

Department of Anthropology
Course Descriptions
Spring 2013

(11/1/12)

151 Emerging Humanity
Sec. 01-06 MW 08:30-09:20 plus lab
Sec. 07-12 TR 09:00-09:50 plus lab

Barry V. Rolett
Miriam T. Stark

Anthropology provides a unique framework for studying the emergence and global development of humanity in the last five million years. This course uses an anthropological perspective to introduce students to human history before ca. AD 1500. We study the relationship between behavior and biology over the last five million years. We then explore fossil remains of human ancestors and begin with our relationships with living nonhuman primates. This foundation enables us to study the course of human biological evolution. We trace the last 35,000 years of human history from hunters and foragers to the emergence of complex civilizations. Some topics we'll explore include the origins of plant and animal domestication, the origins of the world's earliest cities, and the political and ecological consequences of human impact on the natural environment.

The goals of the course include:

1. Examining how anthropologists investigate the human past;
2. Understanding the history of humans from our earliest ancestors;
3. Gaining knowledge about the archaeological enterprise;
4. Learning how ancient civilizations emerge; and
5. Developing an anthropological perspective on how humans adapt to their changing environments.

ANTH 151 fulfills the Global and Multicultural Perspectives requirements of the General Education Core, and is valuable to students across a variety of majors.

152 Culture and Humanity
Sec. 01-06 MW 09:30-10:20 plus lab

C. Fred Blake

This is an introduction to cultural anthropology. Cultural anthropology explores the nature of being human by directly observing and experiencing how different groups of people adapt to wide ranging challenges from the natural environment and their own historically-formed cultural environment. Adaptation refers to how humans deal with problems of survival and meaning, more specifically how different groups make ends meet, bring up their young, make things, form families, learn gender, exchange things, use money, differentiate themselves so some are more equal than others, how they deal with these rifts and the other disruptions of illness, violence, and death, create beauty and entertain each other, and find answers to the existential questions in ritual & religion. Anthropologists have mostly lived with and observed people in traditional small scale cultures that exhibit long term adaptive strategies—for this we look closely at Trobriand Island gardeners, Kwakiutl Indian foragers, BaMbuti net hunters, Bedouin tribeswomen, Anabaptist N. American farmers, and others. More recently some anthropologists have taken up with and observed groups such as East Harlem crack dealers which raises a new set of critical issues in anthropology about how behavior that is ostensibly 'self destructive' can be depicted as 'adaptive,' or perhaps 'maladaptive.' Equally critical is theorizing the causes and posing solutions. At the end of the day, cultural anthropology provides us with insight into alternative ways of living—of forming communities--different from our own.

This section of Anthropology 152 uses two books: *Social and Cultural Anthropology: A Very Short Introduction* by John Monaghan and Peter Just and *In Search of Respect: Selling Crack in El Barrio* by Philippe Bourgois. In addition to these two books, we use a number of other readings drawn from scholarly and popular works and available on Lulima. Students are expected to familiarize themselves with the readings,

actively listen to the lectures and then engage the questions that arise out of these encounters in their respective discussion groups. Grades are determined by three exams and participation in discussion groups.

There are two teaching goals. The general goal is a learning outcome that inspires students to ‘think anthropologically.’ The more particular goal is to introduce students to some of the key concepts and to some of the well-studied cultures in the profession of anthropology.

152 Culture and Humanity
Sec. 07-12 MW 11:30-12:20 plus lab

Nancy I. Cooper

The study of cultural aspects of human existence, including differences and commonalities the world over, is relevant to all students. This course introduces cultural anthropology to non-specialists and potential specialists alike. In contemporary life as populations expand, resources shrink, and technologies develop, all humans must adjust socially and individually, in order to continue to survive and lead satisfying lives. Students will explore a number of ways in which people in different parts of the world, including the students’ own, conceptualize, organize, participate in, and change their life worlds. The course will also cover theories and methods used by anthropologists to document human life ways (ethnography) while living among and participating with people of various groups or societies (participant-observation fieldwork). The textbook, *Cultural Anthropology: the Human Challenge* 13th edition, will provide basic concepts and terms and ethnographic coverage of societies. Students will also read two smaller books, a historical novel set in colonial-era Java, *This Earth of Mankind*, and an innovative ethnography, *A Thrice Told Tale*, that includes raw field notes and two styles of writing ethnographic accounts.

