

Department of Anthropology
Course Descriptions
Spring 2005

(rev. 12/14/04)

151 Emerging Humanity

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

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

Sec. 03, MWF, 11:30-12:20

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

Sec. 05, TR, 10:30-11:45

Nancy Cooper
Alice G. Dewey
Nancy Cooper
Barry V. Rolett
Britton Shepardson

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

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

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

Matthew Carlsen

This is an introduction to the study of cultural anthropology. In this course we will read, discuss, watch films, and surf the internet in order to gain a deeper understanding of human cultures both globally and locally. It is hoped that you will take from this course,

1. a basic understanding of anthropological methods and insights,
2. the ability to apply these methods and insights to your own life,
3. a fuller understanding of your own cultural values and assumptions, and
4. a deeper understanding and appreciation of human cultural diversity.

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**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.

152(5) Culture and Humanity
TR, 03:00-04:15**Jaida Samudra**

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

165 Heritage Sites in Archaeology
MWF, 9:30-10:20**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.

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

200(1) Cultural Anthropology
MWF, 09:30-10:20

Nancy Cooper

"Of all the human sciences and studies anthropology is most deeply rooted in the social and subjective experience of the inquirer". ~Victor W. Turner

In this course students will begin the serious study of humanity from a cultural and social perspective, in preparation for a major in the discipline of Anthropology. The course is also accessible to any serious student interested in cultural analysis. Consideration will be given, not only to the characteristics of people observed, but to the challenges and predicaments inherent in observing other humans. By reading four types of texts, students will learn basic concepts and key terms, while familiarizing themselves with some of the major debates among anthropologists in contemporary times through the text, *Taking Sides: Clashing Views on Controversial Issues in Anthropology*. The ethnography, *Grand Valley Dani*, will provide an example of 'classic' ethnographic work while exposing students to a lifestyle that has largely disappeared, but teaches lessons that are still relevant today. *Cultural Anthropology: A Global Perspective* will be the primary text, covering all the customary concepts and material, then extending them to a contemporary global setting. Students will finally apply what they have learned by conducting a mock 'ethnography', using the fictional setting and characters of a novel as their 'field' setting. Not just any novel, *This Earth of Mankind* is a literary masterpiece, providing a wealth of historical and cultural imagery from a local perspective in the colonial setting of Java. It creates a rich 'field' suitable for examinations of hierarchy, kinship, identity, gender relations, tradition, sociopolitical organization, economy,

language and expression, belief systems, and other aspects of human existence. This exercise helps bridge the gap between academic study and fieldwork.

Students engaging in this course will acquire the basic tools needed in Cultural Anthropology, a sampling of types of scholarship, a sampling of human lifestyles, and their own personal experiences of simulated fieldwork.

210 Archaeology **James M. Bayman**
MWF, 12:30-01:20

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 **Staff**
215L Physical Anthropology Laboratory

COURSES CANCELLED

305 History of Anthropology (Theory) **Andrew Arno**
MWF, 12:30-01:20

This is a historical survey of intellectual genealogies that form the modern discipline of anthropology. The course 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, and interpretive, 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.

313 Visual Anthropology (Method) **Andrew Arno**
TR, 10:30-11:45

The visual dimensions of anthropology—the uses made of films, photographs, drawings, and museum displays—have a rich and complex history and an even richer and more complex present and future. The ongoing explosion of technology in the area of visual representation—including digital cameras, highly portable videocams, digital editing programs for computers, television, and the Internet—holds exciting potential for ethnography. At the same time, contemporary concerns about truth and ethics in anthropology make the uses of the new technologies a subject of intense debate. This course will critically examine both the history of anthropological films, in the larger context of the documentary film as a genre, and also the contemporary debates about the representation of non-Western cultures in visual modes.

315 Sex and Gender (Theory)
TR, 12:00-01:45

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 World Archaeology I (Area)
MWF, 10:30-11:20

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.

414 Introduction to Linguistic Anthropology (Theory)
TR, 01:30-02:45

Michael Forman

"Linguistic anthropology" may be described as "an interdisciplinary field which studies language as a cultural resource and speaking as a cultural practice." Topics to be taken up include "linguistic diversity, grammar in use, the role of speaking in social interaction, the organization of meaning of conversational structures, and the notion of participation as a unit of analysis." [Both of these quotes are from Alessandro Duranti (1997) *Linguistic Anthropology*. Cambridge Textbooks in Linguistics.]

