

Department of Anthropology
Course Descriptions
Spring 2007

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, MWF, 12:30-01:20

Sec. 05, TR, 07:30-08:45

Sec. 06, TR, 09:00-10:15

Sec. 07, TR, 10:30-11:45

Kelila Jaffe
James M. Bayman
Nancy Cooper
Kelila Jaffe
Barry V. Rolett
Carole Mandryk
Kelila Jaffe

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, 08:30-09:20

Sec. 02, MWF 09:30-10:20

Jaida Samudra

This course provides a general overview of cultural anthropology for students who are likely to pursue careers in other fields. Cultural anthropology is the study of the diversity of contemporary human societies. Anthropologists examine how human beings learn to belong to different social groups and how they deal with symbolic and material worlds in culturally meaningful ways. In this class, the fundamental concepts and methods of anthropology are shown to be relevant for understanding and working in a rapidly changing world. 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, are addressed by examining a variety of cross-cultural responses and strategies. Ethnographic films and readings provide comparative glimpses of a variety of traditional and contemporary societies primarily in Asia and the Pacific and the United States.

Objectives of this introductory course include:

- 1) Providing a vocabulary of key concepts from cultural anthropology
- 2) Introducing basic ethnographic methods also used in other social sciences
- 3) Developing holistic and culturally informed perspectives on social problems
- 4) Critically examining how indigenous societies are represented in public media
- 5) Presenting anthropological applications to other fields, particularly health and medicine, business and economics, and ecology and agriculture
- 6) Encouraging appreciation and respect of the rationality inherent in other ways of living, while 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.

Texts for the course will consist of two ethnographies (an ethnography is a description of a culture)—*The Trobrianders of Papua New Guinea* by A. Weiner 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
MWF, 01:30-02:20**Carole Mandryk**

The description for this course will be posted on our website when it becomes available.

152 Culture and Humanity
Sec. 5 TR, 10:30-11:45
Sec. 6, TR, 12:00-01:15**Regina Luna**

Anthropology is the study of the human experience and all of the historical, biological and cultural diversity that this encompasses. As a holistic discipline, or science, anthropology covers all aspects of humanity—from birth to death, economic systems, politics, religion, language, gender, and everything else that is part of the human experience.

Cultural anthropology is more narrowly focused upon the varying behaviors of living peoples and how we give meaning to our actions and the world around us. We will study not only a diversity of places and cultures, but also the diverse ways in which anthropologists have tried to analyze and interpret both cultural difference and sameness across the world.

These subjects are explored within the context of meaningful questions, such as: How can people begin to understand beliefs and behaviors that are different from their own?, How do societies give meaning to and justify collective violence? Why are some societies more industrially advanced than others? What can anthropology tell us about attempts to link intelligence and class? and more. Cultural anthropology requires that we put aside our preconceived notions of ourselves and other people.

In this class, you will not only be exposed to a variety of new cultures and ways of thinking, but will also gain valuable insight into your own way of seeing the world and acting in it; your culture(s). Welcome to the course!

Goals of this course

- To provide an analysis of the range of variation and degree of uniformity in human behavior as revealed through comparative ethnographic study.
- To present a general introduction to cultural anthropology
- To attain insights into why other cultures are as they are and why we are culturally as we are -- to better understand the cultural problems of contemporary human existence.

Required Text:

Robbins, Richard H. 2006. *Cultural Anthropology - A Problem-Based Approach*, 4th Edition. Belmont, CA: Wadsworth Publishing Company. ISBN 0534640745

- This text provides a fresh look at cultural anthropology using active learning and critical thinking. Students are taught to recognize their own cultures as a basis for understanding the cultures of others. The text is organized around problems rather than topics, creating a natural and integrated discussion of such traditional concerns as kinship, caste, gender roles, and religion.

152 Culture and Humanity
Sec. 07, TR, 01:30-02:45
Sec. 08, MWF, 12:30-01:20

Nancy I. Cooper

The Study of cultural aspects of human existence, including differences and commonalities the world over, is relevant to all students. This course introduces Cultural Anthropology to non-specialists and potential specialists alike. In contemporary life as populations expand, resources shrink, and technologies develop, all humans must adjust socially and individually, in order to continue to survive and lead satisfying lives. Students will explore a number of ways in which people in different parts of the world, including the students' own, conceptualize, organize, participate in, and change their life worlds.

