

**Department of Anthropology**  
**Course Descriptions**  
**Spring 2018**

(11/9/17)

**151 Emerging Humanity**

**Sec. 01-03 MW 09:30-10:20 plus lab**

**Sec. 04-06 MW 11:30-12:20 plus lab**

**James M. Bayman**

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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 begin by exploring general relationships between behavior, biology and environment over the last five million years. This includes examining fossil remains of our human ancestors and looking at how humans are similar to and different from other primates such as gorillas and chimpanzees. Then we investigate in detail the course of human biological evolution – the process by which we became human. Finally, 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. 01-03 MW 10:30-11:20 plus lab**

**Alex Golub**

This course is an introduction to sociocultural anthropology, one of the four subfields of anthropology. Anthropology is the modern science of human behavioral diversity, and in this course we will examine how culture shapes and is shaped by human conduct.

In this class we will ask the following big questions:

1. What is fieldwork as a way of knowing?
2. What is ethnography as a way of writing?
3. What is human nature, and what are its limits?
4. What has been the global history of our species?
5. Who and what is anthropology for?
6. What is the sociocultural?

In our globally interconnected but culturally fractured world, understanding how and why people live their lives is more important than ever.

In this class students will read open access and fair use samples of texts to learn more about anthropology. This means the textbook will cost nothing. Attending class consistently to see how the materials all fit together is extremely important.

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**Who Should Take This Class**

- Anthropology majors and potential anthropology majors
- Students seeking to fulfill their FGB requirement
- Anyone interested in learning more about world cultures and the human condition

**After Completing This Class You Should Be Able To:**

- \* Succeed in upper-level anthropology classes which assume knowledge of the culture concept
- \* Assess nonfiction readings in terms of its content, rhetoric, and accuracy
- \* Determine whether portrayals of 'primitive' people in the entertainment industry are accurate or not
- \* Avoid inadvertent plagiarism

**152 Culture and Humanity**  
**Sec. 04-06 MW 12:30-01:20 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*, by Haviland, Prins, Walrath, and McBride, will provide basic concepts, terms, and descriptions of societies. Students will also read an ethnography or description of a particular society.

By the end of the course (with a "C" or above) you will be able to:

- use and understand key concepts and terms used in Cultural Anthropology.
- identify a variety of societies around the world according to cultural practices and worldview.
- understand in depth the cultural practices and worldview of one featured society.
- use the knowledge gained in this course to enhance your own social relations and/or succeed in other anthropology courses.

**152A Culture and Humanity**  
**MW 02:00-03:15****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.

**210 Archaeology**  
**TR 09:00-10:15****Seth Quintus**

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 Introduction to Biological Anthropology**  
**TR 07:30-08:45****Jennie Jin**

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 Introduction to Biological Anthropology Laboratory**  
**Sec. 01: W 08:30-11:20**  
**Sec. 02: W 12:30-03:20**  
**Sec. 03: R 12:00-02:50****Jennie Jin**

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

**310 Human Origins ((Theory)**  
**TR 10:30-11:45****Christopher J. Bae**

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 Biological Anthropology), graduate standing, or permission of instructor.

**315 Sex and Gender (Theory)**  
**MWF 08:30-09:20**

**Nancy I. Cooper**

Gender is one of the most pervasive aspects of human identity the world over. Our gendered identities influence the way we dress, talk, move, think, and live, and inform the choices we make. Only a part of gender is directly related to biological sex differences, while the rest is part of a social-cultural construction that varies throughout the world. We will look at the intersection of these two sources of gender identity beginning with non-human primates such as chimpanzees and bonobos. Then we will look at human foraging societies that are mostly egalitarian. Through archaeological research we will learn about the beginnings of agriculture and how division of labor by gender becomes more dichotomous, eventually resulting in attitudes that devalue women. The course will also examine psychological approaches to understanding gender relations, gendered sports, gendered initiation rites, sexual slavery, and transnational workers.

This is an evidence-based course that looks at gender, not so much from a political or activist perspective, but from the standpoint of understanding the prehistorical, historical, psychological, and cultural underpinnings of gender relations today. Without blaming or demonizing any category of people, we will try to gain a deeper understanding of attitudes, such as misogyny or hyper-masculinity, that may inform attempts to correct imbalances and injustices.

