Anthropology

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

PROGRAM OF STUDY

Anthropology is the intensive study of human diversity across time and space. It is a field that is both eclectic and rigorous. Methods deployed can include ethnography, linguistics, archaeology, and biology, while topics anthropologists study are as varied as the human experience. Anthropology is grounded in intensive fieldwork and, as practiced at the University of Chicago, an understanding that cultural realities need to be studied, theorized, and accounted for prior to any attempts to universalize human behavior. Students with training in anthropology receive excellent training for continuing graduate study in social sciences, humanities, or biological fields, and Anthropology majors are sought after by NGOs, medicine, business, technology, museums, education, and government.

At the undergraduate level, courses generally align with one of four traditional subfields: sociocultural, linguistics, archaeology, and biological anthropology. Topical courses can focus on particular cultural areas or nations such as South Asia, the United States, Africa, post-Soviet Europe, the Andes, or the Caribbean. Others are defined by communities that cut across geography, such as bankers, pirates, or the African diaspora. Current topical strengths of the department include critical studies of science and technology, environment, race and indigeneity, gender and sexuality, capitalism, material culture, historical anthropology, urbanism, migration, language and meaning, media studies, populism and political violence, genomics, heritage, and cross-cultural approaches to law, empire, and religion.

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

PROGRAM REQUIREMENTS

Note: These requirements are in effect starting with the graduating Class of 2025. Students who matriculated prior to Autumn 2021 may adopt the modified requirements if appropriate and should consult with the department to design their program of study.

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. One 20000-level Anthropology topical course taken with a regular faculty member of the department, OR Introduction to Anthropology ANTH 10100 (100 units)
2. ANTH 21107 Anthropological Theory (100 units)
3. One Methods course (100 units)
   • ANTH 21420 Ethnographic Methods
   • ANTH 28400 Bioarchaeology and Forensic Anthropology: Approaches to the Past
   • ANTH 29500 Archaeology Laboratory Practicum
   • or an approved alternative in archaeological, linguistic, or biological anthropology
4. Seven electives in Anthropology (700 units)
5. Two electives from Anthropology or an approved, related discipline (200 units)

To request approved credit for non-departmental courses, students should submit a General Petition Form (https://anthropology.uchicago.edu/content/undergraduate-student-forms/#:~:text=General%20Petition%20Form) and a syllabus for the course(s) to the department’s Director of Undergraduate Studies. Petitions may also be submitted for courses that have already been completed.

Students interested in the Anthropology major should endeavor to complete the three required courses
by the end of their third year (ANTH 21107, http://collegecatalog.uchicago.edu/search/?P=ANTH%2021107
Anthropological Theory, a Methods course, and a 20000-level topical course taught by a regular faculty member of the department OR ANTH 10100 (http://collegecatalog.uchicago.edu/search/?P=ANTH%2010100) Introduction to Anthropology). When possible, completing those courses by the end of the second year is recommended, as they provide foundational concepts that facilitate understanding of higher-level course work.

INTRODUCTORY COURSES AND GENERAL EDUCATION

Introductory-level courses such as ANTH 10100 (http://collegecatalog.uchicago.edu/search/?P=ANTH
%2010100) and many 20000-level courses offered in the department will provide surveys of 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 12400-12500-12600 Self, Culture, and Society I-II-III are particularly recommended.

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
Anthropology majors and minors are encouraged to meet with the Director of Undergraduate Studies or the Student Affairs Coordinator on a regular basis to plan their course schedules. The Director can also help connect students to faculty advisers who can further guide students interested in particular subfields (archaeological, biological, linguistic, or sociocultural anthropology).

**Readings and Research Courses**

When desirable for a student’s 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).

A maximum of two readings and research courses (ANTH 29700 Readings in Anthropology, ANTH 29900 Preparation of Bachelor’s Essay, ANTH 29910 Bachelor’s Essay Seminar, or BA courses from other departments) can be used toward satisfying requirements for the Anthropology major. Readings and research courses beyond this number will be considered electives.

**Field Courses**

Students attending field schools or taking courses offered by other universities can request approval to obtain course credit (up to the two-course limit for non-departmental courses) when appropriate for their 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 for the Major in Anthropology**

The BA program for a major in anthropology consists of twelve (12) courses, of which at least ten (10) are typically chosen from those listed or cross-listed as Department of Anthropology courses.

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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
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<tbody>
<tr>
<td>ANTH 10100</td>
<td>Introduction to Anthropology †</td>
<td>100</td>
</tr>
<tr>
<td>OR one 20000-level Anthropology course taken with a regular faculty member of the department (see faculty page link below) †</td>
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<tr>
<td>ANTH 21107</td>
<td>Anthropological Theory ‡</td>
<td>100</td>
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<tr>
<td>One Methods course *†</td>
<td>100</td>
<td></td>
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<tr>
<td>ANTH 21420</td>
<td>Ethnographic Methods</td>
<td></td>
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<tr>
<td>ANTH 28400</td>
<td>Bioarchaeology and Forensic Anthropology: Approaches to the Past</td>
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<tr>
<td>ANTH 29500</td>
<td>Archaeology Laboratory Practicum</td>
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<tr>
<td>Seven electives in Anthropology ±</td>
<td>700</td>
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<tr>
<td>Two additional electives from approved, related disciplines</td>
<td>200</td>
<td></td>
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<tr>
<td>Total Units</td>
<td>1200</td>
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* Students may seek approval for another relevant methods course in archaeological, linguistic, or biological anthropology.

± A maximum of two readings and research courses (such as ANTH 29700 Readings in Anthropology, ANTH 29900 Preparation of Bachelor’s Essay, ANTH 29910 Bachelor’s Essay Seminar, ANTH 29920 Bachelor’s Thesis Workshop, and BA courses from other departments) can be used toward the Anthropology major.

† Students interested in the Anthropology major should endeavor to complete the three required courses (ANTH 10100 Introduction to Anthropology or a 20000-level faculty-led Anthropology course; ANTH 21107 Anthropological Theory; and one Methods course) by the end of their third year.

**Minor in Anthropology**

The minor in Anthropology consists of six courses. The requirements for the minor are:

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<tr>
<th>Course Code</th>
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<th>Units</th>
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<tbody>
<tr>
<td>ANTH 10100</td>
<td>Introduction to Anthropology</td>
<td>100</td>
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<tr>
<td>or ANTH 21107</td>
<td>Anthropological Theory</td>
<td>100</td>
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<tr>
<td>One Methods course from the following:</td>
<td></td>
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<tr>
<td>ANTH 21420</td>
<td>Ethnographic Methods</td>
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Courses in the minor may not be double-counted with the student's major(s), other minors, or general education requirements. The department will not accept petitions for non-Anthropology courses toward the minor.

**PROCESS OF DECLARING THE MAJOR OR MINOR**

College students coming from any field of study may complete a major, a second major, or a minor in Anthropology. Students are encouraged to construct individual programs by consulting periodically with their College adviser, the Director of Undergraduate Studies, and/or the department's Student Affairs Coordinator. We strongly urge students to complete several introductory courses before enrolling in upper-level courses. Students may select courses widely across all four subfields (sociocultural, linguistic, archaeological, and biological anthropology) within the minor or major, or focus their work within or across any subfield.

Students should confer with their College adviser before declaring a major or minor in Anthropology and must obtain the endorsement of the department's Director of Undergraduate Studies via the appropriate forms (https://anthropology.uchicago.edu/content/undergraduate-student-forms/#:~:text) provided by their adviser. Students should then submit this form to their College adviser.

**GRADING**

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 regular Anthropology faculty member. BA projects involving alternative media (like film, photography, photo-essay, or art installation) may be accepted if accompanied by a written text. Because original field research can take time, or take place outside Chicago, students are encouraged to complete the first phase of data collection in the summer between their third and fourth years.

Students writing BA honors papers are urged to enroll in ANTH 29920 Bachelor's Thesis Workshop/1 Bachelor's Thesis Workshop (to learn research design and how to organize data) in Autumn Quarter and/or ANTH 29910 Bachelor's Essay Seminar in Winter Quarter (to write the draft). Students may also arrange to work one-on-one with a faculty adviser on their thesis and register for credit under ANTH 29900 Preparation of Bachelor's Essay.

For award of honors, the BA essay must receive a grade of A or A- from the faculty supervisor and from the second reader. Normally the faculty supervisor is a regular faculty member of the department. Affiliated faculty may serve with the approval of the Director of Undergraduate Studies. The second reader can be any credentialed scholar/scientist approved by the Director of Undergraduate Studies.

The department will accept a BA paper or project used to satisfy the same requirement in another major only if certain conditions are met. Approval from the Directors of Undergraduate Studies of both departments is required. Students pursuing this option should consult with their faculty advisers by the earliest BA proposal deadline (or by the end of their third year if neither program publishes a deadline). The Petition to Use a Single Bachelor's Paper for Two Majors (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/BA_Double_Major_0.pdf), to be signed by both faculty supervisors, 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 10100. Introduction to Anthropology. 100 Units.**

Classically defined as the 'science of humankind' or the 'study of human diversity’, anthropology examines how people organize themselves into groups and relate to the environment through their cultural beliefs and practices. Students will be introduced to the types of arguments, questions, and problems that have driven anthropological thinking, and to the discipline’s unique focus on intensive fieldwork methodologies that span ethnography, archaeology, linguistics, and even biology. We will examine how anthropologists have historically studied topics like belief, kinship, ritual, politics, exchange, and material culture in the non-western world in order to unsettle western norms and assumptions. And we will explore how post-colonial critiques and indigenous perspectives have redefined the discipline in the twenty-first century. Students will learn how anthropologists are today contributing to solving complex global problems, from climate change to economic
inequality, racism, violence, immigration, health disparities, political technologies, and the effects of social media. This course serves as a sampler for those curious about the field and it fulfills a basic requirement for those pursuing the Anthropology major or minor. Offered at least once yearly by rotating faculty who will provide their unique take on the discipline.

ANTH 12108. Feminist Perspectives in Social Studies of Science and Technology. 100 Units.
This seminar is an introduction to foundational theories, methods and case studies in science and technology studies (STS), with a focus on feminist contributions to the field. Over the last five decades, the interdisciplinary domain of Science and Technology Studies (STS) has shown how scientific practice is a process of making the world rather than one of discovering and describing the world. Feminist STS scholars in particular have pointed out the normative dimensions in the construction of scientific objectivity, for example the euro-centric bias of Western science and the marginalization of BIPOC, women* and LGBTQ in science and technology. In the first half of the seminar, we will review debates and interventions in feminist STS. Understanding feminist critique as an intersectional endeavor, we will consider the importance of the entanglement of gender, race, (dis)ability and class for critical studies of science. Showing that scientific facts are cultural and historical products does not make them less powerful agents in the world and thus, the way forward does not lie in deconstruction alone (Haraway 1991). In the second half of the seminar, we will therefore review how feminist intersectional STS scholars propose to engage science and scientist’s work productively in order to take responsibility for the social relations of science and technology. Lastly, we will consider how to research issues in STS from a feminist, intersectional perspective in practice.
Equivalent Course(s): HIPS 12108, GNSE 12108

ANTH 12800. Formations of Indigeneity. 100 Units.
Whose land are we on? What does it mean to be Indigenous, for generations past and in the twenty-first century? From debates over claims of Indigenous ancestry by political actors to the struggles of sacred lands protection against natural resource extraction, understanding the stakes of these concerns for Indigenous peoples and nations is more relevant than ever. This seminar-part of the sequence for majors in the Department of Race, Diaspora, and Indigeneity-introduces students to core texts and concepts in the field of Native American and Indigenous Studies (NAIS). Topics will include sovereignty and governance, settler colonialism, citizenship and nationhood, blood quantum and racialization, diasporas and urban indigeneity, and relationships to land and environment. Course activities may include engagement with Indigenous films, dialogues with visiting Indigenous scholars, and field trips to Chicago-area cultural institutions.
Equivalent Course(s): CHST 12300, CRES 12800, RDIN 12300, HIST 17800

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.
Equivalent Course(s): CHST 12300, CRES 12800, RDIN 12300, HIST 17800

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.
Equivalent Course(s): MAAD 10002, ANTH 32145

ANTH 20003. 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.
Equivalent Course(s): ANTH 38305, CRES 12300, HIPS 20003

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?

**ANTH 20006. Embodiment and the Senses. 100 Units.**

This course approaches bodies as points of insight into governance, the varied experiences of being governed, and efforts to evade and reconfigure institutional expressions of authority. First, we will examine bodies as targets of governance, objects to be reformed, regulated, contained, disciplined, educated, incarcerated, treated, trained, and "cared for." Next, we will consider how bodies accrue power as sites of resistance, refusal, and critique. Certain bodies in certain places elicit discomfort, unsettling familiar divisions such as of private and public space, of developed and backward, of religious and secular, of reason and madness, of citizenship and (often racialized) non-citizenship. Finally, we will ask how bodies and sensory practices figure in ethical projects of crafting exemplary kinds of subjectivity or collectivity. In this way, the course will introduce students to anthropological approaches to embodiment as well as related questions of bio-politics, gender and race, political subjectivity, care and self-making, post/colonialism, sensory politics and the aesthetic. Along the way, students will gain a new appreciation of the political potency of bodies and bodily practices near and far-from Lenin's preserved body to Trump's "small" hands, reproductive labor to sex work, dirty protest to women's marches, indigenous eco-rituals to queer intimacies.

Equivalent Course(s): RLST 26006, GNSE 24006

**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.

**ANTH 20008. Understanding Standing Rock: Contemporary Native America. 100 Units.**

From April 2016 to February 2017, Native American advocates and their allies came to the confluence of the Cannonball and Missouri rivers to stand against the Dakota Access Pipeline. In the process they joined leaders, citizens, and supporters of the Standing Rock Sioux Tribe, whose tribal lands the pipeline skirted, and who opposed its Lake Oahe crossing, claiming that it threatened their water source, and was approved without proper legal vetting. Their efforts, and the responses to them by local law enforcement and pipeline security, drew national attention both to the specifics of their cause, and to the circumstances of Native American nations in the U.S. generally. Understanding Standing Rock demands a deeper consideration of the socioeconomic, legal, and cultural conditions that shape U.S. relations with Native Americans and their nations. This class takes the occasion of the Standing Rock/Mni Wiconi/#NODAPL movement and its circumstances to introduce students to the history and contemporary shape of US relations to Native American peoples, their legal, political, and socioeconomic opportunities and constraints, and how Native Nations today are working to articulate, in their own terms, their status in the United States and the world.

Equivalent Course(s): CHDV 20008, ENST 20008, CRES 20008, HMRT 20008

**ANTH 20009. Embodiment: Governance, Resistance, Ethics. 100 Units.**

What does a study of the body teach us about governance and the experience of being governed? This course approaches bodies from three angles. First, bodies are targets of governance. They are objects to be reformed, regulated, contained, disciplined, educated, incarcerated, treated, trained, and "cared for." Next, as bodies get targeted for reform, they are also converted into potent sites of resistance and critique. Certain bodies in certain places elicit discomfort, unsettling common ideals of private and public, of developed and backward, of religious and secular, and, with them, dominant understandings of modern citizenship. Finally, bodies in their sensory and affective capacities are also mobilized as resources for crafting belonging beyond the assigned terms of law or the state. Drawing from ethnographic texts and with special emphasis on Latin America, this course introduces students to the anthropology of embodiment as well as related themes of bio-politics, gender, intimacy, political subjectivity, care and self-making, post/colonialism, sensory politics and the aesthetic. In so doing, the hope is to generate new ways to make sense of matters near and far-from Lenin's body to Trump's hands, reproductive labor to sex work, dirty protest to women's marches, indigenous eco-rituals to queer intimacies.

