

Department of Anthropology

Course Descriptions

Spring 2002

150(1) Human Adaptation
MWF, 10:30-11:20

Alice G. Dewey

The course starts with an examination of the principles of biological evolution and their application to changing human adaptations tracing the physical development especially the crucial increase in the brain and the resulting shift to a dependence on intelligence, tool use, and social cooperation as the essential factors in human survival. Archaeology traces the development of various adaptive styles of dealing with the environment and social and cultural anthropology provides ways of understanding living human cultures. A close study of selected cultures will attempt to clarify the logic of their economic, kinship, political, religious, etc. systems and their interaction and the way they guide people's lives and give meaning to their relationship with each other and with their environment.

There are two mid-terms consisting of objective questions and brief essays, one covering physical anthropology and one archaeology, and a similar two hour final covering social and cultural anthropology.

150(2) Human Adaptation
TR, 09:00-10:15

James. M. Bayman

This course focuses on fundamental anthropological perspectives on human adaptation in the contemporary world and the prehistoric past. We will examine the ways in which anthropologists study human biological evolution, as well as the development of culture, language, and sociopolitical institutions. Among other topics, this course will examine the fossil record of human evolution, archaeological evidence of past lifeways, and linguistic and ethnographic insights on recent human societies. Anthropology offers cross-cultural explanations of human behavior and it is useful to students in a variety of disciplines and majors.

The course format will include lectures and slide presentations, group discussions, laboratory exercises, videos, and a field trip to the Honolulu Zoo. The field trip will enable students to see how studies of monkeys and apes, our closest "relatives" in the animal kingdom, can be used to understand human evolution and social organization.

150(3) Human Adaptation
TR, 10:30-11:45

Barry V. Rolett

This class is an introduction to human adaptation and the evolution of culture. Adaptation, occurring through the process of evolution, has helped humans to survive while influencing developments in physical morphology, as well as in human behavior. The semester will begin with reconstructing the course of human evolution. A series of laboratory exercises allows students to conduct a first-hand

examination of the fossil evidence for human evolution. We will also take a field trip to the Honolulu Zoo to see how studies of monkeys and apes, our closest relatives in the animal world, help us understand the lives of our early human ancestors. The second portion of the class focuses on the science of archaeology and archaeological evidence for cultural developments leading to the origins of civilization. We will discuss topics including Paleolithic cave art and the origins of agriculture, as well as the instructor's ongoing archaeological research in the Marquesas Islands of French Polynesia. The final portion of the class concentrates on anthropological studies of present-day peoples, with the goal of understanding the diversity of human cultures.

The grade will be based on a mid-term and final exam, in addition to other small assignments such as the laboratory exercises.

200(1) Cultural Anthropology
MWF, 11:30-12:20

Jack Bilmes

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.

If the object of a liberal arts education is to open the mind to new ways of seeing and thinking, there is no more central course in the liberal arts curriculum than cultural anthropology. On every subject and issue, it enables one to consider the possibility of other perspectives and frees one from cultural constraints on thought and valuation. 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, cultural anthropology is analogous to music or art appreciation. It teaches appreciation for the aesthetic qualities of human cultures, for their 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.

The course will be based largely on a series of "modules." A module is an integrated set of discussion exercises, films, lectures, and written assignments on a topic, such as marriage; food, body, and self; or belief systems. Texts for the course will consist of two ethnographies (an ethnography is a description of a culture)--*Veiled Sentiments: Honor and Poetry in a Bedouin Society* by L. Abu-Lughod, and *The Balinese* by S. Lansing; a collection of anthropologist-in-the-field stories--*The Naked Anthropologist*

edited by P. DeVita; and selected articles on various topics of interest.

