

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 frequently with the Director of Undergraduate Studies. We strongly urge students who are 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 with a program of study that emphasizes sociocultural anthropology also are encouraged to take one or more of the non-Western civilization sequences: African, South Asian, and Latin American. These sequences 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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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

H. Agrama, 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, J. P. Masco, W. T. S. Mazzarella, K. D. Morrison, S. Palmié, D. Rutherford, R. Shoaps, 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 Inka 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 Inka 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. Offered 2008–09; not offered 2007–08.*

20200. Socio-Cultural Dynamics of Pre-Columbian Civilization. (=LACS 20200) This course explores, in a comparative framework, the social and cultural dynamics of selected Pre-Columbia civilizations of Mesoamerica and the Andean region (e.g., Maya, Moche, Inka, Aztec). We focus on the following three themes related to social structure and cultural expression: social production and human-

environment interaction, systems of representation and knowledge, and the nature of rulership and sovereignty. *A. Kolata. Autumn.*

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.*

20530. Latin American History and Culture through Film. (=CMST 13601, HIST 16302, LACS 20530)

This course uses Latin American film to offer a survey of Latin American history and culture. Through the screening of ten films from several countries, accompanied by lectures and discussions, it covers a period from colonialism to the present. We discuss topics such as cannibalism, slavery, race, gender, dictatorship, revolution and literature. *J. Gonçalves. Summer.*

20532. Understanding Contemporary China.

This course introduces the dramatic social transformation that has followed in the wake of China’s economic growth. We examine such issues as the rise of new social classes, migration, changing ideologies of gender and sexuality, transformations in family life, and the emergence of popular culture and mass consumption. *J. Osburg. Summer.*

20533. Subversive Culture and Social Protest.

Anthropologists routinely analyze the structure of society, politics, and ritual, and explore systems of symbol and belief. Implied in any understanding of these structures is also anti-structure, marginality, resistance to and protest against the established norm. These reactive movements of Anti-, Outside, and Underground, and their demands for social transformation are often condemned by the mainstream as dissident, subversive, and dangerous. We question why these individuals or groups are considered dangerous, and who defines them as such. We look at how their beliefs and actions fit into a particular socio-historical context, and how their actions (or non-actions) drive social change. *L. Frederik Meer. Summer.*

20701-20702. Introduction to African Civilization I, II. (=AFAM 20701-20702, HIST 10101-10102, SOSC 22500-22600)

Taking these courses in sequence is recommended but not required. This sequence meets the general education requirement in civilization studies. This core sequence introduces students to the history and societies of Africa. Part one focuses primarily on Western and precolonial Africa. We use a diverse variety of sources to examine the history of West African kingdoms and the rise and impact of the slave trade. The second part examines the process of colonization in Africa, and African responses. We focus our investigation primarily on the eastern and southern regions of Africa, as well as on Madagascar. *Winter, Spring.*

21010. Culture and Urban Poverty. This course examines contemporary forms of urban life from a particularly cultural perspective. Thematically, we deal with how the lives of the least well off reflect and are reflected in urban processes. Geographically, we put special emphasis on America, particularly on Chicago. Central to the course are a series of readings by theorists and practitioners of urban ethnography. We closely examine how these individuals represent their subjects, paying particular attention to the ways in which ethnography produces knowledge about society of a particularly tentative—and perhaps even inherently political—nature. *K. McGill. Summer.*

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.*

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. Offered 2008–09; not offered 2007–08.*

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. Winter.*

21106. Classical Readings in Anthropology: Anthropology of World's Fairs. *R. D. Fogelson. Autumn, Spring.*

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. We examine 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 2008–09; not offered 2007–08.*

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. We also use the wide variety of studies of the Luo to illuminate transformations in the nature of ethnographic research and representations. *M. Dietler. Offered 2008–09; not offered 2007–08.*

21225. Intensive Study of a Culture: Louisiana. Louisiana is home to Cajun music, Creole food, and the Yat dialect, as well as some of the most impressive prehistoric mound sites in North America. This course offers an archaeological, historical, and ethnographic introduction to Louisiana's complex culture. We focus on the ways in which race, ethnicity, and identity are constructed within and about Louisiana. *S. Dawdy. Spring.*

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 2008–09; not offered 2007–08.*

21249. Intensive Study of a Culture: The Inkas. The first part of this 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. Winter.*