Equivalent Course(s): CRES 20009

**ANTH 20010. Anthropology of the Future. 100 Units.**

Two major subfields of anthropology - archaeology and ethnography - have traditionally been oriented around the human past and the human present. But what about the future? Conceptions of the future and future-oriented behavior have long been understood to be a critical plane of difference between political economies, religions, and cultural groups, yet they have rarely been an explicit focus of study. When we shift the temporal frame to the future, questions that arise include: do all cultures have theories of the future? how much about human societies are intentional? how does ideology shape future possibilities? what role do imagined futures
play in political life? We will consider theories of temporality, past futures (Aztec, Polynesian, Italian), and movements such as millenarianism, messianic religions, Marxism, Dadaism, utopian communities, Afro-futurism, transhumanism, and today’s neo-futurist movements that deploy radical technology and speculative design in response to looming climate change. We will also explore the intimate relationship between speculative fiction (e.g., Ursula K. LeGuin, Kurt Vonnegut) and anthropology.
Equivalent Course(s): CCCT 20010, MAAD 25010

ANTH 20011. Peasants: Anthropology, Rural Life, Capitalism. 100 Units.
Only a few short decades ago, rural societies were at the center of anthropological inquiry and key sources of ethnographic insight. Today, anthropological attentions have redirected toward cityscapes and urban experiences, leading a recent review piece to wonder: “Where have all the peasants gone?” The answer, of course, is nowhere. Peasants may have slipped by the wayside of analysis, but nearly half of the world’s population today remains rural, and more than ever, countrysides are acutely affected by the economic transformations reshaping our world and the uncertainties facing our future: the challenges of food security, sustainable living, (agricultural) biotechnology, ecological precariousness, global poverty, and escalating rates of urbanization and urban migration. In a decidedly non-trendy move, then, this course will take the anthropology of peasantry as its focus, and will make the case that small-scale farming communities remain highly relevant sites for diagnosing capitalism’s changing conditions and its lived consequences. Our discussions will be at once historical, conceptual, and ethnographic, and will draw on a broad set of case-studies around the globe. We will review classic debates about peasantries in relation to the history of capitalism, and reflect on the analytical possibilities and limitations of the peasant concept.
Equivalent Course(s): ANTH 33705

ANTH 20041. Animal Magnetism: Histories of Human-Animal Relationships. 100 Units.
Animals are all around us—in homes and laboratories, farms and forests, zoos and supermarkets. Yet the remarkable ways in which human and animal lives are intertwined often go unnoticed. What makes an animal a predator in one setting, prey in another? A companion to befriend or a trophy to fight over? In this course, we will examine the meanings that humans have ascribed to their nonhuman counterparts from a long-term perspective. Human-animal relationships inform much of what we consider to be society, including humans' interactions with other humans. Those perceptions and practices vary widely across time and space, from shared experiences and mutual exchanges across species boundaries to processes of subordination and domestication that have reshaped human and animal bodies and behaviors to contemporary concerns over the nature of animal intelligence, emotions, and rights. Drawing on interdisciplinary readings in archaeology, anthropology, biology, history, psychology, and environmental studies, we will examine the changing ways that humans have conceptualized, commodified, and experienced our nonhuman counterparts from the past to the present.
Equivalent Course(s): CEGU 20014

ANTH 20042. Medicine and Culture in the Middle East. 100 Units.
This course examines the intersections of culture, politics, and biomedicine in the Middle East from a variety of theoretical and scholarly approaches. Students will study different conceptualizations of health, healing, the body, and personhood in the region, with a strong emphasis on biomedicine and contemporary state and governmental processes. Key topics covered in class include but are not limited to: the rise of western biomedicine in the region; religious perspectives of the body; Islam and organ trafficking and transplantation; racialized bodies in medical science; war and medicine, sex, gender, and reproductive technologies, and the impact of COVID-19 across the region.
Equivalent Course(s): NEHC 30041, NEHC 20041

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 Inca and the Aztec. Lectures and discussions are framed around an examination of theories of state genesis, function, and transformation, with special reference to the economic, institutional, symbolic, and religious 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. Finally, we consider the causes and consequences of the Spanish conquest of the Americas, and the continuing impact of the European colonial order that was imposed on and to which the Native populations adapted with different degrees of success over the course of the 16th century.
Equivalent Course(s): LACS 20100, LACS 40305, ANTH 40100

ANTH 20144. London Program: Institution. 100 Units.
In the first part of the course, focusing on William Wordsworth and Samuel Taylor Coleridge’s monumental poetic work Lyrical Ballads (1798), we will consider the implications of revolutions abroad and of institutionalizations of arts and culture at home for the rise of modern literary culture in Romantic-era Britain. Wordsworth famously envisioned a new role for the poet as that of a “man speaking to men” who could make “incidents and situations from common life” the proper matter of literature. As he did so, Wordsworth was confronting both the disappointed hope of the “blissful dawn” of the French Revolution and a cultural milieu reshaped by the emergence of institutions like the British Museum (1753), the Royal Academy of Art (1768), and the National Gallery (1824)—all of which continue to define British national culture. In the second part of the course, we will consider analogous developments of the present moment, including the institutionalization of new arts like fashion, to consider where (in what scenes, and in what forms of writing and media) we might look for Lyrical Ballads of our own time. (C, F)

ANTH 20336. Mesopotamian Cities. 100 Units.
Cities are extraordinarily successful forms of human settlement, currently home to over 6 billion people around the world. They offer employment opportunities, production efficiency, and expansive social networks. However, they also have negative impacts on social lives, health, resources, and the environment; they are deep wells of inequality, isolation, and disease. Were ancient cities similarly difficult? Through alternating lectures and seminars, this course examines ancient Mesopotamian cities from the perspective of city life and urban challenges, comprising the positive and negative aspects and possible compensatory factors to urban living in the past. We will examine cities from the world’s earliest, in the 4th millennium BCE, through mature cities of the 3rd and 2nd millennia BCE, to the artificial imperial cities of the 1st millennium BCE. Equivalent Course(s): NEAA 20036, NEAA 30036

ANTH 20399. Trauma, Vulnerability, and the Martial Body. 100 Units.
This course examines the embodied dimensions of war. Drawing from readings in anthropology, sociology, geography, and history, we will explore how military personnel experience contemporary war through a constellation of techniques, technologies, and relationships. This course is comprised of three sections. In the first section, we will discuss foundational texts in social theory that explore the various mechanisms through which institutions produce soldiers from “docile” bodies. The second section considers whether and how new protective technologies used in modern warfare corporeally mediate how individuals experience war. In the final section, we will examine recent efforts to remove bodies from combat zones through the use of unmanned weapons systems such as drones and other technologies. Throughout the course, students will acquire the necessary conceptual and analytical tools to understand, discuss, and critically examine the impacts of modern warfare as well as have the opportunity to conduct archival research on a topic of their choice. Equivalent Course(s): HLTH 20399, CHDV 20399, HIPS 20399

ANTH 20400. 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 in independent research paper will be required.

ANTH 20405. Anthropology of Disability. 100 Units.
This seminar undertakes to explore “disability” from an anthropological perspective that recognizes it as a socially constructed concept with implications for our understanding of fundamental issues about culture, society, and individual differences. We explore a wide range of theoretical, legal, ethical, and policy issues as they relate to the experiences of persons with disabilities, their families, and advocates. The final project is a presentation on the fieldwork. Equivalent Course(s): HMRT 35210, CHDV 20505, MAPS 36900, HMRT 25210, SOSC 36900, ANTH 30405, CHDV 30405

ANTH 20420. Olympic Games and Human Rights. 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. Equivalent Course(s): ANTH 30420, MAPS 47501, SOSC 25090
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.

Equivalent Course(s): ENST 26674, RLST 26674, GLST 26674

ANTH 20537. The Global Black Panther Party. 100 Units.
In America, the Black Panther Party and its leaders, like Fred Hampton in Chicago, are famous for their revolutionary fight against white supremacy and their violent suppression by US government forces. But what does a Global Studies approach teach us about the Black Panthers? This seminar explores how the Black Panther Party’s worldwide networks impacted global understandings of politics, race, and religion. Our readings examine a series of comparative case studies, including the Dalit Panther Party in India, the Mizrahi Black Panther Party in Israel, and the Polynesian Panthers in New Zealand. We analyze primary sources, such as the various Panther Parties’ publications, their mainstream press coverage, and their pop cultural representations, like Ta-Nehisi Coates’ Black Panther graphic novel and the film Black Panther: Wakanda Forever. In this course, students learn the global Black Panther Parties’ roles in reshaping worldwide conceptions of race, caste, and religion through their encounters with the Nation of Islam, Hindu Nationalism, Zionism, and Indigenous rights. No prior knowledge or coursework is required.

Equivalent Course(s): RDIN 26674, RLST 26674, GLST 26674

ANTH 20540. The Chicago Climate Change & Culture Institute-I. 100 Units.
Climate change is arguably the greatest environmental, political and cultural challenge of our times. We are already beginning to feel its impacts in changing weather patterns and rising temperatures. In the years to come, Earth scientists tell us that climate change will impact every human being on the planet. We need to become informed and engaged about what awaits us and what we can do to avoid worst-case scenarios. This 3-week intensive course of study focuses on three key questions: Why did climate change happen? How is it impacting different communities across the world? What can be done to prepare the world for a more environmentally secure future? The 4CI program features lectures by leading experts on climate change from the Social Sciences, Earth Sciences, Humanities, Art and Architecture. Seminar discussions and site visits to a variety of local initiatives working toward clean energy and sustainability goals round out the program. 4CI will give you the answers you want about climate change and the tools you need to start making a positive difference, whether that is on your campus, in your community or at your workplace. The program leverages the intellectual resources of one of the world’s most prestigious research universities and will acquaint you with a city that proudly stands on the cutting edge of sustainable urbanism.

Equivalent Course(s): ENST 20540, ANTH 30540

ANTH 20541. The Chicago Climate Change & Culture Institute-II. 100 Units.
Climate change is arguably the greatest environmental, political and cultural challenge of our times. We are already beginning to feel its impacts in changing weather patterns and rising temperatures. In the years to come, Earth scientists tell us that climate change will impact every human being on the planet. We need to become informed and engaged about what awaits us and what we can do to avoid worst-case scenarios. This 3-week intensive course of study focuses on three key questions: Why did climate change happen? How is it impacting different communities across the world? What can be done to prepare the world for a more environmentally secure future? The 4CI program features lectures by leading experts on climate change from the Social Sciences, Earth Sciences, Humanities, Art and Architecture. Seminar discussions and site visits to a variety of local initiatives working toward clean energy and sustainability goals round out the program. 4CI will give you the answers you want about climate change and the tools you need to start making a positive difference, whether that is on your campus, in your community or at your workplace. The program leverages the intellectual resources of one of the world’s most prestigious research universities and will acquaint you with a city that proudly stands on the cutting edge of sustainable urbanism.

Equivalent Course(s): CRES 20541, ANTH 30541

ANTH 20569. Music, Society, and Politics. 100 Units.
Course description: Music is related to acts of listening, producing, circulating, composing, dancing, humming, aestheticizing, resisting, relating, coping—all of which put the individual in conversation with the social world. Music “gets into life” by allowing individuals to make meaning of the social world and form social relations of taste, aesthetics, and politics with one another. In this course, “musicking” is taken as a sociological site to interrogate the roles that sound, music, and noise play in ordering or disrupting social norms, constituting identities, and organizing political action and social movements. Taking a global perspective, this course traverses cultural sociological reading selections to introduce themes of taste, group boundary-making, and (counter)cultural capital, investigating how music allows individuals to constitute the self and negotiate identity-making with respect to race, class, nationality, ethnicity, caste, gender, and sexuality. These themes are then brought in conversation with the role of music—especially protest music, hip-hop, and other musical genres of resistance—in effecting social change. Finally, with the impact of digitalization and globalization, how do seemingly “local” musical genres enter global circuits of taste, aesthetics, and politics? This course will be of
interest for students curious about how music mediates the relationship between individuals and the social world, especially in this present political moment.

Equivalent Course(s): MUSI 22322, CHST 20569, SOCI 20569

ANTH 20700. Global Health, Environment, and Indigenous Futures. 100 Units.
The global coronavirus pandemic has made evident the significance of ecological (im)balances for the well-being of societies. The relationship between structural inequalities, changing environments and health, especially for historically and socio-economically marginalized communities, is now well established. At the same time, a growing body of literature links the material conditions of marginalized communities-for instance, spaces of dwelling and conditions of labor-to health status, globally. Based on a set of interdisciplinary literature arranged through anthropological theories, this course will critically engage with notions of health and well-being for indigenous communities, tracing injustices that stem histories of racial, caste- and ethnicity-based, and environmental exclusions. The readings are organized around one central question: What does it mean to be indigenous in a changing planet where social, political, and economic systems are marked by enduring legacies of systemic violence? This graduate and undergraduate level course will introduce contexts within which structural exclusions lead to ill-health and loss of well-being among indigenous communities across the globe. The aim is to develop critical thinking on the political economy and political ecologies of indigenous health as imbricated with issues of social, economic, and environmental justice.

Equivalent Course(s): CEGU 30700, CEGU 20700, SALC 32704, SALC 26501, RDIN 30700, CHDV 30750, RDIN 20700, ANTH 30700, CHDV 20700

ANTH 20701-20702-20703. Introduction to African Civilization I-II-III.
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 three-quarter sequence.

ANTH 20701. Introduction to African Civilization I. 100 Units.
Part one considers literary, oral, linguistic, and material 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 and Mali, the Swahili Coast, Great Zimbabwe, Nok of Nigeria, and medieval Ethiopia. We also consider religious and spiritual transformations, including Islam in Africa, as well as the origins and effects of European contact, and the emergence of the transatlantic trade in enslaved human beings. Students examine these times and places through primary sources (such as cultural artifacts, visual representations, myths, and memoirs) which illuminate African perspectives on these different places and times. Assignments: oral presentations, document analyses, essays, and team projects.

Equivalent Course(s): CRES 20701, MDVL 10101, HIST 10101

ANTH 20702. Introduction to African Civilization II. 100 Units.
This course examines the transformations of African societies in the long nineteenth century. At the beginning of the era, European economic and political presence was mainly coastal, but by the end, nearly the entire continent was colonized. This course examines how and why this process occurred, highlighting the struggles of African societies to manage internal reforms and external political, military, and economic pressures. Students examine these processes through various primary sources (such as visual and material sources, cultural artifacts, and personal accounts) that highlight African perspectives on these processes.

Equivalent Course(s): CRES 20802, HIST 10102

ANTH 20703. Introduction to African Civilization III. 100 Units.
Part three uses anthropological perspectives to investigate colonial and postcolonial encounters in sub-Saharan Africa, with a particular focus on Southern Africa. The course is centered on the twentieth and twenty-first centuries. It begins with an examination of colonialism and the institutionalization of racism and dispossession. It then examines anti-colonialism and the postcolonial period. The class draws on scholarship on and by African writers: from poets to novelists, ethnographers, playwrights, historians, politicians, political theorists, and social critics. Over the course of the quarter, students will learn about forms of personhood, subjectivity, gender, sexuality, kinship practices, governance, migration, and the politics of difference.

