

Department of Anthropology

Course Descriptions

Spring 2001

150(1) Human Adaptation
MWF, 10:30-11:20

Alice G. Dewey

The course starts with an examination of the principles of biological evolution and their application to changing human adaptations tracing the physical development especially the crucial increase in the brain and the resulting shift to a dependence on intelligence, tool use, and social cooperation as the essential factors in human survival. Archaeology traces the development of various adaptive styles of dealing with the environment and social and cultural anthropology provides ways of understanding living human cultures. A close study of selected cultures will attempt to clarify the logic of their economic, kinship, political, religious, etc. systems and their interaction and the way they guide people's lives and give meaning to their relationship with each other and with their environment.

There are two mid-terms consisting of objective questions and brief essays, one covering physical anthropology and one archaeology, and a similar two hour final covering social and cultural anthropology.

150 Human Adaptation
Sec. 2 - TR, 09:00-10:15
Sec. 3 - TR, 10:30-11:45

P. Bion Griffin

Anth 150 is an exploration of the worlds of anthropology – of the ways of becoming and being human. We look at other societies and cultures, and at ourselves. We consider how to go about understanding the complexities of human life, emphasizing a cross-cultural perspective. Human evolution – the processes of becoming human – dominates the early portion of the course, with both archaeology and biological anthropology featured. We study how several aspects of human behavior developed, ranging from music and dance to the technology of making a living. The latter portion of the course utilizes cultural anthropology, or the study of present day peoples. Several cultures are explored: The Agta of the Philippines, Balinese rice farmers, Hmong in Lao and in America, and White Americans. We join anthropologists in studying “love” and “shopping,” two of our favorite activities!!! Classroom activities include lectures, slide presentations, videos, discussions, and class projects. Expect variety and turmoil, not day-in and day-out lecturing. A variety of testing devices will determine grades, but a final exam is certain. All students will be involved with internet work, in addition to regular readings. Selected articles will be placed on reserve for reading.

The assigned books are *The Spirit Catches You and You Fall Down: a Hmong Child, Her American Doctors, and the Collision of Two Cultures* by Anne Fadiman, *Priests and*

Programmers: Technologies of Power in the Engineered Landscape of Bali by J. Stephen Lansing, *Anatomy of Love: A Natural History of Mating, Marriage, and Why We Stray* by Helen E. Fisher, and *Why We Buy: The Science of Shopping* by Paco Underhill. These books will be utilized in the second half or so of the course; photocopied articles will suffice for the early weeks of the course. These books have been carefully chosen as relatively inexpensive **paperbacks**, as very readable and interesting, and as illustrating important ways anthropologists look at humans. You'll never look at the world the same after reading these!

200(1) Cultural Anthropology - Unit Mastery**P. Bion Griffin**

**There will be one required meeting on Wednesday, January 10
in Social Sciences Bldg. 345 at either 11:30 a.m. OR 02:30 p.m.**

This is a non-lecture, reading course in which students take exams at their own pace. Readings consist of a textbook (Kottak: *Mirror for Humanity*) and two cultural case studies (Turnbull, *The Forest People*, and Chagnon, *Yanomamo*, 5th edition). Topics covered by these books include the study of culture, how anthropologists do field research, the organization of societies (marriage and the family, social role and status, social stratification, etc.) cultural ecology, economic systems, the symbolic aspects of culture (world view, values, language, religion, magic) law, and politics. These are illustrated in a wide range of cultures extending from modern hunters and gatherers to complex societies around the world.

Grades are based solely upon 14 multiple-choice quizzes. The Testing Center is open two or three days for a total of six or nine hours per week. There are deadlines in the semester and bonus points to encourage students to take quizzes in a timely fashion. Study guides and discussion sessions are offered. A syllabus with further details will be available at the required meeting on January 10 and thereafter in the Anthropology Department Office in SSB 346.

Students desiring to attend regular class lectures for credit must take another section of Anth 200 instead of Section (1).

**200(2) Cultural Anthropology
MWF, 11:30-12:20****Elise Mellinger**

In this course we will use a comparative perspective to examine the impact of culture on human behavior. Our goal is to understand the differences and similarities between American culture and that of other peoples around the world. We will examine the inter-relationships among the parts of culture, such as language, economics, kinship, and religion. Then we will compare these institutions cross-culturally. Through our discussion of such cultural groups as the !Kung, the Yanomamo, and others, we will develop an appreciation of cultural diversity. We will also gain an increased understanding of American culture.

We will use our main text, Ember and Ember's *Cultural Anthropology*, 9th edition, to identify and understand integral anthropological terms, concepts and theories which can be used to organize information learned about other cultures. Also, we will identify these concepts and theories as we read ethnographies, which are in-depth written accounts of a specific culture. As we read, we will ask ourselves: What can these ethnographies teach us about the way we live our

lives and see the world? What can we learn by trying to see the world from another cultural perspective?

