

Department of Anthropology
Course Descriptions
Spring 2004

(Rev. 2/20/04)

151 Emerging Humanity

Sec. 01 MWF, 08:30-09:20

Sec. 02 MWF, 12:30-01:20

Sec. 03 MWF, 12:30-01:20

Sec. 04 TR, 09:00-10:15

Sec. 05 TR, 12:00-01:15

Joshua Bauer
Alice G. Dewey
Forrest Young
Barry V. Rolett
Forrest Young

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 Culture and Humanity

Jaida Samudra

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

Sec. 02 MWF, 10:30-11:20

This course provides a general overview of cultural anthropology for students who are likely to pursue careers in other fields. The fundamental concepts and methods of anthropology are shown to be relevant for understanding and working in a rapidly changing world. Cultural anthropology is the study of the diversity of contemporary human societies. It includes questions of how human beings define themselves and learn to belong to different social groups and how they deal with social, symbolic, and material worlds in culturally meaningful ways. Students are encouraged to critically examine their own taken-for-granted cultural backgrounds while exploring some of the variation of human behavior in other societies. Issues that concern all human beings, including identity, relationship, and physical and economic survival, can be better addressed through understanding a variety of cross-cultural responses and strategies. Objectives of this introductory course include:

- 1) Providing students with a vocabulary of key concepts in cultural anthropology;
- 2) Introducing students to some ethnographic methods also used in other social sciences;
- 3) Developing critical, holistic, and culturally informed perspectives on a variety of contemporary problems;
- 4) Encouraging students to appreciate and respect the rationality inherent in other ways of living, while at the same time finding commonalities amongst all human beings.

152(3) 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)—*The Rashaayda Bedouin* by W. Young, 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(4) Culture and Humanity
TR, 09:00-10:15**C. 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. **Course grades are based on two quizzes and several written exercises. In addition to a selection of xeroxed articles, readings include** at least two texts: 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(5) Culture and Humanity
TR, 10:30-11:45**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 students will be involved in a series of field trips and research projects relevant to the materials covered in the course. Attendance and participation are required.

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.

REQUIRED TEXTS:

Bohannon, Paul, and Dirk van der Elst: Asking and Listening: Ethnography as Personal Adaptation. Waveland Press, Inc., Prospect Heights, Illinois. 1998. ISBN 0-88133-987-3.
Spradley, James and David McCurdy: Conformity and Conflict: Readings in Cultural Anthropology. Allyn and Bacon, Boston MA. 2003. ISBN 0-205-35479-3.

ASSIGNMENTS AND EVALUATION:

1. **Attendance and Participation:** This class emphasizes co-operative learning, students' perspectives, and the application of anthropological concepts and methods in our own lives. Attendance in class is required. Participation is evaluated on the basis of presentations, speaking in class, participating in small group discussions, and being prepared and willing to answer questions in class.
2. **Exams:** There will be four exams, based on information from the readings, videos, class presentations, field trips, and discussions. Exams may include both recognition and essay questions. Vocabulary lists and study questions will be handed out in advance.

3. **Participant-Observation:** Students will be involved in a series of participant-observation projects relevant to the methodological and theoretical issues covered in class.
4. **Research Report: Focus and content to be negotiated.**

165 Heritage Sites in Archaeology
TR, 01:30-02:45

J. Lahela Perry

The purpose of this course is to introduce, expose, and engage you in the disciplines of archaeology, Hawaiian and Pacific Islands studies, historic preservation, and heritage management. Training will be provided in traditional classroom settings, in the laboratory, in document repositories (libraries, archives, etc.), in fieldwork contexts, and at various locations on and off the UH Manoa campus. The goal here is to illustrate how the discovery and investigation of Hawaiian history through both archaeological and historical means can be related to and integrated with the history of related Pacific Islands, as well as preservation and management issues that span both the Pacific and the U.S. Additionally, we hope to demonstrate how interest in historic properties extends beyond their information potential for the profession to include aspects of stewardship, local/indigenous knowledge, and preservation and planning. The course will address the following areas:

