

**Department of Anthropology**  
**Course Descriptions**  
**Spring 2014**

(11/1/13)

**151 Emerging Humanity**  
**Sec. 01-06 MW 08:30-09:20 plus lab**  
**Sec. 07-12 TR 10:30-11:20 plus lab**

**Barry V. Rolett**  
**Nancy I. Cooper**

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. 01-06 MW 09:30-10:20 plus lab**  
**Sec. 07-12, MW 11:30-12:20 plus lab**

**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* 14th edition, will provide basic concepts and terms and ethnographic coverage of societies. Students will also read the ethnography, *Javanese Shadow Plays, Javanese Selves*.

This course fulfills the Global and Multicultural Perspectives requirement of the General Education Core.

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

This course will introduce students to the history, theories, and methods of social and cultural anthropology. At the heart of anthropology is the concept of culture, the “common sense” that people use to understand their everyday lives and engage with others. Bound up with the concept of culture is the possibility of alternative ways of perceiving and living in the world. The course will draw on comparative perspectives—from anthropology in Hawai‘i and the Pacific Islands region as well as recent work on the sociocultural dimensions of new technologies—to develop the ability to “think anthropologically,” that is, self critically, about the social realities in which we live. Learning will be enhanced by student projects trying out the tools of anthropology with modest “fieldwork” projects.

Restriction: Honors Program Approval

**210 Archaeology**  
**MWF 9:30-10:20****Rachel Hoerman**

This course is an introduction to archaeology as an anthropological sub-discipline dedicated to the scientific study of ancient human societies, and their various iterations through space and time. It begins with a brief overview of archaeology, surveying the methods and theories that have helped shape its developmental trajectory and emphasizing scientific approaches to researching the past. The course proceeds with an examination of the various methods and research concerns currently shaping the discipline. It concludes by discussing the ethical issues surrounding the study of the past, as well as the relevance and practical application of ancient knowledge in the world today.

**215 Physical Anthropology**  
**TR 09:00-10:15****Christopher J. Bae**

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****Christopher J. Bae****Sec. 01: W 08:30-11:20****Sec. 02: W 12:30-03:20****Sec. 03: R 12:00-02:50**

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

**313 Visual Anthropology (Method)**  
**TR 12:00-01:15****Guido Carlo Pigliasco**

This course focuses on a critical examination of ethnographic films, beginning with early documentaries and extending to more contemporary examples and photography. The ongoing explosion of technology in the area of visual representation – including camcorders, action cameras, smartphones and digital editing programs – holds exciting potential for ethnography. Nevertheless, this course is not meant to be a hands-on production course.

There are two sides to visual anthropology: reception (the study of visual imagery) and production (the creation of ethnographic visual imagery). This course will consider the problems of representation; problems particular to visual media as well as problems of representation per se. The main purpose of this course is to develop a critical awareness of the implications of who represents who to whom, and how. This will be accomplished through a combination of readings in visual anthropology, the screening of selected films, and discussions.

Readings will be assigned from:

Ruby, Jay, 2000. *Picturing Culture: Explorations of Film and Anthropology*. University of Chicago Press. Additional readings will be posted on our Lualima course Resources.

**368 Households in Cross-Cultural Perspectives (Theory)**  
**TR 01:30-02:45****Christine Beaulé**

As the basic unit of social and economic organization, the household is the context within which culture is passed down and transformed in Latin America as it is elsewhere. Our gendered, ethnic, class, economic, and social behavioral patterns are shaped through our experiences in this private but critical cultural setting. Taking theoretically broad perspectives from readings in archaeology, cultural anthropology, urban studies, women's studies, history and sociology, we will tackle issues concerned with household architecture, forms of the family, wealth and status differences, the organization of labor, and gender and age-based social divisions, among others. Culturally specific responses to broader sociocultural change will also be explored, such as how households and communities design and modify food production systems (e.g., irrigation and nomadic

herding/hunting strategies) or shape migration patterns.

