

Department of Anthropology
Course Descriptions
Spring 2010

(Rev. 12/8/09)

151 Emerging Humanity
Sec. 02 TR 07:30-08:45
Sec. 03 TR 12:00-01:15
Sec. 04 TR 10:30-11:45

Barry V. Rolett
Christian E. Peterson
Christian E. Peterson

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 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 human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). The textbook, *Cultural Anthropology: the Human Challenge*, by Haviland, Prins, Walrath, and McBride, will provide basic concepts and terms and ethnographic coverage of societies. Students will also read one or two additional textbooks. Class time will incorporate lectures, slideshows, and film clips. Participation credit will be in the form of online quizzes in response to films. Students will be evaluated on attendance, participation, and mostly objective-style exams.

152(2) Culture and Humanity
TR 12:00-01:15**Geoffrey White**

This course is an introduction to cultural anthropology, It fulfills the Global and Multicultural Perspectives requirement of the General Education Core. At the heart of anthropology is the concept of culture, the knowledge and practice that people use to make sense of their everyday lives and engage with others. Bound up with the concept of culture is sensitivity to cultural difference and the possibility of alternative ways of perceiving and living in the world.

Learning objectives for the course include:

1. Learn to think anthropologically, including an appreciation for issues of diversity and commonality across culture.
2. Develop the ability to think critically about cultural assumptions to assess their effect on our understanding of contemporary issues.
3. Gain a wider appreciation for the range of cultural difference through the study of the social and cultural dimensions of diverse populations.
4. Provide a basic understanding of the ideas and tools of cultural anthropology

Required texts

Social & Cultural Anthropology: A Very Short Introduction by John Monaghan & P. Just

The Trobrianders of Papua New Guinea by Annette B. Weiner

Lady Friends: Hawaiian Ways and the Ties That Define by Karen L. Ito

The Cell Phone: An Anthropology of Communication by Heather Horst & Daniel Miller

Requirements

Course requirements include a midterm (30%) and final (30%) exam, film responses (20%), a “fieldwork” project focused on family oral history (15%), and regular participation (5%).

152(3) Culture and Humanity
TR 01:30-02:45**Leslie E. Sponsel**

How do people differ culturally, why, and so what? Cultural anthropology is the humanistic science that researches, documents, interprets, explains, and celebrates human cultural diversity and unity. Culture may be viewed as a system of ideas, actions, and their material products that structure the relations among people in a particular society and their relations to their natural environment, the supernatural, and other societies.

This course surveys cultural anthropology and its subject matter, including concepts such as culture, cultural relativism, ethnocentrism, and reflexivity, and phenomena such as particular cultures, adaptations, diversity, universals, change and globalization. The history, theories, methods, data, interpretations, explanations, and achievements of cultural anthropologists are systematically surveyed. In particular, the Robbins textbook focuses on fundamental questions such as: Is it possible to see the world from the perspective of other cultures? Why is religion a cross-cultural universal? How do individuals defend their identities when they are threatened? Why are societies characterized by inequalities? How do societies construct meaning and justifications for collective violence?

There are three secondary themes in this course: (1) understanding American culture through the eyes of anthropologists from other societies using the textbook edited by DeVita and Armstrong;

(2) ecological approaches in cultural anthropology; and (3) the anthropology of religion and especially spiritual ecology. The instructor will discuss his field research among the Yanomami of the Amazon and more recently in Thailand. Also, he will talk about the culture and ethics of the society of anthropologists based on his observations as a participant observer in seven universities in four countries. Some guest mini-lectures on field research and a panel discussion on American culture will be integrated into the course, the latter including two authors from the second textbook.

The final grade will be based on quizzes over the chapters in the textbooks and other course material, and on a comprehensive final examination comprised of questions selected from the quizzes.

Students are required to thoroughly read and then effectively discuss in small subgroups the following two textbooks:

Robbins, Richard H., 2009, *Cultural Anthropology: A Problem-Based Approach*, Belmont, CA: Wadsworth (Fifth Edition).

DeVita, Philip R., and James D. Armstrong, eds., 2002, *Distant Mirrors: America as a Foreign Culture*, Belmont, CA: Wadsworth (Third Edition).

