

DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2018

(as of 3/29/18)

151 Emerging Humanity

Sec. 01-06, MW 08:30-09:20, see Class Availability for lab section days and time Barry V. Rolett

Sec. 07-12, MW 09:30-10:20, see Class Availability for lab section days and time Seth Quintus

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.

152 Culture and Humanity

Alex Golub

Sec. 1-6, MW 10:30-11:20. See Class Availability for lab section days and times

This course is an introduction to sociocultural anthropology, one of the four subfields of anthropology. Anthropology is the modern science of human behavioral diversity, and in this course we will examine how culture shapes and is shaped by human conduct.

In this class we will ask the following big questions:

1. What is fieldwork as a way of knowing?
2. What is ethnography as a way of writing?
3. What is human nature, and what are its limits?
4. What has been the global history of our species?
5. Who and what is anthropology for?
6. What is the sociocultural?

In our globally interconnected but culturally fractured world, understanding how and why people live their lives is more important than ever.

This class has two moderately-priced required books that will cost less than \$60 if bought new. Attending class consistently to see how the materials all fit together is extremely important. Lectures will be supplemented with sections where students will practice participant observation and discuss the readings and class themes.

Who Should Take This Class

- Anthropology majors and potential anthropology majors
- Students seeking to fulfill their FGB requirement
- Anyone interested in learning more about world cultures and the human condition

After Completing This Class You Should Be Able To:

- * Succeed in upper-level anthropology classes which assume knowledge of the culture concept
- * Assess nonfiction readings in terms of its claims, reasons, evidence, and how they create roles for authors and readers
- * Determine whether portrayals of 'primitive' people in the entertainment industry are accurate or not
- * Avoid inadvertent plagiarism
- * Listen actively to an oral presentation, understanding the author's claims and rhetoric

152 Culture and Humanity

Christine R. Yano

Sec. 7-12, TR 09:00-09:50. See Class Availability for lab section days and times

Cultural anthropology is the study of humankind through its practices and systems of meaning. The central questions anthropologists ask are:

- What is going on?
- How do people make sense of what is going on?
- What are the background elements (i.e. the context, which includes history, politics, economy) that help people make sense of what is going on?

Anthropological research analyzes the interrelationships of these three questions, with particular focus on processes by which people make meaning in their world.

The centerpiece of this course is the concept of culture: it is the first and last subject we will be talking about. Anthropologists have developed and used the concept to understand and analyze groups of people. At the same time, human groups are made up of individuals, each of whom may have a different relationship to the culture to which they belong. This course thus discusses culture and the individual as a dynamic relationship fraught with tensions, reifications, celebrations, and struggles.

As a special focus of this semester, we will take a look at FOOD AS CULTURE, asking the following kinds of questions:

- How do people define what is food and what is not?
- How are the processes surrounding food—its procurement, its making, its consumption, and its critical review—constructed within different societies?
- How does food communicate?
- How are food and sexuality linked in cultures?
- How are food and power linked in culture?
- How are foods and their making gendered?

Texts:

Crowther, Gillian. 2013. *Eating Culture; An Anthropological Guide to Food*

Ku, Robert Ji-Song. 2014. *Dubious Gastronomy; The Cultural Politics of Eating Asian in the USA.*

152 Culture and Humanity
Sec. 13, MWF 11:30-12:20

Jack Bilmes

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core.

Cultural anthropology deals with the nature of human life in the social and material world. It examines the great variety of ways in which human groups have come to terms with, modified, and even created their physical and social, natural and supernatural environments, and the ways in which people endow their lives and their world with meaning and order.

