

Department of Anthropology
Course Descriptions
Spring 2003

151 Emerging Humanity

Sec. 01 MWF, 09:30-10:20

Sec. 02 MWF, 01:30-02:20

Sec. 03 TR, 10:30-11:45

Sec. 04 TR, 12:00-01:15

Miriam T. Stark

Alice G. Dewey

Christopher Monahan

Ethan Cochrane

Anthropology provides a unique framework for studying the emergence and global development of humanity in the last five million years. This course uses an anthropological perspective to introduce students to human history before ca. AD 1500. We study the relationship between behavior and biology over the last five million years. We then explore fossil remains of human ancestors and begin with our relationships with living nonhuman primates. This foundation enables us to study the course of human biological evolution. We trace the last 35,000 years of human history from hunters and foragers to the emergence of complex civilizations. Some 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(1) Culture and Humanity
MWF, 10:30-11:20

Nancy Kleiber

This course introduces students to the subject matter, theories and methods of cultural anthropology. It provides information about the organization of human behavior in other societies, both past and present, and in our own. In addition it provides some new ways of thinking about the nature and challenges of being human.

COURSE GOALS:

1. Become familiar with the concepts and vocabulary used in cultural anthropology.
2. Identify cultural anthropology's basic methodological and theoretical approaches.
3. Compare and contrast cultures in different geographical regions.
4. Apply anthropological insights to our own life experience, and to the social/cultural problems facing our global society.

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5. Develop critical thinking and writing skills through participatory learning, including student presentations, class discussions and individual and group research projects.

REQUIRED TEXTS:

Kottak, Conrad P. *Mirror for Humanity: A Concise Introduction to Cultural Anthropology*. McGraw - Hill College. THIRD EDITION, 2002.

Plus TWO of the following ethnographies:

Abu-Lughod, Lila. *Veiled Sentiments*. University of California. ISBN 0-520-22473-6. [Egypt, Bedouin village]

Becker, Anne. *Body, Self, and Society*. University of Pennsylvania. ISBN 0-8122-3180-5 (paper). [Fiji, rural village]

Chambers, Keith and Anne Chambers, *Unity of Heart*. Waveland Press. ISBN 1-57766-166-4 [paperback] [Polynesian atoll]

Kondo, Dorinne. *Crafting Selves*. University of Chicago. ISBN 0-226-45044-9 (paper) [Japan, urban women]

Shostak, Marjorie. *Nisa*. Vintage Books. ISBN 0-394-71126-2 (paper) [Africa, hunting and gathering band, desert]

Small, Cathy. *Voyages: From Tongan Villages to American Suburbs*. Cornell UP. ISBN 0-8014-8436-7 [paper] [Polynesia and California]

Stack, Carol. *All Our Kin*. Harper. ISBN 0-06-131982-1. [U.S. urban poor]

Turnbull, Colin, *The Forest People*. Simon and Schuster. ISBN 0-671-64099-2 Pbk. [Africa, hunting and gathering band]

152(2) Culture and Humanity
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.

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--*Stumbling Toward Truth* edited by P. DeVita; and selected articles on various topics of interest.

152(3) Culture and Humanity
TR, 09:00-10:15

Charles Fred Blake

This section explores the nature of being human by studying how cultures deal with problems of survival and meaning. These include problems of how we understand other cultures, how we make our worlds meaningful, how we attach value to things, how we deal with social inequalities, how we form relationships and a sense of community, and deal with rifts like illness, violence, and death. At the point of planning, there are at least two texts for the course: Annette Weiner, *The Trobriand Islanders of Papua New Guinea*, and Anne Fadiman's *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*.

152(4) Culture and Humanity
TR, 10:30-11:45

Elise Mellinger

What does it mean to be human? What are the sorts of things that we share, whether we grow up in Riyadh, Saudi Arabia, or Columbus, Ohio? Do all societies express violence in similar ways? Participate in war? Practice marriage rituals? Through video and ethnography, we will look at cultural universals and variations through a cross-cultural comparison of peoples around the world.

Americans after September 11th, have increasingly asked "why?" in an attempt to understand the motives and process behind the events leading up to September 11th. This is the question that anthropologists continue to ask when thinking about other cultures. How can we understand behavior which seems foreign or incomprehensible to us, from "terrorism" to polygamy to ritual bodily modifications? By exploring and practicing cultural relativism, or learning to understand the behavior of others by examining their cultural, social, and environmental contexts, we will try to see the world and ourselves through different eyes.