If your background has not yet provided you with the experience which might make some or all of the phrases used in the description above meaningful to you, perhaps this will give you a beginning idea of the contents of the course: the work under examination reflects "a science of language that is not divorced from culture and society." [Duranti (1994) *From Grammar to Politics: Linguistic Anthropology in a Western Samoan Village*. University of California Press.]

Students will write summaries of the reading assignments. Depending on backgrounds of the students who enroll, there will either be three short papers, or perhaps a mid-term and a final examination. Both undergraduates and graduates are welcome; it should be understood that more will be expected from graduate students. Graduate students who need 600-level credit should enroll in this course as Ling 640G. No background in linguistics or anthropology will be assumed. Students from any field are welcome.

(Cross-listed as Ling 414)

418 Anthropology of Homosexualities (Theory)
TR, 01:30-02:45**Terry L. Hunt**

This course is a survey of anthropological (and some other social science) perspectives on homosexualities. Same-sex relationships are universal among human societies, yet the subject remains poorly researched and under theorized in anthropology, as well as in social sciences in general. Recent research and publication, however, are bringing this important topic "out of the closet."

We will examine gay and lesbian studies largely from the holistic, cross-cultural approaches of anthropology. Anthropological studies of gay and lesbian lives in varied cultural contexts offer great promise in understanding this dimension of human variability. Indeed, gay anthropology holds significant implications for unraveling the longstanding nature/nurture debate. The subject also raises critical questions about anthropology. How have the sociology and politics of academic culture, for example, shaped the study of this aspect of human diversity? But understanding homosexuality also has real consequences for "hot" contemporary civil rights issues, such as laws of non-discrimination and same-sex marriage.

The course is organized as a seminar. Each week we will read selected works and discuss topics including, but not limited to the following: history of research on the origins of (homo)sexuality; recent work on in genetics; ethnographies of gay (sub)culture in social, cultural, and historical contexts; the nature of homophobia and political activism; social tolerance; constructing gay identities; and emerging attitudes in contemporary culture. We will also leave some time open to develop topics identified by participants in the course.

Students should be prepared to read and actively participate in discussion in each class session. Other than participation, students will write a research paper on a topic of their choice, formulated in consultation with the professor. The subject-matter of the course supports research using a wide array of theoretical or disciplinary approaches, from genetics, to traditional anthropological analyses, to post modern critiques (e.g., Queer Theory). Our plan is to take a glimpse at gay and lesbian studies from the diverse perspectives that comprise anthropology today.

Undergraduates and non-anthropology majors are encouraged to take this course.

419 Indigenous Anthropology (Method or Theory)
TR, 01:30-02:45**Ty P. Kawika Tengan**
J. Lahela Perry

What happens when the distinction between the "native" and the "anthropologist" is blurred, when the "home" becomes the "field"? What do indigenous perspectives and politics bring to anthropological practice, and what can anthropology offer indigenous peoples? How does one study culture in a world where the "exotic" is now "familiar," and the "familiar" is found in "exotic" places? How do people maintain a sense of indigeneity in such a world?

We will attempt to answer these questions by first examining various models for doing anthropological research and reviewing the historical relationship between anthropology and indigenous peoples. We will focus on the challenges that indigenous anthropologists face when doing "homework" instead of "fieldwork." We will then seek to develop new anthropological paradigms

and research methodologies that incorporate indigenous protocols and worldviews, contemporary anthropological theory, community-based research practices, a commitment to the well-being of communities with whom research is conducted, and a sharing of methodologies to facilitate relationship-building. We will emphasize place by reviewing and rethinking the relations between Kanaka 'Oiwi Maoli (Indigenous Hawaiians) and anthropologists (though we will draw in examples from other indigenous peoples, especially from the Pacific).

Classes will feature a number of group discussions, guest lecturers, and films. Regular attendance and classroom participation are vital components of this course. Students will take turns facilitating discussions by raising issues and themes from assigned articles. Students will also be required to do one community work project, either through scheduled field trips or other instructor approved activities. There will be no midterm or final exam; however, students will be required to complete three oral presentations as well as a final project that in some way speaks to "Indigenous Anthropology."

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.

