

Anthropology

Director of Undergraduate Studies in Anthropology:

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Program of Study

Anthropology encompasses a variety of historical and comparative approaches to human cultural and physical variety, ranging from the study of human evolution and prehistory to the study of cultures as systems of meaningful symbols. Anthropology involves, at one extreme, natural science such as anatomy, ecology, genetics, and geology; at the other, various social sciences and humanities ranging from psychology, sociology, and linguistics to philosophy, history, and comparative religion. Anthropology can lead (through graduate study) to careers in research and teaching in university and museum settings. More often it provides a background for further work in other disciplines of the social sciences, humanities, and biological sciences, as well as for professional careers in government, business, law, medicine, social services, and other fields.

Program Requirements

Students must confer with the Director of Undergraduate Studies before declaring a major in anthropology and must obtain the endorsement of the Director of Undergraduate Studies on the *Student Program Form* before graduating with a major in anthropology. The B.A. program in anthropology consists of thirteen courses, of which at least eleven are typically chosen from those listed or cross listed as Department of Anthropology courses. A minimum of three must be chosen from the introductory group (ANTH 211XX, 212XX, 213XX, 214XX), plus eight others. The additional two related courses may be courses offered by other departments. *Approval must be obtained from the Director of Undergraduate Studies in Anthropology before the end of the second week of the quarter in which the student is enrolled in the nondepartmental course, which includes courses based in other departments that are cross listed as ANTH.*

Students are encouraged to construct individual programs; and, in so doing, they should consult regularly with the Director of Undergraduate Studies. We strongly urge students majoring in anthropology to complete several introductory courses before enrolling in upper-level courses. For a broad view of the human career and condition, one should include courses in archaeological, linguistic, physical, and sociocultural anthropology.

Courses numbered ANTH 211XX through 214XX do not presume any previous study of anthropology and may be taken in any order. *However, students are strongly urged to take one of the following social sciences general education sequences before taking more advanced courses in sociocultural anthropology: Power, Identity, and Resistance (SOSC 11100-11200-11300) or Self, Culture, and Society (SOSC 12100-12200-12300).* ANTH 211XX through 214XX are introductions to some of the substantive, methodological, and theoretical issues of sociocultural, archaeological and physical anthropology. Students emphasizing sociocultural anthropology are encouraged also to take one or more of the non-Western civilization sequences: African, South Asian, and Latin American. They typically feature anthropological approaches and content. With prior approval, other civilization sequences can be taken for anthropology credit (up to the two-course limit for nondepartmental courses) in accordance with the individual student's needs or interests.

The Director of Undergraduate Studies may refer students who wish to emphasize archaeological, linguistic, sociocultural, or physical anthropology to faculty in these fields for assistance in the development of their individual programs.

When desirable for a student's individual anthropology program and with the approval of the Director of Undergraduate Studies, preferably in advance, a student may also obtain course credit for supervised individual reading or research (ANTH 29700), as well as by attending field schools or courses offered by other universities (up to the two-course limit for nondepartmental courses). A maximum of two research credits (ANTH 29700, 29900) will count as additional anthropology courses beyond the required three introductory courses.

Summary of Requirements

3	ANTH 211XX, 212XX, 213XX, 214XX
8	additional anthropology courses (or courses cross listed with anthropology)
2	anthropology courses or related courses (with approval of the Director of Undergraduate Studies)
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13	

Grades. Courses counted toward the thirteen required for the major must be taken for quality grades.

Honors. Students who wish to be considered for honors must apply to the Director of Undergraduate Studies before the end of their third year. Eligible candidates must have a GPA of 3.6 or higher in courses in the major and typically a GPA of 3.25 overall. To receive honors, students must develop an extended piece of research via a bachelor's essay under the approved supervision of a faculty member. Registration in ANTH 29900 may be devoted to the preparation of the senior honors essay. For award of honors, the essay must receive a grade of *A* or

A- from the faculty supervisor and by the second reader who were approved by the Director of Undergraduate Studies. Students being recommended for honors must submit two copies of the completed paper to the Director of Undergraduate Studies no later than fifth week of the quarter of graduation. The faculty supervisor must be chosen from among anthropology faculty listed below. The second reader may be any credentialed scholar/scientist approved by the Director of Undergraduate Studies.

This program may accept a B.A. paper or project used to satisfy the same requirement in another major if certain conditions are met and with the consent of the other program chair. Approval from both program chairs is required. Students should consult with the chairs by the earliest B.A. proposal deadline (or by the end of their third year, if neither program publishes a deadline). A consent form, to be signed by both chairs, is available from the College adviser. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student's year of graduation.