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This course fulfills the Global and Multicultural Perspectives of the General Education core requirements. We will be using two ethnographies: *Nisa: The Life and Words of a !Kung Woman*, and "The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures" and an Applied Anthropology textbook by Ferraro which focuses on anthropology as a problem solving strategy.

200(1) Cultural Anthropology
TR, 12:00-01:15

Christine R. Yano

This course is an introduction to cultural anthropology, and is required for anthropology majors. Others are welcome to join, of course, but this course takes anthropology fairly seriously and expects a certain level of commitment to the field. There is no textbook for the course. Instead, we will rely on the interplay between lectures, readings, videos, and writings to interweave basic concepts and issues in cultural anthropology.

Central to the course will be the concept of culture--what it is, what its implications are, what we do with it. The first and last question of the course will be: *what is the concept of culture and how does it shape anthropology?* Culture is fundamental to all of our subsequent endeavors. We will look at the ways in which anthropology has defined culture through time.

Another important issue in the course is the process of doing ethnography. One of our goals for the course will be to give each student the opportunity to engage in fieldwork, write up that fieldwork as ethnography, and present the results of that to the rest of the class. This hands-on component will be one of the most important things that you do in the course.

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.

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.

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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 are required to register for the lab (ANTH 215L). Separate grades will be given for each course.

Required texts:

R. Jurmain, L. Kilgore, W. Trevathan and H. Nelson (2003), *Introduction to Physical Anthropology*, 9th ed. Wadsworth Publ. Company

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

Michael Pietruszewsky

Sec. 01: W, 08:30-11:20

Sec. 02: W, 12:30-03:20

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.

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

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 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 semester the class follows a dual track. First, on Tuesdays we survey contemporary as well as enduring questions, problems, issues, and cases of violence, terrorism, war, nonviolence and peace with an emphasis on anthropological approaches and special attention to the political ecology of resource competition and violent conflict from tribe to state. The regional focus is on South Asia, the Middle East and northern Africa. Second, on Thursdays we explore cases of the direct and indirect involvement of anthropologists and anthropology in warfare from the wars, genocide and ethnocide on the American colonial frontier into the present.

Anth 345 is part of a Learning Community (LC) with Geog 336 Geography of Peace and War. (Geog 336 meets 9:00-10:15 TR in the same room). Students may take both courses as a LC or elect only one. The instructors will loosely coordinate their courses and LC students will engage in asynchronous dialog on the course website (<http://www.blackboard.hawaii.edu>, click on Anth 345).

This class is not writing or reading intensive, but it certainly is thinking and discussion intensive. The grade will be evenly divided among mid-term and final take home essay exams, a brief term paper or class presentation, and participation in class discussion and on the course website.

Every student is required to read and discuss these three textbooks:

William Ury, 2000, *The Third Side: Why We Fight and How We Can Stop*.

Michael T. Klare, 2001, *Resource Wars: The New Landscape of Global Conflict*.

Daniel Bates and A. Rassam, 2000, *Peoples and Cultures of the Middle East*.

370 Ethnographic Field Techniques (Method)
F, 12:30-03:00**Heather Young Leslie**

Anthropologists invented and championed the techniques and perspectives now considered 'cutting edge' in qualitative research methodologies. This course introduces students to key methods including participant observation and long-term ethnographic field work. We will cover issues of ethics in field work, personal praxis, interviewing skills, research preparation and process, data coding, preliminary analysis, and report writing. Students who complete this course will have a good understanding of what cultural anthropologists actually *do*, and what it *means* to be an anthropologist.

385C Undergraduate Proseminar: Ethnography (Theory)
(Indigenous Anthropology)
MW, 01:30-02:45**Ty Tengan**
Lahela Perry
Brandon Ledward

What is an indigenous anthropology? How might indigenous epistemologies, practices, theories, and methodologies contribute to anthropological ones, and vice-versa? This course explores these questions by first discussing what it means to be 'indigenous' and what it means to practice anthropology. From there we will look at the ways in which anthropology and indigenous peoples have historically been engaged and/or disengaged with one and the other, and how these relations must be understood in the larger context of imperialism(s), colonialism(s), modernization, and globalization. We will review some of the critiques of anthropology and the responses from within and without the field. We will then explore the problems and the possibilities of an 'indigenous anthropology', and carry out projects which seek to articulate such an approach. Because of our location, much of our class will focus on reviewing and rethinking the relations between Kanaka 'Oiwī Maoli (Native Hawaiians) and anthropologists (though we will draw in examples from other indigenous peoples).

