

**DEPARTMENT OF ANTHROPOLOGY  
COURSE DESCRIPTIONS  
FALL 2013**

**(as of 6/24/13)**

**151 Emerging Humanity**

**Sec. 01-08, MW 08:30-09:20, see Class Availability for lab day and time**  
**Sec. 09-16, MW 11:30-12:20, see Class Availability for lab day and time**

**Barry. V. Rolett  
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**  
**MWF 08:30-09:20**

**Nancy I. Cooper**

This course explores the emergence of humanity from an anthropological perspective. Beginning with the earliest hominins millions of years ago, our ancestors have responded biologically, socially, and culturally to the constraints of natural and social environments to make us what we are today. Students will be introduced to various theories and explanations of human emergence on earth through the methods and ideas of anthropology, with a focus on archaeology and related scientific disciplines. They will go on to examine transitions from foraging lifestyles to plant and animal domestication and the subsequent rise of sedentary, large-scale state societies commonly called 'civilizations'. Through time, humans have increasingly impacted the natural environment out of which they emerged to the point of threatening the very elements that sustain them. This is the story of emerging humanity that has nearly gone around full-circle, to the point that humans now consider their own origins through scientific methods. It is the complex story of 'us'.

This course will be student centered, using a seminar model featuring weekly discussions of readings. Discussions may also be stimulated from slide presentations and video clips suitable to the topics.

The course objectives include:

- Analyzing how anthropologists investigate the human past using multidisciplinary approaches;
- Understanding the prehistory of humans from our earliest ancestors;
- Examining how ancient civilizations emerge; and
- Developing an anthropological perspective on how humans adapt to their changing environments.

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

**152 Culture and Humanity**  
**Sec. 1-8, TR 09:00-09:50. See Class Availability for lab day and 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 forms of social organization. We are interested to explore human existence in all its diversity, looking at a wide variety of human life. Yes, we will investigate the lives of small-scale farmers and indigenous people, but we will also concern ourselves with investment bankers and war veterans, football hooligans and pirates on the high seas.

Exploring this diversity requires us to ask questions, to interrogate 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? These and similar questions are ones that anthropologists have long grappled with, and we will delve into them in the course. To understand how anthropologists have sought to raise -- and to answer -- these questions, we investigate the characteristic research method of the discipline, ethnography. We will ask what kinds of knowledge can be gained through long-term, immersive research with human communities, and we will seek to understand the relationship between ethnographic method, social theory, and anthropological knowledge. In doing so, we'll explore the development of anthropology as a discipline, asking how anthropologists' views of society and culture have changed over time.

**152 Culture and Humanity**  
**Sec. 9-16, MW 11:30-012:20. See Class Availability for lab day and time**

**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(17) 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 lectures, 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.

**210 Archaeology**  
**MWF 11:30-12:20****Rachel Hoerman**

This course is an introduction to archaeology as an anthropological sub-discipline dedicated to the study of ancient human societies, and their various iterations through space and time. It begins with a brief overview of archaeology, surveying the methods and theories that have helped shape its developmental trajectory, with a strong emphasis on scientific approaches to researching the past. The course proceeds with an examination of the various methods and research concerns currently shaping the discipline. It concludes by discussing the ethical issues surrounding the study of the past, as well as the relevance and practical application of ancient knowledge in the world today.

**215 Physical Anthropology**  
**TR 01:30-02:45****Michael Pietruszewsky**

Physical anthropology is a biological science that focuses on adaptations, variability, and the evolution of humans and our 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 texts: Jurmain R, Kilgore L, Trevathan W, Ciochon RL. 2014 edition. *Introduction to Physical Anthropology* 2013-2014 ed. Wadsworth/Cengage.

Strongly Recommended: Joanne Bennett Delvin. 2012. *Study Guide for Jurmain et al. Introduction to Physical Anthropology* 13th ed. Wadsworth/Cengage. ISBN-13:978-1-111-82895-0/ISBN-10:1-111-82895-4

Grading: 1st Midterm Exam = 25 pts.; 2nd Midterm Exam = 20 pts.; Final Exam = 30 pts.; Daily Quizzes\* = 20 pts.; Attendance\*\* = 5 pts. Total = 100 pts.

