Anthropology

Department Website: http://anthropology.uchicago.edu

Program of Study

Anthropology encompasses a variety of historical and comparative approaches to human cultural and biological diversity, ranging from the study of human evolution to the study of cultures as systems of meaningful symbols. Faculty in the Department of Anthropology specialize in sociocultural, linguistic, archaeological, and biological anthropological approaches. They take up questions of anatomy, ecology, and genomics, as well as psychological, economic, philosophical, and historical issues, often in comparative perspective. 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, nongovernmental work, business, law, medicine, social services, and other fields.

For more information, see the Department of Anthropology website (http://anthropology.uchicago.edu).

Program Requirements

The BA program in anthropology consists of twelve courses, of which at least ten are typically chosen from those listed or cross-listed as Department of Anthropology courses. The requirements for the major are:

1. ANTH 21107 Anthropological Theory
2. One Methods course (ANTH 21420 Ethnographic Methods, ANTH 28400 Bioarchaeology and the Human Skeleton, ANTH 29500 Archaeology Laboratory Practicum, or an approved alternative in archaeological, linguistic, or biological anthropology)
3. One Discovering Anthropology course. Designated courses will be added to a list each term. Descriptions will be available on the Department of Anthropology (http://anthropology.uchicago.edu) website.
4. Seven electives in Anthropology
5. Two electives from Anthropology or from a related discipline, with approval from the director of undergraduate studies. To seek approval of non-departmental courses, submit a completed Course Petition Form (available in Haskell 119) and syllabus for the course(s) to the director of undergraduate studies. Ideally this petition should be submitted before the end of the second week of the quarter in which the student is enrolled in the course, but petitions may also be submitted for courses that have already been completed.

Students are encouraged to construct individual programs; and, in so doing, they should consult periodically with the preceptor and 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. Anthropology provides a broad view of the human career and condition. Students may select courses widely across all four subfields (sociocultural, linguistic, archaeological, and biological anthropology) within the major, or may focus their work within or across any of the subfields.

Students should 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. Students should submit a copy of the approved form to their College adviser.

Students interested in the Anthropology major should endeavor to complete the three required courses (Theory, Methods, and Discovering Anthropology) by the end of their third year. When possible, completion of those courses by the end of second year is recommended as they provide foundational concepts that facilitate understanding of higher level course work.

Note: These requirements are in effect starting with the graduating Class of 2018. Students who matriculated prior to Autumn 2014 may adopt the modified requirements if appropriate and should consult with the department to design their program of study.

Introductory Courses and General Education

Courses designated as Discovering Anthropology provide introductions to some of the substantive, methodological, and theoretical issues of sociocultural, archaeological, linguistic, and biological anthropology. These courses do not presume any previous study of anthropology and may be taken in any order. However, students are urged to complete the general education requirement in the social sciences before taking more advanced courses in sociocultural anthropology. SOSC 11400-11500-11600 Power, Identity, Resistance I-II-III or SOSC 12100-12200-12300 Self, Culture, and Society I-II-III are particularly recommended.

For a firm foundation in the discipline, at least one Reading Ethnographies (ANTH 216xx) course is recommended in addition to the required Methods course.

Several sequences that satisfy the general education requirement in civilization studies typically feature anthropological approaches and content. These courses are cross-listed with Anthropology and may be used toward the major if they are not used toward the general education requirement: ANTH 20701-20702 Introduction to African Civilization I-II, ANTH 24101-24102 Introduction to the Civilizations of South Asia I-II, ANTH 23101-23102-23103 Introduction to Latin American Civilization I-II-III, and ANTH 24001-24002-24003 Colonizations I-II-III. With prior approval, other
civilization courses (if taken in addition to the courses used toward the general education requirement) can be used toward the Anthropology major, in accordance with the individual student’s needs or interests and up to the two-course limit for non-departmental courses.

The director of undergraduate studies may refer students who wish to emphasize archaeological, biological, linguistic, or sociocultural anthropology to faculty in these fields for assistance in the development of their individual programs.

Readings and Research Courses
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 Readings in Anthropology).

Students electing to write a bachelor’s essay for honors are urged to enroll in ANTH 29910 Bachelor's Essay Seminar in Winter Quarter of fourth year. They also have the option of taking ANTH 29900 Preparation of Bachelor's Essay, in which the student does supervised reading or research in preparation for the BA essay, in Autumn Quarter of fourth year. However, students can only use a total of two independent readings or research courses toward the major, chosen from among ANTH 29700, ANTH 29900, ANTH 29910, and BA essay seminars in other departments when required for a joint second major. Additional readings and research courses would count as general elective credits.

Field Courses
Students attending field schools or taking courses offered by other universities can solicit approval to obtain course credit (up to the two-course limit for nondepartmental courses) when appropriate for their individual program of study. Credit from other institutions would first need to be approved by the College (https://college.uchicago.edu/advising/transfer-credit) and then by the director of undergraduate studies, if intended to count toward the major.

Summary of Requirements
Note: These requirements are in effect starting with the graduating Class of 2018. Students who matriculated prior to Autumn 2014 may adopt the modified requirements if appropriate and should consult with the department to design their program of study.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>ANTH 21107</td>
<td>Anthropological Theory</td>
<td>100</td>
</tr>
<tr>
<td>One Methods course *</td>
<td>100</td>
<td></td>
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<tr>
<td>ANTH 21420</td>
<td>Ethnographic Methods</td>
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<td>ANTH 29500</td>
<td>Archaeology Laboratory Practicum</td>
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<td>One Discovering Anthropology course §</td>
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<td>Seven electives in Anthropology ±</td>
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<tr>
<td>Two electives in Anthropology or approved related disciplines ±</td>
<td>200</td>
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<td>Total Units</td>
<td>1200</td>
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* Students may also seek approval for a relevant methods course in archaeological, linguistic, or biological anthropology.

§ A list of designated Discovering Anthropology courses will be maintained on the Anthropology Department website.

± A maximum of two reading and research courses (chosen from ANTH 29700 Readings in Anthropology, ANTH 29900 Preparation of Bachelor's Essay, ANTH 29910 Bachelor's Essay Seminar, and BA courses from other departments) can be used toward the Anthropology major.

Grades
Courses counted toward the major must be taken for quality grades (no P/F grading).

Honors BA Process
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. BA projects involving alternative media (like film, photography, photo-essay, or art installation) might be acceptable if accompanied by a written text.

To execute a successful BA essay, students should begin considering their research question early on. Students should begin looking for a faculty supervisor in their third year and aim to have a topic identified by the beginning of the fourth year so that they have sufficient time to complete the necessary research and to write the paper. Students writing BA honors papers are strongly urged to enroll in ANTH 29910 Bachelor's Essay Seminar in Winter Quarter of their fourth year. If possible, students should also consider starting their research under the independent supervision of their faculty supervisor in Autumn Quarter by registering for ANTH 29900 Preparation of Bachelor's Essay. Students who take these courses, ANTH 29700 Readings in Anthropology, and/or BA seminars for a second major may only use a maximum of two these courses toward the Anthropology major.
For award of honors, the BA essay must receive a grade of A or A- from the faculty supervisor and from the second reader. Students being recommended for honors must submit two copies of the completed paper to the program administrator no later than fifth week of the quarter of graduation. The faculty supervisor must be chosen from the Anthropology faculty. Affiliated faculty may serve with approval of the director of undergraduate study. The second reader may be any credentialed scholar/scientist approved by the director of undergraduate study.

This program may accept a BA paper or project used to satisfy the same requirement in another major if certain conditions are met. 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.

Anthropology Courses

ANTH 11730. Decolonizing Anthropology: Africana Critical Theory and the Social Sciences. 100 Units.
This course historicizes the relationship between black studies and the social sciences with a focus on the discipline of anthropology. To this end, students will engage anthropological studies of black communities and debate how black intellectuals have troubled the relationship between social science and colonialism. The aim of this course is twofold. First, how are the social sciences brought to bear on black social life in accordance with what W.E.B. Du Bois famously described as the "study of Negro problems?" And secondly, how does the figure of "the Negro" pose a problem for anthropology theory? As students will read, nineteenth century abolitionist Frederick Douglass and Haitian anthropologist Antenor Firmin condemned the Social Darwinism of the nascent human sciences and issued challenges to scientific method and analysis. Critiques of this sort, however, remain absent from histories of the discipline. Through an analysis of classical and contemporary texts, this course considers how anthropological theory has depended on erasures that inhibit its radical potential for social transformation.

Instructor(s): R. Jobson Terms Offered: Spring
Note(s): This course qualifies as a "Discovering Anthropology" selection for Anthropology majors.

ANTH 20001. Empire and Nation: Varieties of National Experience. 100 Units.
The nation remains the most important and ubiquitous form of cultural-political organization in the world today, yet it is a target of sharp critique and under brutal challenge in many regions. This course takes an anthropological perspective on nations, national belonging, and the contradictions, conflicts, and tensions that seem to be their unavoidable concomitants. What does it mean to feel loyalty to a nation? How is culture a historical product of nation and a contributor to its maintenance? What does language have to do with it? How have national cultures been invented, commodified, made into museums, tourist destinations, and heritage sites? What does "indigeneity" have to do with nationhood? What about empires? Are xenophobia and war the source and unavoidable concomitants of nationalism? How is religion variously related to nation? Participants in the course will read ethnographic and historical works from around the globe in order to take up these questions.

Instructor(s): S. Gal Terms Offered: TBD
Note(s): This course qualifies as a "Discovering Anthropology" selection for Anthropology majors.

ANTH 20002. Discovering Anthropology: Culture, Technology, Mediation. 100 Units.
This course introduces students to some of the major themes and theoretical questions posed in and by anthropology over the last century through the conceptual and experiential matrix of technology and mediation. Our intellectual journey will take us from techniques of magic through technologies of spatiotemporal organization, communication, and exchange. We will explore the formation of the body, social, individual, and mass as expressions of the culture of mediation and the mediation of culture. Readings from the course will cover a broad intellectual terrain that combines seminal anthropological texts with arguments from media theory and the philosophy of technology.

Instructor(s): M. Fisch Terms Offered: TBD

ANTH 20003. Discovering Anthropology: Reading Race. 100 Units.
Before and since Anthropology became a discrete scientific field of study, questions about the biological reality, potential utility and misuse of the concept of race in Homo sapiens have been debated. We will read and discuss a sample of writings by 18th, 19th, and 20th century and contemporary authors who attempted to define human races and those who have promoted or debunked the utility of the concept of race with special attention to it role in retarding social progress, and the extermination and exploitation of some populations and individuals.

Instructor(s): R. Tuttle Terms Offered: TBD
Equivalent Course(s): CRES 20003,HIPS 20003,ANTH 38305

ANTH 20004. Trash: An Introduction to Archaeological Thought. 100 Units.
Archaeology is the study of human experience through its material traces. These traces enter into the archaeological record through acts of discard and abandonment—they are a form of trash. This course treats archaeology not as a historical discipline but as a methodological practice nested within the philosophical inquiry that is anthropology. Students will be introduced to the key analytic units and interpretive tools of archaeology—such as deposition, stratigraphy, and taphonomy. We will also examine contemporary human practices of waste, recycling, and demolition that provide insights into behavior, beliefs, and the larger structural conditions of life. Investigation of these practices are framed by the themes of consumption and capitalism, environmental relations, and the symbolic registers of ‘trash’ and ‘dirt.’

