

**Department of Anthropology
Course Descriptions
Spring 2009**

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, MWF, 01:30-02:20

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

Sec. 08, TR, 01:30-02:45

**Joseph Genz
Stephen Acabado
Nancy Cooper
~~Stephen Acabado~~
Nancy I. Cooper
Christian Peterson
Christopher Norton**

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**CANCELLED****~~Regina Luna~~**~~Sec. 01, MWF 08:30-09:20~~~~Sec. 04, MWF 12:30-01:20~~

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(2) Culture and Humanity **MWF, 09:30-10:20**

Joseph Genz

ANTH 152 is an introduction to the concepts, methods and results of global anthropological analysis. It is a critical examination of the modern era through the discipline of anthropology and it will provide you with a multicultural perspective on the world and deepen your understanding from a global perspective. We will investigate the post-1500 world, particularly focusing on cultural change and trends in the globalization through the colonial era, including the present. We will study several dimensions of culture and look at numerous case studies during this course. Our objective is to understand and apply basic concepts and theories used in anthropology on different societies of a rapidly changing world. We will search for patterns and meaning behind the everyday experiences of particular human groups, compare cultures, and try to understand causes and consequences of cultural change. Hopefully, the understanding and tolerance of cultural differences that we achieve through this learning process can be put into good use in our everyday lives in an increasingly multi-ethnic world. You will have a chance to apply anthropological concepts and theories through a series of ethnographic field projects. The final project involves doing research on a topic of your own choice, resulting in an ethnography or field study report. You may take advantage of the Service Learning Program through which you work with the community and conduct research simultaneously.

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(5) Culture and Humanity
TR, 07:30-08:45**Guido Pigliascio**

The goal of this course is to offer a comparative approach to the concept of culture and an analysis of how culture structures the worlds in which we live. This course provides a general overview of cultural anthropology for both majors and non-majors, giving them a fundamental grasp of the distinctive interrogatives about culture and social institutions from an anthropological point of view. Cultural anthropology is the study of multicultural perspectives and cultural diversity of human societies. It examines human societies from their beginnings to the postindustrial age, and considers the development of various forms of social organization and their significance for family and kinship, economics, politics, and religion.

Our textbook, *Cultural Anthropology*, by Emily Schultz and Robert Lavenda, introduces students to key concepts and data of cultural anthropology presenting basic ethnographic methodologies also used in other social sciences. Its objective is to expose students to the richness and variety of human life in

the past and contemporary worlds. While the textbook covers the traditional anthropological material, additional material has been selected to give more insight into contemporary life styles.

Ethnographic films provide an alternative way of perceiving culture-perception constructed through the lens. Culture is manifested through visible symbols embedded in gestures, ceremonies, ritual performances, and artifacts situated in constructed and natural environments. The use of these visual aspects conveys and shapes anthropological experience, knowledge, methods and perspectives.

152(6) Culture and Humanity
TR, 12:00-01:15

Eirik Saethre

This course will introduce students to the history, theories, and methods of social and cultural anthropology. Employing ethnographic examples from around the world, we will explore topics such as language, kinship, economics, power, health, gender, globalization, and religion. Students will gain an appreciation of the ways in which the diversity of human behavior, knowledge and experience can be understood.

Reading assignments will be taken the textbook (*Conformity and Conflict*, 13th Edition by James Spradley and David McCurdy) as well as articles posted online. To provide an in depth look at an anthropological topic, we will also read Tanya Luhrmann's *Persuasions of the Witch's Craft*, which examines the use of magic and witchcraft in contemporary England.

The goals of this course include:

- Understanding the social and cultural foundations of human behavior.
- Developing the ability to think analytically and anthropologically.
- Gaining a knowledge and experience of social science research methodology.
- Recognizing the value of anthropological understandings in our own life experience as well as contemporary global society.

152(7) Culture and Humanity
TR, 01:30-02:45

Christine R. Yano

This course is an introduction to the field of cultural anthropology for both non-majors and majors. Central to the course is the concept of culture – what it is, what it has been, how people have used it to structure and justify their actions, and what it might possibly mean in the future. This is an introduction not only to the culture concept, but also to its history, and thus to anthropology. The first and last question of this course will be: *what is the concept of culture and how does it shape both human behavior and anthropology?* We will examine culture as an explanatory means by which people have made and continue to make sense of their worlds.

