

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2015

(as of 6/12/15)

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

Miriam T. Stark

Anthropology provides a unique framework for studying the emergence and global development of humanity over the last five million years. 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. This is the story of emerging humanity - it is the captivating, still unfolding story of 'us' and how we became human. This course uses an anthropological perspective to investigate human history before ca. AD 1500. First, we will explore fossil remains of human ancestors and our relationships with living nonhuman primates. This foundation enables us to study the course of human biological evolution. Then, we trace the last 35,000 years of human history from hunters and foragers to the emergence of complex civilizations. Through time, humans have increasingly modified and impacted the natural environment out of which we emerged. 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'.

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 9:30–10:20. 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**Jonathan Padwe****Sec. 7-12, MW 10:30-11:20. See Class Availability for section days and times**

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.

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.

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

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 04:00-05:15**Jennie Jin**

Anthropology is comprised of four primary subdisciplines: cultural anthropology, linguistic anthropology, physical/biological anthropology, and archaeology. This course will provide an introduction to the subfield of biological anthropology. The particular areas you will be exposed to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) modern human variation; 4) primatology; 5) and paleoanthropology, including the hominin fossil and archaeological records. The primary goal of this course will be to lay a solid foundation, from which you will be prepared to take upper division courses in biological anthropology.

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

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

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. Prerequisite: None

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**Jennie Jin**

ANTH 215L is the lab component that accompanies ANTH 215. Concurrent enrollment in both courses is required. The laboratory assignments will augment the material covered in the ANTH 215 lectures and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. This course will meet once a week for 3 hours. Students should sign up for one of the two sections offered.

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

- Understand the general theories underlying human and population genetics
- Understand human variation and human osteology
- Appreciate non-human primates
- Develop a general understanding of hominin paleontology

Prerequisite: None

316 Anthropology of Tourism (Theory)
MWF 10:30-11:20**Jeremy Lemarie**

This course is an introduction to the anthropology of tourism and will explore the birth of modern tourism and tourism studies. Tourism has a long history and many social and global transformations were required for tourism to develop. This course will examine this history in the Pacific and Europe and will pay close attention to world famous tourist sites such as Waikīkī and Paris. Through comparative analyses, the purpose of this course is to provide students a thorough understanding of major issues in tourism studies such as host-guest relationships, staging and branding. We will review main and recent kinds of tourism, including cultural tourism, ecotourism, primitive tourism and war tourism. In so doing, global and local processes will be investigated. On the one hand, we will discuss the general patterns of touristic processes such as the tourist area life cycle. On the other, we will investigate small-scale interactions, highlighting ethical implications for host

communities and visitors. In addition, other fields of research will be set forth such as geography and planning to understand how and why tourism is related to politics, economy and the environment.

While the course will address key studies in anthropology of tourism, students will be introduced to ethnographic methods. We will focus on a wide variety of methods to investigate properly your own topic through observation, participant observation, fieldnotes and taped interviews. Assignments will encourage collaborative work. Students will be expected to conduct fieldwork in teams of two or three in local communities. There will be no written document required for this project, but you will have to present your findings orally during the last few class sessions, which will involve developing skills in oral communication.

REQUIRED TEXTS:

Corbin, Alain. 1995. *The Lure of the Sea. The Discovery of the Seaside in the Western World. 1750–1840.* Penguin books.

Desmond, Jane. 1999. *Staging Tourism: Bodies on Display from Waikiki to Sea World.* University of Chicago Press.

Dewalt Kathleen, and Dewalt Billie. 2010. *Participant Observation: A Guide for Fieldworkers.* Altamira Press.

MacCannell Dean, 2013. *The Tourist: A New Theory of the Leisure Class.* University of California Press.

RECOMMENDED TEXTS:

Bruner, Edward. 2005. *Culture on Tour: Ethnographies of Travel.* Chicago: University of Chicago Press.

Clifford, James. 1997. *Routes: Travel and Translation in the Late Twentieth Century.* Harvard University Press.

Nash, Dennison. 2007. *The Study of Tourism. Anthropological and Sociological beginnings.* Elsevier.

