

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2017

(as of 8/3/17)

151 Emerging Humanity

Sec. 01-06, MW 09:30-10:20, see Class Availability for lab section days and time Barry V. Rolett

Sec. 07-12, TR 09:00-09:50, see Class Availability for lab section days and time Barry V. Rolett

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 08:30-09:20

Nancy I. Cooper

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

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*, 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.

By the end of the course (with a "C" or above) you will be able to:

- use and understand key concepts and terms used in Cultural Anthropology.
- identify a variety of societies around the world according to cultural practices and worldview.
- understand in depth the cultural practices and worldview of one featured society.
- use the knowledge gained in this course to enhance your own social relations and/or succeed in other anthropology courses.

210 Archaeology **Seth Quintus**
TR 09:00-10:15

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.

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

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**

For the first time in history, the majority of the world's population lives in cities. Urbanization is key to defining the contemporary human experience. But this is not new. The city is an ancient form of collective life, and throughout history cities have helped define what it means to be social and what it means to be human. But what exactly is a city? When and why did cities appear in human history? How do urban spaces evolve, and how do cities differ across cultural contexts? What social processes produce a city, and what social processes does a city produce? How do we research the lives of cities and those who inhabit them – past, present, and future? Since your teacher (Dr. Stark) is an archaeologist, we use archaeological examples to understand long-term processes in urbanism. We complement these archaeological examples with studies of living, dying, and resuscitated cities in today's world.

We are social scientists, and use anthropological, sociological, geographical and historical approaches to understand "the city" and the origins of urbanism using examples from the Old and New Worlds. This course fulfills the Oral-Intensive (OC) focus at UH-Mānoa. Students should expect to participate in facilitated panel discussions, make 1 class presentation and facilitate a discussion that follows, and to participate in every class discussion with questions and comments based on the week's assigned readings. These activities are designed to help learn the course content, improve students' communication skills, and maintain an engaged class environment.

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. Understand the biography of one major city (modern or preindustrial)
4. Identify major factors underlying urbanism and discuss their interrelationships from multiple disciplinary perspectives
5. Critically evaluate the quality of argumentation presented in professional readings on the subject
6. Articulate a position of their own in several key debates of interest to urban studies academics and support these positions verbally and in writing with appropriate evidence.

No textbook is required for this course.

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, anthropologists and historians 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 has even come to enrich the histories of modern industrialized societies.

ANTH 327/IS 322 offers an overview of ethnohistory, and addresses key methodological and theoretical issues shared by history, anthropology, and supporting disciplines such as archaeology, geography, and linguistics. For discussion, 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 (1992). Finally, ANTH 327/IS 322 takes a global perspective by reviewing Eric R. Wolf's *Europe and the People Without History* (1982).

345 Aggression, War and Peace (Theory)
W 01:30-04:00

Leslie E. Sponsle

Some world religions have gained a reputation for contributing to violence and war from history to the present, yet some adherents also claim that their religion is nonviolent and peaceful. This central paradox is explored in this seminar in comparative anthropological perspective.

The course surveys aspects of violence/war and nonviolence/peace from the perspectives of anthropology, world religions, and American culture.

Part I focuses on a critical analysis of competing ideological conceptions of human nature illustrated by a controversial ethnographic case and based on the instructor's recent book: *Yanomami and Anthropology in the Amazon: Culture, Politics, Ethics, and Rights*.

Part II explores the possibilities and actualities of anthropology and other academic disciplines plus societies that are nonkilling based on three books from the Center for Global Nonkilling (CGNK):

7. Paige, Glenn D., 2009, *Nonkilling Global Political Science*.
8. Evans Pim, Joam, ed., 2009, *Toward A Nonkilling Paradigm*.

9. Evans Pim, Joam, ed., 2010, *Nonkilling Societies*.

The above three books will be discussed in class through a division of labor with each student covering a chapter of their own choice in each of them.

