

**DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2009**

(as of 5/11/09)

151 Emerging Humanity

Sec. 01, MWF, 10:30-11:20

Sec. 02, MWF, 12:30-01:20

Sec. 03, TR, 07:30-08:45

Sec. 04, MWF, 02:30-03:20

Sec. 05, TR, 12:00-01:15

James M. Bayman

Nancy I. Cooper

Barry V. Rolett

Nancy I. Cooper

Nancy I. Cooper

Anthropology provides a unique framework for studying the emergence and global development of humanity in the last five million years. This course uses an anthropological perspective to introduce students to human history before ca. AD 1500. We study the relationship between behavior and biology over the last five million years. We then explore fossil remains of human ancestors and begin with our relationships with living nonhuman primates. This foundation enables us to study the course of human biological evolution. We trace the last 35,000 years of human history from hunters and foragers to the emergence of complex civilizations. Some topics we'll explore include the origins of plant and animal domestication, the origins of the world's earliest cities, and the political and ecological consequences of human impact on the natural environment.

The goals of the course include:

1. Examining how anthropologists investigate the human past;
2. Understanding the history of humans from our earliest ancestors;
3. Gaining knowledge about the archaeological enterprise;
4. Learning how ancient civilizations emerge; and
5. Developing an anthropological perspective on how humans adapt to their changing environments.

ANTH 151 fulfills the Global and Multicultural Perspectives requirements of the General Education Core, and is valuable to students across a variety of majors..

151A Emerging Humanity

Sec. 01, W, 12:30-03:00

Christine Beaulé

In this course we use an anthropological perspective to learn about human history before ca. AD 1500. An anthropological perspective is holistic with a special emphasis on the relationship between our behavior and biology over the last five million years. We explore fossil remains of human ancestors and begin with our relationships with living nonhuman primates. We trace the last 35,000 years of human history from foragers and hunters to the emergence of complex civilizations. Some topics we will explore include the origins of plant and animal domestication, the origins of the world's earliest cities, and the political and ecological consequences of human impact on the natural environment.

Our course objectives include:

- Analyzing how anthropologists investigate the human past using multidisciplinary approaches;
- Understanding the history of human from our earliest ancestors;

(continued)

- Examining how ancient civilizations emerge; and
- Developing an anthropological perspective on how humans adapt to their changing environments.

Our global history is more interesting than you might imagine.

This course is restricted to Honors/Selected Studies students only. Obtain Registration Approval from SL 504A.

152 Culture and Humanity
Sec. 01, MWF, 8:30-09:20
Sec. 04, MWF, 03:30-04:20

Jaida Samudra

C L A S S E S C A N C E L E D

152 Culture and Humanity
Sec. 2, MWF, 9:30-10:20

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, *Cultural Anthropology: the Human Challenge*, by Haviland, Prins, Walrath, and McBride, will provide basic concepts and terms and ethnographic coverage of societies. Students will also read a novel set in colonial-era Java, *This Earth of Mankind*, by Pramoedya Ananta Toer and an ethnographic book, *A Thrice Told Tale*, by Margery Wolf. Class time will incorporate slideshows, film clips, and reaction essays (or notes) for participation credit. Students will be evaluated on attendance, participation, reaction papers on reading materials; and mostly 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(5) Culture and Humanity
TR, 09:00-10:15**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.

Texts:

1. *Cultural Anthropology: A Perspective on the Human Condition, seventh edition.* Emily A. Schultz and Robert Lavenda. Oxford University Press.
2. *Our Wealth is Loving Each Other: Self and Society in Fiji.* Karen Brison. Lexington Books.

210 Archaeology
MWF, 12:30–01:20

James M. Bayman

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

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

Physical anthropology is a biological science which focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science. This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human (climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology). A separate laboratory (1 credit) is offered in conjunction with this course. All those registered for the lecture course MUST register for one of the lab sections (ANTH 215L). Separate grades will be given for each course.

Required text: R. Jurmain, L Kilgore, and W Trevathan, with R L Ciochon 2010. *Introduction to Physical Anthropology* 12th ed.

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

* The 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. Excused absences require appropriate (e.g., note from physician) documentation and will not count against the final tabulation of the average quiz score.