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

152A Culture and Humanity
MW 12:30-01:45

Eirik J Saethre

This course will introduce students to the history, theories, and methods of social and cultural anthropology. We will examine the development of ideas regarding culture and society as well as charting the influence that these notions have had on the world in which we live. To get to grips with the diversity of human behavior, knowledge and experience, we will explore the social lives of people from a variety of backgrounds such as East Harlem cocaine dealers, British witches, Russian cosmonauts, Malaysian peasants, Brazilian transsexuals, Korean businessmen, and Zulu warriors. A few of the questions we will be asking include: Why do baseball players perform magic? Is development in Africa simply a new form of colonialism? Do Aboriginal tales of UFO sightings express ethnicity and resistance to Australian rule? Students will develop the ability to think anthropologically and, in the process, reevaluate many of the fundamental assumptions of our society.

Restriction: Honors Program Approval

210 Archaeology
MWF 11:30-12:20

Rachel Hoerman

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

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

Anthropology is comprised of four primary subdisciplines: cultural anthropology, linguistic anthropology, physical/biological anthropology, and archaeology. This course will provide an introduction to the subfield of biological anthropology. The particular areas you will be exposed to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) modern human variation; 4) primatology; 5) and paleoanthropology, including the hominin fossil and archaeological records. The primary goal of this course will be to lay a solid foundation, from which you will be prepared to take upper division courses in biological anthropology.

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

- Understand the general theories underlying evolutionary mechanisms
- Synthesize basic genetics and how it is related to modern human variation
- Appreciate how humans are related to other primates
- Develop a general understanding of the paleoanthropological record

A separate laboratory (1 credit) is offered in conjunction with this course. All those registered for the lecture course must register for one of the lab sections (ANTH 215L). Separate grades will be given for each course. Prerequisite: None

215L Physical Anthropology Laboratory
Sec. 02: W 08:30-11:20
Sec. 03: W 12:30-03:20
Sec. 04: R 12:00-02:50**Christopher J. Bae**

ANTH 215L is the lab component that accompanies ANTH 215. Concurrent enrollment in both courses is required. The laboratory assignments will augment the material covered in the ANTH 215 lectures and provide ample opportunity for understanding the subject matter, concepts, and principles through observation, demonstration, and problem solving. This course will meet once a week for 3 hours. Students should sign up for one of the two sections offered.

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

- Understand the general theories underlying human and population genetics
- Understand human variation and human osteology
- Appreciate non-human primates
- Develop a general understanding of hominin paleontology

Prerequisite: None

313 Visual Anthropology (Method)
TR 10:30-11:45**Andrew Arno**

This course is about culture, visual communication, and anthropology. The term visual anthropology can be read in at least two senses: anthropology **as** visual communication and the anthropology **of** visual communication. In this course we will be concerned with the visual dimensions of anthropology as a scholarly activity—the uses made of films, photographs, drawings, and museum displays to convey anthropological knowledge—and we will also explore the concept of visual culture as an object of anthropological study.

The uses of visual media in anthropological research, publication, and teaching have a rich and complex history and an even richer and more complex present and future. The ongoing explosion of technology in the area of visual representation—including digital cameras, highly portable videocams, digital editing programs for computers, cable television, and the Internet—holds exciting potential for ethnography. At the same time, contemporary concerns about truth and ethics in anthropology make the uses of the new technologies a subject of intense debate. This course will critically examine both the history of anthropological films, in the larger context of the documentary film as a genre, and also the contemporary debates about the representation of non-Western cultures in visual modes.

The broader question of the nature of visual culture and the relation between audio and visual modes of communication forms the background of the central problems of anthropology: how does one gain an understanding of one's own and other cultures, and how can one convey that understanding to others.

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

Christian E. Peterson

Course Description and Objectives

One of the more important trends in human (pre)history is the repeated emergence and development of an urban way of life. In this lecture/discussion course, cultural anthropological, urban sociological, economic geographical and historical approaches to “the city” are used as vehicles of broader understanding into the origins of urbanism. After reviewing the nature of modern cities, we refocus our attention on premodern cities in the Old and New worlds. We examine the emergence of ancient cities in comparative perspective and the dynamics of “urban life” in the premodern world from the vantages of archaeology and history. The same social, economic, and symbolic attractions that are suggested to have invited initial demographic concentration and the formation of early urban communities—despite social, ecological, and biological challenges—may also account for much of the subsequent change observed in such societies. Specific examples are drawn from the Near East, the Mediterranean, Africa, India, China, South America, and elsewhere.

