

**DEPARTMENT OF ANTHROPOLOGY**  
**COURSE DESCRIPTIONS**  
**FALL 2010**

(as of 8/12/10)

**151 Emerging Humanity**  
**Sec. 01, TR 07:30-08:45**  
**Sec. 02, TR 09:00-10:15**  
**Sec. 03, TR 12:00-01:15**  
**Sec. 04, TR 01:30-02:45**

**Barry V. Rolett**  
**Jonathan D. Baker**  
**Nancy I. Cooper**  
**Christian E. Peterson**

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**  
**W 12:30-03:00**

**Jennifer Kahn**

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

(continued)

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(1) Culture and Humanity**  
**MWF 10:30-11:20**

**Nancy I. Cooper**

The study of cultural aspects of human existence, including differences and commonalities the world over, is relevant to all students. This course introduces Cultural Anthropology to non-specialists and potential specialists alike. In contemporary life as populations expand, resources shrink, and technologies develop, all humans must adjust socially and individually, in order to continue to survive and lead satisfying lives. Students will explore a number of ways in which people in different parts of the world, including the students' own, conceptualize, organize, participate in, and change their life worlds. The course will also cover theories and methods used by anthropologists to document human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). 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 one or two additional textbooks. Class time will incorporate lecturers, slideshows, and film clips. Participation credit will be in the form of online quizzes in response to films. Students will be evaluated on attendance, participation, and mostly objective-style exams.

**152(2) Culture and Humanity**  
**MWF 12:20-01:20**

**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(3) Culture and Humanity**  
**MWF 01:30-02:20**

**Ty P. Kawika Tengan**

This course is an introduction to cultural anthropology. It fulfills the Global and Multicultural Perspectives requirement of the General Education Core. At the heart of anthropology is the concept of culture, the knowledge and practice that people use to make sense of their everyday lives and engage with others. Bound up with the concept of culture is sensitivity to cultural difference and the possibility of alternative ways of perceiving and living in the world.

Learning objectives for the course include:

1. Learn to think anthropologically, including an appreciation for issues of diversity and commonality across culture.
2. Develop the ability to think critically about cultural assumptions to assess their effect on our understanding of contemporary issues.
3. Gain a wider appreciation for the range of cultural difference through the study of the social and cultural dimensions of diverse populations.
4. Provide a basic understanding of the ideas and tools of cultural anthropology

**152(4) Culture and Humanity**  
**TR 10:30-11:45**

**C. Fred Blake**

Explores the nature of being human by studying how human cultures deal with problems of survival and meaning. These include problems of how we understand other cultures, especially from the Age of Discovery circa 1500 C.E. to the present, how we make our worlds meaningful, how we work and make things and attach value to things, how we deal with social inequalities, how we form relationships and a sense of community, and deal with rifts like illness, violence, and death. Class sessions are driven by formal lectures, aided by PowerPoint, and occasional ethnographic film. This section of 152 requires reading several article-and-book-length monographs, attending class sessions, and passing exams based mostly on objective type questions.

**210 Archaeology**  
**MWF 10:30–11:20****James M. Bayman**

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

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

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

**Required text:** R. Jurmain, L Kilgore, and W Trevathan, with R L Ciochon. *Introduction to Physical Anthropology* 2009-2010 edition. United States: Wadsworth Cengage Learning.

<b>Grading:</b> 3 lecture exams (2 midterms @ 20 pts. final @ 25 pts.)	= 70 pts.
3 film reviews (@ 5 pts.)	= 15 pts.
Unannounced quizzes	= <u>15 pts.</u>
Total:	100 pts.

Course web pages: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth215/>

**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. This course fulfills the General Education Requirement as a Biological Science (DB) course.

