

**DEPARTMENT OF ANTHROPOLOGY
COURSE DESCRIPTIONS
FALL 2011**

(as of 7/21/11)

151 Emerging Humanity

Sec. 01, MWF 12:30-01:20

Sec. 02, TR 07:30-08:45

Sec. 03, TR 12:00-01:15

Sec. 04, MWF 02:30-03:20

**Nancy I. Cooper
Barry V. Rolett
Jonathan D. Baker
Jonathan D. Baker**

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..

**151A Emerging Humanity
MWF 11:30-12:20**

Nancy I. Cooper

This course explores the emergence of humanity from an anthropological perspective. 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. Students will be introduced to various theories and explanations of human emergence on earth through the methods and ideas of anthropology, with a focus on archaeology and related scientific disciplines. They will go on to examine transitions from foraging lifestyles to plant and animal domestication and the subsequent rise of sedentary, large-scale state societies commonly called 'civilizations'. Through time, humans have increasingly impacted the natural environment out of which they emerged to the point of threatening the very elements that sustain them. This is the story of emerging humanity that has nearly gone around full-circle, to the point that humans now consider their own origins through scientific methods. It is the complex story of 'us'.

This course will be student centered, using a seminar model featuring weekly discussions of readings. Discussions may also be stimulated from slide presentations and video clips suitable to the topics. Guest lecturers may be invited to speak on topics of their expertise related to course materials. Several field trips are anticipated in relation to primates (Honolulu Zoo), agriculture (a farm or taro lo'i), and monuments (possibly a Hawaiian heiau). Students will read one comprehensive textbook supplemented with articles on recent discoveries and debates. Attendance will be taken as part of participation and assessment will include responses to videos, either hand written essays or online quizzes as assigned. There will be three exams, weighted equally, featuring a mixture of objective-style questions, identification of terms, maps, and images, and short essays.

(continued)

The course objectives include:

- Analyzing how anthropologists investigate the human past using multidisciplinary approaches;
- Understanding the prehistory of humans from our earliest ancestors;
- Examining how ancient civilizations emerge; and
- Developing an anthropological perspective on how humans adapt to their changing environments.

This course is restricted to Honors/Selected Studies students only. Obtain Registration Approval from SL 504A.

152(1) Culture and Humanity
MWF 09:30-10:20

Alex Golub

Culture and Humanity is an introductory course in which students will learn the basic concepts and ideas of sociocultural anthropology. Sociocultural anthropology is the modern science of human behavioral diversity. This course focuses on how culture -- arbitrary, conventional, and sui generis systems of meaning -- creates and maintains human diversity. We will gain an understanding of the culture concept through 1) an analysis of theories regarding culture 2) learning about diverse cultures from all over the globe and across history 3) understanding the impact of the culture concept on our sense of empathy and our ability to deliberate morally. Topics will include rap music, child sacrifice, middle-aged Hawaiian women, lycra tights, and college students who download papers off the internet instead of writing them themselves.

Who Should Take This Course

- * Beginning undergraduates interested in fulfilling their Global and Multicultural Perspectives core requirement
- * Undergraduates interested in majoring in anthropology
- * Undergraduates interested in learning more about the world's cultures

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(2) Culture and Humanity
MWF 11:30-12:20

Patrick Ball

The course description will be posted on our website

<http://www.anthropology.hawaii.edu/Courses/Fall/F11Desc.pdf> when it becomes available.

152(3) Culture and Humanity
MWF 08:30-09:20

Jonathan Padwe

This course is an introduction to cultural and social anthropology. In the course, we examine human society comparatively, paying close attention to the forms of knowledge and belief that structure individual and collective action and forms of social organization. We are interested to explore human existence in all its diversity, looking at a wide variety of human life. Yes, we will investigate the lives of small-scale farmers and indigenous people, but we will also concern ourselves with investment bankers and war veterans, football hooligans and pirates on the high seas.