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\* 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 documentation (e.g., note from physician) and will not count against the final tabulation of the average quiz score.

\*\* Credit for Attendance based on the number of classes missed: 0-3 = 5 pts.; 4-6 = 4 pts.; 7-9 = 3 pts.; 10-12 = 2 pts.; 12-14 = 1 pt.; 15+ = 0 pts. Excused absences are not counted in calculating credit; must attend entire 75 minutes of class time to count as present.

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

Instructor: Prof. M. Pietrusewsky. Office: Dean 207; Tel: 956-6653; e-mail: [mikep@hawaii.edu](mailto:mikep@hawaii.edu); Office hours: TBA. Mailbox: Saunders 346.

Teaching Assistants: TBA

Tutor: TBA

Visit the Web Site for this course: <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: Please deactivate all pagers/cell phones, and other electronic devices during class. The use of electronic devices, unless specifically approved by the instructor, during class and exams is not allowed. Please be punctual!

### **215L Physical Anthropology Laboratory**

**Michael Pietrusewsky**

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

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

**Sec. 03: F 08:30-11:20**

**Sec. 04: F 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 MAKEUPS EXAMS ARE GIVEN FOR MISSED LAB PRACTICALS!

Required Text: D. L. France 2011. *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: TBA

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

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

Makeup Exam for lab Practical Exams: Given the inordinate amount of time and effort involved in constructing, setting up and taking down of these exams, makeup exams are not generally given. Incompletes may be given, when warranted, for students to re-take the missing exams in the following semester.

**300 Study of Contemporary Problems (Theory)**  
**MW 10:30-11:45**

**Alex Golub**

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.

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

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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.

**315 Sex and Gender (Theory)**  
**Online**

**Jan M. Brunson**

What is the difference between sex and gender? And why is this important in today's world? This course introduces students to an anthropological perspective on the relationship between sex, the biological attributes by which a person is deemed "male" or "female", and gender, the norms, ideals and practices associating appropriate roles, behaviors and sexualities with men or women. In order to understand the various debates, we will read anthropological accounts of cultures in which sex and gender are construed very differently from our own, and combine these with a discussion of a documentary of gender as it is portrayed in American advertising. The course will provide students with ways to understand how we come to consider and express ourselves as "men", "women", or something else, and the social and cultural processes that shape us to act and think as gendered persons.

**REQUIRED TEXTS**

- *Gender in Cross-Cultural Perspective*, 6th Edition, 2013, Brettell and Sargent, Editors. Pearson, ISBN-10: 0205247288
- *Sex/Gender: Biology in a Social World*, 2012, Anne Fausto-Sterling, Routledge, ISBN 9780415881463

**323 Pacific Island Archaeology (Area)**  
**TR 12:00-01:15****James M. Bayman**

This course offers a critical introduction to the archaeology of the Pacific Islands. We will examine the origins and diversity of Pacific Island populations over the past 50,000+ years and review the archaeological record of their economies and societies. We will use a macro-regional perspective to consider the migrations, technologies, and adaptations of peoples who entered the Pacific from East and Southeast Asia. The dynamics of Pacific Island cultures will be examined from the earliest human settlement of various archipelagos through the development -- in some instances -- of complex societies. We also consider the relevance of archaeology to contemporary peoples who seek to perpetuate their traditional heritage and cultural identities.

**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, sometimes defined also as historical ethnography. Originally limited to frontier studies and Native American land-claim cases, ethnohistory has successfully diversified to other geographic areas, including the Pacific Islands, and is relevant to the study of the past of modern industrialized societies as well.

ANTH 327/IS 322 offers an overview of ethnohistory, and addresses key methodological and theoretical issues in relation to history and anthropology. This course employs a general text on ethnohistory, *The Emperor's Mirror* by Russell J. Barber and Frances F. Berdan, and examines how it has applied to eastern North America and O'ahu in particular. However, it welcomes students with other regional interests, and will also explore questions of modernity.

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

This course features a student centered discussion format. Major assignments include a short research paper, midterm and final essay exams.