Equivalent Course(s): HIST 10103, CRES 20303

ANTH 20900. Caste and Class. 100 Units.
This course analyzes social differentiation and structural inequity through a comparative lens. We will analyze two categories by which groups of people come to be differentiated and categorized, and with which people experience and think about social life: class and caste. While class and caste are often imagined as features of radically different societies - "Global North" nation-states with long-established capitalist markets; colonial and postcolonial South Asia - this course will draw these examples close to each other, seek specificities and similarities that can illuminate the constants in dynamics shaped by social inequality, and foreground the many contexts in which the forms of inequity operating through these two categories intersect. We will look at the ways in which societies in Europe, South Asia, and elsewhere, break into groups along lines differentiated and actualized by these categories. We will also take up instances of communities and individuals mobilizing hierarchical differentiation, both strategically and less consciously, to make moral, ethical, and political claims, assert their distinct positions, and build sociopolitical causes. These case studies will give us an opportunity
to survey social scientific explanations accounting for inequality in European and Indian societies, and the respective emphasis placed on class and caste - among several other factors (race, ethnicity, kinship, gender and others) - in making these situations intelligible.
Equivalent Course(s): CRES 20900, SALC 22302, SALC 32302

ANTH 21015. Media, Culture & 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.
Equivalent Course(s): MAAD 11015

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.
Equivalent Course(s): HIPS 23600, ANTH 38400, EVOL 38400

ANTH 21106. Worlds Fairs. 100 Units.
This course will survey the growth and decline of World's Fairs as "total cultural facts." Emphasis will be placed on the socio-economic factors giving rise to World's Fairs, beginning with the Crystal Palace Exposition in London in 1853 to the present. Students will be encouraged to seek out primary documents to engage in original research.

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, from the 1880s to the present. Although it centers on the North American and British traditions, we will 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.
Equivalent Course(s): ANTH 30000

ANTH 21112. ClsclRdgs: The Substance of Kinship. 100 Units.
This class will chart the contours of a theoretical trajectory within the anthropology of kinship. It will explore the notion of substance in classical writings on kinship, trace its deployment in subsequent revisions and now-classic critiques, and gesture towards the productive directions in which kinship studies are now moving in what could be called the "new classics". Beginning with the forefathers of anthropological analysis of kinship and moving through revisions and critiques, the class will explore the works that have established kinship as a quintessentially anthropological endeavor. It will ask, for instance, how genealogical decent has been challenged by notions of alliance and marriage and subsequently by a pivotal critique that reconfigured anthropological analysis of "kinship" as a symbolic expression of Euro-American cultural practices. The class will explore further how anthropology has recuperated kinship as an object of study despite its relativization as an ethnocentric cultural artifact, and productively examined new models of social relationship and belonging, such as adoption, surrogate parenthood, and queer kinship, as well as foreign practices of relating that bear little or no resemblance to ideas about "blood" and "genes". The project is to trace the descent of the anthropology of kinship, as well as its marriage to other theoretical paradigms (such as structural linguistics, symbolic anthropology, gender studies and feminism) to reveal how "substance" (broadly construed) has been and still remains, the substance of kinship analyses.

ANTH 21114. ClsclRdgs: Fetishism and the "Spirit of Matter" 100 Units.
The fetish emerged in the 16th and 17th centuries out of the historical intersection of Enlightenment preoccupations and colonial encounters in West Africa. As curio, idol, and obsession, the fetish became one of the foundational objects of anthropological inquiry, manifesting a form of radical alterity that haunts the epistemological and ontological frameworks of the social sciences. In the first half of this course, students will trace the historical trajectory of fetishism within and beyond anthropological discourses. Beginning with the reading of 19th century texts in which fetishism is presented as the most "primitive" of all religious forms, they will move on to engage classic redeployments of the fetish in Marxist and psychoanalytical traditions. In the second half, students will read 20th century ethnographic, archaeological, philosophical, and art historical texts that speak to the contemporary legacy of the fetish. Throughout, we will concentrate on two key questions. How does the fetish both mediate and transgress fundamental boundaries within anthropological theory, particularly those between the primitive and the modern, the subject and the object, and the mental and the material? How can contemporary anthropologists critically reengage with literature on the fetish in order to develop productive analytical approaches to the relationships between humans and their material worlds? The goal of the course...
is to challenge students to think critically about how anthropologists construct arguments about difference and identity, desire and value, and contingency and agency.

ANTH 21115. Classic Readings in Political Anthropology. 100 Units.
Answering the question, “what is the political?” has been one of the major goals of political anthropology since its inception. In order to study politics as a significant aspect of culture and/or society, in other words, the early political anthropologists needed first to figure out just what, in fact, “politics” were. This work of definition, of fixing the meaning of “political life” as such, has gone hand in hand with its description and analysis throughout the history of political anthropology. It is this nexus with which we are, in the first instance, concerned in this course. We will investigate two specific moments in classic political anthropology, each focused around a different delineation of the nature of the political and the consequences thereof. In so doing, we will attempt to understand a few of the premises of “classic” political anthropology and the ways in which these premises can speak to the study of politics in more contemporary academics contexts. At the same time, we will explore the political stakes of the discipline itself, asking why certain definitions of the political and conceptual issues come into focus in anthropology at certain times. From this perspective, we will examine anthropology’s fraught relationships with colonialism, anti-colonialism, and war structure its analytical concerns and theoretical questions. Here, in other words, we examine not only political anthropology, but anthropology itself as deeply political, in its classic eras as much as in the present. From this perspective we can see that the question of “what is the political” has stakes which go far, far beyond the epistemological, stakes we hope to explore over the coming quarter.

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.
Equivalent Course(s): CHST 21201

ANTH 21203. Intsv Stdy: Iroquois. 100 Units.
This course offers an overview of Iroquois culture from its prehistoric backgrounds to the modern day. In addition to studying the basic data of Iroquois ethnology, the course examines how Europeans and anthropologists have viewed the Iroquois as well as how the Iroquois view themselves and others.

ANTH 21210. Situations. 100 Units.
Situations: Precision in ethnographic method has grown elusive as the methods for contextualizing the objects of analysis have metamorphosed in 21st century. At least since Edmund Leach’s Political Systems of Highland Burma, ethnographers have begun to dispute the premise organizing classic twentieth-century ethnography: that societies come parcelled in identifiable units. Ethnographic method has changed just as profoundly before. Study of places originally was a replacement for study of cases. Twentieth century ethnography broke with nineteenth century evolutionary stage theories and a comparative method founded on case studies, by turning from study of cases (of primitivity, of barbarism, of peasantry, etc.) to the delineation of places, in which separate and whole cultures and societies thrived. After Leach and others, this place-based study of systems of social and cultural order has been challenged by a congeries of increasingly radical reconsiderations of sites and their situations. Culture, society and meaning are delineated now not in whole isolates but in obviously heterogeneous fields, networks, scapes (etc.). The new approach enables more productive political and historical studies of domination, asymmetry, exploitation, struggle and change. While Sahlin and Tambiah constituted a post-Sartrean “structural, historical anthropology” by the 1980s, Dirks announced a “new, critical historical anthropology” and Wolf, an “historically-oriented political economy.
Equivalent Course(s): SOCI 30590, KNOW 31100, ANTH 51210, CHDV 31210, AASR 51100

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.
Equivalent Course(s): ANTH 43501

ANTH 21225. Louisiana. 100 Units.
Louisiana is home to Cajun music, Creole food, and the Yat dialect, as well as some of the most impressive prehistoric mound sites in North America. This course offers an archaeological, historical, and ethnographic introduction to Louisiana’s complex culture. We focus on the ways in which race, ethnicity, and identity are constructed within and about Louisiana.

ANTH 21230. Intensive Study of a Culture: Lowland Maya History and Ethnography. 100 Units.
The survey encompasses the dynamics of first contact; long-term cultural accommodations achieved during colonial rule; disruptions introduced by state and market forces during the early postcolonial period; the status of indigenous communities in the twentieth century; and new social, economic, and political challenges being faced by the contemporary peoples of the area. We stress a variety of traditional theoretical concerns of the broader Mesoamerican region stressed (e.g., the validity of reconstructive ethnography; theories of
agrarian community structure; religious revitalization movements; the constitution of such identity categories as indigenous, Mayan, and Yucatecan). In this respect, the course can serve as a general introduction to the anthropology of the region. The relevance of these area patterns for general anthropological debates about the nature of culture, history, identity, and social change are considered.

Equivalent Course(s): CRES 20400, CHDV 30401, ANTH 30705, LACS 20400, LACS 30401, CHDV 20400

ANTH 21233. The Moche: Archaeology of Power, Ritual & Ideology. 100 Units.
This course presents an in-depth exploration of the Moche (Mochica) culture (AD 100-800), a Pre-Inka civilization of the desert North Coast of Peru. World-renowned for their naturalistic and representational art, the Moche are also famed for having constructed monumental adobe pyramids and sophisticated hydraulic systems, unrivaled in scale in the prehistoric Americas. Recent archaeological work has revealed the highly urbanized and heterogeneous character of Moche society. In this course, intensive examination of the Moche will permit a contextualized and critical study of archaeological attempts to understand prehistoric urbanization, religious ideology, and political power more generally. Moche power structures are thought to have been grounded in religious authority and ritual performance; and human sacrifice and ritualized violence are believed to lie at the core of elite political interaction. The relationship of ideology and elite religious programs to economic and coercive forms of social control will be carefully scrutinized in this course. Moreover, the challenge of identifying the political and religious aspirations of lower class Moche populations from material remains will also be explored, relying in part on data gathered by the instructor during recent fieldwork. Therefore, emphasis will be placed on problematizing the archaeological record and on how multiple databases can be mobilized to best interpret the full breadth and diversity of Moche society. The course will allow participants to partake in archaeological problem solving, involving both method and theory, while engaging with one of the most important civilizations of the prehistoric Andes.

Equivalent Course(s): LACS 36310, ANTH 36310, LACS 21233

ANTH 21236. Intsv Stdy: Cherokee. 100 Units.
This course will be a thorough review of the ethogenesis, later history and current status of the Cherokee in the Carolinas and Oklahoma.

ANTH 21239. Cities in the Middle East. 100 Units.
At the crossroads of conflicting global interests and cultural images, the Middle East continues to challenge the political and anthropological imagination. Dominant understandings, however, are shaped by powerful essentializing tendencies, especially Orientalist stereotypes, religious reductionisms and nationalist ideologies. All of these interpretive paradigms, in popular as well as in much of the scholarly discourse, project and reify a view of the Middle East principally as a site of either religious authenticity, nationalist extremism or cultural autochthony. Symbolically mapped through spatial key-metaphors of the “holy cities,” such as Jerusalem, Mecca and Najaf, the Middle East is heavily associated with the “sacred” (with its discourses of eschatology and redemption), while simultaneously being fixed as “stagnant,” “traditional,” and “despotic.” In significant political and religious discourses, the region’s current predicament is only matched by its mythified past glory. This course construes the Middle East as an anthropological and historical laboratory; inviting students to critically explore - through cities - central debates in the social sciences about such themes as modernization, nomadism, colonialism, nationalism, “fundamentalism,” cosmopolitanism, gender and patriarchy. Structured along these themes, the course problematizes the relations between the “urban” and the “regional” (as institutionalized in Middle Eastern “area studies”), while utilizing them as a lens into broader theoretical inquiry.

Equivalent Course(s): JWSC 21200, NEHC 30913, NEHC 20913

ANTH 21245. Intsv Stdy: Multilingualism in Brazilian Amazon. 100 Units.
This course examines the phenomenon of multilingualism as an anthropological object through the comparison and contrast of two Amazonian social systems where many languages coexist in networks of alliance and shared cultural patterns; the Upper Rio Negro and the Upper Xingu. The general theme of multilingualism will be explored through a relatively detailed look at the ethnographic literature of these indigenous Amazonian societies, with special attention to social organization and language use. As an introduction to linguistic anthropology, this course will provide students with a critical perspective on the politics of language and argue for the basic condition of heterogeneity in ALL linguistic communities. Throughout the course students will be presented with the methods of linguistic anthropological research, specifically the collection and analysis of texts-in-context, and analysis of language ideologies; native reflections on the constitution and function of language. As an introduction to the anthropology of indigenous Amazonia this course will provide students with a base for understanding the social and cultural organization of Amerindian societies in terms of traditional anthropological categories such as kinship, myth and ritual organization. In addition to this the course seeks to develop in students a critical approach to some of the dilemmas involved in the anthropology of contemporary indigenous politics through discussion and analysis of the relationship between language and identity.

Equivalent Course(s): LACS 21245, LING 21245

ANTH 21246. Intsv Study: Haiti. 100 Units.
The Jan 12 earthquake that destroyed Port-au-Prince and surrounding towns has drawn world-wide attention. The quake and its aftermath are already being described as one of the worst disasters in modern history, and the response will likely define (or redefine) global humanitarianism and emergency response for generations to come. But even before the current catastrophe, Haiti was mired in crises-so much so that it was common to describe the country (somewhat paradoxically) as being in a state of ‘chronic crisis.’ In this course we will...
examine the historical roots of the Haitian crisis, with a particular focus on the intersection of environmental, urban, and political crises. We will also investigate the relationship between Haitian society and the international community (especially the role of NGOs, aid agencies, foreign governments, and international governance and financial institutions). In light of this long history, we will explore the possibilities for reconstruction and think collectively about the role and responsibility of the global community in rebuilding Haiti.

Equivalent Course(s): ANTH 31016, LACS 21246

ANTH 21248. Intsv Study: The Aymara. 100 Units.
Aymara-speaking peoples of highland Bolivia and southern Peru constitute a diverse group linked through common elements including social structure, religion, and cosmology. In Bolivia, where they constitute one-third of the population, they have gained significant political power and were central actors in uprisings such as October 2003’s Guerra de Gas (Gas War). This course provides an overview of Aymara societies, striving to maintain awareness of the complexity and diversity within that category. Students will gain an understanding of the Aymara peoples and their interactions with the global capitalist system. Knowledge of Spanish is helpful but not required.

Equivalent Course(s): LACS 21248

ANTH 21249. Intensive Study: The Inkas. 100 Units.
The first part of the course analyzes current empirical evidence and theoretical perspectives of how the Inkas produced and imagined their state throughout both the Inka Imperial and Spanish Colonial periods. The second part of the course considers how Colonial and modern narratives have also produced and reproduced politicized images of the Inkas. Lectures and discussion provide an intensive introduction to the Inkas, while allowing for the assessment of broader anthropological theories regarding the state, the politicization of the past, and the social production of history.

Equivalent Course(s): LACS 21249

ANTH 21254. Intsv Study: 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.”

Equivalent Course(s): LACS 21254

ANTH 21256. Instv Study: Northern Mexico and the Border. 100 Units.
As the US-Mexico border has become a focus of national attention, it has often been portrayed as out of control, unsecured, the site of an “invasion,” where obscure and threatening forces penetrate the US. We will consider the formation of the border in historical context and ponder its function vis-à-vis US and Mexican national identities, state consolidation, and flows of labor and capital—though with particular emphasis on changing social forms on the Mexican side. As we read historical and ethnographic (and other) accounts of the border, we will draw on an assortment of classic anthropological and social-theoretical approaches to the nation, the state, domination, identity, and boundaries. We will examine: 1. the formation of the border in the 19th century, 2. bureaucracy and border policing, 3. identity and built environment in today’s border cities, and 4. the maquiladora or assembly-plant industry. Reading across these disparate literatures, we will draw connections between them even as we question the coherence of “the border” as a place and attempt to grasp its socially constituted nature. Rihan Yeh.

Equivalent Course(s): LACS 21256

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 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.

ANTH 21265. The 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 Celtcity 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.

