

Anthropology

Director of Undergraduate Studies in Anthropology:

Russell Tuttle, H 134, 702.7719, rtuttle@uchicago.edu

Departmental Secretary:

Anne Chien, H 119, 702.8551, amchien@uchicago.edu

Preceptor: TBA

Web: anthropology.uchicago.edu

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 BA 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, 216xx), 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 216xx 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, 212xx, 213xx, 214xx, and 216xx are introductions to some of the substantive, methodological, and theoretical issues of sociocultural, archaeological, and physical anthropology. Particularly recommended for a firm foundation in the discipline are Anthropological Theory (ANTH 21107), at least one Reading Ethnographies (ANTH 216xx) course, and Ethnographic Methods (ANTH 21420). 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, 216xx
- 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 BA 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 BA 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, J. Chu, 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, F. G. Richard, R. Shoaps, M. Silverstein, A. T. Smith, K. Sunder Rajan, R. H. Turtle

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, 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. This 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. Winter.*

20405/30405. Anthropology of Disability. (=CHDV 30405, HMRT 25210/35210, MAPS 36900, SOSC 39000) *PQ: Third- or fourth-year standing.* 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. We explore a wide range of theoretical, legal, ethical, and policy issues

as they relate to the experiences of persons with disabilities, their families, and advocates. The final project is a presentation on the fieldwork. *M. Fred. Autumn.*

20701-20702. Introduction to African Civilization I, II. (=AFAM 20701-20702, CHDV 21401 [20702], HIST 10101-10102, SOSC 22500-22600) *Completion of the general education requirement in social sciences recommended. Taking these courses in sequence is recommended but not required. This sequence meets the general education requirement in civilization studies.* This year the African Civilization Sequence focuses primarily on the colonial encounter, with some attention, in the second quarter, to everyday life in the contemporary period. The first quarter focuses on West, North, and Central Africa. The second quarter focuses on Eastern and Southern Africa, including Madagascar. We explore various aspects of how the colonial encounter transformed local societies, even as indigenous African social structures profoundly molded and shaped these diverse processes. Topics include the institution of colonial rule, independence movements, ethnicity and interethnic violence, ritual and the body, love, marriage, money, and popular culture. *E. Osborn, Autumn; R. Jean-Baptiste, Winter.*

21015. Media, Culture, and Society. (=TAPS 21015) This course is a theoretical and ethnographic overview of past, current, and future directions of anthropological research on the mass media. We study issues as diverse as projects of media representation and cultural conservation among indigenous peoples, the relationship of mass media to nationalism across the world, the social life of journalism and news making in an era of new technologies and ownership consolidation, and current debates over the role of mass media. *D. Boyer. Summer.*

Various courses under the numbers ANTH 211xx, 212xx, 213xx, 214xx, and 216xx are offered that are not included on the list that follows. Current information is available in the departmental office and at timeschedules.uchicago.edu.

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 (e.g., Layard, Schliemann, Morgan, Petrie, Boas, Kidder, Lubbock, Kossina, Childe, Morley). *A. T. Smith. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

21107/30000. Classical Readings in Anthropology: Anthropological Theory. Since its inception as an academically institutionalized discipline, anthropology has always addressed the relation between a self-consciously modernizing West and its various and changing others. Yet it has not always done so with sufficient critical attention to its own concepts and categories—a fact that has led, since at least the 1980s, to considerable debate about the nature of the anthropological enterprise and its epistemological foundations. This course provides a brief critical introduction to the history of anthropological thought over the course of the discipline's long twentieth century, from the 1880s to the present. Although we focus on the North American and British traditions, we review important strains of French and, to a lesser extent, German social theory in chronicling the emergence and transformation of modern anthropology as an empirically based, but theoretically informed, practice of knowledge production about human sociality and culture. *S. Palmié. Autumn.*

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. Spring.*

21217. Intensive Study of a Culture: The Luo of Kenya. (=AFAM 21217) This course is an overview of the history and contemporary culture of the Luo, a Nilotic-speaking people living on the shores of Lake Victoria. We examine 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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