The course covers 1) a brief historical sweep of the field of cultural anthropology, 2) the basic concepts germane to the field, 3) a survey of the methods of inquiry and analysis, and 4) the challenges made to cultural anthropology in the contemporary world. We will discuss the relevance of the culture concept in a world shaped by globalization and transnational flows.

One of the hallmarks of cultural anthropology is ethnographic fieldwork, so this course gives students a taste of this. Doing a fieldwork project encourages students to put anthropology to work, using analytical concepts, and getting firsthand experience in the laboratory that exists just outside your door. This hands-on component will be one of the most important things that you do in this course.

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 Pietruszewsky

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, with R L Ciochon 2008. *Introduction to Physical Anthropology* 11th ed.

Grading: 3 lecture exams (2 midterms @20 pts. final @25 pts.)	=	70 pts.
3 film reviews (@5 pts.)	=	15 pts.
Unannounced quizzes*	=	<u>20 pts.</u>
Total:		100 pts.

* The quizzes are normally given in the first or last 5 minutes of each class meeting. Makeup quizzes are not given. The final average for quizzes is based on the 20 highest quiz scores received during the

semester. Excused absences require appropriate (e.g., note from physician) documentation and will not count against the final tabulation of the average quiz score.

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.

Instructor: Prof. M. Pietrusewsky. Office: Dean 207; Tel: 956-6653; e-mail: mikep@hawaii.edu; Office hours: Wed 9-11 AM, *or* by appt. Mailbox: Saunders 346.

Teaching Assistant: TBA. Office Hrs.: during labs *or* by appt.

Visit the Web Site for this course: <http://www.anthropology.hawaii.edu/courses/anth215/index.htm>
(continued)

Disability Statement: If you feel you need reasonable accommodations because of the impact of a disability, please 1) contact the KOKUA Program (V/T) at 956-7511 or 956-7612 in Room 013 of the QLCSS; 2) speak with me privately to discuss your specific needs. I will be happy to work with you and the KOKUA Program to meet your access needs related to your documented disability.

Class Etiquette: Please deactivate all pagers, cell phones, and other electronic devices during class. The use of electronic devices, unless specifically approved by the instructor, during class and exams is prohibited. Be punctual!

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

Michael Pietrusewsky

Course Objectives:

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 must be typed.

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

NO MAKEUP EXAMS ARE GIVEN FOR MISSED LAB PRACTICALS*

Required Text: D. L. France 2007. *Lab Manual and Workbook for Physical Anthropology*. 6th Edition. West/Wadsworth.

Instructor: Prof. M. Pietrusewsky: Office: Dean 207; tel: 956-6653; e-mail: mikep@hawaii.edu

Teaching Assistant: TBA; Office Hrs.: during labs *or* by appt.

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

Lab Monitor Work: In order to facilitate the operation of the lab and to maintain this facility in a clean environment, each student will be required to sign up for one hour (per semester) of lab monitor work. Tasks will be assigned as required throughout the semester. Your cooperation in this matter is greatly appreciated and essential for the normal functioning of these labs.

*Given the inordinate amount of time and effort involved in constructing, setting up and taking down of these exams, makeup exams are generally not given. An Incomplete may be given, when warranted, for students to re-take the missing exams in the following semester.

300 Study of Contemporary Problems (Theory)
TR, 12:00-01:15

Alex Golub

This is mid-level undergraduate class designed show students how the concepts they learned in ANTH 152 "Culture And Humanity" are relevant to contemporary problems in today's society. The course will be based around the distinction between fact and value, and the way that our ethical deliberation relies on accounts of what is in order to arrive at decisions about what we ought do. Specifically, we will be examining the concept of culture and ethical issues which implicitly rely on particular accounts of culture. How are these ethical issues reframed if the notions of culture which underlie them change?

This course has a Contemporary Ethical Issues (E) Focus designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the course content. At least 8 hours of class time will be spent discussing ethical issues. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues; how to responsibly deliberate on ethical issues; and making ethically determined judgments.

This course also has an 'O' focus and is designed to provide students experience in a small 'seminar' style classroom.

310 Human Origins (Theory)
MW, 10:30-11:45

Christopher Norton

Not available. Check our website at <http://www.anthropology.hawaii.edu/courses/s09desc.htm>

**315 Sex and Gender(Theory)
W, 02:30-05:00****Nancy Kleiber**

We will examine biological, evolutionary, social, economic, legal, political and ethical aspects of the social and cultural construction of sex, gender and sexuality in a variety of human societies. The course will include an in depth examination of human rights/women's rights/individual rights and the preservation of cultural traditions in the face of increasing contact among cultures. We will also explore the impact of feminism on anthropology, and the role of sex and gender in anthropological research.