Instructor(s): S. Dawdy Terms Offered: TBD
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.
ANTH 20005. Revolutions. 100 Units.
One definition of anthropology is the study of change and continuity in social life. This course provides an introduction to anthropological thinking by focusing on large-scale changes and movements we call revolutions. Revolutions are events that result in a radical restructuring of intra-group relations and/or upending of a paradigmatic worldview. They can be cultural, political, economic, or ideological -- or some combination. Each week we will focus on a different case study, from the agricultural revolution to peasant rebellions, anti-colonialism, the Russian Revolution, the sexual revolution, the Chinese cultural revolution, and scientific revolutions. Through this exploration, students will gain a grasp of traditional anthropological concepts (culture, structure, agency, norms and values, political economy, cosmology) and approaches (historical anthropology, ethnography, archaeology, activist anthropology). The grounding questions will be: what are the conditions for radical social change? and how is anthropology relevant to a fast-changing world?
Instructor(s): S. Dawdy Terms Offered: Autumn
Note(s): This course qualifies as a “Discovering Anthropology” selection for Anthropology Majors.

ANTH 20006. Intimacy. 100 Units.
A growing literature in social science and the humanities focuses on intimacy as a practice, a theory, and a method. But what is intimacy? Is it another way of talking about sexuality or is it something else? What is its relation, if any, to culture, history, or politics? This course draws from interdisciplinary debates to examine the practice and politics of intimacy. It emphasizes a holistic approach which links intimacy to a broader inquiry concerning emotion and ethics, desire and race, rights and governance. We begin with the question of how intimacy is related to sexuality, with its growing importance--as analytic, as commodity, and as identity—since the 1980s. Yet, intimacy also includes a concern with practices of emotion, care, and collectivity that exceed what are often taken as the private practices of sexuality. The second half of the course considers the cultural politics and political possibilities of intimacy. If intimate forms are embedded within specific cultural and historical settings, how have they been affected by state projects of regulation or discipline? Given the governmental targeting of labor and kinship relations, how can intimacy take on new political significance in colonial governance or postcolonial politics? Thus, we shall ask how intimacy gets politicized, linked to moral and political imaginaries at odds with western ideas of citizenship, science, and individual rights.
Instructor(s): M. Winchell Terms Offered: Winter
Note(s): This course qualifies as a “Discovering Anthropology” selection for Anthropology Majors.

ANTH 20007. People’s Garbage: Intro to Archaeology & Histories of Waste. 100 Units.
This course introduces students to the myriad ways in which archaeologists use material culture to understand social worlds both in the distant past and lived present. Through active course attendance, field trips, and lab exercises, students will gain a solid grounding in archaeological methods and theory and learn how archaeologists come to know or make claims about social lives. In particular we will draw on a range of world case studies to address how people’s garbage permits us to study important social, economic, and political questions. How, for instance, does the size of a corn cob or the biography of a kettle narrate a “farm to table” story which also brings a history of consumer culture into view. We will inquire equally after “why the past matters” and “whose past is it anyway.” In the process students will also examine archaeology’s relationships with allied disciplines and fields.
Instructor(s): Staff Terms Offered: Autumn
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.

ANTH 20100. The Inka and Aztec States. 100 Units.
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.
Instructor(s): A. Kolata Terms Offered: TBD
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.
Equivalent Course(s): ANTH 40100,LACS 20100,LACS 40305

ANTH 20420. Anthropology of Olympic Sport. 100 Units.
If cultural differences are as powerful as Anthropology has conventionally stressed, how is it possible that over 200 national and innumerable sub-national and transnational cultural formations have found common cause in the modern Olympic Games? This course explores, theoretically and historically, the emergence of the Olympic Games as the liturgy of the world system of nation states and the current dialectic between the Olympic Movement and the Olympic Sports Industry. Extensive reading and an independent research paper will be required.
Instructor(s): John J MacAlloon Terms Offered: Winter
Note(s): 3rd and 4th year undergraduates only
Equivalent Course(s): ANTH 30420,SOSC 25090,MAPS 47501
ANTH 20535. The Social Life of Clean Energy. 100 Units.
This course in political and environmental anthropology focuses on how renewable energy forms (like solar, wind, biofuel, and geothermal) have become increasingly important sites of political activity, commercial opportunity and social imagination across the world. Against the backdrop of an enduring geopolitics and geoeconomics of petroleum, coal, and nuclear power, of transnational activist and governmental discourse on sustainability, and of local concerns about resource entitlement and cultural sovereignty, we examine how clean energy forms are being imagined, developed, institutionalized, and contested in a variety of places across the world. In each case, we explore the unique social life of an emergent technology and source of power.
Instructor(s): C. Howe Terms Offered: Winter

ANTH 20701-20702. Introduction to African Civilization I-II.
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. African Civilization introduces students to African history and cultures in a two-quarter sequence.

ANTH 20701. Introduction to African Civilization I. 100 Units.
Part one considers literary, oral, and archaeological sources to investigate African societies and states from the early Iron Age through the emergence of the Atlantic world. Case studies include the empires of Ghana, Mali, and Great Zimbabwe. The course also treats the diffusion of Islam, the origins and effects of European contact, and the trans-Atlantic slave trade. Completion of the general education requirement in social sciences recommended.
Instructor(s): E. Frettwell Terms Offered: Winter
Note(s): Taking these courses in sequence is recommended but not required; this sequence meets the general education requirement in civilization studies. CHDV Distribution: C
Equivalent Course(s): CRES 20701, CHDV 21411, HIST 10101

ANTH 20702. Introduction to African Civilization II. 100 Units.
The second segment of the African Civilizations sequence uses anthropological perspectives to investigate colonial and postcolonial encounters in West and East Africa. The course objective is to show that while colonialism was brutal and oppressive, it was by no means a unidirectional process of domination in which Europeans plundered the African continent and enforced a wholesale adoption of European culture. Rather, scholars today recognize that colonial encounters were complex culture, political, and economic fields of interaction. Africans actively adopted, reworked, and contested colonizers' policies and projects, and Europeans drew heavily from these encounters to form liberal conceptions of self, nation, and society. Over the course of the quarter, students will learn about forms of personhood, political economy, and everyday life in the twentieth century. Course themes will include social reproduction, kinship practices, medicine, domesticity, and development.
Instructor(s): J. Cole Terms Offered: Autumn
Note(s): Taking these courses in sequence is recommended but not required; this sequence meets the general education requirement in civilization studies. CHDV Distribution C.
Equivalent Course(s): CHDV 21401, CRES 20802, HIST 10102

ANTH 21015. Media, Culture, and Society. 100 Units.
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.
Instructor(s): D. Boyer Terms Offered: Summer

ANTH 21102. History and Theory of Human Evolution. 100 Units.
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.
Instructor(s): R. Tuttle Terms Offered: TBD
Equivalent Course(s): ANTH 38400, EVOL 38400, HIPS 23600

ANTH 21107. Anthropological Theory. 100 Units.
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, form 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.
Instructor(s): Staff Terms Offered: Winter
Equivalent Course(s): ANTH 30000
ANTH 21201. Chicago Blues. 100 Units.
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.
Instructor(s): M. Dietler Terms Offered: TBD
Note(s): The course qualifies as a Discovering Anthropology selection for Anthropology majors.
Equivalent Course(s): CRES 21201

ANTH 21217. The Luo of Kenya. 100 Units.
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.
Instructor(s): M. Dietler Terms Offered: TBD
Equivalent Course(s): AFAM 21217

ANTH 21254. Pirates. 100 Units.
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."
Instructor(s): S. Dawdy Terms Offered: TBD
Equivalent Course(s): LACS 21254

ANTH 21261. The Khmer. 100 Units.
This course explores the history, politics and culture of Khmer civilization from the 10th century to the present. The course begins by examining the development of a distinctive Khmer social world reflected in the complex material culture, social structures, geopolitics and religious practices of the Angkor civilization. We then follow the fate of Khmer civilization from the period of the decline of Angkor through the emergence of Cambodia as a nation state. We will focus on the impact of French colonialism, the struggle for decolonization during the Vietnam War, the rise of the Khmer Rouge regime, the Cambodian Genocide, post-War reconstruction under UN auspices (UNTAC) and the current moment of globalization together with the complications of Cambodia’s integration into the Association of Southeast Asian Nations (ASEAN). The course combines lecture, film, and discussion of core texts.
Instructor(s): A. Kolata Terms Offered: Autumn
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.

ANTH 21264. Political Struggles of Highland Asia. 100 Units.
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.
Instructor(s): J. Kelly Terms Offered: TBD
Equivalent Course(s): CRES 21264

ANTH 21265. Celts: Ancient, Modern, and Postmodern. 100 Units.
Celts and things Celtic have long occupied a prominent and protean place in the popular imagination, and "the Celts" has been an amazingly versatile concept in the politics of identity and collective memory in recent history. This course is an anthropological exploration of this phenomenon that examines: (1) the use of the ancient past in the construction of modern nationalist mythologies of Celtic identity (e.g., in France and Ireland) and regional movements of resistance to nationalist and colonialist project (e.g., in Brittany, Ireland, Scotland, Wales, Galicia, Asturias); (2) the construction of transnational ethno-nostalgic forms of Celtic identity in modern diasporic communities (Irish, Scottish, etc.); and (3) various recent spiritualist visions of Celticity that decouple the concept from ethnic understandings (e.g., in the New Age and Neo-Pagan movements). All of these are treated in the context of what is known archaeologically about the ancient peoples of Europe who serve as a symbolic reservoir for modern Celtic identities. The course explores these competing Celtic imaginaries in the spaces and media where they are constructed and performed, ranging from museums and monuments, to neo-druid organizations, Celtic cyberspace, Celtic festivals, Celtic theme parks, Celtic music, Celtic commodities, etc.
Instructor(s): M. Dietler Terms Offered: TBD
ANTH 21269. East Asia before Confucius. 100 Units.
The teachings of the Chinese philosopher Confucius have long been considered the social glue holding East Asian societies together. Enduring ideas such as respect for elders, compassion, and social conformity can all be traced to Confucius’ writings. Confucian principles prescribed an idea of world order based on benevolent ruler and good citizen, a model seemingly at odds with Marx’s characterization of oriental despotism. To what extent did these principles cement the foundations for the earliest states in East Asia? Using the rich material record uncovered from archaeological excavations in China, Korea, and Japan, this course evaluates the development of social and political networks before the time of Confucius. We will compare constructions of communities, kingship, and ritual landscapes to understand how such principles spoke to conceptions of power and morality.
Instructor(s): A. Yao Terms Offered: TBD

ANTH 21303. Making the Natural World: Foundations of Human Ecology. 100 Units.
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.
Instructor(s): Staff Terms Offered: Winter
Note(s): ENST 21201 and 21301 are required of students who are majoring in Environmental Studies and may be taken in any order.
Equivalent Course(s): ENST 21301

ANTH 21306. Explorations in Oral Narrative. 100 Units.
A study of storytelling in non-literate and folk societies, antecedent to the complexities of modern narrativity, itself anchored in and energized by literacy. Despite the impact of literacy on modern minds, this course argues for the persistence of ancient themes, plots, characters, and motifs. A further argument is made for the foundational role of storytelling in the creation of culture and construction of society. The central place of storytelling is shown in the humanistic and social sciences: anthropology, economics, history, philosophy, politics, psychoanalysis. Student storytelling and performance of brief stories is encouraged and discussed in light of the main arguments of the course.
Instructor(s): J. Fernandez Terms Offered: Spring
Note(s): This course qualifies as a "Discovering Anthropology" selection for Anthropology majors.
Equivalent Course(s): ANTH 45301

ANTH 21333. The Lived Body: Anthropology, Materiality, Meaningful Practice. 100 Units.
The body is implicated in all facets of human life. It is at once constraint and enabler, relational and personal, “real” and “imagined.” It is both individually performed and socially determined, the site of both domination and resistance. Anthropological theory has moved far from “Cartesian dualism” in which mind and body can and must be separate; this course will travel through ways of understanding bodies that have supplemented or bypassed this idea, or have existed outside of it entirely. We will consider what it means to have a body, to know a body, to be defined by a body—in short, to live a body. This course’s topical readings are oriented around the idea that “embodiment” involves both material entities and socially embedded processes. We will consider experience, consciousness, sensation, perception, and affect; we will interrogate processes, functions, and ways of knowing that are often taken for granted; we will prise apart the ways power is inscribed on and with bodies, both internally and externally. To do so, we will balance theory and ethnography in both our consumption and production of scholarly material, including a final “auto-ethnography” in which students adopt a new body practice for the quarter.
Instructor(s): A. Ford Terms Offered: Spring

ANTH 21335. Defining the "Afro" in Afro-Latin America. 100 Units.
What does it mean to be Black in Latin America? Where do our understandings of race come from and do they translate across borders? Is the term “Afro-Latin America” redundant—could there be a Latin America without the “Afro”? We will tackle these questions and more as we consider the various ways in which countries throughout the Americas have remembered, acknowledged, and treated the contribution Africans and their descendants have given their local and regional cultures. We will begin by learning how nationalist projects and racial logics inform each other in specific case studies. Alongside class discussion, students will build the analytic toolset required to critically review of the documentary series Black in Latin America and the accompanying book. We will then analyze ways in which blackness functions the lived experiences of people throughout Latin America. As we grapple with the broader questions of the course, students will apply theoretical interpretations to case studies, assess and differentiate between various racial logics, and familiarize themselves with debates in the field of the African Diaspora in Latin America.
Instructor(s): K. Frierson Terms Offered: Autumn
ANTH 21336. Political Ecologies of the City: Urban Natures in an Urban Age. 100 Units.