21230/30705. Intensive Study of a Culture: Lowland Maya History and Ethnography. (=CHDV 20400/30401) This seminar surveys patterns of cultural continuity and discontinuity in the Lowland Maya area of southeastern Mexico at the time of Spanish contact until the present. The survey encompasses the dynamics of first contact; long-term cultural accommodations achieved during colonial rule; disruptions introduced by state and market forces during the early postcolonial period; the status of indigenous communities in the twentieth century; and new social, economic, and political challenges being faced by the contemporary peoples of the area. We stress a variety of traditional theoretical

concerns of the broader Mesoamerican region stressed (e.g., the validity of reconstructive ethnography; theories of agrarian community structure; religious revitalization movements; the constitution of such identity categories as indigenous, Mayan, and Yucatecan). In this respect, the course can serve as a general introduction to the anthropology of the region. The relevance of these area patterns for general anthropological debates about the nature of culture, history, identity, and social change are considered. *J. Lucy. Autumn.*

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 to develop a sense of the array of forces shaping the region today. *A. T. Smith. Not offered 2010–11; will be offered 2011–12.*

21251/43100. Intensive Study of a Culture: Modern China. Contemporary China is often spoken of as undergoing deep and rapid social change. Certainly globalizing forces have been especially evident in all parts of China over the last couple of decades. At the same time, like the rest of East Asia and the Pacific Rim, China has developed distinctive social, cultural, and political forms, many of which circulate nationally and transnationally. This course comes to terms with both the processes of change that have characterized the last few decades and with a few recent social and cultural phenomena of interest. Because the scholarly literature lags behind the pace of transformation in China, we draw on a wide variety of materials: ethnography, memoir, fiction, films, essays, historical studies, short stories, websites. Emphasis in class discussions is on grasping how contemporary Chinese realities are experienced from viewpoints within China—this is the sense in which the course is intensive study of a “culture.” Readings and materials are divided into several major units concerned with historical memory, rural China, urban life, labor migration, and popular culture. Students undertake, as a term project, their own investigation of some aspect of contemporary cultural change in China. *J. Farquhar. Winter.*

21254. Intensive Study of a Culture: Pirates. (=LACS 21254) Many questions regarding pirates, smugglers, and privateers go to the heart of major anthropological problems (e.g., the nature of informal economies, the relationship between criminality and the state, transnationalism, the evolution of capitalism, intellectual property and globalization, political revolutions, counter-culture, and the cultural role of heroic [or anti-heroic] narratives). Each week we tackle one of these topics, paring a classic anthropological work with specific examples from the historical, archaeological, and/or ethnographic literature. We compare pirate practices in the early modern Caribbean to examples spanning from ancient ship raiders in the Mediterranean to contemporary software “piracy.” *S. Dawdy. Spring.*

21255. Intensive Study of a Culture: The Senegambia. (=AFAM 21255) This course is an overview of history, culture, and society in the Senegambia, a territory situated between the Senegal and Gambia Rivers, and roughly corresponding to the political boundaries of modern-day Senegal. We examine the region in broad historical perspective. We begin with oral accounts of migration and state

formation. We then track the gradual entanglement of local societies with global political economic forces during the Atlantic era. We also discuss the legitimate trade, French colonialism, and road to political independence. The focus of the last portion of the course is on cultural, artistic, and political experiences in the postcolonial state of Senegal. *F. Richard. Not offered 2010–11; will be offered 2011–12.*

21264/31910. Intensive Study of a Culture: Political Struggles of Highland Asia. As Edmund Leach noted in a later edition of *The Political Systems of Highland Burma*, massive changes largely occasioned by outside forces reshaped political relations in the later twentieth century. And not just in Highland Burma. This course compares political trajectories of societies across the arc of the Himalayan Highlands, from Burma to Afghanistan. From World War II, through decolonization and the cold war, and via many and disparate counterinsurgency campaigns, conflict and violence has marked the region, big states and small, old states and new. This course compares the recent political regimes, struggles and fortunes of Burma, Northeast India, Nepal, Tibet, and Afghanistan. *J. Kelly. Spring.*

21265. Intensive Study of a Culture, Celts: Ancient, Modern, and Postmodern. *M. Dietler. Winter.*

21303. Making the Natural World: Foundations of Human Ecology. (=ENST 21301) This course considers the conceptual underpinnings of contemporary Western notions of ecology, environment, and balance, but it also examines several specific historical trajectories of anthropogenic landscape change. We approach these issues from the vantage of several different disciplinary traditions, including environmental history, philosophy, ecological anthropology, and paleoecology. *M. Lycett. 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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

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.*

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 a senior thesis the following year. Field trips to sites in Chicago required. *Spring.*