Part III explores the interrelationships between world religions and violence, war, nonviolence, peace, and human rights using these three books plus supplemental materials:

10. Armstrong, Karen, 2014, *Fields of Blood: Religion and the History of Violence*.

11. Evans Pim, Joam, and Pradeep Dakhal, eds., 2015, *Nonkilling Spiritual Traditions* (CGNK).

12. Smith, David Whitten, and Elizabeth Geraldine Burr, eds., 2015, *Understanding World Religions: A Road Map for Justice and Peace* (Second Edition).

Panels will discuss each of the main world religions based on chapters in the above two books plus their own collaborative library and internet research: Christianity, Judaism, Islam, Buddhism, and Hinduism. Students interested in other religions may elect to pursue one or more of them.

Finally, the course concludes with a discussion of this book:

13. Andreas, Joel, 2014, *Addicted to War: Why the U.S. Can't Kick Militarism*.

All books are available free online, except for these two: Armstrong, and Smith and Burr.

350 Pacific Island Cultures (Area)
TR 10:30-11:45

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.

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

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.

380 Archaeological Lab Techniques (Method)
W 01:30-04:00**Barry V. Rolett**

This course is a hands-on introduction to the identification and analysis of artifacts and other archaeological materials. Many of the class sessions involve lab exercises, such as learning to identify, catalogue and illustrate stone tools, animal bones, shells and historic bottle glass. In addition, we will look closely at how lab research is used to develop and test hypotheses.

Each student will choose a topic of interest for an independent project. Your project will highlight a particular kind of artifact, or a category of faunal remains, and lab methods for studying those artifacts or faunal remains. You will design a conference-style poster to present your project in class, giving you experience in professional conference presentations.

The course emphasizes artifacts and other remains found in Pacific Islands archaeological sites. It teaches practical skills that will help you both as a field archaeologist and in the lab.

382 How Archaeology Works (Method or Theory)
MW 10:30-11:45**Christian E. Peterson**

Archaeologists use critical thinking skills to ask questions about the past, and we craft our questions around certain kinds 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. We learn and practice strategies for creating, analyzing, and evaluating data to answer practical, logistical, empirical, and ethical archaeological questions.

Writing is integral to this course: ANTH 382 uses writing to promote the learning of materials. The course carries a Writing-Intensive (WI) General Education Focus designation because archaeological thinking requires archaeological writing. Writing-based exercises comprise the bulk of the work to be completed in this course. These exercises have been designed by your instructor to facilitate the development of empirically-grounded critical thinking skills essential to the process of archaeological interpretation. Every week a new exercise is distributed and is due two weeks later. Each exercise requires approximately the equivalent of three (3) single-spaced pages of text. Many of these assignments require students to work together in groups, but each student remains responsible for submitting their own written report (description, analysis, interpretation) of work performed. Students will have the option to discuss, revise, and resubmit up to three of their assignments for regrading in consultation with the instructor.

This course requires active learning, active thinking, and active problem-solving. All upper-class students are welcome to join the course, although completion of ANTH 210 Introduction to Archaeology is useful preparation.

385B Undergraduate Seminar: Archaeology (Area)
“North American Archaeology”
TR 10:30-11:45

James M. Bayman

The indigenous peoples of North America embody a spectacular cultural heritage that spans more than 10,000 years, covers 8+ million square miles, and includes more than 400 native languages. This course will provide students a historical and thematic overview of the varied environments and lifeways of native North America. We will consult a suite of sources including archaeology, ethnography, and documentary records to comprehend the differences and similarities among North America's native peoples. Topics that we will consider include social organization, subsistence economy, technology, material culture, religion, and the consequences of European contact. We will also consider contemporary issues such as sovereignty and self-determination, health and education, and natural resources and economic development.

385C Undergraduate Seminar: Ethnography (Theory)
“Anthropology of Performance”
MWF 9:30-10:20

Nancy I. Cooper

What is ‘performance’, why is it important, and how do anthropologists as ethnographers study it? These are the key questions explored in this course. Whether it is in the way we present ourselves in everyday life, hunters’ tales of bravery, cockfights, the rhythm of blacksmiths’ hammers, social crises, rituals, healing ceremonies, sports, or staged dramas, all humans participate in performances. In this course we will discuss various accounts of such performances and explanations scholars have about their significances in order to unlock the human meanings inherent within them. In the process we will also advance our understanding of societies and cultures the world over.