The course will also cover theories and methods used by anthropologists to document contemporary human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). A published ethnography, *The Balinese*, by J. Stephen Lansing, will provide both an example of ethnographic encounter as well as a fascinating glimpse into a remarkable people whose lifestyles include a profusion of expressive arts and performances. The book highlights the responses of Balinese people throughout history to outside influences that have both stimulated their imaginations and caused devastating changes in the landscape and society. Basic concepts and ethnographic coverage of other societies will be provided by the textbook, *Seeing Anthropology: Cultural Anthropology through Film*, by Karl Heider, an innovative presentation including individually accessible film clips. Either the entire films or a short clip may be viewed in class, depending on time constraints.

Grading consists of 15% attendance and participation in group exercises; 15% book report; 10% written responses to video clips; and 60% exams.

165 Heritage Sites in Archaeology
MWF, 09:30-10:20

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:

1. Principles and History of Archaeology
 - limits of archaeological knowledge, historical sources, and examples of how archaeology and traditional sources differ
2. Historical Research in Hawaii and the Pacific
 - Polynesian and Hawaiian prehistory and history

(continued)

3. Preparing for Research in Hawaiian Archaeology
-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
4. Fieldwork in Hawaiian Archaeology
- what is represented in the archaeological records and relatively nondestructive techniques for acquiring historical date
5. Laboratory Work and Analysis
- linkages between historical sources of information and archaeological data, developing primary documentation of historic properties, and organizing information
6. Writing Up a Project
- professional and public interpretation and placing work in a larger regional, cultural, or landscape perspective

Grading:

You will be graded on a 500 point scale on the following 4 areas:

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| I. Assignments (Map; Library Assignment 1 &2, chapter 6E): | 100 |
| II. Exams (Map, Mid term I and II): | 200 |
| III. Final Project (25 proposal/75 paper and presentation): | 100 |
| VI. Participation/Attendance | 100 |
| Total | 500/5=100% |

Required Textbooks:

Fagan, B & C. DeCorse. (2005). *In the Beginning: An Introduction to Archaeology*. Upper Saddle River, Prentice Hall

210 Archaeology
TR, 09:00-10:15

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 the discipline of archaeology;
- 2) the formation of the archaeological record;
- 3) the acquisition of archaeological data, including methods of survey, sampling, and excavations;
- 4) the analysis of artifacts and palaeo-environmental remains; and
- 5) synthesis and explanation in scientific archaeology and prehistory.

Our continuing archaeological research on Rapa Nui (Easter Island) provides multiple illustrations of 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 text: R. Jurmain, L. Kilgore and W. Trevathan (2005). *Introduction to Physical Anthropology*. 10th ed. Thomson/Wadsworth Publ. Co. Study Guide for Jurmain, Kilgore and Trevathan (2005). *Introduction to Physical Anthropology*. 10th ed. Thomson/Wadsworth Publ. Co.

Optional text: P.F. Whitehead, W. S. Sacco, & S. B. Hochgraf (2005) *A Photographic Atlas for Physical Anthropology*. Morton Publishing Company, Englewood, CO.

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| Grading: 3 lecture 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. Please read handout and/or see course instructor.

Visit our Web Site: <http://www.anthropology.hawaii.edu/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. This course will meet once a week for 3 hrs. Students should sign up for one of the two sections offered. Attendance in lab is mandatory.

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 laboratory assignments (see accompanying outline for a detailed list of assignments) are to be completed and submitted 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 lab assignments, students are required to take two lab practical exams.

Lab Reports: All lab assignments are to be typed neatly.

Grading: 11 Graded lab assignments (60% of final grade) and two lab practical exams (@ 20 pts.).

Required Text: D. L. France 2007. *Lab Manual and Workbook for Physical Anthropology*. Sixth Edition. West/Wadsworth.

Optional Text: P.F. Whitehead, W. S. Sacco, & S. B. Hochgraf (2005) *A Photographic Atlas for Physical Anthropology*. Morton Publishing Company, Englewood, CO.

Web Site at: <http://www.anthropology.hawaii.edu/courses/anth215/index.htm>

300 Study of Contemporary Problems (Theory)
MWF, 10:30-11:20

Alex Golub

This course will take some of the contemporary issues of our time that are of personal and political interests to students and examine them from an anthropological point of view. Topics to be discussed will be Hawai'ian Creole English (pidgin) and the politics of language, the debate between creationists and evolutionists, the politics of genetic research, race and ethnic identity, evolutionary psychology, and video games. Throughout the course students will learn to analyze both sides of these debates fairly and understand the way that their positions are influenced by their culture.