The first unit of this strongly interdisciplinary course focuses on diversity in the structure and organization of households. We will concentrate our attention most closely on their gendered and economic aspects, as well as nuclear and extended family forms of kinship. The second unit makes use of a range of case studies from village and chiefdom to city and state to explore how the degree of social complexity affects households' roles, options, and choices within various kinds of political systems. The final third of the course applies these lessons to particular case studies that directly connect ancient households with modern case studies of communities impacted by large-scale global processes.

**370 Ethnographic Field Techniques (Method)**  
**MW 01:30-02:45**

**Jan M. Brunson**

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

**381 Archaeological Field Techniques (Method)**  
**Sat. 08:00-04:00**

**James M. Bayman**

This course is an archaeological field school on the North Shore in collaboration with Kamehameha Schools (KS).

Fieldwork during the spring semester will focus on Kūpopolo Heiau and nearby locales in Kawaihoa Ahupua'a, Waialua District, O'ahu. Students in the course will receive practical training in archaeological field techniques including site discovery and site documentation. Students will work in an outdoor "classroom" where they will learn how to identify, document, and investigate archaeological artifacts, features, and other cultural materials. Cultural practitioners and other volunteers in the North Shore community will share their knowledge and perspectives with the field school through demonstrations, "talk story" events, and hosted visits to cultural locales.

The spring semester field school will convene at the North Shore at 8:00am and 4:00pm during fourteen Saturday sessions. Regular and punctual attendance will be essential to pass the courses. A university vehicle will provide transportation to the North Shore from the UH-Mānoa campus for up to 10 students. Other participants in the program will provide their own transportation to the field school.

Instructor approval is necessary to enroll in the course and students must apply to be considered for the field school. Applications are on the Anthropology Department website (<http://www.anthropology.hawaii.edu/>). Applications will be reviewed in time for students who are accepted to register in late November for the spring semester.

Please contact Professor James M. Bayman by email ([jbayman@hawaii.edu](mailto:jbayman@hawaii.edu)) or Professor Ty Kawika Tengan by email ([ttengan@hawaii.edu](mailto:ttengan@hawaii.edu)) if you have questions or would like additional information.

**384 Skeletal Biology (Method)**  
**Lecture TR 09:00-10:15**  
**Lab TR 10:30-11:45**

**Michael Pietrusewsky**

This lecture and laboratory course is an introduction to the study of the human skeletal anatomy (human osteology) and the methods for studying human skeletal remains in archaeological, medicolegal, and paleoanthropological contexts. The topics addressed in this course include basic anatomy of the human skeleton, excavation and treatment of human remains, bone and cartilage biology, bone growth and development, methods for determining age-at-death, sex, stature, and ancestry from human skeletal remains, dental anthropology, metric and non-metric skeletal and dental variation, paleodemography, paleopathology, forensic anthropology, biodistance studies, and chemical methods (isotope analysis, aDNA).

Concurrent enrollment in Anth 384 & 384L is required

Pre-requisites: Anth 215, 215L, or consent of Instructor

UHM Diversification Requirement Designations: Biological Science Diversification Requirement (DB) & Laboratory Science Diversification Requirement (DY)

Skeletal Biology Research: In addition to completing 10 laboratory assignments, each student is required to complete 10 hours assisting in on-going osteological research.

Exams and Lab Assignments: Two written (mid-term and final) exams; two lab practical exams; 10 graded lab assignments.

Grades: Mid-term written: 5%; First Lab Practical: 15%; Final Written: 15%; Final Practical: 15%; Lab Assignments = 45%; Research Lab: 5%.

Reading and Required Texts: Reading will be assigned from the two required texts and other sources throughout the semester. Additional readings will be announced on the first day of class.

**Required Texts:**

- White, T. D., Black, M.T., Folkens PA. 2012. *Human Osteology*. Third Edition. San Diego: Academic Press
- Buikstra, J.E. and Ubelaker, D. H. (editors) 1994. *Standards for Data Collection from Human Skeletal Remains*. Arkansas Archaeological Survey Research Series 44.

**Optional Texts:**

- Abrahams PH, JM Boon, and HD Spratt R. T. Hutchings, and S. C. Marks 2008. *McMinn's Clinical Atlas of Human Anatomy*, 6th edition. Mosby-Elesvier.
- M. A. Katzenberg and Saunders, S.R. (Editors) 2008. *Biological Anthropology of the Human Skeleton*, 2nd Edition. Wiley-Liss.