Student Learning Outcomes

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

1. describe several important (pre)modern urban forms
2. briefly summarize several trajectories of (pre)modern urban development
3. identify the major factors underlying urbanism and discuss their interrelationships
4. critically evaluate the quality of argumentation presented in readings on the subject
5. articulate a position of their own in several key debates of urban anthropological interest
6. and support these positions verbally and in writing with appropriate evidence.

Course Prerequisites

Prerequisites: ANTH 322 (World Archaeology II) or SOC 301 (Survey of Urban Sociology) or GEOG 421 (Urban Geography) or consent of the instructor. Prerequisites may be taken concurrently. Students with prior exposure to cultural anthropology, urban sociology, economic geography, and/or other comparative social and historical sciences will find these of benefit.

341 Anthropology of Virtual Worlds (Theory)
MW 12:00-01:15

Alex Golub

This course will examine, in slow motion, the collision of the American self and the Internet. Through a close ethnographic reading of three virtual worlds, -- immersive, persistent, multiplayer, three-dimensional on-line spaces -- we will ask, first: how are arbitrary and conventional systems of meaning (‘cultures’) created online? Second, how is life online shaped by the actual-world culture of its participants? Combining research into the

latest sociotechnical systems with some of the oldest statements of American ideals, this class treats virtual worlds as locations where deep-seated anglo-protestant notions of human perfectibility, interiority, and expressivity get expressed. In doing so, it examines how American culture makes virtual worlds ideal locations to work out concerns regarding competition and community, creativity and authenticity, individualism and democracy, and more.

The class begins by laying out popular stereotypes of videogames through an analysis of three exemplary texts: The Southpark World of Warcraft special, fan/connoisseur accounts of online racism, and academic enthusiasm for the emancipatory possibilities of virtual worlds. We then turn to our first virtual world, the all-text MUD Lambda Moo as memorialized in the late 1990s by the journalist Julian Dibbell's autobiographical *My Tiny Life*. This piece explores the history of early virtual worlds -- often unknown to students -- while presenting contemporaneous postmodern accounts of online identity.

Our second ethnography, *Coming of Age in Second Life*, explores the virtual world Second Life, which is explicitly dedicated to self-expression. At the same time, we read eighteenth and nineteenth century Sermons and essays provides students some insight into cultural specificity of American cultures of individuality. Some additional readings contrast American selfhood with non-Western approaches to subjectivity, and we also explore consumerism in gilded age and its similiarity to Second Life's approach to self-realization through consumption.

Finally, we read *My Life as a Night Elf Priest* by Bonnie Nardi. This popular, 'game' world contrasts with Second Life in its focus on 'fun'. Here we examine American concerns with the distinction between labor and play, as well as American's fear (and desire) of 'addiction' in gaming and the loss of control and responsibility it implies.

Who Should Take This Course?

Beginning anthropology students

Anyone interested in video games or mmogs, whether they are anthropologists or not

Anyone interested in learning basic ethnographic methods

Anyone interested in American culture

After You Take This Class You Should Be Able To:

Compare World of Warcraft, LambdaMoo, and Second Life to other video games you may run across in terms of their architecture, community, and fandoms

Recognize themes in American culture in the course of your everyday life

Participate in a seminar-style class discussing your own research and that of others

Respond to common stereotypes of video games using facts you have learned in class

350 Pacific Island Cultures
MWF 10:30-11:20

Andrew R. Arno

It can be argued that 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 threatened ecologies. In this course we will be concerned both with representations of the Pacific generated inside and outside the region, as well as with the experience of indigenous communities.

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Pacific histories of travel begin with the far-flung voyages of Polynesian navigators and are followed by waves of European explorers, missionaries, and colonizers. These movements have produced dramatic, and often tragic, stories of cultural encounter and transformation. These experiences, past and present, have much to teach us about cultural interaction and identity formation, especially in small communities that contend with global flows of people, culture, and capital. Today island travelers continue to move through national capitals and metropolitan centers from Honolulu to Los Angeles and Auckland, fashioning new forms and identities that extend the boundaries of the Pacific.

In approaching this complex and changing region, this course will provide an overview of the diverse range of communities that make up the island region today, with particular attention to the interplay of culture and politics in shaping Pacific identities.