Classes will feature a number of guest lecturers and instructors. All readings will be in a course reader available for purchase and on reserve in Sinclair Library.

417 Political Anthropology (Theory)
TR, 10:30-11:45**Andrew Arno**

This writing intensive course will introduce students to the anthropology of politics and law, and it will emphasize essay writing skills. The content of the course will stress ethnography and perspectives of cultural comparison and critique applied to governmental and legal power relations in a variety of social and cultural settings. There will be a geographical area focus on the Pacific Islands. The course will be organized around a set of questions, each of which will be the focus of readings, lectures and class discussions. Among the topics to be addressed will be:

- a brief history of the ways that anthropologists have approached the study of government, politics and law in changing geopolitical and academic contexts;
- how issues of social identity and definitions of self are involved in governmental and legal power relations, particularly in colonial and post colonial settings;
- and how case studies of contemporary political and legal problems, particularly in the Pacific island region, illustrate larger issues of global/local conflict, human rights, and intervention.

420 Communication and Culture (Theory)
TR, 12:00-01:15**Jack Bilmes**

This course will deal with a wide variety of subjects related to the topic of culture and communication. Some of the topics will stress theoretical approaches (e.g., symbolic interaction, metacommunication). Others will emphasize more substantive matters (e.g., greetings, animal communication). This is an oral intensive course. Each student will be assigned only two or three articles to read. Additional readings will be selected by students as part of their research projects. Students will be assigned two or three such projects (depending on class size). The projects will be done by groups of three or four students, although there will be an option to be graded as a group or individually. There will be no exams. The projects will be presented orally to the class. Each student in the group will be expected to participate in the oral presentation. The topic of the presentation will be set by an assigned article. This will need to be supplemented by additional readings and possibly field research (observations and/or interview). Students will be encouraged to use audio-visual aids in their presentations (overhead transparencies, short video clips, etc.). Students will also be asked to present (orally) two or three brief assessments of other students' presentation, in the class immediately following the presentation. Grades will be based entirely on the quality of these oral presentations (including the quality of the assessments).

423 Social and Culture Change (Theory)
T, 01:30-04:00**Leslie E. Sponsel**

This course offers in seminar format a critical analysis of the phenomena, agents, and processes of social and cultural change throughout the world in colonial and neocolonial contexts including the forces of genocide, ethnocide, and ecocide through discussion of a textbook by Bodley. Particular attention is afforded to the roles in social and cultural change of applied, action, advocacy, and liberation anthropology through discussion of the Ervin textbook. Lingering elements of colonialism, racism, and ethnocentrism within contemporary anthropology as well as problems with professional ethics and violations of human rights are also considered, and thereby the dire need for radical changes in anthropology itself is scrutinized.

The course pursues a dual tract: the first half of each period is devoted to general principles; and the second half to a systematic, thorough, and in-depth critical analysis of one case study--- change among the Yanomami of the Brazilian and Venezuelan Amazon through the impact of missionaries, miners, military, anthropologists, and other indigenous cultures among the forces endangering their population, society, culture, and ecology. Lectures will be drawn from the second draft of a book the instructor is writing: *The Noble and the Savage: Anthropologists, Professional Ethics, and Human Rights among the Yanomami*.

This course is not writing intensive, but it certainly is thinking and discussion intensive. The course grade will be divided equally among a mid-term and final take home essay exam, a panel discussion of a case study book, and active participation in discussion in class and on the course website.

All students are required to read and discuss the textbooks by Bodley and Ervin as well as one case study book of their choice:

John H. Bodley 1999, *Victims of Progress*.

Alexander M. Ervin, 2000, *Applied Anthropology: Tools and Perspectives for Contemporary Practice*.

John F. Peters 1998, *Life Among the Yanomami: The Story of Change Among the Xilixana on the Mucajai River in Brazil*.

Alcida Rita Ramos, 1995, *Sanuma Memories: Yanomami Ethnography in Times of Crisis*.

Patrick Tierney, 2001, *Darkness in El Dorado: How Scientists and Journalists Devastated the Amazon*.

**426 Folk Medicine: Cross-Cultural Studies (Method/Theory) Heather Young Leslie
TR, 09:00-10:15**

This course offers an introduction to curing and healing in cross-cultural perspective, with examples ranging from the USA, Canada, and Korea, to Papua New Guinea and Tonga. Of particular interest is the way in which 'health' is culturally embodied, illness demonstrates social and political dis-ease, healing differs from curing, and healers act as agents of both resistance and hegemony.

