

Department of Anthropology
Course Descriptions
Spring 2019

(11/2/18)

151 Emerging Humanity
Sec. 01-06 MW 08:30-09:20 plus labs

Barry V. Rolett

Anthropology provides a unique framework for studying the emergence and global development of humanity over the last five million years. Beginning with the earliest hominins millions of years ago, our ancestors have responded biologically, socially, and culturally to the constraints of natural and social environments to make us what we are today. This is the story of emerging humanity - it is the captivating, still unfolding story of 'us' and how we became human. This course uses an anthropological perspective to investigate human history before ca. AD 1500. First, we will explore fossil remains of human ancestors and our relationships with living nonhuman primates. This foundation enables us to study the course of human biological evolution. Then, we trace the last 35,000 years of human history from hunters and foragers to the emergence of complex civilizations. Through time, humans have increasingly modified and impacted the natural environment out of which we emerged. 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 labs

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.

This class has two moderately-priced required books that will cost less than \$60 if bought new. Attending class consistently to see how the materials all fit together is extremely important. Lectures will be supplemented with sections where students will practice participant observation and discuss the readings and class themes.

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 claims, reasons, evidence, and how they create roles for authors and readers
- ▶ Determine whether portrayals of 'primitive' people in the entertainment industry are accurate or not
- ▶ Avoid inadvertent plagiarism
- ▶ Listen actively to an oral presentation, understanding the author's claims and rhetoric

175 Polynesia Surf Culture **MW 01:30-02:45**

Ian Masterson

Polynesian Surf Culture provides students with an understanding of surf culture in the Pacific Basin. Environmental and cultural factors are assessed in relation to surfing's development in Polynesia, integration into Hawaiian culture, decline due to Western influence, and revitalization as a modern recreational activity. The modern surfing industry is also assessed through a cultural perspective that analyzes business practices utilized by surfing organizations today.

175L Polynesia Surf Culture Lab **Fridays 12:30-03:00**

Ian Masterson

This Polynesian Surf Culture field Lab provides support for ANTH 175, which gives students with an understanding of surf culture in the Pacific Basin. Environmental and cultural factors are assessed in relation to surfing's development in Polynesia, integration into Hawaiian culture, decline due to Western influence, and revitalization as a modern recreational activity by visiting sites around O'ahu. Field locations are analyzed for the Hawaiian history, mythology, and traditional names, patrons and modern ocean recreation activities practiced there, oceanographic characteristics, ocean safety factors, and modern surf industry events that might occur at each surfing site.

215 Introduction to Biological Anthropology **TR 10:30-11:45**

Christopher 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. Biological anthropology is the study of adaptations, variability, and evolution of human beings and their living and fossil relatives (hominin fossils and primates). This course will provide a general introduction to

various topics in biological anthropology focusing on evolution, behavior, and adaptation of the primates (including humans).

The particular areas you will be introduced to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) modern human variation; 4) primatology; and 5) paleoanthropology. 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.

215L Introduction to Biological Anthropology Laboratory

Christopher 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 three 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 paleoanthropology

220 Quantitative Reasoning for Anthropology

Seth Quintus

TR 09:00-10:15

The general goal of the course is to help students achieve basic quantitative literacy and to familiarize them with statistical reasoning so that they are prepared to carry out anthropological (and other social science) research. The course will emphasize concepts and approaches rather than rote calculations. Specifically, the class introduces students to the process of conducting quantifiable research in the three branches of anthropology taught in the department: archaeology, biological anthropology, and cultural anthropology. The course is designed to help students learn the concepts, procedures, and techniques necessary to perform quantitative analyses for research purposes, as well as introducing them to the quantitative ideas that they need to understand to read and evaluate statistical arguments in anthropological literature and public discourse.

313 Visual Anthropology (Method)

Guido Pigliascio

TR 12:00-01:15

This course will consider the problems of representation, problems particular to visual media as well as problems of representation per se. Culture is manifested through visible symbols embedded in gestures, ceremonies, ritual performances, and artifacts situated in constructed and natural environments, from cave paintings to museum displays. The use of these visual aspects conveys and shapes anthropological knowledge.

The main purpose of this course is to develop a critical and ethical 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. This course is writing intensive yet is not meant to be a hands-on production course. Students will be introduced to the history of visual anthropology and ethnographic film, as well as contemporary developments that have widened the possibilities of visual anthropology beyond its early confines as a tool for illustration.