Requirements: Active student participation through contributions to class discussion is important (10%). The remaining 90 % of a student's grade will consist of two mid-term exams (20% and 20%), an assignment on visual culture in Hawai'i (10%), and a final exam (40%).

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

Christine Beaulé

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

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

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

James M. Bayman

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

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

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

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

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

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

Michael Pietruszewsky

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

Concurrent enrollment in Anth 384 & 384L is required

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

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

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

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

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

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

Required Texts:

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

Optional Texts:

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

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

**385B Undergraduate Seminar: Archaeology (Method or Theory)
“Archaeological Practice”
TR 10:30-11:45**

Miriam T. Stark

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

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

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

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

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

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

**385C Undergraduate Seminar: Ethnography (Method or Theory)
“Anthropology of Performance”
MWF 10:30-11:20**

Nancy I. Cooper

What is ‘performance’, why is it important, and how do anthropologists as ethnographers study it? These are the key questions explored in this course. Whether it is in the way we present ourselves in everyday life, hunters’ tales of bravery, cockfights, the rhythm of blacksmiths’ hammers, social crises, rituals, healing ceremonies, or staged dramas, all humans participate in performances. In this course we will discuss various accounts of such performances and explanations scholars have about their significances in order to unlock the human meanings inherent within them. In the process we will also advance our understanding of societies and cultures the world over.

This course is designed as a seminar in that most class periods will involve discussion of assigned readings. Each student will choose a topic early in the semester to focus on for an eventual oral presentation and essay. Students will also lead the discussions for their selected topic. Videos and raw ethnographic footage of little known performance genres will be presented by the instructor. The texts will include Erving Goffman’s classic, *The Presentation of Self in Everyday Life*, Victor Turner’s, *From Ritual to Theatre*, and a course reader prepared by the instructor.

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

Emanuel Drechsel

This class examines the relationships of language to culture and society from a broadly defined anthropological perspective, and focuses on the following major themes:

- * Nature of language and culture as contrasted with other forms of communication and behaviors
- * Language and thought (with special attention to the question of linguistic and cultural constraints on “the human mind” or linguistic relativity)
- * Language as a means of social identity (including relations between language on the one hand and age, gender, “race” or ethnicity, prestige, power, and additional social factors on the other)
- * Various topics of a specifically sociolinguistic nature (such as the role of language in socialization and education, first-language acquisition versus second-language learning, bi- and multilingualism, literacy, etc.)
- * Language change and its sociocultural dimensions (including sociocultural implications of historical-linguistic reconstructions, language contact, and language death)

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

Objectives:

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

Prerequisites:

Introductory cultural anthropology; recommended: introductory linguistics

Texts:

- Duranti, Alessandro. 2009. *Linguistic Anthropology. A Reader*. Second edition. Malden, Mass.: Blackwell Publishing
- Foley, William A. 1997. *Anthropological Linguistics. An Introduction*. Latest edition. Malden, Mass.:

Blackwell Publishing

- Strunk, William, Jr., and E.B. White. 2000. *The Elements of Style*. Fourth or latest edition. White Plains, NY: Longman.
- (plus some readings on language change and its sociocultural dimensions and Hawaiian Pidgin-Creole English)

427 Food, Health, and Society (Method or Theory)
MW 02:00-03:15

Eirik J Saethre

Over the years, the ways in which people produce, share, and consume food has changed. Economic concerns, medical narratives, aesthetic tastes, advertising, production techniques, and globalization are just a few issues that shape our habits toward eating. This course examines food as both a commodity and a symbol. On one hand, food is an article of trade that is bought, sold, and exchanged. On the other, food can act as a symbol through which notions of race, ethnicity, gender, religion, and sexuality are expressed: food is good to think. Consequently, habits and changes in foodways impact and are impacted by a variety of cultural, societal, and political-economic factors. Drawing from a wide range of social contexts—from cannibalism in Amazonia to ramen in post-industrial Japan—this course introduces students to the anthropology of food. Topics to be explored include: the colonialism of food, eating etiquette and manners, obesity, hunger, meat and masculinity, and food as a symbol of Indigeneity.

444 Spiritual Ecology (Theory)
TR 12:00-01:15

Leslie E. Sponsel

Spiritual ecology refers to scientific and scholarly studies of the complex, diverse, and dynamic arena at the interface of religions and spiritualities on the one hand, and on the other environments, ecologies, and environmentalisms. The term spiritual ecology is used simply because it is more inclusive than religion, referring to individual as well as organizational ideas and actions in this arena, and because it parallels the names of other major approaches within ecological anthropology like historical ecology and political ecology.