447 Polynesian Cultures (Area)
TR, 12:00-01:20

Heather Young Leslie

In this class we will consider the Polynesian peoples and cultures of the past and present. Through assigned readings, guest lectures, material culture, films and field trips we will consider what it means to be 'Polynesian'.

Polynesian voices and aesthetic creations will be a significant aspect of the class. We will have several **Guest Speakers** (see the weekly schedule). **Required Readings** include both native and non-native authors, and for the most part, the latter are concerned to convey native perspectives and values. You will be offered **Field Trip** opportunities (you must attend at least 2) 1] the Bishop Museum for a behind the scenes look at either the textile collection or the variety of scale model sailing vessels; 2] The Maritime Museum for a visit to the Hokule'a and viewing of land sleds; or 3] a visit to the Mission Houses Museum to view a current exhibit (i.e.: Hawaiian Furniture or Body Adornment). **Extra Credit** will be available for expanded academic participation (see below).

At the same time, Polynesian aesthetics will figure in the **structure** and **tempo** of the course. This structure is intended to make the class room a Polynesian space for learning, and give you an experiential sense of engagement with Polynesian ways. We begin with '**talanoa**' – a talk story time – to give each member of the class the opportunity to share their own genealogy and home place. We then move to a discussion of what has gone before – from Polynesian origin narratives to the archaeological, biological, and linguistic evidence describing how they got here. Later in the term, you will be invited to participate in a '**fono**' – a discussion – of issues of contemporary relevance. Finally, we will conclude the course with each of you setting sail, independently navigating through the sea of literature about Polynesia, to discover your own answers for key debates about Polynesia.

Required Readings:

- Silva, Noenoe. 2004, *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism*, Duke University Press
 Spickard; Paul, Joanne Rondilla, Debbie Hippolite Wright, 2004, *Pacific Diaspora: Island Peoples in the United States and Across the Pacific*, University of Hawai'i Press

Grades:

Oral Narrative Presentation	Due Jan 20.	10pts
MtDNA Lit Review & Abstract search	Due Feb 10.	10pts
Reading Summaries (7 total, 5pts each)	Tues, Feb 1 - Mar 15.	35pts
Field Trip Reports (2, 10pts each)	April 21.	20pts
Take Home Exam: Ethnographic Debates & Controversies	May 9.	25pts

Extra credit is available:

A.S.A.O. Conference participation (min 2 sessions)	10pts
Early submission (at least 7 days) of Field Trip Reports (by March 21)	5pts
Written summary (1-2 pgs) of any Anth Colloquium Re: Polynesia	5pts
Written summary & critique of any thread on ASAONET	5pts

464 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 archaeologists working in Hawai`i and the Pacific over the past several decades. We will go on to consider the Oceanic context of Hawaiian culture and pre-contact history, considering multiple lines of evidence we use to study the past. We will interweave substantive details of the archaeological record of Hawai`i, emphasizing special topics, and unresolved problems for research throughout lectures and class discussions.

Special topics to be considered include: 1) Hawaiian palaeo-environmental change; 2) Hawaiian origins and colonization; 3) patterns and processes of cultural change in Hawai`i; 4) histories of production systems (e.g., agriculture, aquaculture); 5) origins of socio-political complexity; 6) cultural elaboration; 7) population collapse with European contact; 8) activism, historic preservation, and protection of Hawaiian archaeology; and 9) Native Hawaiian archaeology/archaeologists.

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

Undergraduates and non-anthropology majors are encouraged to take this course.

484 Japanese Popular Culture (Area)
TR, 12:00-01:15**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.

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

This seminar follows in rough chronological order the development of various schools and theoretical subdisciplines in ethnology or cultural anthropology. Our goal is to develop a broad grounding in the theoretical underpinnings of the discipline so that students are prepared to undertake their own work from an informed perspective of both what has already been accomplished and what is currently shaping the discipline. There have been big paradigm shifts in cultural anthropology over the past century. The post-1960s challenge includes philosophical and political questions about subjectivity and power in society and culture and anthropological studies thereof. A portion of the second part of the course is devoted to reading and discussing these recent issues.

(continued)

Weekly course work includes readings (many from original sources), written précis, student presentations and discussions on the theories, backgrounds, historical contexts, subsequent influences and critiques. Grades are assigned according to the following format: 10 points for facilitating each of two seminar sessions and 40 points for each of two exams (a midterm and final).