This course has a Contemporary Ethical Issues [E] focus designation. We will be exploring the ethical aspects of each topic we cover, including sexuality, gender identity, cultural practices related to sex and gender, such as circumcision [both female and male], marriage [monogamy, serial monogamy, polygyny, polyandry, same sex marriage and more], cultural practices related to reproduction and sexual health [fertility practices, contraception, disease prevention, and abortion] and more. Students will develop their individual and collective abilities to make and negotiate ethical decisions in these matters, most of which are highly contested in our own society as well as in many others. We will also examine the results of ethical decision-making on sex and gender related issues on global public policy.

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 #]

Plus other materials, as assigned.

**356 Women and Religion
MWF, 02:30-03:20****Kristin Bloomer**

Not available. Check our website at <http://www.anthropology.hawaii.edu/courses/s09desc.htm>

380 Archaeological Lab Techniques (Method)
TR, 01:30-02:45**CANCELLED****Staff**

This course offers students an introduction to the principles and practice of laboratory techniques and the integration of hands-on activities with problem-oriented archaeological research. Topics that we will consider include: 1) approaches to research design, 2) techniques of artifact analysis and interpretation, and 3) the preparation of professional reports and papers. Artifact categories that will be analyzed for this course include ceramics, lithics, floral and faunal remains, bone and shell artifacts, and historical artifacts. Our laboratory work will make primary use of archaeological assemblages from UH-sponsored archaeological research in different countries. Students will learn fundamental laboratory techniques by participating in these ongoing research projects. Your analytical work also produces data which you will learn to analyze and interpret. More importantly, however, we will explore various issues in methodologies related to research design; for example, archaeologists don't simply describe all features and all aspects of artifacts recovered through fieldwork. Instead, we carefully consider the theoretical approaches within which we work, the specific questions we seek to answer, and the quickest and cheapest way to obtain the data necessary to test our models against the archaeological record. This research framework provides us with a set of specifically defined methodological strategies for first collecting (through regional survey, excavations, ground-penetrating radar, and other techniques), then analyzing our data. It isn't enough therefore to teach you some of the analytical techniques we used in those final steps of the process. To fully understand how and why we might weigh stone tool debris or describe certain characteristics of painted potsherds, we need to consider what research questions the resulting data will help to answer. After all, testing archaeological models of how ancient villagers responded to Aztec demands for tribute, or how the adoption of agriculture impacted Native American hunter-gatherers in Illinois, is why we do research.

A second course objective is to provide you with opportunities to enter into one or more debates in archaeology. More than the memorization of dry facts from your books, a set of classroom exercises, films, and short papers centered on a few such debates allow you to get a taste for what we really love to do. For those of us dedicated to these topics, it is these debates that capture our attention, not the opportunity to memorize lots of dates and statistics. I have set aside time in the class for you to practice skills associated with constructing an academic debate, staking a position of your own, and marshalling evidence to test a claim. We will also make use of a wide range of practices to learn to solicit and give useful feedback on each others' written work, and to push ourselves (and others) to produce more nuanced, well-reasoned academic arguments. These course practices are as much a part of the class's Writing-Intensive designation as the papers you'll produce. And these skills are ones that will be applicable throughout your UH education.

416 Economic Anthropology (Theory)
TR, 09:00-10:15**Charles Fred Blake**

My version of this course does not restrict the analysis of economic activities to "non-Western, non-industrial societies" as per the catalog description. My horizon is drawn more along the line of political economy, the inter-disciplinary study of historical formations (culturally-organized and politically-driven modes of production / exploitation) in terms of the origins, functions, structures, and teleology of social inequality, and the theories of value, alienation, and ideology embedded therein. Anthropology offers useful insights into the study of economics because it seeks to explain and understand how people in different material circumstances produce, distribute, and consume the things

they define as useful and valuable. After reviewing the history of economic anthropology, this course explores the relationship between anthropology and political economy in the attempt to develop an anthropology of value. The lectures complement the readings which include a couple of books and key articles. One of the primary books is David Graeber's *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*.