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 (Saunders 319); Tel. 956-8425; Office Hrs.: during labs *or* by appt.

Visit our Web Site: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth215>

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: T 3-4, W 10-11, *or* by appt. Mailbox: Saunders 346.

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

Web Site at: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth215/>

316 Anthropology of Tourism (Theory)
TR, 10:30-11:45

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:

Edward S. Bruner, *Culture on Tour Ethnographies of Travel*, 2005.

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

Arlie Russell Hochschild, *The Managed Heart: Commercialization of Human Feeling*

This course has an E (Contemporary Ethical Issues) and O (Oral Communication) focus designation.

323 Pacific Island Archaeology (Area)
TR, 09:00-10:15**Terry L. Hunt**

This course is an intensive introduction to the archaeology and prehistory of the Pacific Islands. We will discuss the origins, expansion, and rich cultural diversity of Pacific populations from over 40,000 years ago to the recent past. Our geographic coverage includes Greater Australia, Melanesia, Micronesia, and Polynesia. Problems of chronology, the evolution of human diversity, and patterns of interaction are the focus of some analysis. The course considers environmental and landscape change, the development of social complexity, and other current research questions in critical light.

341 Anthropology of Virtual Worlds (Theory)
MWF, 09:30-10:20**Alex Golub**

This course will examine the society and culture of massively multiplayer online role-playing games (MMOGs) such as Worlds of Warcraft, Everquest, and Eve 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 MUDS or Social Networking Services?

350 Pacific Island Cultures (Area)
TR, 10:30-11:45**Geoffrey White**

Anyone living in Hawai'i ought to become literate with regard to the cultures and histories of Pacific Island societies. Each person living here is part of an ongoing story of movement, settlement, and adaptation to island environments that has produced some of the most distinctive cultural practices anywhere in the world. Although relatively small in population, the Pacific Islands span one-third of the globe, encompass about one fourth of the world's languages, and include some of its most unique ecological zones. The Pacific has been an object of European interest and fantasy since the earliest days of exploration, and continues to generate all kinds of exotic images, whether of paradise, of "disappearing" cultures, or of failing states. This course will be concerned with representations of the Pacific generated both inside and outside the region, as well as with the experience of indigenous communities. Using readings, film, and a web-based project on tourism, it will provide an overview of the societies that make up the Pacific Island region, as well as more in-depth consideration of the social and political forces that shape island societies today. This course has an H (Hawaiian, Asian, & Pacific Issues) focus designation

Requirements: Active student participation through attendance and contributions to class discussion is important (10%). The remaining 90% of a student's grade will consist of a mid-term exam (20%), in-class film assignments (25%), an assignment on Pacific tourism (15%), and a final exam (30%).

375 Race and Human Variation (Theory)
TR, 01:30-02:45

Christopher J. Norton

This course will provide an overview of the topics of race and human variation. The first half of the course will be dedicated to the topic of race and how it has affected our everyday lives. The second part of the course will focus on physical appearances, genetic variability, and other distinguishing characteristics of human beings and the distribution of such traits throughout the world. Throughout this course, historical and contemporary issues of racism will be discussed and reviewed, particularly how variation in humans has been used to justify racist ideologies

Upon completion of this course you will be able to:

- Reconstruct and explain the history of race and racism
- Understand how and why people look different (i.e., human variation)
- Discuss contemporary issues related to race and human variation that exist in the world and what may become of them as we move further into the 21st century

Prerequisite: ANTH 215 (Introduction to Physical Anthropology) or permission of the instructor

385B Undergraduate Proseminar: Archaeology (Area)
“Archaeology of Ancient China”
T, 03:00-05:30

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.

410 Ethics in Anthropology (Method or Theory)
T, 01:30-04:00

Leslie E. Sponsel

Since the controversy surrounding Patrick Tierney's book *Darkness in El Dorado* erupted in late 2000 there has been a substantial elevation in the level of information, sensitivity, discussion and debate about professional ethics in anthropology as evidenced, for example, in the markedly increased number of publications and of sessions at the annual convention of the American Anthropological Association (AAA). Although the El Dorado controversy was never adequately resolved by the AAA and has subsided albeit not completely, itself an ethical problem, it has since been superseded by another broader ethical controversy in which the AAA is also embroiled, this one surrounding the role of anthropologists embedded with the U.S. military in the American wars in Afghanistan and Iraq, the so-called Human Terrain System program which some view as mercenary anthropology.

