylor, Bron R., Editor-in-Chief, 2005, *The Encyclopedia of Religion and Nature*.

For more information, see the instructor's homepage (<http://www.soc.hawaii.edu/Sponsel>) and the website for the Forum on Religion and Ecology at Harvard University (<http://www.environment.harvard.edu/religion>).

**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.

**468 Archaeology Theory & Interpretation (Theory)**  
**TR, 12:00-01:15**

**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.

**473 Lithics Analysis in Archaeology (Method)**  
**TR, 01:30-02:45**

**Christian Peterson**

This course is a basic introduction to the manufacture and analysis of flaked and ground stone tools. The approach is tripartite: typological, functional, and technological. We will discuss raw material properties and selection, production/reduction techniques, classification, formal tool description and analysis, waste product (debitage) identification and aggregate analysis, use-wear studies, and quantitative approaches to the study of stone tools. And we will examine the ways in which lithics analysis can enlighten us about past human behavior in both small scale and more complex societies. Students will work with both archaeological and experimental collections, and engage in stone tool replication themselves. Prerequisite: ANTH 210.

**474 Geoarchaeology (Method)**  
**W, 02:30-05:00**

**Terry L. Hunt**

GEOARCHAEOLOGY is the subfield that informs upon sediments, soils, geomorphology, and other geological methods in archaeological context. This field includes the theory, models, and analytical methods/techniques to study the evolution of landscapes, shorelines, and formation of archaeological deposits. We will examine principles of sedimentology, environments and mechanisms of deposition, aspects of taphonomy, and post-depositional alterations including soil formation processes. Some analytical techniques for measuring sediment/soil properties will be covered (and performed when possible) in a laboratory component of the course. Students in this course will acquire valuable skills useful in archaeological field work and laboratory analyses.

**483 Japanese Culture and Behavior (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*Traphagan, John, *Taming Oblivion*Tobin, Joseph, David Wu, Dana Davidson, *Preschool in Three Cultures***601 Ethnology (Theory)**  
**T, 01:30-04:00****C. Fred Blake**

This seminar follows in rough chronological order the development of various schools and theoretical subdisciplines in ethnology or cultural anthropology. Our goal is to develop a broad grounding in the theoretical underpinnings of the discipline so that students are prepared to undertake their own work from an informed perspective of both what has already been accomplished and what is currently shaping the discipline.

There have been big paradigm shifts in cultural anthropology over the past century. The post-1960s challenge includes philosophical and political questions about subjectivity and power in society and culture and anthropological studies thereof. A portion of the second part of the course is devoted to reading and discussing these recent issues. Weekly course work includes readings, student presentations and discussions on the theories, backgrounds, historical contexts, subsequent influences and critiques. Most readings are accessible on the electronic reserve library. Two recommended textbooks will be available in the campus store (or you can order from on-line stores): 1) Anthony Giddens, *Capitalism and Modern Social Theory: An Analysis of the Writings of Marx, Durkheim and Max Weber* and 2) Paul Erickson, and Liam Murphy. *A History of Anthropological Theory*. 3rd edition. Grades are based on participation, a course paper, and an exam.

**604 Physical Anthropology (Theory)**  
**M, 01:30-04:00****Nina L. Etkin**

This course surveys biological (physical) anthropology and offers a theoretical and conceptual framework for investigating human physical variability as it reflects adaptations to different biocultural environments in past and contemporary populations. The assigned readings provide background as well as perspective for weekly topics, which include: hominid evolution, nonhuman primates, human ecology and adaptability, infectious disease, growth and development, and the confluence of biological and sociopolitical factors that influence health. My own perspective, which frames the intellectual scope of this seminar, is interdisciplinary and biocultural – linking physiology, culture, and society through field research and laboratory investigations to understand the dialectic of nature and culture in diverse ecologic and ethnographic settings. This course will be conducted in a manner that emphasizes interrelations “rather than rigid dichotomies, historicity rather than static universals, [human agency and the mutability of historical processes], and ... a partisanship [for] objectivity... How [do] culture and political economy affect human biology – e.g., ... nutritional status, the spread of disease, exposure to pollution – and how might biological consequences have further effects on cultural, social, and economic systems?” (from Goodman & Leatherman 1998).

**605 Discursive Practices (Theory)**  
**W, 02:30-05:00****Jack Bilmes**

The discursive practice approach is grounded in four insights concerning discourse. One is the affirmation that social realities are linguistically/discursively constructed. The second is the appreciation of the context-bound nature of discourse. The third is the idea of discourse as social action. The fourth is the understanding that meaning is negotiated in interaction, rather than being present once-and-for-all in our utterances.