**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 PRACTICAL**

**Required Text:** D. L. France 2007. *Lab Manual and Workbook for Physical Anthropology*. 7th Edition. West/Wadsworth.

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

**Teaching Assistant:** Karen Kadohiro (Saunders 318); Tel. 956-7828; Office Hrs.: during labs *or* by appt.

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

**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.

**325 Origins of Cities (Theory)**  
**W 12:30-03:00****Christian E. Peterson****Course Description and Objectives**

One of the more important trends in human (pre)history is the repeated emergence and development of an urban way of life. In this lecture/discussion course, cultural anthropological, urban sociological, economic geographical and historical approaches to “the city” are used as vehicles of broader understanding into the origins of urbanism. After reviewing the nature of modern cities, we refocus our attention on premodern cities in the Old and New worlds. We examine the emergence of ancient cities in comparative perspective and the dynamics of “urban life” in the premodern world from the vantages of archaeology and history. The same social, economic, and symbolic attractions that are suggested to have invited initial demographic concentration and the formation of early urban communities—despite social, ecological, and biological challenges—may also account for much of the subsequent change observed in such societies. Specific examples are drawn from the Near East, the Mediterranean, Africa, India, China, South America, and elsewhere.

**Student Learning Outcomes**

By the end of the course, students will be able to:

1. describe several important (pre)modern urban forms
2. briefly summarize several trajectories of (pre)modern urban development
3. identify the major factors underlying urbanism and discuss their interrelationships
4. critically evaluate the quality of argumentation presented in readings on the subject
5. articulate a position of their own in several key debates of urban anthropological interest
6. and support these positions verbally and in writing with appropriate evidence.

**Course Prerequisites**

Prerequisites: ANTH 322 (World Archaeology II) or SOC 301 (Survey of Urban Sociology) or GEOG 421 (Urban Geography) or consent of the instructor. Prerequisites may be taken concurrently. Students with prior exposure to cultural anthropology, urban sociology, economic geography, and/or other comparative social and historical sciences will find these of benefit.

**341 Anthropology of Virtual Worlds (Area or Method)**  
**MWF 09:30-10:20****Alex Golub****Description**

Massively multiplayer online video games (mmogs) such as Aeon, World of Warcraft and Runescape are a major part of American culture today, attracting millions of players, creating global communities of practice, and spawning franchises worth hundreds of millions of dollars. This class examines the cultures of these virtual worlds in two ways. First it asks: how are arbitrary and conventional forms of meaning -- cultures -- created online? Second, how is life online shaped by the real-world culture of its participants? At base, then, this class examines how virtual worlds become locations where the major preoccupations of anglo-protestant American culture are traced out: competition and teamwork, creativity and authenticity, individualism and democracy, and more.

Coursework this semester will involve reading about three virtual worlds: World of Warcraft Second Life, and the mud LambdaMoo, as well as wider reading about American culture. Students will also undertake a substantial ethnographic project of their own virtual worlds.

This class has an A (area) and an M (methods) designation

### **Who Should Take This Course**

Beginning anthropology students

Anyone interested in video games or mmogs, whether they are anthropologists or not

Anyone interested in learning basic ethnographic methods

Anyone interested in American culture

### **After You Take This Course You Should Be Able To**

1. Compare World of Warcraft LambdaMoo, and Second Life to other video games you may run across in terms of their architecture, community, and fandoms
2. Recognize themes in American culture in the course of your everyday life
3. Do basic participant observation, including ethnographic journaling and unobtrusive observation
4. Participate in a seminar-style class discussing your own research and that of others
5. Respond to common stereotypes of video games using facts you have learned in class

### **372C Indigenous Peoples: Andean Region (Area) TR 01:30-02:45**

**Christine Beaulé**

This discussion-based course explores the historical diversity of indigenous peoples of South America's Andean region. It is organized in four sections. In the first unit we touch on key sociocultural changes in Andean prehistory, from the emergence of agricultural and pastoral villages to ancient states. This archaeological foundation is the basis for exploring the impact of the Spanish conquest and centuries of colonialism in the second unit. Here we will see the complex interplay of indigenous cultural and external political forces that have shaped the region (in some of the same ways that they've impacted former colonies in Africa, Asia and the Pacific). The third unit is devoted to a challenging, rewarding ethnography about racial and gendered forms of social organization in the Andes, which like everywhere, are the subjects of intense, dynamic cultural negotiations. Finally, we explore how some indigenous peoples of Latin America struggle to define the terms of their participation in the global political and economic order. The issues surrounding coca and the war on drugs provide us with a lens to see these issues from different points of view.