Exploring this diversity requires us to ask questions, to interrogate our own understandings of the world. How do humans form attachments to ideas about ethnicity and race, identity and nationality? Who holds prestige or

political power in society, and why? How do understandings of death influence the lives of the living? These and similar questions are ones that anthropologists have long grappled with, and we will delve into them in the course. To understand how anthropologists have sought to raise -- and to answer -- these questions, we investigate the characteristic research method of the discipline, ethnography. We will ask what kinds of knowledge can be gained through long-term, immersive research with human communities, and we will seek to understand the relationship between ethnographic method, social theory, and anthropological knowledge. In doing so, we'll explore the development of anthropology as a discipline, asking how anthropologists' views of society and culture have changed over time.

152(4) Culture and Humanity
TR 10:30-11:45

Forrest Young

The course description will be posted on our website
<http://www.anthropology.hawaii.edu/Courses/Fall/F11Desc.pdf> when it becomes available.

210 Archaeology
MWF 12:30-01:20

James M. Bayman

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

215 Physical Anthropology
TR 09:00-10:15

Michael Pietrusewsky

Physical anthropology is a biological science which focuses on adaptations, variability, and the evolution of humans and their nearest relatives, living and fossil. Because human biology is studied in the context of human culture and behavior, physical anthropology is also a social science. This course serves as an introduction to the field. The areas to be covered include the principles of evolution, biological basis of life, Mendelian and population genetics, human diversity, human (climatic) adaptability, growth and nutrition, biological classification, the biology and behavior of non-human primates (primatology), and the study of primate and human fossils (paleoanthropology). A separate laboratory (1 credit) is offered in conjunction with this course. All those registered for the lecture course MUST register for one of the lab sections (ANTH 215L). Separate grades will be given for each course. This course fulfills the General Education Requirement as a Biological Science (DB) course.

Required text: Jurmain R, Kilgore L, Trevathan W, and Ciochon RL. *2011-2012 Introduction to Physical Anthropology*, 13th edition. United States: Wadsworth/Cengage.

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

Course web pages: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth215/>

215L Physical Anthropology Laboratory**Michael Pietrusewsky****Sec. 01: W 08:30-11:20****Sec. 02: W 12:30-03:20****Course Objectives:**

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. This course will meet once a week for 3 hrs. Students should sign up for one of the two sections offered. Attendance in lab is mandatory.

This course serves as the laboratory study of human and population genetics, human variability, primatology, human osteology, and human and primate paleontology. There will be assigned reading and assignments from the required textbook for this course. Eleven laboratory assignments (see accompanying outline for a detailed list of assignments) are to be completed and submitted for a grade. The laboratory assignments will augment the material covered in the lecture portion of this course and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. In addition to completing lab assignments, students are required to take two lab practical exams. This course fulfills the General Education Requirement as a Biological Science (DB) course.

Lab Reports: All lab assignments are to be typed neatly.

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

NO MAKEUP EXAMS ARE GIVEN FOR MISSED LAB PRACTICAL

Required Text: France DL. 2011. *Lab Manual and Workbook for Physical Anthropology*. 7th edition. Wadsworth/Cengage.

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

Teaching Assistant: Karen Kadohiro (Saunders 318); Tel. 956-7828; Office Hrs.: during labs *or* by appt.

Web Site at: <http://www.anthropology.hawaii.edu/People/Faculty/Pietrusewsky/anth215/>

323 Pacific Island Archaeology (Area)**James M. Bayman****MWF 10:30-11:20**

This course offers a critical introduction to the archaeology of the Pacific Islands. We will examine the origins and diversity of Pacific Island populations over the past 50,000+ years and review the archaeological record of their economies and societies. We will use a macro-regional perspective to consider the migrations, technologies, and adaptations of peoples who entered the Pacific from East and Southeast Asia. The dynamics of Pacific Island cultures will be examined from the earliest human settlement of various archipelagos through the development -- in some instances -- of complex societies. We also consider the relevance of archaeology to contemporary peoples who seek to perpetuate their traditional heritage and cultural identities.

327 Ethnohistory (Method or Theory)**Emanuel Drechsel****MWF 10:30-11:20**

Historical documents are like hostile witnesses in court – full of valuable information, but in need of careful cross-examination against independent comparable data from other sources as provided by ethnography, linguistics, archaeology, and ecology among diverse disciplines. For this purpose, anthropology and history have offered an alternative to conventional Eurocolonial history known as ethnohistory. Originally limited to

frontier studies and Native American land-claim cases, ethnohistory has successfully diversified to other social contexts and geographic areas, including the Pacific Islands.