21253. Intensive Study of a Culture: U.S. Cities in Transition. After decades of economic disinvestment, physical decline, and social out-migration, the 1990s ushered in an era of redevelopment in major U.S. cities. How can we understand this redevelopment? What do we make of the contested claims on space, belonging and identity made by people living in, or connected to, transitioning urban neighborhoods? How should we evaluate development interventions whose end results seem to diverge from their stated intentions, and often lead to the displacement of long-time residents? This course develops practical inroads into the transitioning American city that both complement and complicate our commonplace intuitions about the urban redevelopment we witness around us. *C. Fennell. Spring.*

21301. Modern Readings in Anthropology: Shamanism. (=CHDV 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 2008–09; not offered 2007–08.*

21303. Making the Natural World: Foundations of Human Ecology. (=ENST 21300) *Required of students who are majoring in Environmental Studies.* This course considers the conceptual underpinnings of contemporary Western notions of ecology, environment, and balance, and we also examine several specific historical trajectories of anthropogenic landscape change. We approach these issues from the vantage of several different disciplinary traditions (e.g., environmental history, philosophy, ecological anthropology, paleoecology). *M. Lycett. Winter.*

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. Winter.*

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.*

21307. Modern Readings in Anthropology: History, Ethnohistory, and Archaeology. This course critically examines both the intellectual history and the recent renewal of claims to historical perspectives in archaeology. Our goals 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 2008–09; not offered 2007–08.*

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.*

Autumn.

21311. Modern Readings in Anthropology: The Anthropology of Christianity.

This course introduces the anthropological study of Christianity, particularly in colonial and post-colonial settings. We start with early definitions of religion and culture, and gradually move through the history of anthropological investigations into Christianity. Along the way, several questions guide the readings: how has the culture concept affected the ways that analysts have approached Christianity? How can an anthropology of Christianity cope with the wide diversity of traditions that go under the “Christian” label? *C. Handman. Autumn.*

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. Offered 2008–09; not offered 2007–08.*

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. Offered 2008–09; not offered 2007–08.*

21418. The Practice of Anthropology: Anthropological Perspectives on Governance and the State.

Engaging both classic and more recent ethnographic and theoretical writing, this course introduces the anthropology of modern and contemporary states and forms of governance. Through a thorough introduction to the anthropological literature on contemporary forms of governance and the state, students consider relevant questions from a critical and informed perspective. *S. Mitchell. Autumn.*

21420. The Practice of Anthropology: Ethnographic Methods. *PQ: Open to*

students who are majoring in anthropology with third- or fourth-year standing. This course introduces theory and practice, as well as situates ethnography within social science research more generally. Students are exposed to a wide range of investigative and analytical techniques used in ethnographic research and to multiple forms of interpretation and representation of ethnographic data. Students are required to apply the methods discussed in class through field assignments and through a final ethnographic project that is developed in consultation with the instructor. This course is particularly useful for students who intend to write senior theses the following year. *Field trips to sites in Chicago required. Spring.*

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.*

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 supersede, or merely mask, relations of exploitation and restricted choice. *S. Palmié. Offered 2008–09; not offered 2007–08.*

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 2008–09; not offered 2007–08.*

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 2008–09; not offered 2007–08.*

23101-23102-23103. Introduction to Latin American Civilization I, II, III. (=CRPC 16101-16102-16103, 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.* This course introduces the history

and cultures of Latin America (e.g., Mexico, Central America, South America, Caribbean Islands). Autumn Quarter examines the origins of civilizations in Latin America with a focus on the political, social, and cultural features of the major pre-Columbian civilizations of the Maya, Inka, and Aztec. The quarter concludes with consideration of the Spanish and Portuguese conquest and the construction of colonial societies in Latin America. Winter Quarter addresses the evolution of colonial societies, the wars of independence, and the emergence of Latin American nation-states in the changing international context of the nineteenth century. Spring Quarter focuses on the twentieth century, with special emphasis on the challenges of economic, political, and social development in the region. *This course is offered every year. Autumn, 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. Offered 2008–09; not offered 2007–08.*

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 2008–09; not offered 2007–08.*

23710/43710. Decolonization and the *Pax Americana*. This course focuses on *Pax Americana* and what it has meant for decolonization and the economic, cultural, and political life of ex-colonies. We read works of leading anticolonial and postcolonial theorists (e.g., Gandhi, Fanon, Said, Subaltern Studies) in connection with U.S. contemporary and contrapuntal figures (e.g., Gandhi with Truman, Fanon with Wendell Willkie). Theorists of empire from Gibbon, Macaulay, and Maine to Niall Ferguson and Hart and Negri are contrasted with and connected to actual theorists and wielders of American power from Mahan and Upton, to Rostow and Kissinger, to Fukuyama, Powell, Haass, and Rumsfeld. *J. D. Kelly. Offered 2008–09; not offered 2007–08.*