200(2) Cultural Anthropology
TR, 12:00-01:15

Andrew Arno

The goal of this course is to introduce the student to the intellectual treasures of anthropological knowledge, methods, and perspectives. Because the key elements of the anthropological tradition, such as deep emphasis on culture, the concept of cultural relativity, and the ethnographic method are becoming so widely accepted across a broad range of academic fields, students will find that knowledge of anthropology provides deeper insight into the current trends in many, if not all, of the other social sciences, the arts, and humanities. The basic, defining experience of anthropology concerns the attempt to understand cultures other than one's own, trying to see those cultures as much as possible from the perspectives of their own members. At the personal level, the student of anthropology can expect to gain a broader, less ethnocentric view of the human condition, including increased tolerance and appreciation for others and a more profound awareness of his or her own way of life. Anthropology has important implications for policy studies—the attempt to make well informed and intelligent decisions about important public issues that confront modern societies. We can learn from great and small cultural traditions other than our own in constructing cultural responses to the challenges and opportunities that globalism presents for our sense of community and our relation to the natural environment. Understanding the unfolding phenomenon of the Internet, for example, clearly will require going beyond our modernist theories of economics, and the “gift” economies of small scale societies, documented by anthropologists among the island cultures of Oceania and elsewhere, may well provide valuable insights. Creative people in the graphic arts, literature, religion, and philosophy have often found inspiration in other cultural traditions, and that is an important part of the anthropological experience as well. Innovations in law and conflict management in our society have also drawn upon anthropological accounts of the parallel institutions in other cultures. Among the specific topics within anthropology that will be addressed in this course are: the great ideas of the anthropological tradition, culture theory, cultural relativity, and ethnography; visual anthropology as the study of visual culture and the critical analysis of ethnographic film; the anthropology of law and conflict management; the political economies and regional systems of nonstate societies; social organization and kinship in small scale societies; ritual, magic, and religion in comparative perspective; and, running through all of the topics mentioned, the power of language.

Texts:

Annette Weiner, *The Trobriand Islanders of Papua New Guinea*

Cathy Small. *Voyages: From Tongan Villages to American Suburbs*

David Maybury-Lewis, *Indigenous Peoples, Ethnic Groups, and the State*

210 Archaeology
MWF, 09:30-10:20

Michael W. Graves

215 Physical Anthropology
TR, 09:00-10:15

Michael Pietrusewsky

Physical anthropology is a biological science which focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science.

This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human (climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology).

A separate laboratory (1 credit) is offered in conjunction with this course. **All those registered for the lecture course must register for the lab (ANTH 215L).** Separate grades will be given for each course.

Required texts:

R. Jurmain, H. Nelson, L. Kilgore, & W. Trevathan (2000). *Introduction to Physical Anthropology*. 8th ed. Wadsworth Publ. Co.

Grading:

3 lectures exams (2 midterms @ 20 pts. & final @ 30 pts.)	70 pts	
3 film reviews (@ 5 pts.)		15 pts
Unannounced quizzes		<u>15 pts</u>
	Total	100 pts

Extra Credit:

The option of earning 5 extra points (to be added to final grade) is made available through approved projects. Read handout and see course instructor.

215L Physical Anthropology Laboratory
Sec. 01: W, 08:30-11:20
Sec. 02: W, 12:30-03:20

Michael Pietrusewsky

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. The labs will meet once a week for 3 hrs.

Purpose/Objectives of Course:

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

Grading:

11 graded lab assignments (worth 60% of final grade) and two lab practical (@ 20%).

Required Textbook::

France, D. L. 2001. *Lab Manual and Workbook for Physical Anthropology*. Fourth edition. Wadsworth Group.

300 Study of Contemporary Problems(Theory) Lynette Cruz
(Issues in Hawai`i)
MWF, 02:30-03:20

305 History of Anthropology (Theory) C. Fred Blake
TR, 12:00-01:15

This is a historical survey of intellectual genealogies that form the modern discipline of anthropology. This includes an understanding of the historical conditions in which these genealogies were shaped and the personalities whose published writings received the most notoriety. Our emphasis is on the modern theories such as social evolution, diffusion and historical particularism, functionalism, structuralism, language and cognition, ecological, interpretive, and practice anthropology. But we also take up the challenges to anthropology from sociobiology, Marxism, phenomenology, and Cultural Studies. Classes will be mostly lectures followed by discussions of assigned readings. Three objective quizzes, class participation, and a short term paper will determine the course grade. The paper will be an essay tracing the intellectual genealogy of a particular anthropologist--for this project you may choose to write about a current or retired member of our own department. Our principal text will be *Anthropological Theory: An Introductory History* by R. Jon McGee and Richard L. Warms.