**446 Southeast Asian Cultures (Area) Alice G. Dewey
MWF, 11:30-12:20**

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.

**462 East Asian Archaeology (Area) Miriam T. Stark
MWF, 01:30-02:20**

The world's largest populations today are found in Asia, and East Asia (China, Japan, and Korea) has a long and rich human history. This course examines key cultural developments in East Asia in the last 2 million years, with particular emphasis on developments during the last 10,000 years. Early states rose and fell in some areas of Asia, while small-scale foragers persisted in others. The intensity of archaeological research has also varied considerably from region to region across Asia. Accordingly, this course showcases regions where the most extensive archaeological work has been done. Among the issues we explore are: the Asian Paleolithic (or "Stone Age"), the origins of settled life and the adoption of agriculture, and the development and organization of complex societies. Attention is paid to archaeological evidence for several ancient civilizations in East Asia, including China's early dynasties (Shang, Zhou, Han), Japan's earliest states (Yamato state), and those of Korea (Koguryo, Paekche, Silla). We also explore

inter-polity relationships, the rise of pastoral nomad societies, and the impact of Buddhism on early East Asia.

Students with interests in either archaeology or Asian history are encouraged to enroll in this course. Previous classes in archaeology are an asset, but not a requirement. Please consult with the instructor if you lack archaeological background and are interested in joining the course.

464 WI/Hawaiian Archaeology (Area)
TR, 01:30-02:45

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.

473 Lithic Analysis in Archaeology (Method)
TR, 09:00-10:15

Christopher Monahan

This is an in-depth course designed to introduce the student to the methods and techniques of lithic artifact analysis. The course will emphasize the importance of stone tools in relation to human evolution. The student will obtain a detailed understanding of the fundamentals of stone tools which include raw material procurement/quarrying, core reduction techniques, stone tool manufacture, stone tool use, and discard. Essential topics that will be covered in lecture and reinforced in laboratory exercises include fracture mechanics of brittle solids (cryptocrystalline materials), attributes and nomenclature associated with flakes produced by different techniques (bending, conchoidal, bipolar flaking), core reduction techniques, techniques of tool manufacture (e.g. bifaces, formal flake tools such as unifaces, other formal tools such as adzes). This course will also present a variety of different methods of tool and debitage classification and interpretation. Lecture and laboratory exercises will, in part, provide material germane to Hawaii

and the Pacific but will also emphasize technologies, techniques of tool manufacture and core reduction, and analytical/theoretical frameworks within a worldwide perspective.

The course will include both lecture and laboratory/hands-on exercises designed to provide the student with practical experience in stone tool manufacture, analysis, and interpretation. These exercises will emphasize and reinforce essential topics covered in lecture and required readings for this class.

484 Japanese Culture & Behavior II (Area)
TR, 09:00-10:15

Christine R. Yano

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.

485 Pre-European Hawai`i (Area)
MWF, 09:30-10:20

Ethan Cochrane

This course is a survey of society and culture in ancient Hawai`i from anthropological perspectives. We will learn about ancient Hawai`i from the archaeological record and from the writings of nineteenth-century Hawaiian scholars. In this course we will take a critical look at the historical, anthropological, and other sources available to us. We will consider such topics as the origin and evolution of Hawaiian populations; navigation and voyaging; production economy; material culture; socio-political systems; religion; health; and demography.

601 Ethnology (Theory)
T, 01:30-04:00

C. Fred Blake

This seminar is a core course for graduate students in anthropology. The purpose is to read, discuss and comprehend some of the original texts in the making of cultural anthropology. Emphasizing the original texts as far as possible, we also endeavor to understand their historical significance. In the process we take up some of the controversies between and within anthropological schools of thought and between anthropology and recent developments in critical theory. This seminar is where one's calling is tested. Grades are based on a midterm and final quiz plus the quality of participation in the work of each session. Prospective participants should contact me, the instructor, well before the semester begins in order to make certain logistical arrangements.

604 Physical Anthropology (Theory)
W, 02:30-05:00**Michael Pietrusewsky***Course Objectives*

This core course in physical anthropology offers a theoretical and conceptual basis for investigating evolution and variation in living and past human (and to a lesser extent non-human primate) populations. The general weekly topics to be covered include: the history of physical anthropology, biological basis of life, heredity, theory of evolution, biological classification and systematics, primate studies, primate fossils, paleoanthropology, genetic variation, race, climatic adaptation, human growth and nutrition, and studies of biology and culture. Where possible, issues and topics of recent concern in the field will be discussed. The text and assigned readings provide background and perspective to the weekly topics. Class attendance and participation in the general discussion is mandatory.