The course also fulfills a Writing Intensive focus requirement. Students will write and revise a series of short response papers to practice some of the key moves in constructing academic arguments in anthropology. Some of these writing tasks include defining narrow central claims and roadmaps, working with sources in different contexts, connecting one's work to theoretical debates, and using evidentiary support. These response papers also provide a foundation for a final, short research paper and presentation on a topic of your choice.

**375 Race and Human Variation (Theory)**  
**TR 10:30-11:45****Christopher J. Bae**

This course will provide an overview of the topics of race and human variation. The first half 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. The second part of the course will be dedicated to the topic of race and how it has affected our everyday lives. 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:

- Understand how and why people look different (i.e., human variation)
- Reconstruct and explain the history of race and racism
- 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 21<sup>st</sup> century

This course is Writing Intensive (“W” focus).

**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 end of Western Han Dynasty (ca. 1 million years ago to A.D. 9) 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, social developments of Bronze Age China, the expansion of the Qin and Han empire, early writing, art and power, politics, nationalism and the practice of archaeology in China.

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.

**Reading Assignments**

The following book 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.

A complete list of assigned weekly readings, taken from the above books and other sources, is provided in the class schedule section. Textbooks are available for purchase at UHM bookstore. Readings will be on reserve at Sinclair Library in hard copy and electronic format (<http://uhmanoa.lib.hawaii.edu/webvoy.htm>).



**422 Anthropology of Religion (Theory)**  
**MW 10:30-11:45****Eirik J Saethre**

This course will examine human religious experience from an anthropological perspective. Focusing on topics such as myth, ritual, magic, witchcraft and death, this class will contextualize religious beliefs and practices within social, cultural, political, and economic environments.

From its beginnings as a discipline, anthropology has used religion as a primary tool through which peoples are understood. Consequently, discussions of religion have informed, and are informed by, central theoretical debates within the social sciences. To illustrate the ways in which anthropologists make sense of religious expression, ethnographic examples from a variety of societies will be discussed including the Virgin of Guadalupe, raves, the peyote hunt Kwakiutl ancestral stories, Indian hijras, child witches in Kinshasa, the Waco Siege, Genesis, the Ghost Dance, and Candomblé. The monograph for the course will be Adam Ashforth's *Witchcraft Violence, and Democracy in South Africa*.

**425 Medical Anthropology (Method or Theory)**  
**MW 01:30-02:45****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.

**449 Anthropology of Melanesia (Area)**  
**MWF 11:30-12:20****Alex Golub****Description**

This course is designed to familiarize students with the cultures of the area known as Melanesia: the countries of Papua New Guinea, the Solomon Islands, Fiji, and Vanuatu, as well as New Caledonia (part of France) and Papua (part of Indonesia). This semester our focus will be on Papua and Papua New Guinea. The class will be organized in a discussion format and will consist of a close reading of a small number of works. The focus will be on a deep understanding of cultural systems, and how anthropologists analyze them.

This course has an A (area) designation.

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**Who Should Take This Course**

Upper-class, honors, or smart and ambitious undergraduates.

Anthropology graduate students -- this class has an A (area) designation.

Anyone who is interested in Melanesia, Papua, or Papua New Guinea.

Anyone interested in ethnography -- how to read it and how to do anthropological analysis of culture.