Faculty

M. Carneiro da Cunha, J. Cattelino, J. Comaroff, J. L. Comaroff, S. Dawdy, M. Dietler, J. Farquhar, K. Fikes, R. D. Fogelson, S. Gal, J. D. Kelly, K. Knorr Cetina, A. L. Kolata, N. Kouchoukos, J. P. Masco, W. T. S. Mazzarella, K. D. Morrison, S. Palmié, D. Rutherford, M. Silverstein, A. T. Smith, R. H. Tuttle

Courses: Anthropology (ANTH)

Many of the department's offerings at the 40000- and 50000-levels that are not listed below are open to qualified undergraduates with consent of the instructor. For information on additional course offerings, students should see course descriptions on the departmental bulletin board outside H 119, consult the Director of Undergraduate Studies, or visit timeschedules.uchicago.edu.

20100/40100. The Inca and Aztec States. (=LACS 20100/40305) This course is an intensive examination of the origins, structure, and meaning of two native states of the ancient Americas: the Inca and the Aztec. Lectures are framed around an examination of theories of state genesis, function, and transformation, with special reference to the economic, institutional, and symbolic bases of indigenous state development. The course is broadly comparative in perspective and considers the structural significance of institutional features that are either common to or unique expressions of these two Native American states. *A. Kolata. Spring, 2006.*

20405/30405. Anthropology of Disability. (=MAPS 36900, SOSC 39000) This seminar undertakes to explore "disability" from an anthropological perspective that recognizes it as a socially constructed concept with implications for our understanding of fundamental issues about culture, society, and individual differences. The course explores a wide range of theoretical, legal, ethical, and policy issues as they relate to the experiences of persons with disabilities, their families, and advocates. At the conclusion of the course, participants make

presentation on fieldwork projects conducted during the quarter. *M. Fred. Autumn, 2006.*

20530. Brazilian History and Culture Through Film. This course uses movies to provide a survey of Brazilian history from colonial contact to the present. Through lectures, discussions, and the screening of ten Brazilian films, it introduces students to Brazilian cinema, covering topics such as cannibalism, colonialism, slavery, nationalism, dictatorship, migration, and violence. *J. Gonçalves. Summer, 2006.*

20701-20702. Introduction to African Civilization I, II. (=AFAM 20701-20702, HIST 10101-10102, HUDV 21401 [20702], SOSC 22500-22600) *General education social science sequence recommended. This sequence meets the general education requirement in civilization studies.* The first portion of this two-quarter sequence utilizes a variety of perspectives and methodologies to throw light on the historically complex and culturally rich experience of the peoples of Ethiopia. In addition to readings listed in the syllabus and related discussions, students have an opportunity to explore on their own through visits to Ethiopian sites in the Chicago area as well as through expeditions to the library. The second quarter of the African Civilization sequence takes up the classic question of continuity and change in African societies by examining the impact of colonialism and daily life in post-colonial societies. The course is structured in terms of critical themes in the study of modern African societies. The themes that we address are: the colonial experience, with particular emphasis on the symbolic and intimate dimensions of the colonial experience; anti-colonial movements and the construction of political imaginaries; and, finally, the experience of everyday life in the context of neoliberal economic reform. We focus on the countries of South and South Eastern Africa (i.e., Kenya, Zimbabwe, Zambia, South Africa, Madagascar). *D. Levine, Autumn, 2006; J. Cole, Winter, 2007.*

21005. Human Rights, Cultural Rights, and Economic Rights: Views from the South. (=HMRT 23300) For course description, see Human Rights. *J. Schoss. Summer, 2006.*

21015. Media, Culture, and Society. The goal of this course is for students to gain a theoretical and ethnographic overview of past, current, and future directions of anthropological research on the mass media. We study issues as diverse as political and economic pressures on the selectivity of media representation; the social, professional, and institutional contexts of media production; and the codeterminate relationship between new technologies, social organization, and cultural identities. *J. Boyer. Summer, 2006.*

21101. Classical Readings in Archaeological Theory. *Class limited to twenty students.* The agenda and conceptual apparatus of contemporary archaeological thought rest squarely upon the discipline's early intellectual foundations. This seminar examines the roots of archaeological thought and practice in classic writings from the early systematic explorations of the past through its material

culture through Walter W. Taylor's watershed study of the discipline in 1948. We examine works of seminal researchers, including Layard, Schliemann, Morgan, Petrie, Boas, Kidder, Lubbock, Kossina, Childe, and Morley. *A. T. Smith. Winter, 2007.*

21102/38400. Classical Readings in Anthropology: History and Theory of Human Evolution. (=EVOL 38400, HIPS 23600) This course is a seminar on racial, sexual, and class bias in the classic theoretic writings, autobiographies, and biographies of Darwin, Huxley, Haeckel, Keith, Osborn, Jones, Gregory, Morton, Broom, Black, Dart, Weidenreich, Robinson, Leakey, LeGros-Clark, Schultz, Straus, Hooton, Washburn, Coon, Dobzhansky, Simpson, and Gould. *R. Tuttle. Offered 2007-08; not offered 2006-07.*

Numerous courses under the number ANTH 212XX are offered that are not included on the list that follows. Current information is available in the departmental office and at timeschedules.uchicago.edu.