Equivalent Course(s): CRES 21265, ANTH 36705, CRES 36705

ANTH 21266. The Aymara and the Quechua. 100 Units.
This course will emphasize points of comparison and contrast in the social and cultural worlds of the Aymara and Quechua people of the Andean highlands. The course seeks to explore cultural categories of the Aymara and Quechua in their historical and social contexts, while also understanding structuring factors in key areas such as social organization, ecological and economic adaptations, ritual, religion and language, identity and politics in the globalizing world.

Equivalent Course(s): ANTH 31620, LACS 21266, LACS 31620

ANTH 21267. Intsв Study: Prehispanic Andean Cultures. 100 Units.
This course is an intensive study of the political and cultural groups that populated the Andes before the arrival of the Spanish in AD 1532. The course’s objective is to provide students with an introduction to designing research of their own using prehistoric Andean polities as case material. To achieve this goal, students will read basic texts on important Andean cultures in order to gain a working knowledge of the politico-cultural prehistory of the region. They will interpret and evaluate the kinds of questions and arguments the authors construct about those pre-Hispanic cultures. Finally, students will identify the kinds of evidence and analyses that archaeologists use to reconstruct the socio-cultural prehistory of the region. More than a cultural-historical overview, this class will use pre-Hispanic Andean political and cultural groups as a platform to explore key concepts in anthropology such as social diversity, urbanism, the state, ritual and religion, human-environment interaction, economics, politics and power. Readings will advance in a roughly chronological trajectory. However, central themes will reappear across the readings, revealing the ways researchers have diversely addressed similar issues under varying circumstance, and highlighting how Andean cases have contributed to anthropological study in general. Students will be evaluated on their participation in class discussions, on two study questions to be submitted before each class meeting, on one mid-term essay (5-7pp) and on one final essay which will take the form of a structured research proposal (7-10pp).

Equivalent Course(s): LACS 21267

ANTH 21268. IntsвStudy: Urban Africa. 100 Units.
What can African cities tell us about contemporary urban life? Often approached by analysts as sites of danger, poverty, and informality, African cities remain “elusive” sites of study, but have become vital to understand as Africa’s population comes close to being majority urbanized. How do ethnographers and others approached the ethnographic space of the African city? What can their writings about housing, informality, planning, and lifestyle reveal to us about life, not only in Africa, but in other cities around the world? This course introduces students to some of the key questions in the study of African urbanisms, but also seeks to link contemporary issues raised by life in African cities to more general concerns in urban studies, especially for cities in the Global South. Topics include urban planning, informal housing, urban citizenship, and the critical examination of urban-rural relations. Using a mixture of canonical and contemporary texts on African cities, this course will track how the African city and urban dweller emerged as objects of study, and provide students with insights into current debates about how the city should be studied and approached in the present moment.

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.

Equivalent Course(s): EALC 21269

ANTH 21270. Material Worlds Across Premodern East Asia. 100 Units.
China, Korea, and Japan are recognized as key players in the globalized world. Together they figure East Asia as a region of dynamic growth where consumers and producers create new goods and tastes at an unprecedented pace. East Asia however perplexes in that liberal ideology and politics do not appear to be a condition of liberal economy. This course examines the topic of materialism in East Asia in its pre-capitalist formations (1000 BC-1500 AD) through the lens of consumption and production in China, Korea, and Japan. In particular we explore how things become goods within the framework of autocratic states, how rituals create consumers and temptations, as well as the conditions which entertain popular panregional forms such as manga, martial arts, and mafia. The course draws on anthropology, archaeology, mixed media materials, and museum visits.

Equivalent Course(s): EALC 21270
ANTH 21301. Mod Rdgs: Shamanism. 100 Units.
The venerable topic of shamanism is explored in its original Siberian manifestations, North American variations, and extensions into Central and South America and elsewhere. The New Age and not-so-New Age interest in shamanism is also considered.
Equivalent Course(s): ANTH 31805

ANTH 21303. Making the Natural World: Foundations of Human Ecology. 100 Units.
What's natural about nature? Humans have "made" the natural world both materially, through millennia of direct action in and on the landscape, and conceptually, through the creation of various ideas about nature, ecosystem, organism, and ecology. In this course we will consider how the conceptual underpinnings of contemporary Western notions of nature, environment, balance, power and race are intertwined. We will trace this trajectory using the lens of the historical development of the field of ecology, then broaden our view to consider worldviews and ontologies about the environment from non-Western cultures. How then do these worldviews influence attitudes and policies towards land, environment, and its stewardship? Taking examples from current environmental topics (e.g. land rights, environmental justice, park access, conservation, extinction) we will evaluate the extent and character of human entanglement with the environment. Throughout the course student voices will be prominent in the many discussion-based class sessions.
Equivalent Course(s): CEGU 21301, ENST 21301

ANTH 21305. Explorations in Oral Narrative (The Folktale) 100 Units.
This course studies the role of storytelling and narrativity in society and culture. Among these are a comparison of folktale traditions, the shift from oral to literate traditions and the impact of writing, the principal schools of analysis of narrative structure and function, and the place of narrative in the disciplines (i.e., law, psychoanalysis, politics, history, philosophy, anthropology).
Equivalent Course(s): ANTH 45300

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. The main objects of our study will be the vast body of folktales and collateral folklore collected by anthropologists and folklorists in traditional societies. 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 ...an argument, in short, that humans are, by nature, story-telling creatures whose sapience lies primarily in the capacity to create, be entertained by, and even live by, fictions The central place of storytelling is shown in the humanistic and social sciences: anthropology, economics, history, philosophy, politics, psychoanalysis. Student story-telling and even performance, of brief stories is encouraged and reflected upon in light of the main arguments of the course.
Equivalent Course(s): ANTH 45301

ANTH 21307. Modern Readings in Anthropology: History, Ethnohistory, and Archaeology. 100 Units.
This course critically examines both the intellectual history and the recent renewal of claims to historical perspectives in archaeology. Our goals are twofold: first, to examine the many uses of and understandings of history as evidentiary source, subject matter, and conceptual framework in the archaeological literature; and, second, to assess the logic and methods used by researchers to incorporate documentary, ethnohistorical, and archaeological evidence.

ANTH 21326. Anthropology at World’s End: Studying Societal Collapse. 100 Units.
Why do societies collapse, and when they do, what happens next? What does it mean to say a society has collapsed? And what might the failures of past societies tell us about our future? Using archaeological and ethnographic examples from a variety of geographical regions and chronological periods, this course explores societal collapse across time and space, from the ancient past to the contemporary world, and onward to the post-apocalypse. We will examine the potential causes of collapse as well as its social and material effects. We will also explore the usefulness of collapse as a theoretical model and examine potential alternatives. This course emphasizes the importance of the current socio-historic moment in shaping interpretations of the past. Simultaneously, the course material touches on topics of general anthropological interest, including narratives of development and state formation, social inequality, identity, and the comparative study of culture. This course will enable students to bring knowledge about societal collapse in the past to both current conversations in anthropology and allied disciplines, as well as to discussions of collapse in popular culture.

ANTH 21327. Anthropology of Labor. 100 Units.
On the surface, labor seems to be such a ubiquitous fact of life as to be altogether unremarkable. In one form or another, most of us will spend the majority of our lives engaged in labor. Yet, how do we know when an activity is labor or not? Can gathering, thinking or speaking count as labor? How does an action come to be seen as labor, and when and for whom is it labor? This course seeks to answer these questions and deepen cultural accounts of economic practice by training attention on this ubiquitous but underspecified activity. The course begins with classic concerns about the nature of labor, and then moves to questions about the cultural dimensions of productive activity. Rather than assume the success of a capitalist logic of action in which labor is universal, the readings suggest that what counts as labor is a contingent result of the cultural determinations of forms of action. With this framework we will analyze a number of different forms of labor both temporally distinct (Fordism to flexible accumulation), as well as in different ethnographic locations (factories, fields, offices). Throughout the
course we will develop nuanced modes of analysis for thinking through labor's abstraction under capitalism in ways that do not foreclose the culturally specific modes in which labor is deployed, compensated and lived.

ANTH 21328. Race and Incarceration in America. 100 Units.
Over the past four decades the number of people incarcerated in jails and prisons in the United States has grown exponentially, and that growth has disproportionately affected people of color. Today, over 2.3 million Americans live behind bars, and almost one million of those people are black. Recent highly-publicized incidents of police violence against black people and judicial indifference to black death have brought the issue of racialized justice to the forefront of national discourse, as people across the country assert that "black lives matter" in the face of mounting evidence to the contrary. This course will use the methods and theory of anthropology to interrogate the links between incarceration and the devaluing of black life in America. We will begin with a provocation in anthropological theory to "wake up to" the connections between things, and over the course of the quarter we will turn this mode of attention on different aspects of incarceration in America. The class will draw on a multi-disciplinary set of texts, with an emphasis on ethnographies and texts that are ethnographic in nature.
Equivalent Course(s): CRES 21328

ANTH 21329. Anthropology of Settler Colonialism. 100 Units.
The concept of settler colonialism has re-emerged of late in anthropology, history, and Native Studies. Theorists call it a situation that never fully ends, in which the "past is present," and use it as an alternative way of naming some contemporary liberal democratic states. The concept explores how some states' encounters with indigenous peoples continue to resonate in present forms of security, violence and the distribution of rights. This course is not on studies of indigenous peoples per se. Rather, we focus on settler histories and relations to indigenous people, largely as told by indigenous people. We ask: How have tensions between liberal norms and colonial forms of violence shaped both settler and indigenous politics? In what ways are settler projects and liberal norms complementary to one another? How are forms of security in the post-9/11 moment linked to deeper colonial histories, and with what consequences? Through readings, video clips and other media materials, the course will explore these questions with a focus on Israel-Palestine.
Equivalent Course(s): HMRT 21329

ANTH 21330. The State as an Anthropological Object. 100 Units.
How is "the state" constituted as an object of study for anthropologists? Where is "the state" and its institutional features, boundaries, functions, and affects located in social life? In not taking for granted the state's monolithic existence, what sorts of knowledge about "the state" as an ensemble of institutions and practices might be produced? This course examines the development of methodologies for studying and thinking about the state anthropologically. The course begins by examining ways in which the state has been conceptualized and problematized by social theorists, including Weber, Gramsci, Foucault, Bourdieu, Abrams, and others. Through a close engagement with theories of bureaucracy, hegemony, and governmentality, we will hone in on the conceptual premises that make "the state" a particular site, yielding particular arrays of objects and subjects, for anthropological inquiry. Following this, we attend to examples of anthropological approaches to the state, reading articles and recent monographs on topics ranging from bureaucratic regimes of paperwork, policing, conditions of "statelessness," crisis management, and the national security state. These readings will be guided by the following critical-reflexive questions: Where do scholars locate "the state" in their empirical work? What methods and types of inquiries do they employ, and how does "the state" become visible and legible (or not) in their work?

ANTH 21331. Who Gets What, When, How: Readings on Bureaucracy & Distribution. 100 Units.
Who gets what when and how? Who doesn't and why? This course explores concepts, practices and perceptions of bureaucracy - how bureaucracies look; what they are supposed to do; and why bureaucracies seem to work in some places, but not in others. Descriptions of bureaucracy typically involve some permutation of the following - stupid, parasitic, apathetic, boring, corrupt. But is this helpful? By considering distribution of natural resources (construed broadly) in societies, we explore what metrics to use for evaluating bureaucratic performance. What does Henry Maine have to do with the state regulation of water in Pakistan? And what did John Locke contribute to regulation of forests in colonial India? What can be done to address the failures of distribution? This is the fundamental question the final papers - whether they be written as a short story or as draft legislation - are meant to address.
Equivalent Course(s): SALC 21331

ANTH 21332. Art, Anthropology, and Activism. 100 Units.
How is art constituted as an object of investigation in anthropology? How do anthropologists conceptualize artworks and artistic practice? In what ways are the "collaborative turn" in anthropology and the "social turn" in art-marked respectively by a blurring of the distinction between anthropologist and informant, artist and audience-acts of solidarity with communities of struggle? Through readings in anthropology, art history, and social and cultural theory, and viewing examples of various artistic practices and genres, this course will investigate the complex affinities between art, anthropology and activism. We will touch on shared questions and approaches to aesthetics and the cultural object, materiality and visuality, agency and subjectivity, concerns about representation, participation and spectatorship, the status and role of institutions, temporality and social change, problems of value and judgment, and the relation between fieldwork and everyday life. The goal of this course is to understand the extent to which art and anthropology share methodologies, practices, concerns, and similar modes of social and political engagement. General familiarity with Western art history is recommended.
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.

ANTH 21334. Anthropology of Debt Crisis. 100 Units.
Why does good debt go bad? When do ongoing relationships of investment and obligation become subject to intervention? This course examines the conditions of diagnosing debt crisis and the politics of prescribing its resolution. Debt crisis has become a common experience of individuals, households, and a wide range of public and private institutions, as the means of making life possible are financed by increasingly complex technologies of capitalizing on risk and speculation. At the same time, crisis intervention often serves to intensify historical inequalities based in racialized exclusion and class struggle, by imposing austerity measures and renewing extractive markets. We will work to generate questions and investigations that contextualize the contemporary conjuncture of debt crisis to unsettle logics of necessity and explore fissures of resistance. We will track modes of social differentiation based on race, class, and gender that are reconfigured and reinforced in settlements of value. We will investigate the material, social, political, and temporal dimensions of debt circulation, asking how crisis intervention works to remake this circuitry. Through collective discussion and research projects, this anthropological and historical exploration will provide tools for excavating the common sense of debt crisis and for rethinking indebted futures. Molly Cunningham. WedFri 1:30-2:50

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 the Americas have been 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 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.
Equivalent Course(s): LACS 26619, CRES 21335

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.

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

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 transcoding 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.

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.

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."

ANTH 21341. Making Plants Work: Anthropology of Human-Plant Relationships. 100 Units.

Food, drink, fuel, pharmaceuticals, clothing, cosmetics, construction material, furniture... Plants and their byproducts are everywhere we look. How have plants become so ubiquitous to human life? How have they been used, adapted, processed, and sold over the course of history? How can studying plants and their interactions with humans provide a different perspective on the past, and insight into the future? This course explores how humans have made plants "work," and how these working plants have, in turn, shaped the world in which we live. While often perceived as passive in comparison to human and animal counterparts, plants have played a critical role in shaping global social, economic, ecological, and political dynamics. As desired products, plants have entangled far-flung individuals and societies into complex relationships that reverberate across time and space. This course will survey the history of human-plant interactions through three units: domestication, colonialism, and modern technologies. We will examine a wide range of case studies, in an effort to gain comparative and multivocal understanding of human-plant relationships. In doing so, course materials touch on topics of general anthropological interest: political ecology, agency, social inequality, labor, global processes, the impacts of colonialism, the production of knowledge, and human/non-human relationships. Equivalent Course(s): ENST 21341

ANTH 21342. Welcome to the Good Life: The Black Edition. 100 Units.

What do we mean when we say "the good life"? In the United States, the good life has long been synonymous with the idea of the American dream (the white picket fence, secure union job, stable marriage with 2.5 kids). But over the past several years, this romanticized image has increasingly been thrown into crisis with the rise of a destabilized national economy, political infighting, and in the aftermath of the housing collapse. It seems as though the veil has been lifted and the American Dream has been exposed as a fantasy object, if not a complete impossibility. But for people of color, and black people in particular who have been historically disenfranchised and thus unable to access the housing, education, and medical resources necessary to make the American dream a reality, this fantasy has always already been understood as such. Indeed, black experiences reveal how whiteness as a structural mechanism stands at the foundation of the American Dream.
ANTH 21343. Anthropology and/or Tourism: Of Otherness and Encounters. 100 Units.