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

Charles Fred Blake

This is a historical survey of watershed ideas and intellectual genealogies that form the modern discipline of anthropology. This includes an understanding of the historical and discursive contexts for the advent and spread of these ideas and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., theories of social evolution, structural functionalism, structuralism and semiotics, linguistic and cognitive, cultural materialism--ecological, functionalist, and Marxist--and practice theories), we also take up the postmodern challenges and intellectual currents in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology. Classes are mostly lectures (based on Powerpoint presentations). Some time is allotted to question-and-answer discussions of assigned readings. There may also be occasional pop quizzes at the end of sessions to test comprehension of reading and lecture materials. There are three principal exams for undergraduates (multiple-choice questions plus essays). Graduate students are exempted from the quizzes in order to write a research paper on a pre-approved topic concerning the history of anthropology. Attendance is recorded and constitutes a significant part of the overall grade. If you cannot attend sessions, do not register for this course. The reading load is composed of one "classic" ethnography and a number of original papers, generally one or two per session. The papers are accessible from the University's on-line electronic library.

313 Visual Anthropology (Method)
TR, 01:30–02:45

Andrew Arno

This course is about culture, visual communication, and anthropology. The term visual anthropology can be read in at least two senses: anthropology **as** visual communication and the anthropology **of** visual communication. In this course we will be concerned with the visual dimensions of anthropology as a scholarly activity—the uses made of films, photographs, drawings, and museum displays to convey anthropological knowledge—and we will also explore the concept of visual culture as an object of anthropological study.

The uses of visual media in anthropological research, publication, and teaching 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, cable 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.

The broader question of the nature of visual culture and the relation between audio and visual modes of communication forms the background of the central problems of anthropology: how does one gain an understanding of one's own and other cultures, and how can one convey that understanding to others.

315 Sex and Gender (Theory)
TR, 09:00-10:15

Nancy Kleiber

We will examine biological, evolutionary, social, economic, legal, and ideological aspects of women's position in selected developing and industrial societies. We will also explore the impact of sex and gender in anthropological research, and feminist issues in anthropology.

TEXTS:

Brewis, Alexandra, 1996, Lives on the Line: Women and Ecology on a Pacific Atoll. Harcourt Brace & Co. ISBN 0-15-501969-4

Davies, Sharyn Graham, 2007, Challenging Gender Norms: Five Genders among the Bugis of Indonesia. Thompson Wadsworth. ISBN 0-495-09280-0

Paul, Richard and Linda Elder, 2003, The Miniature Guide to Understanding the Foundations of Ethical Reasoning. The Foundation for Critical Thinking. [no ISBN #]

Sanday, Peggy, 1981, Female Power and Male Dominance: On the origins of sexual inequality. Cambridge University Press. ISBN: 0-521-28075-3.

Plus articles handed out in class on specific topics.

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COURSE GOALS:

1. To examine and analyze the situation of women and men in Eastern Polynesian societies, looking at both the positive and negative aspects of their lives.
2. To examine the social construction of anthropological knowledge, by looking at anthropological theories and methods, and the critiques of these which have been proposed by feminist scholars.
3. To explore the ways in which materials from this course are relevant to the understanding of our own lives.
4. To learn and apply critical and ethical thinking skills in a variety of situations
5. To facilitate student participation in all parts of the course, and perhaps even to have fun.

COURSE OBJECTIVES: (performance, criteria, conditions)

1. Vocabulary. A list of anthropological and feminist professional vocabulary will be supplied. There will be three vocabulary exams, with recognition questions. A grade of 90% or better on an exam exempts the student from subsequent exams' (20 points)
2. Research Papers. Each student will write a research paper about the lives of women of in a particular society/culture. We will be focusing on marriage in a wide variety of cultures. This will include same-sex marriage, and the social and ethical challenges presented by culture change.
3. Reading/writing assignments. There are various writing assignments, to be done in and out of class. Assignments must follow directions, and be handed in on time [neither early nor late] to receive credit.
All assignments will have an ethics component.
4. Exams: There will be a vocabulary exam, one mid-term and a final, covering the readings, class discussions, films, field trips, and research papers. [100 points]
5. Attendance and participation: This class depends on teamwork. We need YOUR consistent participation to make it work for everyone.