**419 Indigenous Anthropology (Method or Theory); O/H/E Focus Ty P. Kawika Tengan
TR, 10:30-11:45**

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? This class will attempt to answer these questions and others by starting from the following premises. First, anthropological and native subjectivities have been mutually constituted, as exemplified by the history of anthropology of and by Hawaiians. Second, political decolonization and transnational indigenous rights movements have entered into dialogues with academic anthropology by creating alternative (though related) spaces for thinking and writing about culture, particularly in Native Pacific Cultural Studies and indigenous research centers. Third, current engagements within the discipline (particularly those brought about by native, indigenous, and minority anthropologists) have suggested new ways of articulating “indigenous traditions” of both anthropology and Native Hawaiian and Pacific Islanders. This class will examine the possibilities and limitations of such articulations with respect to fieldwork methodologies, theoretical frameworks, and ethical guidelines. As a Hawaiian, Asian and Pacific Issues (HAP) course, we will focus on voices of Native Hawaiian and Pacific Islander anthropologists, as well as the ways they intersect. Along with a HAP, this course has a Contemporary Ethical Issues (E) and an Oral Communication (O) designation. Contemporary ethical issues are fully integrated into the main course material and will constitute at least 30% of the course content. At least 8 hours of class time will be spent discussing ethical issues. Through the use of lectures, discussions and assignments, students will develop basic competency in recognizing and analyzing ethical issues pertaining to anthropological and indigenous research; how to responsibly deliberate on these ethical issues; and making ethically determined judgments.

Required texts (available at the UH Bookstore), in order they will be read (by initials of title as indicated on syllabus); they will also be on hold in Sinclair Reserves for 2 hour loan (by author last name):

- Smith, Linda Tuhiwai. 1999. *Decolonizing methodologies: Research and indigenous peoples*. London; New York: Zed Books.
- Sissons, Jeffrey. 2005. *First Peoples: Indigenous cultures and their futures*. London: Reaktion.
- Hau'ofa, Epeli. 2008. *We are the Ocean: Selected Works*. Honolulu: University of Hawai'i Press.
- Tengan, Ty P. Kawika. 2008. *Native Men Remade: Gender and Nation in Contemporary Hawai'i*. Durham, NC: Duke University Press.

Other readings will be available in pdf format for download from webct.hawaii.edu or for purchase as a course packet at Professional Image.

420 Communications and Culture (Theory or Method)
TR, 12:00-01:15**Andrew Arno**

Both communication and culture are extremely powerful factors in social life as we live it. As academic concepts, both have proven extremely fruitful in both social scientific and humanistic inquiry, and this course will examine the relationship between the two. While culture has been, and continues to be, the major preoccupation of cultural anthropology, it is clear that the linguistic turn in anthropology has brought language and communication more and more into the forefront of investigation. Many anthropologists have concluded that culture is communication, in the sense that culture as performed is an exchange and dialogic construction of meaning. The goal of this course is to introduce the student to fundamental ideas in language philosophy, semiotics, and communication studies that have had a significant impact in the development of social and cultural anthropology. A dominant theme of the course will be the development of an argument that places the notions of identity and category at the nexus of communication and culture. Theories of category, classification, and systematics, in and out of anthropology, will be reviewed, and the work of selected anthropologists who have contributed to the communication focus in contemporary anthropology will be examined in detail. While language will be a major concern of the course, a broader concept of communication that includes both audio and visual modes will be adopted.

424 Culture, Identity and Emotion (Theory)
TR, 10:30-11:45**Geoffrey White**

How do language, culture, and social practice shape subjective experience? By the same token, how do emotions and personal identity become a ground for social struggles and political movements? How can the 'emotion work' of everyday life contribute to the formation of cultural, national, and gender identities? And what is the role of cultural memory, both personal and collective, in reproducing such identities?

This course addresses these questions through an ethnographic and comparative approach to the study of emotion and subjectivity. A general goal of the course is to develop the ability to think critically about the role of the emotions, memory, and identity in everyday life as well as in larger political formations and histories.

This is a writing-intensive (WI) course. The first part of the course reviews a number of key concepts in cultural psychology (self, identity, emotion, memory, life stories), as these have been studied across cultures. The second part of the course takes up several ethnographic studies examining the production of identity and emotion in social and historical context.

Assignments include two essay assignments and a final paper based on original research.

Readings include

Ito, K. L. (1999). *Lady friends : Hawaiian Ways and the Ties that Define*. Ithaca, Cornell University Press.

O'Neil, T. D. (1996). *Disciplined Hearts: History, Identity, and Depression in an American Indian Community*. Berkeley, University of California Press.

Mattingly, Cheryl (1998). *Healing Dramas and Clinical Plots: The Narrative Structure of Experience*. Berkeley, University of California Press.