Organization

The course is organized, when enrollment permits, in a structured seminar format. A basic reading list will be distributed at the first or second meeting of the seminar. Although everyone is expected to read all the assigned readings, each student will be assigned (prior to each weekly meeting) specific readings from this list which they will use to lead the discussion of the readings in the first half of each weekly meeting. To facilitate the discussion of the basic required readings, each student will prepare **written summaries** of the specific articles assigned to them. These summaries should detail the sub-themes, pertinent contents of the readings, raise specific questions to clarify details, and/or formulate general questions to engage group discussion. These summaries should be written (one half to one page in length) and include the specific or general questions for discussion. The summaries should be distributed to the other members of the seminar on the day of the seminar. In addition to the assigned readings everyone is also expected to have read those reading(s) selected by students for their individual formal seminar presentations. A typical class meeting will include a discussion of the readings assigned for that particular week followed by (except for the first two weeks) a formal seminar (on a selected specialized topic) to be presented by a student. For those weeks when there are no formal seminar presentations scheduled, there will be a detailed discussion of the readings in its place. Everyone is expected to participate in the general discussion of the assigned readings and the formal seminar presentations.

Formal Seminars

Each student will present a minimum of three seminars during the semester. A list of suggested seminar topics will be distributed the first day the seminar meets. Students must confer with Professor Pietrusewsky in the preparation stages of their seminars regarding the organization and presentation of topics. In addition to the assigned readings, each student will select one (or 2, if short), additional readings appropriate to their seminar presentation. It will be the responsibility of each student presenting a seminar, to prepare a **general outline**, one week in advance, including the selection of one (or 2) **additional reading** which they feel is central to their seminar. Copies of these latter should be made available to the class and Prof. Pietrusewsky one week in advance of the seminar. On the day of the seminar, each student is expected to distribute a 1-2 page **abstract** of their seminar. A complete bibliography (all references that were used in preparing the seminar) should be appended to this abstract. Students are expected to consult the appropriate literature including textbooks and journals in the field of physical/biological anthropology (e.g., *American Journal of Physical Anthropology*, *Yearbook of Physical*

Anthropology, Annual Review in Anthropology, Human Biology, American Journal of Human Biology, Annual of Human Biology, International Journal of Osteoarchaeology, Medical Anthropology, Human Evolution etc.) Seminar presentations will be evaluated by the instructor based on content, organization, and the student's comprehension of theory and concepts. Clarity of presentation, originality, and delivery style will also be taken into consideration in this evaluation.

Written Paper

Using one of their seminar presentations as its basis, each student will complete a 10-15 page (typed) paper due no later than May 2.

Exams

There will be a **written midterm** (March 21) and **final** (around May 9) examination consisting of essay type questions covering the material covered prior to each exam (i.e. the final will not be cumulative). Some study questions will be distributed in advance of the each exam. The exams will be closed-book.

Grade Evaluation

The final grade for the course will be based on the **three seminar** presentations (**@15 pts . x 3= 45 pts. total**); one **written paper (15 pts.)**; **two written examinations** (midterm and final) **@15 pts. x 2 = 30 pts. total**; weekly discussion (**10 pts.**). [**Total = 100 pts.**].

Required Texts:

R. Jurmain, L. Kilgore, W. Trevathan, and H. Nelson (2003). *Introduction to Physical Anthropology*. 9th ed. Wadsworth Publ. Co.

Optional Texts:

Kormondy, E. J., and D. E. Brown (1998). *Fundamentals of Human Ecology*. Prentice Hall.

606 Anthropology of Infectious Disease (Method or Theory) M, 02:30-05:00

Nina Etkin

There are troubles ahead: at the dawn of a new millennium infectious diseases remain the major cause of death worldwide. We live in a time of emerging (new) infectious diseases (e.g., HIV/AIDS, Ebola Fever, Hantavirus, Legionnaires' Disease) and resurgent old ones such as tuberculosis, malaria, and polio. The problem is compounded by infectious disease "traffic" -- introducing infections to new species and previously unaffected populations. This growing disease burden can be linked to human activities such as deforestation and other environmental degradation, contact with "exotic" animals, overuse of antibiotics, limited knowledge of disease transmission, and lack of resources for vaccination and other preventions. The anthropological study of infectious disease explores the interplay of pathogenic microbes in human populations by focusing on the intersection of cultural, ecological, and political factors related to the transmission and experience of infectious disease. Given the role of human action in infectious disease traffic, anthropologists -- who observe and interpret human behavior -- have much to offer for understanding, and contributing to efforts to control, infectious disease.