**380 Archaeology Lab Techniques (Method)**  
**M 12:00-02:30****Barry V. Rolett**

This course offers students an introduction to the principles and practice of laboratory techniques and the integration of hands-on activities with hypothesis-driven archaeological research. Students will learn how to properly catalogue and analyze archaeological materials including stone/bone/historical artifacts, ceramics, and faunal remains. For each class, there will be lab exercises to provide students with the opportunity to measure, describe, and analyze various archaeological materials, such as refitting pottery, analyzing animal bones, and measuring projectile points.

In addition to the in-class lecture and exercise, each student will choose a topic of interest to conduct an independent research project. This will give the students the opportunity to 1) form a hypothesis; 2) design a research project to test the hypothesis; 3) conduct data collection by applying the laboratory techniques covered in the course; 4) perform data analysis; and 5) synthesize the results into a professional paper.

**415 Ecological Anthropology (Theory)**  
**TR 01:30-02:45****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.

**419 Indigenous Anthropology (Method or Theory)**  
**M 01:30-04:00****Ty P. Kawika Tengan**

What happens when the distinction between the “native” and the “anthropologist” is blurred, when the “home” becomes the “field”? What do Indigenous perspectives and politics bring to anthropological practice, and what can anthropology offer Indigenous peoples? How does one study culture in a world where the “exotic” is now “familiar,” and the “familiar” is found in “exotic” places? How do people maintain a sense of indigeneity in such a world? This class will attempt to answer these questions and others by starting from the following premises. First, anthropological and Native subjectivities have been mutually constituted, as exemplified by the history of anthropology of and by Kanaka ‘O-iwi (Indigenous Hawaiians). Second, political decolonization and transnational Indigenous rights movements have entered into dialogues with academic anthropology by creating alternative (though related) spaces for thinking and writing about culture, particularly in Native Pacific Cultural Studies and Indigenous research centers. Third, current engagements within the discipline (particularly those brought about by feminist, Indigenous, and other marginalized anthropologists) have suggested new ways of articulating “Indigenous traditions” of both anthropology and Native Hawaiian and Pacific Islanders. This class will examine the possibilities and limitations of such articulations with respect to fieldwork methodologies, theoretical frameworks, and ethical guidelines. As a Hawaiian, Asian and Pacific Issues (HAP) course, we will focus on voices of Native Hawaiian and Pacific Islander anthropologists and researchers.

Required texts (available at the UH Bookstore):

- Goodyear-Ka‘o-pua, Noelani. 2013. *The Seeds We Planted: Portraits of a Native Hawaiian Charter School*. Minneapolis: University of Minnesota Press.
- Sissons, Jeffrey. 2005. *First Peoples: Indigenous cultures and their futures*. London: Reaktion.

- Smith, Linda Tuhiwai. 2012. *Decolonizing methodologies: Research and indigenous peoples*. Second Edition. London & New York: Zed Books.
- Tengan, Ty P. Ka-wika. 2008. *Native Men Remade: Gender and Nation in Contemporary Hawai'i*. Durham, NC: Duke University Press.

Other readings will be available in pdf format for download from [laulima.hawaii.edu](http://laulima.hawaii.edu).

**420 Communication and Culture (Theory)**  
**MWF 09:30-10:20**

**Forrest Young**

Anthropology 420 introduces students to topics, methods, and theories in the analyses of communication and culture. The course examines both verbal and nonverbal communication, and introduces students to seminal analytical approaches such as dialogical anthropology, discourse analysis, ethnomethodology, the ethnography of communication, postcolonial theory, semiotics, and structuralism. In light of recent advances of digital technology, human communications are undergoing rapid reorganization. In this course we will examine some of the cutting-edge analyses in the emerging field of digital anthropology with an eye to assessing the extent to which pre-digital approaches to the analysis of human communication remain relevant to the future of the anthropology of communication. In addition to the standard structure of reading and discussion, the course will ideally include a fieldtrip or two to study communication in action, as well as in-class examination of various genres of communication such as music, postcards, and telephone calls. Course evaluation will be primarily based upon the results of a mid-term and final exam, as well as a term paper.