315 Sex and Gender (Theory) Nancy Kleiber
MWF, 08:30-09:20

In this course we will examine biological, evolutionary, social, economic, legal, and ideological aspects of sex and gender in selected developing and industrialized societies. Ethnographic examples will be drawn primarily from the societies of the Pacific Islands. We will also explore the impact of sex and

gender in anthropological research, and feminist issues in anthropology.
(Cross-listed as WS 315)

321 WI/World Archaeology I (Area)
TR 12:00-01:15

James W. Bayman

This writing intensive course provides students with an in-depth introduction to the anthropological archaeology of human biological evolution to the anthropological archaeology of human biological evolution and the development of early cultures. Specific topics we consider include early fire use, the development of stone tool technologies, foraging subsistence economies, the development of agriculture, and sociopolitical organization among small-scale societies. Although this course is global in its geographic coverage, well known areas will be more heavily emphasized.

The course format will include lectures, class discussions, examinations, and a term paper.

345 Aggression, War, and Peace (Theory)
TR, 10:30-11:45

Leslie E. Sponsel

This course explores contemporary as well as enduring questions and issues of war and peace, matters that are far more than merely academic and that are assuming new meaning and significance as a result of 9/11 and its aftermath. Are violence and war the inevitable expressions of human nature? How do war and peace vary temporally, spatially and culturally? What happens when a society is militarized? What are the differences between state and non-state terrorism? How are morality and ethics involved in war and peace, including the study of them? These and related matters are critically analyzed through anthropological perspectives on the tribal, ethnic, ritual, and symbolic aspects of aggression, war, and terrorism. The class also examines the phenomena of positive peace (absence of war plus presence of nonviolence, social and economic justice, and human rights). Course material is covered within a regional survey of the world, however the Middle East and South Asia are given special attention.

Anth 345 is part of a *Learning Community* (LC) with Dr. Joe Morgan's Geog 336 Geography of Peace and War. (Geog 336 meets 9:00-10:15 TTh in the same room). Students are strongly encouraged to take both courses as a LC, but may elect only one. The instructors coordinate their classes by following the same regional framework and through asynchronous dialog on the course website (<http://www.blackboard.hawaii.edu>).

This class is not writing or reading intensive, but it certainly is both thinking and discussion intensive. The format emphasizes general class and small group discussions as well as debates including on current affairs, and panel discussions on leading anthropological scholars in war and peace studies. Resource persons will be invited as guest participants.

The final grade for the course is based on class participation, a panel discussion, and mid-term and final take-home essay examinations at 25% each.

Every student is required to read and discuss in class Kelly and at least one other book of their choice:

Kelly, Raymond C., 2000, *Warless Societies and the Origin of War*.

Aijmer, Goran, and Jon Abbink, eds., 2000, *Meanings of Violence: A Cross-Cultural Perspective*.

Sluka, Jeffrey A., ed., 2000, *Death Squad: The Anthropology of State Terrorism*.

Sponsel, Leslie E., and Thomas Gregor, eds., 1994, *The Anthropology of Peace and Nonviolence*.