By the end of the course (with a “C” or above) you will be able to:

- Trace the prehistorical roots and historical consequences of unequal classes based on sex and gender.
- Distinguish biological sex differences from culturally constructed gender (to the extent that this is known scientifically).
- Compare non-human primate behavior to human behavior in terms of sex, gender, and social organization.
- Analyze gendered rituals, sports, and performances as embodiments of gender attitudes.

**326 American Folklore (Theory)**  
**Online**

**Heather Diamond**

Course description not available at this time.

**372B Indigenous Peoples: Mesoamerica (Area)**  
**TR 01:30-02:45**

**Laura O’Rourke**

Course description not available at this time.

**375 Race and Human Variation (Theory)**  
**Mondays 12:30-03:00****Christopher J. Bae****Course Description & Objectives:**

This course will provide an overview to the topics of race and human variation. The first half of the course will focus on physical appearances, genetic variability, and other distinguishing characteristics of human beings and the distribution of such traits throughout the world. The second half of the course will be dedicated to the topic of race and how it has affected our everyday lives. This will include reviewing both historical and contemporary issues of racism.

**Student Learning Outcomes:**

Upon completion of this course you will be able to:

- Understand how and why people look different (i.e., human variation)
- Reconstruct and explain the history of race and racism
- Discuss contemporary issues related to race and human variation that exist in the world and what may become of them as we move further into the 21st century

**379 Archaeology Practicum (Method or Theory)**  
**TBA****Christian E. Peterson**

Anth 379 offers students the opportunity to obtain hands-on experience in archaeological activities in the laboratory and in the office. We currently have practicum opportunities through the University of Hawai'i Archaeology Labs, the Bishop Museum, and other heritage agencies across Oahu. Most practicum students will be exposed to various stages of processing (e.g., sorting, identification, photographic documentation, data entry, analysis) archaeological materials recovered from Asian and Pacific archaeological collections. Undergraduates may also enroll in Anth 379 credits to gain internship experience in various sectors of the practicing anthropology world (archaeological, ethnographic, or physical anthropological) or in local museums. Variable credits (1-6) Prerequisite: permission of instructor.

**385C Undergraduate Seminar: Ethnography (Theory)**  
**“Anthropology of Surfing”**  
**MW 02:30-03:45****Ian Masterson**

The Anthropology of Surfing utilizes Applied Cultural Anthropology to assess surfing as both an indigenous Hawaiian and modern globalized activity. Students are challenged to use critical thinking as they explore and develop a global understanding of surfing history and the role of surfing in modern society through comparative, holistic studies of surfing communities around the world. Social and cultural issues are discussed with regards to the future of surfing and our kūleana as a surfing community towards the sustainability of our ocean as well as the safety of those who enjoy it.

Activities Required at Scheduled Times Other Than Class Times:

A Community Service Learning Day is required either on your own or with our group.

**Student Learning Outcomes:**

At the successful completion of this course students will be able to:

1. Display a basic understanding of Applied Cultural Anthropology through the ethnographic study of surfing as a perceptual lens to view culture.
2. Utilize Anthropological theories, methods, and analysis to demonstrate knowledge about surfing culture, history, identity, and kuleana (privilege and responsibility).

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3. Discuss environmental and human factors affecting the development of surfboards and surfing in the Pacific as a traditional activity as well as a modern globalized recreational activity.
4. Coherently address modern social issues in society and the environment relating to surfing.

**410 Ethics in Anthropology (Method or Theory)**  
**TR 09:00-10:15**

**Mark Oxley**

Seminar surveying ethical cases, problems, issues and questions within the sub-fields of archaeology, biological anthropology & cultural anthropology from the inception of anthropology to the present; Junior standing or higher or consent. This has a course-based Contemporary Ethical Issues Focus designation approved through Summer 2020.

**414 Introduction to 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
- 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 immigrants’ languages, but also the history of “Pidgin” (Hawai‘i Pidgin and 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 but not required: introductory linguistics

**Texts:**

- Basso, Keith H. 1979. Portraits of “The Whiteman”: Linguistic Play and Cultural Symbols among the Western Apache. Cambridge: Cambridge University Press
- Salzmann, Zdenek, James Stanlaw, and Nobuko Adachi. 2015. Language, Culture, and Society: An Introduction to Linguistic Anthropology. Sixth or latest edition. Boulder: Westview Press
- Strunk, William, Jr., and E.B. White. 2000. The Elements of Style. Fourth or latest edition. White Plains: Pearson-Longman
- selected short readings on language change and its sociocultural dimensions and on Hawai‘i Pidgin and Creole English

**443 Anthropology of Buddhism (Theory)**  
**Wednesdays 01:30-04:00**

**Leslie E. Sponsel**

This semester 443 focuses exclusively on a broad survey of Buddhist ecology and environmentalism in theory and practice. Students will also explore deeper into selected aspects of their choice through individual research which they report to class.