21500/35110. Cultural Psychology. (=CHDV 21000/31000, GNDR 21001/31000, PSYC 23000/33000) *PQ: Third- or fourth-year standing.* There is a substantial portion of the psychological nature of human beings that is neither homogeneous nor fixed across time and space. At the heart of the discipline of cultural psychology is the tenet of psychological pluralism. Research findings in cultural psychology raise provocative questions about the integrity and value of alternative forms of subjectivity across cultural groups. This course analyzes the concept of “culture” and examines ethnic and cross-cultural variations in mental functioning, with special attention to the cultural psychology of emotions, self, moral judgment, categorization, and reasoning. *R. Shweder. Autumn.*

21525/32220. Love, Conjuality, and Capital: Intimacy in the Modern World. (=CHDV 22212/32212, GNDR 23102, SALC 23101/33101) A look at societies in other parts of the world demonstrates that modernity in the realm of love, intimacy, and family often had a different trajectory from the European one. This course surveys ideas and practices surrounding love, marriage, and capital in the modern world. Using a range of theoretical, historical, and anthropological readings, as well as films, the course explore such topics as the emergence of companionate marriage in Europe and the connections between arranged marriage, dowry, love, and money. Case studies are drawn primarily from Europe, India, and Africa. *J. Cole, R. Majumdar. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

22105/32305. The Anthropology of Science. (=HIPS 21301) Reading key works in the philosophy of science, as well as ethnographic studies of scientific practices and objects, this course introduces contemporary science studies. We interrogate how technoscientific “facts” are produced, discussing the transformations in social order produced by new scientific knowledge. Possible topics include the human genome project, biodiversity, and the digital revolution. *J. Masco. Not offered 2010–11; will be offered 2011–12.*

22123/51003. Science Studies III: Information Age. This seminar explores the sociocultural effects of the digital revolution in information technologies. Interrogating the technoscientific as well as sociocultural logics behind new virtual media, we discuss how new forms of subjectivity (collective and individualized), new forms of governmentality, and new political commitments are being produced via information technologies and supercomputing. *J. Masco. Spring.*

22205/31700. Slavery and Unfree Labor. (=CRES 22500/31700) 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. Not offered 2010–11; will be offered 2011–12.*

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, we interrogate one of the foundation structures of the modern world system. *J. Masco. Not offered 2010–11; will be offered 2011–12.*

22525/41025. South Asian Visual Culture. (=ARTH 24709/34709, HCUL 41000, SALC 22500/32500) *PQ: Advanced standing and some background in South Asian studies.* At a time when economic reforms have produced new social inequalities alongside an efflorescence of middle class consumerist fantasy, South Asian cultural production has witnessed an extraordinary explosion in both creativity and global visibility. But what can we learn today from a close exploration of contemporary South Asian cultural production? How do artists, filmmakers, advertisers, and writers envision their work, and how does their work encode dreams of the future and fantasies of the past? What are the relevant genealogies by which we might interpret the present? This jointly taught class features a range of visiting speakers and a series of engagements with films, exhibitions, quotidian visual materials, and textual fictions. *W. T. S. Mazzarella. Not offered 2010–11; will be offered 2011–12.*

22530/32530. Ethnographic Film. This seminar explores ethnographic film as a genre for representing “reality,” anthropological knowledge, and cultural lives. We examine how ethnographic film emerged in a particular intellectual and political economic context, as well as how subsequent conceptual and formal innovations have shaped the genre. We also consider social responses to ethnographic film in terms of (1) the contexts for producing and circulating these works, (2) the ethical and political concerns raised by cross-cultural representation, and (3) the development of indigenous media and other practices in conversation with ethnographic film. Throughout the course, we situate ethnographic film within the larger project for representing “culture,” addressing the status of ethnographic film in relation to other documentary practices (e.g., written ethnography, museum exhibitions, documentary film). *J. Chu. Spring.*

22710/41810. Signs and the State. Relations of communication, as well as coercion, are central though less visible in Weber’s famous definition of the state as monopoly of *legitimate* violence. This course reconsiders the history of the state in connection to the history of signs. Thematic topics (and specific things and sites discussed) include changing semiotic technologies; means; forces and relations of communication (writing, archives, monasteries, books, “the” internet); and specific states (in early historic India and China, early colonial/revolutionary Europe, especially France, Britain, and Atlantic colonies, and selected postcolonial “new nations”). *J. Kelly. Autumn.*

22910/42900. Performance and Politics in India. (=SALC 22900, TAPS 28421) 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. Not offered 2010–11; will be offered 2011–12.*