This course is designed as a seminar in that most class periods will involve discussion of assigned readings. Each student will choose a topic early in the semester to focus on for an eventual oral presentation and essay. Students will also lead the discussions for their selected topic. Videos and raw ethnographic footage of little known performance genres will be presented by the instructor. The texts will include Erving Goffman’s classic, *The Presentation of Self in Everyday Life*, Victor Turner’s, *From Ritual to Theatre*, and a course reader prepared by the instructor.

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

Brendan Flanagan

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.

442 Globalization & Identity in the Himalayas (Area)
T 01:30-04:00**Jan 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

This course fulfills the Ethical Issues focus requirement.

459 Extinctions (Theory)
T 12:30-03:00**Christopher J. 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 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 (estimated) other 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.

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

- Understand the general theories underlying evolutionary mechanisms, particularly from paleobiological and paleoecological perspectives
- Synthesize the arguments for the 6 big extinction events, particularly the roles played by extra-terrestrial, climate, and humans
- Develop a general understanding of why extinctions occur differently on continents and islands
- Appreciate the importance of conservation efforts today

460 Asian Paleanthropology (Area)
W 12:30-03:00

Christopher J. Bae

ANTH 460/660 will survey the current state of the eastern Asian human evolutionary record, particularly in its biotic setting. Emphasis is placed on the Asian hominin morphological and behavioral records in light of current debates. The primary goal of this course will be to lay a solid foundation from which you will be prepared to conduct more detailed studies on topics discussed over the course of the semester.

Student Learning Outcomes:

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

- Understand the general theories underlying early and later hominin dispersals out of Africa and into Asia
- Describe the Asian Neogene-Quaternary paleoenvironment and how environmental variation influenced hominin morphological and behavioral variability
- Understand and reconstruct the current state of the eastern Asian Pleistocene hominin fossil and archaeology records

462 East Asian Archaeology (Area)
F 10:30-01:00

Christian E. Peterson

Modern differences in the languages, customs, and politico-economic systems among what are today China, Korea, and Japan obscure the fact that all three share a common heritage of great antiquity. This course examines the development of ancient East Asian civilization from an archaeological and social evolutionary perspective. We survey the major cultural changes in each of these regions from their initial human colonization (as early as one million years ago) until about AD 800. This latter date represents the maturation of governmental systems in all three areas based on a shared religion, state philosophy, writing system, and a bureaucratic structure founded in the rule of law. From this point forward, China, Korea, and Japan can be referred to collectively as "East Asia." Prior to this time, however, the developmental trajectories of all three differed strongly from one another. Gradually, indigenous developments within Korea and Japan, in combination with interactions between their constituent societies and those of mainland China, helped to create a relative parity of organization within the region. Archaeological data are integrated across this region within successive time-frames, using local chronologies as building blocks, in order to trace the origins and intersections of those processes culminating in the formation of ancient East Asian civilization.

482 Anthropology and the Environment (Method or Theory)
M 01:30-04:00

Jonathan E. Padwe

This course examines the anthropology of environmental problems, broadly construed. Drawing on cases from around the world, we will discuss questions of access to, and the use, distribution and degradation of natural resources. We investigate forms and practices of environmental exclusion and explore social movements that seek to lessen environmental harms or improve the management of resources or the conservation of nature. Specific topics to be considered include international development, climate change, indigenous knowledge, and natural and unnatural disasters. The course will cover approaches to these issues grounded in political economy and post-structural social theory, and will engage with contemporary discussions of the epistemology of nature, political ecology, and the cultural politics of ecological science.

This is a Writing Intensive course and fulfills the W focus requirement.

483 Japanese Culture and Behavior (Area)
MWF 08:30-09:20

Michelle Daigle

Japan imagines itself as a homogenous nation, with its citizens sharing a singular history, distinct cultural practices, and monoethnic roots that imbue its people with a clear identity and special spirituality. Not only has it convinced its own citizens of this myth, but it has also convinced much of the world. In 1980 under the leadership of Prime Minister Nakasone Yasuhiro, the Japanese government issued a statement to the United Nations Human Rights Committee declaring that there were no ethnic minority groups in Japan. This statement conveniently overlooked the Burakumin, Ainu, resident Korean and Chinese communities, nascent LGBT activists, and many other minority groups and identities. Since then, minority politics and building tensions have seemingly burst onto the scene in newspapers, scholarship, and activism, shattering the calm veneer of Japanese society.