Accordingly, this seminar will survey the historical development of professional ethics in anthropology with special attention to its relationship with American hot and cold wars throughout the 20th century and into the present and the various involvements of the American Anthropological Association. General background will be provided through scrutiny of the Nuremberg Code, Declaration of Helsinki, Belmont Report, institutional review boards, and the like as well as through discussing a combination of general textbooks and selected anthologies of case studies. The course will begin with a film and discussion about the case of Alfred L. Kroeber at the University of California in Berkeley and Ishi, the last surviving member of Yahi culture, to illustrate ethical dilemmas in the colonial context of American anthropology which persist to this day.

Only serious advanced undergraduate and graduate students, especially majors, should take this seminar course which requires regular active participation in class discussion, debates, panel discussions, and individual reports. It is reading, thinking, and discussion intensive. Beyond monitoring attendance and student performances in each class meeting, the course grade will be based on a final take-home essay examination with several questions reflecting on the entire course.

Every student is required to carefully read and then discuss in class assignments from each of these five indispensable textbooks:

- Carolyn Fluehr-Lobban, ed., 2003, *Ethics and the Profession of Anthropology: Dialogue for Ethically Conscious Practice* (SECOND EDITION).
- Andrew Gardner and David M. Hoffman, eds., 2006, *Dispatches from the Field: Neophyte Ethnographers in a Changing World*.
- W. Brad Johnson and Charles R. Ridley, 2008, *The Elements of Ethics for Professionals*.
- Victoria Sanford and Asale Angel-Ajani, eds., 2006, *Engaged Observer: Anthropology, Advocacy, and Activism*.
- Linda M. Whiteford and Robert T. Trotter II, 2008, *Ethics for Anthropological Research and Practice*.

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

Eirik J 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.

428 Anthropology of the Body (Theory)
MWF, 11:30-12:20

Eirik J Saethre

This course will examine the body as a focus for anthropological investigation. The body is a rich site upon which practices, images, meanings, norms and cosmologies are inscribed. Furthermore, it is through the everyday experience of lived bodies that power, identity, and inequality are expressed. Building upon these ideas, we will explore the body not as a skin-bound biomechanical individual, but as a dynamic, malleable and experiential entity around which society, culture and economy intersect.

Using 'Beyond the Body Proper' (edited by Margaret Lock and Judith Farquhar, 2007) as our primary text, topics will include: philosophical theories of embodiment; body processes; everyday life; colonized bodies; sex and gender; distress and difference; the commodification of bodily life; and the body in the biosciences. We will explore the final topic in detail via a monograph examining biomedical perspectives of the body.

443 Anthropology of Buddhism (Theory)
TR, 10:30-11:45

Leslie E. Sponsel

French anthropologist Claude Levi-Strauss of the Sorbonne in Paris wrote this about Buddhism after visiting India: "Between this form of religion and myself, there was no likelihood of misunderstanding. It was not a question of bowing down in front of idols or of adoring a supposed supernatural order, but only of paying homage to the decisive wisdom that a thinker, or the society which created his legend, had evolved twenty-five centuries before and to which my civilization could contribute only by confirming it" (1974, *Triste Tropiques*, p. 411). This seminar course will be devoted to explicating his observation.

First the course will provide a brief overview of the "three gems" of Buddhism: the Buddha, Dharma (teachings), and Sangha (community of monks and nuns). Next the course will explore the regional, national, and local cultural manifestations of Buddhism through Buddhist beliefs and behavior in relation to traditional anthropological subjects such as world views and values; rites of passage and

rites of intensification; sacred places, pilgrims, and pilgrimages; gender roles and social institutions; and socio-cultural change, revitalization movements, and socio-political activism. Special attention will be afforded to Tibetan Buddhism; the ongoing human rights crisis in Tibet under the alien Chinese government's occupation since its 1949 military invasion; cultural survival in the international Tibetan refugee community; and the traditional spiritual and political leader of Tibetans, His Holiness the 14th Dalai Lama of Tibet. In addition, one segment will focus on Buddhist ecology and environmentalism in general and with particular reference to the Theravada tradition in Thailand as illustrated by PowerPoint lectures on case studies from the instructor's ongoing field research and publications. The class will also discuss theories and methods for ethnographic field research on Buddhism in its socio-cultural contexts as well as the implications of Buddhism for anthropology and for anthropologists working in Buddhist countries and other socio-cultural contexts. In particular, we explore the questions: What might Buddhist anthropology be like and why doesn't it exist?