200(3) Cultural Anthropology
TR, 12:00-01:15

Jack Bilmes

Cultural anthropology deals with the nature of human life in the social and material world. It examines the great variety of ways in which human groups have come to terms with, modified, and even created their physical and social, natural and supernatural environments, and the ways in which people endow their lives and their world with meaning and order.

If the object of a liberal arts education is to open the mind to new ways of seeing and thinking, there is no more central course in the liberal arts curriculum than cultural anthropology. On every subject and issue, it enables one to consider the possibility of other perspectives and frees one from cultural constraints on thought and valuation. The basic objectives of the introductory course are:

1. Convey the major interests, issues, methods, theories, and findings of the field of cultural anthropology, i.e., introduce students to the discipline.
2. Develop the student's capacity to understand and appreciate other ways of living and thinking. In this, cultural anthropology is analogous to music or art appreciation. It teaches appreciation for the aesthetic qualities of human cultures, for their complexity, capacity to generate meaning for members, and ability to organize human life in specific environments.
3. Demonstrate how to use anthropology to think about topics and issues. This is arguably the most important function of the course.
4. Convey something of the anthropological experience. At the core of professional anthropology training is the transforming experience of fieldwork in another culture. Anthropology is a lived discipline, and in conveying a sense of the experience of fieldwork a unique dimension of meaning is added to the intellectual endeavor.

The course will be based largely on a series of "modules." A module is an integrated set of discussion exercises, films, lectures, and written assignments on a topic, such as marriage, body and self, or food. Texts for the course will consist of two general ethnographies (an ethnography is a description of a culture)--*Yanomamo* by N. Chagnon, and *The Balinese* by S. Lansing--one "specialized" ethnography--*Body, Self, and Society: The View from Fiji* by A. E. Becker--and a collection of anthropologist-in-the-field stories--*The Naked Anthropologists* edited by P. DeVita.

210 Archaeology
MWF, 09:30-10:20

Christopher Fung

This course will introduce students to the basics of archaeological method and theory through a series of case studies examining current issues and debates in anthropological archaeology.

The topics we will examine will include dating methods, stratigraphy, artifact typology and analysis, site formation processes, reconstruction of diet and paleoenvironments, historical archaeology, examining ancient social systems, ideology in the past and present, and issues of

cultural patrimony. Theory will not be treated as a separate issue but will be integrated into each problem thus demonstrating the link between research questions, field methods, theoretical perspectives and interpretive narratives.

(Continued)

Case studies will be drawn from a variety of different archaeological cultures and time periods. Among the studies to be examined, we will look at stone tool use in the Middle Paleolithic of the Levant (Syria-Palestine); settlement structure in Neolithic China; pre-European Aotearoa/New Zealand, and ancient Mesoamerica (Central America); the relationship between archaeology and history in Hawai'i; art, religion and power among the Classic Period Maya of Mexico, Guatemala and Belize and issues of cultural heritage management in the Pacific and Central America.

Some of these issues will be examined in light of ongoing research by faculty members. A limited number of field trips to sites, museums and laboratory facilities will also take place.

Assessment:

Assessment will be based on a combination of coursework and a final exam.

Coursework:	in-class test:	20%
	projects:	30%
	essay:	25%
	final exam:	25%

Textbook:

Renfrew, Colin and Paul G. Bahn, 2000, *Archaeology: Theories, Methods and Practice* 3rd edition. Thames and Hudson. ISBN 0500281475

Plus readings (available in libraries and possibly as a reader)

**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 are required to register for the lab (ANTH 215L). Separate grades will be given for each course.

(Continued)

Required texts:

R. Jurmain, H. Nelson, L. Kilgore, & W. Trevathan (2000). *Introduction to Physical Anthropology*. 8th ed. Wadsworth Publ. Co.

Kappelman, J. (ed.). *Virtual Laboratories for Physical Anthropology*, 2nd ed. CD ROM, Wadsworth Thomson Learning.

Grading:

3 lectures exams (2 midterms @ 20 pts. & final @ 30 pts.)	70 pts
3 film reviews (@ 5 pts.)	15 pts
Unannounced quizzes	<u>15 pts</u>
Total	100 pts

Extra Credit:

The option of earning 5 extra points (to be added to final grade) is made available through approved projects. Read handout and see course instructor.

215L Physical Anthropology Laboratory

Michael Pietrusewsky

Sec. 01 - M, 01:30-04:20

Sec. 02 - T, 01:30-04:20

This lab course accompanies Anth 215. Concurrent enrollment in both courses is required. The labs will meet once a week for 3 hrs.

Purpose/Objectives of Course:

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 lab assignments are to be completed 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 two lab assignments, students are required to take lab practical exams.