This advanced course pursues a systematic and thorough anthropological survey and critical analysis of spiritual ecology in cross-cultural perspective. Spiritual ecology is a most exciting new interdisciplinary and transdisciplinary frontier for research, teaching, and practice that has been growing exponentially since the 1990s. The instructor will discuss his own research and publications on various aspects of this subject, including his continuing long-term fieldwork on the relationships among Buddhism, sacred places, ecology, and biodiversity conservation in Thailand drawing on his forthcoming book *Natural Wisdom: Explorations in Buddhist Ecology and Environmentalism*.

Ideally students should have ANTH 415 and 422 or some equivalent as prerequisites for this course. However, most of all, they simply need an open mind and intellectual curiosity like any scholar or scientist worthy of the title.

Students are required to discuss in class one book-length ethnographic case study chosen from a list provided by the instructor; one of the following three textbooks of their choice; and a few assigned journal articles and book chapters:

- Gottlieb, Roger S., 2006, *A Greener Faith: Religious Environmentalism and Our Planet's Future*, New York, NY: Oxford University Press.
- Sponsel, Leslie E., 2012, *Spiritual Ecology: A Quiet Revolution*, Santa Barbara, CA: Praeger.
- Taylor, Bron, 2010, *Dark Green Religion: Nature, Spirituality and the Planetary Future*, Berkeley, CA: University of California Press.

The course material will be surveyed by a few introductory lectures with PowerPoint, seminar discussions of readings, and a succession of several documentary films.

For more information please see the websites for the instructor's recent book (<http://www.spiritualecology.info>); the Forum on Religion and Ecology at Yale University (<http://fore.research.yale.edu>); and Bron Taylor at the University of Florida (<http://www.brontaylor.com>).

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

Jonathan E. Padwe

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

455 Human Biology of the Pacific (Area)
TR 01:30-02:45

Michael Pietrusewsky

This course focuses on the biological/physical anthropology of the Pacific and surrounding regions. In addition to examining the biological diversity of Pacific peoples, past and present, this course provides background on evolutionary biology, human ecology, and human adaptability. After reviewing the geography, prehistory, and languages of the Pacific, the course examines several broad themes in Pacific biological anthropological research. The topics that will be explored in this course include: early paradigms; human ecology/adaptability and the "cold adaptation hypothesis"; Polynesian phenotype; evidence for the initial peopling of the Pacific: dental, skeletal and genetic evidence; Lapita skeletal record; ancient DNA; early inhabitants of Australia and Indonesia; health and disease; migration and modernization in the Pacific. More specialized topics will include malaria, kuru in New Guinea, ALS-PD in the Mariana Is., etc.

This is a writing-intensive course with Focus Designation-W, which also fulfills the Biological Science (DB) Diversification Requirement at UHM. Pre-requisite: Anth 215, or consent of Instructor.

462 East Asian Archaeology (Area)
W 12:00-02:30

Christian E. Peterson

Modern differences in the languages, customs, and politico-economic systems among what are today China, Korea, and Japan obscure the fact that all three share a common heritage of great antiquity. This course examines the development of ancient East Asian civilization from an archaeological and social evolutionary perspective. We survey the major cultural changes in each of these regions from their initial human colonization (as early as one million years ago) until about AD 800. This latter date represents the maturation of governmental systems in all three areas based on a shared religion, state philosophy, writing system, and a bureaucratic structure founded in the rule of law. From this point forward, China, Korea, and Japan can be referred to collectively as "East Asia." Prior to this time, however, the developmental trajectories of all three differed strongly from one another. Gradually, indigenous developments within Korea and Japan, in combination with interactions between their constituent societies and those of mainland China, helped to create a relative parity of organization within the region. Archaeological data are integrated across this region within successive time-frames, using local chronologies as building blocks, in order to trace the origins and intersections of those processes culminating in the formation of ancient East Asian civilization.

463 Anthropology of Global Health and Development (Theory) Jan M. Brunson
MW 10:30-11:45

This seminar explores the definitions and histories of development and global health initiatives in developing countries. "Development" refers to a set of interventions by governments, NGOs, and multilateral organizations to alleviate global poverty and poor health. We will discuss anthropology's critical analysis of development and global health alongside two of the most well-known, recent examples of inspirational books that propose solutions to global poverty.