323 Pacific Island Archaeology (Area) **MWF 12:30-1:20**

Thomas Dye

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.

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

Guido Pigliasco

Considered the largest geographical feature on earth, the Pacific Ocean displays an extraordinary human and cultural diversity. The Pacific has represented an object of European interest and fantasies since the European first age of discovery of the Oceanic region. In the popular imagination, the islands of the Pacific conjure exotic images both serene and savage. "Islands of love." Mysterious rituals. Cannibals stories. "Disappearing" cultures." Threatened or "collapsed" ecologies. These fantasies continue to reflect Western desires and discourses but have very little to do with how most Pacific Islanders live their lives today.

Our focus is to analyze and discuss the contemporary reality, the entanglement of "tradition" and "modernity" in the Pacific. The experience of Pacific communities, past and present, has much to teach us about living in communities that contend with global flows of people, culture, and capital.

Course highlights:

In class films, no final exam, group final project, online blogs, guest speakers, zero-textbook-cost.

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Course requirements:

3 Exams	(300 pts)
10 Film Reflections (in-class)	(150 pts)
15 PIR Blogs (online)	(225 pts)
Group Final Project	<u>(75 pts)</u>
	750 pts

**372B Indigenous Peoples: Mesoamerica (Area)
Online**

Christine Beaulé

Columbus's "discovery" of the Americas eventually brought not only colonization by the Spanish, but also new ethnic identities such as "Indian" that masked remarkable diversity among the indigenous societies of Mesoamerica. We begin by exploring that cultural diversity, focusing especially on the Aztec and Mayan polities. We next examine how various ethnic groups in the region understood, shaped and dismantled identity categories from pre-Hispanic through modern times. A set of primary sources allows us different indigenous, mestizo, and Creole perspectives to add their voices to our discussions. Finally, we will use an ethnographic study of the modern Yucatan Mayan town of Maxcanú and its people's dance with modernity and globalization.

This is a fully online class with weekly assigned readings and participation in discussions on Lulima with your classmates on posted questions (participation posts are 50% of the grade), two exams administered through Lulima (worth 20% each), and a personal readings journal (10%). There are three required books, plus additional articles and films posted online. The three books include:

- Frances Berdan, *The Aztecs of Central Mexico: An Imperial Society*
- Ronald Loewe, *Maya or Mestizo? Nationalism, Modernity, and its Discontents*
- Matthew Restall, Lisa Sousa, and Kevin Terraciano, eds., *Mesoamerican Voices: Native-Language Writings from Colonial Mexico, Oaxaca, Yucatan, and Guatemala*

**379 Archaeology Practicum (Method or Theory)
TBA**

Miriam T. Stark

ANTH 379 offers students the opportunity to obtain hands-on experience in archaeological activities in the laboratory and in the office. We currently have practicum opportunities through the University of Hawai'i Archaeology Labs, the Bishop Museum, and other heritage agencies across Oahu. Most practicum students will be exposed to various stages of processing (e.g., sorting, identification, photographic documentation, data entry, analysis) archaeological materials recovered from Asian and Pacific archaeological collections. Undergraduates may also enroll in ANTH 379 credits to gain internship experience in various sectors of the practicing anthropology world (archaeological, ethnographic, or physical anthropological) or in local museums. Variable credits (1-6) Prerequisite: permission of instructor.

**380 Archaeological Lab Techniques (Method)
W 1:30-4:00**

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 at the University of Hawai'i at Mānoa, or from alternative data sets, pending the instructor's approval.