23101-23102-23103. Introduction to Latin American Civilization I, II, III. (=CRES 16101-16102-16103, HIST 16101-16102-16103/36101-36102-36103, LACS 16100-16200-16300/34600-34700-34800, SOSC 26100-26200-26300) *Taking these courses in sequence is not required. 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, Inca, 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.*

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. Not offered 2010–11; will be offered 2011–12.*

23715/43715. Self-Determination: Theory and Reality. From the Versailles Conference (1919) through the Bandung Conference (1955) and beyond, global politics has been reorganized by efforts to implement and sustain political sovereignty on the basis of national self-determination. This course examines the theories informing this American-led plan and its real consequences, with attention to India, Algeria, Indo-China, New Zealand, Fiji, and Hawaii. Dilemmas in decolonization, partitions, the consequences of the cold war, and the theory and practice of counterinsurgency are discussed together with unintended consequences of the plan in practice, especially the rise of political armies, NGOs, and diaspora. *J. Kelly. Autumn.*

23805/43805. Nature/Culture. (=HIPS 26203) 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. Not offered 2010–11; will be offered 2011–12.*

24001-24002-24003. Colonizations I, II, III. (=CRES 24001-24002-24003, HIST 18301-18302-18303, SOSC 24001-24002-24003) *PQ: These courses must be taken in sequence. This sequence meets the general education requirement in civilization studies.* This three-quarter sequence approaches the concept of civilization from an emphasis on cross-cultural/societal connection and exchange. We explore the dynamics of conquest, slavery, colonialism, and their reciprocal relationships with concepts such as resistance, freedom, and independence, with an eye toward understanding their interlocking role in the making of the modern world. Themes of slavery, colonization, and the making of the Atlantic world are covered in the first quarter. Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter. The third quarter considers the processes and consequences of decolonization, both in the newly independent nations and the former colonial powers. *J. Saville, R. Gutiérrez, Autumn; F. Richard, K. Fikes, S. Palmié, J. Kelly, Winter; H. Agrama, Spring.*

24101-24102. Introduction to the Civilizations of South Asia I, II. (=HIST 10800-10900, SALC 20100-20200, SASC 20000-20100, SOSC 23000-23100) *PQ: These courses must be taken in sequence. This sequence meets the general education requirement in civilization studies.* This sequence introduces core themes in the formation of culture and society in South Asia from the early modern period until the present. Winter Quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia's early encounters with Europe. 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. Comaroff. Not offered 2010–11; will be offered 2011–12.*

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. *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. Not offered 2010–11; will be offered 2011–12.*

24805/35805. From the Transhuman to the Postsocial. (=SOCI 20181/30181) What do we mean by the “transhuman” and “postsocial?” What are all the phenomena and processes associated with a “postsocial” environment? Are our Western societies becoming more postsocial, or are we simply experiencing a postmodernist turn? Which particular developments feed into and sustain a postsocial world? How can these developments be theorized and related to a knowledge society, to globalization and consumption? Do transhuman tendencies affect our notion of agency, meaning, and identity? What empirical examples are there of some of these tendencies? This course includes literature that points beyond traditional sociological concepts, as well as readings based on psychology, economics, and neurophysiology. *K. Knorr Cetina. Not offered 2010–11; will be offered 2011–12.*

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 (e.g., 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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

25401/35401. Consumption. (=SOCI 20150/30150) The modern period was associated with industrial production, class society, rationalization, disenchantment, the welfare state, and the belief in salvation by society. Current societies are characterized by a culture of consumption, which is central to lifestyles and identity. It is instantiated in our technological reality and the complex of advertising media, structures of wanting, and structures of shopping. Starting

from the question “why do we want things,” we 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-enchantment of modernity; as a way to create differences between groups; as a process of the globalization of frames; and as related to time and information. The course is built around approaches that complement the “productionist” focus of the social sciences. *K. Knorr Cetina. Autumn.*

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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

25905. Introduction to the Musical Folklore of Central Asia. (=EEUR 23400/33400, MUSI 23503/33503, NEHC 23503/33503) This course explores the musical traditions of the peoples of Central Asia, both in terms of historical development and cultural significance. Topics include the music of the epic tradition, the use of music for healing, instrumental genres, and Central Asian folk and classical traditions. Basic field methods for ethnomusicology are also covered. Extensive use is made of recordings of musical performances and of live performances in the area. *K. Arik. Spring.*

25906. Shamans and Oral Poets of Central Asia. (=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. Not offered 2010–11; will be offered 2011–12.*