- I. **Principals and History of Archaeology**
Including the limits of archaeological knowledge, historical sources, and examples of how archaeology and traditional sources differ
- II. **Historical Research in Hawaii and the Pacific**
Including Polynesian and Hawaiian prehistory and history
- III. **Preparing for Research in Hawaiian Archaeology**
Including how archaeology and preservation are related, research design and examples of each, how archaeology and preservation are related, research design, and research issues affecting archaeology in Hawaii and the Pacific
- IV. **Fieldwork in Hawaiian Archaeology**
Focusing on what is represented in the archaeological records and relatively nondestructive techniques for acquiring historical date
- V. **Laboratory Work and Analysis**
Including the linkages between historical sources of information and archaeological data, developing primary documentation of historic properties, and organizing information
- VI. **Writing Up a Project**
Focusing on both professional and public interpretation and placing work in a larger regional, cultural, or landscape perspective

You will be graded on a 600 point scale. A possible 400 points can be earned through the weekly assignments of 25 points. The assignments will vary from writing one-page response papers to presenting/debating a theoretical perspective amongst classmates. See assignments section for details of weekly assignments.

A field note journal will be worth 100 points. It is an opportunity for students to express their ideas and perspectives about the course. Additionally, the journal will serve as an opportunity

for students to reflect on the weekly responses to the topic, class organization, readings, videos, guest speakers, and website assignments. The weekly entries must be at least 150 words (one page, well thought and clearly written reaction).

Class participation will be worth 100 points. This will be based upon your participation in class discussion, fieldwork, lab work, and assigned readings.

Textbooks:

Fagan, B. (2001). *In the Beginning: An Introduction to Archaeology*. Upper Saddle River, Prentice Hall.

Kirch, P.V. (1985). *Feathered Gods and Fishhooks: An Introduction to Hawaiian Archaeology and Prehistory*. Honolulu, University of Hawaii Press.

200(1) Cultural Anthropology
TR, 10:30-11:45

Heather Young Leslie

*"Anthropology is, actually, a sly and deceptive science....
when it seems most insistently to be talking about the distant,
the strange, the long ago, or the idiosyncratic,
it is in fact also talking about
the close, the familiar, the contemporary..." (Clifford Geertz)*

This course is required for all anthropology majors (non-majors are welcome but are advised that a high level of commitment to anthropological perspectives are required of students attending this class). My goal in this class is to help students learn the core concepts essential for further studies in social and/or cultural anthropology, and then to begin to apply that knowledge to critical issues in the contemporary world. In the 1st few weeks of the course we will focus on developing basic competency in the core concepts (some of which you may have been introduced to in Anthropology 152). We will then move on to examine key referents and their relevance to today's world. Concepts such as 'culture,' 'identity,' 'difference,' 'power,' 'resistance,' 'tradition,' 'invention' 'interpretation' and 'cultural critique' derive from what anthropologists have learned (mostly from our relationships with indigenous and disenfranchised interlocutors), and have now become highly salient across the social sciences and in the humanities. In the 2nd half of the term, we will interrogate cultural anthropology's legacy, present and future. Lectures will be augmented with monographs, films, out-of class assignments, in-class exercises, an independent project and class presentations.

Required Texts:

Perry, Richard, *Five Key Concepts in Anthropological Thinking*

Ito, Karen L., *Lady Friends: Hawaiian Ways & the Ties That Define*.

Dunk, Tom, *It's a Working Man's Town: Male Working Class Culture in Northwestern Ontario*.

Keesing, R. and A. Strathern, *Cultural Anthropology: A Contemporary Perspective* (3rd ed.)
and either

Bourgois, Phillipe, *In Search of Respect: Selling Crack in El Barrio* (2nd Edition).

or:

Sherry Ortner: *New Jersey Dreaming* (2002)

210 Archaeology
TR, 01:30-02:45**Terry L. Hunt**

Anthropology 210 is an introductory course in the principles of archaeology. It provides students with a broad introduction to the methods and theory that underlie what contemporary archaeologists do. The course covers 1) the origin, recent history, and goals of archaeology; 2) the acquisition of archaeological data, including methods of survey, sampling, and excavations; 3) the analysis of artifacts; and 4) synthesis and interpretation in prehistory. Several examples of archaeological research will be used to illustrate how archaeologists discover and evaluate the evidence of the past.