**After You Take This Class You Should Be Able To**

1. Find and label the countries of Melanesia and their capitals on a map.
2. Compare your own studies and experiences with Melanesia: When you go to a wedding or read about towns in Morocco, you should be able to think to yourself 'now how would they do this in Papua New Guinea?'
3. Analyze ethnographic materials in the same way as the authors we read.
4. Rock other anthropology classes with your superb analysis of the rhetorical structure of the ethnographies you read.
5. Explain the cultures of Melanesia in the broader context of colonialism and decolonization: the next time someone tells you the Solomon Islands is full of primitive headhunters, you should be able to convince them they are wrong.
6. Participate in an academic seminar in which a class discusses ethnographic texts

**458 Forensic Anthropology (Method)  
TR 01:30-02:45****Michael Pietrusewsky**

Forensic anthropology is a specialized field of physical anthropology concerned with the application of the techniques of physical anthropology (and human osteology) to matters dealing with the law and the medico-legal professions. This course will provide an introduction to the method and theory of forensic anthropology. Some of the methods and topics to be discussed include the retrieval of burials and crime scene techniques, determination of the time interval since death, age-at-death, sex, ancestry, stature, traits of individuation, the cause and manner of death, facial reconstruction, testifying as an expert witness, legal responsibilities, ethical issues, case report writing, etc. The assigned reading will come from the required course textbooks and supplementary readings taken from the literature. This course fulfills the General Education Requirement as a Biological Science (DB) course.

This course will include classroom discussions, lectures, laboratory assignments, and a field trip. A list of the topics to be discussed will be distributed at the first class meeting along with the assigned readings for the course. Instruction will largely follow an interactive format. Students are expected to have completed all the required assigned reading prior to each class meeting and each is expected to participate in the general discussion. Students will be assigned (at least one class meeting in advance) an individual reading from the assigned reading list and each is expected to lead the discussion of these readings/topics when the class meets. Students are urged to prepare a short written annotated bibliography of the reading(s) they are assigned each week which will serve to initiate discussion. The frequency of these assignments will be determined by the number of readings assigned that week and class size. Lectures, which will be given sparingly, will serve primarily as an introduction to the week's topic. The instructor will assess the work load periodically throughout the semester and make whatever adjustments might be necessary to adjust the quantity/quality of the assigned reading and laboratory assignments.

**Assigned Reading:**

A complete list of the assigned reading, taken from the required tests and other sources, will be issued the first day of class. A copy of all of the assigned reading (except assigned reading from the assigned texts) will be made available through Electronic Reserves at Sinclair Library.

**Required Texts:**

Steven N. Byers (2008) *Introduction to Forensic Anthropology* 3rd<sup>d</sup> ed. Allyn and Bacon, Boston.

Steven N. Byers & Susan M. T. Myster (2005) *Forensic Anthropology Laboratory Manual*. Allyn and Bacon, Boston.

**Lab assignments:**

Nine laboratory assignments are to be completed during the semester. The first lab will review basic human osteology. The remaining labs will concentrate on methods (age, sex, stature, race, etc.) and analysis of human remains in a forensic setting. One lab assignment will involve an actual forensic case which will require extra time to complete. All lab assignments will be turned in for a grade. Unless otherwise indicated, the lab assignments are due one week following the day they are set.

**Field trip** A field trip to the POW/MIA Laboratory at Hickham AFB will be planned.

**Grade Evaluation**

The final grade for this course will be calculated based on the following distribution: Midterm exam (includes written and practical) = 25%; Final exam (includes written and practical) = 25%; 9 Lab assignments = 40%, Discussion/Attendance = 10%. Letter grades will be assigned using the following:

**Prerequisites:** Students should have successfully completed a course in human osteology or skeletal biology (Anth 384) before taking this course. Exceptions to this rule can be made through the consent of the instructor. Auditors are discouraged from taking this course.