Course Web Page: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth384/>

**385B Undergraduate Seminar: Archaeology (Method or Theory)**  
**“How Archaeology Works: Thinking Like an Archaeologist”**  
**TR 10:30-11:45**

**Miriam T. Stark**

Archaeologists use critical thinking skills to ask questions about the past, and we craft our questions around certain kinds of archaeological data. Students in this course learn basic scientific methods and tools that archaeologists use to study ancient peoples, their cultures, and past natural environments. We learn and practice strategies for creating, analyzing, and evaluating data to answer archaeological questions. Thinking like an archaeologist also requires thinking about professional ethics, and we do this to conclude our semester. All upper-class students are welcome to join the course, although completion of ANTH 210 (Introduction to Archaeology) is useful. This course is designed to prepare students for upper-division laboratory and analytical classes in archaeology. By the end of this class, students will be able to:

- Use their enhanced critical thinking skills through practice in the classroom, lab, and life outside the classroom;
- Understand selected classic and recent themes in, contributions to, and problems of archaeology;
- Formulate linking arguments between archaeological questions and archaeological evidence;
- Understand some basic archaeological methods, theory, and interpretive frameworks; and
- Discuss ethical issues inherent in archaeological practice within and beyond the United States.

This course requires active learning, active thinking, and active problem-solving. After working through some basic introductory concepts, we will examine an archaeological theme each week through lecture, some readings, and in-class exercises.

**COURSE READINGS:** There is no textbook for this course, but weekly readings will be available on Laulima as downloadable pdf files. Some (but not all) of the in-class exercises and take-home assignments will come from the following three books:

- Barber, R. J. 1994. *Doing Historical Archaeology: Exercises using Documentary, Oral, and Material Evidence*. Prentice Hall, Upper Saddle River, New Jersey.
- Daniels, S. and N. David. 1982 *The Archaeology Workbook*. University of Pennsylvania Press.
- Rice, P. C. 1998. *Doing Archaeology: A Hands-On Laboratory Manual*. Mayfield Publishing Company.

**COURSE REQUIREMENTS:** Students are expected to submit all in-class exercises and weekly class assignments within a week of the due date; no credit is given for late assignments. Completing course readings, attending class regularly, and participating actively in class activities are essential for doing well in this course. This is not a writing-intensive course, but archaeological thinking requires archaeological writing. Students will have the option to revise and resubmit up to 7 of their assignments, in consultation with the instructor.

**385G Undergraduate Seminar: Biological (Theory)**  
**“Bioarchaeology of Pacific-Asia”**  
**M 08:30-11:00**

**Michael Pietrusewsky**

Bioarchaeology emphasizes the human biological component of the archaeological record. Human skeletal and dental remains provide an important source of information on the study of human variation and the state of the human condition and human behavior in the past. This course will focus on the bioarchaeology of the Pacific-Asian region focusing on archaeological human skeletons. The regions to be covered in this course include Polynesia, Micronesia, Melanesia, Australia, East Asia, and Southeast Asia. Among the topics to be explored are musculo-skeletal indicators, paleodemography, paleopathology, dental anthropology, indicators of biological stress, trauma and violence, infectious diseases, biodistance studies, isotopic analysis of diet and nutrition.

Prerequisites: Anth 215, 215L; Anth 384, 384L; or consent of instructor.

Format: Lectures and student-led discussions of assigned readings.

Text:

Larsen, CS 1997. *Bioarchaeology. Interpreting behavior from the human skeleton*. Cambridge University Press.

Grading: Discussion (30 pts.); Proposal (10 pts.), Annotated Bibliography (25 pts.); Research Paper (35 pts.).  
Total points: 100.