CLASS POLICIES:

- Attendance is required. Those who miss classes will have their grades lowered. Course materials will be covered in small and large group discussions. These depend on the consistent participation of every class member. Please sign the attendance sheet for each class, in order to be marked 'present'. This is the responsibility of each student.
- Read the assigned material, carefully, before each class session. Class periods will include lectures, discussions, videos and student presentations. You may be called upon at any time to provide information and analysis of assigned materials.
- To receive credit, assignments must be HANDED IN ON TIME!! Students must inform the instructor IN ADVANCE should problems arise and/or if you need special assistance. The goal is to have you do splendidly in this class. That takes cooperation and participation from you.
- Assignments which are not properly prepared will not be accepted. All written assignments must INCLUDE REFERENCES TO THE READINGS AND OTHER CLASS MATERIALS AND TO DISCUSSIONS. Assignments must be proof-read for spelling, grammar and punctuation.

370 Ethnographic Field Techniques (Method)
TR, 03:00-04:15

Heather Young Leslie

The description for this course will be posted on our website when it becomes available.

413 Language and Gender (Theory)
TR, 03:00-04:15

Andrew Wong

This main purpose of this course is to encourage you to think analytically about gender, about language, and about the relation between language and social practice. The goals are inseparably intellectual and political: responsible scholarship and citizenship require the ability and eagerness to go beyond stereotype, common belief, and the popular press, to evaluate claims for oneself in a knowledgeable way. This course will provide facts, theory, and analytic tools with which to consider issues related to gender, and its relation to language. Through the gathering and analysis of data, you will be asked to look for questions that might be answered, problems that might be solved, and issues that might be explored.

419 Indigenous Anthropology (Method or Theory)
MW, 02:30-03:45

Ty P. Kawika Tengan

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 think about ways that an articulated indigenous anthropology might incorporate indigenous protocols and worldviews, contemporary anthropological theory, community-based research practices, commitment to the well-being of communities with whom research is conducted, and emphasis on relationship-building. We will emphasize place by reviewing and rethinking the relations between indigenous peoples and anthropologists in Hawai'i, Oceania, and beyond.

423 Social and Cultural Change (Theory)
TR, 10:30-11:45

Leslie E. Sponsel

Initially this seminar surveys the phenomena and processes of change in cultural evolution and history. First the instructor critically analyzes Jared Diamond's books: *Guns, Germs, and Steel: The Fates of Human Societies* (1997), and his *Collapse: How Societies Choose to Fail or Succeed* (2005). This follows the video based on the first book. In this initial section of the course the primary question is: How do environmental changes influence social and cultural changes, and vice versa? We will also review historically and critique anthropological theories used in the study of social and cultural change as well as their complicity in maintaining power relationships of inequality, oppression, and exploitation including ecocide, ethnocide and genocide. One of the main examples will be revelations in Patrick Tierney's *Darkness in El Dorado: How Anthropologists and Journalists Devastated the Amazon* (2001) concerning some of the researchers who worked with the Yanomami during the Cold War era and beyond. Another example will be Colin Turnbull's *The Mountain People* (1973) about

the forced relocation and consequent disintegration of Ik society generated by a Ugandan state initiative to develop ecotourism.

For the bulk of this semester the seminar will focus on cross-cultural and cross-national comparisons from a selected sample of a variety of environmentalisms from the local, national, and global levels and from the 19th century to the present. Their influence on social and cultural change including revitalization movements will be analyzed. The primary question to be addressed is: How has environmentalism influenced social and cultural change, and vice versa? A secondary question is: What changes in society and culture would be needed to develop and maintain a genuinely sustainable, green, just, nonviolent, and peaceful society? We will consider environmental thought as well as actions and reactions, ultimately as background to global warming.

We will survey environmental organizations from the Sierra Club founded by John Muir to Earth First! and the Earth Liberation Front influenced by Edward Abbey and Dave Foreman. Other key historical and contemporary personalities discussed range from the radical Medieval monk St. Francis of Assisi to the deep ecologist Gary Snyder. Also we will consider Ted Kaczynski ("The Unabomber"), eco-terrorism, anarchic environmentalism, Marxist and liberation ecology, indigenous environmental movements, eco-imperialism, religious environmentalism, Green Party, Al Gore's environmentalism, and a variety of other fascinating and important phenomena. Contemporary pathologies like evolutionism, modernism, scientism, industrialization, capitalism, economic development and globalization will be exposed.