**Course web pages:**

<http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth458/>

**461 Southeast Asian Archaeology (Area)**  
**TR 09:00-10:15**

**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.

#### **483 Japanese Culture and Behavior (Area)** **MWF 08:30-09:20**

**Paul Christensen**

This course aims to “critique the clichéd” in contemporary Japan by problematizing the stereotypical in order to develop a nuanced and diverse cultural picture. A host of well-known images and conceptions often define Japan globally but fail to capture the complexity and diversity of the nation. Our goal in this course is to study Japan from a set of multiple and diverse perspectives, beginning with Sugimoto's *An Introduction to Japanese Society* and emphasizing a social science approach to Japan. Attention will be given to issues of social class and stratification, diversity, and ethnic minority groups. Following this we will read and discuss two ethnographies and one memoir: *The Too-Good Wife* by Amy Borovoy, *Brokered Homeland* by Joshua Hotaka Roth, and *A Man with No Talents* by Oyama Shiro. These recent books look at alcoholism and family life, Japanese-Brazilian migrants in Japan, and homelessness and day laboring in Tokyo respectively. They will act as discussion pieces for wider issues in contemporary Japan.

**490 History of Anthropology (Theory)**  
**TR 12:00-01:15****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 attending class sessions and active learning.

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

The goal of this course is to introduce graduate students to the theories, methods, and stocks of knowledge that constitute the fundamentals of social and cultural anthropology. The term *ethnology*, following American and British usage, refers to the comparative dimension of anthropological analysis, as contrasted with the descriptive ethnographic dimension. The two dimensions are inseparable in anthropology, and the course readings will draw upon classic ethnographies as well as theoretical essays by the great figures in the history of anthropological discourse. After a brief backward glance at some of the precursors of anthropology, Herodotus, Montesquieu, Vico, and Maine, we will pursue a roughly chronological but recursive path through early, classic, and late modern anthropological literature, noting dialogic relations of contrast and continuity among authors in the British and American traditions. Anthropological schools of thought will be viewed in context of contemporary intellectual movements in political economy, biology, philology, linguistics, and social theory. This course is historically oriented and will consider ideas of evolutionism, cultural relativity, structural-functionalism, symbolic and interpretivist anthropology, as well as structuralism and ethno-science. The course will be offered in seminar form, and participation is heavily emphasized. Weekly course work includes readings, written précis, student presentations and discussions. Grades are assigned according to the following format: 10 points for facilitating each of two seminar sessions and 40 points each for two exams, a midterm and a final.

**604 Physical Anthropology (Theory)**  
**W 01:30-04:00****Christopher J. Bae**

This graduate core course in biological anthropology offers a theoretical and conceptual foundation for understanding modern *Homo sapiens*. The particular areas you will be exposed to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) taxonomy and classification; 4) modern human variation and adaptation; 5) primatology; and 6) paleoanthropology. Throughout this course, historical and contemporary issues/debates will be discussed and reviewed, particularly how they relate to biological aspects of modern humans today. Emphasis will be placed on delving deeply into the primary biological anthropology literature. By the end of this course you will be able to:

- Understand the general theories underlying evolutionary mechanisms
- Synthesize basic genetics and how it is related to modern human variation and adaptation
- Appreciate how humans are related to other primates
- Develop a general understanding of the paleoanthropological record

Prerequisite: Graduate standing

**605 Discursive Practices (Method or Theory)**  
**T 03:00-05:30**

**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 Method/Theory in Archaeology: Economic (Method or Theory)**  
**“Economic Archaeology”**  
**M 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, irrespective of geographical or topical speciality.

**670 Applied Archaeology Practicum (Method)**  
**TBA****James M. Bayman**

The practicum in applied archaeology is to provide graduate students with opportunities to acquire hands-on training and experience under the direction of practicing professionals in cultural resource management and/or historic preservation in Hawaii, the Pacific, and Asia. Locales where practicum opportunities may be undertaken include (but are not limited to) private cultural resource management firms, state and federal agencies, museums, universities, and private educational organizations. Training activities in a practicum may include (but not be limited to) the recovery, documentation, analysis, interpretation, and preservation of archaeological materials and historic resources. Please note that practicum credits can only be applied to the MA Track in Applied Archaeology if they are taken for credit (i.e., a grade).

**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.