The course grade will be based on regular attendance and class participation, individual reports, panel discussions, surprise quizzes over reading assignments, and mid-term and final take-home essay examinations. In addition to selected book chapters and journal articles listed in the syllabus, every student is required to thoroughly read and discuss each of these five basic textbooks:

His Holiness the 14th Dalai Lama of Tibet, 1999, *Ethics for the New Millennium*.

Stephanie Kaza, 2008, *Mindfully Green: A Personal and Spiritual Guide to Whole Earth Thinking*.

Damien Keown. 2005, *Buddhist Ethics*.

Charles S. Prebish and Damien Keown, 2006, *Introducing Buddhism*.

Frank E. Reynolds, and Jason A. Carbine, eds., 2000, *The Life of Buddhism*.

This course is cross-listed as REL 443.

**460 Asian Paleoanthropology (Area)
W, 02:30-05:00**

Christopher J. Norton

This course will survey the current state of the eastern Asian human evolutionary record from the beginning of the Miocene (~24 Ma) to the end of the Pleistocene (~10 kya). Emphasis will be placed on the Asian hominin morphological and behavioral records in light of current debates. The primary goal of this course will be to lay a solid foundation from which you will be prepared to conduct more detailed studies on topics discussed over the course of the semester.

By the end of this course you will be able to:

- Describe the Asian Neogene-Quaternary paleoenvironment and how environmental variation influenced hominin morphological and behavioral variability
- Synthesize when, where, and how early primates evolved in Asia
- Understand the general theories underlying early and later hominin dispersals out of Africa and into Asia
- Understand and reconstruct the current state of the eastern Asian hominin fossil and archaeological records

Prerequisite: ANTH 310 (Human Origins) or graduate standing

461 Southeast Asian Archaeology (Area)
TR, 10:30-11:45**Miriam T. Stark**

Southeast Asia is one of the world's overlooked archaeological wonders. This course reviews the archaeology of Southeast Asia from the Pleistocene onward. As global interest grows in Asia and the entire Pacific Rim, so, too, has interest developed in the archaeological record of this region. In this course, we explore particularities of the Southeast Asian cultural sequence compared them with developments found elsewhere in the world. We examine four key changes through the developmental sequence: (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 archaeological 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. By the end of this course students will be able to:

1. Understand how archaeological research is undertaken to study the development of ancient societies in Southeast Asia;
2. Describe the basic historical sequence in Southeast Asia from the Pleistocene to c. AD 1400;
3. Characterize variability in the trajectories that mainland vs. island societies experience in transitions to food production and sociopolitical complexity;
4. Recognize key archaeological sites that contribute to our knowledge of human origins, food production, the origins of metallurgy, and the earliest urbanism in Southeast Asia;
5. Demonstrate information and literature search skills in conducting their background research for their class presentation;
6. Acquire basic abilities in critical thinking and reasoning as applied to Southeast Asian archaeological problems and issues.

READING ASSIGNMENTS:

We will use various articles and two volumes: (1) Charles Higham's (2002) *Early Cultures of Mainland Southeast Asia* (River Books, Bangkok) and (2) Peter Bellwood and Ian Glover's (2006) *Southeast Asia: from Prehistory to History* (RoutledgeCurzon, paperback version). Readings will be on reserve at Sinclair Library in hard copy and electronic format; full references are also provided in this syllabus in case you want to photocopy them directly from their source volumes.

This course has a W (Writing Intensive) focus designation.

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.

(continued)

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 E. 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 and ANTH 380.

Textbook:

Odell, George H. 2003. *Lithic Analysis*. New York: Springer. ISBN-10: 0306480689; ISBN-13: 9780306480683.