**410 Ethics in Anthropology (Theory)**  
**W 01:30-04:00**

**Leslie E. Sponsel**

The seminar focuses on critically exploring the ramifications of this provocative assertion: “Yet the ethics of anthropology is clearly not just about obeying a set of guidelines; it actually goes to the heart of the discipline; the premises on which its practitioners operate, its epistemology, theory and praxis. In other words, what is anthropology for? Who is it for?” (Pat Caplan, 2003, *The Ethics of Anthropology: Debates and Dilemmas*, p. 3). Since late 2000, when the scandalous controversy surrounding Patrick Tierney’s book *Darkness in El Dorado* erupted regarding his serious allegations of a multitude of diverse violations of professional ethics by some researchers working with the Yanomami in the Venezuelan Amazon, several of the allegations since confirmed by independent investigations, there has been a substantial elevation in the level of information, discussion and debate about professional ethics in anthropology. This is demonstrated, for example, by the more than ten-fold increase in the number of sessions on ethics at the annual convention of the American Anthropological Association (AAA) sustained since 2000. Also, from 1950 to the present, more than 75% of all periodical articles on ethics in anthropology have appeared since 2000. In recent years, however, this controversy was superseded by another one involving anthropologists imbedded with military troops in the U.S. wars in Afghanistan, Iraq and beyond called the Human Terrain System (HTS) that some have criticized as mercenary anthropology. (One faculty member and several former students of this Department have been employed in HTS).

This seminar will survey the historical development of professional ethics in anthropology with special attention to its relationship with American hot and cold wars throughout the 20th century and into the present including the various involvements and failures of the AAA. The course will begin with a film about the case of anthropologist Alfred L. Kroeber at the University of California in Berkeley and Ishi, the supposed last surviving member of the indigenous Yahi culture, to illustrate ethical dilemmas in the colonial context of American anthropology many of which persist to this day. A special segment on the *Darkness in El Dorado* controversy will show several documentary films including “Secrets of the Tribe.”

The emphasis this semester will be on problems, issues, questions, and cases involving ethics in basic and applied ethnographic research including in advocacy anthropology and human rights work. The course format encompasses lectures, films, class and group discussions, individual student reports and panels, and guests as resource persons. The grade will also be based on mid-term and final take-home essay examinations. This course is reading, thinking, discussion and debate intensive.

Required textbooks:

- Fluehr-Lobban, Carolyn, ed., 2013, *Ethics in Anthropology: Ideas and Practice*.
- Fluehr-Lobban, Carolyn, ed., 2002, *Ethics and the Profession of Anthropology: Dialogue for Ethically Conscious Practice* (Second Edition).
- Whiteford, Linda M., and Robert T. Trotter II, 2008, *Ethics for Anthropological Research and Practice*.

**414 Linguistic Anthropology (Theory)**  
**MWF 10:30-11:20****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 themes:

- \* 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 human 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, first-language acquisition versus second-language learning, bi- and multilingualism, literacy, etc.)
- \* Language change and its sociocultural dimensions (including sociocultural implications of historical-linguistic reconstructions, language contact, and language death)

ANTH/IS/LING 414 will also pay some attention to the sociolinguistic situation of the Hawaiian Islands, which includes an examination of not only the relationships of Hawaiian to immigrant languages, but also the history of “Pidgin” (Hawaiian Pidgin-Creole English) as part of a review of pidgins and creoles.

**Objectives:**

Overview of the fourth branch of anthropology, inviting students of language and languages to the study of the extralinguistic domain as well as introducing anthropology and other social-science students to a broadly conceived linguistics; improved writing skills along with an enhanced proficiency in developing and organizing research projects. NOTE: This class will fulfill an upper-division writing-intensive (WI) requirement.

**Prerequisites:**

Introductory cultural anthropology; recommended: introductory linguistics

**Texts:**

- Basso, Keith H. 1979. Portraits of “The Whiteman”: Linguistic Play and Cultural Symbols among the Western Apache. Cambridge: Cambridge University Press
- Ottenheimer, Harriet J. 2009. The Anthropology of Language: An Introduction to Linguistic Anthropology. 3rd edition. Belmont, CA: Wadsworth
- Saville-Troike, Muriel. 2002. The Ethnography of Communication: An Introduction. Hoboken, N.J.: Wiley-Blackwell
- Strunk, William, Jr., and E.B. White. 2000. The Elements of Style. Fourth or latest edition. White Plains, NY: Longman.
- plus some readings on language change and its sociocultural dimensions and Hawai‘i Pidgin and Creole English