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 one of the lab sections (ANTH 215L). Separate grades will be given for each course.

Required texts:

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

Grading:

3 lecture exams (2 midterms @ 20 pts.; final @ 30 pts.)	= 70 pts.
3 film reviews (@ 5 pts.)	= 15 pts.
Unannounced quizzes* (approx. 21; lowest 6 grades dropped)	= 15 pts.
	Total: 100 pts.

Extra Credit:

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

Web Site: <http://www2.soc.hawaii.edu/css/anth/courses/anth215/index.htm>

215L Physical Anthropology Laboratory**Michael Pietrusewsky****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 exams (@ 20%).

Required Textbook:

France, D. L. 2004 *Lab Manual and Workbook for Physical Anthropology*. Fifth edition. Wadsworth Group.

330 Social Organization (Theory)**Andrew Arno****TR, 01:30-02:45**

It is impossible to understand anthropology without a thorough grounding in the study of kinship and social organization. For about one hundred years, from the 1870s to the 1970s, studies of kinship, marriage, and political organization in small scale societies dominated the field and defined what it meant to be an anthropologist and to do anthropology. As anthropological attention shifted, in the postcolonial period, to more complex societies and social situations, the more abstract approaches to kinship fell from favor, but the concern with social organization has persisted in new contexts of investigation. Today, the topic of kinship itself is making a resurgence and has become again a center of theoretical and empirical attention in anthropology. In Anth 330 students will gain a background in the classic anthropological approaches to kinship and social organization and will explore the contemporary directions that are being taken in this central domain of anthropology.

The course will be conducted in a lecture/discussion format. Attendance and participation are required. Evaluation will be based on a midterm exam, a final exam, and a term paper.

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

This course will address basic questions about war, aggression, and peace from the anthropological perspective, drawing upon cultural and biological anthropology as well as archaeology. The questions include: What is known about the origins of warfare in the history and evolution of humankind? How is war related to the biosocial nature of humans, and what can non-human animal studies of aggression and group conflict tell us about it? What can comparative cross cultural studies tell us about the aesthetics and rituals of war in our own society? What can case studies tell us about the power of ideology and socially constructed meaning to manipulate whatever “natural” dispositions of attraction or repugnance that humans may have with regard to mass killing, cannibalism, and so on. How are elements of social organization, such as leadership, economic exchange, and gender identity related to warfare in human society. Current events in international relations concerning war, terrorism, and global political economics will form an active framework for the discussion of anthropological theory and findings.

The course will be offered in a lecture/discussion format. Attendance and participation is required. There will be a midterm exam, a final exam, and a term paper.

370 Ethnographic Field Techniques (Method)
TR, 09:00-10:15**Heather Young Leslie**

Anthropologists invented and championed the techniques and perspectives now considered ‘cutting edge’ in qualitative and combined research methodologies. From small villages to DNA labs, ethnography offers the tools for understanding how human worlds operate.

This course introduces students to key ethnographic methods including participant observation and long-term ethnographic field work. We will cover issues of ethics in field work, personal praxis, research preparation and process and particularly, in ongoing researcher-researched relationships. Interviewing skills, data coding, preliminary analysis, and report writing will be included. Students will work collaboratively and on solo projects. Some class time will be spent off campus at sites around O’ahu.

Students who complete this course will have a good understanding of what cultural anthropologists actually do, and what it means to work as an anthropologist.

Required Texts:

The Professional Stranger: An Informal Introduction to Ethnography
Designing and Conducting Ethnographic Research (Ethnographer's Toolkit , Vol 1)
They Lie, We Lie -- by Peter Metcalf
Atlas Ti (Free Educational version: <http://www.atlasti.com/demo.shtml>)

Recommended Text:

Analyzing & Interpreting Ethnographic Data (Ethnographer's Toolkit , Vol. 5)

427 Food, Health, and Society (Method or Theory)
TR, 09:00-10:15

Nina L. Etkin

"Nutritional Anthropology" — the study of food, health, and society — examines the cultural constructions and physiologic implications of food across time, space, society, and culture. An integrated biocultural perspective comprehends that foods have both substantive and nontangible realities and a particular diet/cuisine is best understood in the specific cultural/environmental/political matrix in which it has developed. In human societies, foods may be wild or domesticated, abundant or scarce; they speak to both tradition/continuity and modernity/change and foster identities at the same time that they create boundaries — among ethnic groups, genders, ages, nationalities, and historical eras.