475 Faunal Analysis in Archaeology (Method)
W, 01:30-04:00

Barry V. Rolett

This "archaeozoology" course teaches students to identify, analyze, and interpret bone and shell remains discovered in archaeological excavations.

The course includes hands-on lab work, as well as reading and discussion of synthetic papers and case studies. Students will plan, research, and write a short research paper exploring one specific topic.

There is no pre-requisite for this course but it is designed to build upon the skills learned in ANTH 380 (Archaeological Lab Techniques) and ANTH 215 (Physical Anthropology).

Graduate students are encouraged to enroll.

483 Japanese Culture and Behavior (Area)
TR, 01:30-02:45**Christine R. Yano**

This course tackles the problems and practices of Japan's minorities, especially in a nation that clings to a belief in its own homogeneity. How are minorities defined? How are identities asserted? How are lives as minorities experienced? We will look at these issues through time and within the context of contemporary lives.

In the process of looking at minorities, we will be addressing the elephant in the room – that is, mainstream Japanese culture. How does Japanese culture and society define itself in opposition to its minorities? In effect, minorities form the anti-structure to the structure of Japan's mainstream. How has this relationship developed? What kinds of interventions take place from global sources? How does this intervention shape mainstream Japanese culture?

One important feature of the class will be an emphasis on the arts (including media, music, dance, food). What kind of role do the arts play in performing identities? How do the arts form a bridge between different groups of people – or between the minority group and the mainstream?

The class will be run in part as a seminar, relying heavily on student participation. That participation includes outside reading, films, discussion of issues, and writing papers.

COURSE OUTCOMES:

Having taken this course, the student should be able to:

- compare and contrast different kinds of minority experiences in Japan
- compare and contrast the historical formation of various minorities in Japan
- apply theories on center-periphery relations to the situation in contemporary Japan
- read and interpret current news articles on minorities in Japan, in particular with anthropological theories in mind

READINGS:

The following books are required, available at UH Bookstore, as well as on reserve in Sinclair:

- Nelson, Christopher - *Dancing with the Dead*
- Ryang, Sonia and John Lie - *Diaspora Without Homeland*
- Roth, Joshua - *Brokered Homeland*

Additional short readings posted on course website.

Students will also be asked to read material from a selection of works of fiction, and discuss these in class.

This course has a W (Writing Intensive) focus designation.

486 Peoples of Hawai'i (Area)
TR, 12:00-01:15**Ty P. Kawika Tengan**

This course critically examines the historical and contemporary experiences of various peoples of Hawai'i. We will focus on the ways that individuals come to see, know, enact, and practice their membership in larger collectivities that are both institutionally and self-defined along the lines of race, ethnicity, culture, language, gender, sex, class, land, residence, etc. The stakes of knowing ones place in Hawai'i continue to rise as indigenous claims for land and sovereignty, state and national political

restructurings, and global flows of knowledge, capital and bodies confound older ways of understanding “local” identity/ies. We will first review the cultural and social background of indigenous Hawaiians, focusing especially on the impact of colonization and land alienation. We will then discuss plantation immigrants and the creation of “local culture.” We also discuss other immigrant populations from the Pacific, Asia, and US continent. In recent years, the idea of the “local” has become contested, and we look at some of the shifts in its meanings and fissures in what was once thought to be a “multicultural paradise.” Globalization, tourism, and the military continue to transform the political economy, environmental sustainability, and cultural diversity of the islands, and we explore just a few of the issues that are raised. We end where we began with an exploration of contemporary Hawaiian articulations of culture and sovereignty and explore its implications for all peoples of the islands. This course has an H (Hawaiian, Asian, & Pacific Issues) focus designation. Cross-listed as ES 486.

490 History of Anthropology (Theory)
TR, 09:00-10:15

C. Fred Blake

Historical survey of watershed ideas, intellectual genealogies, and personalities that form the modern discipline of anthropology. This includes an understanding of the historical and discursive contexts for the advent and spread of these ideas and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., theories of social evolution, structural functionalism, structuralism and semiotics, linguistic and cognitive, cultural materialism--ecological, functionalist, and Marxist--and practice theories), we also take up the postmodern challenges and intellectual currents in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology. Classes are mostly lectures (based on PowerPoint presentations). This is a rigorous academic course which requires active learning.