After more than 2,500 years, the core principles of Buddhism as developed in the Four Noble Truths and the Noble Eightfold Path remain the common denominators underlying the various schools, lineages, and sects of Buddhism to this day. Since the 1970s, these principles have been increasingly applied and developed systematically as the foundation for Buddhist ecology and environmentalism.

Through integrating PowerPoint lectures, documentary films, class discussions, and student panels and reports, this course surveys Buddhist ecology and environmentalism. It includes a special segment on Buddhist responses to the realities and existential threats of ongoing global climate change. Material will be drawn from the instructor's more than three decades of research on the subject, including annual fieldwork in Thailand, in recent years on sacred caves, plus from the developing manuscript for his forthcoming book *Natural Wisdom: Meditations on Buddhist Ecology and Environmentalism*.

The following three books are required reading for every student and listed in the order covered:

- Kaza, Stephanie, and Kenneth Kraft, eds., 2000, *Dharma Rain: Sources of Buddhist Environmentalism*.
- Stanley, John, David R. Loy, and Gyurme Dorje, eds., 2009, *A Buddhist Response to the Climate Emergency*.
- Kaza, Stephanie, 2008, *Mindfully Green: A Personal and Spiritual Guide to Whole Earth Thinking*.

Also recommended as background, but optional, is:

- Barash, David P., 2014, *Buddhist Biology: Ancient Wisdom Meets Modern Western Science*.

**446 Southeast Asian Cultures (Area)**  
**MWF 10:30-11:20**

**Nancy I. Cooper**

The contemporary peoples of the Southeast Asian region from mainland, to peninsular, to islands, as well as peoples of the sea, are tremendously diverse. How can we make sense of their many cultures and lifestyles ranging from foraging and slash-and-burn cultivation to technologically advanced urban living? Students taking this course will examine Southeast Asia's cultural diversity using commonalities as entry points. The commonalities include millennia-old linguistic ties, historical ties, particularly the impacts of foreign trade, introduced religions, and colonialism, and the more recent effects of development and global economic trends. Roughly the first third of the course will examine the whole region, with the second focusing on the nation-state with the largest population today, Indonesia. In addition to two textbooks, students will read one novel or memoir written by a Southeast Asian author (translated into English) for discussion in the third part of the course and to culminate in final projects.

Required texts: *The Peoples of Southeast Asia Today*, Winzeler, Robert  
*A History of Modern Indonesia*, Vickers, Adrian

Students will also choose one novel out of four specified selections written by Southeast Asian authors (translated into English) from both mainland and island perspectives.

It is preferable for students to have completed introductory courses in either Anthropology or Asian Studies.

**447 Polynesian Cultures (Area)**  
**TR 12:00-01:15****Seth Quintus**

This course provides a general survey of the peoples and cultures found in Polynesia. Course topics will include geography, environment, prehistory, history, traditional cultures, and contemporary island societies. We will explore both the “traditional” as well as the “contemporary”, within foundation anthropological themes of political systems to more novel themes of sports. It is through these various thematic and theoretical ideas that we seek to learn something about the human condition.

This subject matter falls within the discipline of anthropology, which is a comparative and holistic approach to the study of humanity. That is, anthropologists are interested in humans in their totality: as biological and social beings, past and present, in our society and in societies vastly different. The societies and cultures of the Pacific islands have long been critical areas for anthropological study, including the development of anthropological theory. The comparative isolation of islands, along with their small size and distinct environmental boundaries, makes them the closest thing we have to model systems for the study of humans.

**449 Anthropology of Melanesia (Area)**  
**MW 12:30-01:45****Alex Golub**

This course is designed to familiarize students with the cultures of the area known as Melanesia: the countries of Papua New Guinea, the Solomon Islands, Fiji, and Vanuatu, as well as New Caledonia (part of France) and Papua (part of Indonesia). The class will be organized in a discussion format, and will consist of a close reading of a small number of works. The focus will be on a deep understanding of cultural systems, and how anthropologists analyze them. This semester we will be reading one book about each of these countries (except Fiji), as well as watching movies and YouTube videos to get a sense of these places. Our focus will be on contemporary issues that are relevant in each of these places today.