At the dawn of the “urban millennium”, the unprecedented scale and speed of worldwide urbanization has generated radically new experiences, imaginaries, and relationships to what we call “nature”. From post-industrial landscapes to concrete jungles where niches of beetles, raccoons, and hawks thrive, the natural world is being critically remade by contemporary urbanism. In the process, however, new hybrid natures are also shaping humans and their environments in key ways. Radioactivity, P.M. 2.5, and a destabilized climate all put new pressures on urban infrastructures and city residents, presenting new challenges for urban planning and design. Drawing on urban anthropology and political ecology, this course explores how our inherited categories of nature/culture, city/countryside, and urban/ecology are being transformed and redefined in and through the modern city. Engaging a wide range of theoretical texts, ethnographic accounts, and practical case studies, we will examine the role of nature in the production and life of cities; environmental perception and problem definition in urban contexts; as well as how the transformation of nature in urban environments is bound up in broader processes of uneven development. This course is part of the College Course Cluster, Urban Design.

Instructor(s): N. Czarnecki Terms Offered: Spring

ANTH 21337. PetroModernity: Anthropology in the Age of Oil. 100 Units.

Petrotates, pipeline struggles, peak oil, price wars—oil is at the heart of major controversies in politics and culture today. How has anthropology approached the social significance of this exceptionally powerful commodity, and its role within the dynamics of modern social orders? To what extent are contemporary social imaginaries, geographies of power, distributions of wealth, modes of production, and visions of the future particular to a world system that is saturated with crude oil, and which always requires more of it? This course will follow oil’s traces across the globe and through the twentieth and twenty-first centuries, examining its power to shape economy and governance, the varieties of collective experience and futurity to which it has given rise, and the hyper-conflicted social and technological arrangements through which oil is grasped, produced, and consumed. Reading widely in recent anthropology—alongside history, science fiction, law, industrial strategy, and earth science—we will pay special attention to ongoing debates around the social life of infrastructure, the postcolonial politics of global mineral extraction, planetary-scale environmental change, and the prospect of natural resource exhaustion.

Instructor(s): V. Nguyen Terms Offered: Winter

ANTH 21338. Sounding Out Ethnography: Writing Auditory Worlds. 100 Units.

What is sound, and what is its place in anthropology? Is sound purely a method of ethnographic inquiry, or can it be a proper object of study? In this course, we will begin by broadly examining the interdisciplinary field of “Sound Studies,” and then move towards a sustained reflection on anthropology’s disciplinary specific engagement with sound. The bulk of the course will be dedicated to reading four full ethnographies of sound, which will serve as foundations for exploring a wide range of topics: the role of sound in transducing social relations, the aurality of archives, the vibrational tactility and materiality of sound, auditory subject formation, the politics of soundscapes, and, of course, the ethnographic innovations that emerge out of an attention to sensory registers. We will complement our ethnographic readings with practice-based experiments of listening to and visually inscribing actual soundscapes. By the end of the quarter, students will have developed an analytical toolkit for analyzing the sonic nature of contemporary phenomena (e.g. racism, religious belonging, trauma) as well as a capacity for attending critically to their own sonic environment.

Instructor(s): K. Hickman Terms Offered: Winter

ANTH 21339. The Anthropocene: A Time for Humans? 100 Units.

Earth scientists have observed that human activity is now a dominant driver of planetary processes that could depart from expected, natural behavior for thousands, or even millions, of years. Some have proposed that this signals the onset of a new epoch in Earth’s history, the Anthropocene. The Anthropocene concept has had profound effects, captivating scholarly imagination across disciplines and departments, from Geology to English. This course will familiarize students with the contours of a contentious debate understood to have far-ranging theoretical, methodological, moral, and political repercussions. It is intended as a case study for tracing the links between science and society through several lenses drawn from anthropology and social studies of science. We will first consider different ways of conceiving of time, historical narrative, and human-environment relations before investigating how it became possible to think about planetary crisis. We will then explore how international scientific communities are weighing competing claims about the material traces of an Anthropocene and its onset. We will finish with a series of vignettes that demonstrate how the Anthropocene concept could spur a reconfiguration of knowledge production and social life more broadly.

Instructor(s): M. Knielsley Terms Offered: Autumn

Equivalent Course(s): ENST 21339

ANTH 21340. Food Politics: Consuming Bodies and Beings. 100 Units.

“Food Politics” means so many things: Trust, risk, danger. Symbolic power, constitutive potential. Meaningful nourishment and nourishing meaning. Diets, fasts, binges. Canning, refrigeration, and the cold aisles of supermarkets. Educated consumers, mass panics, and the “distant” bodies of humanitarian aid. In this class, anthropological and ethnographic approaches to food politics will be our lens into recognizing, discussing, and thinking about our daily lives of food as political processes. We will examine articulations of social differences, performances and performativities of bodies (gendered, public, private, clandestine, hungry, satiated, healthy, and criminal), transnational battles over regional and local “purity,” and sensibilities that do or do not trust sites of economic and/or political authority positioned far away. Indeed, food politics are just as much a window into the investigative and critical potentials of anthropology as they are a way to recognize the moral, popular, imaginary, and experiential processes at work and constitutive of taken-for-granted political actor-abstractions such as “the state” “the economy” and “the public.”

Instructor(s): N. Czarnecki Terms Offered: Spring
ANTH 21406. Celebrity and Science in Paleoanthropology. 100 Units.
This seminar explores the balance among research, "showbiz" 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.
Instructor(s): R. Tuttle Terms Offered: TBD
Prerequisite(s): This course qualifies as a Discovering Anthropology selection for Anthropology Majors.
Equivalent Course(s): ANTH 38300, HIPS 21100

ANTH 21420. Ethnographic Methods. 100 Units.
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 are required.
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): Preference given to third-year anthropology majors, others by consent only

ANTH 21525. Love, Conjugality, and Capital: Intimacy in the Modern World. 100 Units.
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 explores 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.
Instructor(s): J. Cole, R. Majumdar Terms Offered: Winter
Prerequisite(s): Any 10000-level music course or consent of instructor
Note(s): This course typically is offered in alternate years.

ANTH 21610. Linguistic Ethnographies. 100 Units.
Ethnographies are the classic statements of anthropological knowledge. What does an ethnography look like when it is focused on linguistic practices? How does one read such a document? How does one create such a document? First task is reading: What are some of the novel directions in the ethnographic study of communicative form? We consider recent developments in the writing of monographs on specific topics as: language and materiality, literacy, media and forms of mediation, slang and other youth styles, among others. Close reading and critique of these books provides the basis for seminar participants to write their own ethnographic papers, based on original research done during the course. The final few sessions of the course will discuss the ethnographic projects of participants.
Instructor(s): S. Gal Terms Offered: TBD

ANTH 21725. Mass Mediated Society and Japan. 100 Units.
This course explores the emergence of mass mediated society in twentieth century industrial modernity through the sociocultural lens of Japan. Specifically, we will be looking at the evolution of new social forms, identities, subjectivities, and experience engendered through mass mediating technologies. At the same time, we will consider the various forms of discourse that arise in relation to these phenomena. Although our attention will be on the experience and effects of mass mediated society in Japan, readings will not be Japan exclusive. They will draw from a wide range of disciplines, combining critical theory with ethnographic, and historical texts. We will also consider examples from popular culture. No previous knowledge of Japan or Japanese language is required.
Instructor(s): M. Fisch Terms Offered: TBD

ANTH 21730. Science, Technology and Media via Japan. 100 Units.
This course will explore issues of culture, technology, and environment in Japan through the lens of Science and Technology Studies (STS) and Media Studies. The course is designed for undergraduate students. Its overall aim is to introduce students to some of the fundamental concepts, themes, and problematics in these fields via the particular social and historical circumstances in Japan. Some of the central concerns will be around issues of environment, disaster, gender, labor, media theory, gaming, and animation. In addition, we will devote attention to the recent emergence of the term media ecology as a framework problematizing technologically engineered environments.
Instructor(s): M. Fisch Terms Offered: Winter
Note(s): This course qualifies as a "Discovering Anthropology" selection for Anthropology Majors.
Equivalent Course(s): EALC 21730

ANTH 22000. The Anthropology of Development. 100 Units.
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.
Instructor(s): A. Kolata Terms Offered: TBD
Equivalent Course(s): ANTH 35500, ENST 22000
ANTH 22015. Is Development Sustainable? 100 Units.
Is Development Sustainable? is an undergraduate seminar for students with or without a background in environmental or development issues. Its aim is to grapple with the theory, concepts and practices of sustainable development. We analyze problematic issues underlying population growth, resource use, environmental transformation, social transformation and the plight of developing nations through a consideration of economic, political, scientific, and cultural institutions and processes. The seminar is based on intensive discussion of theoretical and applied dimensions of sustainable development and will require weekly engagement with assigned texts through posting on Canvas, as well as an experimental quarter-long exercise in stakeholder role playing within the context of a representative case of a large-scale development intervention. The seminar is designed to be interactive and to equip students with the practical analytical tools to understand the problems and prospects of development in a world characterized by rapidly changing social and environmental conditions. This course is part of the College Course Cluster, Urban Design.
Instructor(s): A. Kolata Terms Offered: Spring
Note(s): This course qualifies as a “Discovering Anthropology” selection for Anthropology Majors.
Equivalent Course(s): HIPS 23400, PBPL 24400, BPRO 23400, ENST 24400

ANTH 22105. The Anthropology of Science. 100 Units.
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.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 32300, HIPS 21301

ANTH 22125. Introduction to Science Studies. 100 Units.
Science is a dense site of practices, norms, and values that shapes what it means to be human in the contemporary era. Intertwined with the character of scientific knowledge is the character of the ideas that can be thought and not thought, the diseases that will be treated and not treated, the lives that can be lived and not lived. Yet, science, objectivity, and knowledge have proved resistant to critical analysis. This course is an introduction to thinkers who have withstood this resistance and explores questions about the nature, culture, and politics of scientific knowledge and its production.
Instructor(s): K. Sunder Rajan Terms Offered: TBD
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.