152A Culture and Humanity
MW 10:30-11:45

Eirik J Saethre

This course will introduce students to the history, theories, and methods of social and cultural anthropology. We will examine the development of ideas regarding culture and society as well as charting the influence that these notions have had on the world in which we live. To get to grips with the diversity of human behavior, knowledge and experience, we will explore the social lives of people from a variety of backgrounds such as East Harlem cocaine dealers, British witches, Russian cosmonauts, Malaysian peasants, Brazilian transsexuals, Korean businessmen, and Zulu warriors. A few of the questions we will be asking include: Why do baseball players perform magic? Is development in Africa simply a new form of colonialism? How is language and slang reconfigured in *Buffy the Vampire Slayer*? Do Aboriginal tales of UFO sightings express ethnicity and resistance to Australian rule? Students will develop the ability to think anthropologically and, in the process, reevaluate many of the fundamental assumptions of our society. NOTE: This course is restricted for students in the Honors Program.

210 Archaeology
MWF 10:30-11:20

James M. Bayman

The purpose of this course is to provide students with an introduction to the methods and theory used by archaeologists to reconstruct and interpret past lifeways. The course examines: 1) the history, goals, and theory of archaeology, 2) methods for acquiring archaeological data, including site discovery and excavation, 3) techniques for analyzing artifacts and other archaeological remains, 4) approaches for reconstructing and interpreting the past, and 5) the relevance of archaeology to contemporary society. Although examples of real-world archaeological research will be used to illustrate key concepts, the course does not entail an in-depth review of the archaeology of any particular area.

215 Physical Anthropology
MW 09:00-10:15**Christopher J. Norton**

Anthropology is comprised of four primary subdisciplines: cultural anthropology, linguistic anthropology, physical/biological anthropology, and archaeology. This course will provide an introduction to the subfield of biological anthropology. The particular areas you will be exposed to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) modern human variation; 4) primatology; 5) and paleoanthropology, including the hominin fossil and archaeological records. The primary goal of this course will be to lay a solid foundation, from which you will be prepared to take upper division courses in biological anthropology.

By the end of this course you will be able to:

- Understand the general theories underlying evolutionary mechanisms
- Synthesize basic genetics and how it is related to modern human variation
- Appreciate how humans are related to other primates
- Develop a general understanding of the paleoanthropological record

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.

Prerequisite

None

215L Physical Anthropology Laboratory
Sec. 01: F 08:30-11:20
Sec. 02: F 12:30-03:20**Christopher J. Norton**

ANTH 215L is the lab component that accompanies ANTH 215. Concurrent enrollment in both courses is required. The laboratory assignments will augment the material covered in the ANTH 215 lectures and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. This course will meet once a week for 3 hours. Students should sign up for one of the two sections offered.

By the end of this course you will be able to:

- Understand the general theories underlying human and population genetics
- Understand human variation and human osteology
- Appreciate non-human primates
- Develop a general understanding of hominin paleontology

Prerequisite

None

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 12:00-01:15**Christopher Norton**

This course will survey the human biological and behavioral evolutionary records across the Old and New Worlds from ~65 million years ago up through ~10,000 B.C. Emphasis will be placed on highlighting sites and materials from different times and places that reflect major changes or advances in our evolutionary history. The primary goal of this course will be to lay a solid foundation, from which you will be prepared to take more advanced courses in paleoanthropology.

By the end of this course you will be able to:

- Understand the general theories underlying human evolution over the course of the past 65 million years
- Appreciate the morphological variation in our earliest ancestors, particularly from 7 million years ago to 10,000 years ago
- Comprehend the major behavioral changes that occurred during human prehistory beginning 2.5 million years ago
- Synthesize the origins of modern humans

Prerequisite

ANTH 215 (Introduction to Physical Anthropology), graduate standing, or permission of instructor

313 Visual Anthropology (Method)
TR 10:30-11:45**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.

345 Aggression, War, and Peace (Theory)
TR 10:30-11:45**Leslie E. Sponsel**

This semester the course focuses on the possibilities and actualities of nonkilling societies and nonkilling anthropology. We begin by discussing the new edition of the book Nonkilling Global Political Science by Glenn D. Paige (2009) followed by an interview with the author. Then we will discuss the related new book, Towards a Nonkilling Paradigm edited by Joam Evans (2009). Next most of the remainder of the course will focus on systematically exploring and further developing the chapter in the latter book by the instructor titled "Reflections on the Possibilities of a Nonkilling Society and a Nonkilling Anthropology." (These publications are all available free online at <http://www.nonkilling.org>).