21201. Intensive Study of a Culture: Chicago Blues. This course is an anthropological and historical exploration of one of the most original and influential American musical genres in its social and cultural context. The course examines transformations in the cultural meaning of the blues and its place within broader American cultural currents, the social and economic situation of blues musicians, and the political economy of blues within the wider music industry. *M. Dietler. Offered 2007-08; not offered 2006-07.*

21217. Intensive Study of a Culture: The Luo of Kenya. This course offers an overview of the history and contemporary culture of the Luo, a Nilotic-speaking people living on the shores of Lake Victoria. It examines the migration of the Luo into the region, the history of their encounter with British colonialism, and their evolving situation within the postcolonial Kenyan state. The course also uses the wide variety of studies of the Luo to illuminate transformations in the nature of ethnographic research and representations. *M. Dietler. Spring, 2007.*

21245. Intensive Study of a Culture: Anthropological Approaches to Modern Islam. This course introduces students to some of the beliefs, practices, institutions, and forms of social organization that constitute the Islamic tradition in the colonial and post-colonial periods. The course is organized around four main themes: political power and academic knowledge, studying Islam from an anthropological perspective, secular governance and the Islamic tradition, and the contemporary Islamic revival. Students also are introduced to a range of research methods in the anthropological study of religion. Geographically, the course focuses on Islam in the Middle East, North Africa, and Europe. *M. Fernando. Winter, 2007.*

21247. Intensive Study of a Culture: The Caucasus. This course explores the Caucasus through an examination of its archaeology, history, literature, music, and film. We examine the entanglement of the region's history with its internal

and external representations in order to get a sense of the array of forces shaping the region today. *A. T. Smith. Offered 2007-08; not offered 2006-07.*

21249. Intensive Study of a Culture: The Inkas. The first part of the course analyzes current empirical evidence and theoretical perspectives of how the Inkas produced and imagined their state throughout both the Inka Imperial and Spanish Colonial periods. The second part of the course considers how Colonial and modern narratives have also produced and reproduced politicized images of the Inkas. Lectures and discussion provide an intensive introduction to the Inkas, while allowing for the assessment of broader anthropological theories regarding the state, the politicization of the past, and the social production of history. *S. Kosiba. Autumn, 2006.*

21301. Modern Readings in Anthropology: Shamanism. (=HUDV 21301) The venerable topic of shamanism is explored in its original Siberian manifestations; North American variations; and extensions into Central America, South America, and elsewhere. The New Age and not-so-New Age interest in shamanism is also considered. *R. Fogelson. Offered 2007-08; not offered 2006-07.*

21304/42100. Modern Readings in Anthropology: Kinship and Everyday Life. *PQ: Third- or fourth-year standing.* This course provides a critical survey of debates, old and new, in the study of kinship with an eye towards exploring their relevance to research on the reproduction and erosion of sociocultural difference. Readings range from classical treatments to recent reformulations that use kinship as a lens for exploring the dynamics of history, memory, and power. *D. Rutherford. Spring, 2007.*

21305/45300. Modern Readings in Anthropology: Explorations in Oral Narrative (The Folktale). This course studies the role of storytelling and narrativity in society and culture. Among these are a comparison of folktale traditions, the shift from oral to literate traditions and the impact of writing, the principal schools of analysis of narrative structure and function, and the place of narrative in the disciplines (i.e., law, psychoanalysis, politics, history, philosophy, anthropology). *J. Fernandez. Spring, 2007.*

21307. Modern Readings in Anthropology: History, Ethnohistory, and Archaeology. We critically examine both the intellectual history and the recent renewal of claims to historical perspectives in archaeology. The goals of this course are twofold: first, to examine the many uses of and understandings of *history* as evidentiary source, subject matter, and conceptual framework in the archaeological literature; and, second, to assess the logic and methods used by researchers to incorporate documentary, ethnohistorical, and archaeological evidence. *M. Lycett. Offered 2007-08; not offered 2006-07.*