ANTH 22130. Anthropology of the Machine. 100 Units.
This course examines the machine as a social problematic, asking what is the machine and what is its relationship with technology, science, nature, bodies, and culture. Moving between the tangible and the abstract, we explore the machine as material instantiation, historical paradigm, metaphor, limit, method, and ideal. The course will follow a lecture/seminar format, and students will develop an anthropology of the machine as part of the course requirements.
Instructor(s): M. Fisch Terms Offered: TBD

ANTH 22160. The Techno-Politics of Infrastructure. 100 Units.
At first glance the networks roads, pipes, wires and walls that make up infrastructure seem to be straightforward technical feats. When they work, they make our lives more convenient, enabling the smooth circulation of people, goods and energy. Yet this course turns a critical eye to these material networks, exploring the possibility that these technical feats are not passive or neutral but actively shape and transform modern life. As structures that organize modern life from most domestic spaces of the home to the most expansive circulations of the web, infrastructures are at once central nodes of power and control and possible platforms for new forms of social life. The dimensions of roadways determine which kinds of vehicles (private cars or large public buses) can travel on them thus mapping class relations onto the spaces of a city. The crumbling walls of public housing unite inhabitants in a shared nostalgia for a past time while also providing material means for resisting eviction. The course will focus on the ways in which state power is enacted through, and sometimes in tension with, increasingly privatized infrastructures.
Instructor(s): Sargent, Adam Terms Offered: Winter
Equivalent Course(s): GLST 24108

ANTH 22205. Slavery and Unfree Labor. 100 Units.
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.
Instructor(s): S. Palmié Terms Offered: TBD
Equivalent Course(s): ANTH 31700, CRES 22205, LACS 22205, LACS 31700

ANTH 22400. Big Science and the Birth of the National Security State. 100 Units.
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.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 34900, HIPS 21200
ANTH 22530. Ethnographic Film. 100 Units.
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).

Instructor(s): J. Chu Terms Offered: TBD
Equivalent Course(s): ANTH 32530

ANTH 22535. Engaging Media: Thinking about Media and Their Audiences. 100 Units.
In the first part of the course we look at how post–World War II mass communications and "classical" film theory theorized communication and spectatorship; in particular, we trace the dialogue between these liberatory models and the totalitarianism and propaganda (i.e., top-down models of control) of the times. We then look at theories of mass media reception and spectatorship that put ideology at the center of their analysis, interrogating theories of the "receiver" of media messages as cultural dope (Frankfurt school Marxism), psychoanalytic and (post-)Marxist theories of spectatorship ("Screen" theory), feminist critiques of film spectatorship, and reactions to the above in cognitivist film studies. We then turn to British Cultural Studies' theories of media, focusing on how such work attempts to reconcile models of reception as ideologically unproblematic and as determined by the ideological structures of production and reception. Particular focus is given to the theoretical arguments regarding ideology and media, the notion of "code," and the differences and similarities in the model of communication with the sociology of mass communication. In the second half of the course we look at anthropological approaches to media and how anthropologists have taken up the issue of media reception. Why have anthropologists largely ignored media and reception studies until recently?

Instructor(s): C. Nakassis Terms Offered: TBD
Equivalent Course(s): ANTH 32535

ANTH 22606. Indigeneities. 100 Units.
Depending on how you look at it, questions of indigeneity—the who, how, what, and why of peoples that either identify, or are identified, as "native"—are questions that at once transcend, entail, and/or are produced by Euro-American scholarly, political, and legal inquiry. Whether assailed as the product of colonial orientalism or celebrated as the ur-subjectivity of those who resist it (or something in between), the claims of, to, and about indigeneity continue to excite and demand attention scholarly and politically. Indeed some argue that politics of indigeneity have gained unique traction in recent decades, as indigenous actors, scholars, and their advocates have pressed for changes to legal, political, and cultural/scientific regimes that have indigenous affairs as their chief objects of inquiry. One need only consider the 2007 passage of the UN Declaration of the Rights of Indigenous Peoples, the legal decisions acknowledging the force of native title in the Supreme Courts of Australia and Canada, and even the changes in various regimes of research concerning the social scientific study of native peoples and/or the representation of their material culture, all of which happened less than 20 years ago. Despite these long-standing interests and recent social, political, and economic gains, indigenous communities remain among the most vulnerable in the world.

Instructor(s): J. Richland Terms Offered: TBD
Equivalent Course(s): ANTH 33106

ANTH 22609. Indigenous Methodologies. 100 Units.
The 1969 publication of Vine Deloria Jr.’s *Custer Died for Your Sins* forever changed the landscape for academic research with indigenous communities in North America, if not the world. Declaring, "Indians have been cursed above all other peoples in history. Indians have anthropologists."(Deloria 1988[1969]: 78), Deloria’s broadside was aimed at a social science academy whose research methods, ethics, and findings he felt offered little concrete benefit to the indigenous peoples whose lives they studied. Whether accurate or not, the critique sent ripples not only through the academy, but through policy circles and the native communities themselves, inaugurating a period of remarkable reframing of the legal, scholarly, and interpersonal landscapes against which social science research on indigenous peoples is constituted. This reframing has emerged in a variety of modes and with different effects and outcomes. In this course, students will be introduced to the evolving ethics, methods, policies, and epistemologies shaping social science research with indigenous communities in North America. In addition, in the second half of the quarter, students will get firsthand experience working on issues of relevance to social science research with indigenous communities.

Instructor(s): J. Richland Terms Offered: TBD
Equivalent Course(s): ANTH 33107
ANTH 22610. Anthropology of Indigeneity. 100 Units.
Around the world, appeals to indigeneity undergird contentious struggles over land, territory, and resources. While indigeneity is often treated as an instrument of political representation and legal appeal, this course explores the historical and relational underpinnings from which so-called ethnic movements draw. Building from ethnographic and historical texts, the course begins with a careful examination of how embodied orientations to place have given way to distinct articulations of political belonging, particularly in the Andean region of South America. We then consider how these place-based modes of collectivity have been shaped by various events including colonial land dispossession, republican projects of national integration and citizenship, labor movements and new extractive economies, multicultural reforms, and anti-imperialist projects of ethnic revivalism. In the final part of the course, we track the unexpected ways that these older orientations to place and collectivity are creatively redeployed within newer struggles for indigenous and environmental justice. By exploring the ways that specific histories of attachment shape contemporary demands for rights and political belonging, the course aims to foster new ways of approaching indigeneity in anthropology and beyond.
Instructor(s): M. Winchell Terms Offered: TBD
Prerequisite(s): Presumes working knowledge of postcolonial theory. Open to 3rd & 4th year undergrads with consent of instructor.
Equivalent Course(s): ANTH 33110, CRES 22610, CRES 33110, LACS 22610, LACS 33610

ANTH 22615. Indigeneity, Religion and the Environment. 100 Units.
Around the world, appeals to indigeneity difference accompany contentious struggles over land, territory, and resources. While indigenous claims are often seen as strategic responses to shifting legal conditions, this course focuses on Andean practices of land and ritual as they shape, and are reshaped by, political claims to rights and resources. The course is divided into three parts: Indigeneity in the Andes, Intimate Politics, and Ecology and Insurgency. By way of close readings of contemporary ethnographic texts, we will explore Andean relations and attachments to places and things, from land to silver, water to oil. We will then ask how such relations and their politics advance or unsettle common assumptions about the environment, non-Western peoples, and culture at large. If land is approached as a living being to be cared for and nurtured through daily ritual labors, how are such practices sustained or unsettled in conditions of widespread ecological degradation, mineral extraction, or land dispossession? How are notions of living matter, earth spirits, or the agency of nature appropriated within or reconfigured by political claims to indigenous and environmental rights? Combining weekly discussions, reading responses, and a final paper, we will work collaboratively to track the generative ways that notions of indigeneity, religion, and environment are combined and recombined to forge a new terrain of politics.
Instructor(s): M. Winchell Terms Offered: Winter
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.
Equivalent Course(s): ANTH 41810

ANTH 22710. Signs and the State. 100 Units.
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").
Instructor(s): J. Kelly Terms Offered: Spring
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.
Equivalent Course(s): ANTH 41810

ANTH 22715. Weber, Bakhtin, Benjamin. 100 Units.
Ideal types? The iron cage? Captured speech? No alibis? Dialectical Images? Charismatic authority? Heteroglossia? Modes of Domination? Seizing the flash? Finished, monological utterances? Conditions of possibility? Strait gates through time? Weber, Bakhtin, and Benjamin provide insights and analytical tools of unsurpassed power. Scholars who use them best have faced and made key decisions about social ontology and social science epistemology, decisions that follow from specific, radical propositions about society and social science made by these theorists and others they engage, starting at least from Immanuel Kant. This course is designed for any student who wants to more clearly understand the arguments of Weber, Bakhtin, and Benjamin, and to understand more broadly the remarkable trajectories of German social theory after Kant. It is designed especially for anyone hoping to use some of their conceptions well in new research. (Yes, Bakhtin is Russian, and cultural theory in Russia and the U.S. too will come up.) Fair warning: this course focuses on four roads out of Kant’s liberal apriorism (including culture theory from Herder to Boas and Benedict, as well as Benjamin and the dialectical tradition, Bakhtin’s dialogism, and Weber’s historical realism). We will spend less time on good examples of current use of Weber’s, Bakhtin’s, and Benjamin’s ideas than on their writings.
Instructor(s): J. Kelly Terms Offered: TBD

ANTH 22725. Anthropology Against the Law. 100 Units.
Much of what happens in society occurs against, outside, or otherwise in contravention of formal legal structures. This course will explore the mutually structuring relationship between the realms of the lawful and unlawful. Through a series of ethnographic readings, we will also probe how legal categories and notions of lawfulness shape assumptions in social theory, political philosophy, and anthropological scholarship. Finally, we will discuss methodological and ethical issues that arise in research "against the law."
Instructor(s): D. Li Terms Offered: Spring
Note(s): This course qualifies as a "Discovering Anthropology" selection for Anthropology Majors.
ANTH 22730. Decolonizing Anthropology: Africana Critical Theory and the Social Sciences. 100 Units.
This course historicizes the relationship between black studies and the social sciences with a focus on the discipline of anthropology. To this end, students will engage anthropological studies of black communities and debate how black intellectuals have troubled the relationship between social science and colonialism. The aim of this course is twofold. First, how are the social sciences brought to bear on black social life in accordance with what W.E.B. Du Bois famously described as the “study of Negro problems?” And secondly, how does the figure of “the Negro” pose a problem for anthropology theory? As students will read, nineteenth century abolitionist Frederick Douglass and Haitian anthropologist Antenor Firmin condemned the Social Darwinism of the nascent human sciences and issued challenges to scientific method and analysis. Critiques of this sort, however, remain absent from histories of the discipline. Through an analysis of classical and contemporary texts, this course considers how anthropological theory has depended on erasures that inhibit its radical potential for social transformation. Ryan Jobson
Instructor(s): Ryan Jobson Terms Offered: Spring
Note(s): Cross List CRES 22730
Equivalent Course(s): CRES 22730

ANTH 22915. The Crowd. 100 Units.
At the end of the nineteenth century, the figure of the unruly, affect-laden crowd appeared as both the volatile foundation and the dystopian alter ego of the democratic mass society. By the middle of the twentieth century, following the traumatic excesses of communism and fascism in Europe, the crowd largely disappeared from polite sociological analysis—to be replaced by its serene counterpart, the communicatively rational public. At the turn of the twenty-first century, however, the previously demonized crowd has unexpectedly returned, now in the valorized guise of ‘the multitude’—in part as a result of a growing sense of the exhaustion of the categories of mainstream liberal politics. Instructor(s): W. Mazzarella Terms Offered: TBD
Equivalent Course(s): ANTH 41901