Grading:

11 graded lab assignments (worth 60% of final grade) and two lab practical (@ 20%).

Required Textbook:

France, D. L. 1998. *Lab Manual and Workbook for Physical Anthropology*. Third edition. West/Wadsworth.

305 History of Anthropology (Theory)
TR, 12:00-01:15**C. Fred Blake**

This is a historical survey of leading discourses that form the modern discipline of anthropology. This includes an understanding of the historical contexts and conditions for the advent and spread of these discourses and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., on evolution, functionalism, structuralism, personality, cognition, ecology, interpretation, practice, and discursivity), we also consider some of the pre-modern humanist discourses and the critical, phenomenological, and post-modern challenges. Classes will be mostly lectures and discussions of assigned readings. Two objective quizzes, class participation, and a short term paper will determine the course grade. The term paper will be an essay on one of the lesser known historical figures in the field, a list of which will be provided.

315 Sex and Gender (Theory)
TR, 12:00-01:15**Joan Mencher**

This course will attempt to explore a number of questions relating to sex role behavior, in our own and in a wide range of other societies, from the earliest times to the present (with possible projections into the future).

The course aims

1. to provide an understanding of the role of social systems in allocating sex role patterns,
2. to open students' minds to the range of human variation and to some of the misunderstandings about our early heritage that dominate the mass media,
3. to provide some perspective on questions such as: "What is meant by the phrase 'it is just human nature'? Are certain characteristics true of all men? What about all women? What is the relationship between socio-economic class and sexual subordination? In the United States how do definitions of malehood, femininity, etc. vary by socio-economic class, ethnicity, race, urban/rural, etc.? Are there any societies without a sexual division of labor and if so, under what circumstances did they exist?"

From this class students can expect to obtain:

1. critical perspective on what is presented as "fact" on TV, and other media;
2. a general picture of what is biologically innate, what is cultural, and what is a mix of both which cannot be disentangled;
3. and finally a greater appreciation of customs which differ from our own.

(Cross-listed as WS 315)

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

Are violence and war the inevitable expression of human nature? What are the spatial, temporal, and cultural distributions of war and peace? How can cultural anthropology inform our

understanding of peace, war, and terrorism? These and other questions will be explored in this class with an emphasis on anthropological perspectives on the temporal, tribal, ethnic, and cultural aspects of aggression, war, and terrorism, and also positive peace (absence of war plus the presence of nonviolence, social and economic justice, and human rights).

This course is part of a special *Learning Community* with Professor Joe Morgan's class (Geog 336 Geography of Peace and War). (Geog 336 meets in the same room during the prior period at 9-10:15 am. TTh). Students are strongly encouraged to take both courses as a Learning Community, but may opt for only one of them. The instructors will coordinate their class schedules to usually cover the same questions, issues, topics, regions, and/or wars the same week.

This course is *not* writing intensive, but it certainly is thinking and discussion intensive. The format includes lectures by the instructor and guest faculty, general class and small group discussions, student panel discussions of regional case studies, debates, individual reports on current news events, and videos and video segments.

The final grade for the course will be based on mid-term and final take-home essay examinations (25% each); (2) a student panel discussion of a regional case study (25%); and (3) class attendance and participation including on the course website in Maile (25%).

In addition to a book-length case study of the student's choice (but approved by instructor) for a panel discussion, students are required to read and discuss in class and on the website the textbooks by Avruch, Lee, and either Nordstrom or Sluka:

Avruch, Kevin, 1998, *Culture and Conflict Resolution*.

Lee, Raymond M., 1995, *Dangerous Fieldwork*.

Nordstrom, Carolyn, and Antonius C.G.M. Robben, eds., 1995, *Fieldwork Under Fire: Contemporary Studies of Violence and Survival*.

Sluka, Jeffrey A., ed., 2000, *Death Squad: The Anthropology of State Terrorism*.

**380 Archaeological Lab Techniques (Method)
Arranged**

James M. Bayman

This course offers students an introduction to the principles and practice of laboratory techniques and the integration of this activity with problem-oriented archaeological research. Topics that we will consider include: 1) the role of laboratory work in research design, 2) techniques of artifact analysis and interpretation, and 3) the preparation of professional reports and papers. Our research will focus on artifacts and materials recovered by the UH-Manoa Archaeological Field School in Arizona.

**381 Archaeological Field Techniques (Method)
Arranged**

James M. Bayman

This course provides students intensive training in archaeological field techniques during the

UH-Manoa Archaeological Field School in Arizona. Training will emphasize the integration of research design and fieldwork in anthropological archaeology. Students will undergo detailed instruction in archaeological site excavation, artifact and records management, and interpretation. The field school will also include guest lectures and field trips to archaeological sites in Arizona and Northern Mexico.