The venue for this seminar is an extended critical analysis, discussion and debate based on these four textbooks together with a set of case studies presented by students.

DeSteiguer, J.E., 2006, *The Origins of Modern Environmental Thought*.

Dobson, Andrew, ed., 1991, *The Green Reader: Essays Toward a Sustainable Society*.

Scarce, Rik, 2005, *Eco-Warriors: Understanding the Radical Environmental Movement*.

Taylor, Bron Raymond, ed., 1995, *Ecological Resistance Movements: The Global Emergence of Radical and Popular Environmentalism*.

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 (physical) and intangible (meaning-centered, symbolic) realities, and that a particular 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 of, 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**Jaida Samudra**

This writing intensive course examines mainland and island Southeast Asian cultures from an anthropological perspective. Ecological, historic, and religious commonalities in Southeast Asia are discussed in an attempt to define the region as a salient socio-cultural and geographic unit. Contemporary issues surrounding postcolonial ethnic and national identities and minority/majority relations, including the Chinese diaspora, are addressed. We then examine cosmologies and syncretic religious practices in Southeast Asia, including animist traditions, Hinduism and Buddhism, Islam, Catholicism, and evangelical Protestantism. The next section explores different forms of subsistence in Southeast Asia and how subsistence is linked to different spiritual traditions, including the cult of the Rice Goddess. Varied subsistence forms and symbolic systems shape the kinship structures, life cycles, and ritual passages of the different societies under discussion. Worldviews are also tied to social relations, especially conceptualizations of power and gender. Stereotypes of women as traditionally having more political, social, and economic power in Southeast Asia than in other regions of the world are examined critically. Finally, the course addresses contemporary problems resulting from such factors as the economic crisis in the 1990s, human trafficking for the sex trade, the transnational manual labor and service industry, and tourism. Small-scale, traditional cultures are changing rapidly, but also responding creatively to national and transnational pressures throughout the region.

Prerequisite: Students should have had an introductory course in cultural anthropology such as ANTH 152, ANTH 200, or equivalent.

458 Forensic Anthropology (Method)
TR, 01:30-02:45**Michael Pietrusewsky**

Forensic anthropology is a specialized field of physical anthropology concerned with the application of the techniques of physical anthropology (and human osteology) to matters dealing with the law and the medico-legal professions. This course will provide an introduction to the method and theory of forensic anthropology. Some of the methods and topics to be discussed include the retrieval of burials and crime scene techniques, determination of the time interval since death, age-at-death, sex, ancestry, stature, traits of individuation, the cause and manner of death, facial reconstruction, testifying as an expert witness, legal responsibilities, ethical issues, case report writing, etc. The assigned reading will come from the required course textbooks and supplementary reading taken from the literature.

Organization of the course will include classroom discussions, lectures, laboratory assignments, and a field trip. A list of the topics to be discussed will be distributed at the first class meeting along with the assigned readings for the course. Instruction will largely follow an interactive format. Students are expected to have completed all the required assigned reading prior to each class meeting and each is expected to participate in the general discussion. Students will be assigned (at least one class meeting in advance) individual readings from the assigned reading list and each is expected to lead the discussion of these readings/topics when the class meets. Students are urged to prepare a short written abstract of the reading(s) they are assigned each week which will serve to initiate discussion. The frequency of these assignments will be determined by the number of readings assigned that week and class size. Lectures, which will be given sparingly, will serve primarily as an introduction to the week's topic. The instructor will assess the work load periodically throughout the semester and make

whatever adjustments might be necessary to adjust the quantity/quality of the assigned reading and laboratory assignments.

Assigned Reading:

A complete list of the assigned reading, taken from the required texts and other sources, will be issued the first day of class. Copies of the assigned reading will be made available through Electronic Reserves in Sinclair Library.

Required Texts:

Steven N. Byers (2005) Introduction to Forensic Anthropology 2nd ed. Allyn and Bacon, Boston.
Steven N. Byers & Susan M. T. Myster (2005) Forensic Anthropology Laboratory Manual. Allyn and Bacon, Boston.

Lab assignments:

Approximately eight laboratory assignments will be given throughout the semester. The first two labs will review basic human osteology. The remaining labs will concentrate on methods (age, sex, stature, race, etc.) and analysis of human remains in a forensic setting. At least one of the lab assignments will involve an actual forensic case which will require extra time to complete. All lab assignments will be turned in for a grade. Unless otherwise indicated, the lab assignments are due one week following the day they are set.