Texts this year will include:

Bashkow, Ira, *The Meaning of Whitemen: Race and Modernity in the Orokaiva Cultural World*  
Debra McDougall, *Engaging with Strangers: Love and Violence in the Rural Solomon Islands*  
Lamont Lindstrom, *Knowledge and Power in South Pacific Country*  
Eric Waddell, Jean-Marie Tjibaou, *Kanak Witness to the World*

This course has an A (area) designation

**Who Should Take This Course**

- Upper-class, honors, or smart and ambitious undergraduates.
- Anthropology graduate students -- this class has an A (area) designation.
- Anyone who is interested in Melanesia, Papua, or Papua New Guinea.
- Anyone interested in ethnography -- how to read it, and how to do anthropological analysis of culture.

**After You Finish This Class You Should Be Able To:**

- Find and label the countries of Melanesia and their capitals on a map.
- Compare your own studies and experiences with Melanesia: When you go to a wedding or read about towns in Morocco, you should be able to think to yourself ‘now how would they do this in Papua New Guinea?’
- Analyze ethnographic materials in the same way as the authors we read.
- Rock other anthropology classes with your superb analysis of the rhetorical structure of the ethnographies you read.

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- Explain the cultures of Melanesia in the broader context of colonialism and decolonization: the next time someone tells you the Solomon Islands is full of primitive headhunters, you should be able to convince them they are wrong.
- Participate in an academic seminar in which a class discusses ethnographic texts

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

**Tom Dye**

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

This course has been designated with a writing intensive focus.

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

**Mattias van Ommen**

In this course, popular culture in Japan will be discussed in order to address contemporary issues such as social class, gender and sexuality, nationalism, globalization, emotion, and consumer culture. This class is not simply a survey of what different forms exist in Japan. Instead, we use these various forms to look at how Japan is shaped from both within and without. The goal is to rethink Japan – as a modern nation-state, as a site of harmony and conflict, as a site global and local popular culture flows, as an object and force of consumption. 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, drawing from various ways in which consumer culture in Japan has been portrayed over different periods of time. We will consider how time and age are also important factors for consumers themselves. For this reason, the subject matter has been organized through the life course, beginning in childhood, following through early adulthood, and ending in old age. The 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. Popular culture in Japan, as elsewhere, is informed by and can also be transformative of issues of identity, such as age, gender, ethnicity, and nation.

In any course of popular culture, one of the “problems” is that the nature of the subject itself is constantly changing. You can try to chase after and get a hold of it, only to find it running faster and in more different directions than we could ever imagine. For this reason, the course will not be a one-sided affair of me informing you of all the various forms of popular culture. Instead, through discussion and peer-based interaction, we will together attempt to analyze some of what is going on (and has been in the recent past), whilst utilizing the tools of anthropological methods and social theory. Students are welcome and encouraged to share their knowledge of Japanese popular culture. Some of you may be fans, while others may not know a whole lot of what is going on in Japan, but be fans of Japanese popular culture as it exists in the U.S. All of this is fine and I hope you add to our discussion by speaking both from readings, as well as from personal experience. What this class brings to the discussion is critical thinking surrounding cultural and political issues and theories that transcend particular genres or manifestations in time.

**486 Peoples of Hawai'i (Area)  
Online****Patricia Fifita**

This course will focus on the peoples of Hawai'i through a critical examination of the historical and contemporary experiences of the diverse communities and individuals that live and reside in Hawai'i. Through an exploration of Hawai'i's cultural and political history, this course will examine 1) the politics of place and belonging within the multi-cultural context of Hawai'i, 2) responses to militarism and tourism, 3) settler colonialism and racialized hierarchies, notably through contested claims of Indigenous Hawaiian and U.S. militarized power and authority. The course will examine how individuals and larger collectivities (past and present) are situated in Hawai'i in terms of race/ethnicity, culture, political economy, history, gender, class, land, and residence. Understanding one's sense of self and place is particularly relevant given how the politics of place and belonging in Hawaii is complexly shaped by the cultural and political history of the islands and the expanding Hawaiian nationalist and sovereignty movements that together complicate understandings of what it means to be "local". The course will explore readings and films that examine historical and contemporary representations of ethnicity and how identities are negotiated in the broader context of an increasingly unstable multicultural model in Hawai'i. It will combine reading and critical writing, online discussions, and a selection of films focusing on the histories, experiences, perspectives and contemporary representations of the various "Peoples of Hawai'i".