**416 Economic Anthropology (Theory)**  
**TR 10:30-11:45****C. Fred Blake**

The horizon of this course is the advent, omnipresence, and impact of a global political economy. We are interested in developing an anthropological critique of this global economy which goes by other names: the European system, the capitalist system, the modern system or simply the economy—or as I call it, economic society. Developing a critique of economic society includes a study of ‘social economies’ that were once beyond the purview of the European system (e.g., societies of Trobriand & Kwakiutl peoples). We continue with later and more current, even successful attempts to “resist” the modern system (e.g., Hutterites) especially in the way ‘economic society’ colonizes the lifeworld in the form of “consumerism”. In the spirit of critique we address theories that explain why economic society, based as it is on ever expanding capital accumulation, has



been historically, if not anthropologically so compelling. At bottom, we are interested in theories of value and their relevance to changing conditions of humankind.

The knowledge gained from this course, as from any course in anthropology, is applicable to the real world, including employment in the current economic society. Persons interested in the nature and future of our economic society may find this course compelling. Although this is not a so-called applied anthropology course, persons pursuing a career in economics may find this, along with many other anthropology courses, useful.

**427 Food, Health, and Society (Method or Theory)**  
**MWF 08:30-09:20**

**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.

**446 Southeast Asian Cultures (Area)**  
**TR 01:30-02:45**

**Jonathan E. Padwe**

This course examines Southeast Asia from the perspective of its peoples. What are the enduring arrangements of power and belief that distinguish this region, and how have these arrangements been transformed by processes of globalization, modernization and development? To answer these questions, we will explore some classic themes in the study of the region: relations between lowland states and their highland neighbors; colonialism, nationalism and wars of national liberation; "mandalas" of power and the relations between centers and peripheries; the role of women in Southeast Asian societies. We will also dedicate ourselves to more intensive case studies of specific topics. For instance, we will investigate in some detail the question of land in Southeast Asia – its use, its meanings, and the ways that it is possessed as property. Similarly we will discuss the question of national borders in the region, and the movements of people, things and ideas across them. ANTH 152 and/or other significant experience in cultural anthropology is a prerequisite for this course.

**460 Asian Paleoanthropology (Area)**  
**T 01:30-04:00**

**Christopher J. Bae**

ANTH 460/660 will survey the current state of the eastern Asian human evolutionary record, particularly in its biotic setting. Emphasis is placed on the Asian hominin morphological and behavioral records in light of current debates. The primary goal of this course will be to lay a solid foundation from which you will be prepared to conduct more detailed studies on topics discussed over the course of the semester.

(continued)

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

- Understand the general theories underlying early and later hominin dispersals out of Africa and into Asia
- Describe the Asian Neogene-Quaternary paleoenvironment and how environmental variation influenced hominin morphological and behavioral variability
- Understand and reconstruct the current state of the eastern Asian Pleistocene hominin fossil and archaeology records

Prerequisites

ANTH 310 (Human Origins), graduate standing, or permission of the instructor

**462 East Asian Archaeology (Area)**  
**MW 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. Among the topics we explore are: the origins of Neolithic village life, the origins and spread of rice farming, the rise of complex societies, and evidence for the origins of the Austronesians (including Polynesians) on the coast of southeast China. The course is oriented towards problems and themes, rather than dates and cultural sequences. Recurrent themes include the impact of climate change on ancient cultures and the dynamic relationship between humans and their environment. 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 class is writing-intensive. There will be a 12 page research paper and other shorter writing assignments. Students will also develop and give short powerpoint presentations on key topics.

**478 New World Rituals (Theory)**  
**TR 12:00-01:15**

**Christine Beaulé**

Ritual behaviors reflect people's relationships with the supernatural, their ancestors, and each other. These repetitive actions may or may not be grounded in formal religious traditions, though they often are religious practices. Similarly, ideological frameworks provide believers with fundamental worldviews on these broad social and political relationships. Although they're fundamental, however, ideologies are always evolving; their evolutionary trajectories reflect current historical trends, shifts in political relationships, economic conditions, and sociocultural landscapes. Thus the emergence, development, and fading religious traditions offer a lens through which we can view a region's long-term adaptation to broader historical events.

