

**DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2012**

(as of 7/6/12)

151 Emerging Humanity

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

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

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

Sec. 04, TR 10:30-11:45

Nancy Cooper

Nancy Cooper

Barry V. Rolett

Nancy 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..

152(1) Culture and Humanity

Sec. 1, MW 01:30-02:20, W 02:30-03:20

Sec. 2 to 8, see class schedule for other lab day/time

Jonathan E. Padwe

This course is an introduction to cultural and social anthropology. In the course, we examine human society comparatively, paying close attention to the forms of knowledge and belief that structure individual and collective action and social organization. We are interested to explore human existence in all its diversity, looking at a wide variety of human life.

Exploring this diversity requires us to ask questions about our own understandings of the world. How do humans form attachments to ideas about ethnicity and race, identity and nationality? Who holds prestige or political power in society, and why? How do understandings of death influence the lives of the living? To understand how anthropologists approach these and other questions, we investigate the characteristic research method of the discipline, ethnography. We ask what kinds of knowledge can be gained through long-term, immersive research with human communities, and we investigate the relationship between ethnographic method, social theory, and anthropological knowledge. Finally, we explore the historical development of anthropology as a discipline, asking how anthropologists' views of society and culture have changed over time.

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core.

152(13) Culture and Humanity**Jan M. Brunson****Sec. 13, MW 02:30-03:20, W 03:30-04:20****Sec. 14-20, see class schedule for other lab day/time**

This course is an introduction to cultural anthropology, the study of humankind in all of its diversity. Using a mixture of classic articles and innovative texts, we will explore the fundamental concepts, theories, and methods of anthropology and develop a critical, historical perspective on how we study “culture” and represent “others.” Students will learn to recognize aspects of cultural systems such as gender, caste and class, race and ethnicity, kinship, political and economic organization, language, and beliefs. Students should be able to walk away from the course with a more sophisticated awareness and appreciation of human interconnectedness and diversity. We will achieve this through studying a variety of cultures around the world and their systems of meaning, examining many examples casually and a few in depth.

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core.

210 Archaeology**Constanze Witt****MWF 11:30-12:20**

Introduction to archaeology: terms and concepts, methods and techniques of survey, excavation and analysis; survey of theory and interpretation; archaeology and society

215 Physical Anthropology**Michael Pietrusewsky****TR 07:30-08:45**

Physical anthropology is a biological science that focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science. This course provides a relatively comprehensive 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 texts:

Jurmain R, Kilgore L, Trevathan W, and Ciochon RL. *Introduction to Physical Anthropology, 2011-2012* (13th edition). United States: Wadsworth/Cengage.

Study Guide to Introduction to Physical Anthropology, 2011-2012 (13th edition).

Grading:	3 lecture exams (2 midterms @25 pts. and final @30 pts.)	= 80 pts.
Quizzes		= 20 pts.
	Total:	100 pts.

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

215L Physical Anthropology Laboratory

Michael Pietrusewsky

Sec. 01: W 08:30-11:20

Sec. 02: W 12:30-03:20

Sec. 03: T 12:30-03:20

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: France DL. 2011. *Lab Manual and Workbook for Physical Anthropology*. 7th edition. Wadsworth/Cengage.

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/>

300 Study of Contemporary Problems (Theory)

Alex Golub

MW 01:30-02:45

This is mid-level undergraduate class designed show students how the concepts they learned in ANTH 152 “Culture And Humanity” are relevant to contemporary problems in today’s society. In the first section of the course examines issues of tolerance, cultural difference, and cosmopolitanism. In this section of the course we will do a close reading of Kwame Anthony Appiah’s *Cosmopolitanism*. In the second half of the course we examine the issue of human nature -- how do cultural and biological systems interact, and how does our account of this interaction shape our moral deliberations? In the second half of the class we examine this issue by reading Neo-Liberal Genetics, Susan MacKinnon’s critique of evolutionary psychology.

This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the course content. At least 8 hours of class time will be spent discussing ethical issues. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues; how to responsibly deliberate on ethical issues; and making ethically determined judgments.