The holistic study of food and nutrition draws attention to the identification of "edibles" and their organization into cuisines; political ecology and resource allocation; subsistence and food production systems; individual and population differences in food metabolism; how demographic variables (gender, ethnicity, age) influence access to, selection, and experience with foods; medicinal foods and the implications of diet for health. A specific objective of this course is to foster the comprehension of the complex interrelations among these variables.

446 Southeast Asian Cultures (Area)
MWF, 12:30-01:20

Alice G. Dewey

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.

464 Hawaiian Archaeology (Area)
TR, 12:00-01:15

Barry V. Rolett

This course is an introduction to the archaeology and pre-contact history of the Hawaiian Islands. We will investigate evidence for the origins of the Hawaiian peoples and for the efflorescence of Hawaiian culture. Additional topics to be considered include: 1) Hawaiian monumental architecture and the cultural landscape; 2) Hawaiians and the natural environment; 3) the Oceanic context of Hawaiian culture.

The instructor is actively involved with ongoing archaeological research in Polynesia and China (tracing Polynesian origins to their ultimate source). This is a writing intensive course. Students will develop a 15 page paper focused on Hawaiian archaeology.

The course is open to both undergraduate and graduate students. Interested students in fields other than Anthropology are encouraged to enroll and should see the instructor for a waiver of the prerequisite.

476 Paleobotanical Analysis (Method)
WF, 3:30-04:45**Heidi Lennstrom**

This course is an introduction to the basics of archaeobotanical data collection, analysis, and interpretation, emphasizing both Pacific and worldwide case studies. The objectives are to: 1) familiarize you with the range of plant materials which may be preserved in archaeological sites; 2) introduce you to the relevant analytical issues; and 3) enable you to critically evaluate interpretive use of archaeobotanical materials. The course will involve lectures, student-led discussions, and labs, with the latter stressing hands-on activities.

The first portion of the course will cover methodological and technical aspects of paleoethnobotanical research, focusing on macroremains. Depositional processes, taphonomic issues, sampling designs, field and lab recovery, and quantification will be addressed. Following this, we will provide broad overviews of specific kinds of archaeobotanical materials (e.g., seeds, wood-charcoal, pollen, plant residues etc.) and critically discuss their strengths and limitations for addressing paleoethnobotanical questions.

The second part of the course centers on research topics where archaeobotanical remains have made important contributions, including human impact on plant communities, environmental reconstruction, plant domestication, subsistence systems, and agricultural landscapes. More recent uses of archaeobotanical evidence for functional and symbolic interpretations will also be discussed. A final emphasis will be on the potential of integrated and interdisciplinary approaches where archaeobotanical evidence is married with other artifact and ecofact analyses.

Textbooks:

D. Pearsall. 2000. *Paleoethnobotany*, 2nd Edition. Academic Press, New York.

C. Hastorf, and V. Popper (eds.). 1988. *Current Paleoethnobotany: Analytical Methods and Cultural Interpretations of Archaeological Plant Remains*. University of Chicago Press, Chicago.

484 Japanese Culture & Behavior II (Area)
MWF, 11:30-12:20**Linda Young****CANCELLED**

485 Pre-European Hawai'i (Area)
TR, 12:00-01:15

Ty P. Kawika Tengan

This course examines the descriptions, interpretations, and discursive productions of the history, traditions, and culture of the 'Oiwī Maoli (indigenous Hawaiians) of "pre-European Hawai'i." Synonymous with the "precontact/precolonial" era of these islands, the problematic construct of a "pre-European Hawai'i" raises a number of important issues that anthropologists and other scholars working in an even more problematic "post-European/postcontact/postcolonial" Hawai'i (and Oceania in general) are forced to reckon with as the (pre)conditions and contexts of their work: the constant reworking and reimagining of the past through the lens of the present; the dialectic relationship of history and culture in the formation of identities; and the political and ethical dilemmas that arise when scholarly, popular, and indigenous understandings and claims to the past come into conflict with one and the other. In this course, we will first discuss some of the moral and methodological mazes that set the parameters for our study. We will then examine the origins of the 'Oiwī Maoli people as understood in chant and legend. The majority of the middle section of the course will explore the interrelations of the land, gods, people, and notions of kapu as described by 19th century Hawaiian scholars. The last part will look at historical and cultural transformations in the first half of the 1800s and their ramifications for understanding Hawaiian culture and history today.