The basic objectives of the introductory course are:

1. Convey the major interests, issues, methods, theories, and findings of the field of cultural anthropology, i.e., introduce students to the discipline.
2. Develop the student's capacity to understand and appreciate other ways of living and thinking. In this regard, cultural anthropology is analogous to music or art appreciation. It teaches appreciation for the intellectual and aesthetic qualities of human cultures, for their ingenuity and complexity, capacity to generate meaning for members, and ability to organize human life in specific environments.
3. Demonstrate how to use anthropology to think about topics and issues. This is arguably the most important function of the course.
4. Convey something of the anthropological experience. At the core of professional anthropological training is the transforming experience of fieldwork in another culture. Anthropology is a lived discipline, and in conveying a sense of the experience of fieldwork a unique dimension of meaning is added to the intellectual endeavor.

Teaching format will be lecture/discussion. There will be structured arrangements for student participation and feedback.

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

Grades will be based on four multiple choice and/or short answer quizzes and two short essays, as well as some very light classroom assignments. Extra credit for useful classroom participation.

210 Archaeology
TR 09:00-10:15

James M. Bayman

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

301 Culture and Health (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.

316 Anthropology of Tourism (Theory)
TR 10:30-11:45

Guido Pigliasco

As a mode of travel, interaction, and experience, tourism has become an integral part of all societies, eliciting poignant, complex responses. The course will go through interactions and mobilities to examine the categories and meanings by which tourism impacts people's lives. While we are maintaining a Hawaiian, Pacific Island focus, case studies are taken from around the world in particular from Europe to explore the social, ethical, cultural and ecological outcomes of such touristic processes, including the psycho-cultural motivations, and issues related to globalization, economic development, cross-cultural communication, ethnicity, nationalism and gender.

Course highlights:

In class films, no final exam, group final project, online blogs, guest speakers, all required readings are available free online.

323 Pacific Island Archaeology (Area)
MW 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.

328 Food Culture, Food Origins (Theory)
Tuesdays 01:30-04:00

Seth Quintus

Food production is a fundamental activity across the world. Throughout time, it has allowed human populations to adapt to their environments even in some of the most remote regions of the world, notably the far flung islands of the Pacific. Agricultural economies provided the foundation for complex political structures that created marked inequality, while also producing enough food to support growing populations. It is this, the intimate relationship that agriculture has with other cultural processes along with environmental factors, that makes the study of the agricultural origins and development a key theme in modern archaeology.

This course explores these issues by debating key concepts and issues in the archaeological study of food production, and is theoretically, temporally, and spatially broad. At the beginning of the semester, we will examine the origins and development of production strategies across the world. By doing so we will come to understand the various explanations for why different populations chose to invest in agricultural lifestyles. After, we will explore the ways in which food production techniques spread throughout the world. We then will discuss the various mechanisms that constrain and structure trajectories of food production. Finally, we will explore these modern implications of these historical trajectories. Throughout this course, we will learn about the various ways in which agriculture is studied archaeologically, and discover the ways in which food production activities affected human cultural systems and the environment in the past.

350 Pacific Island Cultures (Area)
TR 01:30-02:45

Alex Golub

This course is an introduction to the cultures of the Pacific Islands, including Polynesia, Micronesia, and Melanesia. This course is designed to give students a sense of the history and complexity of the Pacific as a region.

In addition, this 300 level course is designed to introduce students to ethnography, the hallmark genre of cultural anthropology. Students will learn to read ethnographies critically, analyzing their use of evidence and their rhetorical form in order to understand why (or why not!) they are convincing.

In this class we will read one ethnography from each of the three main areas of the Pacific, but we will also examine and criticize the idea that the region is divided into three neatly bounded cultural regions.

This class has an H focus. Two-thirds of the course reflect the intersection of Hawaiian culture with Pacific Islands culture.

The classic anthropological questions this class will answer are:

- What is fieldwork as a way of knowing?

- What is ethnography as a way of writing?
- What has been the global history of our species?
- Who and what is anthropology for?

The main themes we will cover this semester are:

- Indigeneity: What does it mean to be 'indigenous' and how does that change in different contexts in the Pacific?
- Colonialism: How has the Pacific been shaped by colonialism and how does this colonial legacy continue in the present?
- Mobility: How have Pacific Islanders moved across the Pacific and across the world? How are culture, identity, and community shaped by diaspora and return?
- Gender: How does gender intersect with colonialism, mobility, and indigeneity in order to shape life in the Pacific?