26020/46020. Archaeology of Modernity. This course covers the development, themes, practices, and problems of the archaeology of the modern era (post 1450 AD), or what in North America is better known as the subfield of “historical archaeology.” Texts and discussions address topics such as the archaeology of colonialism, capitalism, industrialization, and mass consumption. Case studies from plantation archaeology, urban archaeology, and international contexts anchor the discussion, as does a consideration of interdisciplinary methods using texts, artifacts, and oral history. Our goal is to understand the historical trajectory of this peculiar archaeological practice, as well as its contemporary horizon. The overarching question framing the course is: what is modernity and what can archaeology contribute to our understanding of it? *S. Dawdy. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

26505/46505. Non-Industrial Agriculture. *K. Morrison. Autumn.*

26710-26711/36710-36711. Ancient Landscapes I, II. (=GEOG 25400-25800/35400-35800, NEAA 20061-20062/30061-30062) 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 course 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 this 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 this 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. Winter.*

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. Not offered 2010–11; will be offered 2011–12.*

26830/36830. Archaeology of Religious Experience. This seminar provides a critical exploration of archaeological approaches to past religious life. Drawing on a variety of case studies spanning a broad temporal and geographic spectrum, we examine/interrogate how object worlds can help to expand our understanding of religion in prehistoric and historic societies. Firmly grounded in contemporary anthropological thinking, this course explores theoretical and methodological possibilities, challenges, and limitations arising from archaeological studies of religious experience. *F. Richard. Autumn.*

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. 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. Not offered 2010–11; will be offered 2011–12.*

27505. Professional Persuasions: The Rhetoric of Expertise in Modern Life. (=LING 27220) This course dissects the linguistic forms and semiotics processes by which experts (often called professionals) persuade their clients, competitors, and the public to trust them and rely on their forms of knowledge. We consider the discursive aspects of professional training (e.g., lawyers, economists, accountants) and take a close look at how professions (e.g., social work, psychology, medicine) stage interactions with clients. We examine a central feature of modern life—the reliance on experts—by analyzing the rhetoric and linguistic form of expert knowledge. *S. Gal. Autumn.*

27605/37605. Language, Culture, and Thought. (=CHDV 21901/31900, PSYC 21950/31900) This survey course explores the role of natural language in shaping human thought. Through lecture and discussion, we take up the topic at three levels: semiotic-evolutionary (the role of natural language in enabling distinctively human forms of thinking—the rise of true concepts and self-consciousness), structural-comparative (the role of specific language codes in shaping habitual thought—the “linguistic relativity” of experience), and functional-discursive (the role of specialized discursive practices and linguistic ideologies in cultivating specialized forms of thought—the pragmatics, politics, and aesthetics of reason and expression). Readings, which are drawn from many disciplines, emphasize developmental, cultural, and critical approaches. *J. Lucy. Not offered 2010–11; will be offered 2011–12.*

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. Not offered 2010–11; will be offered 2011–12.*

27705/47905. Language and Globalization. (=BPRO 24500) *PQ: Third- or fourth-year standing.* Distinguishing myths from facts, this course articulates the different meanings of *globalization*, anchors them in a long history of socioeconomic colonization, and highlights the specific ways in which the phenomena it names have affected the structures and vitalities of languages around the world. We learn about the dynamics of population contact and their impact on the evolution of languages. *S. Mufwene, W. Wimsatt. Not offered 2010–11; will be offered 2011–12.*

28010. Introduction to Biological Anthropology. (=BIOS 13330) *PQ: BIOS 10110 or 10130.* This course provides a general evolutionary framework for the 360 living and 470 fossil primate species. Applications of chromosomal studies (karyology) and biomolecular comparisons (molecular phylogenetics) are also covered. Other topics include principles of classification, principles of phylogenetic reconstruction, scaling effects of body size, primates in the context of mammal evolution, diets and dentitions, locomotor morphology and behavior, morphology and function of sense organs, evolutionary aspects of the brain, reproductive biology, and social organization. Each lecture concludes with implications for human evolution. *R. Martin. Spring.*

28100/38100. Evolution of the Hominoidea. (=EVOL 38100, HIPS 24000) *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. Not offered 2010–11; will be offered 2011–12.*

28210/48210. Colonial Ecologies. (=ENST 28210, LACS 28210/48210) 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, K. Morrison. 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. (=BIOS 23248) This course is intended to provide students in archaeology with a thorough understanding of bioanthropological and osteological methods used in the interpretation of prehistoric societies by introducing 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.* 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, aging, 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). *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 and museums, film screenings, and demonstrations with casts of fossils and skeletons required. *R. Tuttle. Autumn, University of Chicago Paris Center.*

