

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2016

(as of 6/23/16)

151 Emerging Humanity

Sec. 01-06, MW 09:30-10:20, see Class Availability for lab section days and time **Seth Quintus**
Sec. 07-12, TR 09:00-09:50, see Class Availability for lab section days and time **Barry V. Rolett**
Sec. 13, MWF 08:30-09:20 **Nancy I. Cooper**

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 12:30-01:20

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**Jonathan Padwe****Sec. 1-6, 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.

152 Culture and Humanity**Nancy I. Cooper****Sec. 7-12, MW 11:30-12:20. 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*, 14th ed. 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.

210 Archaeology**James M. Bayman****MWF 11:30-12:20**

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.

310 Human Origins (Theory)
TR 01:30-02:45**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 Biological Anthropology), graduate standing, or permission of instructor.

316 Anthropology of Tourism (Theory)
TR 10:30-11:45**Christine R. Yano**

The course takes a critical and comprehensive look at one of the leading global industries which affects all of our lives here in Hawai'i, tourism. The course will go through touristic processes and interactions, beginning with the marketing and imaging of place, going on to its consumption by tourists, and ending up with some of the impacts of tourism upon its hosts. During the course of the semester, students will use Hawai'i and many resources as a laboratory and classroom.

The course will also include frequent guest speakers, both from the travel industry and those more critical of it, as well as films. It will culminate in a field research project of the student's design, in consultation with the instructor.

Textbooks:

Vernadette Vicuna Gonzalez, *Securing Paradise: Tourism and Militarism in Hawai'i and the Philippines*
Arlie Russell Hochschild, *The Managed Heart: Commercialization of human feeling*
Dean MacCannell, *The Tourist; A new theory of the leisure class.*

This course has an E (Contemporary Ethical Issues) and O (Oral Communication) focus designation.

323 Pacific Island Archaeology (Area)
TR 01:30-02:45**Barry V. Rolett**

This course is an introduction to archaeological research in Oceania, a region including the islands of Polynesia, Melanesia, and Micronesia. The early exploration of this oceanic world, and the ability of Pacific Islanders to survive and flourish on remote, environmentally diverse landforms, represents a remarkable achievement in the history of humanity. We will examine evidence for systematic long-distance voyaging, the human colonization of previously uninhabited landscapes, and the independent evolution of cultures descendant from a common ancestral heritage. The course is open to both undergraduate and graduate students.

The central questions we address are: Who are the native peoples of Oceania? Where did they originate? How and when did they discover and settle the Pacific Islands? In addressing these questions we examine Native

Hawaiian culture within the context of Pacific Island cultures. We also examine evidence tracing Polynesian origins to Austronesian links in Southeast Asia and Taiwan.

This class is writing intensive. There will be a research paper (10 pp + biblio) and other shorter writing assignments. This course is designed for upper-division undergraduates and graduate students. We welcome all students with interests in Oceania. A background in archaeology is helpful but not a prerequisite.

Prerequisite: ANTH 210 (Archaeology). This course is designed to be taken after ANTH 210, the introductory archaeology course. Interested students in related fields (e.g. Pacific Island Studies, Ethnobotany, History) may be allowed to enroll without the prerequisite. Contact the instructor.

Expected learning outcomes:

- A detailed understanding of the origins of Pacific Islanders.
- An appreciation of Pacific Islands archaeological heritage, as well as the interface between scientific research and cultural patrimony.
- The ability to plan, research, and write a well-organized scholarly paper.
- The ability to understand, articulate, and evaluate scientific hypotheses based on archaeological evidence.

325 Origins of Cities (Theory)
TR 09:00-10:15

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.

327 Ethnohistory
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 then explores the application of ethnohistory in the Hawaiian Islands with *Anahulu: The Anthropology of History in the Kingdom of Hawaii*, Vol. 1: *Historical Ethnography* by Marshall Sahlins, and considers a global perspective by reviewing Eric R. Wolf’s *Europe and the People Without History* (1982).

350 Pacific Island Cultures (Area)
TR 07:30-08:45

Guido Pigliasio

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.