Textbooks and Required Readings

There are four required books that we will read in their entirety in class. Many have free online versions. I expect students will be able to purchase or gain access to all required texts for less than fifty dollars:

- Ira Bashkow, *The Meaning of Whitemen*
- Ty Tengan, *Native Men Remade*
- Peter Rudiak-Gold, *Surviving Paradise*
- John van Maanan, *Tales of the Field*

There will also be articles on our Lualima site for students to read. These will cost nothing.

Who Should Take This Class

- Anthropology majors and potential anthropology majors
- Students seeking to fulfill their H requirement
- Anyone interested in learning more about the cultures of the Pacific

After Taking This Class You Should Be Able To...

- Locate and identify major countries and regions in the Pacific
- Participate in small group discussion
- Assess nonfiction reading in terms of its rhetorical style and cultural context
- Read and analyze ethnographies in upper-division anthropology courses
- Explain to their friends and family topics such as colonialism, indigeneity, gender, and mobility

368 Households in Cross-Cultural Perspectives (Area or Theory)
Sec. 001 - Tuesdays 3:00-5:30
Sec. 002 - Thursdays 3:00-5:30

Laura O'Rourke

As the basic unit of social and economic organization, the household is where culture is passed down and transformed, both in Latin America and elsewhere. Our gendered, ethnic, class, economic, and social behavioral patterns are shaped through our experiences in this private but critical cultural setting. Taking theoretically broad perspectives from readings in archaeology, cultural anthropology, urban studies, women's studies, history and sociology, we will tackle issues concerned with household architecture, forms of the family, wealth and status differences, the organization of labor, and gender and age-based social divisions, among others. Culturally specific responses to broader sociocultural change will also be explored, such as how households and communities design and modify food production systems (e.g., irrigation and nomadic herding/hunting strategies) or shape migration patterns.

370 Ethnographic Field Techniques (Method)
TR 01:30-02:45**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 ethnographic 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 grapple with the politics of conducting research with other humans, gather and interpret stories or 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. Throughout the course we will discuss issues of identity and power in anthropological research in relation to our own projects and those represented in the books and articles we read.

Prerequisite: ANTH 152. 3 credits.

372C Indigenous Peoples of Latin American (Area)
Sec. 001 - TR 09:00-10:15
Sec. 002 - TR 10:00-11:45**Laura O’Rourke**

This course is a survey of Mesoamerican Civilization, from the earliest civilizations around 1000 BC to the present. Over the course of the semester, students will learn the basic outline of the history and geography of the region; the nature of sociopolitical and cultural developments in the region; the material culture distinctive of different times and places within region; and some of the key issues and debates that have been of ongoing concern to scholars. The first part of the course highlights key sociocultural changes in Mesoamerican prehistory, focusing in some detail on pre-contact cultural diversity throughout the region. Our readings will primarily cover the origins of Mesoamerica, the ancient state of Teotihuacan, the Mayan kingdoms, and the Mexica (Aztec) Empire. In the next section, we start to see the complex interplay of indigenous culture and external political forces that have shaped the region. A set of texts offers us indigenous, mestizo, and Creole perspectives on life in the 16th to 18th centuries. Finally, we turn to selections from richly layered ethnographies focused on indigenous cultural identities as tourism, the global political economy, the Mexican state, and Protestantism all encroach. These works also give us several ways to connect back to earlier forays into pre-contact indigenous cultures (especially the Aztecs and Maya) and the ways that Spanish colonization radically altered (or failed to significantly change) those cultural forms.

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

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.

385B Undergraduate Seminar: Archaeology (Area)
“North American Archaeology”
TR 12:00-01:15

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.