The course will be primarily an expansion of these points. Its aim is to provide a broad theoretical basis for analytic endeavors dealing with discourse in all its forms. We will consider the “discursive turn”—away from positivism and psychological explanation toward language and discourse. The influence of Wittgenstein, Austin, Ryle, Garfinkel, Sacks, and Foucault, among others, will be discussed.

Readings will include Edwards, *Discourse and Cognition*, and Bilmes, *Discourse and Behavior*, as well as a variety of articles and book chapters. Grades will be based classroom work and a final paper.

**640E Methods/Theory in Arch.: Economics/Resources (Meth. & Theory)**  
**“Economic Archaeology”**  
**T, 01:30-04:00****James M. Bayman**

This seminar focuses on theoretical and methodological issues that concern a broad spectrum of past economies from the perspective of anthropological archaeology. Initially, the seminar will emphasize defining “economic archaeology,” tracing its history and development, and examining its relevance to contemporary archaeology. The bulk of the seminar, however, centers on critically evaluating the utility of different theoretical frameworks and archaeological models that have been proposed to



explain ancient economies. We will also explore the social and ecological factors that have governed the production, circulation, and consumption of material means and established points of articulation between subsistence economies and political economies. A diverse array of topics will be considered, including land tenure and property, economic intensification and craft specialization, household organization and labor deployment, resource allocation, and exchange. We examine these topics through reading and in-class discussions using a case-study approach. Each student is expected to gain a valuable knowledge of economic archaeology that can be productively applied to his/her own research, in respect of geographical or topical speciality.

**695 Professional Skills Development in Anthropology (Method)  
W, 01:30-04:00**

**Alex Golub**

This course is designed to help students become professional and ethical researchers. It will provide guidelines and strategies for graduate students making the transition to full-time employment in the academy or elsewhere. Topics to be covered include: the development of a professional file, the job market and how to get a job, conducting ethical research, writing proposals for funding agencies, participation in professional associations and meetings, the role of peer review in the discipline, and the development of research programs and/or areas of expertise in anthropology.

**710 Seminar in Research Methods in Cultural Anthropology (Method)  
M, 02:30-05:00**

**Geoffrey White**

This seminar provides an introduction to ethnographic methods, including the politics and ethics of participatory research, interviewing skills, and the use of computer-assisted techniques for managing and analyzing textual and visual data. We will concentrate on practices of interviewing and recording often used in ethnographic research, including methods of analysis concerned with the interpretation of ordinary talk. We will also take up, in a limited way, the potential for incorporating visual techniques such as photography, video and electronic media into the ethnographic process. Discussion of the social and political dimensions of ethnography will inform the seminar's work throughout. Much of the learning in this seminar will be through doing. Through the development of individual projects, students will gain experience with the practice of ethnography. This will include interviewing, generating notes and transcripts, and interpretive analysis. Several types of discourse analysis will be discussed and applied to texts generated by student projects. Seminar participants will be encouraged to try out any of several available software packages for managing and analyzing ethnographic data such as transcripts, field notes, and bibliographic information, as well as visual materials.

Required texts

Briggs, Charles 1986. *Learning How to Ask*.

Gardner, A. & D. Hoffman 2006 *Dispatches from the Field: Neophyte Ethnographers in a Changing World*

Lassiter, Luke 2005 *The Chicago Guide to Collaborative Ethnography*.

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

(continued)

Optional texts

Bernard, Russell 2006. *Research Methods in Anthropology* (4th edition)

Gupta, Akhil & James Ferguson 1997. *Anthropological Locations: Boundaries and Grounds of a Field Science*.

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

Johnstone, Barbara 2007 *Discourse Analysis (Introducing Linguistics)*, 2nd ed.

Quinn, Naomi 2005. *Finding Culture in Talk*.

Riessman, Catherine 1993. *Narrative Analysis*

Optional software

Anthropac

HyperResearch

Endnote

**750D Research Seminar: Ethnography (Method or Theory)  
“Hawaiian Ethnography: Theory and Practice”  
T, 01:30-04:00**

**Ty P. Kawika Tengan**

This seminar will critically examine the theoretical, methodological, and political dimensions of a range of academic and applied ethnographies of Native Hawaiian communities. These works have variously focused on one of a number of goals: reconstruction of ancient culture and society; analysis of modern transformations; application in policy development; and intervention in indigenous and local struggles. In addition to weekly discussions, students will take on an ethnographic project to be completed at the end of the semester, with a possibility for a team project in conjunction with a planned field school on the North Shore of O‘ahu (pending community approval). Authors to be covered include: Sahlins, Kame‘eleihiwa, Young, Merry, Keesing, Beaglehole, Howard, Boggs, Finney, Linnekin, Ito, Friedman, Hasager, Kelly, Langlas, McGregor, Marshall, Kauanui and Tengan.