ANTH 327/IS 322 offers an overview of ethnohistory, and addresses key methodological and theoretical issues in relation to key disciplines such as history and anthropology. It explores how ethnohistory has applied to North America and the Pacific, but welcomes students with other regional interests.

350 Pacific Island Cultures (Area)
TR 10:30-11:45

Geoffrey White

Anyone living in Hawai‘i ought to become literate with regard to the cultures and histories of Pacific Island societies. Each person living here is part of an ongoing story of movement, settlement, and adaptation to island environments that has produced some of the most distinctive cultural practices anywhere in the world.

Although relatively small in population, the Pacific Islands span one-third of the globe, encompass about one fourth of the world’s languages, and include some of its most unique ecological zones. The Pacific has been an object of European interest and fantasy since the earliest days of exploration, and continues to generate all kinds of exotic images, whether of paradise, of “disappearing” cultures, or of failing states. This course will be concerned with representations of the Pacific generated both inside and outside the region, as well as with the experience of indigenous communities. Using readings, film, and a web-based project on tourism, it will provide an overview of the societies that make up the Pacific Island region, as well as more in-depth consideration of the social and political forces that shape island societies today. This course has an H (Hawaiian, Asian, & Pacific Issues) focus designation

Requirements: Active student participation through attendance and contributions to class discussion is important (10%). The remaining 90% of a student’s grade will consist of a mid-term exam (20%), in-class film assignments (25%), an assignment on Pacific tourism (15%), and a final exam (30%).

372B Indigenous Peoples: Mesoamerica (Area)
TR 03:00-04:15

Benito Quintana

The purpose of this course is to examine and discuss in depth the encounter between America and Spain using a transatlantic and multidisciplinary critical approach with particular focus on Mesoamerica. Taking the pre-Hispanic cultures of Mesoamerica as a starting point, we will explore various manifestations of cultural identity and how it is reflected in literature and history. Through careful reading of discursive pre-Hispanic, colonial, and post-colonial narratives, as well as modern historiographic criticism, we will identify the manifestations and representations of the process of conquest and colonization of Mesoamerica during the 16th, 17th, 20th and 21st centuries. Specifically, we are interested in understanding how the representations of the contact, conquest, and colonization of Mesoamerica contribute to or question the creation of national identities and the propagation of hegemonic discourses.

In order to accomplish this exploration we will analyze historical documents (e.g., codices and chronicles) and artistic productions (e.g., literature and visual arts) that were created both during the historical time period (treating a contemporary issue at that time) and those created retrospectively (looking back at a historic event). Although the class and all assigned readings will be in English, a genuine interest in literature in general and in Hispanic literature and culture in particular will increase a student’s success in this course. An integral part of this course is the ability to engage in critical thinking, listening, reading, and writing. Attendance and active participation during class are therefore essential and expected.

375 Race and Human Variation (Theory)
TR 10:30-11:45

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

380 Archaeological Lab Techniques (Method)
W 1:30-04:00

Jennie Jin

This course offers students an introduction to the principles and practice of laboratory techniques and the integration of hands-on activities with hypothesis-driven archaeological research. Students will learn how to properly catalogue and analyze archaeological materials including stone/bone/historical artifacts, ceramics, and faunal remains. For each class, there will be lab exercises to provide students with the opportunity to measure, describe, and analyze various archaeological materials, such as refitting pottery, analyzing animal bones, and measuring projectile points.

In addition to the in-class lecture and exercise, each student will choose a topic of interest to conduct an independent research project. This will give the students the opportunity to 1) form a hypothesis; 2) design a research project to test the hypothesis; 3) conduct data collection by applying the laboratory techniques covered in the course; 4) perform data analysis; and 5) synthesize the results into a professional paper.

385C Undergraduate Proseminar: Ethnography (Method)
“Methods in Oral History”
W 01:30-04:00

Warren Nishimoto

This class provides a special opportunity for undergraduates to learn about *doing* oral histories with Dr. Warren Nishimoto, Director of the UH Center for Oral History and co-author of the recently released, *Talking Hawaii's Story: Oral Histories of an Island People*.