(Cross-listed as PACE 345)

421 WI/Anthropology and the Mass Media (Theory)
TR, 09:00-10:15

Andrew Arno

Purpose and objectives of the course:

Anthropology is only beginning to come to grips with the various forms of modern mass media, which include the electronic media, the print media, and the emerging hybrid media created by the Internet. These interrelated communication media constitute the dominant institutions of symbolic exchange in modern societies, are heavily implicated in the processes of globalization that are reshaping political, social, and cultural boundaries around the world, and they extend their influence into even the most intimate social relationships. This course will examine exploratory anthropological approaches to mass media in context of the established, intertwined research traditions of sociology, cultural studies, and communication studies. Essentially, the course is an anthropological critique of mass communication research. The question posed by the course is what do anthropological perspectives bring to our understanding of the mass media and their roles in social change? The mass media will be looked at as complex phenomena, defined by specific, interactive conjunctions of technology, audience, and meaning. The impact--as well as the lack of impact in some cases--of the mass media in social and cultural processes of contemporary societies, including marginal and small scale societies and communities, will be considered in several key problem settings, including the roles of the media in legitimation, socialization, and accumulation. For course purposes, legitimation includes the establishment and maintenance of order and authority in groups and communities, socialization concerns identity formation and relations between individual and group, and accumulation refers to the production and distribution of physical and intellectual wealth within the group.

Organization of Course:

Required Text:

Thompson, John B. 1995. *The Media and Modernity: A Social Theory of the Media*. Stanford, CA: Stanford University Press.

Other readings will be made available on reserve.

Evaluation

Instead of in-class midterm and final exams, students will answer take-home essay questions directly related to class discussions, lectures, and readings. There will be a total of six essays. The final assignment will be to integrate the essays into a coherent term paper.

- 426 Folk-Medicine: Cross-Cultural Studies (Method/Theory) Heather Young Leslie**
“Culture of Biomedicine”
MWF, 10:30-11:45

In this course we will examine contemporary medical practices from an anthropological perspective.

Medicine, as practised in Canada, the United States, Britain and elsewhere is undoubtedly a powerful, effective and impressive means for treating human suffering. It is also a cultural system, complete with the hallmarks of any other ethnomedicine: magical ceremonies, mystical knowledge, performance codes, creeds of faith, specialized domains of interest and rituals for the preparation of practitioners. This system and the knowledge it presents as authoritative has a history however, which is as much political, sociological and cultural as it is "scientific". Biomedicine is a creature of its time; this means that medical practice responds to clients' demands, but also that conventional stereotypes may be perpetuated through the medical setting, and can become embedded in protocols of practice. Medical care of women—whether in obstetrics, gynaecology, psychiatry or cardiology— is a particularly salient example, but so too is the current interest in male menopause and male hormone replacement therapy, or holistic medicine. Drawing on readings from a variety of medical anthropological perspectives, and with comparisons to other industrial nations, we will examine medicine and its relationship to contemporary North American culture.

- 446 Southeast Asian Cultures (Area) Alice G. Dewey**
MWF, 12:30-01:20

The course will cover a representative sample of societies from both mainland and island Southeast Asia ranging from small-scale hunting and gathering societies through the level of chiefdoms, up to large scale complex kingdoms with peasants and elaborate court cultures and the relationships between these societies and the modern nations within which they have now been absorbed. The community structure, political and economic structure, the kinship system, and the religion, or often religions, of each society will be discussed. The prehistorical and historical background of the region will be dealt with briefly and the impact of more recent political and economic events on each society and its environment will be discussed.

- 447 Polynesian Cultures (Area) Staff**
MWF, 09:30-10:20

Description for this course will be posted on our website when available.

- 455 Human Biology of the Pacific (Area) Michael Pietruszewsky**
MWF, 11:30-12:20

The focus of this course is the human biological diversity of Pacific Island populations, past and present.

In addition to examining the biological diversity of Pacific people, this course will examine the processes which have help to produce and shape this diversity, relying, where possible, on evolutionary and ecological perspectives. Topics of special concern include an assessment of the biological, skeletal, and molecular evidence for the settlement of the Pacific and the health and disease of ancient and modern Pacific peoples. Consideration of the physical environment, archaeological record, historical linguistics, and the cultural and social systems of the region will provide background. The inhabitants of neighboring regions (e.g., Australia, island Southeast Asia and East Asia) will provide additional context and perspective for the course.