Travelling as a mode of self-cultivation and world awareness has always captivated our imagination. With increasing ease of travel, tourism is a $2.3 trillion industry, with 1.25 billion annual travelers. How does reading ethnographies of tourism help us examine encounters with others as anthropology's central prerogative? From Emerson's quote - is the meaning of an encounter located within us or in the object? Is otherness some inherent quality or a product of specific narratives and practices? Encountering otherness being anthropology's primary research methodology, can ethnographers be compared to tourists? How is the discipline itself implicated in unequal power relations of cultural encounters? We will read ethnographies covering a range of concerns about tourism - its linkages with colonialism/neo-colonialism, its role in stereotyping indigenous cultures, its impact on the environment, on gender dynamics, on representations of nationhood and on cultivation of bourgeois selfhood. Our aim is to use anthropological insights to appraise the phenomenon of tourism as a whole, identifying its pros and cons; and to also flip this perspective to ask: what insights does tourism give us into encounters and othering as foundational concerns of anthropology?

Equivalent Course(s): CRES 21343

ANTH 21344. The Meaning of Police. 100 Units.

The purpose of this class is to offer students an intellectual toolkit for thinking critically and engaging politically with contemporary problems of police. It will introduce classical as well as emerging themes, drawing on research from diverse social and geographical locations. We will discuss, among other things, the paradox of legal lawlessness, the relationship between law and the body, and the unstable distinction between public and private violence. Paying attention to classed, sexed, and racialized notions of danger and threat, we will discuss the historical fabrication of criminality as well as the complex legacies of security and protection that underpin practices of criminal punishment. While subjecting policing to an anthropological interrogation-asking what police means for different people in different times and places-we will also consider the uneasy affinity between policemen and ethnographers in order to ask what it can teach us about police, and how it might illuminate our understanding of ethno graphy.

Equivalent Course(s): CRES 21344

ANTH 21345. Living with Toxins: Anthropology of Environmental Health. 100 Units.

The ongoing saturation of our bodies and environments with chemicals, pesticides, radiation, mercury, and microplastics has made environmental health a central issue of our time. This course explores how anthropologists have engaged environmental pollution, disaster, and climate change by tracing the historical and conceptual development of an anthropology of environmental health as an emerging field of inquiry. It will draw on works in medical anthropology, environmental anthropology, political ecology, environmental history, and science and technology studies, paying close attention to the concerns, questions, and analytic perspectives they raise in engaging with issues of environment and health. The goal of this course is to develop analytic tools to critically assess responses to environmental health issues and examine the stakes and experiences surrounding toxic worlds across space, time, and disciplines. Students will have the opportunity to apply their insights by working closely on an environmental health issue of their own choosing throughout the course.

Equivalent Course(s): HLTH 21335

ANTH 21346. Archaeologies of Religion: Belief, Ritual and Tradition. 100 Units.

Talking about religion and its place in modern life, inevitably appears to rest on evaluations of what religion was in the past. 'Antiquated beliefs', 'medieval hidebound ritual', 'blind prejudice', 'cultic devotion', and the constraints of tradition upon personal freedom - such judgments abound and come readily to our minds and roll off our tongues. But what do we know of premodern religion? In this course we will learn more about religion, past and present, by engaging with different archaeologies approaches to religion. We will start by reviewing key theories and anthropological debates over what religion is and how it might be defined. We will pause to ask ourselves: Is religion principally immaterial or profoundly material? Is it a matter of private belief or public life? What can material remains teach us of 'religion' in the past and about ourselves? We shall engage with the following debates: How has the origin of religion been understood? What is ritual and how is it studied archaeologically? How do these relate to belief? Based on these explorations we will ask: is it more valuable to try to define religion, to study its evolutionary, symbolic or performative aspects - or to ask what it is that 'religion' does?

ANTH 21347. To Preserve or Destroy: Anthropologies of Heritage. 100 Units.

Why do some monuments matter more than others? Why do we destroy some sites and preserve others? How do these objects and sites attain value? As witnessed in Charlottesville, heritage is at the heart of intense debates in politics and culture today. Questions of theft and colonial violence haunt museums, galleries, and other cultural institutions. Looting and repatriation-linked to archaeology's complex history and of equal concern to contemporary anthropology-force us to contend with the very meaning of heritage, including why it matters, what it does, and to whom it rightfully belongs. Bringing archaeology and anthropology together, this course attends to these complex questions, exploring how monuments, heritage sites, and material culture are enmeshed in power and condense contested histories. Drawing together ethnographies of heritage, theories of history and art, and accounts of dispossession and destruction. We will examine heritage as a conceptual formation, a set of social, political, and economic practices, and as a locus of both enchantment and endangerment. In doing so, students will gain a better sense of why the category of heritage seems to matter so much in the 21st century,
paradoxically weaponized by both nationalist narratives and decolonial movements, and what futures heritage builds.
Equivalent Course(s): ARCH 21347, HIPS 21347, GLST 23317

ANTH 21348. Anthropology, Criminality, and Transgression. 100 Units.
Alongside other disciplines in the social sciences, anthropology has a vexed and complicated history in the study of crime since the 19th-century. This course aims to consider this broader history of criminality within anthropology with specific attention to readings of transgressive criminal action, or the potential of “illegality” to destabilize particular ways of life beyond the maintenance of an existing world. This attention is a departure from other anthropological foci on crime as - for instance - pathological, symptomatic, opportunistic, reactionary, constructed, or in collusion with “legitimate” political and economic orders. While still attending to these themes through key texts in the anthropology of crime, this course reflects on how conceptualizations of “change” (particularly political change) and criminality have been historically transformed and renewed within this literature. This course draws from anthropological studies alongside work in other disciplines and traditions of the social sciences such as political science, providing tools to identify the potentials and limits of studying crime as acts of resistance, insurgency, and/or political opposition.
Equivalent Course(s): HMRT 21348, PLSC 21348, CRES 21348

ANTH 21349. Settler Colonialism of North America. 100 Units.
This interdisciplinary course examines the literature on settler colonialism in order to understand the ways in which it has been engaged theoretically, ethnographically, and historically. Articulated as a “structure and not an event,” by Patrick Wolfe, settler colonialism is the under-examined variant of colonialism, one that focuses on the ongoing project of controlling seized and dispossessed territories rather than extracting value to be accrued by a distant colony. Indigenous nations and peoples are central to this process as it is their lands and bodies which must be “settled.” In the project of settler colonialism, indigenous nations and peoples are paradoxically hyper-visible and erased. In this course we will closely read contemporary ethnographies and works that are ethnographic in nature to turn our attention to ‘technologies of control’ which produce visibility and erasure and life and death. Although this course will be comparative in scope, it will be heavily grounded within critical indigenous theory to better provide an understanding of our current conditions and social and political possibilities in what is now currently known as the United States.

ANTH 21351. Proximity: An Anthropology of Social Distance. 100 Units.
Social distance has both a broader and longer lineage than current usage suggests. Since at least Simmel, anthropological thinkers have considered the concept’s affective, temporal and ideological dimensions and their deployment in different techniques of managing social difference (e.g. race, population, class, generation). This seminar investigates these dimensions via classic and contemporary work on race, space and affect. Informed by this work, we will also consider the epistemological and methodological stakes of conducting ethnographic fieldwork “from afar.” The course will culminate in a multimedia project in which participants undertake an auto-ethnography of proximity, drawing from their own observations and experiences of social distance, broadly construed. Across the course, we ask what it might mean to forge an ethics of proximity for a socially distant world
Equivalent Course(s): GLST 25101

ANTH 21353. Anthropology of Revolutions. 100 Units.
There has been a recent upsurge of interest and scholarship on revolutionary processes, from the political seizure of power, to sweeping restructurings of intimate lives, to calls for abolition. In this context, we ask: what does a revolution imply? What has such a radical transformation of society meant in different places, at different times? This course has a twofold objective: to introduce students to different prominent revolutionary processes, and to ways of studying them. We will discuss struggles ranging from Haiti to France, Russia to China, Nicaragua to USA, Ethiopia to Nepal and more. While focusing on anthropological material we will examine scholarship from other disciplines, and work with various forms such as graphic narrative, documentary film, academic prose, fictionalized retellings, and pamphlets. We will learn about how the anthropological study of revolution - its questions and methods - has developed historically. To complement that we will ask: what might it mean to read different kinds of texts as ethnographic material? Or what modes of ethnographic attention can we learn from other disciplines? What insights can historically attuned ethnographic work yield? And how might it be helpful to think comparatively across different geopolitical contexts?
Equivalent Course(s): CRES 21353, SOSC 31353, GLST 21353, GNSE 21353

ANTH 21354. Architectural Worlds: The Materiality and Sociality of Space. 100 Units.
The interplay between humans and built environments has been a central object of anthropological inquiry since the emergence of the discipline in the 19th century. This course explores the multiple ways in which anthropolgy and architecture intersect, providing an overview of how social scientists have engaged with and theorized built environments. It sketches some of the concerns that animate anthropological interrogations of built spaces, including spatial organization, the relationship between the public and the private spheres, the materiality of architecture, and the politics of architectural forms. Some of the issues that we will address include: What is the relationship between culture, society, and architecture? What are the concepts that have been mobilized to approach the study of built environments? How is architecture created, imagined, and experienced? We will draw on a range of theoretical approaches, read case studies, classic ethnographies, and a wide range of scholarship from the fields of philosophy, geography, cultural studies, and environmental psychology, in order
to understand how architecture as a social and material artifact shapes human experiences, actions, relations, imaginaries, and subjectivities.
Equivalent Course(s): ARCH 21354

ANTH 21355. Remembering: An Anthropological Approach. 100 Units.
How do people remember? How much does remembering depend on our present context, the people, events and things that are there to remind us of prior experiences? How does memory contribute to the impression of existing under a continuous identity over time? And what are the connections between memory and history, memory and culture? This course is an anthropological reflection on human remembering, considered as an ensemble of practices, rather than an increasing mental stock. Through our readings, we will strive to establish the definitions, limits, and limitations that have been given to the concepts of memory, mnemonic practices, and acts of remembering. We will pay attention to the erasures and ruptures remembering involves, the synesthetic, narrative and/or mnemonic practices by which we retain information and the way different accounts of past experiences might conflict within individuals and within the groups they live among. This course will highlight how assumptions we make about what memory is have ethical, political and methodological implications, and encourage collective discussions to address these effects. Through a combination of reading discussions and practicums, the course will ensure that students are both knowledgeable about prevalent conceptions of memory in the Social Sciences and the Humanities and able to produce data and analyses with a primary focus on memory, remembering, and mnemonic practices.

ANTH 21356. The State as Imagination, Fetish, Spectacle. 100 Units.
From Trump’s theory of the “deep state” and the rise of populism around the world to the global “war on terror” and mass-mediated counterinsurgency, the state as shot through with emotion, fantasy, and the spectacular has become central in political life these days. This course will explore the state through its affective, ideological, and imaginary dimensions, asking what they may teach us about the kind(s) of entity that the state is. We will analyze how the state materializes in unexpected forms and places; how it comes to be perceived as a larger-than-life formation, embodying fantasies of power; how it presents itself through an interplay of spectacle and secrecy, seeking to shape itself and/through its ‘others’ (outlaws, terrorists, enemies) in particular ways. We will ask what kinds of political configurations are at play in these processes and what forms state power acquires: How is this power felt? How does it (seek to) shape us as political subjects? What unintended consequences may it produce? While drawing from work in a range of disciplines, we will privilege ethnographic perspectives for their capacity to illuminate the intricacies of the contemporary state.

ANTH 21357. The American Scam: Race, Finance, Infrastructure. 100 Units.
This course takes the art of the scam as a practical analytic through which to translate the abstract workings of financial capital and the historical injustices it exacerbates. Thinking across predatory lending, credit traps, Ponzi schemes, confidence men, and speculative bubbles, we will investigate how both instruments and sensibilities of law and order are paradoxically integral to, while flouted by, these breeds of scamming. In the process, we will explore how aspirations underwritten by whiteness and notions of risk charged with anti-blackness are put into play in the scam’s promise, alongside how anxieties over finding oneself the dupe serve to perpetuate the game. Alongside examples from ethnography, history, films, and fictional literature, students will have the opportunity to research their own case study to critically reconstruct a scam (from hook, line, to sinker). Across these cases, we will collectively track patterns of American scam culture and plot evasive maneuvers.
Equivalent Course(s): CRES 21357

ANTH 21401. Logic/Practice Of Archaeology. 100 Units.
This course offers an overview of the concepts and practice of anthropological archaeology. We discuss the varied goals of archaeological research and consider the range of ways in which archaeologists build inferences about the past from the material record. Throughout the quarter, the more general discussion of research logic and practice is situated in the context of detailed consideration of current archaeological projects from different parts of the world.

ANTH 21405. Neoliberalism, Self and Society. 100 Units.
Drawing on ethnography and cultural theory, this course examines the profound impact of neoliberal ideology on the everyday lives of individuals and communities across the globe. We will explore the ways neoliberalism, the idea that the mechanisms of free markets naturally precipitate economic growth and thus societal progress, shapes institutions, social norms, and, most importantly, individuals’ understandings of themselves and others. Students will analyze the penetration of market logics into spheres of social life far beyond what used to be understood as "the marketplace," such as education, politics and governance, healthcare, and the family. They will reflect on the effects of market logics on lived realities, both in material and ideological terms. As unfettered global markets produce growing inequality and insecurity, neoliberal tenets valorizing competition and productivity tell those who suffer from and witness such negative effects that they are unavoidable; the result of some people working harder and being better than others. This course will question neoliberalism’s normative assumptions, drawing on ethnographic accounts of contemporary life in various regions and contexts across the globe. Students will end the course with an understanding of neoliberalism as an ideology and the ability to engage in discussions on neoliberalism that have emerged recently in the qualitative social sciences.
Equivalent Course(s): ANTH 31405, MAPS 31405
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.
Equivalent Course(s): ANTH 38300, HIPS 21100

ANTH 21415. Digital Ethnography. 100 Units.
This methods course prepares students for ethnographic research in an online environment. We will discuss practical steps to put together a research project-from research design to data collection and analysis. We will cover epistemological, ethical, and practical matters in online ethnographic research, and read articles and books showcasing methods for the study of virtual worlds (both game and nongame). This is a hands-on methods course: you will be required to formulate a preliminary research question at the beginning of the course, and you will conduct a few weeks of ethnographic research in a virtual field site of your choosing. Each week you will be asked to complete short ethnographic assignments, and to produce field notes to be exchanged and discussed in class. As a final project, you will have a choice between a research proposal or a short paper based on your observations.
Equivalent Course(s): GLST 25199, SOCI 20558, SOCI 30326, MAAD 10199, ENST 25199, MAPS 35199

ANTH 21420. Ethnographic Methods. 100 Units.
This course introduces students to the theory and practice of ethnographic methods. In the class, we will consider the ways ethnography works as both a mode of inquiry and a form of knowledge production. We will examine the kinds of questions anthropologists ask, as well as the relationship between research questions, methodological approaches, data analysis, and knowledge. We will examine the ways scholars marshal evidence to address their questions, and practically, how they arrive at that evidence. We will study different components of ethnographic fieldwork, such as participant observation, interviewing, photography, archival work, digital methods, and qualitative surveys. In so doing, we will engage with the complexities surrounding ethnographic research, including how one negotiates access during fieldwork, the racialized and gendered subjectivities that inhere in fieldwork, the ethics of knowledge production, and the politics of representation. The class entails both critical engagement with scholarship, and practical exercises. The goal is to give students practical, theoretically grounded insights into fieldwork in order to help them understand how to develop and carry out a research project.