Learn how to apply the craft of oral history as you pursue your own interests. Develop an ability to understand and discover the richness of oral traditions and the creative ways that these are explored in research and writing projects today.

For students in Anthropology, this course presents some of the basic methods of cultural anthropology and its fieldwork-based approach to research. Students in Anthropology, Ethnic Studies, History, and related fields will learn about an approach that begins with interviews with people willing to ‘talk story’ about their life experiences, for purposes of documenting, preserving, and creatively sharing those stories with wider communities.

This course will help students to:

- a) Explore the life experiences of individuals in order to understand the relationship between individual lives and their historical and cultural contexts;
- b) Understand and appreciate the complex relationship between interviewers and interviewees and how this interaction shapes data collection and analysis;
- c) Become aware of the role memory, narrative and history in the lives of present and future generations of scholars, students, and the general community.

Required Texts

Yow, *Recording Oral History: A Guide for the Humanities and Social Sciences*

Gillenkirk and Motlow, *Bitter Melon: Inside America's Last Rural Chinese Town*

Hamilton and Shopes, *Oral History and Public Memories*

415 Ecological Anthropology (Theory) TR 10:30-11:45

Leslie E. Sponsel

Ecological anthropology is a mature topical specialization that crosscuts the five subfields of anthropology and has its own separate unit within the American Anthropological Association (Anthropology and Environment Section); three journals (Human Ecology, Journal of Ecological Anthropology, Ecological and Environmental Anthropology); six publisher's series; several dozen textbooks; website (<http://www.eanth.org>); listserv (EANTH-L@LISTSERV.UGA.EDU); and so on. The listserv membership consists of over 1,400 individuals. This is the required core course for undergraduate and graduate students who wish to specialize in ecological anthropology.

Ecological anthropology explores how culture influences the dynamic interactions between human populations and the ecosystems in their habitat through time. This semester the course successively surveys the following four primary approaches to human-environment interactions within cultural anthropology: cultural ecology, historical ecology, political ecology, and spiritual ecology. The secondary approaches of ethnoecology, behavioral ecology, postmodern ecology, and environmental anthropology will be subsumed under the primary ones and only briefly considered because of time constraints. Each of the four primary approaches will be critically analyzed through two overview PowerPoint lectures drawing on the manuscript of a textbook the instructor is writing and also through one or more particular case studies including some from the instructor's field research in the Venezuelan Amazon and Thailand. Videos and student discussions and presentations will also illustrate each of these approaches. Secondary themes are Hawai'i, global climate change, and the relationships between biological and cultural diversity.

The course grade will be based on a series of surprise quizzes over class material including required readings plus class attendance, active participation in class and group discussions, class presentations, and a final report on some aspect of the interrelationships among global climate change, human ecology, and adaptation.

The following textbooks are required:

--Anderson, E.N., 2010, *The Pursuit of Ecotopia: Lessons from Indigenous and Traditional Societies for the Human Ecology of Our Modern World*, Santa Barbara, CA: Praeger.

--Merchant, Carolyn, 2005, *Radical Ecology: The Search for a Sustainable World* (Second Edition), New York, NY: Routledge (Second Edition).

--Townsend, Patricia K., 2009, *Environmental Anthropology: From Pigs to Policies*, Prospect Heights, IL: Waveland Press, Inc. (Second Edition).

420 Communication and Culture (Theory)
MWF 09:30-10:20**Andrew Arno**

Communication and culture are powerful factors in social life. While culture has been, and continues to be, the major preoccupation of cultural anthropology, it is clear that the linguistic turn in anthropology has brought language and communication more and more into the forefront of anthropological theory and research. Many anthropologists have concluded that culture is communication, in the sense that culture is a body of shared meaning, and shared meaning is created by interaction and negotiation as people communicate with each other. The goal of this course is to introduce the student to fundamental ideas in language philosophy, semiotics, and communication studies that have had a significant impact in the development of social and cultural anthropology. A dominant theme of the course will be the central importance of categories in thought, language, and culture. Theories of category, classification, and systematics, in and out of anthropology, will be reviewed, and the work of selected anthropologists who have contributed to the communication focus in contemporary anthropology will be examined in detail. While language will be a major concern of the course, a broader concept of communication that includes both audio and visual modes will be adopted.