21308. Modern Readings in Archaeological Theory. Since 1950, archaeology has undergone a series of wrenching intellectual transformations that have shaped and reshaped the field's intellectual agenda, its relationship with anthropology,

and its understanding of the human past. This seminar explores the shaping and reshaping of contemporary archaeology within the two dominant paradigm shifts of the last half-century: the rise of the New Archaeology and the critical response of post-processualism. We examine key texts and controversial papers, including works by Binford, Flannery, Schiffer, Hodder, Wylie, and Leone. *A. T. Smith. Spring, 2007.*

21309. Modern Readings in Anthropology: Culture and Crisis. How do people make sense of various crises? What does it mean for a culture to be in crisis? In this course, we use a series of investigations that bring ideas of culture (or integration and order) and ideas of crisis (or disintegration and disorder) into conversation with one another. Readings include general theories of culture and crisis and particular ethnographic and historical cases, including disasters, state failure, sickness and sorcery, ecological crises, and the world humanitarian crisis. *G. Beckett. Winter, 2007.*

21401. Practice of Anthropology: Logic and Practice of Archaeology. This course offers an overview of the concepts and practice of anthropological archaeology. We discuss the varied goals of archaeological research and consider the range of ways in which archaeologists build inferences about the past from the material record. Throughout the quarter, the more general discussion of research logic and practice is situated in the context of detailed consideration of current archaeological projects from different parts of the world. *M. Lycett. Winter, 2007.*

21406/38300. The Practice of Anthropology: Celebrity and Science in Paleoanthropology. (=HIPS 21100) This seminar explores the balance among research, “show biz,” big business, and politics in the careers of Louis, Mary, and Richard Leakey; Alan Walker; Donald Johanson; Jane Goodall; Dian Fossey; and Biruté Galdikas. Information is gathered from films, taped interviews, autobiographies, biographies, pop publications, instructor’s anecdotes, and samples of scientific writings. *R. Tuttle. Winter, 2007.*

21414. The Practice of Anthropology: Health, Wealth, and Welfare; the Anthropology of Statecraft in Europe. Violence and the state’s monopoly over legitimate physical force have long been central to the social scientific study of the state. This course shifts focus by looking at the equally crucial ways through which states act (or appear to be acting) for the health, wealth, and welfare of nations. Focusing on Europe, we read ethnographic texts on states as particular moral orders that rely on a range of techniques of intervention, management, and control. *A. Muehlebach. Spring, 2007.*

21416. The Practice of Anthropology: Corruption in Critical Perspective. What is corruption? Is it, as we are prone to suspect, detrimental to social equality, political participation, and economic growth? This class develops a critical perspective on corruption that both problematizes and takes these intuitive claims seriously. Through readings on social exchange, alliances, moral economies, and

witchcraft, we identify a set of classic anthropological tools relevant to the study of corruption and then bring these analytics to bear on ethnographic materials. In this way, we reexamine what constitutes corruption, how it operates in day-to-day contexts, and how denunciations of corruption operate as political tools. *S. Muir. Autumn, 2006.*

21417. The Practice of Anthropology: Towards an Anthropology of Secularism. What consistency does the category of “secularism” have across political and ideological contexts? How might anthropology shed light on this category? The course’s first half examines the history of secularization, including the articulation of religion as a social category and the Enlightenment circumscription of religion within the “private” sphere. The second half considers contemporary cases in which secular and religious principles seem to collide: the crisis of secularism in India, the Rushdie affair, the Nursi movement in Turkey, and the controversy over the Danish cartoons depicting Muhammed. We close with a close reading of a recent ethnography of Turkish secularism. *J. Walton. Spring, 2007.*

22000/35500. The Anthropology of Development. (=ENST 22000) This course applies anthropological understanding to development programs in “underdeveloped” and “developing” societies. Topics include the history of development; different perspectives on development within the world system; the role of principal development agencies and their use of anthropological knowledge; the problems of ethnographic field inquiry in the context of development programs; the social organization and politics of underdevelopment; the culture construction of “well-being”; economic, social, and political critiques of development; population, consumption, and the environment; and the future of development. *A. Kolata. Winter, 2007.*

22205/31700. Slavery and Unfree Labor. (=CRPC 22200/31700) This course offers a concise overview of institutions of dependency, servitude, and coerced labor in Europe and Africa, from Roman times to the onset of the Atlantic slave trade, and compares their further development (or decline) in the context of the emergence of New World plantation economies based on racial slavery. We discuss the role of several forms of unfreedom and coerced labor in the making of the “modern world,” and reflect on the manner in which ideologies and practices associated with the idea of a free labor market supercede, or merely mask, relations of exploitation and restricted choice. *S. Palmié. Spring, 2007.*