After a series of class and subgroup discussions of the above, the course will focus on individual and panel discussions of book-length ethnographic case studies about nonviolent and violent societies. Readings will also be assigned and discussed from the website "Peaceful Societies: Alternatives to Violence and War" (<http://www.peacefulsocieties.org>). The pivotal questions for this course are: What are the conditions, causes, and consequences of violence? What are the conditions, causes, and consequences of nonviolence? What are the conditions, causes, and consequences of the transition from nonviolence to violence, and vice versa?

Ultimately, the class will help students consider why American history, society, culture, and values have often tended to be aggressive and militaristic, and, more importantly, how this might be changed in the opposite direction toward a more humane, compassionate, just, nonviolent, peaceful, and sustainable society for the 21st century. To that end the class will conclude the semester with a discussion of the book Addicted to War: Why the U.S. Can't Kick Militarism by Joel Andreas

(Oakland, CA: AK Press, 2004). (It is also available free online at: <http://www.addictedtowar.com>). We will end the semester with a panel discussion by guests about an article by Kyle Kajihiro (March 2007) titled "A Brief Overview of Militarization and Resistance in Hawai'i," Honolulu, HI: DMZ-Hawai'i/Aloha `Aina Paper, pp. 1-12. (It is available free online at <http://www.dmzhawaii.org>).

Students are required to regularly and effectively participate in all class activities and to maintain a personal journal with two weekly entries. The journal will serve as the basis for a substantial essay reflecting on the entire course and its pivotal questions for the final examination.

356 Women and Religion (Theory or Method)
W 12:30-03:00

Kristin Bloomer

This course will address some of the most challenging questions facing the combined study of religion, gender, and post-colonialism today, using case studies from India, Europe and the U.S. as starting points. What do we mean when we talk about "religion" and its scholarly study? How, if at all in certain situations, do women and men manipulate an inherited tradition to creative ends, and how might these ends be related to gender? To what extent, if at all, do women in particular empower themselves and/or participate in their own disempowerment, in addition to the empowerment/disempowerment of others? What significance, if any in this process, do the roles of gender and gendered divinities play (in the case of representations of female divinity, the Virgin Mary, or Hindu goddesses, for example)? In discussing such questions, to what extent is the term "power" even useful?

Using India as our home reference point, and the term "abroad" to refer to the U.S. and to other regions of the world, we will concentrate on two religions -- Hinduism and Christianity -- while touching on case studies within other religions such as Islam and Buddhism as time allows. Focusing on the ways in which religions exist only in relation to one another and to various cultures (including local popular culture), we will together inquire into the ways in which these interactions help shape historical events and gendered selves. Regarding Hinduism and Christianity in India, we will pay particular attention to south India, and to the interaction there between goddesses and Mary, both in popular imagination and on the ground. Because of our own cultural location in the U.S., our eventual focus on India, and our notable time constraints given the scope of our questions, this course will assume some prior knowledge of Christianity but not of Hinduism. Students wishing to have more background knowledge of these or of other religions are encouraged to see me during office hours. I am happy to guide additional reading and/or study sessions for students requiring a more thorough introduction to Christianity.

372B Indigenous Peoples: Mesoamerica (Area)
TR 10:30-11:45

Christine Beaulé

Columbus's "discovery" of the Americas eventually brought not only colonization by the Spanish, but also new ethnic identities such as "Indian" that masked remarkable diversity among the indigenous societies of Mesoamerica. We begin by exploring that cultural diversity, focusing especially on the Aztec and Mayan polities. We next examine how various ethnic groups in the region understood, shaped and dismantled identity categories from pre-Hispanic through modern times. A set of primary sources allows us different indigenous, mestizo, and Creole perspectives to add their voices to our discussions. Finally, we will use an ethnographic study of Guatemala today and its people's reckoning with a civil war of over thirty years in duration.

380 Archaeological Lab Techniques (Method)
W 10:30-01:00**Christine Beaulé**

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 will 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 we will analyze in 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, as well as published data sets. Students will learn fundamental laboratory techniques by participating in these ongoing research projects. Lab work also produces data which you will learn to analyze and interpret.

Most importantly, we will explore various methodological issues 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.

There are two books assigned for this course:

1) *The Archaeologist's Laboratory: The Analysis of Archaeological Data*, by E.B. Banning (2005). New York: Springer.

2) *The Craft of Research* (third edition), by Wayne C. Booth, Gregory G. Colomb, and Joseph M. Williams (2008). Chicago: University of Chicago Press.