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This course also has an 'O' focus and is designed to provide students experience in a small 'seminar' style classroom. A major goal of the class will be to learn the skills necessary to participate in a small, orally intensive group discussion using two methods. First, the 'They Say/I Say' method developed by Gerald Graff. Second, 'interpretive discussion' as described by Sophie Haroutunian-Gordon. Additionally, we will be using a modified version of the 'Melbourne Method', which divides students into groups and gives them different roles to play in discussion.

Who Should Take This Course

- * Beginning and mid-level anthropology students
- * Students interested in philosophy or political philosophy
- * People genuinely interested in the topic and not just trying to fulfill their E and O requirements
- * People interested in learning how to talk and discuss in small groups

After Taking This Course You Should Be Able To

- Summarize arguments they encounter using the I Say/They Say format
- Compare their position (what 'I say') with those of authors and other students in terms of their claims, reasons, and evidence
- Apply facts about human cultural and biological processes to ethical deliberation regarding tolerance and human nature
- Participate in a small seminar classroom organized using a modified version of the 'Melbourne Method'
- Prepare class presentations with other classmates in small groups that will be given using the 'Melbourne Method'

310 Human Origins (Theory) **TR 10:30-11:45**

Christopher J. Bae

This course will survey the human biological and behavioral evolutionary records across the Old and New Worlds from ~65 million years ago up through ~10,000 B.C. Emphasis will be placed on highlighting sites and materials from different times and places that reflect major changes or advances in our evolutionary history. The primary goal of this course will be to lay a solid foundation, from which you will be prepared to take more advanced courses in paleoanthropology.

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

- Understand the general theories underlying human evolution over the course of the past 65 million years
- Appreciate the morphological variation in our earliest ancestors, particularly from 7 million years ago to 10,000 years ago
- Comprehend the major behavioral changes that occurred during human prehistory beginning 2.5 million years ago
- Synthesize the origins of modern humans

Prerequisite:

ANTH 215 (Introduction to Physical Anthropology), graduate standing, or permission of instructor

323 Pacific Island Archaeology (Area) **TR 12:00-01:15**

Barry V. Rolett

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

contrast divergent sequences of development documenting the independent evolution of cultures descendant from a common ancestral heritage.

The instructor is actively involved with ongoing research in French Polynesia and China (tracing Polynesian origins to their ultimate source). Students will develop a 12 page paper focused on Pacific archaeology.

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.

327 Ethnohistory (Method or Theory)
MWF 10:30-11:20

Emanuel Drechsel

Historical documents are like hostile witnesses in court – full of valuable information, but in need of careful cross-examination against independent comparable data from other sources as provided by ethnography, linguistics, archaeology, and ecology among diverse disciplines. For this purpose, anthropology and history have offered an alternative to conventional Eurocolonial history known as ethnohistory. Originally limited to frontier studies and Native American land-claim cases, ethnohistory has successfully diversified to other social contexts and geographic areas, including the Pacific Islands.

ANTH 327/IS 322 offers an overview of ethnohistory, and addresses key methodological and theoretical issues in relation to key disciplines such as history and anthropology. It explores how ethnohistory has applied to North America and the Pacific, but welcomes students with other regional interests.

345 Agression, War, and Peace (Theory)
TR 12:00-01:15

Leslie E. Sponsel

This seminar focuses on the possibilities and actualities of nonkilling societies together with the radical idea of a nonkilling anthropology. We begin by discussing the recent edition of the book *Nonkilling Global Political Science* by Glenn D. Paige (2009) followed by an interview with the author. Then we will discuss the two related new books, *Towards a Nonkilling Paradigm* and *Nonkilling Societies* edited by Joam Evans (2009, 2010). Next most of the remainder of the course will focus on systematically exploring and further developing the two chapters in the latter book by the instructor. (These three publications are available free online at <http://www.nonkilling.org>).

After a series of class and subgroup discussions of the above, the course will focus on individual and panel discussions of book-length classic ethnographic case studies about nonviolent and violent societies, mainly the *Dani of New Guinea* (Karl Heider), *Amazonian Yanomami* (Napoleon Chagnon, new Sixth Edition), *Amazonian Waorani* (Clayton and Carole Robarcheck), and the *Semai of Malaysia* (Robert K. Dentan), each case prefaced by an ethnographic film. Readings will also be assigned and discussed from the website “Peaceful Societies: Alternatives to Violence and War” (<http://www.peacefulsocieties.org>).