Course Highlights:

Zero Textbook-Cost: all the readings listed in the syllabus for each week will be posted on Laulima.

Film Blogs: each week students will post their reflections evoked by readings, films and discussions.

Group Final Project: Representing 'the Other'

Extra Credits: Reading Facilitators

315 Sex and Gender (Theory)
MWF 10:30-11:20

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.

325 Origins of Cities (Theory)
TR 10:30-11:45

Miriam T. Stark

For the first time in history, the majority of the world's population lives in cities. Urbanization is key to defining the contemporary human experience. But this is not new. The city is an ancient form of collective life, and throughout history cities have helped define what it means to be social and what it means to be human. But what exactly is a city? When and why did cities appear in human history? How do urban spaces evolve, and how do cities differ across cultural contexts? What social processes produce a city, and what social processes does a city produce? How do we research the lives of cities and those who inhabit them – past, present, and future? Since your teacher (Dr. Stark) is an archaeologist, we use archaeological examples to understand long-term processes in urbanism. We complement these archaeological examples with studies of living, dying, and resuscitated cities in today's world.

We are social scientists, and use anthropological, sociological, geographical and historical approaches to understand "the city" and the origins of urbanism using examples from the Old and New Worlds. This course

fulfills the Oral-Intensive (OC) focus at UH-Mānoa. Students should expect to participate in facilitated panel discussions, make 1 class presentation and facilitate a discussion that follows, and to participate in every class discussion with questions and comments based on the week's assigned readings. These activities are designed to help learn the course content, improve students' communication skills, and maintain an engaged class environment.

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

1. Describe several important (pre)modern urban forms
2. Briefly summarize several trajectories of (pre)modern urban development
3. Understand the biography of one major city (modern or preindustrial)
4. Identify major factors underlying urbanism and discuss their interrelationships from multiple disciplinary perspectives
5. Critically evaluate the quality of argumentation presented in professional readings on the subject
6. Articulate a position of their own in several key debates of interest to urban studies academics and support these positions verbally and in writing with appropriate evidence.

No textbook is required for this course.

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.

417 Political Anthropology (Theory)
MW 11:30-12:45

Alex Golub

This course is about political anthropology, the part of anthropology that studies power, conflict, and competition. Political anthropology studies the culturally-specific means by which people pursue culturally-specific goals, and the key role of framing and socializing conflict in order to prevail in it.

This semester, our key themes will be structural inequality, natural resources, and responsibility. We will read ethnographies which ask:

- How do people and corporations respond to oil spills?
- What is at stake when the interests of industrial agriculture and indigenous minorities conflict?
- How do high-tech tools profile, punish, and police the poor?
- What responsibility to we as consumers have for the harms that corporations inflict on the environment and the poor?
- How can citizens hold their governments accountable and receive the services they deserve?

Throughout, we focus on the ethical concept of responsibility: in a world where the abstract actors like 'corporations' and 'markets' are major actors, which actual humans should take the blame -- and receive the praise -- when 'corporations' or 'markets' fail or succeed? And how is the answer to this normative question tied to empirical understandings of agency and personhood?

This will be an advanced discussion-based class. You will be expected to read closely, develop opinions about the readings, and share those opinions with the class. You must bring the text to class (either on a kindle, cell phone, computer, or book) and you must be ready to take notes digitally or on paper.

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

Who Should Take This Class

- Third and fourth year anthropology students and graduate students
- All students interested in business, engineering, or natural resource management
- Students from any discipline interested in learning more about ethnography
- Students interested in ethics, social justice, and politics

After Taking This Class You Should Be Able To...

- Analyze the rhetorical structure of ethnographic texts
- Assess the validity and accuracy of mainstream news reports about the mining and petroleum industries
- Deliberate about the assignment of responsibility to corporate entities
- Describe the basic production systems of petroleum and mining companies to other students

Books, Supplies, Websites

Our four main texts for this class this semester will be:

- Antonia Juhasz, *Black Tide: The Devastating Impact of the Gulf Oil Spill*
- Katerina Teaiwa, *Consuming Ocean Island: Stories of People and Phosphate from Banaba*
- Virginia Eubanks, *Automating Inequality: How High Tech Tools Profile, Police, and Punish the Poor*
- Nikhil Anand, *Hydraulic City: Water and Infrastructures of Citizenship in Mumbai*

These books are available at the bookstore. Students will also need to know how to use Laulima in order to turn in written assignments electronically and to download additional readings.