385G Undergraduate Seminar: Biological (Theory)
“Primate Behavioral Ecology”
Tuesdays, 12:30-03:00

Christopher J. Bae

ANTH 385G/750G is a special topics seminar focused on biological anthropology. In this particular offering we will focus on Primate Behavioral Ecology. Along with human biology and paleoanthropology, primatology forms one of the core foundations of the biological anthropology subdiscipline. The particular importance of understanding non-human primates is not so much that many of them look cute and cuddly (many are indeed!), but rather they are our closest living relatives. Indeed, we are all members of the Order Primates. So, what can we learn from studying our nearest living relatives? By studying the range of variation within the order primates we now have a much better idea of how we ourselves evolved and why we do many of the things we do today. For instance, *Homo sapiens* is the only habitual biped among the primates, but the question is why did we become bipedal when so many other non-human primates rely on other forms of locomotion? In this course, we will explore questions like these and develop an understanding of how humans compare to other non-human primates in areas like life history, diet, communication, social systems, et cetera. Importantly, many non-human primates are under threat of going extinct today. We will examine potential hotspots for these non-human primate extinctions, the role humans and changing environments play in these crises, and what conservation efforts are being done and could be done to help save our closest living relatives.

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

Eirik J Saethre

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

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

444 Spiritual Ecology (Theory)
Wednesdays 01:30-04:00

Leslie E. Sponsel

Spiritual ecology refers to scientific and scholarly studies of the vast, complex, diverse, and dynamic arena at the interfaces of religions and spiritualities with environments, ecologies, and environmentalisms. The term spiritual ecology is used simply because it is most inclusive, referring to individual as well as organizational ideas and actions in this arena, and because it parallels the names of other major approaches within ecological anthropology like historical ecology and political ecology. Although it has deep roots, spiritual ecology is a most exciting and promising new interdisciplinary, multidisciplinary, and transdisciplinary frontier for research, teaching, and practice that has been growing exponentially since the 1990s.

This advanced course pursues a systematic and thorough anthropological survey and critical analysis of spiritual ecology in historical and cross-cultural perspective through PowerPoint lectures, documentary films, discussion, and student panels. The instructor will discuss his own research and publications on various aspects of this subject, including his continuing long-term fieldwork on the relationships among Buddhism, sacred places, ecology, and biodiversity conservation in Thailand. A major special segment will focus on religious responses to global climate change.

This course is cross-listed as Religion 444 Spiritual Ecology.

Every student is required to read this textbook:

Gottlieb, Roger S., ed. 2006. *The Oxford Handbook of Religion and Ecology*.

This is recommended as an additional but optional textbook:

Sponsel, Leslie E. 2012. *Spiritual Ecology: A Quiet Revolution*.

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.

466 Quantitative Archaeology (Method)
MW 10:00-12:00

Christian E. Peterson

This course comprises an introduction to the basic principles of statistics as applied to the analysis of archaeological data. A few more advanced topics (quantification, [re]sampling, and multivariate analysis) will also be discussed. The approach is that of exploratory data analysis (EDA), not classical hypothesis testing. No math beyond high school algebra is required to do well. We will meet twice a week, once on Tuesday for two hours of lecture, and again on Thursday for a two-hour laboratory session. Enrollment is limited to 15 students. The course runs concurrently with ANTH 666 (a more intensive graduate student version of the course with additional requirements).

Use of computers is an integral component of the course. Students must have a portable personal computer (laptop, notebook, etc.) with an internal storage device on which to install the software used in class. Instructions on how to do so will be provided. The statistical software package that we will use is R. R is open source software, available free of charge from CRAN at www.r-project.org. It will run on computers using Windows, MacOS or Linux operating systems. Lab sessions will mostly be about working with R and R Markdown/RStudio to complete exercises utilizing archaeological data. Our weekly lab sessions will not often be enough time to fully complete these exercises; students will therefore continue these assignments on their own time at home.