This course examines minority politics in Japan from two interrelated perspectives. 1. What historical, social, or cultural constraints have led to the types of minority identities we see in Japan today? 2. How can exploring these various minority identities inform our understanding of mainstream Japanese culture and behavior, particularly in regards to individual agency and center-periphery relations? Mainstream Japan and varying minority experiences influence each other. Our goal will be to examine this interrelation and situate it within larger global processes to develop a critical understanding of 'othering' in Japan.

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

Alex Golub

This course presents the history of anthropology from the 1920s to the present. It is a core course designed as a capstone experience for majors. In it, we will examine the history of anthropology from 1920 to 2016. Topics to be covered include theories of culture and ethnography. This will be a discussion-based class without lectures. Students will be required to do the readings and come to class with reactions to the readings in order to get a good grade in the course.

601 Ethnology (Theory)
M 01:30-04:00

Alex Golub

This course provides an overview of the development of anthropological theory from (roughly) 1920 to 1976. It explores past answers to anthropology's fundamental questions:

- What does it mean to know the human?
- How can we describe human lives in writing?
- What are the ethics and politics of knowing and writing about human lives?

We will also closely read non-anthropological 'theorists' who have influenced the discipline. This semester, we will focus on Emile Durkheim, Karl Marx, and Max Weber. This is the graduate core for cultural anthropologists and is designed to educate you to be a professor at a research university.

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 3 articles, or 100 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 and you will periodically be doubling up on them.

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 anthropological theory

After you finish this course you will be able to:

- Pursue an academic career using the the shared conceptual references of our discipline.
- Encounter these thinkers more deeply in the future
- 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
- Respectfully critique student presentations in a seminar context
- Teach ANTH 490, the undergraduate history of anthropology course
- Listen carefully
- Question deeply

605 Discursive Practices (Method or Theory)
T 01:30-04:00

Jack Bilmes

This seminar will cover the major strains of the discursive turn in social science—philosophical, sociological, anthropological, and sociolinguistic foundations, ethnomethodology, sequential analysis, category analysis, and post-modern approaches. We will begin by reading a recently published book—*Spoken Discourse*, by Rodney Jones—that serves as a good general introduction to the field. Then we will examine specific approaches. The final class sessions will be devoted to student presentations. Grades will be based on papers associated with those presentations, as well as contributions to class discussions.

660 Paleoanthropology in Asia (Area)
W 12:30-03:00

Christopher J. Bae

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Student Learning Outcomes:

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

- Understand the general theories underlying early and later hominin dispersals out of Africa and into Asia
- Describe the Asian Neogene-Quaternary paleoenvironment and how environmental variation influenced hominin morphological and behavioral variability
- Understand and reconstruct the current state of the eastern Asian Pleistocene hominin fossil and archaeology records

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).

695 Professional Skills Development in Anthropology (Methods)
W 01:30-04:300

Miriam T. Stark

This course is part of our department's wider curriculum in professionalization and application. It is designed to complement other seminars on research methods and project proposals, although topics in those classes will be touched on here.

The course is designed to give students the skills necessary to behave professionally, develop a body of skills necessary to but peripheral to the actual academic work of anthropology. It is also designed to give students the ability to use these skills professionally in whatever career they pursue in the social sciences, whether it is anthropology or not.

The objective of this course is for students to:

- Learn skills needed to produce texts in academic genres such as: CVs, job letters, powerpoints, research proposals
- Engage in several modes of writing required of professionals (abstracts, peer reviews, human subjects forms, job applications)
- Develop their ability to perform in academic occasions such as seminars, lectures, and job interviews
- Flourish intellectually both by developing a research project as well as a broader life of the mind and general topics that interest them
- Participate in and further the academic community by learning standards of collegiality and professionalism in a range of activities from peer review to conference participation.

There is no assigned textbook for this course.