

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2014

(as of 6/12/14)

151 Emerging Humanity

Sec. 01-06, MW 08:30-09:20, see Class Availability for section days and times

Nancy I. Cooper

Sec. 07-12, TR 09:00-09:50, see Class Availability for section days and times

Barry. V. Rolett

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 11:30-12:20

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**Nancy I. Cooper****Sec. 1-6, MW 12:30–1:20. See Class Availability for section days and times**

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, terms, and descriptions of societies. Students will also read an ethnography or description of a particular society.

152 Culture and Humanity**Forrest Young****Sec. 7-12, MW 10:30-11:20. See Class Availability for section days and times**

Anthropology 152 introduces students to the methodology, subjects, and theory of socio-cultural anthropology. The course will utilize personal field experience in Easter Island (Rapa Nui) and case studies in the form of texts and media to introduce students to the socio-cultural and global conditions of peoples of Africa, the Americas, Europe, the Middle East, Asia, and the Pacific Islands. The extended and brief case studies are intended to provide students with resources to develop an understanding of key concepts, methods, theory, and topics of socio-cultural anthropology; an appreciation of human cultural diversity; and critical resources for understanding how everyday human life is embedded in a history of global, local, and regional relationships, conflicts, and problems. There are two core themes explored in the course: the classic issues of the cultural construction of reality in the first half; and the contemporary cultural politics associated with globalization and transnational cultural flows in the second half. In addition to examinations, students will be evaluated in terms of a term paper and kinship project that localizes course material in Hawaiian and Japanese cultural issues. The course, in sum, aims not only to supply students with anthropological tools for interpreting and understanding cultural diversity, but an experience that leaves students engaged with the contemporary human condition and its possible futures locally, regionally, and globally.

152(13) Culture and Humanity**Jack Bilmes****MWF 11:30-12:20**

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.

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 regard, cultural anthropology is analogous to music or art appreciation. It teaches appreciation for the intellectual and aesthetic qualities of human cultures, for their ingenuity and 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.

Teaching format will be lecture/discussion.

Texts for the course will consist of two general ethnographies (an ethnography is a description of a culture)—The Trobrianders of Papua New Guinea by A. B. Weiner, and The Balinese by S. Lansing—a collection of anthropologist-in-the-field stories—Stumbling Toward Truth, edited by P. DeVita, and a number of articles, which will be available on Laulima.

Grades will be based on four multiple choice and/or short answer quizzes and four short essays.

210 Archaeology
TR 10:30-11:45

James M. Bayman

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

215 Physical Anthropology
TR 09:00-10:15

Michael Pietrusewsky

Physical anthropology is a biological science 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.

* 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.
(continued)

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; 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
Sec. 01: W 08:30-11:20
Sec. 02: W 12:30-03:20
Sec. 03: R 12:00-02:50

Michael Pietrusewsky

Course Objectives:

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. This course will meet once a week for 3 hrs. Students should sign up for one of the two sections offered. Attendance in lab is mandatory.

This course serves as the laboratory study of human and population genetics, human variability, primatology, human osteology, and human and primate paleontology. There will be assigned reading and assignments from the required textbook for this course. Eleven laboratory assignments (see accompanying outline for a detailed list of assignments) are to be completed and submitted for a grade. The laboratory assignments will augment the material covered in the lecture portion of this course and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. In addition to completing lab assignments, students are required to take two lab practical exams. This course fulfills the General Education Requirement as a Biological Science (DB) course.

Lab Reports: All lab assignments are to be typed neatly.

Grading: 11 Graded lab assignments (60% of final grade) and two lab practical exams (@ 20 pts.).

NO 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.

323 Pacific Island Archaeology (Area)
TR 01:30-02:45

Barry V. Rolett

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

The instructor is actively involved with ongoing research in French Polynesia and China (tracing Polynesian origins to their ultimate source). Students will develop a 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.

325 Origins of Cities (Theory)
MWF 09:30-10:20

Miriam T. Stark

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

Student Learning Outcomes

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

1. describe several important (pre)modern urban forms

2. briefly summarize several trajectories of (pre)modern urban development
3. identify the major factors underlying urbanism and discuss their interrelationships from multiple disciplinary perspectives
4. critically evaluate the quality of argumentation presented in professional readings on the subject
5. articulate a position of their own in several key debates of interest to urban studies academics
6. and support these positions verbally and in writing with appropriate evidence.