**385G Undergraduate Seminar: Biological (Theory)
"Extinctions and Conservations"
T 12:30-3:00**

Christopher Bae

An extraordinary number of plants and animals have gone extinct, not only in our lifetime, but throughout prehistory. The purpose of this seminar is to delve deeply into the primary literature that focuses on the subjects of extinction and conservation broadly speaking. Particular topics that will be covered, but not restricted to, are the Big Bang, Paleozoic, Cambrian and Cretaceous, K-T boundary, human evolution, megafaunal extinctions, Anthropocene, and conservation efforts today. For instance, specific topics that will be evaluated include evaluating the causal effects of the extinction of dinosaurs and why the nature of megafaunal extinctions may have differed somewhat on islands as opposed to continental situations. Further, it is generally accepted that Homo sapiens is currently the only species of hominin left standing today. This raises the question as to why did the more than 20 other (estimated) species of early hominins go extinct? Moreover, what influence have recent human changes (Anthropocene) had on our world and what efforts (conservation) are being made to handle any negative effects? Evaluating these important and heavily debated topics will lead to a deeper understanding of our place in nature and what we humans today are doing to contribute to extinctions and conservation across the globe.

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

Jonathan 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.

This course has a Contemporary Ethical Issues (E) focus designation.

**425 Medical Anthropology (Method or Theory)
TR 12:00-1:15**

Jan Brunson

Medical anthropology considers the cultural and social aspects of the body, health, sickness, and healing in cross-cultural perspective. This course introduces some of the innovative research being conducted in the rapidly growing field of medical anthropology. We begin with an overview of diverse theoretical approaches to studying health and well-being, exploring the various ways in which "culture" has been used in discourses on health. After building this foundation, the remainder of the course examines topics such as medicalization, authoritative knowledge, and belief; global inequities, local desires, and modern plagues; the organ trade; and the phenomenology of disability, death, and medical school. Through these examples, the course illustrates the diversity of theoretical perspectives in medical anthropology, including interpretive approaches, critical theory, and phenomenology.

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

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

Justice, Judith

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

Liechty, Mark

2002 *Suitably Modern*. Princeton University Press.

Ortner, Sherry

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)
TR 10:30-11:45**Miriam T. Stark**

Southeast Asia is one of the world's overlooked archaeological wonders. This course reviews the archaeology of Southeast Asia from the Pleistocene onward. As global interest grows in Asia and the entire Pacific Rim, so, too, has interest developed in the archaeological record of this region. In this course, we explore particularities of the Southeast Asian cultural sequence compared them with developments found elsewhere in the world. We examine four key changes through the developmental sequence: (1) the appearance of the first hominids, (2) the origins and timing of plant and animal domestication, (3) the timing and impact of early metallurgy in Southeast Asia, and (4) the emergence of sociopolitical complexity. We view these transitions in terms of general ecological adaptations, and frame our explanations of these transitions through a comparative archaeological perspective. We discuss methodological and theoretical issues germane to Southeast Asian archaeology, from uses of ethnographic analogy and historical records as data sources to applications of anthropological notions of ethnicity, culture change, and political economy to the archaeological record. By the end of this course students will be able to:

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

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

477 Spatical Analysis in Archaeology (Method)
TR 10:30-12:30

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.

485 Pre-European Hawai'i (Area)
TR 10:30-11:45

Ty P. Kāwika Tengan

This course examines the descriptions, interpretations, and discursive productions of the history, traditions, and culture of the 'Ōiwi Maoli (Indigenous Hawaiians) of "pre-European Hawai'i." Synonymous with the "precontact/precolonial" era of these islands, the construct of "pre-European Hawai'i" raises a number of important issues that anthropologists and other scholars working in a postcolonial Hawai'i (and Oceania in general) are forced to reckon with as the (pre)conditions and contexts of their work: the constant reworking and reimagining of the past through the lens of the present; the dialectic relationship of history and culture in the formation of identities; and the political and ethical dilemmas that arise when scholarly, popular, and Indigenous understandings and claims to the past come into conflict with one and the other. In this course, we will first examine some of the moral and methodological mazes that set the parameters for our study. We will then cover the origins of the 'Ōiwi Maoli people as understood in chant and legend. The majority of the middle section of the course will explore the interrelations of the land, gods, people, and notions of kapu as described by 19th century Hawaiian scholars. The last part will look at historical and cultural transformations in the first half of the 1800s and their ramifications for understanding culture and history today. In highlighting these historical legacies and the mutually productive relationships between the past and the present, this course will integrate discussions and work-ups of Contemporary Ethical Issues throughout the semester that foreground the moral and political implications of (re)claiming and (re)interpreting 'Ōiwi cultural practices and traditions today.