23805/43805. Nature/Culture. Exploring the critical intersection between science studies and political ecology, this course interrogates the contemporary politics of “nature.” Focusing on recent ethnographies that complicated our understandings of the environment, the seminar examines how conceptual boundaries (e.g., nature, science, culture, global/local) are established or transgressed within specific ecological orders). *J. Masco. Winter.*

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 meets the general education requirement in*

civilization studies. This sequence introduces core themes in the formation of culture and society in South Asia before colonialism. The Winter Quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia's early encounters with Europe. The Spring Quarter analyzes the colonial period (i.e., reform movements, the rise of nationalism, communalism, caste, and other identity movements) up to the independence and partition of India. *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. Farquhar, Winter.*

24511-24512/34501-34502. Anthropology of Museums I, II. (=CHDV 38101-38102, MAPS 34500-34600, SOSC 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. Offered 2008–09; not offered 2007–08.*

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. Offered 2008–09; not offered 2007–08.*

25305/35305. 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. Spring.*

25401/35401. Consumption. (=SOC 20150/30150) The modern period was associated with industrial production, class society, rationalization, disenchantment, the welfare state, and the belief in salvation by society. We start with the question, "Why do we want things?" We then discuss theories and empirical studies that focus on consumption and identity formation, on shopping and the consumption of symbolic signs, on consumption as linked to the re-enchancement of modernity, as a process of distinction and of the globalization of frames, and as related to time and information. This course is built around approaches that complement the "productionist" focus of the social sciences. *K. Knorr Cetina. Winter.*

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 2008–09; not offered 2007–08.*

25416. Economies of Sex and Gender. (=GNDR 25402) This course offers an anthropological examination of sex, gender, and economic life at their intersection. We read ethnography and social theory to explore the economic dimensions of gender and sex as they are experienced and organized. Simultaneously, we question how key aspects of "economy" (e.g., money and production) are themselves sexed and gendered in theory and practice. Topics include kinship, sex, and exchange; work; gendered currencies; and colonialism and development. *J. Cattelino. Spring.*

25500/42600. Cultural Politics of Contemporary India. (=SALC 20900/30900) Structured as a close-reading seminar, this class offers an anthropological immersion in the cultural politics of urban India today. A guiding thread in the readings is the question of the ideologies and somatics of shifting "middle class" formations, and their articulation through violence, gender, consumerism, religion, and technoscience. *W. Mazzarella. Spring.*

25700/35700. Globalization: Empirical and Theoretical Elements. (=GEOG 21700/31700, SOC 20114/30114) This course examines how different processes of globalization transform key aspects of, and are in turn shaped by, major institutions (e.g., sovereignty, citizenship) and major processes (e.g., urbanization, immigration, digitalization). Particular attention goes to analyzing the challenges for theorization and empirical specification. *S. Sassen. Spring.*

25710/35710. Global Society and Global Culture: Paradigms of Social and Cultural Analysis (=SOCI 20169/30169) This course introduces major theories of globalization and core approaches to global society and global culture. We discuss micro- and macroglobalization, cultural approaches to globalization, systems theory, discourse approaches, and the “strong program” in globalization studies. Topics include a section on the ethnography of the global, empirical studies that illustrate the interest and feasibility of globalization studies, and critical studies of dimensions of globalization. *K. Knorr Cetina. Autumn.*

25905. Introduction to the Musical Folklore of Central Asia. (=EEUR 23400/33400) *K. Arik. Spring. Offered 2008–09; not offered 2007–08.*

25906. Shamans and Oral Poets of Central Asia. (=EEUR 23500/33500, NEHC 20766/30766) *NEHC 20765 and 20766 may be taken in sequence or individually.* This course explores the rituals, oral literature, and music associated with the nomadic cultures of Central Eurasia. *K. Arik. Spring.*

25910/35910. Media and Popular Culture of the Middle East. This course begins with a brief look at the politics of U.S. media on the Middle East. We then examine various ethnographies of Middle Eastern media that elucidate key issues of identity, selfhood, and social organization. We also analyze how anthropologists have studied media, by viewing or hearing key media texts. Finally, students engage in a participatory project on Middle Eastern media. *A. Bishara. Autumn.*

26100/46500. Ancient Celtic Societies. 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. Offered 2008–09; not offered 2007–08.*