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

370 Ethnographic Field Techniques (Method)
TR 10:30-11:45**Jan Brunson**

This course offers students a better understanding of how anthropologists come to “know what they know” about societies, groups, and people. The goal in this course is to learn research methods and their theoretical justifications in order to be able to 1) evaluate the research and writing of anthropologists and 2) conduct your own research. We will discuss how anthropologists design research projects, gather and interpret data, and present their interpretations to others. We will read scholarly articles on specific research methods (including participant observation, creating fieldnotes, interviewing, and coding) that will provide the skills necessary for carrying out an independent project and building experience in data collection and analysis. We will also read ethnographic articles and books in order to discuss ethnography as a type of textual representation and examine issues of power and knowledge that have shaped anthropology in recent decades. The course primarily focuses on qualitative research, but we will also have occasion to discuss the divide between positivist and interpretive approaches, critical ethnography, and interpretation of statistical data. Throughout the course we will discuss ethical issues in anthropological research in relation to our own projects and those represented in the books and articles we read.

REQUIRED TEXTS

Emerson, Robert M., Rachel I. Fretz, and Linda L. Shaw

2011 Writing Ethnographic Fieldnotes. Chicago: University of Chicago Press. ISBN 0226206831

Madison, D. Soyini

2012 Critical Ethnography: Method, Ethics, and Performance. London: Sage Publications. ISBN 1412980240

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 (1-3) Prerequisite: permission of instructor.

382 How Archaeology Works (Method or Theory)
MWF 09:30-10:20**Tom Dye**

Archaeologists use critical thinking skills to ask questions about the past, and they take care to craft these questions in terms of archaeological data. Students in this course learn basic scientific methods and tools that archaeologists use to study ancient peoples, their cultures, and past natural environments. Students will learn and practice strategies for acquiring, analyzing, and evaluating archaeological data to answer practical, logistical, empirical, and ethical questions. This course is designed to prepare students for upper-division classes in archaeology, physical anthropology, and or the natural sciences. By the end of this course the successful student will be able to:

- ▶ Use their enhanced critical thinking skills through practice in the classroom, lab, and life outside the classroom;

- ▶ Understand selected classic and recent themes in, contributions to, and problems of archaeology;
- ▶ Formulate linking arguments between archaeological questions and archaeological evidence;
- ▶ Be familiar with some basic archaeological methods, theory, and interpretive frameworks; and
- ▶ Discuss ethical issues inherent in archaeological practice within and beyond the United States.

This course requires active learning, active thinking, and active problem-solving. All upper-class and graduate students are welcome to join the course, although completion of ANTH 210 (Introduction to Archaeology) is useful. Advanced readings are provided for graduate students.

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

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.

418 Anthropology of Sexuality (Theory)
MW 12:30-01:45

Eirik J Saethre

Beginning with *The Sexual Life of Savages*, this class charts the ways in which anthropologists have studied sexuality by examining its intersection with identity, race, religion, gender, economy, politics, and globalization. Topics include: semen transactions in Papua New Guinea, berdache and Two Spirit people in Indigenous North America, salaryman sexuality and host clubs in Japan, sexual discourse in a California high school, sexuality in Islam, lesbian spirit healers in South Africa, transgender women in Brazil, transgender men in Thailand, and RuPaul's Drag Race. Questions to be answered include:

- What contributions did early anthropologists make toward understanding human sexuality?
- What is the relationship between sexuality and gender?
- How have national and religious discourses shaped and challenged sexual identities?
- What impact has globalization and diaspora had on sexual identities?
- What is the 'erotic equation' in fieldwork and how does an anthropologist's sexual identity impact relationships in the field?

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, colonial medicine and global health, HIV/AIDS, pharmaceuticals, economic inequalities and health inequalities, and women's health. Through these examples, this course will illustrate the diversity of theoretical perspectives in medical anthropology, including interpretive approaches, critical theory, and phenomenology.

461 Southeast Asian Archaeology (Area)
TR 12:00-01:15

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.

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

478 New World Rituals and Ideologies (Area and Theory)
TR 09:00-10:15

Christine Beaulé

Ritual behaviors reflect people's relationships with the supernatural, their ancestors, and each other. Ideological frameworks provide believers with fundamental worldviews on these broad social and political relationships, and are always evolving. Their evolutionary trajectories reflect current historical trends, shifts in political relationships, economic conditions, and sociocultural landscapes. Thus the emergence, development, and fading religious traditions offer a lens through which we can view a region's long-term adaptation to broader historical events.