The gradual blending of cultural practices and belief systems from the Americas, Africa, and Europe meant that new, hybrid forms of Christianity and creole religions were invented. Many of these creole traditions took on lives of their own, from voodoo in Louisiana and Haiti, to santería, candomblé and umbanda in Brazil and the Caribbean. More recently, Protestantism, Judaism, Islam, Mormonism, and other religious traditions have made significant inroads in the Americas. And through the centuries, Latin American indigenous ideologies and ritual practices continue to play important roles in the region's cultural mix. These developments will be explored using the cross-cultural approaches of archaeology and anthropology, as well as theoretical approaches borrowed from history and cultural studies. Specific topics include critical analysis of the nature, extent, and terms of the so-called spiritual conquest of the New World; the legacy of colonialism in Afro-Caribbean and Afro-Brazilian belief systems; ideologies of death; modern Christian/ideological hybrids; and TV and internet evangelism.

**481 Applied Anthropology (Method)**  
**MWF 04:30-05:20****Jan Brunson**

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

**482 Environmental Anthropology (Theory)**  
**TR 12:00-01:15****Jonathan E. Padwe**

This course examines the anthropology of environmental problems, broadly construed. Drawing on cases from around the world, we will discuss questions of access to, and the use, distribution and degradation of natural resources. We investigate forms and practices of environmental exclusion and explore social movements that seek to lessen environmental harms or improve the management of resources or the conservation of nature. Specific topics to be considered include international development, climate change, indigenous knowledge, and natural and unnatural disasters. The course will cover approaches to these issues grounded in political economy and post-structural social theory, and will engage with contemporary discussions of the epistemology of nature, political ecology, and the cultural politics of ecological science. ANTH 152 is a prerequisite for this course.

**484 Japanese Popular Culture (Area)**  
**TR 09:00-10:15****Christine R. Yano**

This course takes popular culture in Japan as a springboard for discussing contemporary issues such as social class, gender and sexuality, nationalism, globalization, emotion, and consumer culture. This is not a survey course of different forms of popular culture in Japan. Rather, through manga, anime, 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. 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. For this reason, I have organized our subject matter through the life course, beginning in childhood, following through early adulthood, and ending in old age. My point is that popular culture and its consumption are not only a function of youth, but are part of a person's life from beginning to end.

## READINGS

- Allen, Matthew and Rumi Sakamoto, eds. 2006 *Popular Culture, Globalization and Japan*
- Kelly, William W. And Sugimoto Atsuo, eds. 2007 *This Sporting Life; Sports and Body Culture in Modern Japan*.
- Yano, Christine 2002 *Tears of Longing; Nostalgia and the Nation in Japanese Popular Song*

**490 History of Anthropology (Theory)**  
**TR 01:30-02:45****Charles Fred Blake**

This is a 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 and cultural diffusion, 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 (with issues of subjectivity and power and representation) in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology and challenged the concept

of culture. A new section includes sessions on the historical role and prospects for the application of anthropological knowledge to corporate, government, military, hegemonic, counter-insurgent plus insurgent and counter-hegemonic interests—the historic role of the academy and other agencies in producing knowledge about other cultures. Classes are mostly lectures based on printed outlines and occasional PowerPoint slides for illustrative purposes, although timely and informed questions or comments based on readings or lectures are welcomed. All upper level undergraduate and graduate students seeking a general course on social and cultural theories are welcome (graduate students are held to a different set of performance criteria and system of evaluation). This is a rigorous academic course which requires classroom attendance and active learning.

**603 Archaeology (Theory)**  
**W 10:30-01:00**

**Christian E. Peterson**

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

**610 Anthropology of Tourism (Theory)**  
**MW 12:00-01:15**

**Geoffrey White**

From our vantage point in the middle of one of the world epicenters of global tourism, we are in a good position to critically reflect on the social and cultural stakes of tourism for host communities, the role of states in tourist productions, and the nature of tourism as a social experience—on both sides of the encounter. The course takes up the importance of tourism for political economies of capital, people, and images as well as more immediate practices of cultural display and performance. We will take advantage of our location by focusing especially on tourism in Hawai‘i, Asia, and the Pacific. The first part of the course draws from work in the Pacific Island region to consider the significance of tourism for indigenous communities and discourses of development; while the second half turns to the study of cultural and historical tourism, with particular attention to sites of war tourism as an example of the role of tourism in building national imaginaries.