422 Anthropology of Religion (Theory)
MW 10:30-11:45**Eirik J Saethre**

This course will examine human religious experience from an anthropological perspective. Focusing on topics such as myth, ritual, magic, witchcraft and death, this class will contextualize religious beliefs and practices within social, cultural, political, and economic environments.

From its beginnings as a discipline, anthropology has used religion as a primary tool through which peoples are understood. Consequently, discussions of religion have informed, and are informed by, central theoretical debates within the social sciences. To illustrate the ways in which anthropologists make sense of religious expression, ethnographic examples from a variety of societies will be discussed including the Virgin of Guadalupe, raves, the peyote hunt Kwakiutl ancestral stories, Indian hijras, child witches in Kinshasa, the Waco Siege, Genesis, the Ghost Dance, and Candomblé. The monograph for the course will be Adam Ashforth's *Witchcraft Violence, and Democracy in South Africa*.

425 Medical Anthropology (Method or Theory)
TR 07:30-08:45**Jan Brunson**

Medical anthropology considers the cultural and social aspects of the body, health, sickness, and healing in cross-cultural perspective. This course introduces some of the innovative research being conducted in the rapidly growing field of medical anthropology. We begin with an overview of diverse theoretical approaches to studying health and well-being, exploring the various ways in which "culture" has been used in discourses on health. After building this foundation, the remainder of the course examines topics such as medicalization, authoritative knowledge, and belief; global inequities, local desires, and modern plagues; the organ trade; and the phenomenology of disability, death, and medical school. Through these examples, the courses illustrates the diversity of theoretical perspectives in medical anthropology, including interpretive approaches, critical theory, and phenomenology.

428 Anthropology of Body (Theory)
MW 01:30-02:45**Eirik J Saethre**

This course will examine the body as a focus for anthropological investigation. The body is a rich site upon which practices, images, meanings, norms and cosmologies are inscribed. Furthermore, it is through the everyday experience of lived bodies that power, identity, and inequality are expressed. Building upon these ideas, we will explore the body not as a skin-bound biomechanical individual, but as a dynamic, malleable and experiential entity around which society, culture and economy intersect.

Using Beyond the Body Proper (edited by Margaret Lock and Judith Farquhar, 2007) as our primary text, topics will include: philosophical theories of embodiment; body processes; everyday life; colonized bodies; sex and gender; distress and difference; the commodification of bodily life; and the body in the biosciences.

460 Asian Paleoanthropology (Area)
W 01:30-04:00**Christopher J. Bae****Course Description & Objectives:**

This course will survey the current state of the eastern Asian human evolutionary record. Emphasis will be 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.

Student Learning Outcomes:

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 East Asian Pleistocene hominin fossil and archaeology records

483 Japanese Culture and Behavior (Area)
MWF 01:30-02:20**Eric Cunningham**

The foremost goal of this course is to provide an introductory survey of Japan from an anthropological perspective. A host of well-known images and conceptions often define Japan globally but fail to capture the complexity and diversity of the nation. Our approach in this course is to study Japan from a set of multiple and diverse perspectives, beginning with Sugimoto's *An Introduction to Japanese Society* and emphasizing an anthropological approach. Attention will be given to issues of generation, social class and stratification, diversity, and ethnic minority groups. Following this we will read and discuss three ethnographic texts: *The Too-Good Wife* by Amy Borovoy, *Multiethnic Japan* by John Lie, and *The Art of the Gut: Manhood, Power, and Ethics in Japanese Politics* by Robin LeBlanc. These recent books look at alcoholism and family life, ethnic diversity, and the construction of masculinity in Japan respectively. They will act as discussion pieces for wider contemporary issues.