There will be a number of additional articles and book excerpts made available to you as pdf files on our Laulima site.

384 Skeletal Biology (Method)
TR 12:00-01:15**Michael Pietrusewsky**

This lecture/laboratory course serves as an introduction to the study of human skeletal anatomy (human osteology) and the methods for studying human skeletal remains. Human osteology serves as the foundation for studies of human remains recovered from a variety of contexts including archaeological, medicolegal (forensic), and palaeontological.

The topics to be addressed in this course include basic anatomy of the skeleton, the excavation and treatment of human remains, bone and cartilage histology, bone growth and development, the methods for determining age-at-death, sex, stature, and ancestry from human remains, dental anthropology, metric and non-metric skeletal variation, palaeodemography, paleopathology of bones and teeth, forensic anthropology, biodistance studies, and specialized methods (e.g., isotope analysis, DNA from bone etc.) of skeletal research.

Students enrolled in this course are required to be concurrently enrolled in Anth 384L.

Skeletal Biology Research: In addition to completing the required 10 laboratory assignments, each student is required to log a total of 10 hours of lab time assisting in an on-going osteological research project to be announced at the beginning of the semester.

Exams and Grade Computation: 2 written (mid-term and final) and 2 practical (lab) exams. Identical grades for the lecture and laboratory portions of this course will be given based on the following: Written mid-term exam = 10%; Written final exam = 15%; Research lab = 5%; First lab practical = 10%; 10 Lab assignments = 45%; Final lab practical = 15%

Reading and Required Texts: Reading will be assigned from the two required texts. Additional readings will be issued throughout the semester. A reading list will be issued on the first day of class.

White, T. and P.A. Folkens, 2005. *The Human Bone Manual*. Elsevier Academic Press.
Buikstra, J.E. and E Ubelaker (eds). *Standards for Data Collection from Human Skeletal Remains*.
Arkansas Archaeological Survey Research Series 44. 1995.

Optional Text:

P.F. Whitehead, W. K. Sacco, and S. B. Hochgraf (2005) *A Photographic Atlas for Physical Anthropology*. Morton Publishing Company.
Katzenberg, M.A. & Saunders, S.R. (editors) (2008) *Biological Anthropology of the Human Skeleton*. 2nd Ed., Wiley-Liss.

384L Skeletal Biology Lab (Method)
TR 01:30-02:45**Michael Pietrusewsky**

Laboratory to accompany Anth 384. Students enrolled in this course must also be enrolled in Anth 384.

In this lab course, students will learn the basic anatomy of human skeleton and the methods of skeletal biology. After learning this basic anatomy of skeletons, students will complete lab assignments on the following topics:

1. Bone and cartilage
2. Sex determination
3. Age determination: adult
4. Age determination: sub-adults
5. The skull
6. Paleodemography
7. Teeth
8. Infracranial skeleton
9. Cranial variation
10. Data Analysis
11. Paleopathology

Required Texts:

White, T. and P.A. Folkens, 2005. *The Human Bone Manual*. Elsevier Academic Press.

Buikstra, J.E. and E. Ubelaker (eds). *Standards for Data Collection from Human Skeletal Remains*.
Arkansas Archaeological Survey Research Series 44. 1995

414 Linguistic Anthropology (Theory)
MWF 9:30-10:20**Emanuel Drechsel**

This class examines the relationships of language to culture and society from a broadly defined anthropological perspective, and focuses on the following major topics:

- * Nature of language and culture as contrasted with other forms of communication and behaviors
- * Language and thought (with special attention to the question of linguistic and cultural constraints on “the mind” or linguistic relativity)
- * Language as a means of social identity (including relations between language on the one hand and age, gender, “race” or ethnicity, prestige, power, and additional social factors on the other)
- * Various topics of a specifically sociolinguistic nature (such as the role of language in socialization and education, second-language learning versus first-language acquisition, bi- and multilingualism, literacy, etc.)
- * Language change and its sociocultural dimensions (including sociocultural implications of historical-linguistic reconstructions, language contact, and language death)

This course will also pay some attention to the sociolinguistic situation of the Hawaiian Islands, which requires an examination of not only the relationships of Hawaiian to immigrant languages, but the

history of "Pidgin" (Hawaiian Creole English) as part of a review of pidgins and creoles.