**607 The Media and Discursive Practice (Theory)
M, 01:30-04:00****Andrew Arno**

This course will explore the central problem of meaning production in mass communication, examining in particular the ways that the audience actively participates in the production of cultural categories and practices. Ethnographic approaches to the study of the formation and reproduction of interpretive communities in relation to the mass media will be considered. Classic questions about the role of the mass media in the formation of national and global political economies as well as individual identities will be examined in light of discourse theories. The interaction of new media, including the Internet, with traditional cultural, economic, and political practices will be explored in context of the combination of local and global processes that constrain the production of cultural identities. A major part of the course will focus on case studies. Students will make use of the conceptual and theoretical tools that they have gained in the first parts of the course to analyze specific mass media cases that they present. Each student will provide an example of a mass media product—such as television, film, print or websites and including ads, entertainment, news, or documentary, for example—which he or she will analyze in context of a specific cultural community. The range of cases will depend on the mix of languages and cultural traditions to which the students themselves have access. The course requirements include participation in class discussions based on assigned readings and the presentation in class, as well as in a written report, of a detailed analysis of meaning production involving a mass media product in cultural context.

**640B Method/Theory in Archaeology: Analytical (Method or Theory) Terry L. Hunt
M, 02:30-05:00**

This course is an intensive and practical overview of archaeological analysis. Such analyses are often seen as merely procedural. They are not. In this course we will examine the methodological basis for analysis, i.e., linking theory with method in empirically-sufficient ways. To do this we will discuss issues of classification and scale in addressing archaeological problems through analytical methods. Students will work from research design, to construction of appropriate analytical units, to analyses, and evaluation. We will use archaeological data sets and students are encouraged to develop individual projects from their on-going research.

**645 Historic Preservation (Method)
F, 02:30-05:00****Michael W. Graves**

Historic and cultural resources are now covered by a raft of federal and local historic preservation laws. The intent of these laws is to protect and to encourage the wise management and preservation of these significant resources. In the first part of the seminar, the various laws and associated regulations together with their combined impact on historic properties will be presented and discussed. In the second half of the course, we assess and critique the various components of historic preservation, including concepts and ethics as they apply to historic preservation. Students are expected to actively participate in each class meeting. There is a midterm exam following the first part of the course; students undertake a written research project pertaining to historic preservation during the latter half of the class. There is no assigned book; a set of all the relevant historic preservation laws will be copied for the course.

750D(1) Research Seminar: Ethnography (Area)
W, 06:00-08:30**Percival Bion Griffin**

The seminar “Ethnography of Southeast Asia” is an in-depth foundation course, at a senior graduate level, exploring anthropological knowledge of the cultures and societies of insular and mainland Southeast Asia. We begin with reading basic texts- initially Swearer’s *The Buddhist World of Southeast Asia* and Keye’s *The Golden Peninsula*. A couple more general books precede a selection of monographs and papers of anthropological origin. These permit an examination of specific anthropologists’ understandings of various cultures. The Balinese, Vietnamese, Ilongot, and others will be considered through texts and films. The latter part of the seminar will focus on the peoples of SEA in the 21st century.

The prof-in-charge will be a leader of the pack, and will encourage active and critical participation by all seminar members. He will not lecture. The reading load will be heavy. Participants will be self-assigned to lead each discussion. The seminar is being offered because of demand, and all participants should be ready to expend some intellectual energy and have fun! We assume that seminar members have a professional interest in Southeast Asia and want to make the most of it!

No exams are given, or taken. A major paper will be written. Class participation is absolutely essential. Enroll. The course will be too much work for auditors. Non-anthropology grad students who wish to enroll should contact Griffin beforehand.

We expect that many of the seminar members will already have SEA experience (although such is not required), and that their perspectives may well shift the direction of the seminar at any time. Griffin has worked off and on since 1972 (total about 3 years) among the Agta, a foraging group in the Philippines, and has a modicum of experience in Indonesia and Cambodia. He also has archaeological experience in SEA. His current interests include Cambodian researches, ongoing study of the Agta, and a new project concerning elephant use in SEA.

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