Reading materials consist of scholarly articles, ethnographies, and two prominent books that have inspired widespread public debate in recent years.

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

464 Hawaiian Archaeology (Area)
TR 01:30-02:45

Description not available at this time. Please check back later.

475 Faunal Analysis in Archaeology (Method) Barry V. Rolett
W 12:30-03:00

This zooarchaeology course teaches students to identify, analyze, and interpret bone and shell remains discovered in archaeological excavations. Our main focus is on developing basic skills and knowledge to identify animal bones recovered from archaeological sites. This involves identification of the species and the part of the skeleton represented. We will also learn to estimate "age at death" by looking at teeth, dental wear patterns, and fusion of the epiphyses. In addition, we will cover methods for identifying evidence of butchering - including cutmarks and fractures.

The course involves hands-on lab work, as well as reading and discussion of case studies and synthetic papers. There is no pre-requisite but this course is designed to build upon skills learned in Anth 380 and Anth 215.

Graduate students are encouraged to enroll.

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

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

484 Japanese Popular Culture (Area)
TR 09:00-10:15

Christine R. Yano

This course takes popular culture in Japan as a springboard for discussing contemporary issues such as social class, gender and sexuality, nationalism, globalization, emotion, and consumer culture. This is not a survey course of different forms of popular culture in Japan. Rather, through manga, anime, pop music, food, and other forms of everyday life, we will explore the issues around which Japan shapes itself and is shaped. Our goal is to rethink Japan – as a modern nation-state, as a site of harmony and conflict, as a site of global and local popular culture flows. In the 21st century, Japan is both source and recipient of global products, processes, ideas, and people. The course will be organized around films and readings, following characterizations of consumer culture in Japan, whose market cleavages do not follow ethnic or class lines so much as age-graded segments. For this reason, I have organized our subject matter through the life course, beginning in childhood, following through early adulthood, and ending in old age. My point is that popular culture and its consumption are not only a function of youth, but are part of a person's life from beginning to end.

READINGS

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

490 History of Anthropology (Theory)
MWF 12:30-01:20

Charles Fred Blake

This is a historical survey of watershed ideas, intellectual genealogies, and personalities that form the modern discipline of anthropology. This includes an understanding of the historical and discursive contexts for the advent and spread of these ideas and the personalities whose published writings received the most notoriety. Although our emphasis is on the modern discourses (e.g., theories of social evolution and cultural diffusion, structural functionalism, structuralism and semiotics, linguistic and cognitive, cultural materialism–ecological, functionalist, and Marxist--and practice theories), we also take up the postmodern challenges and intellectual currents (with issues of subjectivity and power and representation) in interpretive ethnography, literary and feminist and other critical theories that have redefined the calling of anthropology and challenged the concept of culture. A new section includes sessions on the historical role and prospects for the application of anthropological knowledge to corporate, government, military, hegemonic, counter-insurgent plus insurgent and counter-hegemonic interests—the historic role of the academy and other agencies in producing knowledge about other cultures. Classes are mostly lectures based on printed outlines and occasional PowerPoint slides for illustrative purposes, although timely and informed questions or comments based on readings or lectures are welcomed. All upper level undergraduate and graduate students seeking a general course on social and cultural theories are welcome (graduate students are held to a different set of performance criteria and system of evaluation). This is a rigorous academic course which requires classroom attendance and active learning.

491 Topics Southeast Asian Art History: Mon & Nat (Area or Theory)
MWF 10:30-11:20

Paul Lavy

This course is a critical introduction to a selection of Southeast Asian “monuments” (monumental architecture and sculpture, ancient and modern) that have been instrumental in the formation of collective and national identities in the region. Class sessions are organized into a series of case studies in which each monument is analyzed as an ongoing “biographical process” with attention to changes in use, meaning, and significance that have occurred from the “original” context to the present. Each monument has been selected in order to

highlight important critical issues in Southeast Asian Studies. Major themes include: (1) Monuments, memorials, and memory; (2) The “romance” of ruins and notions of decay in conceptions of SE Asian art and architecture history; (3) “Golden Age” theories and the processes through which “classical” pasts have been constructed in colonial and post-colonial SE Asia; (4) the crafting of art and architectural history through replicas, models, international expositions, and museums; (5) The role of monuments and museums in Southeast Asian nationalism(s); (6) Monuments as sites and symbols of globalization and heritage; (7) Monuments as contested sites and zones of political, cultural, and economic conflict. This course is Writing Intensive (“W” Focus). Assignments include a series of short papers and a research paper project. For the research project, students are encouraged to apply the themes and critical perspectives of the course to their own regions of interest.