385C(1) Undergraduate Proseminar: Ethnography (Theory*)
“Popular Images of Polynesia”
MWF, 09:30-10:20

Susan Philips

This course focuses on continuities and changes in representations of Polynesian people since initial contact with Europeans. It compares popular, academic, and local or indigenous written and spoken images of the same aspects of social life. Attention also focuses on how global power relations in the past and present shape the production and circulation of these images.

Texts:

Gauguin, Paul (1985/1919) *Noa Noa: The Tahitian Journal*. Dover Publications
Mead, Margaret (1928/1973) *Coming of Age in Samoa*. William Morrow.
Stevenson, Robert Louis (1892/1996) *A Footnote to History*. U. Hawaii Press.
Melville, Herman (1996 edition) *Typee: A Peep at Polynesian Life*. Penguin Books.

*Note on course designation: Even though this course focuses on an area (Polynesia), it is not meant to be an areal survey, but rather a theoretical consideration of factors affecting how groups of people are represented.

385C(2) Undergraduate Proseminar: Ethnography (Area)
“Women in Korean Society”
MWF, 12:30-01:20

Elise Mellinger

Distinct cultural images and stereotypes of gender— what it means to be a woman or a man, and what is defined as "feminine" or "masculine"— are present in every society. How does Korean culture portray women's roles, ideals, and achievements? This course explores this question by first analyzing the cultural expectations of Korean women in the context of Korean social institutions such as the family, religion, the work force and the media. Second, we will examine the role Korean women are playing in the modernization of an increasingly urbanized, industrialized Korean society.

Traditional Confucian gender ideology in Korea defined the virtues of Korean womanhood as that of a self-sacrificing "wise mother and good wife" who fulfilled her roles within the confines of the inner rooms of the family house. Nowadays, "modern" ideas of women as professionals and workers in the labor force are emerging to transform this gender ideology. Women are a rapidly expanding segment of the college student population in Korea, and are currently over 40% of the Korean work force. Our third question is: how do these changes coincide or conflict with traditional Confucian gender expectations of women in Korea?

**385C(3) Undergraduate Proseminar: Ethnography (Method)
“Internet Anthropology”
T, 01:30-04:00**

Leslie E. Sponsel

This seminar pursues internet anthropology along two tracks: first, a critical analysis of two ethnographic studies about the internet and their research methods (Hakken and Markham); and, second, student presentations reporting on their own critical analyses and applications of anthropological information that they have discovered during their homework on the internet. Thus, this course is primarily a discussion group on methods and results of doing field research in cyberspace, something that has already been labeled cyber anthropology. Special attention will be afforded to the internet as a source of information for anthropological research, teaching, and learning; site for ethnographic research; and one resource for being a professional anthropologist (mail, discussion forums and conferences, journals and other publications, all on the internet). Students will also be required to collaborate in developing and using the course website on Maile. For anthropology students preparing themselves for careers extending into the next 50 years of this 21st century, and likely to become involved in teaching online courses and even at online universities, familiarity with research methods for internet anthropology will be of increasing importance.

As part of this interactive and cooperative learning community experiment, students will collaborate with the instructor in revising his draft of the syllabus and reading list; decide grading criteria; and critique, evaluate, and anonymously assign grades to the individual classroom presentations of other students. In addition to several journal articles, students should plan on the two books by Hakken and Markham as required reading during the semester. The books by Ferrante and Hoopes are primarily for reference.

Ferrante, Joan, 1997, *Let's Go Anthropology: Travels on the Internet*.

Hakken, David, 1999, *Cyborgs@Cyberspace: An Ethnographer Looks to the Future*.

Hoopes, John W., 1999, *Mayfield's Quick View Guide to the Internet for Students of Anthropology*.

Markham, Annette N., 1998, *Life On Line: Researching Real Experience in Virtual Space*.

**417 WI/Political Anthropology (Theory)
MWF, 02:30-03:20**

Andrew Arno

This writing intensive course will introduce students to the anthropology of politics and law, and it will emphasize essay writing skills. The content of the course will stress ethnography and perspectives of cultural comparison and critique applied to governmental and legal power relations in a variety of social and cultural settings. There will be a geographical area focus on the Pacific Islands. The course will be organized around a set of questions, each of which will be the focus of readings, lectures, and class discussions. Among the topics to be addressed will:

- a brief history of the ways that anthropologists have approached the study of government, politics, and law in changing geopolitical and academic contexts;
- how issues of social identity and definitions of self are involved in governmental and legal power relations, particularly in colonial and post colonial settings;

(Continued)

- and how case studies on contemporary political and legal problems, particularly in the Pacific island region, illustrate larger issues of global/local conflict, human rights, and intervention.