ANTH 22925. Critical Ethnographies. 100 Units.
This seminar explores recent experiments in ethnographical writing. The project is to consider the current status of the book-length ethnography (focusing on conceptual innovations, issues of voice, and material layout). It is also to consider current techniques for writing the imbrication of local forms of everyday life with global forces (across finance, politics, militarism, and the environment). We will consider the methodological innovations as well as the writerly form of current ethnographic work, and posit how ethnography as a genre is evolving in light of efforts to engage increasingly complex and distributed phenomena. Participation in this upper level seminar is limited. Instructor(s): J. Masco Terms Offered: Autumn
Prerequisite(s): Consent of Instructor
Equivalent Course(s): ANTH 53506

ANTH 23026. Science in the South. 100 Units.
Science in the South: Decolonial Approaches to the Study of Science, Technology and Medicine in Latin America and the Caribbean. This seminar will bridge anthropologies and histories of science, technology, and medicine to Latin American decolonial thought. Throughout Latin America, techno-scientific objects and practices, with their presumed origin in the Euro-Atlantic North, are often complexly entangled with neo-imperial projects of development and modernization that elongate social forms of colonization into the present. Technoscience and its objects, however, can also generate new creative, political, and life-enhancing potentials beyond or despite their colonial resonances, or even provide tools to ongoing struggles for decolonization. Together, seminar participants will explore what a decolonial approach to the study of science, technology, and medicine in the Global South, particularly in Latin America, has been and could become and how decolonial theory can inflect our own disciplinary, conceptual, and political commitments as anthropologists of technoscience. Instructor(s): Stefanie Graeter Terms Offered: Winter
Equivalent Course(s): LACS 34706, ANTH 31640, HIPS 24706, LACS 24706

ANTH 23051. Corporeal Collisions: The Catholic Church and Life Politics. 100 Units.
Corporeal Collisions: The Catholic Church and Life Politics in Latin America and the Caribbean. ‘Pope Francis’ 2015 encyclical Laudato si’ proclaimed an eco-ethical vision of Catholicism squarely aligned with environmental and anti-capitalist agendas the world over. Echoing a past of liberation theology in Latin America, Pope Francis has fortified leftist resistances to ecologically destructive practices, often already allied with local Catholic priests and institutions. On the other side of the political spectrum, however, Opus Dei and other factions of the church align themselves with the agenda of the right, including opposition to LGBT and abortion rights legislation of the past decade. The aim of this course will be to historicize this complex and heterogeneous relationship between the Catholic church and Latin American life politics. Considering its wide range of influences, the course will hone in on the relation the church has had on the conceptualization of corporeal life, which unites its involvement in both ecological and procreative politics in Latin America today. Instructor(s): Stefanie Graeter Terms Offered: Winter
Equivalent Course(s): LACS 26414
ANTH 23061. The Maroon Societies in South America. 100 Units.
This course will examine recent ethnographies on slave descendants societies in South America. Its main purpose is to
explore current anthropological studies of the Maroon experience, focusing on new approaches on the relations of these
communities with Ameridian, peasants, and other neighboring populations, as well as their dialogues with other non-human
beings who inhabit their territorial territories.
Instructor(s): O. Gomes da Cunha Terms Offered: Spring
Equivalent Course(s): LACS 35116, ANTH 33061, CRES 23061, LACS 25116

ANTH 23081. Who Counts? What Counts? Racial Governance in 21st C Latin Amer. 100 Units.
In 2015 for the first time in Mexico’s history, there was an official count of its population of African descent, leaving Chile
as the only nation in the hemisphere not to do so. A year prior, Brazil introduced a quota system for all federal jobs, leading
to new questions about who qualifies for these positions. These examples and more highlight a new era in Latin America that
questions who counts—both literally as with censuses and figuratively as with affirmative action—as Afro-descended in a
region characterized by racial mixture. In this course we will analyze the new turn toward racial governance as we grapple
with the following questions. How does the racial governance of the 21st century upend or echo the racial governance of
the colonial era? How does this new era affect our understanding of race and identity? What is lost and gained by counting
people as black?
Instructor(s): Karma Frierson Terms Offered: Winter
Equivalent Course(s): HMRT 26619, LACS 21335

ANTH 23093. Latin American Extractivisms. 100 Units.
Latin American Extractivisms
This course will survey the historical antecedents and contemporary politics of Latin American extractivisms. While
resource extraction in Latin America is far from new, the scale and transnational scope of current “neoextractivisms”
have unearthed unprecedented rates of profit as well as social conflict. Today’s oil wells, open-pit mines, and vast fields of
industrial agriculture have generated previously unthinkable transformations to local ecologies and social life, while
repeating histories of indigenous land dispossession in the present. Yet parallel to neo-extractive regimes, emergent Latin
American social movements have unleashed impassioned and often unexpected forms of local and transnational resistance.
Readings in the course will contrast cross-regional trends of extractive economic development and governance with fine-
grained accounts of how individuals, families, and communities experience and respond to land dispossession, local and
transregional conflict, and the ecological and health impacts of Latin American extractivisms.
Instructor(s): Stefanie Graeter Terms Offered: Spring
Equivalent Course(s): PBPL 26416, LACS 26416

ANTH 23101-23102-23103. Introduction to Latin American Civilization I-II-III.
Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization
studies. This sequence is offered every year. This course introduces the history and cultures of Latin America (e.g., Mexico,
Central and South America, and the Caribbean Islands).

ANTH 23101. Introduction to Latin American Civilization I. 100 Units.
May be taken in sequence or individually. This course meets the general education requirement in civilization
studies. This course is offered every year. 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 an analysis of the Spanish and Portuguese conquest, and the construction of colonial
societies in Latin America.
Instructor(s): E. Kourí Terms Offered: Autumn
Equivalent Course(s): CRES 16101, HIST 16101, HIST 36101, LACS 34600, SOSC 26100, LACS 16100

ANTH 23102. Introduction to Latin American Civilization II. 100 Units.
May be taken in sequence or individually. This course meets the general education requirement in civilization
studies. This course is offered every year. 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.
Instructor(s): D. Borges Terms Offered: Winter
Equivalent Course(s): CRES 16102, HIST 16102, HIST 36102, LACS 34700, SOSC 26200, LACS 16200

ANTH 23103. Introduction to Latin American Civilization III. 100 Units.
Taking these courses in sequence is not required. This course meets the general education requirement in civilization
studies. This course is offered every year. This course introduces the history and cultures of Latin America (e.g.,
Mexico, Central and South America, and the Caribbean Islands). The third quarter focuses on the twentieth century,
with special emphasis on economic development and its political, social, and cultural consequences.
Instructor(s): B. Fischer Terms Offered: Spring
Equivalent Course(s): CRES 16103, HIST 16103, HIST 36103, LACS 34800, SOSC 26300, LACS 16300
ANTH 23700. Capitalism, Colonialism, and Nationalism in the Pacific. 100 Units.
This course compares colonial capitalist projects and their dialogic transformations up to present political dilemmas, with special attention to Fiji, New Zealand, and Hawai‘i, and a focus on the labor diaspora, the fates of indigenous polities, and tensions in contemporary citizenship. We will compare Wakefield’s “scientific colonization” in New Zealand, Gordon’s social experiments and indentured labor in Fiji, and the plantations, American annexation, tourism, and the military in Hawai‘i. We will compare the colonial experiences of the Maori, Hawaiians, and indigenous Fijians, and also those of the immigrant laborers and their descendants, especially white New Zealanders, the South Asians in Fiji, and the Japanese in Hawai‘i. General propositions about nationalism, capitalism “late” and otherwise, global cultural flows, and postcolonial subject positions will be juxtaposed with contemporary Pacific conflicts.
Instructor(s): Bozena Shallcross Terms Offered: Winter
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors. Equivalent Course(s): ANTH 33700

ANTH 23711. America in the World. 100 Units.
From the beginnings of global history to the summits of globalization, the United States has made differences in the rest of the world. But, considered from outside points of view, is the United States in historical reality anything like what Americans take it to be? How does American self-perception compare to global experiences of US power? This course will examine the emergence of the United States as a settler-colony republic among empires, and as a slave state violently reforming itself, but it will focus more on the twentieth and twenty-first centuries, with special attention to the era of peace starting after World War II, i.e., what might be called the UN world, or perhaps the Pax Americana. Topics of particular interest will be the Americans at Versailles ending World War I, the building of the UN after World War II, decolonization and Cold War in Asia (India’s partition, the Bandung Conference, the wars in Indo-China) and the post-9/11 era of “global counterinsurgency” and its discontents.
Instructor(s): J. Kelly Terms Offered: Autumn
Note(s): (PQ This course qualifies as a Discovering Anthropology selection for Anthropology Majors.) Equivalent Course(s): ANTH 43711

ANTH 23715. Self-Determination: Theory and Reality. 100 Units.
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.
Instructor(s): J. Kelly Terms Offered: TBD
Note(s): This course qualified as a Discovering Anthropology selection for Anthropology majors. Equivalent Course(s): ANTH 43715

ANTH 23805. Nature/Culture. 100 Units.
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.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 43805, CHSS 32805, HIPS 26203

ANTH 23910. Holocaust Object. 100 Units.
In this course, we explore various ontological and representational modes of the Holocaust material object world as it was represented during World War II. Then, we interrogate the post-Holocaust artifacts and material remnants, as they are displayed, curated, controlled, and narrated in the memorial sites and museums of former ghettos and extermination and concentration camps. These sites which—once the locations of genocide—are now places of remembrance, the (post)human, and material remnants also serve educational purposes. Therefore, we study the ways in which this material world, ranging from infrastructure to detritus, has been subjected to two, often conflicting, tasks of representation and preservation, which we view through a prism of authenticity. In order to study representation, we critically engage a textual and visual reading of museum narrations and fiction writings; to tackle the demands of preservation, we apply a neo-materialist approach. Of special interest are survivors’ testimonies as appended to the artifacts they donated. The course will also equip you with salient critical tools for future creative research in Holocaust studies.
Instructor(s): Bozena Shallcross Terms Offered: Winter
Equivalent Course(s): REES 37019, JWSC 29500, ANTH 35035, REES 27019

ANTH 24001-24002-24003. Colonizations I-II-III.
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.
ANTH 24001. Colonizations I. 100 Units.
Themes of slavery, colonization, and the making of the Atlantic world are covered in the first quarter.
Terms Offered: Autumn,Winter
Note(s): This sequence meets the general education requirement in civilization studies. This course is offered every year. These courses can be taken in any sequence.
Equivalent Course(s): HIST 18301,SOSC 24001,CRES 24001

ANTH 24002. Colonizations II. 100 Units.
Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter.
Terms Offered: Spring,Winter
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): HIST 18302,SOSC 24002,CRES 24002

ANTH 24003. Colonizations III. 100 Units.
The third quarter considers the processes and consequences of decolonization both in the newly independent nations and the former colonial powers.
Terms Offered: Spring
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): HIST 18303,SALC 20702,SOSC 24003,CRES 24003

ANTH 24101-24102. Introduction to the Civilizations of South Asia I-II.
This sequence introduces core themes in the formation of culture and society in South Asia from the early modern period until the present. This sequence meets the general education requirement in civilization studies. These courses must be taken in sequence.