In addition to exploring research on the social and cultural dimensions of tourism, we will ask methodological questions about what kinds of research strategy are best suited to work on topics tangled up with political and ethical issues associated with the subject of tourism. We will read a recent ethnography, *Tahiti Beyond the Postcard*, to consider one scholar’s choices in her investigation of tourism in contemporary Tahiti. In addition, each class member will be asked to select an ethnography of tourism and write a critical essay about that author’s uses of theory and method and critically reflect on ethical and political choices in tourism research.

Finally, students will pursue their own research, drawing on their knowledge of particular scenes or societies involved in tourism production. Individual work will take the form of a final paper presented at the end of the seminar.

Grading is based on class participation (25%) and written assignments, specifically a book essay (10-12 pages) on a tourism ethnography (25%) and a final paper (20-25 pages, 50%). Participation will be assessed on the basis of engagement with readings, class facilitation, and involvement in discussion. In addition to the collective work of seminar sessions, each student will undertake an individual project that may be based the student's own fieldwork or media and library research.

**645 Historic Preservation (Area or Method)**  
**T 6:30-9:00 p.m.**

**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. We will also consider historic preservation law and practice as they apply to the various types of historic properties, including archaeological and architectural sites, and traditional cultural properties. 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. Selected readings and case studies will be used to illustrate how historic preservation laws and regulations are applied in practice.

Students are expected to participate actively in each class meeting and to submit a weekly summary of the assigned readings for that week by the stated day and time. 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.

**660 Prehistory of Asia (Area)**  
**T 01:30-04:00**

**Christopher J. Bae**

ANTH 460/660 will survey the current state of the eastern Asian human evolutionary record, particularly in its biotic setting. Emphasis is placed on the Asian hominin morphological and behavioral records in light of current debates. The primary goal of this course will be to lay a solid foundation from which you will be prepared to conduct more detailed studies on topics discussed over the course of the semester.

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

- Understand the general theories underlying early and later hominin dispersals out of Africa and into Asia
- Describe the Asian Neogene-Quaternary paleoenvironment and how environmental variation influenced hominin morphological and behavioral variability
- Understand and reconstruct the current state of the eastern Asian Pleistocene hominin fossil and archaeology records

Prerequisites

ANTH 310 (Human Origins), graduate standing, or permission of the instructor

**668 Archaeology Field Methods (Method)**  
**Sat. 08:00-04:00**

**James M. Bayman/Windy McElroy**

This course is an archaeological field school on the North Shore in collaboration with Kamehameha Schools (KS).

Fieldwork during the spring semester will focus on Kūpopolo Heiau and nearby locales in Kawaihoa Ahupua'a, Waialua District, O'ahu. Students in the course will receive practical training in archaeological field techniques including site discovery and site documentation. Students will work in an outdoor "classroom" where they will learn how to identify, document, and investigate archaeological artifacts, features, and other cultural materials. Cultural practitioners and other volunteers in the North Shore community will share their

knowledge and perspectives with the field school through demonstrations, "talk story" events, and hosted visits to cultural locales.

The spring semester field school will convene at the North Shore at 8:00am and 4:00pm during fourteen Saturday sessions. Regular and punctual attendance will be essential to pass the courses. A university vehicle will provide transportation to the North Shore from the UH-Mānoa campus for up to 10 students. Other participants in the program will provide their own transportation to the field school.

Instructor approval is necessary to enroll in the course and students must apply to be considered for the field school. Applications are on the Anthropology Department website (<http://www.anthropology.hawaii.edu/>). Applications will be reviewed in time for students who are accepted to register in late November for the spring semester.