**490 History of Anthropology (Theory)  
TR 12:30-01:45****Eirik Saethre**

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.

**493 Oral History: Theory and Practice (Method)  
Saturdays 06:30a-05:00p****Malia K. Evans**

**Mai kāpae i ke a'o a ka makua, aia he ola malaila. Do not set aside the teachings of one's parents for there is life there (Pukui 1983).**

**Fieldwork Description**

This unique, community-based project is designed to focus on site-specific places on the North Shore and document the activities and memories of kūpuna/'ohana with place. We will examine the method and value of preparing for and conducting life history interviews with people willing to 'talk story' about their life experiences, as well as how to preserve, analyze, and disseminate these stories. The classroom component deals with the methodology of oral history in ethnographic fieldwork, qualitative data gathering and analysis. The fieldwork component will enable you to develop an understanding of the richness of individual life experiences and the ways they are gathered for research, archival, writing and digital media projects. You will transcribe the interviews and analyze the transcript for historical and cultural themes. This project is a collaboration with the Waialua Hawaiian Civic Club and sponsored by Kamehameha Schools.

**Student Learning Objectives**

This course will help you to:

- a) Establish relationships with community members based on mutual respect, trust and reciprocity
- b) Explore the life experiences of individuals in order to understand the relationship between individual lives, communities, and historical and cultural contexts;
- c) Understand and appreciate the relationship between interviewers and interviewees and how this interaction shapes data collection and analysis;
- d) Become aware of the roles that *memory* (how and why people recall life experiences), *narrative* (how and why people talk about these experiences), and *history* (how and why these experiences are analyzed and preserved) play in historical and anthropological research.

**603 Archaeology (Theory)**  
**Mondays 09:30-11:50**

**Christian E. Peterson**

ANTH 603 is an intensive graduate-level introduction to archaeological argument and investigation. It covers issues of causality, explanation, epistemology, and methodological practice in empirical social science research. It introduces some of the dominant competing approaches to the structure of archaeological knowledge, as well as some of the major players who have helped shape the intellectual landscape of archaeology as we know it today. It is ostensibly not, however, a course about abstract high-level social theory—most empirical social science research proceeds just fine without such vanity. Nor is it a course in "archaeological methods"—if by this term we mean the mechanics of data collection and analysis. Rather, it is a primer in standard Mertonian (i.e. sociological) "middle-range theory" applied to archaeology (don't confuse this definition with the idiosyncratic one of the same name coined by archaeologist Lewis Binford). The first part of the course draws heavily on the "philosophy of science" and the "critical thinking and reading" literature, in addition to some unfashionable common sense. Readings are drawn not only from archaeology, but also from sociology, history, and political science, where a good deal of attention has been paid to such issues. In the second half of the course, we apply what we've learned about the research process to the evaluation of knowledge claims about the human past. Case studies will be drawn largely from the complex societies literature, and a comparative analytical framework is heavily emphasized throughout. The course reading load is substantial: at least 100 pages per week, in addition to other assignments. We will be reading two texts in their entirety, as well as numerous other articles assigned on a week-by-week basis.

**620H Theory in Social & Cultural Anthropology: Ecology (Theory)**  
**"Seminar in Nature/Culture/Power"**  
**Tuesdays 01:30-04:00**

**Jonathan E. Padwe**

This graduate seminar is an in-depth exploration of anthropological engagements with the environment, ecological science and the political economy of nature. The course is arranged around the following major subjects of study: (1) the (European and Western) historical underpinnings of the study of human-environment relations; (2) the development of ecological science and the emergence of cultural and human ecology; (3) agrarian studies, political economy and the world system; (4) post-structural political ecologies; and (5) contemporary multidisciplinary engagements with Science and Technology Studies (STS) approaches, anthropological engagements with place, terrain and territory, and new ecologies of the Anthropocene. The course will provide students with the opportunity and space to explore their own interests in anthropological and critical engagements with nature and culture, and culminates in a writing workshop for course participants.