ANTH 24101. Introduction to the Civilizations of South Asia I. 100 Units.
The first quarter focuses on Islam in South Asia, Hindu-Muslim interaction, Mughal political and literary traditions, and South Asia’s early encounters with Europe.
Instructor(s): M. Alam Terms Offered: Winter
Equivalent Course(s): HIST 10800,SASC 20000,SOSC 23000,SALC 20100

ANTH 24102. Introduction to the Civilizations of South Asia II. 100 Units.
The second 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.
Instructor(s): D. Chakrabarty Terms Offered: Spring
Prerequisite(s): SALC 20100,ANTH 24101,HIST 10800,SASC 20000,SOSC 23000
Equivalent Course(s): HIST 10900,SASC 20100,SOSC 23100,SALC 20200

ANTH 24308. History of Perception. 100 Units.
Knowing time. Feeling space. Smelling. Touching. Tasting. Hearing. Are these universal aspects of human consciousness, or particular experiences contingent upon time, place, and culture? How do we come to know about our own perceptions and those of others? This course examines these and related questions through detailed readings of primary sources, engagement in secondary scholarship in the history and anthropology of sensation, and through close work with participants' own sensations and perceptions of the world around them.
Instructor(s): M. Rossi Terms Offered: Winter
Prerequisite(s): Upper-level undergraduate
Equivalent Course(s): HIST 35309,HIPS 25309,CHSS 35309,KNOW 21404,KNOW 31404,ANTH 34308,HIST 25309

ANTH 24309. Reproductive Worlds. 100 Units.
This course explores how human reproduction and the reproductive body is compelled, constrained, enabled, and narrated across the globe. The “natural” aspects of reproduction intersect in increasingly fraught and often surprising ways with its technological/ scientific, institutional/professional, religious/spiritual, and political/ideological aspects. The starting point for the course is that the reproduction of bodies is differently understood and politically contested among and for various groups of people. We will pay particular attention to the ways bodies, ideas, and technologies flow throughout global contexts, while exploring how inequalities at various levels (race, class, geographic region, nationality, gender, sexuality, practices of family making) impact the “nature” of the reproductive body, and how reproductive practices “reproduce” such inequalities. We will also explore how knowledge of the reproductive body is contested through biomedicine, law, and media, with particular attention to naturalizing discourse about gender and intuition. Finally, we will look at how ecology and reproduction are intertwined via concern about environmental toxicities and the impact of non-human actors.
Instructor(s): A. Ford Terms Offered: Spring
Equivalent Course(s): GNSE 24308,PBPL 24308
ANTH 24312. Body & Soul: The Anthropology of Religion, Health, & Healing. 100 Units.

In this course, we will explore how people experience religion across social and historical contexts with a focus on how religion shapes ideas of what it means to be mentally healthy and how to treat illness. In the first half, we will focus especially on the role of the body in religious experiences: how people comport, discipline, and alter their bodies in attempts to create religious experiences. In the second half, we will turn to the mind: how religion mediates cultural understandings of mental health, well-being, and illness and the experience of a normatively healthy mind and body.

Instructor(s): M. Chladek Terms Offered: Spring. Spring 2018
Prerequisite(s): N/A
Note(s): CHDV Distribution (Old Major Scheme): C, D
Equivalent Course(s): CHDV 20805

ANTH 24315. Culture, Mental Health, and Psychiatry. 100 Units.

While mental illness has recently been framed in largely neurobiological terms as “brain disease,” there has also been an increasing awareness of the contingency of psychiatric diagnoses. In this course, we will draw upon readings from medical and psychological anthropology, cultural psychiatry, and science studies to examine this paradox and to examine mental health and illness as a set of subjective experiences, social processes, and objects of knowledge and intervention. On a conceptual level, the course invites students to think through the complex relationships between categories of knowledge and clinical technologies (in this case, mainly psychiatric ones) and the subjectivities and social processes of persons living with mental illness. Put in slightly different terms, we will look at the multiple links between psychiatrists’ professional accounts of mental illness and patients’ experiences of it. Questions explored include: Does mental illness vary across social and cultural settings? How are experiences of people suffering from mental illness shaped by psychiatry’s knowledge of their afflictions?

Instructor(s): E. Raikhel Terms Offered: Autumn
Prerequisite(s): Undergraduates must have previously completed a SOSC sequence.
Note(s): CHDV Distribution: C, D
Equivalent Course(s): HIPS 27302,CHDV 23301

ANTH 24320. Cultural Psychology: Philosophical and Theoretical Foundations. 100 Units.

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, which states that the study of "normal" psychology is the study of multiple psychologies and not just the study of a single or uniform fundamental psychology for all peoples of the world. Research findings in cultural psychology thus raise provocative questions about the integrity and value of alternative forms of subjectivity across cultural groups. In this course we analyze the concept of "culture" and examine ethnic and cross-cultural variations in mental functioning with special attention to the cultural psychology of emotions, self, moral judgment, categorization, and reasoning.

Instructor(s): R. Shweder Terms Offered: Autumn
Prerequisite(s): Graduate students. Plus limited number of advanced undergrads (3rd and 4th year only) by consent. Caveat: This will be a low tech Socratic experience, computers closed, iphones off.
Note(s): CHDV Distribution: B, C; 2*, 3*
Equivalent Course(s): AMER 33000,ANTH 35110,CHDV 31000,GNSE 21001,GNSE 31000,PSYC 23000,PSYC 33000,CHDV 21000

ANTH 24340. Anthropology of the Psyche. 100 Units.

Through the readings in this seminar, we will explore the complex and divergent mechanisms through which human subjects come to understand themselves, their bodies, and the social worlds they inhabit. Specifically, we interrogate how the "psy disciplines" (psychiatry, psychology, and psychoanalysis) have produced an ensemble of institutions, procedures, tactics, and methods for making "psychic" states of being legible. These "psychic" states blur the present, past, and future and intimately shape notions of health and well-being, as well as serve as anchoring logics for interpreting the relationship between mind, body, and spirit. Topics covered in the seminar include theoretical debates on global psychiatry; memory and trauma in psychiatric discourses; power and subject-formation; and the relationship between scientific knowledge, therapeutic systems, and society.

Instructor(s): S. Brotherton Terms Offered: Winter
Note(s): Course is undergraduate only in Winter 2018.
Equivalent Course(s): CRES 24340,GNSE 24340
ANTH 24345. Anthropology and ‘The Good Life’: Ethics, Morality, Well-Being. 100 Units.
This course takes a critical, historical and anthropological look at what is meant by “the good life.” Anthropologists have long been aware that notions of “the good” play an essential role in directing human behavior, by providing a life with meaning and shaping what it means to be a human being. Over the past several years, however, there has been an increasing demand for clarification on what is meant by “the good life,” as well as how cultural conceptions of “the good” relate to science, politics, religion, and personal practice. In this course, we will take up that challenge by exploring what is meant by “the good,” focusing on three domains in which it has most productively been theorized: ethics, morality, and well-being. Through a close reading of ethnographic and theoretical texts, as well as through analysis of documents and resources used and produced by different communities in order to explore the good life, we will gain an understanding of the different theoretical and methodological approaches for understanding the good in the social sciences, the various cultural logics shaping knowledge and practices of the good, and how human experience is shaped by those iterations in the process. The topics to be discussed include: the good life, moral reason, moral relativism, utility, deontology, virtue, happiness, well-being, flourishing, techniques of the self, spiritual exercises, professional ethics, neuroethics, and the moral sentiments. Instructor(s): Francis McKay Terms Offered: Autumn
Note(s): Upper-level undergrads by consent. Some knowledge of moral philosophy useful, but not necessary to take the course. CHDV Distribution: C; 3*
Equivalent Course(s): ANTH 35130, CHDV 32200, MAPS 32200

ANTH 24355. Phenomenology & Madness—Perspectives from Cultural Psychiatry. 100 Units.
This seminar explores the dynamics of Israeli culture and society through a combination of weekly screenings of Israeli fiction and documentary films with readings from ethnographic and other relevant research. Among the (often overlapping) topics to be covered in this examination of the institutional and ideological construction of Israeli identity/ies: the absorption of immigrants; ethnic, class, and religious tensions; the kibbutz; military experience; the Holocaust; evolving attitudes about gender and sexuality; the struggle for minorities’ rights; and Arab-Jewish relations. Instructor(s): Francis McKay Terms Offered: Spring, TBD
Prerequisite(s): Upper level undergraduates admitted with consent.
Equivalent Course(s): CHSS 32800, HIPS 22800, ANTH 35135, MAPS 32800

ANTH 24511-24512. Anthropology of Museums I-II.
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.

ANTH 24511. Anthropology of Museums I. 100 Units.
Using anthropological theories and methodology as a conceptual framework, this seminar will explore the organizational and ideological aspects of museum culture(s). The course includes visits to museums with guest museum professionals as guides into the culture of museums.
Instructor(s): M. Fred Terms Offered: Autumn, Winter
Prerequisite(s): Advanced standing and consent of instructor
Note(s): CHDV Distribution: C
Equivalent Course(s): ANTH 34502, CRES 34501, MAPS 34500, SOSC 34500, CHDV 34501

ANTH 24512. Anthropology of Museums II. 100 Units.
No description available.
Instructor(s): M. Fred Terms Offered: Spring
Prerequisite(s): Advanced standing or consent of instructor
Equivalent Course(s): CRES 34502, SOSC 34600

ANTH 24520. Temple or Forum: Designing the Obama Presidential Center. 100 Units.
Throughout this seminar participants will research and discuss key issues pertaining to the development and implications of presidential libraries and museums. These insights will become the foundation for a final project in which they will work in small teams to design a potential exhibit for the Obama Presidential Center in Jackson Park.
Instructor(s): Morris Fred Terms Offered: Spring, TBD
Prerequisite(s): Undergrads must be upper division (3rd and 4th years).
Equivalent Course(s): ANTH 31108, MAPS 31108

ANTH 24705. Jurisdiction: Language and the Law. 100 Units.
No description available.
Instructor(s): J. Richland Terms Offered: TBD
Equivalent Course(s): ANTH 34705

ANTH 24800. Uncanny Modernities. 100 Units.
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.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 54800
ANTH 24810. Atmospherics. 100 Units.
In a world of changing climate, how do we change the political? What affective chemistry is needed to recognize and mobilize on behalf of shifting air currents? This seminar explores the conceptual and material chemistries of atmosphere. The course will investigate key texts on climate change, embodiment, and affect, as well as recent ethnographic explorations of environmental sensibilities across air, ice, ocean, and land.
Terms Offered: TBD
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.

ANTH 24815. Conspiracy/Theory. 100 Units.
In a world of interlocking complex systems of finance, politics, militarism, and ecology, where agency is often distant and occluded, what kinds of insight and intuition matter? What work does theory do in helping us establish an understanding of both complexity and agency? This seminar considers the emerging terms of epistemology today as well as the limits of theory. It argues that there is a fundamental relationship between the “conspiratorial” and the “theoretical” that goes beyond the hermeneutics of suspicion or psychopathology. Reading across ethnography, psychoanalysis, history, and critical theory—this seminar interrogates the politics of living at a political moment that is not transparent but undergoing constant structural change. This will be a collaborative and experimental seminar.
Instructor(s): J. Masco Terms Offered: TBD
Prerequisite(s): Consent of Instructor
Equivalent Course(s): ANTH 52705

ANTH 25119. The End Tales: Recounting, Retrieving the Altering Worlds. 100 Units.
The class seeks to explore diverse modes of recounting contemporary more-than-human worlds in the face of the dire future of the planet. Working under the rubrics of “environmental tragedy” (Foster 2015), Anthropocene (Nimmo 2015), the “catastrophic times,” (Stengers 2015), and the “death of a civilization” (Dibley 2015), thinkers across the humanities and social sciences are honing conceptual resources for comprehending and communicating the consequences of the global political economy and lifestyle that destabilizes the biosphere, endangers wildlife, and fails to instill genuine changes in the face of the “dangerous, unpredictable, and potentially catastrophic climate change” (Foster 2015). The class joins the cause but shifts attention to the empirical materials that insistently thread together the ecological with cosmological, practical with eschatological and metaphysical concerns. How can scholars listen to these overtones with a fresh attention? Could we repurpose them responsibly and productively for the task of telling and teaching about the present and contemplating the future? The class endeavors to find room for the vernacular and textual reservoirs of compelling storytelling about metaphysical meaning and cosmological relations that make-up and ruin the Earth that might be otherwise (dis)missed.
Instructor(s): J. Masco Terms Offered: Winter
Equivalent Course(s): GLST 27703