The Pacific environment, archaeological record, and historical linguistic evidence for human settlement of the Pacific will be discussed during the first few class meetings. Following these, there will be lecture/discussion of the processes of evolution, the biology (anthropometry, skeletal, dental, and genetic evidence) of Pacific peoples and the health and disease of earlier and modern inhabitants of the Pacific. Other topics will include a special focus on Hawaii and Polynesia, the consequences of European contact, and migration/modernization studies of Pacific Islanders.

Reading: A syllabus (list of readings) will be distributed at the beginning of the course. Although no single text will be assigned to this course, two books: W.W. Howells (1973) *The Pacific Islanders*. London: Weidenfeld & Nicholson and Houghton P. (1996) *People of the Great Ocean*, Cambridge University Press provide context for the course. Some chapters from these latter will be assigned in addition to various readings from other sources. Students are expected to read all the assigned reading for this course.

Prerequisite: A suggested prerequisite for this course is Introduction to Physical Anthropology (Anth 215) or its equivalent.

Grade evaluation: Two written exams (@ 25 pts.), discussion and class participation (25 pts.) and a short term paper (25 pts.).

461 WI/Southeast Asian Cultures (Area)
TR, 12:00-01:15

Miriam T. Stark

This course reviews the archaeology of Southeast Asia from the Pleistocene onward until the mid-first millennium A.D. Southeast Asia is a unique area of the world whose archaeological record is still largely unknown. As global interest grows in Asia and the entire Pacific Rim, so, too, has interest developed in the archaeological record of this region. Studying Southeast Asian archaeology is, of course, fascinating in its own right. However, studying Southeast Asian archaeology is also useful for archaeologists who study the peopling of the Pacific. For specialists in Southeast Asian Studies, this class provides time depth.

In this course, we explore particularities of the Southeast Asian cultural sequence by comparing them with developments found elsewhere in the world. We study these developments by focusing on geography, ecology, and archaeological data. We examine four key changes through the development

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 for these transitions through a comparative archaeological perspective. Class discussions concentrate on key methodological and theoretical issues in Southeast Asian archaeology. Some topics that we will examine include: the uses of ethnographic analogy and historical records as data sources; applications of anthropological notions of ethnicity; how we study culture change using archaeological data; and archaeological approaches to understanding political economy.

**464 WI/Hawaiian Archaeology (Area)
TR, 10:30-11:45**

Terry L. Hunt

This course is an in-depth and critical introduction to the archaeology and pre-contact history of the Hawaiian Islands. The course will be regional, topical, and problem-oriented. We will first examine notions of prehistory in light of the goals of archaeologists working in Hawai'i and the Pacific over the past several decades. We go on to consider the Oceanic context of Hawaiian culture and pre-contact history, considering the multiple lines of evidence we use to study the past. We will interweave substantive details of the archaeological record of Hawai'i, emphasizing special research topics, and unresolved problems for research throughout lectures and class discussions.

Specific topics to be considered include: 1) Hawaiian palaeoenvironments; 2) Hawaiian origins and colonization; 3) patterns and processes of cultural change in Hawai'i; 4) population growth and expansion on the Hawaiian landscape; 5) agriculture and systems of production; 6) the origins of socio-political complexity (including a critique of previous accounts); 7) population collapse with European contact; and 8) activism, historic preservation law, and protection of Hawaiian archaeological sites.

We will take at least one field trip (*optional*) to visit archaeological sites. This may be a weekend trip to a neighbor island.

**472 WI/Ceramic Analysis (Method)
W, 01:30-04:00**

Miriam T. Stark

This course provides a general background to the archaeological study of ceramics. For archaeologists, ceramic analysis yields insights on the organization, economy, social structure, and technical knowledge of a particular society. We explore the many dimensions of ceramics in ancient and traditional societies, and also ways in which archaeologists study ceramics to investigate questions of archaeological interest. Our approach identifies interfaces between history, culture, and technology, as these pertain to ceramic materials, and we use specific pottery collections and case studies. The objectives are to help students develop a knowledge of the study of archaeological pottery as a part of anthropology and to gain skills in basic laboratory analysis.