Ultimately, the class will help students consider why American history, society, culture, and values have often tended to be aggressive and militaristic, and, more importantly, how this might be changed in the opposite direction toward a more humane, compassionate, just, nonviolent, peaceful, sustainable, and sane society for the 21st century. To that end the class will conclude with a discussion of the book *Addicted to War: Why the U.S. Can't Kick Militarism* by Joel Andreas. (It is also available free online at: <http://www.addictedtowar.com>).

372B Indigenous Peoples: Mesoamerica (Area)
TR 10:30-11:45

Christine Beaulé

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

380 Archaeology Lab Techniques (Method)
W 01:30-04:00

Rachel Hoerman

This course is an introduction to the theory and practice of archaeological research the laboratory techniques essential to archaeological studies of the past. It begins with a brief introduction to archaeological method and theory, followed by a comprehensive overview of archaeological research design (hypothesis formation, research design, data gathering and analysis, result reporting). The course proceeds with a survey of the analysis and laboratory techniques associated with various types of archaeological evidence (stone, ceramics, bone, floral and faunal remains). The last third of the course is dedicated to the development, implementation and analysis of independent student research projects, drawing on data sets compiled from archaeological assemblages housed at the University of Hawai'i at Ma-noa, or from alternative data sets, pending the instructor's approval.

415 Ecological Anthropology (Theory)
MWF 10:30-11:20

Jonathan E. Padwe

This course is an investigation of ecological anthropology, the study of human relations with the environment. Ecological anthropologists ask how human populations shape the environments they live in, and, in turn, how relations with the environment shape culture and social organization. The course is organized around the following topics: (1) ecology, its history, and the historical use of ecological concepts within anthropology; (2) various schools of ecological anthropology, including cultural ecology, human ecology, ethnoecology, and systems approaches; and (3) approaches to ecological limits (inscribed in such notions as human carrying capacity, sustainability, and the like), and their critiques.

417 Political Anthropology (Theory)
MW 10:30-11:45

Alex Golub

This is an advanced undergraduate course designed to introduce students to key concepts in political anthropology. This year, these concepts will be examined through an analysis of global mining and petroleum industry, and in particular the gulf oil spill of 2008. We will examine how mining and petroleum companies are political actors in national and global politics, and how these markets and corporations become arenas within which political action can take place. How, we will ask, can the actions of a few powerful corporate executives affect the lives of millions? Throughout, we focus on the ethical concept of responsibility: in a world where the abstract actors like 'corporations' are actors, which actual humans should take the blame -- and receive the praise -- when they fail or succeed? And how is the answer to this normative question tied to empirical understandings of agency and personhood?

This class has a 'theory' (T) designation within the anthropology department. This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the course content. At least 8 hours of class time will be spent discussing ethical issues. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues; how to responsibly deliberate on ethical issues; and making ethically determined judgments.

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Who Should Take This Class

- ▶ Advanced anthropology students and graduate students
- ▶ All students interested in business and the economy
- ▶ Students from business-related disciplines interested in learning more about ethnography

After Taking This Class You Should Be Able To

- ▶ Analyze the rhetorical structure of other ethnographic texts
- ▶ Assess the validity and accuracy of mainstream news reports about environmental disaster and mining and petroleum companies
- ▶ Deliberate about the assignment of responsibility to corporate entities
- ▶ Describe the business models of the resource extraction industry

418 Anthropology of Sexuality (Theory)
MW 12:30-01:45**Eirik J Saethre**

This course explores the intersection of sexuality research and queer theory with other anthropological concerns such as identity, race, gender, religion, economy, politics, and globalization. We examine ethnographies from a wide range of locations including: North America, South America, the Middle East, sub-Saharan Africa, Southeast Asia, Melanesia, and Polynesia. Questions to be answered include:

- What contributions did early anthropologists make toward understanding human sexuality?
- How have national and religious discourses shaped and challenged sexual identities?
- What impact has globalization and diaspora had on sexual identities?
- How can queering Indigenous studies transform understandings of postcolonial narratives?
- What is the 'erotic equation' in fieldwork and how does an anthropologist's sexual identity impact relationships in the field?