ANTH 25150. Anthropology of Israel. 100 Units.
This seminar explores the dynamics of Israeli culture and society through a combination of weekly screenings of Israeli fiction and documentary films with readings from ethnographic and other relevant research. Among the (often overlapping) topics to be covered in this examination of the institutional and ideological construction of Israeli identity/ies: the absorption of immigrants; ethnic, class, and religious tensions; the kibbutz; military experience; the Holocaust; evolving attitudes about gender and sexuality; the struggle for minorities’ rights; and Arab-Jewish relations.
Instructor(s): Morris Fred Terms Offered: Spring
Prerequisite(s): Undergrads must be upper division (3rd and 4th years)
Equivalent Course(s): ANTH 35150,CMES 35150,NEHC 35147,NEHC 25147,JWSC 25149,MAPS 35150

ANTH 25200. Approaches to Gender in Anthropology. 100 Units.
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).
Instructor(s): S. Gal Terms Offered: TBD
Equivalent Course(s): ANTH 43800,GNDR 25201,GNDR 43800
ANTH 25207. Gender, Sexuality, & Religion. 100 Units.
In many cultural contexts today, religion is often seen as a socially conservative force in public and political realms. For instance, Christian “pro-life” movements in the US often draw on tropes of women’s “traditional” role as mothers to argue against easily accessible abortion clinics or contraceptives; recent faith-based objections to legal protections for LGBTQ individuals; and debates in the US and Western Europe about Muslim women’s use of the veil as inherently disempowering women. Social scientists have often noted the logics of duality that shape our contemporary world: religious/secular, traditional/modern, conservative/liberal, private/public, etc. Within this logic, religious peoples are presumed to be traditional or “primitive” and therefore hostile to modernity or foreclosed from being modern. Similarly, to be progressive or liberal, one is assumed to be secular and skeptical of religion. Is it always the case, though, that religion is conservative, traditional, and works to maintain the status quo of possible gender roles and sexual identities in society? The goal of this course is to investigate this question. We will look at contemporary places around the world, multiple religions, and various genders and sexualities in order to complicate the picture of how religion and gender inform one another.
Instructor(s): Chladek, M. Terms Offered: Autumn
Note(s): CHDV Distribution: C
Equivalent Course(s): GNSE 20802, CHDV 20802

ANTH 25208. Bodies, Gifts, and Commodities. 100 Units.
This course presents a survey of anthropological theories of gifts and commodities and how they have been used to explain exchanges involving the human body. We will consider various forms of labor, including sex work and paid surrogacy, exchanges enabled by modern biotechnologies, such as organ and tissue donation, as well as other contexts where the body is objectified and fragmented, such as in the discovery and marketing of genetic materials and processes.
Instructor(s): Elham Mireshghi Terms Offered: Spring
Prerequisite(s): Undergraduates must be 3rd or 4th year.
Note(s): Cap at 15, needs media room, seminar, no exam

ANTH 25225. Borders, (Im)mobilities, and Human Rights. 100 Units.
What is the human cost of border control? To what extent do individuals possess the right to move to other states? How do different states with large populations of refugees and asylum seekers develop and enforce migration policies, and what do the differences in these policies reveal about the social histories and futures of these states? To address these questions, we will consider how borders, institutions, and categories of migrant groups mutually shape one another. We will explore the interrelationships between categories of migration—forced, economic, regular, and irregular—in order to understand the multiple and unequal forms of mobility experienced by those who inhabit these categories. By utilizing a framework of human rights, this course will investigate how contemporary issues in migration—such as border management, illicit movement, and the fuzzy distinction between forced and economic migration—raise and reopen debates concerning the management of difference. We will draw on the work of anthropologists, sociologists, and geographers, as well as journalists, legal, and medical professionals. Our readings each week will include a mix of conceptual, ethnographic, long-form journalism, and policy texts. When possible, we will also invite representatives from different Chicago-based organizations that promote and protect the rights of people in various situations of migration to come to our class to discuss their work.
Instructor(s): D. Ansari Terms Offered: Spring
Prerequisite(s): N/A
Note(s): CHDV Distribution: C
Equivalent Course(s): HMRT 23403, GLST 23403, CHDV 23403

ANTH 25305. Anthropology of Food and Cuisine. 100 Units.
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.
Instructor(s): S. Palmie Terms Offered: Autumn
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.
Equivalent Course(s): ANTH 35305
ANTH 25310. Drinking Alcohol: Social Problem or Normal Cultural Practice? 100 Units.
Alcohol is the most widely used psychoactive agent in the world, and, as archaeologists have recently demonstrated, it has a very long history dating back at least 9,000 years. This course will explore the issue of alcohol and drinking from a trans-disciplinary perspective. It will be co-taught by an anthropologist/archaeologist with experience in alcohol research and a neurobiologist who has experience with addiction research. Students will be confronted with literature on alcohol research from anthropology, sociology, history, biology, medicine, psychology, and public health and asked to think through the conflicts and contradictions. Selected case studies will be used to focus the discussion of broader theoretical concepts and competing perspectives introduced in the first part of the course. Topics for lectures and discussion include: What is alcohol? chemical definition, cultural forms, production processes, biological effects; The early history of alcohol; archaeological studies; Histories of drinking in ancient, medieval, and modern times; Alcohol and the political economy: trade, politics, regulation, resistance; Alcohol as a cultural artifact: the social roles of drinking; Styles of drinking and intoxication; Alcohol, addiction, and social problems: the interplay of biology, culture, and society; Alcohol and religion: integration vs. prohibition; Alcohol and health benefits: ancient beliefs and modern scientific research; Comparative case studies of drinking.
Instructor(s): M. Dieter, W. Green Terms Offered: Winter
Prerequisite(s): Third- or fourth-year standing. This course does not meet requirements for the biological sciences major.
Equivalent Course(s): BIOS 02280, BPRO 22800

ANTH 25325. History and Culture of Baseball. 100 Units.
Study of the history and culture of baseball can raise in a new light a wide range of basic questions in social theory. The world of sports is one of the paradoxical parts of cultural history, intensely intellectually scrutinized and elaborately “covered” by media, yet largely absent from scholarly curricula. Perhaps more than any other sport, baseball has even drawn a wide range of scholars to publish popular books about it, yet has produced few professional scholars whose careers are shaped by study of it. In this course, we will examine studies that connect the cultural history of baseball to race, nation, and decolonization, to commodity fetishism and the development of capitalist institutions, to globalization and production of locality. We will compare studies of baseball from a range of disciplinary perspectives (economics, evolutionary biology, political science, history, and anthropology) and will give special attention to the culture and history of baseball in Chicago. We hope and expect that this course will be a meeting ground for people who know a lot about baseball and want to learn more about cultural anthropology, and people who are well read in anthropology or social theory who want to know more about baseball. The course will draw heavily on the rich library of books and articles about baseball, scholarly and otherwise, and will also invite students to pursue their own research topics in baseball culture and history.
Instructor(s): J. Kelly Terms Offered: TBD
Note(s): This course qualifies as a Discovering Anthropology selection for Anthropology majors.
Equivalent Course(s): ANTH 35325

ANTH 25440. Maverick Markets: Cultural Economy and Cultural Finance. 100 Units.
What are the cultural dimensions of economic and financial institutions and financial action? What social variables influence and shape ‘real’ markets and market activities? If you are so smart, why aren’t you rich? is a question economists have been asked in the past. Why isn’t it easy to make money in financial areas even if one knows what economists know about markets, finance and the economy? And why, on the other hand, is it so easy to get rich for some participants? Perhaps the answer is that real markets are complex social and cultural institutions which are quite different from organizations, administrations and the production side of the economy. The course provides an overview over social and cultural variables and patterns that play a role in economic behavior and specifically in financial markets. The readings examine the historical and structural embeddedness of economic action and institutions, the different constructions and interpretations of money, prices and other dimensions of a market economy, and how a financial economy affects organizations, the art world and other areas.
Instructor(s): K. Knorr Cetina Terms Offered: Spring
Equivalent Course(s): ANTH 35405, SOCI 30258, SOCI 20258

ANTH 25445. Geographies of Circulation and Exchange, 100 Units.
In a connected world, what is mobile, and what is fixed? Beginning with Marx and canonical anthropological accounts of exchange and value, we will discuss topics such as racial capitalism, logistics and mobility, incarceralism, colonialism, pilgrimage, the production of urban space, and uneven development.
Instructor(s): K. Rabie Terms Offered: Winter

ANTH 25500. Cultural Politics of Contemporary India. 100 Units.
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.
Instructor(s): W. Mazzarella Terms Offered: TBD
Equivalent Course(s): ANTH 42600, SALC 20900, SALC 30900

ANTH 25906. Shamans and Oral Poets of Central Asia. 100 Units.
This course explores the rituals, oral literature, and music associated with the nomadic cultures of Central Eurasia.
Instructor(s): K. Arik Terms Offered: Spring
Prerequisite(s): NEHC 20765 and 20766 may be taken in sequence or individually.
Equivalent Course(s): NEHC 30766, NEHC 20766
ANTH 26020. Archaeology of Modernity. 100 Units.
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?
Instructor(s): S. Dawdy Terms Offered: TBD
Equivalent Course(s): ANTH 46020

ANTH 26605. Archaeological Experiments in Filmmaking. 100 Units.
The focus of this course is: 'how can one make a film with an archaeological eye?' Thematics will cover temporality, materiality, and the body in film, and more generally the potential of collaborations that cross the line between art and science. Although there will be reading and film-viewing components of the syllabus, the major requirement will be the production of a collaborative, experimental short.
Instructor(s): S. Dawdy, D. Zox Terms Offered: TBD
Prerequisite(s): Visual media experience is helpful but not required.
Note(s): Enrollment is by permission of instructor. Class size limit: 15
Equivalent Course(s): ANTH 36605

ANTH 26765. Archaeology of Anyang: Bronzes, Inscriptions, World Heritage. 100 Units.
Anyang is one of the most important archaeological sites in China. The discoveries of inscribed oracle bones, the royal cemetery, clusters of palatial structures, and industrial-scale craft production precincts have all established that the site was indeed the last capital of the Shang dynasty recorded in traditional historiography. With almost continuous excavations since the late 1920s, work at Anyang has in many ways shaped and defined Chinese archaeology and the study of Early Bronze Age China.
Instructor(s): Y. Li Terms Offered: Winter
Prerequisite(s): Open to upper-level undergrads with consent of instructor only.
Equivalent Course(s): EALC 28010, ANTH 36765, EALC 48010

ANTH 26900. Archaeological Data Sets. 100 Units.
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.
Instructor(s): A. Yao Terms Offered: Autumn
Prerequisite(s): Advanced standing and consent of instructor
Equivalent Course(s): ANTH 46900

ANTH 27001. Introduction to Linguistics I. 100 Units.
No description available.
Instructor(s): Staff Terms Offered: Autumn
Prerequisite(s): These courses must be taken in sequence
Equivalent Course(s): ANTH 37001, LING 20100, LING 30100, SOSC 21700

ANTH 27002. Introduction to Linguistics II. 100 Units.
No description available.
Instructor(s): Staff Terms Offered: Winter
Prerequisite(s): These courses must be taken in sequence
Equivalent Course(s): ANTH 37002, LING 20200, LING 30200, SOSC 21800

ANTH 27003. Introduction to Linguistics III. 100 Units.
No description available.
Instructor(s): Staff Terms Offered: Spring
Prerequisite(s): These courses must be taken in sequence
Equivalent Course(s): ANTH 37003, LING 20300, LING 30300, SOSC 21900