490 History of Anthropology (Theory)
TR 09:00-10:15

Alex Golub

This course presents the history of anthropology from the 1920s to the present. It is designed as a capstone experience for majors, explaining the social and intellectual context which created the concepts you have learned as an undergraduate. We will examine the four main theoretical questions that anthropologists have asked in the course of our discipline's history:

1. What is fieldwork as a way of knowing?
2. What is ethnography as a way of writing?
3. What is human nature, and what are its limits?
4. What has been the global history of our species?
5. Who and what is anthropology for?
6. What is the sociocultural?

This class will feature lectures by the instructor with question and answer interspersed. 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.

Who Should Take This Course

- Anthropology Majors
- Students interested in 20th century intellectual history
- Students using ethnographic or anthropological approaches in other disciplines
- Anthropology graduate students taking ANTH 601 this semester

After Taking This Course You Should Be Able To

- Listen actively to high-information presentations

- Use anthropological concepts to explain diversity and commonality in human societies
- Explain how anthropologists have used the concept of the sociocultural differently over time

611 Contemporary Anthropological Theory (Theory)
Wednesdays 01:30-04:00

Ty P. Kawika Tengan

This graduate seminar is designed to complement ANTH 601 Ethnology, and it serves as one of the four core courses in the Department. This course will focus on some of the central concepts in sociocultural anthropology from the 1970s to the present, examining their genealogies and limitations. What theoretical, methodological, political, and ethical concerns have occupied anthropologists over these years? By looking at key texts, turns, and debates in the field, we will consider where anthropology has been, what it has become today, and where it might go in the future.

623 Advanced Pacific Island Archaeology (Area or Theory)
MW 01:30-02:45

Barry V. Rolett

This course is an advanced theoretical and methodological examination of 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 descended from a common ancestral heritage. 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 welcome all students with interests in Oceania and a background in archaeology is a prerequisite.

ANTH 623 is designed to run concurrently with ANTH 323 (the undergraduate Pacific Islands archaeology course), and to build additional content to meet the needs of graduate students who either plan to concentrate in, or wish to gain familiarity with, Pacific Island archaeology. They will attend class lectures weekly with undergraduates for content and synthesis. Together with the assignments for ANTH 323 (see 323 description for details), additional assignments for ANTH 623 are to:

- Read one classic work in the archaeology of the Pacific Islands, review that book critically, and present to the class a critical summary of the book during one lecture. These books can vary depending on the interests of the students, but must be approved by the instructor.
- Organize and participate in bi-weekly one-hour seminars to discuss pertinent topics in modern Pacific Islands archaeology, largely in line with but not duplicating the topics for that two-week period. These seminars will be open to the public, notably other graduate students that are not enrolled in the course, faculty members, and other archaeologists in the community. ANTH 623 students will rotate choosing the article to be discussed that week and sending the article to those wishing to participate. Articles assigned for the course cannot be selected.
- Write monthly two-page reflections on the seminars, specifically detailing the state of debate on topics covered. These seminars will serve to introduce graduate students to the professional archaeologists outside the university, serving as a valuable learning and networking experience.

Expected learning outcomes. By taking this course, students will:

1. Demonstrate a detailed understanding of the origins of Pacific Islanders.
2. Articulate how Hawai'i fits within the wider Pacific Islands cultural area.
3. Come to an appreciation of Pacific Islands archaeological heritage, as well as the interface between

scientific research and cultural patrimony.

4. Be able to understand, articulate, and evaluate scientific hypotheses based on archaeological evidence.
5. Be able to plan, research, and write a well-organized scholarly paper.

661 Archaeological Perspectives on Southeast Asia (Area or Theory)
TR 10:30-11:45

Miriam T. Stark

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. 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.

ANTH 661 runs concurrently with ANTH 461 (the undergraduate Southeast Asian Archaeology class), and include additional content to meet the needs of graduate students. Graduate students will attend weekly lectures, read more technical literature, make a class presentation to students, and meet in seminar format after Week 8. No term paper is required, but this course has a final take-home exam.