Field trip:

A field trip to the Honolulu Medical Examiner's Office and/or the U.S. Army's Central Identification Laboratory is planned.

Grade Evaluation:

The final grade for this course will be calculated based on the following distribution: Midterm exam (includes written and practical) =25%; Final exam (includes written and practical)=25%; 8 Lab assignments (@ 5pts.)=40%, Discussion/Attendance =10%.

Pre-requisites: Students should have successfully completed a course in human osteology or skeletal biology (Anth 384) before taking this course. Exceptions to this rule can be made through the consent of the instructor. No auditors please.

Course web pages: <http://www.anthropology.hawaii.edu/courses/anth458/index.htm>

462 East Asian Archaeology (Area)
TR, 10:30-11:45

Miriam T. Stark

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

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.

475 Faunal Analysis (Method)
W, 01:30-04:00

Barry V. Rolett

This "archaeozoology" course teaches students to identify, analyze, and interpret bone and shell remains discovered in archaeological excavations.

The course includes hands-on lab work, as well as reading and discussion of synthetic papers and case studies. Students will plan, research, and write a short research paper exploring one specific topic.

There is no pre-requisite for this course but it is designed to build upon the skills learned in ANTH 380 (Archaeological Lab Techniques) and ANTH 215 (Physical Anthropology).

Graduate students are encouraged to enroll.

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

Charles 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.

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.

605 Discursive Practices (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 classroom work and a final paper.

607 Media and Discursive Practice (Theory)
W, 01:30-04:00

Andrew Arno

This course will explore the contributions that anthropology can make to a critical understanding of the mass media in cultural context. In the course, the mass media will not be viewed primarily as technologies but rather as specific conjunctions of technology, audience, and meaning in which each of these three factors interacts with the others, creating unique limitations and potentials for meaningful exchanges. The central questions posed by the course will include the specific ways that participants create meaning in mass mediated communication, the roles of the mass media in the formation and interactive use of personal and group identity, and the relationship of the media to ritual and conflict processes in society.

The goal of the course is to provide students with an anthropological perspective on the mass media. Specifically, critical discourse analysis as well as ethnography will be explored in approaching the problems of meaning production in mass communication and the political/social implications of the media. Theoretical and methodological discussions will be framed in the context of specific case studies. A general goal of the course will be the advancement of each student's particular research interests in relation to the media.

620E Theory in Social & Cultural Anthropology: Political Institutions (Theory) Alex Golub
“Ethnography of the State”
M, 01:30-04:00

When anthropologists study the interaction of 'local' groups ('indigenous' or 'grassroots' people) and 'the state' they often focus on the way in which local identities are elicited, misrecognized, constructed, made, or viewed by the state. These analyses are often not symmetrical, however, in the sense that they do not examine the way 'the state' is itself a macro-sociological entity whose taken-for-granted status must be achieved.

How do people come to believe that there is such an entity as 'the state'? How do they come to believe that kings, policemen, and legislators speak and act in its name? What sort of models of selfhood must people possess in order to consider themselves capable of being governed? We will answer these questions by focusing on the concept of 'Leviathan' and following it from its origin in Middle Eastern myths of cosmogonic combat through Hobbes's image of the sovereign and ending in Latour and Sahlins's use of the concept in more recent work.

620H Theory in Social & Cultural Anthropology: Ecology (Theory) Leslie E. Sponsel
“Human Ecology”
T, 03:00-05:30

Ecological anthropology is a mature topical specialization that crosscuts the five subfields of contemporary anthropology and has its own separate unit within the American Anthropological Association (Anthropology and Environment Section), journals (*Human Ecology*, *Journal of Ecological Anthropology*, *Ecological and Environmental Anthropology*), textbooks, listserv, and so on. The main approaches within ecological anthropology are cultural ecology, historical ecology, political ecology, and spiritual ecology. The graduate core course for the Ecological Anthropology Program is 620H Human Ecology.

This semester the seminar pursues a systematic and penetrating critical analysis of theory and method in ecological anthropology in historical perspective from its early 20th century roots to the present. Several PowerPoint lectures by the instructor will provide background. The class as a whole will discuss background material in these two required textbooks:

Crumley, Carole L., ed., 2001, *New Directions in Anthropology and Environment: Intersections*.
Ellen, Roy, 1982, *Environment, Subsistence and System: The Ecology of Small-Scale Social Formations*.