Evaluation will be based on attendance, participation, and six take home essay exam questions. The essay questions will be assigned at the beginning and will be due at two or three week intervals throughout the course. The class will be conducted in lecture/seminar style, and the focus of each segment of the course will be preparation of the specific essay due at the end of that segment. To put it in terms of the course goals outlined above, the basic “governmentality” concept of the class—that is, the class as a mini exercise of governmental power techniques—involves a specific ideal identity to be adopted and creatively enacted by the participants. We will see ourselves and one another as writers and as scholars working together throughout the semester on a series of related problems. As a writer/scholar, you will be expected to think through the issues, drawing creatively on the readings, lectures, and class discussions while contributing your own interpretations and examples based on your specific experience and background. You will then produce a reasoned and well crafted written response to each question. You can think of the essay assignments as take home exam questions rather than papers. But unlike other exam situations, you will have every opportunity to give each question your very best shot, with plenty of time to think about it, research it, and polish your answer so that it expresses your thoughts as clearly and effectively as possible.

426 Folk-Medicine: Cross-Cultural Studies (Method or Theory)
“Complementary & Alternative Medicine”
TR, 09:00-10:15

Nina Etkin

This course centers on anthropological investigations of indigenous medicine ("folk medicine/ethnomedicine") and emphasizes a cross-cultural, biobehavioral perspective for the study of human health and disease. It addresses the cultural construction of belief systems and medical practices, and considers as well their biological bases and physiologic outcomes. Medical systems in diverse cultures will be compared with respect to: understandings of disease causation and the interpretations of illness -- witchcraft, sorcery, natural phenomena, etc.; shamans, herbalists, spirit healers, and other practitioners; prevention and therapeutics -- plant medicines, trance cure, etc. As a special case of folk medicine, complementary and alternative medicines (CAM) in the contemporary US will be explored in depth

446 Southeast Asian Cultures (Area)
MWF, 12:30-01:20

Alice G. Dewey

The course will cover a representative sample of societies from both mainland and island Southeast Asia ranging from small-scale hunting and gathering societies through the level of chiefdoms, up to large scale complex kingdoms with peasants and elaborate court cultures and the relationships between these societies and the modern nations within which they have now been absorbed. The community structure, political and economic structure, the kinship system, and the religion, or often religions, of each society will be discussed. The prehistorical and historical background of the region will be dealt with briefly and the impact of more recent political and economic events on each society and its environment will be discussed.

462 East Asian Archaeology (Area)
MWF, 11:30-12:20

Christopher Fung

This semester, this course will deal with the archaeology of China and Japan from Paleolithic times to the end of the Bronze Age. It will serve as an introduction to archaeology and archaeological research problems in China and Japan. By focusing on case studies drawn from current and ongoing research, we will examine a number of different topics including Paleolithic archaeology and human evolution in Asia; Complex hunter-gatherers; the development of food production; Social complexity, and the role of inter-regional interaction in cultural change. We will also examine the social contexts and implications of archaeological research in these two regions with emphasis on the politics of the past.

Assessment:

Coursework:	100%
Map Quiz:	10%
Reading summaries:	20%
Mid term:	20%
Research paper:	50%

Readings:

Assigned readings for the course will be in English. Some familiarity with written Chinese or Japanese will be helpful (but not essential) for the research paper.

Required Text:

Barnes, Gina, 2000. *The Rise of Civilization in East Asia: The Archaeology of China, Korea and Japan*. Thames and Hudson. ISBN: 0500279748 (Paperback edition).

Three highly recommended texts are

Chang, Kwang-chih, 1986. *The Archaeology of Ancient China*. 5th edition. Yale University Press. – now out of print but still the best English language resource for Chinese archaeology.

Aikens, C. Melvin and Song Nai Rhee (eds), 1993. *Pacific Northeast Asia in Prehistory*. Washington State University. This is a conference volume so it is a little uneven in quality, nevertheless it represents the best recent collection of essays on the prehistory of this area in English.

Imamura, Keiji, 1996. *Prehistoric Japan: New Perspectives on Insular East Asia*. University of Hawai'i Press.

Other required readings will supplement the texts. These will be available at the Library and possibly also as a reader.

464 WI/Hawaiian Archaeology (Area)
MWF, 09:30-10:20**Terry L. Hunt**

This course is an in-depth and critical introduction to the archaeology and pre-contact history of the Hawaiian Islands. The course will be regional, topical, and problem-oriented. We will first examine notions of prehistory in light of the goals of archaeologists working in Hawai'i and the Pacific over the past several decades. We go on to consider the Oceanic context of Hawaiian culture and pre-contact history, considering the multiple lines of evidence we use to study the past. We will interweave substantive details of the archaeological record of Hawai'i, emphasizing special research topics, and unresolved problems for research throughout lectures and class discussions.

Specific topics to be considered include: 1) Hawaiian palaeoenvironments; 2) Hawaiian origins and colonization; 3) patterns and processes of cultural change in Hawai'i; 4) population growth and expansion on the Hawaiian landscape; 5) agriculture and systems of production; 6) the origins of socio-political complexity (including a critique of previous accounts); 7) population collapse with European contact; and 8) activism, historic preservation law, and protection of Hawaiian archaeological sites.