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.

444 Spiritual Ecology (Theory)
TR, 12:00-01:15

Leslie E. Sponsel

Spiritual ecology refers to scholarly and scientific studies of the dynamic relationships among religions and spiritualities on the one hand, and on the other environments, ecologies, and environmentalisms. (The term spiritual ecology is used simply because it is more inclusive than religion, referring to individual as well as organizational ideas and actions in this domain, and because it parallels the names of other major approaches within ecological anthropology like historical ecology and political ecology).

This advanced seminar pursues a systematic and thorough anthropological survey and critical analysis of spiritual ecology in cross-cultural perspective. Spiritual ecology is a most exciting new interdisciplinary and transdisciplinary frontier for research, teaching, and practice that has been growing exponentially since the 1990s. The instructor will discuss his own research and publications on various aspects of this subject, including his long-term fieldwork on the relationships among Buddhism, sacred places, ecology, and biodiversity conservation in Thailand.

Ideally, students should have Anth 152 or 200 and 415 or 422 as prerequisites for this course. However, most of all, they simply need an open mind and intellectual curiosity like any scholar or scientist who is worthy of the title.

The following textbook is required reading for every student:

Gottlieb, Roger S., ed., 2006, *The Oxford Handbook of Religion and Ecology*.

Some additional readings will be assigned, especially articles from this reference work:

Taylor, Bron R., Editor-in-Chief, 2005, *The Encyclopedia of Religion and Nature*.

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For more information, see the instructor's homepage (<http://www.soc.hawaii.edu/Sponsel>) and the website for the Forum on Religion and Ecology recently moved from Harvard University to Yale University (<http://www.religionandecology.org>).

446 Southeast Asian Cultures (Area)
MWF, 08:30-09:20

Nancy I. Cooper

Students taking this course will examine Southeast Asia's cultural diversity using commonalities as entry points. The commonalities include linguistic ties, historical ties, particularly the impacts of foreign trade, introduced religions, and colonialism, and the more recent effects of development and global economic trends. Three intellectual 'threads' will be the guide through Southeast Asia: power, performance, and gender.

Attendance is necessary and will be carefully recorded. Each student will participate as part of a group in preparing one bibliography, one oral presentation, and in being active in class discussions. Without advance notice, students may be asked to write a simple handwritten essay (quick-write exercise) in class in response to readings, a video or slide show presentation, or a guest speaker presentation. Additionally there will be two 'midterm' exams on readings and lectures and a final research paper. The final paper will utilize concepts from the course, additional resources, and one key ethnography from a list approved by the instructor. Each student will use this ethnographic knowledge in conducting a cultural analysis of a novel or autobiography (from an approved list) written by a Southeast Asian author as a simulated context or 'society'. The paper will be evaluated on how well the concepts of the course are understood and incorporated into the discussion of the novel.

This is a rigorous course suitable only for those with a strong and serious interest in anthropology and/or Southeast Asia as a whole region. Although final papers and research groups will be more specialized, all students must gain a general knowledge of the region through the required readings and lectures. It will not be sufficient to learn only about your area of special interest. It is expected that students will have already taken Southeast Asian History, Asian History, and/or introductory anthropology courses, or will be prepared to compensate for any deficiency by supplementing the required readings with appropriate sources. If you are in doubt, please contact the instructor before registering for the course. Texts include a course reader (two or more articles a week), an ethnography, one novel/biography, and outside sources compiled by your research group.

Participation (attendance, discussion, and 'quick-write' responses)	20
Group performance (bibliography and oral presentation)	20
Combined exams (two)	30
Final research paper (ten pages)	30

462 East Asian Archaeology (Area)
TR, 12:00-01:15

Christian Peterson

Modern differences in the languages, customs, and politico-economic systems among what are today China, Korea, and Japan obscure the fact that all three share a common heritage of great antiquity. This course examines the development of ancient East Asian civilization from an archaeological and social

evolutionary perspective. We survey the major cultural changes in each of these regions from their initial human colonization (as early as one million years ago) until about AD 800. This latter date represents the maturation of governmental systems in all three areas based on a shared religion, state philosophy, writing system, and a bureaucratic structure founded in the rule of law. From this point forward, China, Korea, and Japan can be referred to collectively as "East Asia." Prior to this time, however, the developmental trajectories of all three differed strongly from one another. Gradually, indigenous developments within Korea and Japan, in combination with interactions between their constituent societies and those of mainland China, helped to create a relative parity of organization within the region. Archaeological data are integrated across this region within successive time-frames, using local chronologies as building blocks, in order to trace the origins and intersections of those processes culminating in the formation of ancient East Asian civilization.