In highlighting these historical legacies and the mutually productive relationships between the past and the present, this course will integrate discussions and work-ups of contemporary ethical issues throughout the semester. These exercises will reveal in clear fashion the ways that anthropological work, even if it is of an ethnohistorical nature, is constantly beset by the competing demands of and obligations to academic, governmental, and indigenous communities.

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, to see about ordering books.

603 Archaeology (Theory)
W, 01:30-04:00

Terry L. Hunt

This is the graduate core course in archaeology. The course provides a critical, synthetic review of theory and method as applied to *explanation* in archaeology. In the process we will consider the range of "theoretical" literature in archaeology. Our emphasis on explanation will lead us to philosophical questions about science and theory. We will also examine major historical questions—such as the origins of agriculture and social complexity—that archaeologists and anthropologists have long attempted to answer.

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The course is organized as a seminar covering the following major themes and topics:

- I. Is a Scientific Archaeology possible?
 1. Science, theory, and systematic empiricism
 2. Building theory and units of meaning.
- II. Disciplinary Change
 1. Culture Historical foundations
 2. New Archaeology and Culture Reconstruction: debating analogy, behavior, “middle-range theory,” and processual reconstructions
 3. ‘Post-Processual’ frustrations
 4. Evolutionary Archaeology
- III Problems in Historical Explanation
 1. The origins of agriculture
 2. The origins of social complexity
 3. The evolution of cultural elaboration (e.g., monumental architecture)
- IV. Integrating Theory and Method
 1. Seriation and historical explanation.
- V. Prospects for Archaeology

Students will give a class presentation on an assigned topic. These assigned topics will present an analysis of some classic debates or problems in archaeology’s development. Students must also be prepared (by reading) to participate in critical discussion in each class session. Course requirements include the presentation and a paper on the same topic, regular seminar participation, abstracts, and a take-home final examination.

This course is not just for archaeologists. Others will find value in the critical analysis of theory, science, and explanation in anthropology, or the social sciences in general. Our emphasis will be on developing critical and analytical skills.

604 Physical Anthropology (Theory)
M, 02:30-05:00

Nina L. Etkin

This course surveys biological (physical) anthropology and offers a theoretical and conceptual framework for investigating human physical variability as it reflects adaptations to different biocultural environments in past and contemporary populations. The texts and assigned readings provide background as well as perspective for weekly topics, which include: hominid evolution, nonhuman primates, human ecology and adaptability, infectious disease, growth and development, and the confluence of biological and sociopolitical factors that influence health. My own perspective, which frames the intellectual scope of this seminar, is emphatically interdisciplinary and biocultural – linking physiology, culture, and society through field research and laboratory investigations to understand the dialectic of nature and culture in diverse ecologic and ethnographic settings. This course will be conducted in a manner that emphasizes interrelations “rather than rigid dichotomies, historicity rather than static universals, [human agency and the mutability of historical processes], and ... a partisanship [for] objectivity... How [do] culture and political economy affect human biology – e.g., ... nutritional status, the spread of disease, exposure to pollution – and how might biological consequences have further effects on cultural, social, and economic systems?” (from Goodman & Leatherman’s text).

620I Theory in Social & Cultural Anthropology (Theory & Area) Stuart Coleman
“Film and Leadership”
M, 07:00-09:00 p.m.
W, 02:00-04:00 p.m.