487 Okinawa and Its Diaspora (Area)
TR 9:00-10:15

Christine R. Yano

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

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

COURSE OBJECTIVES

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

Required Texts:

Keyso, Ruth Ann, 2000. *Women of Okinawa: Nine Voices from a Garrison Island*, Cornell University Press.

McCormack, Gavan and Satoko Oka Norimatsu, 2012. *Resistant Islands: Okinawa Confronts Japan and the United States*, Rowman and Littlefield Publishers.

Ethnic Studies Oral History Project, 1984. *Uchinanchu: A History of Okinawans in Hawaii*, UH Press.

488 Chinese Culture: Ethnography (Area) TR 1:30-2:45

Charles F. Blake

China is many things to many people. It's big, heterogeneous, complex and over its long history, moving between centrifugal and centripetal imperial formations; and now, even with the increased obsolescence of the nation-state under the global economic formation, China as a relatively new nation-state is nonetheless poised to be a global power in the contest over control of the earth's natural resources. Its cultural traditions are fast fading against the manufactured desires of a global market. This semester we critically review some of the faded and fading traditions and their legacies in the changes that are taking place. The overall theme is China's culture historical 'unity out of diversity.' How has China's cultural and linguistic diversity manifest under changing rubrics of hegemonic 'civility'?

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

Depending on enrollments, class sessions are based on a lecture-discussion format with the aid of occasional audio-visual media, including PowerPoint slides, again depending on enrollments and student preferences. Readings are selections from books and articles available from Laulima. Student evaluations are based on two quizzes plus a book review and class participation.

490 History of Anthropology (Theory)
TR 10:30-11:45**Charles F. 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. Depending on enrollments 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 most 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)
M 01:30-04:00**Alex Golub**

This course provides an overview of the development of anthropological theory from 1887 to the present. A major part of the course will be a close reading of non-anthropological 'theorists' who have influenced the discipline. This semester in addition to anthropologists we will be reading Marx, Durkheim, Weber, Bourdieu, Foucault, and Latour. For this reason I hope it will appeal to non-anthropologists. However, I will emphasize that this is the graduate core course for cultural anthropologists and thus does not pull its punches.

Given the depth and breadth of the subject, this course is not exhaustive. Rather, the goal is to:

- Give you the cultural capital necessary to pursue an academic career by sharing with you the shared conceptual references of our discipline.
- Give you a starting place for your own use of these thinkers, and to give you a chance to decide which of them most suits you.
- Provide you a set of resources so that you will come to your next, fuller encounter with these thinkers equipped with the resources to truly engage them.

We will be using the Melbourne Method to organize our discussion seminar. This method emphasizes constant focus and attention on small assignments and deemphasizes large end of semester projects like final papers. The average load will be about 4 articles, or 100-200 pages of reading. Please realize this is a lot to get through, since many of the readings will be poorly written, conceptually difficult, and full of specialized vocabulary.

Who Should Take This Course

- Anthropology graduate students
- Honors students majoring in anthropology (or, perhaps, adjacent disciplines)
- Graduate students in fields adjacent to anthropology such as ethnobotany, linguistics, geography, and sociology who seek a grounding in either 1) anthropological theory and worldview 2) contemporary theory

After you finish this course you will be able to:

- Analyze the claims, reasons, and evidence of major thinkers and compare them to one another

- Use the primary sources we read in class to construct a workable intellectual genealogy for yourself and your project, especially in the context of dissertation proposals and other academic genres
- Take a personal position on the fundamental epistemological and metaphysical issues of our discipline
- Make a twenty-minute long academic oral presentation
- Develop interpretive questions about a text through small group discussion
- Explain the empirical and theoretical shortcomings of Western views of language as reference and predication to an undergraduate class
- Respectfully critique student presentations in a seminar context
- Teach ANTH 490, the undergraduate history of anthropology course

670 Applied Archaeology Practicum (Method)
TBA

James M. Bayman

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

720 Anthropology of Japan (Area)
W 01:30-04:00

Christine R. Yano

This seminar is intended for the graduate student committed to engaging with Japan as a field site and subject of research. The basic questions the course addresses are:

- 1) what are the conditions (sociocultural, political, economic, intellectual) by which Japan has been constructed by anthropologists as an object of study?
- 2) how has this construction shaped the questions that get asked and the answers given?
- 3) how has the anthropological study of Japan affected Euroamerican intellectual fields?