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. Offered 2008–09; not offered 2007–08.*

26710-26711/36710-36711. Ancient Landscapes I, II. (=GEOG 25400-25800/35400-35800, NEAA 20062-20063/30062-30063) The landscape of the Near East contains a detailed and subtle record of environmental, social, and

economic processes that have obtained over thousands of years. Landscape analysis is therefore proving to be fundamental to an understanding of the processes that underpinned the development of ancient Near Eastern society. This class provides an overview of the ancient cultural landscapes of this heartland of early civilization from the early stages of complex societies in the fifth and sixth millennia BC to the close of the Early Islamic period around the tenth century AD. *S. Branting. Autumn, Winter.*

26715/36715. The Rise of the State in the Near East. (=NEAA 20030/30030) This course introduces the background and development of the first urbanized civilizations in the Near East in the period from 9000 to 2200 BC. In the first half of the course, we examine the archaeological evidence for the first domestication of plants and animals and the earliest village communities in the “fertile crescent” (i.e., the Levant, Anatolia, Mesopotamia). The second half of the course focuses on the economic and social transformations that took place during the development from simple, village-based communities to the emergence of the urbanized civilizations of the Sumerians and their neighbors in the fourth and third millennia BC. *G. Stein. Autumn.*

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 2008–09; not offered 2007–08.*

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 2008–09; not offered 2007–08.*

27001-27002-27003/37001-37002-37003. Introduction to Linguistics I, II, III. (=LING 20100-20200-20300/30100-30200-30300, SOSC 21700-21800-21900) *Typically taken in sequence.* This course is an introductory survey of methods, findings, and problems in areas of major interest within linguistics and of the relationship of linguistics to other disciplines. Topics include the biological basis of language, basic notions of syntax, semantics, pragmatics, basic syntactic typology of language, phonetics, phonology, morphology, language acquisition, linguistic variation, and linguistic change. *Autumn, Winter, Spring.*

27130. America: Society, Polity, and Speech Community. We explore the place of languages and of discourses about languages in the history and present condition of how American mass society stands in relation to the political structures of the North American (nation-)states and to American speech communities. We address plurilingualisms of several different origins (i.e., indigenous, immigrant) that have been incorporated into the contemporary American speech community, the social stratification of English in a regime of standardization that draws speakers up into a system of linguistic “register,” and how language itself has become an issue-focus of American political struggles in the past and contemporaneously. *M. Silverstein. Autumn.*

27400/37400. Language, Power, and Identity in Southeastern Europe: A Linguistics View of the Balkan Crisis. (=HUMA 27400, LING 27200/37200, SLAV 23000/33000) This course familiarizes students with the linguistic histories and structures that have served as bases for the formation of modern Balkan ethnic identities and that are being manipulated to shape current and future events. The course is informed by the instructor’s thirty years of linguistic research in the Balkans, as well as experience as an adviser for the United Nations Protection Forces in Former Yugoslavia and as a consultant to the Council on Foreign Relations, the International Crisis Group, and other organizations. Course content may vary in response to ongoing current events. *V. Friedman. Winter.*

27610. Creation and Creativity. (=BPRO 27600, ISHU 27650, SOSOC 28601) *PQ: Third- or fourth-year standing.* This seminar explores several creation stories from anthropological, literary, philosophical, and psychological perspectives. We compare the accounts of the beginning in *Genesis*, Hesiod’s *Theogony*, Ovid’s *Metamorphoses*, *Bhagavad Gita*, the Maya’s *Popol Vuh*, and other sources, including Native American ones. We explore the ways cosmic creation has been imagined in world culture. We also delineate human literary creativity and ask about the relationship between individual creativity and the cultural myths of creation. We consider at least one modern theory of the beginning of the universe. *P. Friedrich, K. Mitova. Spring.*

27700/47900. Romani Language and Linguistics. (=EEUR 21000/31000, LGLN 27800/37800) This is a beginning course on the language of the Roms (Gypsies) that is based on the Arli dialect currently in official use in the Republic of Macedonia, with attention also given to dialects of Europe and the United States. An introduction to Romani linguistic history is followed by an outline of Romani grammar based on Macedonian Arli, which serves as the basis of comparison with other dialects. We then read authentic texts and discuss questions of grammar, standardization, and Romani language in society. *V. Friedman. Spring.*