424 Culture, Identity, and Emotion (Theory)
TR 12:00-01:15**Geoffrey M. White**

How are our most intimate kinds of experience—feelings, memory, personal conversation--shaped by cultural habits? How do new technologies affect the 'emotion work' of everyday life? What might be some connections between shifts in global economies and 'economies of affect'? Can emotions and personal identity become a ground for social struggles and political movements?

This course addresses these questions through an ethnographic and comparative approach to the study of emotion and subjectivity. A general goal of the course is to develop the ability to think critically about the 'psychological' in everyday life as well as in larger social histories.

This is a writing-intensive (WI) course. Assignments include two essay assignments and a final paper based on original research.

Readings include:

- Ito, K. L. (1999). *Lady friends: Hawaiian Ways and the Ties that Define*. Ithaca, Cornell University Press.
Turkle, Sherry (2011) *Alone Together: Why We Expect More from Technology and Less from Each Other*. Basic Books.

425 Medical Anthropology (Method or Theory)
MW 02:00-03:15**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.

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.

465 Science, Sex, & Reproduction (Theory)
MW 09:00-10:15**Jan M. Brunson**

This seminar explores anthropology's critical analysis of approaches to reproductive health and procreation in developed and developing countries. Throughout the course we will acknowledge science as one episteme among many and explore the hegemonic aspects of science and gender in relation to sex and reproduction. We will examine sex and reproduction as sites of intervention from public health, development, and biomedical specialists, while also considering local constructions and strategies. Topics include cervical cancer, family planning, birth, and new reproductive technologies. Draws primarily from ethnographies.

Prerequisites: ANTH 152 or ANTH 425 or WS 151. Cross-listed as WS 465. Fulfills Writing Intensive (W) Focus Designation.

Required Texts:

Bamford, Sandra. 2007. *Biology Unmoored: Melanesian Reflections on Life and Biotechnology*. Berkeley: University of California Press.

Gregg, Jessica. 2003. *Virtually Virgins: Sexual Strategies and Cervical Cancer in Recife, Brazil*. Stanford University Press.

Inhorn, Marcia. 2003. *Local Babies, Global Science: Gender, Religion and In Vitro Fertilization in Egypt*. New York: Routledge.

Temam, Elly. 2010. *Birthing a Mother: The Surrogate Body and the Pregnant Self*. Berkeley: University of California Press.

Wardlow, Holly. 2006. *Wayward Women: Sexuality and Agency in a New Guinea Society*. Berkeley: University of California Press.

466 Quantitative Archaeology (Method)
TR 10:30-12:30**Christian E. Peterson**

This course comprises an introduction to the basic principles of statistics as applied to the analysis of archaeological data. A few more advanced topics (quantification, sampling, and multivariate analysis) will also be discussed. The approach is that of exploratory data analysis (EDA), not classical hypothesis testing. Use of computers is an integral component of the course. We will meet collectively twice a week, once on Tuesday for two hours of lecture, and again on Thursday for a two hour laboratory session. Lectures will be held in Dean Hall 202; laboratory sessions in the URP GIS lab in Saunders 112. Enrollment is limited to 20 students. The statistical software package that we will use in labs is Systat 13. Lab sessions will mostly be about working with Systat. Systat is available in some of UHM's other public computing labs as well, should you need more time than scheduled on Thursdays to complete your lab assignments (which will likely be the case). If you have access to a computer running Windows at home, one option may be to download and install a free student-oriented version of the software called MyStat 13 from <http://www.systat.com/MystatProducts.aspx>. Most of the techniques that we will be exploring can be performed with either version of the software.

478 New World Rituals and Ideologies
TR 01:30-02:45**Christine Beaulé**

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

483 Japanese Culture and Behavior (Area)
MWF 12:30-01:20**Eric Cunningham**

In this course we will use anthropological concepts and theories to examine cultures and behaviors in the modern nation of Japan through the conceptual lenses of ritual and pandemonium. Through readings, films, and discussions we will focus on several areas of modern Japanese life, including: customs, traditions, and expectations; mischief and play; family; community and nation; and the environment. Students will learn to think critically about these topics and to convey their thinking through class discussions, written papers, and oral presentations.