The nuances of ceramic analysis can only be transmitted in practice, not in lecture; we thus combine classroom lectures with hands-on lab research in this course. Topics to be covered include: pottery technology, methods of ceramic analysis (classification, measurement, analysis), developing research designs, technological and functional approaches, pottery economics, and the social contexts of ceramic manufacture and use.

Required and recommended texts include: (1) Orton, Tyers, & Vince (1993) *Pottery in Archaeology* [Cambridge University Press]; (2) Rice (1987) *Pottery Analysis: A Sourcebook* [University of Chicago Press]; and (3) Rye (1981) *Pottery Technology: Principles and Reconstruction* [Taraxacum Press]. Students will also be expected to read a series of articles and chapters from other books and journals.

475 Faunal Analysis (Method) Barry V. Rolett
TR, 01:30-02:45

This course focuses on archaeozoology - the analysis and interpretation of archaeologically recovered faunal remains. A combination of class discussions and laboratory exercises will be oriented around themes related to reconstructing prehistoric diets and subsistence strategies. Grading is based mainly on a mid-term examination and a final project. Students will gain experience in developing and carrying out research projects involving faunal collections. Course requirements are somewhat different for graduate students than for undergraduates. Students without a background in basic skeletal biology from Anthropology 215 or 381 should consult the instructor before enrolling.

484 WI/Japanese Culture & Behavior II (Area) Christine R. Yano
TR, 10:30-11:45

This course examines various issues in contemporary life in Japan through its popular culture and consumption. This is not a survey of pop culture forms. Rather, through manga, anime, karaoke, pop music, baseball, tourism, and other sites in everyday life, we will explore the forces by which Japan shapes and gets shaped. The course takes as its assumption that popular culture is a particularly rich node of culture, power, interaction, and consumption. This process of rethinking Japan will revolve around topics of nationalism, gender, sexuality, class, and globalization.

Students will be required to think through issues in the course through reading, writing, and discussing. The class aims to be as interactive as possible, with field sites, videos, and in-class assignments. No previous knowledge of Japan is necessary.

601 Ethnology (Theory) C. Fred Blake
T, 01:30-04:00

604 Physical Anthropology (Theory) Nina L. Etkin
M, 02:30-05:00

This core course surveys physical (biological) anthropology and offers a theoretical and conceptual basis for investigating human physical variability as it reflects adaptations to different bio-cultural environments in past and contemporary populations. The text and assigned readings provide background as well as perspective for weekly topics, which include: hominid evolution, human ecology and adaptability, infectious disease, and the sociopolitical determinants of health in developing countries.

620H Theory in Social & Cultural Anthropology (Theory) Leslie E. Sponsel
“Human Ecology”
T, 02:30-04:00

As an exercise in active and collaborative learning all of the details of the syllabus for this course including readings, format, schedule, and grading will be developed, implemented, assessed, and revised throughout the spring semester in close collaboration with seminar participants according to their individual and collective needs and interests. Concentrating on ecological/environmental anthropology, the course may focus on one theme, or some combination of themes, selected from the following: (1) history and theory including past and present leaders; (2) contemporary problems and issues such as "the ecologically noble savage" versus *Homo devastans*; (3) aspects of biodiversity studies and conservation including traditional environmental knowledge as well as correlates of biological, linguistic, and cultural diversity; (4) human ecology in tropical forests and adaptations to deforestation; (5) historical ecology of human environmental impacts from prehistory to the present with alternative future projections; (6) spiritual ecology and sacred places in nature in relation to environmental and biodiversity conservation; (7) ethnobotany of trees as cultural and religious as well as ecological phenomena; (8) regional analysis of the Amazon, Southeast Asia, Thailand, Pacific Islands, and/or Hawai'i; (9) applied, advocacy, and radical approaches as well as the interfaces of environmentalism and human rights including intellectual property rights; and (10) political, ethical, and moral aspects. Simultaneously the seminar will help participants cultivate professional skills such as developing a resume, grant proposals, book reviews, conference papers and sessions, edited books, course syllabi, internet searches, and websites.