29105/39105. Pollen Analysis. Although this course is concerned with Holocene vegetation history and the impact of humans on that vegetation, concepts and lab skills presented can be applied to a variety of disciplines. Initial lab exercises prepare students for the primary focus of the course: the collection, processing, analysis, and interpretation of a pollen core from a local wetland. We take one weekend field trip to collect the core and observe local vegetation. Students then analyze and interpret pollen from the core, culminating in an in-class research symposium. *K. Morrison. Not offered 2010–11; will be offered 2011–12.*

29500/59500. Archaeology Laboratory Practicum. *PQ: Consent of instructor. Undergraduates may take this course only once for credit.* This hands-on lab practicum course exposes students to various stages of artifact processing on a collection from a recently excavated site (e.g., washing, sorting, flotation, identification, data entry, analysis, report preparation, curation). The primary requirement is that students commit to a minimum of nine hours of lab work per week, with tasks assigned according to immediate project needs. *S. Dawdy. Autumn, Winter, Spring.*

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 a quality grade 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 a quality grade or for P/F grading. 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 BA honors papers. Winter.*

30415. American Legal Culture. (=LAWS 93801, LLSO 26203, MAPS 46701, SOSC 30416) *PQ: Third- or fourth-year standing for undergraduates.* This seminar examines how the values and norms of American Legal Culture are constructed through both the experiences of the general public and socialization of key actors in institutions such as law schools/firms, popular media, courts, police, and jails/prisons. Sessions combine discussion of relevant literature with presentations by Chicago-area experts from these various institutions. Seminar participants conduct fieldwork in related sites in the Chicago area, presenting the results of their research projects in the final session(s) of the course. *M. Fred. Winter.*

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 (e.g., music of language, theory of tropes, poetry and myth, linguistic-poetic relativism, unique individual, sociopolitical context, moral intention of the poet, metaphysical questions). We focus on the following

four poetic worlds: T'ang 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. Winter.*

36610. Archaeological Field Studies: Method and Theory in African Historical Archaeology, Exploring the Ngasobil Mission in Senegal. *PQ: Consent of instructor. Must be taken concurrently with ANTH 36611. Class limited to sixteen students.* This course introduces students to the practice and theory of African historical archaeology through hands-on participation in an ongoing research program at the nineteenth-century Catholic Mission of Ngasobil (Senegal). Students learn basic fieldwork procedures, including surface documentation and collection, intensive transit mapping, shovel test surveys, excavation procedures, artifact processing, and preliminary artifact analysis. These are complemented by evening seminars and lectures examining salient theoretical questions and historical concerns that shape contemporary Senegalese archaeology. *F. Richard. Not offered 2010–11; will be offered 2011–12.*

36611. Archaeological Field Studies: Material Culture Analysis of Goree Island in Senegal. *PQ: Consent of instructor. Must be taken concurrently with ANTH 36610. Class limited to sixteen students.* This course introduces students to the analysis of historic material culture commonly encountered on eighteenth- and nineteenth-century sites in coastal West Africa. Using a combination of lectures and intensive hands-on work, students learn to identify and analyze major classes of artifacts that were made, used, and traded in Goree Island and coastal Senegal at the height of the Atlantic trade and during the colonial era. *F. Richard. Not offered 2010–11; will be offered 2011–12.*

36612. Archaeological Field Studies: Senegal, Reading/Research. *PQ: Good reading knowledge of French and consent of instructor. Offered in conjunction with ANTH 36610 and 36611. Class limited to sixteen students.* This course presents students with an opportunity to develop an independent project in consultation with the instructor, and to compile a selection of relevant readings to help them research their topic of interest. Student projects target a salient theme or question regarding the archaeology of history of Senegal. *F. Richard. Not offered 2010–11; will be offered 2011–12.*

36700. Archaeology of Race and Ethnicity. *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. Not offered 2010–11; will be offered 2011–12.*

37201-37202. Language in Culture I, II. (=LING 31100-31200, PSYC 47001-47002) *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, 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. Not offered 2010–11; will be offered 2011–12.*

37500. Morphology. (=LING 21000/31000) This course deals with linguistic structure and patterning beyond the phonological level. We focus on analysis of grammatical and formal oppositions, as well as their structural relationships and interrelationships (morphophonology). *Autumn.*