In Latin America, some of the regions' major sociocultural changes include incorporation into indigenous states predating European explorers' arrival, the political conquest and subsequent efforts to spiritually convert indigenous peoples by the Spanish and Portuguese, intra-European conflicts over the Caribbean and early U.S. colonies, the importation of enslaved peoples from the African continent, and eventual incorporation into the modern global political economy following independence from Spain, Portugal, Great Britain and France. These events drove parallel changes in ideologies related to race, gender, household organization, political hierarchies, economic pursuits, and of course, religion. The gradual blending of cultural practices and belief systems from all three world regions meant that new, hybrid forms of Christianity and creole religions were invented. Many of these creole traditions took on lives of their own, from voodoo in Louisiana and Haiti, to santería, candomblé and umbanda in Brazil and the Caribbean. More recently, Protestantism, Judaism, Islam, Mormonism, and other religious traditions have made significant inroads in the Americas. And through the

centuries, Latin American indigenous ideologies and ritual practices continue to play important roles in the region's cultural mix. These developments will be explored using the cross-cultural approaches of archaeology and anthropology, as well as theoretical approaches borrowed from history, comparative religion, and cultural studies.

483 Japanese Culture and Behavior (Area)
TR 09:00-10:15

Christine R. Yano

This course attempts to balance a tightrope between the general and the particular, the commonalities which many in Japan share vs. the very real differences within population groups. We will discuss structures, but balance those structures with anti-structures, that is the exceptions to the rule which form the myriad practices of everyday life in Japan. Rather than a homogeneous picture of "Japanese culture", we will try to formulate a more complex, subtle, and fluid series of snapshots. Our goal is to develop an understanding that encompasses the interplay between stereotypes and their shifting antitheses. As we examine concepts, values, arrangements, structures, and behavior which go into the making of culture, we include their construction, challenges, and transformation over time in Japan.

We will use three life phases--childhood, young to middle adulthood, and late adulthood--as a means of structuring our discussion. Our interest throughout the semester is on lived lives and the ways in which sociocultural forces shape individual experience.

Film will be an important part of our intellectual endeavor. By combining weekly readings and lectures with feature-length films and critical discussion, students will engage with both the structures that shape contemporary Japan, as well as the "anti-structure" of lived lives and other disruptions. Students will be asked to write a series of short papers based on the films, incorporating lectures and readings. These short papers will be the basis of the final examination.

READINGS:

The following books are required, available at UH Bookstore, as well as on reserve in Sinclair:

- Anne Allison - *Precarious Japan*
- Akiko Hayashi, Joseph Tobin - *Teaching Embodied: Cultural Practice in Japanese Preschools*
- Satsuki Kawano, Glenda Roberts, Susan Long - *Capturing Contemporary Japan: Differential and Uncertainty*.

Additional short readings posted on course website.

Students will also be asked to read material from a selection of works of fiction, and discuss these in class.

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

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. Still, many scholars point out the fact that at the heart of even the most dramatic changes there remains something *Chinese*, e.g., in references to "Chinese capitalism". Our task is to discern the continuities in the changes at both the macro-institutional levels and the micro-interpersonal levels and perhaps attempt to theorize or conceptualize this process in its holistic aspects, that is to grasp what once was called a Chinese "national character", what makes Chinese *Chinese*, from both

insiders' and outsiders' points of view while remaining vigilant in critiquing caricatures and their supporting concepts of culture, area courses, etc.

Course requirements include three short essays (two five-page, each 20 points, and one ten-page, 40 points) in order to earn the UG writing intensive credit. The rest of the course points (20 points) is earned by active participation in classroom discussions, which may include a few quizzes on the lecture/reading materials. All required course materials, including the resources for writing essays, are contained on Laulima Resources.

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 welcome. 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. The Ethics Focus requires that we discuss periodically some of the ethical issues that the craft of anthropology raises. All required readings are available on Laulima Resources.

601 Linguistic Anthropology
M 01:30-04:00

Alex Golub

Investigation of mutual influences of linguistic theory and methodology and anthropological theory and methodology.