22400/34900. Big Science and the Birth of the National Security State. (=HIPS 21200) This course examines the mutual creation of big science and the American national security state during the Manhattan Project. It presents the atomic bomb project as the center of a new orchestration of scientific, industrial, military, and political institutions in everyday American life. Exploring the linkages between military technoscience, nation-building, and concepts of security and international order, this class interrogates one of the foundation structures of the modern world system. *J. Masco. Offered 2007-08; not offered 2006-07.*

22910/42900. Performance and Politics in India. (=SALC 22900) With the explosion of commercial media in India during the last twenty years, much attention has been given to the relationship between political action and mass media. This seminar considers and pushes beyond such recent instances as the alleged complicity between the televised “Ramayana” and the rise of a violently intolerant Hindu nationalism. We consider the potentials and entailments of various forms of mediation and performance for political action on the subcontinent, from “classical” textual sources, through “folk” traditions and “progressive” dramatic practice, to contemporary skirmishes over “obscenity” in commercial films. *W. T. S. Mazzarella. Offered 2007-08; not offered 2006-07.*

23101-23102-23103. Introduction to Latin American Civilization I, II, III. (=HIST 16101-16102-16103/36101-36102-36103, LACS 16100-16200-16300/34600-34700-34800, SOSC 26100-26200-26300). *May be taken in sequence or individually. This sequence meets the general education requirement in civilization studies.* For course description, see Latin American Studies. *This course is offered in alternate years. E. Kouri, Autumn; Staff, Winter, Spring.*

23310. Anthropology of Travel. This course considers how the recognition of “difference” is coordinated through transnational networks of state monitored travel. Focusing on the movements of colonials and colonial subjects from the eighteenth century to decolonization (in addition to contemporary issues around immigrant, exile, and leisure travel), this course details how travel regulations locally tailor social life. *K. Fikes. Winter, 2007.*

23600. Medicine and Society in Twentieth-Century China. (=HIPS 22601) This course is a survey of historical and anthropological approaches to medical knowledge and practice in twentieth-century China. Materials cover early modernizing debates, medicine and the state, Maoist public health, traditional Chinese medicine, and health and medicine in popular culture. *J. Farquhar. Offered 2007-08; not offered 2006-07.*

23710/43710. Decolonization and the Pax Americana. *J. D. Kelly. Spring, 2007.*

24101-24102. Introduction to the Civilization of South Asia I, II. (=HIST 10800-10900, SALC 20100-20200, SASC 20000-20100, SOSC 23000-23100) *Must be taken in sequence. This course fulfills the general education requirement in civilization studies.* For course description, see South Asian Languages and Civilizations. *M. Alam, Winter; R. Majumdar, Spring.*

24300/40300. Medicine and Culture. (=HIPS 27300) This course examines diverse systems of thought and practice concerning health, illness, and the management of the body and person in everyday and ritual contexts. We seek to develop a framework for studying the cultural and historical constitution of healing practices, especially the evolution of Western biomedicine. *J. Comaroff. Offered 2007-08; not offered 2006-07.*

24511-24512/34501-34502. Anthropology of Museums I, II. (=HUDV 34501-34502, MAPS 34500-34600, SOSOC 34500-34600) *PQ: Advanced standing and consent of instructor.* This sequence examines museums from a variety of perspectives. We consider the World's Columbian Exposition of 1893, the Native American Graves Protection and Repatriation Act, the image and imagination of African-American culture as presented in local museums, and museums as memorials as exemplified by Holocaust exhibitions. *Several visits to area museums required.* R. Fogelson, M. Fred. Winter, Spring.

24800/54800. Uncanny Modernities. This seminar examines the concept of the "uncanny" as an ethnographic topic. Pursuing the linkages between perception, trauma, and historical memory, this course asks if the modern state form necessarily produces the uncanny as a social effect. We explore this theme through works of Freud, Lacan, Derrida, Benjamin, and Foucault, as well as recent ethnographies that privilege the uncanny in their social analysis. J. Masco. Winter, 2007.

25200/43800. Approaches to Gender in Anthropology. (=GNDR 25201/43800) This course examines gender as a cultural category in anthropological theory, as well as in everyday life. After reviewing the historical sources of the current concern with women, gender, and sexuality in anthropology and the other social sciences, we critically explore some key controversies. These include: the relationship between production and reproduction in different sociocultural orders; the links between "public" and "private" in current theories of politics; and the construction of sexualities, nationalities, and citizenship in a globalizing world. S. Gal. Autumn, 2006.