464 Hawaiian Archaeology (Area)
MWF, 09:30-10:20

James M. Bayman

This writing-intensive course will provide students an in-depth introduction to the archaeology of the Hawaiian Islands before and after European and American contact. Topics that we will consider include (but not be limited to) the geographical and historical origins of the first Hawaiians, the timing of island colonization and settlement, the development of food production and craft economies, the emergence of socio-political hierarchies, and the consequences of contact and colonialism, including population trends and historical ecology. Throughout the course we will emphasize critical topics of debate. We will also consider the relevance of archaeology to contemporary society in Hawai'i.

484 Japanese Popular Culture (Area)
TR, 10:30-11:45

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.

490 History of Anthropology (Theory)
TR, 12:00-01:15

Charles Fred Blake

Historical survey of watershed ideas, intellectual genealogies, and personalities 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). This is a rigorous academic course which requires active learning.

602 Linguistic Anthropology (Theory)
T, 03:00-05:30

Jack Bilmes

The central concerns of linguistic anthropology are with the relationship between language and the rest of culture and with the way that language is actually used in cultural settings.

The overall objective of this course is to provide an advanced introduction to some important topics in linguistic anthropology. These include:

- a) cultural grammar, emics, and ethnosemantics
- b) structuralism
- c) linguistic relativism
- d) ethnography of communication
- e) microanalytic and pragmatic approaches

We will attend to the mutual influences of linguistic theory and methodology on the one hand, and anthropological theory and methodology on the other.

Grades will be based primarily on three two-hour exams. However, performance on classroom assignments and general quality of contributions to classroom discussions will also be taken into consideration.

603 Archaeology (Theory)
M, 02:30-05:00

Terry L. Hunt

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

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

- I. Is a Scientific Archaeology possible?
 1. Science, theory, and systematic empiricism
 2. Building theory and units of meaning.
- II. Disciplinary Change
 1. Culture Historical foundations
 2. New Archaeology and Culture Reconstruction: debating analogy, behavior, "middle-range

- theory,” and processual reconstructions
3. ‘Post-Processual’ frustrations
 4. Evolutionary Archaeology
- III Problems in Historical Explanation
1. The origins of agriculture
 2. The origins of social complexity
 3. The evolution of cultural elaboration (e.g., monumental architecture)
- IV. Integrating Theory and Method
1. Seriation and historical explanation.
- V. Prospects for Archaeology

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

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

606 Anthropology of Infectious Disease (Theory)
W, 01:30-04:00

Nina L. Etkin

Infectious diseases remain the major cause of death worldwide. We live in a time of emerging (new) infectious diseases (e.g., HIV/AIDS, Ebola Fever, Hantavirus, Legionnaires’ Disease) and resurgent ones such as tuberculosis, malaria, and polio. The problem is compounded by infectious disease "traffic" — introducing infections to new species and previously not affected populations. This growing disease burden can be linked to human activities such as deforestation and other environmental degradation, contact with "exotic" animals, overuse of antibiotics, limited knowledge of disease transmission, and lack of resources for vaccination and other preventions. The anthropological study of infectious disease explores the interplay of pathogenic microbes in human populations by focusing on the intersection of cultural, ecological, and political factors related to the transmission and experience of infectious disease. Given the role of human action in infectious disease traffic, anthropologists — who observe and interpret human behavior— have much to offer for understanding infectious diseases and contributing to efforts to control them.

620F Theory in Social & Cultural Anthropology: Other (Theory)
“Law and Social Control”
W, 01:30-04:00

Andrew Arno

The starting point of this course will be an examination two of the most important interlinked contemporary issues at the intersection of law and anthropology, the problem of intangible cultural property and the articulation of traditional and modern legal systems. From this initial, problem based perspective, the seminar style course will take a broad historical survey approach to theories of law and

social control in anthropology. The ethnographic case study and cultural comparative perspectives will be emphasized as the element that distinguishes legal anthropology from jurisprudence or traditional legal sociology. Readings, lectures, and class discussions will center on the basic issues addressed by legal anthropology, and students will be introduced to important authors, from Maine to Merry, including the most influential such as Morgan, Llewellyn and Hoebel, Gluckman, Bohannan, Nader, Moore, and others. Their ideas will be presented in terms of the classic debates that have shaped the subfield, including those about cultural relativism and law, morality and law, and the relation of law to language. The legal anthropology literature will be looked at in context of historical developments and trends in the global political economy, such as enlightenment inspired revolution, counter revolution, the emergence of the nation state, capitalism, colonialism, postcolonialism, and globalism. Broad currents in theoretical consciousness that have crosscut the social sciences and humanities, such as idealism, Darwinian evolution, Marxism, pragmatism, structuralism, and postmodernism will also be considered to the extent that they have participated in setting theoretical agendas in legal anthropology.