**645 Historic Preservation (Area or Method)**  
**Tuesdays 03:30-06:00**

**Sara Collins**

A complex suite of Federal, State and local laws and regulations govern the protection and treatment of historic properties. The intent of these laws is to encourage the preservation and wise management of these significant resources. In the first part of the course, 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 as well as societal norms and expectations. Topics to be covered will include repatriation, curation and archives, and international historic preservation issues such as trafficking. 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. A brief (1 - 1.5 pages) commentary on each week's assigned readings will be due by the stated day and time prior to class. Students will undertake a written research project pertaining to historic preservation that will culminate in a written paper approximately 25 pp in length. The paper topic will be chosen in consultation with the instructor. The paper will be due at the end of the course but each student will give an in-class presentation on the results of his or her research. There will also be a field trip to downtown Honolulu to visit portions of the Hawai'i Capital and Merchant Street Historic Districts. All work -- including the weekly summaries, in-class presentation, final paper, and attendance on the field trip -- must be completed in order to receive a final grade for the course.

**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.

**676 Recording Historic and Cultural Resources (Method)**  
**Mondays 03:30-06:00**

**William Chapman**

The course is intended to familiarize students with the basic techniques used in the recording and evaluation of historic buildings and other cultural features. Emphasis will be on field survey methods, the compilation of inventories, and evaluations of significance and/or integrity. Students will become familiar with State of Hawai'i's own survey and registration process, with both inventories and methodologies for field surveys of cultural resources in other states and countries, and will also be introduced to the requirements of the National Register of Historic Places Program of the federal government. There will be further introductions to basic architectural and other historic resource descriptive terminology, methods of researching the history and contexts of historic properties, and some training in the preparation of site plans.

This year's project will focus on a study and evaluation of early 20<sup>th</sup> century houses in Hawai'i, particularly Honolulu.

**682 Applied Cultural Anthropology Practicum (Method)**  
**Saturdays 06:30-05:00**

**Ty P. Kawika Tengan**

**Mai kāpae i ke a' o a ka makua, aia he ola malaila. Do not set aside the teachings of one's parents for there is life there (Pukui 1983).**

**Fieldwork Description**

This unique, community-based project is designed to focus on site-specific places on the North Shore and document the activities and memories of kūpuna/'ohana with place. We will examine the method and value of preparing for and conducting life history interviews with people willing to 'talk story' about their life experiences, as well as how to preserve, analyze, and disseminate these stories. The classroom component deals with the methodology of oral history in ethnographic fieldwork, qualitative data gathering and analysis. The fieldwork component will enable you to develop an understanding of the richness of individual life experiences and the ways they are gathered for research, archival, writing and digital media projects. You will transcribe the interviews and analyze the transcript for historical and cultural themes. This project is a collaboration with the Waiialua Hawaiian Civic Club and sponsored by Kamehameha Schools.

**Student Learning Objectives**

This course will help you to:

- a) Establish relationships with community members based on mutual respect, trust and reciprocity
- b) Explore the life experiences of individuals in order to understand the relationship between individual lives, communities, and historical and cultural contexts;
- c) Understand and appreciate the relationship between interviewers and interviewees and how this interaction shapes data collection and analysis;
- d) Become aware of the roles that *memory* (how and why people recall life experiences), *narrative* (how and why people talk about these experiences), and *history* (how and why these experiences are analyzed and preserved) play in historical and anthropological research.

**711 Research Design and Proposal (Method)**  
**Wednesdays 01:30-04:00**

**Jonathan E. Padwe**

This seminar focuses on the design of research and the crafting of compelling research proposals. The components of the research proposal serve as the core components of the course. Course sessions will address (1) how to conceptualize research problems; (2) how to ask productive research questions; (3) how to identify the kinds of information necessary to answer those questions; (4) how to identify "the literature" relevant to the problem and position a project in a way that allows for making a useful intervention into that conversation; (5) the kinds of methods that will produce that information; and (6) how to analyze social data of various kinds in order to answer research questions. The course will also teach students to write convincingly about all of these aspects of research design. In the course we will also discuss the nitty gritty of how to write a winning research proposal, and will address, for instance, evaluation criteria and how proposals are reviewed, how to make your proposal stand out, and how to find research funds in an increasingly difficult funding climate. The final product for the course will be a completed research proposal in which all these elements are integrated in a sound logical framework.

The course will be relevant to students preparing to undertake scholarly or "applied" research, including graduate students in the social sciences and some students in the natural sciences who are in the process of planning research projects or who are preparing to write research proposals.