645 Historic Preservation (Method) Michael W. Graves
M, 05:00-07:30

720 Anthropology of Japan (Area) Christine R. Yano
W, 01:30-04:00

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) in what ways has Japan been constructed as an object of study?
- 2) how has this construction shaped the questions which get asked and the answers given?
- 3) what kinds of interactions have there been between Euro-American scholarship and research or popular thought in Japan itself?

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 first two-thirds of the semester will be divided as follows:

- I. Ruth Benedict
- II. Village ethnographies
- III. Nihonjinron and other patternings of culture
- IV. Gender
- V. Modernities
- VI. Other Japans

Each week will revolve around one basic question addressed by the various readings. Students will read different works, provide precis, and discuss them in relation to the week's question.

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.

750D(1) Research Seminar: Ethnography (Theory)
"Microanalysis of Verbal Interaction"
W, 02:30-05:00

Jack Bilmes

This will be a workshop-type course, with classroom time devoted largely to on-the-spot analysis of transcribed data. We will talk a bit about the readings and concepts, but for the most part we will proceed by repeated listening to/watching a piece of interaction, studying the transcript until beads of

sweat pop out on our foreheads, and sharing our ideas. We will work with data primarily from three sources--the Linda Tripp tapes, political campaign debates, and televised talk shows. Students will learn transcription skills.

We will consider various analytical techniques. However, the general methodology framework will be that of conversation analysis. This involves, in particular, the use of naturally-occurring, recorded talk (rather than invented examples), a focus on interaction (rather than isolated utterances), and a participant orientation. That is, we will be concerned with how the participants construct the interaction and what they make of the talk rather than what an analyst might make of it. Readings will consist of selected articles. Evaluation will be based on analytical exercises and a term paper.

**750E(2) Research Seminar: Social (Theory)
“Ethnography of Medical Systems”
F, 02:30-05:00**

Gregory Maskarinec

Like all texts, medical ethnographies are constructed, and their constructions reflect changing values and aesthetic orientations within medical and cultural anthropology. This seminar addresses critical and literary concerns of text production and evaluation in medical anthropology: how anthropologists write of medicine, and how our expectations of that writing has changed in the past decade.

To explore the ways that convincing, accurate voices of ethnographic authority are produced and to trace current trends in the ways that medical systems are portrayed, we will read a representative selection of contemporary ethnographies, concentrating on but not limited to "western" medicine. We will also discuss selected essays delineating theoretical positions within medical anthropology, and examine the ways that different authors' differing theoretic orientations (e.g. modernism, biomedicine, pragmatism, phenomenology) sustain the expressive forms of their writings, debating the merits and flaws of various styles and various theories.

We will also consider current issues of cross-cultural ethics as relevant both to medicine and to anthropological research regarding medicalized human subjects, and the specific challenges to ethnographers who work in medical settings.

To develop an interdisciplinary conversation from different perspectives on medical issues, this seminar will be co-taught by a cultural anthropologist and a family practice physician.

Readings will begin with the following six works, after which students enrolled in the seminar will each be responsible for class presentations on two additional ethnographies.

DelVecchio Good, Mary-Jo. 1998. *American Medicine: The Quest for Competence*. University of California Press.

Desjarlais, Robert R. 1997. *Shelter Blues: Sanity and Selfhood Among the Homeless*. University of Pennsylvania Press;

Farmer, Paul. 1993. *AIDS and Accusation: Haiti and the Geography of Blame*. University of California Press;

Hilfiker, David. 1998. *Healing the Wounds: A Physician Looks at His Work*. Creighton University Press,

Konner, Melvin J. 1988. *Becoming a Doctor: A Journey of Initiation in Medical School*. Penguin.

Luhrmann, Tanya. 2000. *Of Two Minds. The Growing Disorder in American Psychiatry*. Knopf.