**422 Anthropology of Religion (Theory)**  
**Online**

**Linda Sun Crowder**

**COURSE DESCRIPTION AND OBJECTIVES:**

This intensive writing course will examine spiritual and religious practices\* and beliefs cross-culturally from an anthropological perspective. It will investigate how spiritual traditions and religious organizations construct culture, function to cohere or disrupt a society, how their differences are rooted in the culture's environment and history, and how they address a culture's social, political, economic and psychological needs. Lectures, films and assignments will explore how symbols, rituals, and myths mesh to meet these needs in a cultural context; and cover the following topics: altered states of consciousness and shamanism, magic and witchcraft, gods, spirits, ancestors and death, and cults and new religious movements. Also discussed will be the anthropological theories on the study of religion, including the historical evolutionary, structural function, symbolic, ecological materialist, and gender approaches.

Ethnographic examples will be drawn from non-Western and Western pre-industrial societies, as well as post-industrial ones. The cross-cultural, comparative approach to studying spiritual traditions and religions is critical, as the objectives of anthropology are to investigate the human experience in its entirety, while avoiding the ethnocentric bias or privileging of any one culture—especially our own. The goal of our inquiry, then, is to use critical thinking to understand spiritual traditions and religion as a constructed cultural phenomenon that is meaningful to its culture members, and to understand our own culture as merely one design in the vast, diversely patterned human tapestry.

\*"Spiritual traditions" refer to the spiritual beliefs and practices of non-stratified traditional societies for which "religion," a Western term referring to a specialized hierarchical institution based on doctrine, has no conceptual meaning or application.

**425 Medical Anthropology (Method or Theory)**  
**TR 01:30-02:45****Ashley Vaughan**

Medical anthropology is concerned with how societies' specific contexts shape individual and public understandings of health and healing as well as how these contexts influence health outcomes. The course begins with an introduction to the range of theoretical perspectives in medical anthropology, including interpretive, biocultural, ecological, political-economic, and phenomenological approaches. After students have grasped these theoretical perspectives, they learn how to apply these perspectives to a wide range of topics including understandings of the body; diet and nutrition; mental health; biomedicine and doctor-patient interactions; pain and pharmacology; gender and reproduction; health disparities; infectious disease; global health; and the organ trade. Through in-depth exploration of these topics, the course illustrates the applications of anthropology to real world problems. Chapters from the textbook *Culture, health, and illness* provide students with a solid foundation of core concepts, while carefully selected course readings and film bring these concepts to life. Class discussion and assignments promote the development of research, communication, and critical thinking skills. While the instructor provides students with a great deal of support both inside and outside of the classroom, this course also encourages students to take active roles in the classroom and in their own education.

**429 Anthropology of Consumer Cultures (Theory)**  
**TR 09:00-10:15****Christine R, Yano**

In the twenty-first century, consumer cultures tie local and global worlds together in complex, shifting, and interactive ways. Embedded within these ways lie issues of class, gender, modernity, identity, globalism, and desire. This course explores these issues through the framework of late-capitalism, asking the following:

- what are the conditions and processes of consumption that shape meaning in contemporary life?
- how is culture influenced by practices and assumptions of consumption?
- how has a marketplace template shaped the mental mapping of our social worlds?

In the contemporary world, to buy is to become. Furthermore, specific to particular practices, to buy is to engage in practices of modernity. This course explores the dynamics of consumption and sociocultural meaning.

**Course objectives**

The objectives of this course are to:

- survey anthropological approaches to consumption
- examine consumption as part of culture
- compare and contrast different consumer cultures
- place consumer cultures within related analytical frames, such as gender, social class, nationalism, globalism

**Expected student learning outcomes**

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

- describe various theoretical approaches to consumption in anthropology
- understand consumer cultures as prestige systems, identity constructs, exchange systems, gender dynamics, and symbolic structures
- link consumer cultures to processes of globalization and localization
- understand the political implications of consumer cultures, including issues of gender, social class, regionalism, and nationalism
- incorporate delimited field-based research, analysis, and writing
- acquire basic abilities in critical thinking as applied to consumer cultures

**445 Sacred Places (Theory)**  
**TR 12:00-01:15****Leslie E. Sponsel**

Often places in the landscape are not only geological, biological, cultural, geographical, historic, and/or prehistoric, but also religious, spiritual, or mystical. A wide variety of “natural” phenomena are selectively considered to be sacred, including some individual trees, groves, forests, mountains, caves, rocks, springs, waterfalls, rivers, lakes, and so on. Billions of people throughout the world recognize and appreciate the special significance and meaning of various sacred places in their own habitats and elsewhere. Moreover, curiously people from many different ecological, cultural, religious, and national backgrounds may independently consider the same site to be sacred. Many of these sites attract pilgrims and tourists, some annually in the thousands or even millions.