Many of the readings are original texts, and many of these have been excerpted or reprinted in compilation readers. There are three that are widely available. You can order them from Amazon.com if you want your own copies. They are expensive, so you may find it cheaper to xerox the needed materials, for which I make copies of the books available. I have also begun placing many of these readings on the Electronic Reserve at Sinclair Library that is accessible on your computer.

McGee, R. Jon and Richard L. Warms 2000 *Anthropological Theory: An Introductory History*, 2nd edition, Mountain View, California: Mayfield Publishing Company. This volume includes the editors' footnotes to each article that are generally helpful to the reader with minimal background in the field. For more advanced readers the notes provide focal points for discussion and debate.

Bohannon, Paul and Mark Glazer 1988 *High Points in Anthropology*. New York: Knopf. This reader is more expensive, and, for better or worse, does not provide the degree of editorial guidance that McGee and Warms provide.

Erickson, Paul A and Liam D. Murphy. 1998 *Reading for a History of Anthropological Theory*. Ontario: Broadview Press. This reader has a bigger selection of articles and in some ways a superior selection. The editors also highlight key terms in the text and provide a glossary at the end.

There are also a bunch of new texts on the history of anthropology from the perspective of current developments:

Knauff, Bruce 1996 *Genealogies for the Present in Cultural Anthropology*. New York and London: Routledge.

Marcus, George E. and Michael M. J. Fischer 1999 *Anthropology as Cultural Critique: An Experimental Moment in the Human Sciences*. Chicago: University of Chicago Press. [Knauff and Marcus address the current challenges to anthropology and attempt interesting syntheses of the traditional foundations with the new critical thinking.]

Sidky, H. 2004 *Perspective on Culture: A Critical Introduction to Theory in Cultural Anthropology*. New Jersey: Prentice Hall. This is a strong critique of the recent turn of anthropology away from its claim as a science.

Moore, Jerry *Visions of Culture* 2nd Edition. Altamira Press: ISBN 0-7591-0411-5) traces the intellectual biographies of some of our leading forebears.

Barnard, Alan *History and Theory in Anthropology*. Cambridge U. Press: ISBN 0-521-77432-2). [Moore's book is a bit more colorful and concrete than Barnard's because Moore takes a biographical approach while Barnard reviews the history paradigm by paradigm.]

The best introduction to the three heavyweights of modern social theory is by another heavyweight. I think the book by Giddens is well worth owning:

Giddens, Anthony 1971 *Capitalism and Modern Social Theory: An Analysis of the Writings of Marx, Durkheim and Max Weber*. Cambridge University Press.

603 Archaeology (Theory)
T, 01:30-04:00**Miriam T. Stark**

This is a graduate core course in the Department of Anthropology, with a sub-disciplinary emphasis on archaeology. This seminar provides a critical, synthetic review of method and theory as it is applied to explanation and interpretation in archaeology. The intellectual goal of the course is to develop critical and analytic skills, while familiarizing ourselves with a range of archaeological literature. In addition, we will cover the “theoretical” literature of archaeology. The perspective used in this course draws heavily from the Americanist tradition of archaeology, with contributions from British and European archaeology as well. Our focus on explanation and interpretation will lead us to major questions, such as the origins of agriculture and social complexity, that archaeologists and anthropologists have long attempted to answer.

The course is organized in a sequence that begins with philosophical discussions of theory, explanation, and the structure of archaeological knowledge. We discuss several paradigms of archaeology, and attempts to explain culture change and diversity. As a graduate level seminar, this class combines lectures, student presentations and discussion. Course requirements include regular participation in discussions, a midterm, a final, and a term paper.

605 Discursive Practice (Theory)
T, 03:00-05:30**Jack Bilmes**

The discursive practice approach is grounded in four insights concerning discourse. One is the affirmation that social realities are linguistically/discursively constructed. The second is the appreciation of the context-bound nature of discourse. The third is the idea of discourse as social action. The fourth is the understanding that meaning is negotiated in interaction, rather than being present once-and-for-all in our utterances.

The course will be primarily an expansion of these points. Its aim is to provide a broad theoretical basis for analytic endeavors dealing with discourse in all its forms. We will consider the “discursive turn”—away from positivism and psychological explanation toward language and discourse. The influence of Wittgenstein, Austin, Ryle, Garfinkel, Sacks, and Foucault, among others, will be discussed.