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. Early states rose and fell in some areas of Asia, while forager societies persisted in others. Among the topics we explore are: the origins of Neolithic village life and the adoption of agriculture, 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 is a writing-intensive class. There will be a 10 page research paper and other shorter writing assignments. Students will also develop and give short powerpoint presentations on key topics. This course is designed for upper-division undergraduates and graduate students.

463 Anthropology of Global Health and Development (Theory)
TR 01:30-02:45

Jan Brunson

This seminar explores the definitions and histories of development and global health initiatives in developing countries. "Development" refers to a set of interventions by governments, NGOs, and multilateral organizations in the attempt to alleviate poverty and poor health. We will discuss anthropology's critical analysis of development and global health alongside a few well-known, recent examples of popular books that propose solutions to global poverty. Reading materials consist of scholarly articles, ethnographies, and prominent pieces that have inspired wide-spread public debate in recent years.

3 credit hours. Prerequisites: ANTH 152 or ANTH 425.

Graduate students are encouraged to enroll in ANTH 663, the graduate version of this course.

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.

477 Spatial Analysis Archaeology (Method)
MW 10:30-11:45

Christian E. Peterson

This course aims to provide students with a running start on using Geographic Information Systems (GIS) tools and spatial statistics in archaeological research. It is, in many respects, an extension of ANTH 466/ANTH 666 to include spatial database management and analysis tools. But we will also discuss map creation, data reporting, image processing, and display options. We will work with vector, raster, and point pattern data. The principal software packages we will use are AutoCAD, Idrisi, Surfer, PASSaGE, Cytoscape, and R. This combination of software has been selected over the more widely used ESRI ArcGIS package because it provides a very flexible and powerful set of tools particularly well suited for use in the context of archaeological research, together with a much simpler data structure and overall greater ease of use. We will meet twice a week; once for lecture, and once for a laboratory practicum.

About 30% of the course focuses on file and database management, drafting, and statistical analysis; about 60% of it on spatial (and network) analysis. I prefer the label "spatial analysis" to "GIS", because, like most terms that become excessively fashionable—magical even—"GIS" is in desperate need of demystification. We'll try to deflate the myth to realistic proportions, while focusing our attention on the effective use of some very powerful analytical tools. The remaining 10% of the course doesn't easily fit into either of the first two categories. This 10% provides the glue that I hope will make this—not just a course in statistical analysis or in spatial analysis or GIS—but, a course about analytical skills for making the archaeological record tell you what you need to know. The course is not really about what we need to know and why we need to know it (discussion at that level takes place in a number of other courses), but we will assume here a broadly shared notion of the sorts of things we need to know about human activities and organization in the past. Like practically everything else, this course is also about research design, since data analysis is not something you begin to think about when you come back from the field. A clear and concrete vision of the analysis you will

carry out to delineate the patterns you are interested in is an essential part of good research design. If you don't develop this vision before you carry out fieldwork, it is very unlikely that you will come back from the field with a dataset that can tell you very much.

481 Applied Anthropology (Method)
Wednesdays 01:30-04:00

Christine R. Yano

This course assumes that anthropology carries the kuleana, the responsibility for critical engagement with the communities in which it lives and thrives. This engagement can come in many forms, from working within existing institutions to considering ways by which we can create newly formed means of reconfiguring the world around us through careful consideration of the broad and political implications of our research. This course is predicated upon the idea that we need not choose between scholarship on the one hand, and community engagement on the other. Rather, this course contends that engaged anthropological research can enhance the empirical breadth, theoretical sophistication, and practical application of the knowledge that we produce as anthropologists. In kuleana anthropology, we take the responsibility of what we do and who we do it with as the centerpiece of our interaction. This is not to say that all of cultural anthropology does not do this, but by placing kuleana first, we place community at the heart of our endeavors and their outcomes. To this end, we are fully engaged and committed participants in the field. A significant portion of the course will involve an individually based fieldwork practicum in the community.

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 those various forms, 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, 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, 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. Popular culture in Japan, as elsewhere, forms and is formed by issues of identity that keep shifting and gaining new meanings.