Then each student will use a PowerPoint presentation to summarize for the seminar a research paper on a pioneer in the history of ecological anthropology. Next each student will use a PowerPoint presentation to summarize for the seminar a paper on a contemporary leader in ecological anthropology. The research for these two papers should be based on reading as much as possible published by and about each of the two scholars investigated. For the contemporary scholar the student should also conduct an email interview. Finally, building on relevant aspects of the two previous exercises, each student will use a PowerPoint presentation to summarize a research proposal or report for the seminar. (Each of the three papers should be about 15 pages double-spaced including

references cited). Several telephone interviews will also be conducted with selected ecological anthropologists on the mainland depending on their availability.

Students will comment on and anonymously grade each other's presentations using a standard evaluation form. The course grade will be based on class participation at 10% and on the three presentations (historical scholar, contemporary scholar, and research proposal or report) at 30% each.

The prerequisite for 620H is 415 Ecological Anthropology. Those who have not taken 415 may request the instructor's consent. Auditors are not allowed.

645 Historic Preservation (Method)
W, 02:30-05:00

Sara Collins

Historic and cultural resources are now covered by a raft of federal, state, 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 major historic preservation laws and associated regulations together with their combined effect on historic properties will be presented and discussed. In the second half of the course, we will analyze and assess historic preservation law in the larger contexts of environmental law and policy, and societal norms and expectations. 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. Each student will present the results of the individual research project to the class.

667 Biomedicine and Culture
F, 12:30-03:00

Heather Young Leslie

The description for this course will be posted on our website when it becomes available.

694 Anthropology Colloquium Pro-Seminar
R, 03:00-04:30

Geoffrey White

This course is for entering students in the Anthropology graduate program who are required to 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.

695 Professional Skills Development in Anthropology (Method)
TR, 12:00-01:15

Miriam T. Stark

This course is designed to help students become professional and ethical researchers who will produce the highest quality scholarship. More specifically, this course seeks to identify the different components of professional development and to provide guidelines and strategies for graduate

students hoping to make the transition to full professional status. Students completing this course will gain practical experience in:

1. Creating a professional C.V. that can be updated as students near completion of the graduate degree;
2. Writing a grant proposal designed to obtain funding for dissertation research;
3. Writing and presenting a conference paper;
4. Engaging in several modes of writing required of professionals (abstracts, peer reviews, human subjects forms, job applications);
5. Developing skills needed to engage in peer review of peers' proposal drafts, and to provide articulate questions and suggestions as part of constructive criticism; and
6. Working as a professional colleague in the field, in the workplace, and in the greater arena of Anthropology.

There is no assigned textbook for this course.

750B Research Seminar: Archaeology (Theory)
"Historical Ecology"
TBA

Terry L. Hunt

This inter-disciplinary (Botany and Anthropology) seminar will focus on historical and contemporary ecological issues of invasive rats in island environments. The seminar coincides with an international conference on the subject planned for 27-31 March at Manoa. The conference will bring together diverse researchers and build the foundations for an integrated synthesis of the ecology of invasive rodents, informed by disparate lines of research. Understanding the rat's role in environmental transformations will highlight critical historical, ecological, and management implications. Students in the seminar will consider diverse issues critical to the conference theme and have the opportunity to participate in the sessions.

Background

The human colonization of islands dramatically transformed island environments, initiating extinctions, extirpations, and a complex array of ecosystem changes. Researchers in historical ecology describe these human-induced transformations as a consequence of forest clearing, use of fire, and the establishment of a portmanteau biota. Rats, perhaps more than any other animal, have been ubiquitous players in these impacts, from the colonization of the Pacific islands to the global expansion of Europeans. Rats may be the original invasive "species." Ecological, paleoecological, and archaeological research has shown the direct and indirect impacts of rats on native flora and fauna, and implicated them in transforming some island environments; yet their impacts on others remain uncertain. For example, what role do rats play in deforestation or plant and animal extinction? How do rats' effects vary with island ecological diversity, biogeography, and history? Today, it is increasingly important to understand ecological histories and the effects of invasive rats, both because invasions and threats of extinction continue, and because ecological restoration of islands frequently depends on understanding rat ecology as well as predicting the consequences of rat eradication. Now is an ideal time to determine in what areas contemporary ecology, paleoecology, and archaeology can inform each other and in what areas they cannot. Addressing these issues will allow development of fine-grained models to better integrate contemporary ecological studies with multiple lines of historical evidence from paleoecology and archaeology.