We will take at least two field trips (*optional*) to visit archaeological sites. One of these will be a weekend trip to a neighbor island.

468 Archaeological Theory & Interpretation (Theory)
MWF, 10:30-11:20**Terry L. Hunt**

This course offers a critical and historical overview of the development of theory for archaeology. We will examine the paradigms of Culture History, Culture Reconstruction, and other branches of the "New Archaeology." We will also address the goals of science, historical science, and the explanation of cultural change in archaeology. Understanding these issues requires exploring their philosophical foundations. Finally, we will critically evaluate current trends in archaeology, including distinctions of empiricism and historical science, cultural evolution, post-processualism, and evolutionary archaeology.

484 WI/Japanese Culture & Behavior II (Area)
TR, 10:30-11:45**Christine R. Yano**

This course examines various issues in contemporary life in Japan through its popular culture and consumption. This is not a survey of pop culture forms. Rather, through manga, anime, karaoke, pop music, baseball, tourism, and other sites in everyday life, we will explore the forces by which Japan shapes and gets shaped. The course takes as its assumption that popular culture is a particularly rich node of culture, power, interaction, and consumption. This process of rethinking Japan will revolve around topics of nationalism, gender, sexuality, class, and globalization.

Students will be required to think through issues in the course through reading, writing, and discussing. The class aims to be as interactive as possible, with field sites, videos, and in-class assignments. No previous knowledge of Japan is necessary.

489 WI/Chinese Culture: Ethnography (Area)
TR, 10:30-11:45**C. Fred Blake**

This course focuses on China's modernization, popular culture, and especially the role of religion. The format is mostly lectures and discussions around sets of assigned readings and some field trips to local shrines. A host of theoretical and ethnographic questions are addressed. Some of these include: What is religion in the culture historical context of China? How does religion articulate tensions between state center and local/regional peripheries? How are different religions related in official and local practices. How do we understand the popularization of religion in the contexts of resistance movements, pilgrimages, and tourism? Where is the unity and diversity in particular ritual practices? Readings are taken from work in Taiwan, Hong Kong, and Mainland China. Writing assignments include a term paper based on actual observations of the official Qing Ming Festival in early April, 2001.

601 Ethnology (Theory)
T, 01:30-04:00**Christine R. Yano**

This course takes an historical and comparative approach to theoretical developments in cultural anthropology from the nineteenth century to the present. Its aim is to provide a firm 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 gone on before and what is shaping the discipline now. It is an assumption of this course that cultural anthropology stands at a critical point characterized by heated debates over its very foundations. In particular, questions over the notions of culture and power, and the place of cultural anthropology in attending to analyses of these devolve into blurrings of whole fields of study, genres, subjects, and objects. Because of the complexity and contentiousness of these debates, the course will devote the second half of the semester to theory since the 1960s. In particular, the second half will focus on theoretical treatment of current issues--that is, culture in relation to gender, body, place, modernity, globalism, race/ethnicity, and class. It is the goal of this course to tackle these debates head on through critical readings, writings, and discussion.

The semester will be structured by weekly readings and student presentations on the theories, historical context, subsequent influence, and critique. Students can expect to read approximately 100-200 pages a week. Grading will be as follows:

- 30% class discussion, presentations
- 30% midterm
- 40% final

604 Physical Anthropology (Theory)
W, 1:30-04:00**Michael Pietrusewsky**

This core course surveys the subfield of physical anthropology and offers a theoretical and conceptual basis for investigating evolution and variation in living and past human (and to a lesser extent non-human) populations. The general weekly topics to be covered include: the

history of physical anthropology, evolutionary theory, biological classification and systematics, primatology, paleoanthropology, genetics, human ecology and climatic adaptation, growth and nutrition. Where possible, issues and topics of recent concern in the field will be discussed. The texts (Harrison et al., 1988, *Human Biology. An introduction to human evolution, variation, growth and adaptability*, 3rd ed., Oxford University Press and Jurmain et al., 2000, *Introduction to Physical Anthropology*, 8th ed., Wadsworth Publishing Co.) and assigned readings provide background and perspective to the topics to be covered. The course is organized in a structured seminar format where students discuss the readings and present formal seminars. Students will be evaluated on the basis of seminar presentations, class participation, a written paper, and a final written exam. Because there will be a substantial biological component to this course, it is expected that each student will have completed the introductory course in physical anthropology (Anth 215) with a grade of B or better

605 Discursive Practices (Theory)
F, 02:30-05:00

Gregory Maskarinec

Language may be regarded as a particular kind of activity, as discourse. Seeing language not merely as representation but as action, as participating in the construction and maintenance of social worlds, opens the way for an entirely new approach to cultural anthropology. Specifically, it provides innovative ways to study human action, mental states, and social interactions, new ways to investigate all aspects of social realities.