485 Pre-European Hawai'i (Area)
TR 12:00-01:15**Ty P. Kawika Tengan**

This course examines the descriptions, interpretations, and productions of the history, traditions, and culture of the 'O-iwi Maoli (indigenous Hawaiians) of "pre-European Hawai'i." Synonymous with the "precontact/precolonial" era of these islands, the problematic construct of a "pre-European Hawai'i" raises a number of important issues that anthropologists and other scholars working in an even more problematic "post-European/postcontact/postcolonial" Hawai'i (and Oceania in general) are forced to reckon with: the constant reworking and reimagining of the past through the lens of the present; the dialectic relationship of history and culture in the formation of identities; and the political and ethical dilemmas that arise when scholarly, popular, and indigenous understandings and claims to the past come into conflict with one and the other. Student discussion and writing will revolve around the themes presented in each of the four major sections of the course:

- (I) Knowing the Past,
- (II) Land, Gods, People,
- (III) Engendering Society,
- (IV) Lono, Cook, Hawaiians and anthropologists.

490 History of Anthropology (Theory)
TR 09:00-10:15**Charles Fred Blake**

Historical survey of watershed ideas, intellectual genealogies, and personalities that form the modern discipline of anthropology. This includes an understanding of the historical and discursive contexts for the advent and spread of these ideas and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., theories of social evolution, structural functionalism, structuralism and semiotics, linguistic and cognitive, cultural materialism--ecological, functionalist and Marxist--and practice theories), we also take up the postmodern challenges and intellectual currents in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology. Classes are mostly lectures (based on PowerPoint presentations). This is a rigorous academic course which requires attending class sessions and active learning.

601 Ethnology (Theory)
W 01:30-04:00**Charles Fred Blake**

This seminar follows in rough chronological order the development of various schools and theoretical subdisciplines in ethnology or cultural anthropology. Our goal is to develop a broad grounding in the theoretical underpinnings of the discipline so that students are prepared to undertake their own work from an informed perspective of both what has already been accomplished and what is currently shaping the discipline.

There have been big paradigm shifts in cultural anthropology over the past century. The post-1960s challenge includes philosophical and political questions about subjectivity and power in society and culture and anthropological studies thereof. A portion of the second part of the course is devoted to reading and discussing these recent issues. Weekly course work includes readings, student presentations and discussions on the theories, backgrounds, historical contexts, subsequent influences and critiques. Most readings are accessible on the electronic reserve library. Two recommended textbooks will be available in the campus store (or you can order from on-line stores): 1) Anthony Giddens, *Capitalism and Modern Social Theory: An Analysis of the Writings of Marx, Durkheim and Max Weber* and 2) Paul Erickson, and Liam Murphy. *A History of Anthropological Theory*. 3rd edition. Grades are based on participation, a course paper, and an exam.

604 Physical Anthropology (Theory)
M 12:30-03:00**Michael Pietrusewsky**

This seminar in physical anthropology offers a theoretical and conceptual basis for understanding human and primate evolution and variation in living human groups. The general weekly topics to be covered include: the history of physical anthropology, theory of evolution, biological classification and systematics, primate studies, paleoanthropology, biological basis of life, heredity, human variation/diversity, human growth and fertility, human adaptability studies, adaptation to biotic stress (malnutrition and infectious disease), and studies of modernization. All members of the seminar are expected to participate in the general discussion of assigned readings.

Grade evaluation for the course will be based on the two formal student-led seminar presentations (15 pts. each); a research paper (20 pts.); in-class midterm and final examinations (15 pts. Each); and general weekly discussions (20 pts.).

610 Anthropology of Tourism (Theory)
W 02:30-05:00**Geoffrey White**

What is tourism when “culture” itself is a traveling commodity? In what ways might the ethnographic study of tourism shed light on formations of culture and identity in a globalizing world? How are “nature” and “culture” constructed in newly fashionable modes of “eco” and “cultural” tourism? And what are the political and economic consequences of such practices for host communities, especially indigenous and postcolonial societies?

Emphasizing tourism research in Hawai‘i, Asia, and the Pacific, this course takes up these questions through a range of case studies and independent research carried out in the seminar context. The goal is to develop perspectives that look at tourism in terms of its immediate practices of cultural display and performance as well as its political and economic dimensions involving transnational flows of people, capital, objects, and images.

Taking advantage of our location in one of the world’s most well known tourist destinations, the course encourages students to pursue independent projects that utilize ethnographic and collaborative approaches to the complex social and political realities of tourism today. Projects may involve fieldwork, write-up of previous research, or approaches to media analysis and library research.