Course Requirements:

Attendance and class participation based on the assigned readings are required. Participants will take responsibility, on a rotational basis, for presenting summaries and discussion questions based on common reading assignments. Participants not presenting will come to class with written questions or comments about the readings to be discussed. A term paper is required. The paper should relate to the student's research interests and address substantive or methodological issues in legal anthropology. At the end of the course participants will present brief accounts, or progress reports, of their papers.

Texts:

Required:

Who Owns Native Culture by Michael F. Brown

Recommended:

Laura Nader, ed. Law in Culture and Society;
Sally Falk Moore, Law as Process;
Sally Merry, Colonizing Hawai'i.

Assigned Readings:

Selections from Maine, Sauvigny, Morgan, Lowie, Moore, Nader, Coombs, law cases from Australia and the US.

Organization of Topics:

The detailed schedule course topics will be flexibly organized. The general plan of organization however will include three parts:

Part I: Basic issues in legal anthropology in historical context, including important precursors of the subfield in anthropology. (Several Weeks)

Part II: The dispute settlement, conflict management focus in legal anthropology. (This will take up the main body of the course, reading the classics works and applying them to current issues and questions.)

Part III: Law as Process (in this part of the course the contemporary developments in legal anthropology will be examined.

**620H Theory in Social & Cultural Anthropology (Theory or Method)
“Ecology”
TR, 10:30-11:45**

Leslie E. Sponsel

This graduate core course for the Ecological Anthropology Program 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. The class as a whole will discuss background material in these four required textbooks:

Crumley, Carole L., ed., 2001, *New Directions in Anthropology and Environment: Intersections*.

Dove, Michael R., and Carol Carpenter, eds., 2008, *Environmental Anthropology: A Historical Reader*.

Ellen, Roy, 1982, *Environment, Subsistence and System: The Ecology of Small-Scale Social Formations*.

Russell, Diane, and Camilla Harshbarger, 2003, *GroundWork for Community-Based Conservation: Strategies for Social Research*.

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, and then likewise a contemporary leader in this field. 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. Building on relevant aspects of these two previous exercises, each student will use a PowerPoint presentation to summarize a research proposal or report for the seminar. Some of the possible topics include biodiversity conservation, biophilia, diversity principle, ecolinguistics, “ecologically noble savage”, environmental justice, global warming, landscape ecology, land and resource conflicts, mining, and sacred places as protected areas.

Finally, a special seminar project in anticipation of the Department’s 75th anniversary will be conducted to research and co-author a brief history of the development of ecological anthropology at UHM through surveying the work of Gregory Bateson, Roy A. Rappaport, Henry T. Lewis, Richard A. Gould, Leonard Mason, Richard K. Nelson, A. Terry Rambo, Michael R. Dove, Jefferson Fox, Gerald Marten, Bion Griffin, Douglas Yen, and others.

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

620I Theory in Social & Cultural Anthropology: Other (Theory)
“Contemporary Anthropological Theory”
W, 01:30-04:00

Alex Golub

This course is an advanced seminar for graduate students designed to complement Anthropology 601 "Ethnology". The main focus of this course will be on the American school of sociocultural anthropology theory, its development, and its incorporation of wider trends in social theory and philosophy during the period of 1962-2003. It is designed to constitute a 'disciplinary history' of anthropology rather than a scholarly intellectual or sociological history of the discipline. As such it is designed to allow students to create a usable past for themselves in the development of their own theoretical approaches and, as result, help create the next step in the collective autobiography of the discipline.

Questions to be asked include: What is anthropology? What is 'science'? Is anthropology one? How do our values and subject position effect our research and our writing? How do anthropologists 'do' theory by talking about what anthropologists have done? What sorts of theories of representation and epistemology do anthropologists consciously or unconsciously deploy?