A focus on discursive practices permits us to investigate "culture" as:

- a) locally produced phenomena, negotiated and discoverable through the ongoing interactions of its participants;
- b) systems of resources used by participants in that negotiation and discovery;
- c) the context shaping meaningful action is given situations; and
- d) systems of historic and social constraints that delimit the possibilities of discourse for particular participants.

The "Discursive practices" approach to culture identifies and examines the processes by which cultural meanings are produced and understood. The key objective of this course is to familiarize students with the theories and techniques relevant to the analysis of culture as meaningful behavior in actual situations. Readings and discussions will emphasize linguistic, semantic, and interactional aspects of culture, exploring ways that discourse is constructive of social action and of social realities.

During the first half of this course, students will be introduced through readings and discussions to the key theoretic issues involved in the study of discursive practices.

During the second half of this course, five other members of the UH anthropology department, Andrew Arno, Jack Bilmes, Fred Blake, Geoff White, and Christine Yano have agreed to facilitate one or more seminars each, concentrating on their specific interests and how those interests connect with a discursive practice approach.

**606 Anthropology of Infectious Disease (Method or Theory)
M, 02:30-05:00**

Nina Etkin

There are troubles ahead: at the dawn of a new millennium infectious diseases remain the major cause of death worldwide. We live in a time of emerging (new) infectious diseases (e.g., HIV/AIDS, Ebola Fever, Hantavirus, Legionnaires' Disease) and resurgent old ones such as tuberculosis, malaria, and polio. The problem is compounded by infectious disease "traffic" -- introducing infections to new species and previously unaffected populations. This growing disease burden can be linked to human activities such as deforestation and other environmental degradation, contact with "exotic" animals, overuse of antibiotics, limited knowledge of disease transmission, and lack of resources for vaccination and other preventions. The anthropological study of infectious disease explores the interplay of pathogenic microbes in human populations by focusing on the intersection of cultural, ecological, and political factors related to the transmission and experience of infectious disease. Given the role of human action in infectious disease traffic, anthropologists -- who observe and interpret human behavior -- have much to offer for understanding, and contributing to efforts to control, infectious disease.

**607 The Media and Discursive Practice (Theory)
W, 01:30-04:00**

Andrew Arno

This course will explore the central problem of meaning production in mass communication, examining in particular the ways that the audience actively participates in the production of cultural categories and practices. Ethnographic approaches to the study of the formation and reproduction of interpretive communities in relation to the mass media will be considered. Classic questions about the role of the mass media will be considered. Classic questions about the role of the mass media in the formation of national and global political economies as well as individual identities will be examined in light of discourse theories. The interaction of new media, including the Internet, with traditional cultural, economic, and political practices will be explored in context of the combination of local and global processes that constrain the production of cultural identities. A major part of the course will focus on case studies. Students will make use of the conceptual and theoretical tools that they have gained in the first parts of the course to analyze specific mass media cases that they present. Each student will provide an example of a mass media product--such as television, film, print or websites and including ads, entertainment, news, or documentary, for example--which he or she will analyze in context of a specific cultural community. The range of cases will depend on the mix of languages and cultural traditions to which the students themselves have access. The course requirements include participation in class discussions based on assigned readings and the presentation in class, as well as in a written report, of a detailed analysis of meaning production involving a mass media product in cultural context.

610 Anthropology of Tourism (Theory)
M, 03:00-05:30**Geoffrey White**

As daily news in Hawai'i makes clear, global tourism is on the rise. But what is "tourism" in an age of globalization where 'culture' itself is increasingly a traveling commodity? In what ways might the ethnographic study of tourism shed light on formations of culture and identity in a postmodern world? Specifically, what are the consequences of tourism for host communities, especially the identity struggles of (post)colonial societies? What is the experience of tourists, performers and others who daily enact rituals of encounter in today's expanding circuits of travel? This course raises these questions by examining practices of tourism in Hawai'i, Asia, and the Pacific. It looks at tourism in terms of its immediate contexts of cultural display and performance as well as its location in wider spheres of global capital and transnational flows of people, goods, and images.

Given the central place of tourism in Hawai'i's economy and history, the course gives particular attention to tourism in Hawai'i, using readings, guest speakers, and field trips. Students will be encouraged to develop class projects that afford the opportunity to develop research skills in the ethnographic study of tourism in context.

This course is open to graduate students in anthropology, geography, cultural studies, and related fields. It will explore interdisciplinary approaches to the social and cultural analysis of tourism practices and experience. There is no anthropology prerequisite, although consent of the instructor is required for students outside the department.