Course Prerequisites

Prerequisites: ANTH 322 (or concurrent), SOC 301 (or concurrent), GEOG 421 (or concurrent) or permission of the instructor.

Course Requirements

This is an upper-division undergraduate lecture/discussion which meets twice a week. As such, it is a readings-intensive, discussion-oriented class. You are expected to come to class prepared to contribute (frequently) to class discussions. Weekly topics of discussion will be based around assigned readings as conceptual case studies. On average, these readings will consist of 4–6 articles of 5–25 pages each per week, and may require several hours per week to complete. There will be weekly readings-based questions administered as hardcopy in class or posted online, designed to help organize and reinforce key concepts. Your participation in in-class discussions will be graded. Regular class attendance is therefore required to do well in this course.

The required “textbook” for this course is:

Smith, Monica L. (ed.), 2003, *The Social Construction of Ancient Cities*. Smithsonian Press, Washington, DC.

326 American Folklore and Folklife MWF 02:30-03:20

Leanne Sims

This course will introduce students to American folklore as living culture rather than static cultural artifacts. As an academic discipline, folklore studies is a social science that looks at the unofficial culture of small communities that are bound together by common experiences, beliefs, values, and knowledge. Distinct from the mass production of popular culture and the hierarchical mechanics of elite culture, folklore comprises grass-roots cultural expressions through which communities make creative sense of the world around them and negotiate their social relationships. As a social phenomenon and set of creative expressions, folklore is generally passed on through unofficial channels such as by word of mouth. The study of folklore and folklife includes a lively variety of genres such as foodways (family and holiday recipes), folk belief (remedies, rituals, myths, charms), oral culture (jokes, legends, gossip, personal narratives), performance (music, dance, sideshows), and children’s lore (games, rhymes).

In this course, we will first delve into folklore as a creative medium and set of cultural expressions. We will then examine how folklore is intrinsically embedded in constantly shifting relationships of power. Because it is closely coupled with community identities at the level of belief and tradition, it can be a potent tool for covert resistance to dominant culture. We will consider folklore in relation to the construction of American national, regional, ethnic, and community identities. We will also explore folklore in relation to tourism, nationalism, and current debates over authenticity, tradition, and ownership of culture. We will survey a variety of texts: photography, film, video, dance and literature.

Folklore, you will discover, is all around us in the present, as well as significantly celebrated in our past. You’ll be introduced to the history of the discipline of folklore, some basic concepts of that discipline, and have the opportunity to collect and interpret folklore materials on your own. And we might even have some fun along the way.

Required Readings:

- Braly, Malcolm. *On the Yard*. Introduction by Jonathan Lethem. New York: New York Review of Books, 1967.
- Bronner, Simon J. *Folk Nation: Folklore in the Creation of the American Tradition*. Wilmington, Del.: SR Books, 2002.
- Fiedler, Leslie. *Freaks: Myths and images of the secret self*. New York: Simon and Schuster, 1979, 1978.
- Hurston, Zora Neale. *Their Eyes Were Watching God*. New York: Harper Perennial Modern Classics, 2006.
- Hurston, Zora Neale. *Every Tongue Got to Confess: Negro Folk-tales from the Gulf States*. Foreword by John Edgar Wideman, New York: Harper Collins, 2001.
- Melnig, Julie, Editor. *Ballroom, Boogie, Shimmy Sham, Shake: A Social and Popular Dance Reader*. Urbana: University of Illinois Press, 2009

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 also termed 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, anthropology, and supporting disciplines. This course employs a general text on ethnohistory, *The Emperor's Mirror* by Russell J. Barber and Frances F. Berdan (1998), and examines how it has emerged in eastern North America with James Axtell's *Natives and Newcomers. The Cultural Origins of North America* (2001). Discussion will then adopt a global perspective by reviewing Eric R. Wolf's *Europe and the People Without History* (1982).

350 Pacific Island Cultures (Area)
TR 09:00-10:15**Forrest Young**

Anyone living in Hawai'i ought to become literate with regard to the cultures and histories of Pacific Island societies. Each person living here is part of an ongoing story of movement, settlement, and adaptation to island environments that has produced some of the most distinctive cultural practices anywhere in the world.