During the first two-thirds of the semester, the class will read and discuss broadly and historically on the object of Japan as created by primarily Euro-American scholars. Beginning with Ruth Benedict's *Chrysanthemum and the Sword*, the class will look at ways in which this and other works were embedded within particular histories of politics and scholarship. Anthropological theory, then, will be a part of our gaze, especially as studies of Japan have been embedded within them. On the other hand, one of the critiques of anthropological studies of Japan has been the tendency not to engage with anthropological theory, creating a kind of exceptionalism. The goal of the course is to give the graduate student a firm grounding in the anthropology of Japan as a field of study, which has itself been a part of histories played out on the personal, institutional, national, and international levels.

The latter third of the semester will be devoted to students' own research interests. Students have a choice of developing either: 1) research paper, or 2) research proposal, suitable for M.A. or Ph.D. work. The students will work one-on-one with the instructor in developing these. The semester will end with student presentations of their projects.

**750G Research Seminar: Biological (Theory)
“Extinctions and Conservations”
T 12:30-3:00**

Christopher Bae

An extraordinary number of plants and animals have gone extinct, not only in our lifetime, but throughout prehistory. The purpose of this seminar is to delve deeply into the primary literature that focuses on the subjects of extinction and conservation broadly speaking. Particular topics that will be covered, but not restricted to, are the Big Bang, Paleozoic, Cambrian and Cretaceous, K-T boundary, human evolution, megafaunal extinctions, Anthropocene, and conservation efforts today. For instance, specific topics that will be evaluated include evaluating the causal effects of the extinction of dinosaurs and why the nature of megafaunal extinctions may have differed somewhat on islands as opposed to continental situations. Further, it is generally accepted that *Homo sapiens* is currently the only species of hominin left standing today. This raises the question as to why did the more than 20 other (estimated) species of early hominins go extinct? Moreover, what influence have recent human changes (Anthropocene) had on our world and what efforts (conservation) are being made to handle any negative effects? Evaluating these important and heavily debated topics will lead to a deeper understanding of our place in nature and what we humans today are doing to contribute to extinctions and conservation across the globe.

750B Research Seminar: Archaeology (Theory)
“Power, Water, and Complexity”
W 1:30-4:00

Miriam T. Stark

Water is the source of life. In the midst of global climate change, environmental crises for water resources and political debates over water, we now understand our complete dependence on water. This course investigates our long term engagement with water using archaeology, environmental history, and historical sources. We explore cultural and political aspects of water (around springs, rivers, lakes, marshes, reservoirs, and living by the sea) from the early Holocene to late antiquity. We concentrate particular attention on water management, ideology and power in the ancient worlds, both Old and New.

Political ecology analyzes synergies between human organization and the environment. This burgeoning field has attracted scholars from the fields of anthropology, forestry, development studies, environmental sociology, environmental history, and geography. Water is a key variable in many political ecological studies, and archaeologists working on ancient states globally have studied water; this archaeological research should contribute long-term perspectives to the field. In blending archaeology, environmental sciences, and history, this course encourages its participants to deepen and broaden their perspectives.

(continued)

By the end of this course, participants should:

- 1) Understand aspects of the history of research on hydraulic (and other) civilizations;
- 2) Identify and analyze competing strands of theory that contribute to current archaeological research on water management and the state;
- 3) Recognize the role of humans in manipulating and altering their hydraulic landscapes through time; and
- 4) Become familiar with multiple disciplines including paleoecology, settlement archaeology, and political ecology.

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

No textbooks are required for this course. Instead, participants will complete a series of weekly readings that address the political ecology of water in ancient states.