Prerequisite: ART 175 or Instructor Consent.

604 Physical Anthropology (Theory)
T 01:30-04:00

Christopher J. Bae

This graduate core course in biological anthropology offers a theoretical and conceptual foundation for understanding modern *Homo sapiens*. The particular areas you will be exposed to are: 1) the basis of evolutionary theory and evolutionary mechanisms; 2) the genetic basis of human evolution; 3) taxonomy and classification; 4) modern human variation and adaptation; 5) primatology; and 6) paleoanthropology. Throughout this course, historical and contemporary issues/debates will be discussed and reviewed, particularly how they relate to biological aspects of modern humans today. Emphasis will be placed on delving deeply into the primary biological anthropology literature.

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

- Understand the general theories underlying evolutionary mechanisms
- Synthesize basic genetics and how it is related to modern human variation and adaptation
- Appreciate how humans are related to other primates
- Develop a general understanding of the paleoanthropological record

Prerequisite: Graduate standing

663 Anthropology of Global Aid (Theory)
MW 10:30-11:45

Jan M. Brunson

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

3 credit hours. Prerequisites: Graduate level standing.

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

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

Fieldwork during the spring semester will focus on Kūpopolo Heiau and nearby locales in Kawailoa Ahupua‘a, Waiialua District, O‘ahu. Students in the course will receive practical training in archaeological field

techniques including site discovery and site documentation. Students will work in an outdoor "classroom" where they will learn how to identify, document, and investigate archaeological artifacts, features, and other cultural materials. Cultural practitioners and other volunteers in the North Shore community will share their knowledge and perspectives with the field school through demonstrations, "talk story" events, and hosted visits to cultural locales.

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

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

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

670 Applied Archaeology Practicum (Method)
TBA

James M. Bayman

The practicum in applied archaeology is to provide students in the MA Track in Applied Archaeology with opportunities to acquire hands-on training and experience under the direction of practicing professionals employed in cultural resource management archaeology and/or historic preservation in Hawai`i, the Pacific, and Asia. Locales where these practicum opportunities may be undertaken for graduate credit through UH Manoa include (but are not limited to) private cultural resource management firms, state and federal government agencies, museums, universities, and private educational foundations. Agencies and organizations who might offer practicum internship sites may include the Bishop Museum, State Historic Preservation Division, the National Park Service, Office of Hawaiian Affairs, and various private archaeological consulting firms.

All practicum activities will be conducted under the direct supervision of an individual and/or an organization that holds a current antiquities permit in the State of Hawai`i (or a comparable permit if the practicum activities take place outside of the U.S.). Each student will undertake her/his practicum with a designated working archaeological professional in the community, and this supervisor will work closely with the UH instructor of record in tailoring the practicum to fit both the student's educational needs and the supervisor's professional resources.

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

Alex Golub

This course has two goals: first, to teach students how to write grant applications for Ph.D. research that will be funded by external funding agencies such as SSRC, NSF, and Wenner-Gren. Second, students will learn the more abstract task of how to conceptualize a scholarly project: how to locate a 'literature' of other authors who work on 'your' topic, and how to conceptualize your work as an original contribution to these existing debates. While some of this discussion will be abstract and theoretical, much of it will focus on 'tracraft': the concrete scholarly practices of locating, processing, and recording sources, and writing clearly and concisely. We will also focus on 'grantsmanship': discerning the criteria of granting institutions, speaking to them, and creating effective grant applications.

The main work of the class will be crafting a sample grant proposal that adheres to NSF standards. This assignment will be useful to Ph.D. students seeking funding for their research, or for anyone who plans to submit tenders for contracts or undertake research projects and consultancies on their own. Thus the course is intended to be useful for both 'pure' and 'applied' work.

Who Should Take This Class

- Anthropology graduate students seeking to fulfill an 'M' (Method) prerequisite for our program.
- Graduate students planning to apply for funding for Ph.D. research.
- Graduate students who want to learn how to undertake long-term, self-direct projects such as consultancies or research reports.
- Graduate students interested in learning healthier and more productive work flows.