Objectives:

Overview of the fourth branch of anthropology, introducing anthropology and other social-science students to linguistics as well as serving as a spring-board for students of language and languages to the study of the extralinguistic domain; improved writing skills along with an enhanced proficiency in developing and organizing research projects

Prerequisites:

Introductory cultural anthropology; recommended but not required: introductory linguistics

Texts:

Basso, Keith. 1979. *Portraits of "The Whiteman."* Linguistic Play and Cultural Symbols Among the Western Apache. Cambridge: Cambridge University Press

Strunk, William, Jr., and E.B. White. 2000. *The Elements of Style*. White Plains, NY: Longman. Fourth or latest edition

Salzmann, Zdenek. 2006. *Language, Culture, and Society*. An Introduction to Linguistic Anthropology. Boulder, CO. Fourth or latest edition

416 Economic Anthropology (Theory)
TR 12:00-01:15

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*.

427 Food, Health and Society (Method or Theory)
MWF 09:30-10:20

Jonathan D. Baker

"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 access and allocation; food acquiring strategies and 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 their implications of diet for health. A specific objective of this course is to foster the comprehension of the complex interrelations among these variables.

429 Anthropology of Consumer Cultures (Theory)
TR 09:00-10:15

Christine R. Yano

In the twenty-first century, consumer cultures tie local and global worlds together in complex, shifting, and interactive ways. Embedded within these ways lie issues of class, gender, modernity, identity, globalism, and desire. This course explores these issues through the framework of late-capitalism, asking the following:

- what are the conditions and processes of consumption that shape meaning in contemporary life?
- how is culture influenced by practices and assumptions of consumption?
- how has a marketplace template shaped the mental mapping of our social worlds?

In the contemporary world, to buy is to become. Furthermore, specific to particular practices, to buy is to engage in practices of modernity. This course explores the dynamics of consumption and sociocultural meaning.

Course objectives

The objectives of this course are to:

- survey anthropological approaches to consumption
- examine consumption as part of culture
- compare and contrast different consumer cultures
- place consumer cultures within related analytical frames, such as gender, social class, nationalism, globalism

Expected student learning outcomes

By the end of this course, students will be able to:

- describe various theoretical approaches to consumption in anthropology
- understand consumer cultures as prestige systems, identity constructs, exchange systems, gender dynamics, and symbolic structures
- link consumer cultures to processes of globalization and localization
- understand the political implications of consumer cultures, including issues of gender, social class, regionalism, and nationalism
- incorporate delimited field-based research, analysis, and writing
- acquire basic abilities in critical thinking as applied to consumer cultures

Assessment of these outcomes will be based upon a cumulative evaluation of all papers, in-class participation, and final examination.

REQUIRED TEXTS:

Jenkins, Henry 1992 *Textual Poachers: Television Fans and Participatory Culture*.

O'Barr, William M. 1994 *Culture and the Ad; Exploring Otherness in the World of Advertising*.

Watson, James, ed. 1997 *Golden Arches East: McDonald's in East Asia*. Stanford University Press.

455 Human Biology of the Pacific (Area or Theory)
TR 09:00-10:15

Michael Pietrusewsky

This course will focus on the biological/physical anthropology of the Pacific. In addition to examining the biological diversity of Pacific peoples, past and present, this course will examine theoretical issues such as evolution, ecology, and human adaptability. After reviewing the physical geography, prehistory, culture, and languages of the Pacific, the course will be divided into several broad topics that reflect some of the major themes in the physical/biological anthropology in the Pacific. The topics that will be explored in this course include: early paradigms, human ecology/adaptability, Polynesian phenotype, "cold adaptation hypothesis", microevolutionary processes; the human biological evidence for the initial peopling of the Pacific, dental and skeletal morphology, genetic (classical and molecular) variation, Lapita skeletal record, ancient DNA studies, early inhabitants of Australia and Indonesia, health and disease, the consequences of European contact, and the impact of migration and modernization has had on Pacific Islanders. More specialized topics will include malaria, kuru in New Guinea, ALS-PD in the Mariana Is., and research in Hawaiian biological anthropology.

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

Barry V. Rolett

This course examines the ancient history of East Asia, with a focus on the last 10,000 years. Early states rose and fell in some areas of Asia, while small-scale foragers persisted in others. Among the issues we explore are: the Asian Paleolithic (or "Stone Age"), the origins of Neolithic village life and the adoption of agriculture, and the rise of complex societies. We will also examine evidence that the origins of the Polynesians can be traced to a Neolithic homeland on the coast of southeast China. We pay particular attention to the archaeological evidence for China and Japan. The instructor has active archaeological research projects on the Neolithic cultures of southeast China and the emergence of East Asian seafaring.