This course explores the fascinating and important world of sacred places and sacred landscapes with an emphasis on an anthropological perspective encompassing holism, culture, cross-cultural comparison, and ethnographic fieldwork. In addition, this course explores sacred places in “nature” in particular with special attention to their relevance for environmental and biodiversity conservation as well as for cultural and religious identity and practice, pilgrimage, tourism, cultural resource management, human rights such as religious freedom, conflict and violence, and related matters. The instructor will discuss some of his own research and publications, especially from his long-term ongoing fieldwork on sacred places in Thailand including sacred caves.

The subject matter will be explored through a balanced diversity of venues including PowerPoint lectures, documentary films, class discussions, panel discussions, individual reports, and guest speakers. The grade will be based on attendance, regular and meaningful participation in discussions, mid-term and final take-home essay examinations, class presentations, panel discussions, and a final report in class on individual or team library and/or field research. While various courses in Anthropology (152, 415, 422, 443, or 444) and/or Religion (150, 300, 443, or 480) would provide helpful background, by far most important is a simply an open mind, intellectual curiosity, and serious scholarly commitment.

For more background see L.E. Sponsel, 2007, “*Sacred Places and Biodiversity Conservation*,” Encyclopedia of Earth <http://www.eoearth.org>.

**458 Forensic Anthropology (Method)**  
**TR 09:00-10:15****Michael Pietruszewsky**

## Course Overview/Objectives

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 is intended to provide students with an introduction to the methods and theories of forensic anthropology. This will be accomplished through a combination of brief lectures, discussion of the assigned readings, case studies, and laboratory assignments. A field trip to the JPAC Central Identification Laboratory (CIL) at Joint Base Pearl Harbor-Hickam, Hawaii is also planned. 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 other reading outside the assigned texts.

## Required Texts

Byers SN. 2011. *Introduction to Forensic Anthropology* 4th ed. Prentice Hall.

Byers SN. 2011. *Forensic Anthropology Laboratory Manual* 3rd ed. Prentice Hall.

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### Readings

A list of the topics to be discussed is provided in Schedule-at-a-Glance. 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 class discussion. Specific readings will be assigned to individual students who will be responsible for leading the discussion of that assigned reading/topic. Students will prepare a short written annotated bibliography of the reading(s) they are assigned for dissemination to the rest of the class. 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 introduce the weekly topics. The instructor will assess the workload periodically throughout the semester and make whatever adjustments might be necessary to adjust the quantity/quality of the assigned reading and laboratory assignments.

**Readings Outside Assigned Texts:** A complete list of the assigned reading, taken from the required texts 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.

### Lab assignments:

Eight laboratory assignments are to be completed during the semester. The first lab will cover basic human osteology. The remaining labs will concentrate on methods (age, sex, stature, ancestry, 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.

### Grade Evaluation

The final grade for this course will be calculated based on the following distribution: Midterm exam = 20%; Final exam (includes written and practical) = 30%; 8 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.

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

The web pages for this course are at:

<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.

#### **477 Spatial Analysis in Archaeology (Method)** **TR 10:30-11:45**

**Christian E. Peterson**

This course aims to provide students with a running start on using Geographic Information Systems (GIS) tools and spatial statistics in archaeological research. In many respects this course is an extension of ANTH 466 Quantitative Archaeology to include spatial database management and analysis tools. But we will also discuss map creation, data reporting, image processing, and display options. We will work with both vector and raster data. The four principal pieces of software we will use are AutoCAD, Idrisi, Surfer, and R. This combination of software has been selected over the more widely used ESRI ArcGIS package because it provides a very flexible and powerful set of tools particularly well suited for use in the context of archaeological research, together with a much simpler data structure and overall greater ease of use. We will meet twice a week, for 75 minutes at a time, in the Geography Cartography Lab. The lab is located in the Physical Sciences Building, Room 310. You will have access to the lab outside of scheduled class hours. Enrollment is limited to 15 students.