ANTH 27135. Theories and Practices of Communicating Politically. 100 Units.
A linguistic anthropological consideration of how communication mediates political processes, with the ultimate goal of focusing reflexively on those of mass participatory democracies. Readings will range over primary materials as well as theorists of the so-called public sphere (Habermas, Warner, Fraser); ethnographic accounts of the texture of political processes (Brenner, Caton); and rhetorical, literary, and pragmatic analyses of Western, especially Anglo-American, moments of political communication (Gustafson, Looby, Campbell, and Jamieson). Of two class meetings per week, generally one will be devoted to the instructor’s exposition, the second to student presentations and discussion in seminar format. Among other things, a course research paper will be required.
Instructor(s): M. Silverstein Terms Offered: TBD
ANTH 27300. Language Voice and Gender. 100 Units.
This course explores how we “voice” ourselves as “gendered” persons by, in essence, performing gender in discursive interaction, that is, in language-mediated and semiosis-saturated interpersonal events. The several analytic orders and interacting semiotic planes of framing gender will be emphasized, as also the inherently “dialectic” character of social categories of identity such as gender, which exist emergently as “culture” between essential[ized] individual “nature” and interested intuitions we have and formulate about the micro- and macrosocial orders in which we participate. No prior linguistics or sociocultural anthropology is presupposed, but serious attention to conceptual and theoretical issues in the sociocultural analysis of language in relation to identity will be nurtured in the course of the discussion. We start with a review of some key ideas that have shaped the recent study of language and gender, then cycle back to consider several problematic areas, and finally look at some discursively rich ethnographic treatments of gendering.
Instructor(s): M. Silverstein Terms Offered: TBD

ANTH 27430. Linguistic Politics: Language Revitalization. 100 Units.
Linguists and the general public have long been alarmed about the number of languages that disappear from use, and so are no longer spoken in the world. Their speakers shift to other languages. As part of the response, social groups have been mobilizing for many decades to prevent such lapses/losses and shifts in use and to document, revitalize, archive and mobilize the resources of communication. This course takes up the processes by which shift happens, asking what "language" is in these transformations; what and how linguistic forms, cultural values, and social institutions are involved and what social activism can or cannot accomplish in the "saving" of languages.
Instructor(s): S. Gal Terms Offered: Winter
Equivalent Course(s): LING 27430

ANTH 27435. Language and Law. 100 Units.
This class endeavors to trace the development of the study of legal language over the last thirty years, considering both key texts in the field as well as more recent arrivals. Along the way, and as a way to frame the weekly readings, the course will introduce students to some of the more prominent theories of language and communication on which legal language research is grounded.
Instructor(s): J. Richland Terms Offered: Spring

ANTH 27505. Professional Persuasions: The Rhetoric of Expertise in Modern Life. 100 Units.
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.
Instructor(s): S. Gal Terms Offered: TBD
Equivalent Course(s): LING 27220

ANTH 27510. Language and Temporality: Ethnographies of Time. 100 Units.
How does language create our sense of time, and our conviction that there is/are pasts, presents, and futures? How are quite different forms of time (in conjunction with space) constructed by language ideologies and enacted in familiar and exotic interactional events? National time and memory, narrative time, historical time, romantic time, diatopic time, diasporic time, global time, institutional time, and many others—have all been proposed and discussed in recent ethnographies. They all require mediation by linguistic or broadly semiotic form and action. The class will start with some theoretical discussion of semiotic tools for analyzing temporality and then read a series of recent ethnographies that take up these issues in depth.
Instructor(s): S. Gal Terms Offered: TBD
Equivalent Course(s): LING 27220

ANTH 27520. Semiotic Approaches to Ethnography. 100 Units.
Ethnographers must figure out what cultural knowledge and implicit social values underlie and give significance to the various ways that people in social groups interact with and/or orient to the various entities that constitute their lived-in universe. In this course, we explore ethnographic writing over the shoulders of ethnographers investigating patterns of discourse and other semiotic (sign-focused) social practices that lead to sophisticated cultural analysis.
Instructor(s): M. Silverstein Terms Offered: TBD
Note(s): This course qualifies as a “Discovering Anthropology” selection for Anthropology majors.

ANTH 27605. Language, Culture, and Thought. 100 Units.
Survey of research on the interrelation of language, culture, and thought from the evolutionary, developmental, historical, and culture-comparative perspectives with special emphasis on the mediating methodological implications for the social sciences.
Instructor(s): J. Lucy Terms Offered: Spring
Prerequisite(s): Grad status, Undergrads in 3rd or 4th year, or permission of instructor.
Note(s): CHDV Distribution: B, C; 2*, 3*, 5*
Equivalent Course(s): ANTH 37605,CHDV 31901,PSYC 21950,PSYC 31900,LING 27605,LING 37605,CHDV 21901
ANTH 27615. Citationality and Performativity. 100 Units.
This course explores the concept of citationality—the (meta)semiotic form and quality of reflexive interdiscursive practices—and its relationship to various social forms and formations. Particular focus is given to the citational form of performativity and the performativity of citational acts. Drawing on the semiotics of Charles Sanders Peirce and its reformulation by linguistic anthropology, in the first part of the course we explore J. L. Austin’s discussion of performativity, Jacques Derrida’s discussion of performativity and his critique of speech act theory, and Judith Butler’s and others’ reading of Derrida and Austin. The second part of the course explores various forms of citational practices, including reported speech; gender performativity, mimicry, and drag; mockery and parody; and brand forms.
Instructor(s): C. Nakassis Terms Offered: TBD

ANTH 28100. Evolution of the Hominidea. 200 Units.
This course is a detailed consideration of the fossil record and the phylogeny of Hominidae and collateral taxa of the Hominidea that is based upon studies of casts and comparative primate osteology.
Instructor(s): R. Tuttle Terms Offered: TBD
Prerequisite(s): Third- or fourth-year standing and consent of instructor
Equivalent Course(s): ANTH 38100, EVOL 38100, HIPS 24000

ANTH 28400. Bioarchaeology and the Human Skeleton. 100 Units.
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.
Instructor(s): M. C. Lozada Terms Offered: Winter
Note(s): This course qualifies as a Methodology selection for Anthropology majors.
Equivalent Course(s): ANTH 38800, BIOS 23247

ANTH 28410. Zooarchaeology. 100 Units.
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).
Instructor(s): G. Stein Terms Offered: Winter
Prerequisite(s): Introductory course in archaeology

ANTH 28420. Death, the Body, and the Ends of Life. 100 Units.
Is death a universal and natural condition? Is life necessarily its opposite? Anthropologists have sought to problematize the biological and psychological ‘reality’ of death by drawing out the conditional ways death is constructed and experienced across different cultural contexts. These range from ‘normal’ deaths to the unconventional (e.g. sorcery killings and human sacrifice) and even virtual deaths. How might these culturally specific accounts be open to comparison and influence new conceptualizations? This course will explore this wide-ranging literature to foreground how death puts self, personhood, and the biological and psychological ‘reality’ of death by drawing out the conditional ways death is constructed and experienced across different cultural contexts. These range from ‘normal’ deaths to the unconventional (e.g. sorcery killings and human sacrifice) and even virtual deaths. How might these culturally specific accounts be open to comparison and influence new conceptualizations? This course will explore this wide-ranging literature to foreground how death puts self, personhood, and the social into question while engaging the body or corpse as a site of this cultural (re)production. A focus of the course is to seek out a possible productive tension between death as a form of cultural representation to those that analyze the making and allowing of life and death. Tracing classic to recent ethnographic, archaeological, psychological writings, this course will explore themes such as grief and mourning, the undead, immortality, disposals and funerals, and the materiality of dying.
Instructor(s): A. Yao Terms Offered: TBD

ANTH 28510. Anthropology of Space/Place/Landscape. 100 Units.
Materiality has emerged as a fertile interest in anthropology and other social sciences. Within this broad conceptual umbrella, space, place, and landscape have become critical lenses for analyzing and interpreting people’s engagement with their physical surroundings. Once an inert backdrop to social life, a mere epiphenomenon, the material world is now acknowledged as a generative medium and terrain of cultural production: at once socially produced and framing sociality, shaping and constraining human possibilities, both by and against design. This course concerns itself with these articulations: (1) the spatial production of social worlds, (2) its expressions in different cultural and historical settings, and (3) its trails of ambiguous effects. Drawing on several fields, anthropology and geography chiefly, but also art history, architecture, philosophy, and social theory, we will explore how the triad of space/place/landscape works on, in, and through different social worlds and its role in the making of social experience, perception, and imagination. We will also reflect on how spatial formations frequently elude the very social projects that have birthed them. The objective of the course is to provide you with a foundation in contemporary spatial thought, which can be creatively applied to questions of spatiality in your own research setting.
Instructor(s): F. Richard Terms Offered: TBD
Equivalent Course(s): ANTH 58510
ANTH 28702. Archaeologies of Political Life. 100 Units.
This seminar examines how archaeologists have approached political life in the past forty years. Its aim is to question the categories through which political worlds are often studied (beginning with such unwieldy terms as ‘states,’ ‘chiefdoms,’ ‘complexity,’ etc.) and complicate analyses of politics in the past. Rather than relying on concepts that already predetermine the outcome of political functioning, we will read key texts in anthropology and political theory (on sovereignty, domination, legitimacy, political economy, governance, ideology, hegemony, subjectivity, anarchy) to dissect the foundations and operations of power, expose its cultural logics, and explore the processes behind the categories. Some of the questions that will guide our discussions include: How do politics work in both past and present? Through what channels and modalities? With what effects (anticipated or not)? And what role does the material world play in mediating these relations? Each week will pair theoretical readings with case-studies drawn from different parts of the world and from different moments in history. Through this seminar, students will gain familiarity with classic archaeological thinking on power and critical perspectives steering contemporary studies of past politics.
Instructor(s): F. Richard Terms Offered: TBD
Equivalent Course(s): ANTH 58702

ANTH 29500. Archaeology Laboratory Practicum. 100 Units.
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.
Instructor(s): F. Richard, S. Dawdy Terms Offered: TBD. Various
Prerequisite(s): Consent of instructor
Note(s): This course qualifies as a Methodology selection for Anthropology majors. Undergraduates may take it only once for credit.
Equivalent Course(s): ANTH 59500

ANTH 29700. Readings in Anthropology. 100 Units.
Independent research projects.
Instructor(s): Select section from pull down list under ANTH 29700 in the Time Schedule Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Consent of instructor and Director of Undergraduate Studies
Note(s): 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.

ANTH 29900. Preparation of Bachelor's Essay. 100 Units.
Reading and Research course for Anthropology majors preparing to write a BA Essay.
Instructor(s): Select section from pull-down list under ANTH 29900 in the Time Schedule Terms Offered: Autumn, Spring, Winter
Prerequisite(s): Consent of instructor and Director of Undergraduate Studies
Note(s): 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.

ANTH 29910. Bachelor's Essay Seminar. 100 Units.
This course is designed to help anthropology undergraduates to develop, formulate, and write a promising research question that can be addressed in scholarly paper of 40 pages. To do this, we will develop a specialized set of writing skills, techniques, and strategies. First, we will address the problem of processing research “data”, focusing in particular on the relationship between questions and evidence. Second, we will engage with the writing-process proper, with a special focus on how to craft an argument of this length, including planning, outlining, and drafting. Third, we will explore the rhetorical qualities and characteristics of academic writing as a textual genre, with the goal of mastering the art of developing convincing argumentation.
Instructor(s): Kohl, Owen Terms Offered: Winter
Prerequisite(s): Open only to fourth year anthropology students currently writing BA Essays
Note(s): Open only to students currently writing BA honors papers.
Font Notice

This document should contain certain fonts with restrictive licenses. For this draft, substitutions were made using less legally restrictive fonts. Specifically:

- Times was used instead of Trajan.
- Times was used instead of Palatino.

The editor may contact Leepfrog for a draft with the correct fonts in place.