Grading will be based on class participation (25%), reading-based writing assignments (30%), and a final project presenting independent research (45%). The course is open to graduate students in anthropology and related fields.

640B Method/Theory in Archaeology: Analytical (Method or Theory)
“Regional Settlement Patterns”
W 12:30-03:00**Christian E. Peterson**

This seminar will focus on what can be learned about ancient human societies from the way people distributed themselves across the landscape. More than anything else this means where they lived, but it is certainly not restricted only to where they lived. We will deal with this subject at a regional scale. I'm purposefully leaving it vague just what a "regional" scale is. A "region," though, is certainly larger than a household or a single "local community," and smaller than a continent or a nation-state (except for really tiny ones like some island nations or the residual European principalities like Monaco or Liechtenstein). A good tautological definition is that a region needs to be big enough to encompass the regional phenomenon you want to study. Regional scale in this sense does not correspond well to level of sociocultural complexity. For ancient states, a single polity may be

as small as a few tens of km² or cover thousands of km²; several chiefdom polities may be incorporated into a few hundred km²; a single hunting and gathering band may regularly move through a region of many thousands of km².

The readings we will be discussing will have a strong methodological emphasis: we will focus on collecting and analyzing data at a regional scale so as to find out things we need to know about ancient human societies. The question of what we need to know and why we need to know it, however, is irreducibly theoretical. Mostly, we will read and discuss actual regional settlement patterns work in specific temporal and spatial contexts (in contrast to abstract overviews of regional analysis, archaeological settlement patterns, or landscape archeology). We will deal with a lot of different parts of the world, but the Americas are likely to be more represented than the Old World because there's a much greater abundance of interesting regional work to look at for the Americas. The list of topics presented below is subject to modification, and readings will be announced week by week: I'll post *.pdf's of the articles and chapters on Laulima for you to download.

Tentative Course Topics

- Settlement Patterns and Demographic Estimates
- Subsistence and Resource Use
- Subsistence Production and Demographic Pressure
- Interaction and Communities
- Political and Economic Centralization
- More Politics and Economy
- Agriculture and Politics
- Landscapes and Cognition
- Surface Archaeology and Geology
- Data Collection and Reporting

Course Requirements

You are to read the materials assigned each week and think critically about the issues they raise so that you can contribute to our discussions. Preparing to participate in discussion means thinking concretely before we meet about what needs to be said about what you've read. What do you (dis)agree with? Why? What's been said that isn't worth either agreeing or disagreeing with? Why? What conclusions are well (poorly) supported by the evidence? What analysis is especially (un)skillfully done? Before we meet, stop and think. If you can't think of several points that need to be made about what we've read, then you're not prepared. Discussion is the way we figure out complicated issues together. It's a team sport, and both of your contributions are vital. For some weeks I may ask you to circulate brief comments about the readings to me and/or to each other ahead of our meeting. A research paper will be due at the end of term.

**640C Method/Theory in Archaeology: Environ/Landscape (Method or Theory)
"Environmental Archaeology"
T 01:30-04:00**

Barry V. Rolett

Cultural change is inextricably linked to transformation of the environment. We will examine the dynamic nature of this relationship from a long-term, archaeological perspective. Our topics include the development of cultural landscapes, cultural adaptation on islands, cultural response to climate change, and the human role in extinctions. Course readings include case studies and works illustrating the successful use of an interdisciplinary research design. The case studies we examine are from the Pacific Islands, East Asia, and Mesoamerica.

This is a graduate seminar designed for Anthropology students. However, because of the interdisciplinary nature of the topic, students from the natural sciences are also welcome. Advanced undergraduate students interested in joining the class are encouraged to contact Prof. Rolett.

Grading

Your grade will be based on the total number of points you earn in the various class activities, assignments, and exams. There are 100 possible points and their distribution is as follows:

Journal and class participation	20
Mid-term exam	30
20 page research paper	
first draft	20
final draft	20
presentation	10
TOTAL	100

Journal and class participation

Your journal is an informal writing log in which, on a weekly basis, you reflect upon and respond to the reading assignments. If you want, you can also add material related to working on your research paper. Each entry should be typed and 1 - 2 pages long. Entries are due every class. Your journal and class participation grade will be based on your effort - you must write every week and be on time. No late assignments accepted without a written medical excuse - points taken off for assignments not completed.