This writing-intensive class is appropriate for upper-division undergraduates and graduate students. We welcome all students with interests in East Asia. A background in archaeology is helpful but NOT a prerequisite for this course.

467 Biomedicine and Culture (Method or Theory)
MW 01:30-02:45

Eirik J Saethre

Although often represented as 'science' that is devoid of cultural assumptions, Western (or allopathic) medicine reflects and constructs social, political, economic and moral beliefs. This course will examine medical ideas, narratives, technologies, and treatments in an exploration of the social and cultural dimensions of biomedicine. Topics include: the construction of HIV risk categories, the immune system, public health laws and segregation, medical concepts of race, clinical trials in the developing world, the marketing and use of pharmaceuticals, the role of medical technology in diagnosis, interpretations of amniocentesis, the commodification of fetal sonograms, the use of genetic databases, and the invention of post-traumatic stress disorder.

484 Japanese Popular Culture (Area)
TR 10:30-11:45**Christine R. Yano**

This course takes popular culture in Japan as a means for discussing contemporary topical issues such as gender relations, nationalism, emotion, sexuality, and consumer culture. This is not a survey course of different forms of popular culture in Japan. Rather, through manga, anime, karaoke, pop music, food, and other forms of everyday life, we will explore the issues around which Japan shapes itself and is shaped. Our goal is to rethink Japan, as a modern nation-state, as a site of harmony and conflict, as a site of global and local popular culture flows. A particular focus of the course will be the simultaneous processes of globalization and nationalism, as played out in popular culture. In the 21st century, Japan is both source and recipient of global products, processes, ideas, and people. The course will be organized around films and readings, following characterizations of consumer culture in Japan, whose market cleavages do not follow ethnic or class lines so much as age-graded segments.

This course is designated as writing intensive; therefore, you can expect to use writing in a number of ways. We will approach writing in three ways: 1) writing as thinking on paper; 2) writing as communicating; and 3) writing as crafted product.

BOOKS: these are required and available at the bookstore

- Allison, Anne 2006 *Millennial Monsters; Japanese Toys and the Global Imagination*.
- Condry, Ian 2006 *Hip-hop Japan; Rap and the Paths of Cultural Globalization*.
- Yano, Christine 2002 *Tears of Longing; Nostalgia and the Nation in Japanese Popular Song*

490 History of Anthropology (Theory)
TR 09:00-10:15**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.

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

This graduate core has anthropological archaeology as its emphasis. In this seminar, we critically review method and theory as archaeologists apply them to interpreting the archaeological record. One goal of this course is to develop critical and analytic skills; another is to familiarize ourselves with a range of archaeological literature that draws from myriad theoretical frameworks. Our perspective draws heavily from the Americanist archaeological tradition, and includes contributions from British

and European archaeology. Our focus on explanation and interpretation leads us to major questions, such as the origins of agriculture and social complexity, that archaeologists and anthropologists have long attempted to answer.

The course is organized in a sequence that begins with philosophical discussions of theory, explanation, and the structure of archaeological knowledge. We discuss several theoretical paradigms within the field, and then study attempts to explain culture change and diversity. As a graduate level seminar, this class combines lectures, student presentations and discussion. Course requirements include regular participation in discussions, student-led class sessions, a midterm, a final, and a term paper. An archaeological background is helpful, but non-archaeology students are also encouraged to join the class.

607 The Media and Discursive Practices (Method or 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.

611 Contemporary Anthropological Theory (Theory)
M 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 1964-2005. This class is designed to constitute a 'disciplinary history' of anthropology which allows 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.

Major topics will include structuralism, interpretive anthropology, Marxist anthropology and political economy, subaltern studies and critiques of colonialism, historical anthropology, globalization theory, and science and technology studies. The schedule will be fluid depending on the seminar's interests, but major 'social theorists' to be discussed include Weber, Bourdieu, Foucault, Bakhtin, Said, Latour.

645 Historic Preservation (Method or Area)
T 03:30-06:00**William Chapman**

The course covers the legal framework for historic preservation in the U.S. and Hawai'i, with an emphasis on federal and state laws and requirements for review and compliance. The role of the State Historic Preservation Office, the National Park Service and the Advisory Council on Historic Preservation will be described and discussed. Students will also look at Case Law and Zoning Regulations and their impacts on historic preservation.