ANTH 21422. Ethnographic Research Methods. 100 Units.
Ethnography: ethnos (people) + graphy (writing). Ethnography is a research method central to knowing the world from the standpoint of its social relations. It is a qualitative research method predicated on the diversity of culture at home (wherever that may be) and abroad. Ethnography involves hands-on, on-the-scene learning - and it is relevant wherever people are relevant. Ethnographers learn by immersing themselves in the environment they are studying. Ethnography involves the systematic collection of diverse types of data (including multimedia) through observation, conversation, and textual study - activities that in turn must be conducted in a locally appropriate manner. This course develops students' intellectual and interpersonal skills by introducing core debates, tools and approaches to ethnographic methods. Class discussion of readings will complement hands-on ethnographic fieldwork that will be reflected upon and fine-tuned through field journal writing and workshops.
Equivalent Course(s): CHDV 20223, SOSC 20223, SOSC 30223

ANTH 21424. Writing Space, Ethnographically. 100 Units.
Ethnographic renderings of spaces, surroundings, place, setting, and location have clearly always functioned as more than narrative set dressing. Critical perspectives on ethnographic research and writing have pointed out the authorization, exotification, and material conditions of mobility that undergird the 'where' in 'being there'. However, contemporary anthropologists are writing space and place in ways that push ethnographic methods and writing past prior problematics and paradigms of comparison, localization, and totalizing description. How does space become an ethnographic doorway into questions of history, power, infrastructure, and affect?

ANTH 21425. Ethnographic Methods Beyond "Being There" 100 Units.
This is an ethnographic methods seminar grounded in cultural anthropology. Yet our focus will extend beyond classical approaches to immersive fieldwork. Informed by recent calls to reimagine fieldwork beyond "being there," this course asks what it means to conduct anthropological research in a socially distant world. A central premise of the course is that any methodology exists in relation to specific theoretical paradigms and institutional arrangements. A second premise of the course is that research methods are best studied through practical application. To that end we will connect theory to method by reading widely across archival science, media studies, and experimental ethnography, and animate these readings in a series of practical exercises. In the process we will explore the limits and potentials of practicing anthropology at a distance.
Equivalent Course(s): GLST 25015

ANTH 21426. More than Human Ethnography. 100 Units.
In this course we explore the growing fields of more-than-human and 'multispecies' ethnography. We will examine theoretical antecedents promoting the inclusion of non-human social actors in ethnographic analysis and read many examples of such work, including foundational texts on interspecies engagements, exploitations, and dependencies by Deborah Bird Rose, Kim Tallbear, Eduardo Kohn, Anna Tsing, and Augustin Fuéntes
among many others. We will consider the role other species and 'actants' played in early social science work and contemplate recent studies of "becoming with" other animals, plants, fungi, bacteria-encountering complex ecological kin relationships, examining naturalcultural borders, and querying decolonial legacies and the role of ecofeminist thought and queer ecologies in the 'more-than' turn. Multispecies and posthumanist approaches encourage a decentering of traditional methodologies; we will thus couple ethnographic examples with literature by geographers, biologists, and philosophers. The course is a discussion-based seminar, with significant time devoted to understanding the logistical or methodological aspects of 'more than' work-to-querying how such studies have been conducted in practice. The final paper in the course will take the form of an exploratory essay (ethnographic, historical, or theoretical) based on data and observations collected during previous weeks.

ANTH 21428. Apes and Human Evolution. 100 Units.
This course is a critical examination of the ways in which data on the behavior, morphology, and genetics of apes have been used to elucidate human evolution. We emphasize bipedalism, hunting, meat eating, tool behavior, food sharing, cognitive ability, language, self-awareness, and sociability. Visits to local zoos and museums, film screenings, and demonstrations with casts of fossils and skeletons required.

ANTH 21429. Idioms of Biopolitics: On Health, Power, and Medicine. 100 Units.
Beginning with the writings of Michel Foucault in the 1970s, the term biopolitics has been used to describe the application of life sciences research in surveillance, regulation, and optimization of both individual bodies and the populations they constitute. Through a series of theoretical and ethnographic texts, we will explore the role of biopolitics, from its formulation through its contemporary instantiations. We look at biopolitics as an idiom through which modern social and institutional relationships are formulated and experienced. We also consider the ways this idiom has proliferated in a number of other realms: financial markets, sociality, statistics, ethics, and others. This course argues that the practice of the biological sciences and medicine is far from objective and value-free. Indeed, assumptions that science is an objective and apolitical enterprise enable its unquestioned application to projects of governance. A lens on its political aspects and potentials makes visible important dimensions of inequality, coercion, and social control.

ANTH 21430. Archaeologies of Modernity. 100 Units.
Archaeologies of Modernity

ANTH 21431. Counting, Calculation and Computation: Anthropologies of Number. 100 Units.
This seminar introduces undergraduates to anthropologies of counting, calculation and computation. What is number, and how does it differ from other kinds of signs? Is a field like mathematics scientific, or is it semiotic - "more like a language for other sciences"? In this course, we begin from these questions so as to better scrutinize the flexibility of number and calculation in contemporary social life. The course unfolds along two tracks. The first track presents anthropological and philosophical approaches to number and mathematics per se, suggesting different analytical avenues - semiotic, epistemological, empiricist, etc. - through which we might complicate our received wisdom regarding the self-evidence of number. The second track puts tread on the tires by proceeding through recent ethnographic work at 21st-century "number frontiers". Here we explore acute numerical controversies in contemporary social life, taking up questions of (Mayan) pyramid schemes, climate modeling, state legibility, big data, the West and its Other, and efforts to ethnically "account" for radiological fallout, genocide and corruption. Throughout the class, we will try to keep our two tracks in close dialogue with one another, interrogating the ethical, political and even biological effects that derive from competing modalities of numeracy and calculation.

ANTH 21432. Virtual Ethnographic Field Research Methods. 100 Units.
"Virtual worlds are places of imagination that encompass practices of play, performance, creativity and ritual." - Tom Boellstorff, from Ethnography and Virtual Worlds: A Handbook of Method This course is designed to provide students in the social sciences with a review of ethnographic research methods in an online environment, exposure to major debates on virtual ethnographic research, and opportunities to try their hand at practicing fieldwork virtually. We will analyze and problematize enduring oppositions associated with ethnographic fieldwork - field/home, insider/outside, researcher/research subject, expert/novice, 'being there'/removal-and we will debate epistemological, ethical, and practical matters in online ethnographic research. Mirroring the complexities and opportunities of research in virtual worlds, this course will alternate between in-person and online instruction, and will combine synchronous and asynchronous opportunities for conversation, work, and play.’

Equivalent Course(s): SOSC 30224, ANTH 31432, SOSC 20224, SOCI 20515, GLST 26220, ENST 20224

ANTH 21610. Linguistic Ethnographies. 100 Units.
In this seminar, we read a set of new ethnographic writings that focus on linguistic practices, using those to explore wider cultural patterns and the project of writing cultural description. In the first weeks we discuss fieldwork and some classic questions about genre, voice, rhetoric and persuasion in analytic writing. Seminar members will do their own ethnographic project and write it up for a final paper. Questions to be discussed: What is the role of linguistic practices in constituting culture, power, identity? How do people "do" ethnographic fieldwork; how is that work transformed into writing? How should one evaluate ethnographic texts? Who are the text’s addressees; what are its blindspots? What counts as theory? How is the "object" of analysis delineated? How is authority achieved (or not)?
ANTH 21612. Writing Central Asia. 100 Units.
This course examines contemporary ethnographies to show how anthropologists have tried to capture and represent Central Asian cultures and societies. We will seek out broader ideas and ideologies that inform the anthropologists' research questions.
Equivalent Course(s): NEHC 21612, NEHC 32205, ANTH 32205

ANTH 21614. Ethnographies of Postcolonial Africa. 100 Units.
Ethnographies of Postcolonial Africa
Equivalent Course(s): CRES 21614

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.
Equivalent Course(s): EALC 21729, ANTH 32725

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.
Equivalent Course(s): MAAD 11730, EALC 21730, ENST 21730

ANTH 21740. Ecology and Governance in Israel and the Middle East. 100 Units.
Ecological governance has emerged as an aspirational concept in recent years in political science, philosophy, and anthropology in response to concerns over the increasing likelihood of an unprecedented global ecological crisis as a result of human driven climate change. This course will trace the conceptual genealogy of ecological governance in Western and Eastern political theory and environmental history as it explores the political ecologies of Israel and the Middle East. In so doing, the course embarks from the assertion that environmental justice and the struggle for justice overall are inseparable challenges. Of central concern will be to understand how Israel's politics, culture, and history technological development together with its particular environmental conditions provide conceptual and methodological interventions into current and historical articulations of ecological governance. Note: Enrollment in this class is by consent only. Please request via the enrollment site.
Equivalent Course(s): EALC 21740, ANTH 32740

ANTH 21750. Housing, Inequality, and Society. 100 Units.
This course considers the way US society has approached housing and inequality in the past and present - from public housing and homelessness to suburbia, mobile homes, and beyond. Housing is the site and subject of policies, profit, ideologies, biases, regulations, activism, and reputations. The course overviews how each of these shape housing, which in turn shape inhabitants - particularly along lines of race, class, gender -, and what we can do to intervene. Drawing on theoretical approaches and empirical studies from the social sciences, this course offers an advanced focus on the inequality that pervades contemporary US housing, enabling students to understand how people are impacted by their homes.
Equivalent Course(s): SOCI 20593, SOCI 30593, SSAD 41750, SSAD 21750

ANTH 21899. The Politics of International Migration. 100 Units.
This course examines the legal and political dimensions of the phenomenon of international migration: when migrants cross territorial borders and enter a state to whose citizenry they do not belong. During the first half of the course, we will ask why and how migrants move - studying theoretical explanations for population flows - and why and how receiving states try either to attract them or to keep them out. We will reflect on the intersection of inequality and migration by critically examining how different groups of people on the move are categorized in different ways (e.g., as high or low-skilled workers, refugees, “illegal” immigrants, asylum-seekers) and, as a consequence, are granted different levels of territorial access and rights. We will also reflect on the human costs of policies of migration control and engage with normative debates on the ethics of borders. During the second half of the course, we will examine what happens to immigrants once they have arrived in the country of reception. Focusing on the cases of undocumented immigrants, asylum-seekers, unaccompanied children, humanitarian claimants, and families, we will ask how different groups claim rights and legal status in the host country and what challenges they encounter in the process. The class readings and lectures will mainly focus on migration to the US and Europe, but we will also briefly touch on immigration to developing countries in the Global South, which host 85% of the world’s refugees.
Equivalent Course(s): CHDV 21899, LLSO 29899, SOCI 20587
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.
Equivalent Course(s): ANTH 35500, ENST 22000, LACS 35500, LACS 22001

ANTH 22010. Biodiversity: Science, Politics, and Development. 100 Units.
In the last 30 years, conservation has almost become synonymous with the term "biodiversity." The broadest aim of this course is to unpack this ecological concept and the practices it engenders from the perspective of political ecology - a perspective that seeks to "unravel the political forces at work in environmental access, management and transformation" (Robbins 2012:3). The idea is that through a critical understanding of the concept, we can arrive at a critical understanding of some of the key issues in global conservation and development today inasmuch as it takes biodiversity as its mantra. Drawing on literature from Conservation Biology, Anthropology, Geography, and Science Studies, we will begin by asking: what is the genealogy of this concept? What is the scientific/ecological rationale guiding biodiversity as a principle of conservation - how does it imagine its objects? And in doing so what are the historical, cultural and political assumptions or habits of thought it takes for granted? And what are the consequences of these elisions? In scrutinizing the pillars of this discourse - such as the concepts of "endemism" and "endangerment", the course will ask about the historicity of these conservation parameters and the consequences of their ahistorical acceptance and implementation. We will thus explore to how this discourse influences and is influenced by global and local power structures, especially with reference to indigenous communities as targets of conservation and development. Research drawn from various part of the world will help us understand the uptake of the concept in different scenarios and the local negotiations underway.
Equivalent Course(s): ENST 26430

ANTH 22015. Is Development Sustainable? 100 Units.
This course examines alternative concepts and theoretical grounds for notions of sustainable development. We analyze core issues underlying population growth, resource extraction, "sustainable consumption," environmental change, and social transformation through a consideration of economic, political, scientific, and cultural institutions and processes. The course, based on orienting lectures and intensive class discussion of core texts, focuses on the sustainability problems of both highly industrialized countries as well as of developing nations. Previous exposure to environmental or development issues, although useful, is not required.
Equivalent Course(s): HIPS 23400, BPRO 23400, PBPL 24400, ENST 24400, CEGU 24400

ANTH 22020. Alternative Feminisms: Gender, Agency, and Liberation in the Middle East. 100 Units.
This course critically examines gender, agency, and liberation in the Middle East. The course will begin with a discussion of human agency, its relation to sociocultural context, and the feminist literature on the issues of agency, resistance, and liberation. Then, we will explore these relationships in non-Western contexts by drawing examples from Turkey, Iran, and Northern Syria. In the cases of Turkey and Iran, we will focus on the feminist movements and women's collective actions for the right to wear and take off the headscarf. In the case of Northern Syria, we will explore the agencies of Kurdish female guerrillas and their conceptions of empowerment. In each case, we will focus on the moral and ethical principles that guide women's choices and trace their sociohistorical foundations.
Equivalent Course(s): NELC 32020, CHDV 32020, CHDV 22020, GNSE 32020, ANTH 32020, NEHC 22020, GNSE 23159

ANTH 22105. 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.
Equivalent Course(s): ANTH 32300, HIPS 21301

ANTH 22111. Black Death. 100 Units.
Karla FC Holloway proposes the concept of "black death," arguing that "African Americans' particular vulnerability to an untimely death in the United States intimately affects how black culture both represents itself and is represented." Whether attributable to Holloway or not, the term 'Black death' circulates in scholarship, popular media, and political discourses arguably because it apprehends a commonsensical, albeit unfortunate, understanding of the relationship between death and Black people. This seminar-style course surveys death as an object of inquiry, metaphor, political occasion, and inspiration for aesthetic creation. The course is primarily Black Studies in its frameworks and subject matter- reading texts and other materials across disciplines, genres, and media. The course recognizes that the threads of race and death are inherently global and connected to European colonial imperial expansion, racism, capitalism, and modernity. Throughout the course we ask: What is the relationship between Black people or blackness and death? Is "Black death" unique? How do we take seriously ubiquitous legacies of violence while also accounting for socio-historical specificity? What are the attendant practices, creations, and modes of thinking and being associated with Black death? At the end of the course,
students will have honed skills in close reading, critical thinking, and thoughtful discussion through the study of race and death.

Equivalent Course(s): CRES 22111

ANTH 22124. Feminist Perspectives on Science. 100 Units.
Feminist perspectives on science come from anthropology, sociology, history, and philosophy. What they have in common is a determination to uproot the deepest and least visible forms of oppression in our society: those pertaining to facts and methods we unquestioningly take to be true, known, and valid. We will first acquaint ourselves with the value-free ideal of science as an objective, rational process of discovery, and the ways this ideal has been wielded as an instrument of domination. We will spend the rest of the quarter challenging this dogma by (1) historically demonstrating science’s symbiotic alliances with political ideologies of gender and race, (2) ethnographically examining structural and interactive practicalities of knowledge-construction and -circulation that reproduce social oppression, and (3) epistemologically deconstructing the very notions of objectivity and rationality that are used to insulate science from feminist critique. Works include but are not limited to authors Londa Schiebinger, Evelynn Hammonds, Emily Martin, Sharon Traweek, Susan Leigh Star, Joan Fijimura, Helen Longino, Heather Douglas, Donna Haraway, Elizabeth Anderson, Sandra Harding, and Susan Haack.