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

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

The purpose of this course is to examine and discuss in depth the encounter between America and Spain using a transatlantic and multidisciplinary critical approach with particular focus on Mesoamerica. Taking the pre-Hispanic cultures of Mesoamerica as a starting point, we will explore various manifestations of cultural identity and how it is reflected in literature and history. Through careful reading of discursive pre-Hispanic, colonial, and post-colonial narratives, as well as modern historiographic criticism, we will identify the manifestations and representations of the process of conquest and colonization of Mesoamerica during the 16th, 17th, 20th and 21st centuries. Specifically, we are interested in understanding how the representations of the contact, conquest, and colonization of Mesoamerica contribute to or question the creation of national identities and the propagation of hegemonic discourses.

In order to accomplish this exploration we will analyze historical documents (e.g., codices and chronicles) and artistic productions (e.g., literature and visual arts) that were created both during the historical time period (treating a contemporary issue at that time) and those created retrospectively (looking back at a historic event). Although the class and all assigned readings will be in English, a genuine interest in literature in general and in Hispanic literature and culture in particular will increase a student's success in this course. An integral part of this course is the ability to engage in critical thinking, listening, reading, and writing. Attendance and active participation during class are therefore essential and expected.

372C Indigenous Peoples: Andean (Area)
Online**Christine Beaulé**

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

The course is offered entirely online through Lulima. Students are asked to write discussion questions and respond to questions from peers and the professor in weekly discussion threads. There are two exams consisting of multiple choice and short essay questions. Finally, students are asked to write short responses to a couple of relevant films about the Andes.

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 and the laboratory techniques essential to scientific, 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 empirical 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 Mānoa, or from alternative data sets, pending the instructor's approval.

415 Ecological Anthropology (Theory)
W 01:30-04:00

Leslie E. Sponsel

Ecological anthropology focuses on basic research that explores how culture influences the dynamic interactions between human populations and the ecosystems in their habitat through time. This semester the course successively surveys the following four primary approaches: cultural ecology, historical ecology, political ecology, and spiritual ecology. The secondary approaches of primate ecology, paleoecology, ethnoecology, behavioral ecology, postmodern ecology, and environmental anthropology (applied ecological anthropology) will be subsumed under the primary ones and only briefly considered because of time constraints. Each of the four primary approaches will be critically analyzed in depth through two overview PowerPoint lectures drawing on the manuscript of a textbook the instructor is finishing and also through one or more particular case studies including some from the instructor's fieldwork in the Venezuelan Amazon and Thailand. Videos, student panel discussions, and other venues will also illustrate each of these approaches. Secondary themes are Hawai`i, global climate change, and the relationships between biological and cultural diversity.

Two textbooks are required reading:

Townsend, Patricia K. 2009. *Environmental Anthropology: From Pigs to Policies*. Long Grove, IL: Waveland Press, Inc.

Dove, Michael R., and Carol Carpenter (eds.). 2008. *Environmental Anthropology: A Historical Reader*. Malden, MA: Blackwell Publishing.

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.

428 Anthropology of the Body (Theory)
MW 12:30-01:45

Eirik J Saethre

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

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Using Beyond the Body Proper (edited by Margaret Lock and Judith Farquhar, 2007) as our primary text, topics will include: philosophical theories of embodiment; body processes; everyday life; colonized bodies; sex and gender; distress and difference; the commodification of bodily life; and the body in the biosciences.

442 Globalization & Identity in Himalayas (Area)
W 12:30-03:00

Jan M. Brunson

In this course, we will examine the influence of local culture and global flows of information and people on identity formation, as well as the deployment of identity in a political fashion, in the Himalayan region (primarily Nepal). We will use ethnographies that consider local, global, and western perspectives to critically examine the role of power in people's self-fashioning and in their definitions of others. Topics include Hindu caste and gender hierarchies, constructions of ethnicity, Tibetans and tourists, Sherpas and mountaineers, development ideologies, and consumerism.

3 credits. Prerequisite: ANTH 152 or ANTH 425 or ASAN 202 or graduate standing.

REQUIRED TEXTS

Cameron, Mary M. 1998. *On the edge of the auspicious: Gender and caste in Nepal*. University of Illinois Press.

Guneratne, Arjun. 2002. *Many tongues, one people: The making of Tharu Identity in Nepal*. Cornell University Press.

Justice, Judith. 1989. *Policies, Plans, and People*. University of California Press.

Liechty, Mark. 2002. *Suitably Modern*. Princeton University Press.

Ortner, Sherry B. 1999. *Life and death on Mt. Everest: Sherpas and Himalayan mountaineering*. Princeton University Press.