27916. Talk Radio and Discourses of the American Right. Rather than a critique of conservative political philosophy, this seminar course is designed to enable students to bridge fine-grained analyses of radio broadcasts with the

macro-level concerns of political groups. A major focus of the class is on “hands-on” analysis of talk radio data and examination of communicative practices found there. Students are responsible for collecting and transcribing the talk radio broadcasts that make up the material for class analysis and discussion. The rigorous focus on data collection and analysis provides students with a basic training in discourse analytic methods, while the nature of the material allows examination of political discourse as an ethnographic object. *R. Shoaps. Winter.*

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.* This course is a detailed consideration of the fossil record and the phylogeny of Hominidae and collateral taxa of the Hominoidea that is based upon studies of casts and comparative primate osteology. *R. Tuttle. Offered 2008–09; not offered 2007–08.*

28210/48210. Colonial Ecologies. (=ENST 22100) This seminar explores the historical ecology of European colonial expansion in a comparative framework, concentrating on the production of periphery and the transformation of incorporated societies and environments. In the first half of the quarter, we consider the theoretical frameworks, sources of evidence, and analytical strategies employed by researchers to address the conjunction of environmental and human history in colonial contexts. During the second half of the course, we explore the uses of these varied approaches and lines of evidence in relation to specific cases and trajectories of transformation since the sixteenth century. *M. Lycett. Spring.*

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. Spring.*

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. Our goal is to introduce 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: Any introductory course in archaeology.* This course introduces the use of animal bones in archaeological research. Students gain hands-on experience analyzing faunal remains from an archaeological site in the Near East. Topics include: (1) identifying, ageing, and sexing animal bones; (2) zooarchaeological sampling, measurement, quantification, and problems of taphonomy; (3) computer analysis of animal bone data; and (4) reconstructing prehistoric hunting and pastoral economies (e.g., animal domestication, hunting strategies, herding systems,

seasonality, pastoral production in complex societies). *The class meets in Hacnebi, Turkey. G. Stein. Spring.*

28600/38600. Apes and Human Evolution. (=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. Offered 2008–09; not offered 2007–08.*

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 quality grades or for P/F grading. 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 quality grades or for P/F grades. 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. Cattelino. Offered 2008–09; not offered 2007–08.*

33101-33102. Native Peoples of North America I, II. (=CHDV 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. Autumn, Winter.*

34804. Anthropology and Literature: Thoreau's *Walden* and the *Bhagavad Gita*. (=SCTH 42200) *PQ: Third- or fourth-year standing.* The rich and complex

Thoreau/East Indian connection has been elaborated in many essays and books, and this course pushes the frontiers further through a “heroic reading” of all of *Walden* and much of the *Gita*. We also discuss how these masterpieces speak to fundamental problems: good/evil, self/cosmos, duty/passion, reality/illusion, political engagement and philosophical meditation, and sensuous “wildness” and ascetic devotion? *P. Friedrich. Autumn.*

34814. Anthropology and Literature: World Poetry. (=SCTH 32720) *PQ: Third- or fourth-year standing.* This course explores fundamentals of poetry and poetics on a world basis: the music of language, theory of tropes, poetry and myth, linguistic-poetic relativism, the unique individual, sociopolitical context, the moral intention of the poet, metaphysical questions, and so forth. This year we focus on the following four poetic worlds: Tang Chinese (e.g., Tu Fu), Russian (i.e., Pushkin), Native American (e.g., Quechua, Eskimo), and three American poets (Dickenson, Frost, Hughes). We also briefly introduce other poetic worlds (e.g., Villon, Baudelaire, haiku). *P. Friedrich. Spring.*

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 2008–09; not offered 2007–08.*

36400. Archaeological Field Studies: Southwestern Archaeology. *PQ: Consent of instructor. Must be taken concurrently with ANTH 36500. 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. Summer.*

36500. Archaeological Field Studies: Design and Method. *PQ: Consent of instructor. Must be taken concurrently with ANTH 36400. 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. Summer.*

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. Summer.*

36700. Archaeology of Race and Ethnicity. (=CRPC 36700) *PQ: Consent of instructor.* The correlation between ethnic groups and patterns in material culture lies at the heart of many archaeological problems. Over the last several years, a new emphasis on the social construction of racial and ethnic identities has invited a re-examination of the ways in which aspects of the material world (i.e., architecture, pottery, food, clothing) may participate actively in the dialectical process of creating or obscuring difference. This seminar surveys historical debates and engages with current theoretical discussions within archaeology concerning race and ethnicity in complex societies. *S. Dawdy. Spring.*

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. *R. Shoaps, 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, 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. Offered 2008–09; not offered 2007–08.*