Student Learning Objectives (SLO's)

Students will gain a knowledge and facility in the following areas:

- Federal and state laws relating to historic preservation and cultural resource management
- The relationship of environmental laws to historic preservation laws
- Other laws pertaining to historic preservation, including tax laws, transportation, education, etc.
- The history of preservation legislation
- Land-use and zoning laws and their implications for historic preservation

Students will also become familiar and develop some level of fluency and understanding of the following:

- The social, economic and political context of preservation laws
- The role of public opinion in public policy and legislation
- The significance of indigenous peoples and their special interests in preservation policy and practice

The course serves as a core course in the Graduate Certificate Program in Historic Preservation and in the Department of Anthropology's Master's Degree in Applied Anthropology/Archaeology Program. The course is open to graduate students at UHM and Unclassified Students wishing to begin the Graduate Certificate Program. Advanced undergraduate students may petition to take the course. Anth 645 and AmSt 675 are required courses in the certificate and must be taken prior to AmSt 695 Practicum in Historic Preservation.

667 Biomedicine and Culture (Method or Theory)
MW 01:30-02:45**Eirik J Saethre**

Although often represented as 'science' that is devoid of cultural assumptions, Western (or allopathic) medicine reflects and constructs social, political, economic and moral beliefs. This course will examine medical ideas, narratives, technologies, and treatments in an exploration of the social and cultural dimensions of biomedicine. Topics include: the construction of HIV risk categories, the immune system, public health laws and segregation, medical concepts of race, clinical trials in the developing world, the marketing and use of pharmaceuticals, the role of medical technology in diagnosis, interpretations of amniocentesis, the commodification of fetal sonograms, the use of genetic databases, and the invention of post-traumatic stress disorder.

670 Applied Archaeology Practicum
TBA**James M. Bayman**

The practicum in applied archaeology is to provide students in the MA Track in Applied Archaeology with opportunities to acquire hands-on training and experience under the direction of practicing professionals employed in cultural resource management archaeology and/or historic preservation in Hawai'i, the Pacific, and Asia. Locales where these practicum opportunities may be undertaken for graduate credit through UH Manoa include (but are not limited to) private cultural resource management firms, state and federal government agencies, museums, universities, and private educational foundations. Agencies and organizations who might offer practicum internship sites may include the Bishop Museum, State Historic Preservation Division, the National Park Service, Office of Hawaiian Affairs, and various private archaeological consulting firms.

All practicum activities will be conducted under the direct supervision of an individual and/or an organization that holds a current antiquities permit in the State of Hawai'i (or a comparable permit if the practicum activities take place outside of the U.S.). Each student will undertake her/his practicum with a designated working archaeological professional in the community, and this supervisor will work closely with the UH instructor of record in tailoring the practicum to fit both the student's educational needs and the supervisor's professional resources.

711 Research Design and Proposal (Method)
R 12:00-02:30**James M. Bayman**

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.

**750B Research Seminar: Archaeology (Theory or Area)
“Chiefdoms and Other Middle-Scale Societies”
W 01:30-04:00**

Christian E. Peterson

The study of chiefdoms (and other middle-scale societies) provides an excellent opportunity to address fundamental questions about how human societies work and how they change. How and why do human societies take the forms that they do (as opposed to other forms that they might well have taken)? Why do some kinds of organization occur repeatedly in human history while other sorts are rare? How are different aspects of social organization connected to each other? What are the fundamental forces driving change? How do they produce different outcomes in different circumstances? This, finally, is what the study of chiefdoms is about (for me at least—not all archaeologists would agree with this by any means). The word "chiefdom" is considered quite unfashionable by some. This has been the case almost since anthropologists first began to use the word some 40 years ago. Nonetheless, it continues to be used, not because those who use it are unaware of the reservations held by some, but because they see some utility in the notion and the label. We will talk more (briefly at least) about what that utility may be and what the word might usefully be taken to mean.

The topics for the term are organized thematically, but we will concentrate on studies of specific chiefdoms in particular places and times. Broad issues of social change will be viewed through empirical studies emphasizing different aspects of chiefdoms and different approaches to understanding such societies. Our aim is to provide empirical evaluations of the validity and utility of some of the big ideas in anthropological theory. We will range widely around the world for societies to study, although some regions will get much more attention than others. This is both because of the nature of the societies that developed there and because of the nature of the archaeological research that has been carried out there.