487 Okinawa and its Diaspora (Area)
TR 09:00-10:15**Christine R. Yano**

Okinawa constitutes a separate but related culture and history within the nation-state of Japan. One of the distinctive features of Okinawa is the degree to which large numbers of its population have emigrated to distant lands, making new homes, while keeping ties to the homeland. The strong ties of Okinawa's diaspora have helped foster a sense of identity that is simultaneously Okinawan (link to homeland) and immigrant settler (link to new home). With generations of these social processes, the ties to and from Okinawa have evolved into new configurations of identity. This course aims to explore these configurations.

“*Champuru*” (“something mixed”) is a popular Okinawan dish similar to a stir fry. *Champuru* is also used to refer to cultural aspects of Okinawa that emphasizes mixings and hybridity. Historically, Okinawa has developed its character of *champuru* through political, economic, and cultural interactions transnationally amid uneven relations of power and conflict. This course examines the relationship between Okinawan and its diaspora through a *champuru* sense of identity. What role do culture, politics, and history play in shaping Okinawan identity? How have different transnational contexts shaped the *champuru* Okinawan culture(s) and their representations in the homeland and abroad?

COURSE OBJECTIVES

- to better understand forces that have shaped the history and culture of Okinawa
- to examine Okinawan emigration and its implications for the development of Okinawan diaspora and identity
- to apply theories to critically analyze the processes of identity formation
- to provide analytical frameworks to examine diasporic populations

Required Texts:

Chinen, Joyce N. and Kiyoshi Ikeda, ed. 2008. *Uchinaanchu Diaspora: Memories, Continuities, and Constructions*, Honolulu: University of Hawaii Press

Hein, Laura and Mark Selden, ed. 2003. *Islands of Discontent; Okinawan Responses to Japanese and American Power*, Lanham, MD: Rowan & Littlefield Publishers.

488 Chinese Culture: Ethnography (Area)
TR 01:30-02:45**C. Fred Blake**

China is many things to many people. It's big, heterogeneous, complex and over its long history, more or less unified; and now it is poised to be a global power in the contest over control of the world's natural resources. Its cultural traditions are fast fading against the manufactured desires of a global market. This semester we review some of the faded and fading traditions and their legacies in the changes that are taking place. The

overall theme is China's culture historical 'unity out of diversity.' How has China's cultural and linguistic diversity manifest under changing rubrics of hegemonic 'civility'?

Most academic disciplines view China through its historic-literary rubrics of hegemonic civility. Anthropology pioneered the view from the ground-up, from the point of view of China's vernacular diversity in the lives of working people. In order to grasp the whole of China in its total interactive reality, both the vernacular and the literary traditions are necessary; and both views taken interactively and holistically are best accomplished in a ever-widening dialectic of comparison and change. For a schedule of specific topics go to the College of Social Sciences e-syllabus for this course.

Class sessions are based on a lecture-discussion format with the aid of PowerPoint slides plus other occasional audio-visual media. Readings are selections from books and articles available from Laulima. Student evaluations are based on two quizzes plus a book review and class participation.

490 History of Anthropology (Theory)
TR 10:30-11:45

C. Fred Blake

This is a 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 and cultural diffusion, 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 (with issues of subjectivity and power and representation) in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology and challenged the concept of culture. A new section includes sessions on the historical role and prospects for the application of anthropological knowledge to corporate, government, military, hegemonic, counter-insurgent plus insurgent and counter-hegemonic interests—the historic role of the academy and other agencies in producing knowledge about other cultures. Classes are mostly lectures based on printed outlines and occasional PowerPoint slides for illustrative purposes, although timely and informed questions or comments based on readings or lectures are welcomed. All upper level undergraduate and graduate students seeking a general course on social and cultural theories are welcome (graduate students are held to a different set of performance criteria and system of evaluation). This is a rigorous academic course which requires classroom attendance and active learning.