25305. Anthropology of Food and Cuisine. Contemporary human foodways are not only highly differentiated in cultural and social terms, but often have long and complicated histories. Anthropologists have long given attention to food. But, until quite recently, they did so in an unsystematic, haphazard fashion. This course explores several related themes with a view towards both the micro- and macro-politics of food by examining a range of ethnographic and historical case studies and theoretical texts. It takes the format of a seminar augmented by lectures (during the first few weeks), scheduled video screenings, and individual student presentations during the rest of the course. S. Palmié. Offered 2007-08; not offered 2006-07.

25401/35401. Consumption. (=SOC 20150/30150) For course description, see Sociology. K. Knorr Cetina. Winter, 2007.

25410/35410. Anthropology of Everyday Life. In an effort to clarify the field of everyday life ethnography and stimulate critical reflection on the everyday lives we all lead, this course draws on three bodies of literature: (1) classic anthropological approaches to studying social life (e.g., behaviorism and utilitarianism, the sacred/profane distinction, phenomenology, habitus and practice); (2) twentieth-century cultural Marxist critical theory; and (3) recent studies of popular culture.

This course includes a workshop component to accommodate student projects. *J. Farquhar. Offered 2007-08; not offered 2006-07.*

25415. Money. What is money? Why do people use it, how do they talk about it, and what can all of this tell us about the politics of economy and culture? This course explores social meanings and practices of money in diverse geographical and historical contexts, with special attention to scholarly and popular debates about the moral and cultural impact of money. From postcolonial fiscal politics to gendered household budgeting, from charity to kinship to art, monetary practices call our attention to core anthropological questions of commensurability, meaning, exchange, abstraction, and value. *J. Cattelino. Winter, 2007.*

25605/35805. Science, Knowledge, and Information. (=CHSS 32300, HIPS 23301, SOCI 20149/30149) For course description, see Sociology. *K. Knorr Cetina. Winter, 2007.*

25700/35700. Globalization: Empirical and Theoretical Elements. (=GEOG 21700/31700, SOCI 20114/30114) For course description, see Sociology. *S. Sassen. Spring, 2007.*

25710/35710. Global Society and Global Culture: Paradigms of Social and Cultural Analysis (=SOCI 20169/30169) For course description, see Sociology. *K. Knorr Cetina. Autumn, 2006.*

25905. Introduction to the Musical Folklore of Central Asia. (=EEUR 23400/33400, MUSI 23503/33503, NEHC 20765/30765) For course description, see Near Eastern Languages and Civilizations (Near Eastern History and Civilization). *K. Arik. Spring, 2007.*

25906. Shamans and Oral Poets of Central Asia. (=EEUR 23500/33500, NEHC 20766/30766) For course description, see Near Eastern Languages and Civilizations (Near Eastern History and Civilization). *K. Arik. Spring, 2008.*

26100/46500. Ancient Celtic Societies. (=ANST 24700) This course explores the prehistoric societies of Iron Age "Celtic" Europe and their relationship to modern communities claiming Celtic ancestry. The course aims to impart an understanding of (1) the kinds of evidence available for investigating these ancient societies and how archaeologists interpret these data, (2) processes of change in culture and society during the Iron Age, and (3) how the legacy of Celtic societies has both persisted and been reinvented and manipulated in the modern world. *M. Dietler. Winter, 2007.*

26600/48600. Artifacts of Modernity. This is an intensive methods course that introduces the material culture of the modern era (post-1450). Course readings and seminar discussions address the production, consumption, distribution, and meaning of artifacts within the context of colonialism, capitalism, industrialization, and mass consumption. Lab lectures and exercises focus on the identification and analysis of different artifact classes (e.g., ceramics, container glass, architectural

materials, industrial by-products, pipe stems, weapons, buttons, doll heads). Students receive hands-on training with recently excavated materials. Class sessions are divided between seminar and lab. *S. Dawdy. Winter, 2007.*

26710-26711/36710-36711. Ancient Landscapes I, II. (=ANST 22600-22601, GEOG 25400-25800/35400-35800, NEAA 20062-20063/30062-30063) For course description, see Near Eastern Languages and Civilizations (Near Eastern Art and Archaeology). *S. Branting. Autumn, Winter.*

26715/36715. The Rise of the State in the Near East. (=NEAA 20030/30030) For course description, see Near Eastern Languages and Civilizations (Near Eastern Art and Archaeology). *G. Stein. Autumn, 2006.*