660 Paleanthropology of Asia (Area)
W 01:30-04:00

Christopher J. Bae

Course Description & Objectives:

This course will survey the current state of the eastern Asian human evolutionary record. Emphasis will be 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.

Student Learning Outcomes:

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 East Asian Pleistocene hominin fossil and archaeology records

670 Applied Archaeology Practicum (Method)
TBA

James M. Bayman

The practicum in applied archaeology is to provide graduate students with opportunities to acquire hands-on training and experience under the direction of practicing professionals in cultural resource management and/or historic preservation in Hawaii, the Pacific, and Asia. Locales where practicum opportunities may be undertaken include (but are not limited to) private cultural resource management firms, state and federal agencies, museums, universities, and private educational organizations. Training activities in a practicum may include (but not be limited to) the recovery, documentation, analysis, interpretation, and preservation of archaeological materials and historic resources. Please note that practicum credits can only be applied to the MA Track in Applied Archaeology if they are taken for credit (i.e., a grade).

710 Seminar in Research Methods in Cultural Anthropology (Method)
M 01:30-04:00**Alex Golub**

This course provides students training in the concrete skills which constitute anthropology's unique version of the ethnographic research tradition. The main focus of the course will be an extended research paper for which students will formulate and execute a small ethnographic research project here in Honolulu. This project will be roughly the size of a small-scale socio-economic impact study or MA thesis, thus the skills learn will be of use to both applied and pure realms. Class will consist of lectures and practicums regarding fieldwork methods and working collaboratively with students (sharing fieldnotes, examining each other's transcripts, etc.).

Discussion of fieldwork inevitable require a discussion of the broader issues that surround ethnographic research. For this reason we will discuss the ethics of fieldwork, and its epistemological underpinnings of qualitative methods. We will also examine a series of descriptions of fieldwork as it was carried out by different people in different sorts of situations so that students can develop an 'encyclopedia' of fieldwork situations to compare their own to.

This class, like all fieldwork experiences, requires students to be self-motivated and capable of self-directed work over the long-term.

Who Should Take This Course

- * Graduate Students in anthropology
- * Graduate students from other disciplines interested in anthropology's unique ethnographic tradition

After you finish this course you will be able to:

- * Behave ethically in ethnographic fieldwork and successfully apply for IRB clearance for their projects.
- * Conduct a one-hour semi-structured interview using an interview log
- * Use metacommunicative awareness of interview genres to shape interviews into productive
- * Transcribe interviews for generic anthropological research
- * Code fieldnotes using a basic, open coding
- * Plan and undertake a 1-2 month long fieldwork project
- * Inductively iterate over a research plan in order to focus their research question
- * Create and organize a computerized database of fieldwork materials

720 Anthropology of Japan (Area)
T 01:30-04:00**Christine R. Yano**

This seminar is intended for the graduate student committed to engaging with Japan as a field site and subject of research. The basic questions the course addresses are:

- 1) what are the conditions (sociocultural, political, economic, intellectual) by which Japan has been constructed by anthropologists as an object of study?
- 2) how has this construction shaped the questions that get asked and the answers given?
- 3) how has the anthropological study of Japan affected Euroamerican intellectual fields?

During the first two-thirds of the semester, the class will read and discuss broadly and historically on the object of Japan as created by primarily Euro-American scholars. Beginning with Ruth Benedict's *Chrysanthemum and the Sword*, the class will look at ways in which this and other works were embedded within particular histories of politics and scholarship. Anthropological theory, then, will be a part of our gaze, especially as studies of Japan have been embedded within them. On the other hand, one of the critiques of anthropological studies of Japan has been the tendency not to engage with anthropological theory, creating a kind of exceptionalism. The goal of the course is to give the graduate student a firm grounding in the anthropology of

Japan as a field of study, which has itself been a part of histories played out on the personal, institutional, national, and international levels.

The latter third of the semester will be devoted to students' own research interests. Students have a choice of developing either: 1) research paper, or 2) research proposal, suitable for M.A. or Ph.D. work. The students will work one-on-one with the instructor in developing these. The semester will end with student presentations of their projects.