493 Oral History: Theory and Practice (Method)
T 01:30-04:00

Warren Nishimoto

This course deals with the methodology of oral history in ethnographic fieldwork, qualitative data-gathering and analysis, and historic preservation. It will enable students to develop an understanding of the richness of oral traditions and the ways they are explored in research and writing projects. We will examine the method and value of preparing for and conducting life history interviews with people willing to 'talk story' about their life experiences, as well as how to preserve, analyze, and disseminate these stories. We will also examine and discuss the various ethical issues that come about in the often complex relationship between "researcher" and "informant."

This course will help students to:

- a) Explore the life experiences of individuals in order to understand the relationship between individual lives and their historical and cultural contexts;
- b) Understand and appreciate the relationship between interviewers and interviewees and how this interaction

shapes data collection and analysis;

- c) Become aware of the roles memory (how and why people recall life experiences), narrative (how and why people talk about these experiences), and history (how and why these experiences are analyzed and preserved) play in the lives of present and future generations of scholars, students, and the general community.

Texts:

1. Gillenkirk and Motlow, *Bitter Melon: Inside America's Last Rural Chinese Town*
2. Hamilton and Shopes, *Oral History and Public Memories*
3. Seidman, *Interviewing as Qualitative Research*
4. Handouts as assigned

602 Linguistic Anthropology (Theory)
W 01:30-04:00

Andrew R. Arno

Course Learning Objectives:

Students will become acquainted with the disciplinary history of linguistic anthropology and gain a broad understanding of the diverse areas of contemporary research and publication that constitute the state of the field. In particular, we will explore the basic contradictions that have made linguistic anthropology an unstable academic concept and trace the way that instability has played out over the history of the field. In learning about linguistic theories and methods, students will gain a clearer understanding of social and cultural anthropology as they have taken a sequence of “linguistic turns” in their own development. We will attend to the mutual influences of linguistic theory and methodology on the one hand, and anthropological theory and methodology on the other.

Topics:

The course readings, lectures, and discussions will address the following topics in succession, noting the broad, cross-cutting issues and perspectives that link them:

- a) basic philosophical views of language as human action
- b) linguistic anthropological methodology
- c) language, thought, and culture
- d) language socialization
- e) community, network, and field in linguistic anthropology
- f) ethnography of communication
- g) speech genres and discourse strategies
- h) text and literacy studies
- i) performativity
- e) power, agency, and discourse

Requirements and Evaluation:

The course will be in seminar format, and students will be required to come to class having read the assigned readings and prepared to discuss them. For each class, one or more students will take the responsibility for presenting particular readings, noting the important points and posing questions for discussion. The midterm exam and the final exam will take the form of take home essays on assigned topics. The course grade will be based on the essays exams and on class participation.

Text and Readings:

The textbook is *Living Language: An Introduction to Linguistic Anthropology*, by Laura Ahearn (2012). Students should read the entire book as an accessible introduction to the field at or before the start of the course. Weekly topics in the survey part of the course will follow chapters in the book, but the assigned

readings will be primary articles and chapters rather than commentary. The readings will be included as “resources” available on the Laulima site for the course. Authors included in the readings to be assigned include:

Austin, Bakhtin, Basso, Boellstorff, Derber, Duranti, Freud, Gill, M. Goodwin, Gumperz, Hanks, Herder, Hymes, Latour, Lexander, Locke, Malinowski, Mertz, Moerman, Ochs, Peterson, Postill, Riles, Sacks et al., Silverstein & Urban, Silverstein, Vygotsky, Whorf, & Young.

**640C Method/Theory in Archaeology: Environ/Landscape (Method or Theory)
“Historical Ecology and Landscape Archaeology”
M 01:30-04:00**

Miriam Stark

This seminar takes as its subject historical ecology and landscape archaeology, and aims to provide a solid foundation in the study of the theories and methods in historical ecology and landscape archaeology today. The class will focus on evaluating trends that have driven the two approaches and their historical foundation. Class topics focus on how we ‘read’ cultural interactions and landscapes from past environmental and historical evidence. Given the breadth and depth of material now available on these topics, British-inspired phenomenological landscape archaeology will not be addressed in any detail. Material covered in this course derives from the fields of environmental history and historical ecology as well as archaeology.