Equivalent Course(s): GNSE 25222, HIPS 25202, SOCI 20517

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.

ANTH 22129. The Vocation of a Scientist. 100 Units.
Max Weber wrote that to be a scientist one needed a "strange intoxication" with scientific work and a "passionate devotion" to research as a calling. And yet, such passion seemed to conflict with the ideal of value-neutral inquiry. This class considers the vocation of science since the turn of the twentieth century. What political, economic, and cultural forces have shaped scientific professions in the United States? How are scientists represented in public culture? How was American science experienced during the colonization of the Philippines? By exploring these questions, this class will examine the values and norms that make science into a meaningful vocation.

Equivalent Course(s): KNOW 21407, HIPS 21407

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.

Equivalent Course(s): ANTH 32315

ANTH 22131. The Science, History, Policy, and Future of Water. 100 Units.
Water is shockingly bizarre in its properties and of unsurpassed importance throughout human history, yet so mundane as to often be invisible in our daily lives. In this course, we will traverse diverse perspectives on water. The journey begins with an exploration of the mysteries of water’s properties on the molecular level, zooming out through its central role at biological and geological scales. Next, we travel through the history of human civilization, highlighting the fundamental part water has played throughout, including the complexities of water policy, privatization, and pricing in today’s world. Attention then turns to technology and innovation, emphasizing the daunting challenges dictated by increasing water stress and a changing climate as well as the enticing opportunities to achieve a secure global water future.

Equivalent Course(s): GLST 26807, HIPS 20301, HIST 25426, MENG 20300, ENST 20300

ANTH 22132. Science/Fiction/Theory. 100 Units.
Science fiction has enjoyed an extraordinary and still growing resurgence in popularity over the last two decades - through literature, film, video games, and even universities, where it is the subject of ever more courses being taught. Why has science fiction become so popular? Does it express the anxieties of a way of life that can’t be sustained, is in decline, and might soon end, in the face of intractable war, lurching financial crises, recurrent pandemics and unchecked climate change? Does it speak to the senses of radical hope and irreparable despair about the future that seem to characterize our time? If so, then science fiction today is grappling with traditionally theological themes: fate and finitude, immortality and the nature of divinity, the place of the human within a cosmic scale, and the possibilities for redemption and messianic rupture. This course will explore these themes by pairing sci-fi literature and film with readings in philosophy and social theory. Throughout, we will ask how science fiction’s propensity toward the theological allows it to grapple with the unique forms of hope and despair in our time, and in times past.

Equivalent Course(s): RLST 28132
ANTH 22133. Science, Technology, and Anthropology. 100 Units.
This course is designed to introduce students to some of the central concepts and questions at the intersection of Science and Technology Studies (STS) and Anthropology. Intended specifically for undergraduates, it will track the epistemological shifts in early twentieth century science, philosophy of technics, and feminist theory that informed current conceptual and methodological approaches in STS-driven anthropologies of the environment, media, and infrastructure. In so doing, it will move from the laboratory into the world as we explore concerns around such topics as the nature of experiments and experiments in nature, the promise of machines, and the agency of bodies and matter. In addition, we will consider the STS contribution to anthropological interventions into the crisis of our carbon economy. Overall, through a combination of lectures and discussions this course aims to cultivate critical reflection on the production of scientific knowledge and the application of science in politics.

ANTH 22151. Anthropology of Media. 100 Units.
This course follows a historical arc from the advent of analog media in the early 20th century to the rise of contemporary networked digital culture with the aim of introducing students to major themes and theoretical questions at the intersection of media theory and anthropology of media. We will pay particular attention to transformations of the body, social, individual, and warfare in expressions of the culture of mediation and the mediation of culture as we consider technologies of transportation, communication, production, consumption, distribution, and exchange. 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. We will also be exploring a number of films.
Equivalent Course(s): MAAD 12151

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.
Equivalent Course(s): GLST 24108

ANTH 22161. Ships, Trains, and Planes: A Global History of Vessels and Voyagers, 18th Century to the Present. 100 Units.
From "La Amistad" to the airplanes of September 11, vessels make history. And yet, we often take for granted the fact that they also contain history. Investigating the sociocultural pasts of vessels and the politics of mobility, this course poses two overarching questions. How have ships, trains, and airplanes shaped the behavior and outlooks of modern humans, and how has the experience of being in transit evolved over the past three centuries? Beginning with sailing ships of the eighteenth century and winding its way to the airplane via steamships and railways, the course explores how vehicles and transit have inspired and coerced humans into unique forms of subjectivity. Through case studies and primary sources from across world history, vessels in transit will be analyzed as engines of modernity and sites of emancipation, but also as tools of terror and laboratories of power.
Equivalent Course(s): HIST 29425, GLST 24425

ANTH 22165. Politics of Technoscience in Africa. 100 Units.
Euro-American discourse has often portrayed Africa as either a place without science and technology or as the home of deep and ancient wisdom. European imperialists used the alleged absence of science and technology as a justification for colonialism while pharmaceutical companies sought out African knowledge about healing plants. In addition to their practical applications, science and technology carry significant symbolic weight in discussions about Africa. In this class, we examine the politics of scientific and technical knowledge in Africa with a focus on colonialism and its aftermath. How have different people produced and used knowledge about the environment, medicine, and technology? What kinds of knowledge count as indigenous and who gets credit for innovation? How have independent African governments dealt with the imperial legacies of science? From the interpretation of archaeological ruins to the design of new medical technologies, this class will examine science and technology as political practice in Africa.
Equivalent Course(s): KNOW 21410, HIPS 21410, CRES 21410

ANTH 22170. Taste and Technoscience. 100 Units.
This course examines the politics of food in the age of mass production, taking the sensory dimension of food as its orienting lens. From artificial flavors to molecular gastronomy, the 20th Century has been marked by technological innovations in our food. These changes have not only transformed what we eat but also how our food is made and how we think about what it does to our bodies, shifting the meaning of ideas about what constitutes "taste," "flavor," and even "food" itself. We will discuss what role scientific expertise has played in shaping how taste is produced as an intimate bodily experience. On the one hand, we will read historical and ethnographic accounts of the work of technoscientific professionals responsible for the design, analysis and
production of the tastes and flavors of foods. Rarely rising to the level of explicit marketing, the scientific design of tastes and flavors forms the invisible infrastructure behind the dependable, even pleasurable, routines of everyday life: from the satisfying crunch of morning cereal to the indulgent sweet midnight snack. We will read social scientific literature examining the sites and methods for making and measuring the taste, flavor, texture and smell of food. We will situate ethnographic and historical readings within broader cultural discussions about the role and form of mass commodity production in contemporary life, the social life of chemicals, and the history and anthropology of the senses.

Equivalent Course(s): GLST 24112

ANTH 22175. Apprenticeship: Learning on the Job. 100 Units.
What does it mean to master one’s craft? How is mastery evaluated and who determines when it is achieved? Apprenticeship tends to involve long-term, intensive, and situated, or site-specific learning, under the guidance of masters and alongside of peers. While explicit instructions or textbooks may feature in apprenticeships, apprentices often learn by observing those with more experience and attempting to repeat or reproduce what they observe. Drawing on ethnographies of apprenticeship in chocolate making, Lucha Libre wrestling, Chinese medicine, and fire fighting, we will examine the embodied processes of socialization and professionalization, and pay close attention to the settings in which learning takes place. By taking this course, students will gain a broader understanding of the nuances between apprenticeship and other forms of learning. Moreover, by completing an ethnographic reflection project, students will develop sharper observation and field note taking skills.

Equivalent Course(s): KNOW 22175, CHDV 23407

ANTH 22202. Anthropology of Caste. 100 Units.
This seminar course explores anthropological approaches to caste. We will survey colonial ethnological accounts to structuralist, transactionalist, historical anthropological, and contemporary ethnographic accounts of forms of caste difference, identity, and violence in South and East Asia, with an eye to comparison to other forms of invidious social difference in other times and cultures.

Equivalent Course(s): SALC 22202, ANTH 32202, SALC 32202, CRES 21202

ANTH 22206. Taking Back the Land: Anthropology, Geography & Ethnoscience for Land Justice. 100 Units.
In a world of settler property regimes, corporate holdings and national parks, how are communities reclaiming the lands they’ve lost? National parks overturned; indigenous community conservation areas established; food deserts restored with expanding networks of community gardens: the last decade has seen an eruption of opportunities for land justice amidst continuing challenges from ongoing processes of capitalism, colonialism, and climate change. This course offers a wholistic anthropological approach to land justice activism that begins with strategies for building collaborations, before looking at tools to help assert claims over territories and resources, and finally, exploring ways of restoring reclaimed lands with new foodways, forests, and community governance. Alongside critical readings and guest teachings from land justice activists in Southeast Asia and North America, the course will examine how a diversity of citizen science tools are being combined with indigenous, anthropological, geographic, and ecological methods to formulate a toolkit for land justice activism and community land/resource management. From counter mapping territory with remote sensing to effective strategies used to block mining projects; from indigenous conservation planning to guerrilla gardening: this course will explore different approaches to reclaiming lands and resources.

Equivalent Course(s): ANTH 32207, MAPS 32205, CHSS 32205, HIPS 22205, GLST 22205, ENST 22205, CRES 23305

ANTH 22367. Landscapes: More than Humans Living on a Damaged Planet. 100 Units.
This is a reboot of a course on theories of space and place (ANTH 28510), but with newfound attention to 1) the interleaving of human/nonhuman life and non-life in the making of place, and 2) the undoing of landscape arrangements created by capitalist exploitation, environmental devastation, ecological racism...

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.

Equivalent Course(s): HIPS 21200, ANTH 34900

ANTH 22415. Technology and the Human. 100 Units.
Technology is ubiquitous in contemporary life. Yet technological developments continue to infatuate and inspire in us feelings of excitement, hope and fear. How are we to understand the uncanny relationship between the human and technology? What does this relationship disclose about human agency and creativity? If human life is unimaginable without tools, artifacts, memory supports, and machines, how might we gain the critical distance necessary to properly assess the human-technical relation? In this course we will open up an inquiry into the question of technology by considering the ways in which technical objects, processes, and systems interrupt, challenge, and constitute human subjectivity. Readings will include texts by Martin Heidegger, Friedrich Kittler, Bernard Stiegler, Gilbert Simondon, Katherine Hayles and others.

Equivalent Course(s): RLST 27802
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 with the instandocumentary practices (e.g., written ethnography, museum exhibitions, documentary film). Equivalent Course(s): ANTH 32530

ANTH 22531. Visual Anthropology: An Introduction to Ethnography as Film. 100 Units.
This seminar introduces students to Visual Anthropology through a survey of film as an instrument and object of ethnographic practice. Specifically, it explores ethnographic film as a genre for representing "reality," anthropological knowledge and distinct cultural lives. We will examine how ethnographic film and its proto-cinematic precedents (e.g., the panorama, the magic lantern) emerged in particular intellectual and political economic contexts as well as how subsequent conceptual and formal innovations in audiovisual production, including recent digital transformations, have shaped the genre. We will 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 will situate Visual Anthropology within the larger anthropological project for representing "culture," addressing the status of ethnographic film in relation to other documentary practices including written ethnography, museum exhibitions, photography, documentary film, graphic illustrations ("manga" ethnography), and new digital forms of engagement (Web 2.0, interactive gaming, augmented & virtual reality). Besides film screenings and writing exercises, students will have an opportunity to develop and "pitch" their own original Visual Anthropo project. Equivalent Course(s): ANTH 32531

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? What kinds of contributions can anthropologists make to the theorization and methodological approach to reception? By critically looking at ethnographies of reception, we problematize the concept of reception proper, looking at more holistic ways of dealing with the issue of the mediation of social life. In the final part of the course we re-evaluate what we mean by "mass media" and "reception." First we look media (con)texts that blur the duality of production/reception. We then consider new forms of media and to what extent "reception" as a category even makes sense in attempting to understand how engagement with such new media functions.

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 political. 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. Equivalent Course(s): ANTH 33106

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
These are not so much histories of self-determination and worldmaking, as scientific and social, self and world not based on earlier European histories in which the ends exceeded the means, but on later Asian histories.

decolonization, partitions and the Bandung Conference, this course reconsiders plural possible socialisms, new statistical and social sciences, and cybernetic techniques for governance entering into Asia in the era of bloc. But decolonizing Asia may have a different story to tell. Tracking revolutionary information technology, Western ideas about “actually existing” socialism are dominated by the failures and tyranny of the Soviet ANTHandAnthropology...
refashioning. This course is intended to be of interest to any student interested in the applying techniques of science and technology studies to the history of social science, interested in the history of applied science outside the west, and/or in Asian decolonization, and/or in the past, present, and future of socialism.

Equivalent Course(s): ANTH 41812

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. to 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.

Equivalent Course(s): ANTH 43720

ANTH 22720. Paperwork. 100 Units.
How does paper work in contemporary life? Few terms are as evocative of the drudgery of modernity, yet are as unexamined as is paperwork. Tackling between ethnography and social theory, this course examines how paper artifacts—from forms, reports, and memoranda to identity papers, receipts, and business card—mediate, materialize, constitute, and shape the collective projects that produce them. What does the paperwork’s perspective allow us to see about the institutions, collaborations, and polities in which we take part? Given its ubiquity, how does paperwork become understood as alienating? The course begins with a discussion of methods. With what conceptual and ethnographic tools have anthropologists made sense of paper forms? The course is then divided in thirds: the first examines the relationship of documents and bureaucracies; the second asks about the ways in which paperwork makes people and power; and the final section considers how paper artifacts construct pasts and (purportedly paperless) futures.

Equivalent Course(s): INST 24101, GLST 24101

ANTH 22726. 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.”

Equivalent Course(s): LLSO 22720

ANTH 22727. Captivity. 100 Units.
The premise for this course is that anthropology, as well as other domains of social inquiry, have unacknowledged and unredeemed debts to captivity as structure, experience, and event, from the penal colony to the slave plantation. This course is an attempt to begin to think about those debts through readings in anthropology, history, and philosophy.

Equivalent Course(s): LLSO 29703

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.

Equivalent Course(s): ANTH 35210, CRES 22730

ANTH 22731. An Introduction to Black Study. 100 Units.
This course serves as an introduction to Black Study as an intellectual formation and political practice. While many histories of Black Study depart from the formal institutionalization of Black Studies departments and programs in the latter half of the 20th Century, this course is differently attuned to the dialectic of Black thought and Black insurgency in which the latter-what C.L.R. James describes as a history of Fan-African revolt against the plantation and its afterlives-is always a precondition of the former. As a critical survey of said histories and the ideas derived from them, this course will examine the relationship between knowledge production (theory
and material struggle (praxis) in the production of liberatory alternatives to the vexed conditions of our present. As a tradition born out of a protracted "state of emergency," Black Study permits us to appraise, critique, and confront the alarms raised by the COVID-19 pandemic and global climate collapse alongside settler colonialism and plantation slavery in the longue durée. To this end, students will consult non-fiction, literature, art, and film from authors and creators such as James, Audre Lorde, Lizzie Borden, W.E.B. Du Bois, Josina Machel, Jean-Michel Basquiat, Toni Morrison, and Lorenzo Ervin.