Requirements. Grading is based on class participation (25%), written assignments—including a weekly journal--(30%), and a final paper of appx. 15-20 pages (45%). Participation will be assessed on the basis of engagement with readings, discussions and class activities. Students will share responsibility for directing discussion of readings, and keep a journal of reflections evoked by readings, films, and activities. In addition to the collective work of seminar sessions, each student will undertake an individual project in the form of a final paper. Projects may be based the student's own fieldwork or on original material gathered from popular media or library research.

Readings

- Kincaid, J. 1989. *A Small Place*. New York: Plume
- Kirshenblatt-Gimblett, B. 1998. *Destination Culture: Tourism, Museums, and Heritage*. Berkeley: University of California Press.
- MacCannell, D. 1976. *The Tourist: A New Theory of the Lesisure Class*. New York: Schocken Books.
- Picard, M. and R. Wood. 1997. *Tourism, Ethnicity, and the State in Asian and Pacific Societies*. Honolulu: University of Hawaii Press
- Urry, J. 1990. *The Tourist Gaze: Leisure and Travel in Contemporary Societies*. Newbury Park: Sage Publications.

645 Historic Preservation (Method)
M, 06:00-08:30 pm**Sara Collins**

The description for this course will be added to our website when available.

750D Research Seminar: Ethnography (Theory)
"World Hunger and Malnutrition"
R, 01:30-04:00

Joan Mencher

Issues of hunger have come to dominate much of our thinking and planning in the world today. This course will analyze world hunger problems from ecological, political-economic, socio-cultural and nutritional perspectives, drawing on anthropological and historical evidence to investigate the different situations in which hunger occurs (such as: food shortages due to famine, flooding, or other natural disasters); insufficient entitlement to food (such as maldistribution within a society, shortages of food for poor or even working class people because of pricing or other factors); food deprivation due to socio-cultural or health factors, etc. The course will also examine some of the national and international efforts to end hunger during the past 5-10 years.

Part I will focus on issues of hunger in the United States; Part II on the ecology and politics of seasonal hunger and famine; Part III on chronic hunger and food poverty worldwide; and Part IV on social groups especially vulnerable to food deprivation and various dimensions of malnutrition. While mainly concerned with focusing mainly on hunger in the Third World, the course will also deal with problems of hunger and malnutrition in the United States, with special attention to Hawai'i. It will raise issues about the prospects for improving the food/nutrition situations in both rich and poor nations, and look at some of the critical political issues confronting people today, including but not limited to, the role of multinationals (such as Monsanto or Cargill) vs. sustainable smaller scale more labor intensive peasant and small farming approaches, as well as a comparison between mono-cropping with genetically modified seeds in comparison to multi-cropping, crop rotations, making use of traditional practices, and the science of ecology. Concluding issues for discussion will include sustainable food systems; population, health, and nutrition policy; and global interdependence.

750E Research Seminar: Social (Theory)
"Language and Ideology"
W, 2:30-05:00

Susan Philips

This course addresses the role of language in the constitution of ideologies. Use of the term 'ideology' rather than 'culture' entails a focus on the ways in which relations of domination and subordination enter into the creation of social realities through language. The course has three sections. The first section considers theories of ideology, including the role of language in those theories. The second section addresses the construction of ideologies in discourse. And the third section focuses specifically on language ideologies.

Texts:

Williams, Raymond (1977) *Marxism and Literature*. New York: Oxford University Press

Pratt, Mary Louise (1992) *Imperial Eyes: Travel Writing and Transculturation*. New York: Routledge

Anderson, Benedict (1991) *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. New York: Verso.

Kroskrity, Paul, ed. (2000) *Regimes of Language: Ideologies, Politics, and Identities*. Santa Fe:

School of American Research Press.

**750F Research Seminar: Psychological*
“Teaching Cultural Anthropology”
M, 02:30-05:00**

Jack Bilmes

The purpose of this course is to train students to teach the introductory course in cultural anthropology. At the same time, teaching materials will be generated for use by anyone teaching the course. Trainees will attend each session of a 200 class being offered by the instructor. After each class, there will be a one-two hour meeting of instructor and trainees. They will dissect what went on in class, discuss how it could be improved, what additional teaching materials are needed, what exercises or assignments could be devised to aid in teaching, what additional sources of information on the topic need to be considered, etc. (In addition, the students in the 200 class will also be asked to spend the last five minutes of each session filling out an evaluation form for that session.) The trainees will help to create videotapes for class consisting of excerpts from various sources illustrating a particular subject. (For example, a tape on trance in various cultures.) They will do readings on the topics to be taught in the course. They will present practice lectures, which will be critiqued by the instructor. The objective will be to develop a standardized course that they are trained to teach, with all supporting materials. Possibly, other learning/practice procedures will be worked out as we go along, in accordance with trainees' suggestions and needs.

*Note: This course will not apply towards area/method/theory requirement.