Within the field of archaeology, this topic overlaps with distributional archaeology, geoarchaeology, ecological or environmental archaeology, social archaeology, settlement pattern archaeology, and evolutionary ecology. Landscape archaeology allows us to face in two directions simultaneously. First, we can examine the social conceptualization and the creation of meaning as they are applied to human landscapes. Second, we can describe and interpret environmental factors that interact with human activities and which contribute to the distribution of archaeological materials and humanly-induced landscape changes.

Course Objectives:

- 1) Understand aspects of the history of research in historical ecology and landscape archaeology;
- 2) Identify and analyze competing strands of theory that contribute to historical ecology and landscape archaeology;
- 3) Recognize the role of humans in manipulating and altering landscapes through time;
- 4) Become familiar with multiple disciplines including paleoecology, settlement archaeology, and historical ecology; and,
- 5) Relate these topics to Asian and Pacific archaeological and ecological issues.

Each student in the seminar will be assigned one of the weekly topics to overview and will be expected to assist in the discussion of that week’s topic. While examples of landscape archaeology from Pacific and Asian contexts will be prominently featured in the readings for this seminar, we will also read related research in landscape archaeology from other areas of the world, including the American Southwest, the Eastern US, Europe, Mesoamerica, South America, and Africa.

Requirements for the Course: Each student will choose one week’s topics, meet with the instructor and develop a presentation theme (presentation is 40-45 minutes, including discussion), a series of topics to facilitate that class session, and a 5-page essay to distribute to classmates. Each student will also prepare weekly summaries of key themes in the readings. Attendance and participation in class discussion are also essential components of the course. There is no term project for this course.

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 M. 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. 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.

750B Research Seminar: Archaeology (Area)
"Research Problems in Pacific Island Archaeology"
W 04:00-06:30**Terry L. Hunt**

This seminar will focus on current research problems in Pacific Island Archaeology. With broad coverage of the region we will consider substantive, methodological, and theoretical issues. Topics for seminar reading, presentations, and discussions will be driven largely by students and their current or proposed research. Students should consult with Dr. Hunt for permission to register.

750D Research Seminar: Ethnography (Area)
W 12:30-03:00**Ty P. Kawika Tengan**

This seminar will critically examine the theoretical, methodological, and political dimensions of ethnographies of Native Hawaiian communities. These works have variously focused on one of a number of goals: reconstruction and preservation of Hawaiian culture and society; analysis of modern transformations and continuities; application in policy development and implementation; and intervention in Indigenous and local struggles. As such, this course will review both academic and applied ethnographies of Hawaiian communities of the 20th and 21st centuries, with particular focus on studies of identity formation, social memory, cultural politics, health practice, and land development. We will discuss the theoretical frameworks and methodologies employed in each reading, as well as the ethical and political stakes involved in the researching and writing of Hawaiian lives.

750E Research Seminar: Social (Method or Theory)
“Microanalysis and Ethnography”
T 03:00-05:30

Jack Bilmes

In this seminar, we will look at the past and possible future uses of microanalysis, particularly conversation analysis, in ethnography, as well as the appropriate role of ethnography in CA. CA, with its participant orientation, is sometimes associated with the "emic" orientation in anthropology. Emic anthropology seeks (roughly speaking) to reproduce "the native's point of view." However, emic culture is an abstract, disembodied cognitive structure or set of rules and categories. CA introduces something new—a view of the native as participant and an orientation to the actual occasions of social life; rather than something which is present in the culture, the "native's understanding" is invoked and manipulated in particular situations of use. At the same time, it may be true that CA has an insufficient appreciation of the degree to which pre-existing cultural codes structure actual occasions of interactive talk. This seminar will be dedicated to examining these relations between code and interactive behavior, as well as issues that arise in cross-cultural work on transcribed materials. Matters to be covered include 1. relevant context, 2. issues of translation and transcription, 3. institutional interaction, 4. culture, and 5. universals and particulars. Each student will be asked to do a mini-ethnography, using a microanalytic approach. Grades will be based on this project, plus classroom contributions.