This course has the following prerequisite: ANTH 466 (Quantitative Archaeology) or permission of the instructor. It is a pre-/co-requisite for graduate students enrolled in ANTH 640B: Regional Settlement Patterns: Survey and Analysis.

#### **486 Peoples of Hawaii (Area)** **TR 12:00-01:15**

**Roderick Labrador**

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

**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.

**601 Ethnology (Theory)**  
**T 12:30-03:00**

**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.

**640B Method/Theory in Archaeology: Analytical (Theory)**  
**“Analysis of Ancient States”**  
**TR 01:30-02:45**

**Miriam T. Stark**

This course examines archaeological theory concerning the origins and organization of complex societies, with an emphasis on the former. Complex societies (a term that can include chiefdoms, middle-range societies, states, civilizations, and empires) have commanded a great deal of theoretical discussion in archaeology, and we will explore a broad cross-section of that discussion. Readings and discussion will blend a review of world prehistory (using case studies) with theoretical discussions about complex societies.

Various perspectives on the origins and structure of early states and social stratification will be discussed, and competing hypotheses seeking to explain the development of centralized political organization and

institutionalized relations of social inequality will be evaluated. A primary objective of class is to familiarize you with these theories and provide you with the conceptual tools needed to evaluate their usefulness in analyses of complex societies.

We begin by reviewing the global record for the origins of complex societies, and then turn to discussions of classic neoevolution as cultural anthropologists envisioned and revised this model, and as archaeologists critiqued it. We then review some classic archaeological discussions of cities, states and civilizations. Next we return to the archaeological record to examine some defining characteristics of complex societies, including how they differ from other types of ancient societies. We rely on three thoroughly-documented ancient complex societies that fall outside of East and Southeast Asia: Mesopotamia, North America, and Mesoamerica. Equipped with this background, we spend one week reviewing some political models for complex societies, and then devote the rest of the semester to case studies in the archaeological study of complex societies.

Course textbook: Wenke, Robert J. and Deborah I. Olszewski (2007) *Patterns in Prehistory: Humankind's First Three Million Years*. Fifth Edition. Oxford University Press. Additional assigned readings will also be available in pdf format.

Requirements: Grading will be based on a series of assignments that involve weekly discussions and written work (the weekly précis, periodic take-home assignments that involve answering structured questions from the instructor, an essay associated with each class that the student leads), and class participation. Non-majors are welcome to join the seminar.

**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 01:30-04:00**

**Alex Golub**

This course provides students training in the concrete skills which constitute anthropology's unique version of the ethnographic research tradition. The main focus of the course will be an extended research paper for which students will formulate and execute a small ethnographic research project here in Honolulu. This project will be roughly the size of a small-scale socio-economic impact study or MA thesis, thus the skills learn will be of use to both applied and pure realms. Class will consist of lectures and practicums regarding fieldwork methods and working collaboratively with students (sharing fieldnotes, examining each other's transcripts, etc.).

Discussion of fieldwork inevitable require a discussion of the broader issues that surround ethnographic research. For this reason we will discuss the ethics of fieldwork, and its epistemological underpinnings of qualitative methods. We will also examine a series of descriptions of fieldwork as it was carried out by different people in different sorts of situations so that students can develop an 'encyclopedia' of fieldwork situations to compare their own to.

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This class, like all fieldwork experiences, requires students to be self-motivated and capable of self-directed work over the long-term.

#### Who Should Take This Course

- \* Graduate Students in anthropology
- \* Graduate students from other disciplines interested in anthropology's unique ethnographic tradition

After you finish this course you will be able to:

- \* Behave ethically in ethnographic fieldwork and successfully apply for IRB clearance for their projects.
- \* Conduct a one-hour semi-structured interview using an interview log
- \* Use metacommunicative awareness of interview genres to shape interviews into productive
- \* Transcribe interviews for generic anthropological research
- \* Code fieldnotes using a basic, open coding
- \* Plan and undertake a 1-2 month long fieldwork project
- \* Inductively iterate over a research plan in order to focus their research question
- \* Create and organize a computerized database of fieldwork materials