DOCUMENTARIES

Sari Soldiers, Everest: 50 Years on the Mountain, Tibet: Cry of the Snow Lion, Returned: Child Soldiers of Nepal's Maoist Army

461 Southeast Asian Archaeology (Area)
MWF 11:30-12:20

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, and Reproduction (Theory)
TR 12:00-01:15

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:

- 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.
- Teman, 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.

486 Peoples of Hawai'i (Area)
TR 12:00-01:15

Roderick Labrador

In this course we critically examine the historical and contemporary experiences of various peoples of Hawai'i. We will use cultural production and hip hop to focus on the ways peoples come to see, know, enact, and practice their individual and collective senses of self that are both structurally and self-defined along the axes of race/ethnicity, culture, history, gender, class, land, and residence. Knowing one's sense of self and place in Hawai'i is particularly relevant as indigenous claims for land and sovereignty, state and national political

restructurings, and global flows of knowledge, capital and bodies mystify prior ways of understanding “local” identities.

The course begins with a critical examination of the cultural and political history of the islands, with special attention given to assertions and counter-assertions of Hawaiian and American power and authority at the critical junctures of “annexation” and “statehood.” We then examine the ways in which the hierarchies of Hawai‘i’s plantation society were built upon particular configurations of race, class and gender. This is followed by the interconnected rise of militarism and tourism that led to important cultural and political shifts that continue to structure much of island life. As a response to such shifts, the “local” provided critical commentary on the global. Contemporary performances of ethnicity and community are negotiated with an increasingly unstable multicultural model and an ever-expanding Hawaiian nationalist movement. The course ends where we began, with an exploration of contemporary Hawaiian articulations of culture and sovereignty and their implications for all peoples of the islands.

COURSE OBJECTIVES

Upon completion of the course, students will be able to:

1. Demonstrate understanding of the historical, political, economic, social, and cultural foundations of contemporary Hawai‘i.
2. Increase understanding of the histories, experiences and perspectives on various political issues among different communities in Hawai‘i.
3. Show a critical understanding of the connections between art, politics, and identity-making.
4. Make explicit connections between race and ethnicity and other important aspects of social life, including the political economy, class, culture, gender, and sexuality.
5. Critically reflect on personal identities, artistic and creative expression, and political action.
6. Show an appreciation for cultural production and creative and artistic expression among various peoples in Hawai‘i.

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

Alex Golub

This seminar describes the historical development of the subfield of linguistic anthropology, with special attention to its articulation to sociocultural anthropology, sociolinguistics, and other disciplines. Our goal will be to develop a broad understanding of the theoretical underpinnings of this subfield and its unique conception of language use as a form of communicative practice.

Thinkers to be covered will likely include: Sapir, Hymes, Saussure, Peirce, Judith Butler, Bakhtin, Bourdieu, Dell Hymes, John Gumperz, Erving Goffman, William Labov, Ward Goodenough, William Hanks, Michael Silverstein, Alessandro Duranti, and Eduardo Kohn. Major topics may include: Language and colonialism, life as a semiotic process, identity and language, language and power, and metapragmatics.

604 Physical Anthropology (Theory) **M 12:30-03:00**

Michael Pietruszewsky

This core course in physical anthropology offers a theoretical and conceptual basis for understanding human and primate evolution as well as variation in modern humans. The topics to be covered include: the history of physical anthropology, theory of evolution, biological classification and systematics, primate studies, paleoanthropology, biological basis of life, heredity, human and population genetics, human variation/diversity, human growth, human adaptability, adaptation to biotic stress (malnutrition and infectious disease), and studies

of modernization. Where possible, issues and topics of recent concern in the field, will be discussed. The text and assigned readings provide background and perspective to the weekly topics. Class attendance and participation in the general discussion is an important aspect of the seminar. Grades will be based on weekly discussion of the assigned reading, written summaries of assigned readings, two student presentations, exams, and a written paper based on one of the seminar presentations.

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)
W 02:30-05:00

Geoffrey White

This seminar provides an introduction to ethnographic methods, including the politics and ethics of participatory research, interviewing skills, and the use of computer-assisted techniques for managing and analyzing textual and visual data. We will concentrate on practices of interviewing and recording often used in ethnographic research, including methods of analysis concerned with the interpretation of ordinary talk. 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.

750D Research Seminar: Ethnography (Area)
“Hawaiian Ethnography: Theory and Practice”
W 09:00-11:30

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 a range of ethnographic work carried out in Kanaka ‘O-iwi (Native Hawaiian) communities, 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.