610 Cultural Geography of Tourism (Theory)
T 01:30-04:00

Mary Mostafanezhad

Social and cultural analysis of tourism practices, with emphasis on Hawai'i, Asia and the Pacific. Tourism in relation to consumer culture, transnational flows of people and images, post-colonial politics, performance and identity formation.

**640B Method/Theory Archaeology: Analytical (Method or Theory)
(Regional Settlement, Community Patterns, and Demography)
M 10:30-01:00**

Christian E. Peterson

This seminar will focus on what can be learned about ancient human societies from the way people distributed themselves across the landscape. More than anything else this means where they lived, but it is certainly not restricted only to where they lived. We will deal with this subject at a regional scale. I'm purposefully leaving it vague just what a "regional" scale is. A "region," though, is certainly larger than a household or a single "local community," and smaller than a continent or a nation-state (except for really tiny ones like some island nations or the residual European principalities like Monaco or Liechtenstein). A good tautological definition is that a region needs to be big enough to encompass the regional phenomenon you want to study. Regional scale in this sense does not correspond well to level of sociocultural complexity. For ancient states, a single polity may be as small as a few tens of km² or cover thousands of km²; several chiefdom polities may be incorporated into a few hundred km²; a single hunting and gathering band may regularly move through a region of many thousands of km².

The readings we will be discussing will have a strong methodological emphasis: we will focus on collecting and analyzing data at a regional scale so as to find out things we need to know about ancient human societies. The question of what we need to know and why we need to know it, however, is irreducibly theoretical. Mostly, we will read and discuss actual regional settlement patterns work in specific temporal and spatial contexts (in contrast to abstract overviews of regional analysis, archaeological settlement patterns, or landscape archeology). We will deal with a lot of different parts of the world, but the Americas are likely to be more represented than the Old World because there's a much greater abundance of interesting regional work to look at for the Americas. The list of topics presented below is subject to modification, and readings will be announced week by week: I'll post *.pdf's of the articles and chapters on Laulima for you to download.

Tentative Course Topics

- Settlement Patterns and Demographic Estimates
- Subsistence and Resource Use
- Subsistence Production and Demographic Pressure
- Interaction and Communities
- Political and Economic Centralization
- More Politics and Economy
- Agriculture and Politics
- Landscapes and Cognition
- Surface Archaeology and Geology
- Data Collection and Reporting

Course Requirements

You are to read the materials assigned each week and think critically about the issues they raise so that you can contribute to our discussions. Preparing to participate in discussion means thinking concretely before we meet about what needs to be said about what you've read. What do you (dis)agree with? Why? What's been said that isn't worth either agreeing or disagreeing with? Why? What conclusions are well (poorly) supported by the evidence? What analysis is especially (un)skillfully done? Before we meet, stop and think. If you can't think of several points that need to be made about what we've read, then you're not prepared. Discussion is the way we figure out complicated issues together. It's a team sport, and both of your contributions are vital. For some weeks I may ask you to circulate brief comments about the readings to me and/or to each other ahead of our meeting. A research paper will be due at the end of term.

661 Archaeological Perspectives on Southeast Asia (Method or Theory)
TR 12:00-01:15**Miriam T. Stark**

This course reviews Southeast Asian archaeology from the Pleistocene onward, and tacks between the region's historical sequence and methodological and theoretical frameworks that shape the construction of that sequence. Four key changes structure the developmental sequence: (1) the appearance of early modern humans, (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 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. Characterize the basic historical sequence in Southeast Asia from the Pleistocene to c. 1400 CE, and key theoretical debates in the region's research tradition;
2. Describe and explain variability in mainland vs. island Southeast Asian transitions to food production and sociopolitical complexity;
3. 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; and
4. Articulate ways in which theoretical trends and methodological innovations in global archaeology have guided the history of archaeological interpretation for Southeast Asia.

Students enrolled in ANTH 661 will attend ANTH 461 lectures weekly; starting in Week 5, ANTH 661 students will hold a once-weekly 90-minute seminar to discuss theoretical and methodological issues associated with each week's research. Each ANTH 661 student will also make one class-long presentation in ANTH 461 during the semester.

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 Method in Cultural Anthropology (Method)
TR 01:30-02:45**Jan Brunson**

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.