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****Michael Pietruszewsky****Course Objectives**

This seminar 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, theory of evolution, biological classification and systematics, primate studies, primate fossils, paleoanthropology, biological basis of life and heredity, human variation/diversity, human growth and fertility, human adaptability studies, adaptation to biotic stress (malnutrition and infectious disease), and studies of modernization. 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/Readings

There will be weekly assigned readings for this course. The seminar will include formal student seminar presentations as well as discussions and reviews of the assigned reading.

Grade Evaluation

The final grade for the course will be based on the two seminar presentations (@20 pts. x 2 = 40 pts. total); one written paper (20 pts.); two written examinations (midterm and final) @15 pts. x 2 = 30 pts. total; and general weekly discussion (10 pts.). [Total = 100 pts.].

**710 Seminar in Research Methods in Cultural Anthropology (Method)
W, 01:30-04:00****Alex Golub**

This seminar focuses on ethnographic research as a form of qualitative research, both in the general sense that it is employed by a variety of disciplines, but also specifically in the anthropological tradition, in which fieldwork is seen as a transformative experience for the researcher. The class will cover a variety of topics, including the politics and ethics of participatory research, and methods for cultural analysis. We will concentrate on practices of interviewing and recording often used in ethnographic research, including methods of analysis concerned with the interpretation of talk and social practice. Discussion of the politics of ethnography will inform the seminar's work throughout. One of the perennial weaknesses of research proposals in cultural anthropology is the "methods section." Similarly, one of the difficulties faced by anthropologists working in areas of applied research is the thinness of methods for thick description, often reduced to general statements about participant observation and interviewing. This seminar addresses these problems with a hands-on approach to a variety of methodologies and analytic techniques appropriate for ethnographic projects. Much of the learning in this seminar will be through doing. Through the development of individual projects, students will gain experience with organizing and conducting their own ethnographic research. This will include carrying out various styles of interviewing, generating notes and transcripts, and interpreting their significance. Several types of discourse analysis will be reviewed and applied to the analysis of texts, conversation, interview protocols, and life stories generated by student projects. On the assumption that community-based research requires flexibility and adaptation to local circumstances, the seminar will afford an opportunity for students to develop and explore individual interests through pilot research or analysis of prior work.

**711 Seminar in Research Design and Proposal Writing (Method)
F, 01:30-04:00**

Alex Golub

This seminar focuses exclusively on the design of research and the preparation of a research proposal. First, we review how to build a research design: how research proposals are put together, and which criteria are used to evaluate them. We also examine different kinds of research, how research is conceptualized within each genre, and the creation of effective designs and proposals. We will also review and critique examples of funded research proposals. 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, each student will write a research proposal.

**750E Research Seminar: Social (Method)
“Categorization and Formulation”
W, 02:30-05:00**

Jack Bilmes

"Formulation" refers to speaker choices in style and content of expression, including categorization. The course will include, and go beyond, studies of categorization (including membership categorization), person reference, particular expressions and expression types (e.g., extreme case formulation), and more ad hoc and "rhetorical" approaches to formulation within accounts. It will entertain any approach which takes as its object actual interactive data and proceeds from an orientation to participant practices of speaking and interpreting. The reading assignments will be relatively light. The emphasis will be on analytic exercises.

The object of this seminar will be not merely to learn, but to systematize and create. We will try to imagine a distinct subfield of formulation analysis. We will ask what such a field might look like, what tools are available, what more is needed in the way of concept and method.

During the first (approximately) one third of the course, we will survey major works and approaches. After that, class sessions will be run mainly by seminar participants (perhaps in teams). The leader(s) for a particular week will assign one article. The session may be based on an analytic exercise, assigned in advance, or may be used to present a new or refined technique, concept, insight into previous work, etc. At all times, we will be aiming at a coherent, cumulative methodology for formulation analysis.

Materials for analysis will, when possible, be posted on the Microanalysis of Interaction site on ScholarSpace. These materials will include items such as political debate, the Linda Tripp/Monica Lewinsky tapes, and taser incidents (including video and transcripts). We will also look at whatever materials students care to supply from their own research (including properly transcribed and translated materials in languages other than English).

Grades will be based entirely on class work and analytical exercises. There will be no exams or final papers.