Major topics will include structuralism, interpretive anthropology, Marxist anthropology and political economy, subaltern studies and critiques of colonialism, historical anthropology, and theories of globalization. The schedule will be fluid depending on the seminar's interests, but major 'social theorists' to be discussed include Weber, Marx, Levi-Strauss, Bourdieu, Foucault, Bakhtin, and (possibly) Latour.

645 Historic Preservation (Method)
W, 01:30-04:00

Sara Collins

A complex suite of Federal, State, and local laws and regulations govern the protection and treatment of historic properties. The intent of these laws is to encourage the wise management and preservation of these significant resources. In the first part of the seminar, the major environmental and historic preservation laws and associated regulations will be reviewed and discussed. In particular, we will be looking at the differences and similarities between Federal and State law, including where and when each set of laws is applied. 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; topics to be covered will include repatriation, curation and archives, and international historic preservation issues.

Students are expected to participate actively in each class meeting and to submit a weekly summary of the assigned readings for that week. There is a midterm exam following the first part of the course. Students will undertake a written research project pertaining to historic preservation during the latter half of the class, the topic to be chosen in consultation with the instructor. Each student will present the results of the individual research project to the class. All work must be completed in order to receive a final grade for the course.

711 Research Design and Proposal (Method)
T, 01:00-03:30**Miriam T. Stark**

This seminar focuses on the design of research and the preparation of a research proposal. As such, the seminar is separated into two parts. First, we review how to build a research design: its components and integration. This section of the seminar will include coverage of how research proposals are put together, and what kinds of criteria are used to evaluate them. We will also examine different kinds of research (basic, applied), the way in which research is conceptualized within each kind, and the creation of effective designs and proposals. Second, you will review examples of funded research proposals and examine them in terms of research design and writing the proposal. The focus on proposals is useful not only because grant writing is an important skill in its own right, but also because an effective proposal involves all elements of research design—from statement of the problem to data analysis. Finally, you will write a research proposal based on work that you expect to do. By the end of the course, you should be able to:

- Formulate a feasible research question, and design research to answer it.
- Discuss the ethical implications of research.
- Analyze quantitative data with computer-based skills.
- Critically evaluate your own research and that of other social scientists.
- Submit a grant proposal for extramural funding of your dissertation research.

The class will draw from a variety of readings and also use two key texts:

Locke et al. (2007). *Proposals That Work: A Guide for Planning Dissertations and Grant Proposals*. Sage Publications.

Creswell (2008). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Sage Publications.

750C Research Seminar: Medical
“HIV/AIDS in Social and Cultural Context”
T, 4:00-6:30 p.m.**Eirik Saethre**

Through an exploration of ethnographic material from a variety of locations, including the United States, South Africa, China, Brazil and Papua New Guinea, this seminar will examine the social, cultural, economic and political framework of the HIV/AIDS pandemic. We will investigate the many differing beliefs and responses to HIV/AIDS and the ways in which local social environments and lived experiences have shaped these outcomes. Topics will include risk, stigma, sexuality, gender, poverty, international interventions, pharmaceuticals, conspiracies, and the pathology of culture.

**750G Research Seminar: Biological
“Global Health: Skeletal Indicators”
M, 09:00-11:30**

Michael Pietrusewsky

The focus of this graduate seminar in physical anthropology is the reconstruction of health from archaeological human skeletal remains in the Pacific (Polynesia, Micronesia, New Guinea, and island Melanesia) region. The organization and conceptual framework of the seminar will follow the Global History of Health Project (Steckel and Rose 2002).

Several skeletal and dental indicators of biological stress/health (linear enamel hypoplasia, porotic hyperostosis, skeletal infection, dental caries and tooth loss, stature, osteoarthritis, etc.) will be examined in detail. A major component of the seminar will involve the recording and standardization of previously recorded data from the literature for the Pacific region using the Data Collection Codebook and Data Coding Scheme of the Global History of Health Project. Another goal is to develop a numerical index of well being (adaptation) from skeletal data.

Format of Seminar: lectures, discussion of assigned readings, workshops, re-scoring of skeletal and dental data, oral presentation and written paper summarizing the health of a region of the Pacific.

Richard H. Steckel and Jerome C. Rose (Editors) 2002. *The Backbone of History: Health and Nutrition in the Western Hemisphere*. Cambridge University Press.

http://global.sbs.ohio-state.edu/western_hemisphere_module.htm

<http://global.sbs.ohio-state.edu/docs/data.pdf>

<http://global.sbs.ohio-state.edu/cd-contents/Ch3.pdf>