26800/36800. Rise and Fall of Early Complex Societies. This course examines contemporary approaches to the problems associated with the rise and fall of early complex polities and undertakes a comparative examination of five pivotal case studies: Sumer, Egypt, China, the Maya lowlands, and Teotihuacan. An introduction to the role of early complex societies in nineteenth- and twentieth-century social thought is followed by an evaluation of the major theoretical frameworks archaeologists have constructed to explain the rise of states. *A. T. Smith. Offered 2007-08; not offered 2006-07.*

26900/46900. Archaeological Data Sets. This course focuses on the methodological basis of archaeological data analysis. Its goals are twofold: (1) to provide students with an opportunity to examine research questions through the study of archaeological data; and (2) to allow students to evaluate evidential claims in light of analytical results. We consider data collection, sampling and statistical populations, exploratory data analysis, and statistical inference. Built around computer applications, the course also introduces computer analysis, data encoding, and database structure. *M. Lycett. Offered 2007-08; not offered 2006-07.*

27001-27002-27003/37001-37002-37003. Introduction to Linguistics I, II, III. (=LING 20100-20200-20300/30100-30200-30300, SOSC 21700-21800-21900) *Must be taken in sequence.* For course description, see Linguistics. *A. Dahlstrom, Autumn; J. Riggle, Winter; M. Silverstein, Spring.*

27400/37400. Language, Power, and Identity in Southeastern Europe: A Linguistics View of the Balkan Crisis. (=HUMA 27400, LING 27200/37200, SLAV 23000/33000) For course description, see Slavic Languages and Literatures (General Slavic). *V. Friedman. Winter.*

27610. Creation and Creativity. (=BPRO 27600, ISHU 27650, SOSC 28601) *PQ: Third- or fourth-year standing.* For course description, see Big Problems. *P. Friedrich, K. Mitova. Spring, 2007.*

27700/47900. Romani Language and Linguistics. (=EEUR 21000/31000, LGLN 27800/37800) For course description, see Slavic Languages and Literatures (East European). *V. Friedman. Spring, 2008.*

27705/47905. Language and Globalization. (=BPRO 24500, CRPC 27500/37500, LING 27500/37500) *PQ: Third- or fourth-year standing.* For course description, see Big Problems. *S. Mufivene, W. Wimsatt. Winter, 2007.*

28100/38100. Evolution of the Hominoidea. (=EVOL 38100) *PQ: Third- or fourth-year standing and consent of instructor. This course carries 200 units of credit.* A detailed consideration of the fossil record and the phylogeny of Hominidae and collateral taxa of the Hominoidea is based upon studies of casts and comparative primate osteology. *R. Tuttle. Autumn, 2006.*

28300/38200. Comparative Primate Morphology. (=EVOL 38200) *This course carries 200 units of credit.* This course covers functional morphology of locomotor, alimentary, and reproductive systems in primates. Dissections are performed on monkeys and apes. *R. Tuttle. Offered 2007-08; not offered 2006-07.*

28400/38800. Bioarchaeology and the Human Skeleton. This course is designed to provide students in archaeology with a thorough understanding of bioanthropological and osteological methods used in the interpretation of prehistoric societies. The goal of this course is to introduce students to bioanthropological methods and theory. In particular, lab instruction stresses hands-on experience in analyzing the human skeleton; whereas, seminar classes integrate bioanthropological theory and application to specific cases throughout the world. *Lab and seminar-format class meet weekly. M. C. Lozada. Winter.*

28410/38810. Zooarchaeology. (=NEAA 20035/30035) *PQ: Introductory archaeology course.* For course description, see Near Eastern Languages and Civilizations (Near Eastern Art and Archaeology). *G. Stein. Spring, 2007.*

28600/38600. Apes and Human Evolution. (=ANTH 28600/38600, BIOS 23253, EVOL 38600, HIPS 23700) *BIOS 23241 recommended.* This course is a critical examination of the ways in which data on the behavior, morphology, and genetics of apes have been used to elucidate human evolution. We emphasize bipedalism, hunting, meat-eating, tool behavior, food sharing, cognitive ability, language, self-awareness, and sociability. *Visits to local zoos, films, and demonstrations with casts of fossils and skeletons required. R. Tuttle. Spring, 2007.*

29700. Readings in Anthropology. *PQ: Consent of instructor and Director of Undergraduate Studies. Students are required to submit the College Reading and Research Course Form. At the discretion of the instructor, this course is available for either P/F or a quality grade. Autumn, Winter, Spring.*

29900. Preparation of Bachelor's Essay. *PQ: Consent of instructor and Director of Undergraduate Studies. Students are required to submit the College Reading and Research Course Form. At the discretion of the instructor, this course is available for*

either P/F or a quality grade. For honors requirements, see Honors section under Program Requirements. Autumn, Winter, Spring.