490 History of Anthropology (Theory)
MW 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.

491 Topics SE Asian Art History: Monuments and Nationalism (Area)
MWF 12:30-01:20**Paul Lavy**

Anth 491 is a critical introduction to a selection of Southeast Asian “monuments” (monumental architecture and sculpture, ancient and modern) that have been instrumental in the formation of collective and national identities in the region. The class is organized into a series of case studies in which each monument is analyzed as an ongoing “biographical process” with attention to changes in use, meaning, and significance that have occurred from the “original” context to the present. Major themes include: monuments, memorials, and memory; the “romance” of ruins; the “Golden Age” concept and notions of the classical past; the role of monuments, replicas, museums, and exhibits in Southeast Asian nationalisms and identity politics; monuments as sites and symbols of globalization and heritage; contested monuments, history, and territoriality.

493 Oral History: Theory and Practice (Method)
Saturdays 06:30a-05:00p**Hannah Anae**

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.

604 Biological Anthropology (Theory)
Tuesdays 01:30-04:00**Christopher Bae**

ANTH 604 is the graduate core course in biological (physical) anthropology. This course offers a theoretical and conceptual basis for investigating the biological aspects of human variability. The topics covered in ANTH 604 roughly model the subjects found in any introductory level course in biological anthropology. The primary difference is that in ANTH 604 we will delve deeply into the primary literature and discuss/evaluate recent trends and findings in the field. The weekly topics to be covered are: the history of biological anthropology; theories of evolution; biological basis of life and heredity; biological classification and systematics; race and human variation/adaptability; primatology; primate behavior and ecology; and paleoanthropology.

661 Applied Cultural Anthropology (Method)
Wednesdays 01:30-04:00

Christine Yano

This course assumes that anthropology carries the kuleana, the responsibility for critical engagement with the communities in which it lives and thrives. This engagement can come in many forms, from working within existing institutions to considering ways by which we can create newly formed means of reconfiguring the world around us through careful consideration of the broad and political implications of our research. This course is predicated upon the idea that we need not choose between scholarship on the one hand, and community engagement on the other. Rather, this course contends that engaged anthropological research can enhance the empirical breadth, theoretical sophistication, and practical application of the knowledge that we produce as anthropologists. In kuleana anthropology, we take the responsibility of what we do and who we do it with as the centerpiece of our interaction. This is not to say that all of cultural anthropology does not do this, but by placing kuleana first, we place community at the heart of our endeavors and their outcomes. To this end, we are fully engaged and committed participants in the field. A significant portion of the course will involve an individually based fieldwork practicum in the community.

663 Anthropology of Global Aid (Theory)
TR 01:30-02:45

Jan Brunson

While practitioners and policymakers use discourses that focus on easing suffering in the developing world, others argue that development maintains historically and spatially defined relationships of economic power and political domination of “the West” over “the rest.” This graduate seminar examines the histories and ideologies of development, humanitarian, and global health initiatives. We will discuss anthropology’s critical analysis of these interventions alongside two popular books that have inspired widespread public debate in recent years.

3 credit hours. Prerequisites: Graduate level standing.

670 Applied Archaeology Practicum (Method)
TBA

Barry V. Rolett

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.

681 Applied Cultural Anthropology (Method)
Wednesday 01:30-04:00

Christine R. Yano

This course assumes that anthropology carries the kuleana, the responsibility for critical engagement with the communities in which it lives and thrives. This engagement can come in many forms, from working within existing institutions to considering ways by which we can create newly formed means of reconfiguring the world around us through careful consideration of the broad and political implications of our research. This course is predicated upon the idea that we need not choose between scholarship on the one hand, and community engagement on the other. Rather, this course contends that engaged anthropological research can enhance the empirical breadth, theoretical sophistication, and practical application of the knowledge that we produce as anthropologists. In kuleana anthropology, we take the responsibility of what we do and who we do it with as the centerpiece of our interaction. This is not to say that all of cultural anthropology does not do this, but by placing kuleana first, we place community at the heart of our endeavors and their outcomes. To this end, we are fully engaged and committed participants in the field. A significant portion of the course will involve an individually based fieldwork practicum in the community.

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

Ty P. Kawika Tengan

Mai kâpae 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

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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)
MW 02:00-03:15

Eirik J Saethre

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.