666 Archaeological Data Analysis (Method)
MW 10:00-12:00

Christian Peterson

This course comprises an advanced introduction to the fundamental principles of statistics as applied to the analysis of archaeological data. These principles are reinforced by step-wise progression through a set of realistic problem-based laboratory exercises specific to archaeology. The course runs concurrently with ANTH 466—a less comprehensive and less intensive version of the class intended for undergraduate students. The same set of conceptual and analytical fundamentals are covered in both classes, but the graduate version stresses the acquisition of a wider range of skills and requires additional reading and discussion of the theory, method, and application of quantitative reasoning in archaeology. ANTH 666 prepares graduate students in archaeology to comprehend fully the selection, implementation, and interpretation of statistical analyses appearing in professional publications, and to undertake and interpret such analyses for themselves in furtherance of their own research goals.

The approach used is that of exploratory data analysis (EDA), not classical hypothesis testing. No math beyond high school algebra is required to do well. The combined ANTH 466/666 class will meet as a group twice a week, once on Tuesday for two hours of lecture, and again on Thursday for a two-hour laboratory session. Due to restrictions on lab space, the combined enrollment of ANTH 466/666 cannot exceed 15 students. In addition

to these regular Tuesday/Thursday classes, graduate students registered in ANTH 666 will meet together with the instructor on three other occasions throughout the semester. These meetings will last no more than two hours each, and take the form of stand-alone seminars during which special topics are discussed. ANTH 466 undergraduates will not take part in these seminars.

Use of computers is an integral component of the course. Students must have a portable personal computer (laptop, notebook, etc.) with an internal storage device on which to install the software used in class. Instructions on how to do so will be provided. The statistical software package that we will use is R. R is open source software, available free of charge from CRAN at www.r-project.org. It will run on computers using Windows, MacOS or Linux operating systems. Lab sessions will mostly be about working with R and R Markdown/RStudio to complete exercises utilizing archaeological data. Our weekly lab sessions will not often be enough time to fully complete these exercises; students will therefore continue these assignments on their own time at home.

670 Applied Archaeology Practicum (Method)
TBA

James M. Bayman

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

710 Seminar in Research Methods in Cultural Anthropology (Method)
TR 10:30-11:45

Jan Brunson

This graduate seminar reveals how anthropologists come to “know what they know” about societies, groups, and people. The goal in this course is to learn ethnographic 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 grapple with the politics of conducting research with other humans, gather and interpret stories or 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. This includes an introduction to qualitative data analysis software. 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 also will discuss the divide between positivist and interpretive or critical approaches. Throughout the course we will discuss issues of identity and power in anthropological research in relation to our own projects and those represented in the books and articles we read.

720 Anthropology of Japan (Area)
Tuesdays 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)
"Primate Behavioral Ecology"
Tuesdays 12:30-03:00

Christopher J. Bae

ANTH 385G/750G is a special topics seminar focused on biological anthropology. In this particular offering we will focus on Primate Behavioral Ecology. Along with human biology and paleoanthropology, primatology forms one of the core foundations of the biological anthropology subdiscipline. The particular importance of understanding non-human primates is not so much that many of them look cute and cuddly (many are indeed!!), but rather they are our closest living relatives. Indeed, we are all members of the Order Primates. So, what can we learn from studying our nearest living relatives? By studying the range of variation within the order primates we now have a much better idea of how we ourselves evolved and why we do many of the things we do today. For instance, *Homo sapiens* is the only habitual biped among the primates, but the question is why did we become bipedal when so many other non-human primates rely on other forms of locomotion? In this course, we will explore questions like these and develop an understanding of how humans compare to other non-human primates in areas like life history, diet, communication, social systems, et cetera. Importantly, many non-human primates are under threat of going extinct today. We will examine potential hotspots for these non-human primate extinctions, the role humans and changing environments play in these crises, and what conservation efforts are being done and could be done to help save our closest living relatives.