Please contact Professor James M. Bayman by email ([jbayman@hawaii.edu](mailto:jbayman@hawaii.edu)) or Professor Ty Kawika Tengan by email ([ttengan@hawaii.edu](mailto:ttengan@hawaii.edu)) if you have questions or would like additional information.

**670 Applied Archaeology Practicum (Method)**  
**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)**  
**W 01:30-04:00**

**Miriam T. Stark**

This seminar focuses on the design of research and the preparation of a research proposal. First, we review how to build a research design: how research proposals are put together, and which criteria are used to evaluate them. We also examine different kinds of research, how research is conceptualized within each genre, and the creation of effective designs and proposals. We will also review and critique examples of funded research proposals. 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, each student will write a research proposal. 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.
- Develop skills to read carefully and critically your peers' proposal drafts, and articulate questions and suggestions concerning their proposal drafts and planned research in a challenging but constructive

manner.

- Think productively about critiques of your work, especially critiques that seem the most challenging, misguided or irrelevant.
- Submit a grant proposal for extramural funding of your dissertation research.

Course Requirements. Your grade is determined by four activities: (1) grant proposal; (2) proposal reviews; (3) class assignments by week; and (4) class participation. The main requirement for this seminar is the preparation of a research proposal.

Course Readings. Readings derive from many sources, and draw heavily from two key volumes:

1. Creswell, J. W. (2009). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. 3rd edition, Sage Publications, Thousand Oaks, California; and
2. Locke, L. F., W.W. Spirduso, and S. J. Silverman (2013). *Proposals That Work: A Guide for Planning Dissertations and Grant Proposals*. 6th edition. Sage Publications, Thousand Oaks, California.

ANTH 711 is designed primarily for graduate students in Anthropology, but is open to students from other UHM graduate programs. Previous ANTH 711 students include folks from Urban Planning, Geography, Education; students from all fields are welcome.

**750D Research Seminar: Ethnography (Area)**  
**“Ethnographies of Southeast Asia”**  
**M 1:30-4:00**

**Jonathan Padwe**

This is a graduate seminar dedicated to the exploration of classic and contemporary ethnographic texts about Southeast Asian societies. Designed for graduate students whose area focus is Southeast Asia, or whose theoretical concerns merit a close reading of key texts on the syllabus, the course will engage with the canonical work of James C. Scott, Aihwa Ong, Clifford Geertz, and Anna Tsing as well as with emerging voices in Southeast Asian studies including Justin McDaniel and Johann Lindquist. The course is particularly well suited to students in the social sciences and Asian Studies interested in writing ethnographically about the region, and in gaining a sense for the particularities of Southeast Asia at the intimate scale of ethnographic narrative. Students will engage not only with the theoretical insights advanced by core texts, but also with the relationship between ethnographic research and the production of “theory”, and with questions of tone, voice and style in ethnographic writing. Finally, the course provides students with the opportunity to write their own theoretical and/or ethnographic texts, and culminates in a writing workshop for course participants.

**750G Research Seminar: Biological (Theory)**  
**“Bioarchaeology of Pacific-Asia”**  
**M 08:30-11:00**

**Michael Pietruszewsky**

Bioarchaeology emphasizes the human biological component of the archaeological record. Human skeletal and dental remains provide an important source of information on the study of human variation and the state of the human condition and human behavior in the past. This course will focus on the bioarchaeology of the Pacific-Asian region focusing on archaeological human skeletons. The regions to be covered in this course include Polynesia, Micronesia, Melanesia, Australia, East Asia, and Southeast Asia. Among the topics to be explored are musculo-skeletal indicators, paleodemography, paleopathology, dental anthropology, indicators of biological stress, trauma and violence, infectious diseases, biodistance studies, isotopic analysis of diet and nutrition.

Prerequisites: Anth 215, 215L; Anth 384, 384L; or consent of instructor.

Format: Lectures and student-led discussions of assigned readings.  
(continued)

Text:

Larsen, CS 1997. *Bioarchaeology. Interpreting behavior from the human skeleton*. Cambridge University Press.

Grading: Discussion (30 pts.); Proposal (10 pts.), Annotated Bibliography (25 pts.); Research Paper (35 pts.).

Total points: 100.