29910. Bachelor's Essay Seminar. PQ: Consent of instructor and Director of Undergraduate Studies. Open only to students currently writing B.A. honors papers. The grade is reported in Spring Quarter by the faculty first reader of the Bachelor's Essay. Winter.

32700. The Conditions of Indigeneity. PQ: Consent of instructor. Comparing the native peoples of Australia, Canada, and the United States, with additional materials from Latin America and the Pacific Islands, we observe how indigeneity intersects with citizenship, (post)coloniality, race, and economy. Topics include a genealogical exploration of analytical categories such as indigenous and Fourth World; indigenous citizenship and sovereignty; place, land claims, and indigeneity; the role of native peoples in the imaginations and political theories of settler states; the politics of representation in indigenous arts; and new indigenous political movements. J. Cattellino. Winter, 2007.

33101-33102. Native Peoples of North America I, II. (=HUDV 33101-33102) PQ: Third- or fourth-year standing. This course is a comprehensive review of Native American cultural history, including consideration of intellectual context, prehistory, ethnology, history, and the contemporary situation. The last half of the third quarter is devoted to a mutually agreed upon topic in which students pursue individual research, the results of which are presented in seminar format. R. Fogelson. Offered 2007-08; not offered 2006-07.

36200. Ceramic Analysis for Archaeologists. PQ: Consent of instructor. This course introduces the theoretical foundations and analytical techniques that allow archaeologists to use ceramics to make inferences about ancient societies. Ethnographic, experimental, and physical science approaches are explored to develop a realistic, integrated understanding of the nature of ceramics as a form of material culture. Practical training in the use of the ceramic labs is included. M. Dietler. Offered 2007-08; not offered 2006-07.

36400. Archaeological Field Studies: Southwestern Archaeology. PQ: Must be taken concurrently with ANTH 36500. Consent of instructor. Class limited to sixteen students. Students participate directly in an ongoing scientific research project while pursuing studies in archaeological theory, method, and data collection. Archaeological, historical, and paleo-environmental research in the North American Southwest and beyond are introduced through direct field experience and evening seminars and lectures. This course is held in the Middle Rio Grande Valley of New Mexico. M. Lycett. Offered 2007-08; not offered 2006-07.

36500. Archaeological Field Studies: Design and Method. PQ: Must be taken concurrently with ANTH 36400. Consent of instructor. Class limited to sixteen students. This course provides practical experience in the design and implementation of archaeological fieldwork and basic lab procedures and an introduction to the analysis of chipped stone, ceramic, floral, and faunal materials

recovered from archaeological contexts. Through field and lab work, students do archaeological research, including surface documentation, transit mapping, excavation, artifact processing, and preliminary artifact analysis. Students may pursue a directed research project under the guidance of the instructor. *M. Lycett. Offered 2007-08; not offered 2006-07.*

36600. Archaeological Field Studies: Advanced Analytical Methods. *PQ: Consent of instructor. Offered in conjunction with ANTH 36400 and 36500. Class limited to sixteen students.* This course provides an opportunity to participate in the intensive laboratory analysis of materials recovered from archaeological contexts. Students receive closely supervised instruction in advanced techniques of analysis while working with expert consultants and staff members of the Archaeological Field School in New Mexico. Topics may include study of faunal, botanical, ceramic, metallurgical, and chipped stone material. Students develop a supervised research project as part of their course work. *M. Lycett. Offered 2007-08; not offered 2006-07.*

37201-37202. Language in Culture I, II. (=ISHU 35400, LING 31100-31200, PSYC 47001) *PQ: Consent of instructor. Must be taken in sequence.* This two-quarter course presents the major issues in linguistics of anthropological interest. Among topics discussed in the first half of the sequence are the formal structure of semiotic systems, the ethnographically crucial incorporation of linguistic forms into cultural systems, and the methods for empirical investigation of “functional” semiotic structure and history. The second half of the sequence takes up basic concepts in sociolinguistics and their critique. *M. Silverstein, Autumn; S. Gal, Winter.*

39205. Landscape History and Place Making. *PQ: Consent of instructor.* This course is a critical examination of the uses of landscape and place in anthropological archaeology and allied disciplines. Landscapes have been treated as a basis for theoretical projects, as analytical frameworks, and as historical phenomena. Beginning from a consideration of situated histories (depositional, occupational, and embodied), we discuss approaches to place-making, the formation of social geographies, the production of social memory, historical ecologies, and monumentality and commemoration. In every case, we pay close attention to the sources of historical knowledge and the methods by which these sources are used to construct knowledge claims about the past. *M. Lycett. Winter, 2007.*