Readings will include Hughes and Sharrock, The Philosophy of Social Research, Edwards, Discourse and Cognition, and Bilmes, Discourse and Behavior, as well as a variety of articles and book chapters. Grades will be based a classroom work and a final paper.

620H Theory in Social and Cultural Anthropology (Method)
“Human Ecology”
F, 3:30-06:00**Leslie E. Sponsel**

This semester the seminar focuses on *political ecology* as a component of ecological and environmental anthropology including both theory and method, but with the emphasis on the latter. However, additional approaches and topics may be considered depending on student interest. The course will proceed in six phases: (1) introductory lectures by the instructor to provide a solid

overview of the history, theory, and methods of ecological and environmental anthropology accompanied by seminars with student discussion of benchmark articles; (2) class discussion of the three textbooks, the third through a division of labor; (3) individual students lead a discussion of a case study book of their choice based on a critical review they have written and previously distributed to the class; (4) a series of telephone conferences interviewing leading specialists in political ecology such as Pete Brosius, Michael Dove, Barbara Johnston, David Standlea, and Susan Stonich; (5) mini workshop by a representative of the UH Committee for Human Subjects; and (6) each student presents for class discussion and critique their draft of a grant proposal for a future field research project to an agency such as NSF or SSRC to obtain feedback toward a final revision. Details of the course syllabus, exercises, grading criteria, and the like will be negotiated with students during the first and second class meetings. The enrollment is limited to 15 students and auditors are not allowed.

Prerequisite Anth 415 Ecological Anthropology or consent of instructor.

Required Textbooks (in order covered):

Bryant, Raymond L., and Sinead Bailey, 1997, *Third World Political Ecology*.

Anderson, David G., and Eeva Berglund, eds., 2003, *Ethnographies of Conservation: Environmentalism and the Distribution of Privilege*.

Russell, Diane, and Camilla Harshbarger, 2003, *Groundwork for Community-Based Conservation*.

**640C Methods & Theory in Arch.: Environmental (Method or Theory) Barry V. Rolett
W, 02:30-05:00**

Environmental archaeology is a contextual approach that investigates the dynamic relationship between humans and their environment. The goal is to understand *interaction* between prehistoric human communities and their environment, in terms of space, time, and processes of change or equilibrium.

This seminar will cover a broad range of issues, methodologies, and case studies. These topics will be examined in class through discussions and student reports. You will be encouraged to develop your own research interests during the course of the seminar.

Students will be evaluated on the basis of seminar presentations, class participation, and a research paper. Open to graduate and advanced undergraduate students.

**645 Historic Preservation (Method) Michael W. Graves
W, 03:00-05:30**

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.

694 Anthropology Colloquium Pro-Seminar
R, 03:00-04:15

Michael W. Graves

This course is required for entering students in the Anthropology graduate program who will attend and participate in weekly colloquia which encompasses sub-disciplines and specializations represented in Anthropology at UH. Presentations include faculty and other professionals. A graduate student colloquium series will be developed.

720 Anthropology of Japan (Area)
W, 01:30-04:00

Christine R. Yano

This seminar is intended for the graduate student committed to engaging with Japan as a field site and subject of research. The basic questions the course addresses are:

- 1) 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 Research Seminar: Ethnography (Method or Area)
“China”
M, 01:30-04:00**

C. Fred Blake

This seminar is open to graduate students who have done and/or who are planning to do ethnographic field work in China. This includes work among Han and non-Han minority groups, and we welcome students who work in Vietnam or have an interest in comparative cultures in East Asia. The primary facilitator’s focus is Han China and studies of “folk” and “popular religions,” although students with other ethnographic/ethnological interests are welcome to pursue theirs. We will expect a lot of discussion concerning the ethics, methods, techniques, logistics, and theoretical paradigms involved in our work. In addition, students will be expected to become familiar with the ethnographic literature, old and new. We will have, for example, an occasion to discuss the history of ethnographic work in China and especially differences in contributions of foreigners and native Chinese anthropologists. Each student is expected to help facilitate discussions, especially those topics that he or she has some experience or knowledge of. Also, each student is expected to produce a brief monograph (an article) on his or her topic of ethnographic research or to write a research proposal aimed at doing ethnographic research in China or related culture areas.