The purpose of the Film and Leadership course is to expose students to a wide range of international films and readings that address critical themes in leadership studies. The course will cover films and literature from around the world, with a strong emphasis on Asia-Pacific, to allow students to explore cultural differences and similarities in leadership styles. We will take an interdisciplinary approach in examining a diverse array of visual media (ie., feature-length movies, short films and documentaries) as well as literary genres (ie., academic texts, essays, short stories and excerpts from novels and biographies). Some of the leadership themes we will discuss include: cultural differences; gender roles; heroes and cultural icons; historical and contemporary leaders; transformational vs. transactional leadership; military vs. civilian leadership; violence vs. nonviolence; politics vs. art; and qualifications for defining leadership roles. By exploring a diverse array of leaders and eras, from ancient Greece to modern Korea, we will examine similarities and differences across time, place and culture. We will also explore in detail indigenous cultural models of leadership and the role of culture in the leadership process. Students will analyze the dynamics of leadership through film and literature, while developing their own ideas and beliefs about what it means to be an effective leader.

645 Historic Preservation (Method) Michael W. Graves
T, 01:30-04:00

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 (Method) Jack Bilmes
“Microanalysis of Verbal Interaction”
T, 03:00-05:30

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, and sharing our ideas. In class, we will work with data primarily from three sources--the Linda Tripp tapes, political campaign debates, and televised talk shows. Students will also learn transcription skills.

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One special, semester-long project will be to assemble and analyze a collection of "I know" responses.

We will consider various analytical techniques. However, the general methodological 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, classroom reports on the readings, and a term paper. Students may choose their own data for the term paper.

750D(2) Research Seminar: Ethnography (Area)
W, 01:00-03:30

Ty P. Kawika Tengan

This class will acquaint students with the Hawaiian Kingdom as an established and recognized independent state under public international law. As a team-taught course, instructors will utilize approaches from anthropology, political science, history, and Hawaiian Studies to understand the legal, historical, and cultural principles and events that underlie definitions of "nation," "nationality," "subject," and "indigenous," on both the international and (Hawaiian) national levels. After completing the portion of the Hawaiian State from 1842 to the present, the course will then go into the land tenure of the Hawaiian Kingdom and the events surrounding the Mahele.

750E Research Seminar: Social (Theory & Area)
"Religion, Ritual and Sacrifice in Asia"
R, 12:00-02:30

Nicholas Barker

An alternative title for this course is "Ritual, Pain and the Body." The seminar will explore the central themes of religion, ritual, sacrifice and the human body by focusing upon the ancient and complex phenomenon of religious self-mortification: that is, rituals which involve self-inflicted pain, usually administered by beating or piercing the body. In the late twentieth century, religious self-mortification has undergone a dramatic and unexpected revival in parts of Asia, especially Southeast Asia, transcending cultural and religious boundaries in the region. Annual religious festivals involving public performance of ritual self-mortification now attract hundreds of thousands of spectators, as well as global media attention. These include Thaipusam in Malaysia and Singapore (Hindu), the Vegetarian Festival in Thailand (Buddhist), Holy Week in the Philippines (Christian), Kataragama in Sri Lanka (Hindu/Buddhist), as well as Islamic rituals in Indonesia, the self-mortification of Chinese spirit-mediums in Singapore and Taiwan, and the asceticism of sadhus in India. These and other case-studies from outside the region will be analyzed via scholarly texts, ethnographic films and photographs.

The seminar will endeavor to answer a variety of questions using literature from anthropology, psychology, history, sociology, religious studies and medicine. What is religious self-mortification? How is the phenomenon different, for example, from the corporeal self-modification and auto-mutilation of the "Modern Primitives" movement in California, or

rites of passage involving self-inflicted pain? How should anthropologists go about studying, representing and translating the phenomenon of religious self-mortification? To what extent is cross-cultural generalization meaningful? Why, throughout history, have human beings across the world voluntarily inflicted pain upon themselves in culturally sanctioned ritual contexts?

Why is religious self-mortification currently undergoing a renaissance in Southeast Asia? What is the role of pain, trance and achieved analgesia during ritual performance? How are cultural values inscribed upon the human body? To what extent is pain a cultural construction? What does Nietzsche mean when he says "pain hurts more today"? In what ways are religious self-mortification rituals sacrificial or supplicatory rites? How do mortification ceremonies harness mystical power and enable esoteric healing? By inflicting pain upon themselves, do ritual protagonists seek to make suffering sufferable? How does religious self-mortification blur or bridge the boundary between ritual and "reality". And why is the human body such a powerful locus for contestation of identity?