ANTH 22732. Introduction to Critical Race Theory/Black Studies. 100 Units.
This course acquaints students to key theoretical and ethnographic texts on race with a particular focus on blackness as an important site for asking questions about nationalism, gender and sexuality, citizenship, belonging, and sovereignty around the world. Instead of being a chronological history of how "race" as a category emerges around the African Diaspora, the course will be organized around a series of questions and concepts essential to the study of migration, slavery, and struggles for emancipation so that we might reframe our teleological investments in narratives of progress. We will begin the course by tracing the epistemological (concept) and phenomenological (experience) foundations of blackness in order to establish a common language from which to discuss future concepts and histories. Through the readings, our goal is to explore the various technologies, strategies, and discourses that have built particular systems of power and those which have sought to disrupt those same systems. Assigned readings will be paired with poetry, visual and performance art, films, and music so that the rafied questions of the texts might be posed anew with reference to more familiar media. Equivalent Course(s): GNSE 22404, CRES 12400

ANTH 22733. Marxism, Anarchism, and the Black Radical Tradition. 100 Units.
This course serves as an introduction to Black Radical Tradition as an insurgent political formation and intellectual practice. While many genealogies of Black Studies depart from the formal institutionalization of Black Studies departments and programs in the latter half of the 20th Century, this course is differently attuned to the dialectic of Black thought and Black insurgency in which the latter-what C.L.R. James describes as a history of Pan-African revolt against the plantation and its afterlives-is always a precondition of the former. As a critical survey of said histories and the ideas derived from them, this course will examine the relationship between knowledge production (theory) and material struggle (praxis) in the Black Radical Tradition alongside adjacent but distinct political traditions such as Marxism and anarchism. Born out of a protracted "state of emergency," the Black Radical Tradition permits us to appraise, critique, and confront the alarms raised by the COVID-19 pandemic and global climate collapse alongside settler colonialism and plantation slavery in the longue durée. To this end, students will consult non-fiction, literature, art, and film from authors and creators such as James, Audre Lorde, Lizzie Borden, W.E.B. Du Bois, Josina Machel, Kimathi Mohammed, and Lorenzo Ervin. Equivalent Course(s): CRES 21733

ANTH 22735. The Collective Self and Its Others in Contemporary Political Communities. 100 Units.
In this seminar, we think about the relationships between violence and the formation of contemporary political communities. Focusing on different geographical spaces from Africa (Rwanda), the Americas (Haiti, Canada, and the U.S.), and Australia, we ask questions such as: Is violence essential to the founding of political communities? How do different societies construct ideal notions of membership and exclusion, effect a sense of belonging? How are these narratives contested by diverse segments of society? Primarily using ethnographic monographs, a principal aim of the course is to think through the relationships between the present and the constituted past. We consider how this past structures our understanding of the political present, the sense of belonging and the anticipated future. Equivalent Course(s): HMRT 22737, CRES 21735

ANTH 22740. State and Public in Contemporary Turkey. 100 Units.
Perhaps no object of scholarly inquiry in Turkey has attracted as much attention as the 'state'. A central category in the construction of ideologies of authority, power, kinship and nationhood within Turkish society, the state has also emerged as a hotly contested subject of academic debate. At issue is the relationship of the Turkish state to broader publics, and the way that publics are constructed in relation to government institutions, mass media, consumer markets and forms of everyday sociality. In this course, we explore how scholars have theorized the relationship between state and public in Turkey, noting how their diverse scholarly orientations place Turkey in a unique position vis-à-vis academic knowledge production about Europe and the Middle East/Western Asia; and we consider how different methodological approaches and theoretical paradigms dominant in contemporary scholarship shape more prosaic concerns around education and language policy, political propaganda and mass media, bureaucracy and the politics of the public sector, fashion and the policing of public space, et al. At the same time, we focus on how these academic and policy debates are tied up with broader social concerns in Turkey and the wider region (as well as in Western Europe and North America) around democracy and authoritarianism, the relationship between secularism and Islam, the rights and status of religious and ethnic minorities, and shifting gender dynamics and generational change. Equivalent Course(s): GLST 22740

ANTH 22741. The Forever War: Theory, Method, Murder. 100 Units.
For the past two decades, the United States has led an effort to reorganize the planet along the lines of a "war on terrorism." This course takes stock of this campaign and dwells in its wake. In one sense, this course is a history of the present, surveying metastasizing forms including the invasions of Afghanistan and Iraq, proxy wars in Africa and Asia, extraterritorial forms of captivity (of which Guantánamo is only the most prominent), and
regimes of surveillance and policing both inside the United States and abroad. In another sense, the course is a theoretical engagement with the forever war, organized around a series of unfinished conversations on key themes such as sovereignty, race, gender, religion, capitalism, and empire. Attention will also be paid to how the discipline of anthropology has (or has not) grappled with the forever war in debates over research ethics, methodologies, and the neoliberalization of the university.

Equivalent Course(s): CRES 23741

ANTH 22745. What the Law Says, What the Law Does: An Introduction to Legal Anthropology. 100 Units.

This course is an introduction to the field of legal anthropology. The anthropological study of law is primarily concerned with the problem of law in action- it interrogates the social life of law exploring how individuals and groups engage and interpret the law and how laws shape societies and subjects. The course will also ask the following questions. How does the law acquire its force? What are its modes of authorization? How is the normative world of law imagined? The course will be arranged around a set of key legal concepts which are extremely resonant today in different contexts. These include- sovereignty, jurisdiction, citizenship and exception. This course is designed to give students the conceptual and methodological tools to understand some of the foundational concerns of modern law and how those concerns are problematized in different contexts around the world. We will read ethnographies of trials, practices and interpretations of the law from across the globe along with some historical and sociological accounts.

ANTH 22747. Constitutionalism from the South. 100 Units.

(Brief/keyword description) - Historicizing and theorizing constitutionalism, rights and the law from the South. Particular empirical focus on South Africa, will also draw on Indian, other African and Latin American material, and think Euro-American genealogies of law and rights from these global Southern locations.

ANTH 22750. Theoretical Approaches to Political Anthropology: Sovereignty, Authority, and Refusal. 100 Units.

This course will explore understandings of power and its production articulated by ethnographers and political theorists whose work has been influential in anthropology. We will focus on competing claims to sovereignty and authority that reveal the tentative, emergent, and contingent nature of power. Spanning various regions, the course content will elucidate the tensions between nation-states, informal/illegal networks, and the actions and aspirations of individual subjects. Some of the questions we will raise include: What are the roles of performances, narratives, and acts of exclusion and violence in the making of sovereignty and authority? How are competing de facto and de jure forms of power negotiated in various spaces ranging from the institutional to the intimate? The centrality of both physical violence and the complacency born of naturalized political institutions and economic rationality will arise in our examinations of political mobilization and possibility. This course will give students opportunities to develop conceptual understandings of various modes of power that offer insights into the forces of colonialism, global interconnectivity, and politics that shape the 21st century world. As this is a methodology course (fulfilling the MAPSS requirement), students will spend substantial class time reflecting upon the theoretical approaches of contemporary ethnographers and developing their own theoretical approaches to their thesis projects.

Equivalent Course(s): ANTH 34725, MAPS 34513

ANTH 22755. The Idea of Africa. 100 Units.

The Idea of Africa, a new interdisciplinary course, offers undergraduates students an opportunity to engage critically with key philosophical and political debates about contemporary Africa on the continent and globally. The course takes its title from Y.Y. Mudimbe’s 1994 book which builds on his earlier work The Invention of Africa. It asks three questions: (1) How and to what purposes has Africa been conceived as metaphor and concept. (2) How might we locate Africa as a geographic site and conceptual space to think through contemporary debates about citizenship, migration and new structures of political economy? (3) What futures and modes of futurity are articulated from the space and metaphor of Africa? This lecture course co-thought in an interdisciplinary mode will include public guest lectures, field trips, and engagement with visual arts, and film related to the themes of the course. The course will be divided into the following four sections: 1) Inventing Africa; 2) Political Trajectories; 3) Afro-Mobilities; 4) Afro-Futures.

Equivalent Course(s): PLSC 22755, CRES 23755

ANTH 22765. Ethnographic Approaches to Power and Resistance. 100 Units.

This introductory graduate course will examine understandings of power articulated by influential political theorists and ethnographers. We will explore key theoretical concepts, including discipline, governmentality, sovereignty, hegemony, agency, and resistance, as well as their application within textured, intersubjective, and affectively oriented ethnographic texts. Seeing power grounded in tentative and unstable practices, we will focus on the tensions between nation-states, informal networks, and the actions and aspirations of individual subjects. How are attempts to consolidate power articulated in performances, narrative histories, and acts of exclusion and violence? How are competing de facto and de jure powers negotiated in various spaces ranging from the institutional to the intimate? The centrality of both physical violence and the complacency born of the naturalized hegemony of political institutions and economic rationality will arise in our examinations of political mobilization and possibility. This course will give students opportunities to develop conceptual understandings of various modes of power that offer insights into the forces of colonialism, global interconnectivity, and violence that shape the 21st century world.

Equivalent Course(s): MAPS 31504, ANTH 34730
ANTH 22770. Anthropology of Power, Status, and Performance. 100 Units.
This introductory graduate course examines the nature of power and status through the theoretical lens of performativity. We will engage with notions of performativity, articulated by influential theorists of linguistics, gender, and religion, that demonstrate the abilities of performances to effect change in the world. Thinking with performativity, we will interrogate practices of negotiating power and status in a broad range of social, political, and geographical contexts. How is the power made and unmade through particular acts? How is status, a particular type of power differentiation, created collectively and individually through acts of saying and doing?
Such questions will animate our explorations of power and status in recent ethnographies focused on Asia, the Americas, and Europe.
Equivalent Course(s): GNSE 22770, ANTH 34735, MAPS 33508

ANTH 22826. The Anthropology of Commodities and Consumption. 100 Units.
What is a commodity, and what does it mean to consume one? In this discussion-based, reading- and writing-intensive seminar, we will explore “consumption” and the “commodity” as objects of anthropological analysis. Drawing from a range of global ethnographic examples, as well as from popular culture, literature, and other academic fields, we will think critically about everyday practices that are so often taken for granted. We will investigate the complex relationships that people make with everyday things and the roles they play in social life; how commodities can produce and reproduce social relationships and materialize claims about identity or status; fashion and its relationships to capitalism, gender, and appropriation; political and ecological aspects of consumption; and more. In doing so, we will attend to and practice some key approaches to doing anthropology, including ethnographic interviewing, observing, media ethnography, writing field notes, and turning them into a text. Students will write three short papers, describing the “biography” of an object, analyzing consumption in a popular culture “text,” and writing up original ethnographic data. The final project, developed through these exercises, instructor feedback, and peer workshops, will be a creative analysis of a contemporary consumption phenomenon of students’ choice.

ANTH 22830. Indigenous Media and the Politics of Representation. 100 Units.
This undergraduate seminar explores popular representations of Indigenous nations and issues across various modes of media such as film, photography, digital platforms, and museum installations. With a particular focus on media forms produced by Indigenous artists, filmmakers, and curators we will analyze these narratives through frameworks of self-determination, resistance, visual sovereignty, and relational futures. Throughout the course, we will consider Indigenous media production(s) in relation to the broader social, historical, and cultural contexts in which they circulate in North America and beyond. The material covered in this course will acquaint students with an introduction to the contemporary debates surrounding Indigenous media and representation as they intersect with the larger fields of visual anthropology and Indigenous Studies.
Equivalent Course(s): MAAD 12830, CRES 23830

ANTH 22835. Migration Trajectories: Ethnographies of Place and the Production of Diasporas. 100 Units.
Global movements of people have resulted in a substantial number of immigrant communities whose navigation of various facets of everyday life has been complicated by restrictive citizenship regimes and immigration policies, as well as linguistic and cultural differences. The experiences of a wide range of individuals involved in migration raise the following questions: what strategies do immigrants use to negotiate transnational identities and what are the implications of these strategies? How do future generations manage simultaneous and intersectional forms of belonging? To address these questions, we will draw on ethnographic texts that explore various facets of transnational migration, such as diasporas, place, citizenship, mobility, and identities. The term “trajectories,” reflects different situations of migration that are not necessarily linear or complete. Moreover, term “place” is meant to capture the continuity between displacement and emplacement, and to critically analyze the durability associated with notions of ‘sending’ and ‘receiving’ countries. Lastly, rather than take diasporas as a given, we will explore the ways that they are produced and enacted in a variety of geographic contexts.
Equivalent Course(s): GLST 23406, CHDV 33406, PPHA 38753, GNSE 32835, GNSE 22835, CHDV 23406, CRES 23406

ANTH 22841. Science, Culture, and Society in Western Civilization III: From Natural History to Biomedicine. 100 Units.
This is a three-week intensive course in the history of the life sciences, taught on-site at the Marine Biological Laboratory in Woods Hole, MA. This course will satisfy one credit in the Science, Culture, and Society Civilization Sequence. In this course, students will not only learn about crucial turning points in natural history, biology, and medicine between the 1800s and the present; they will also visit key locations in those transformations, will conduct historical research in archives and using historical instruments, and will gain experience in both modern and historical techniques in biology, ecology, and the life sciences. Topics and activities include a visit to Penikese Island, location of the first natural history school in the United States; a visit to the New Bedford Whaling Museum to learn about the history of whales, whaling, and natural science; hands-on research in salt marsh ecology; and an examination of the conjoined histories of squids and neuroscience - among other topics.
Equivalent Course(s): HIST 17507, HIPS 18507

ANTH 22845. Xenophobia and the Politics of Belonging. 100 Units.
What work does xenophobia do in the making and marking of nation-states? What does it mean to belong, in a world structured by migration? In this course, we will examine the practices and politics of exclusion, of
othering and of unbelonging. Drawing on cases from North America and Sub-Saharan Africa, we will study xenophobia at different points along its spectrum of intensity - from mass atrocities to the seemingly banal ways in which othering and exclusion are baked into everyday life. We will study each case in depth in its own right, as well as how it sits within broader experiences of exclusion and violence around the world and across time. In the course, we will explore theoretical debates surrounding nativism, autochthony, and different forms of nationalism, and the ways they relate to xenophobia. Scholars of migration and belonging have long shown that collective identities are constructed in large part in relation to an external other. Does (one person’s) belonging necessitate (another’s) unbelonging? In this course we ask: how does the ‘stranger’ come to be seen as threatening or destabilizing? How does one come to be seen as a ‘stranger’?

Equivalent Course(s): CRES 22845

ANTH 22910. Performance and Politics in India. 100 Units.
This seminar considers and pushes beyond such recent instances as the alleged complicity between the televised “Ramayana” and the rise of a violently intolerant Hindu nationalism. We consider the potentials and entailments of various forms of mediation and performance for political action on the subcontinent, from classical textual sources, through folk traditions and progressive dramatic practice, to contemporary skirmishes over obscenity in commercial films.
Equivalent Course(s): ANTH 42900, SALC 22900

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.
Equivalent Course(s): GRMN 27916, ANTH 41901, GRMN 41916

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 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.
Equivalent Course(s): ANTH 53506

ANTH 22930. Charisma. 100 Units.
TBD

ANTH 23001. Self And Society In Japan. 100 Units.
Self and Society in Japan
Equivalent Course(s): JAPN 31601, ANTH 31601

ANTH 23002. Religion And Therapy. 100 Units.
Religion and Therapy
Equivalent Course(s): JAPN 31602, ANTH 31602

ANTH 23003. Greater Latin America. 100 Units.
What is “Latin America,” who are “Latin Americans” and what is the relationship among and between places and people of the region we call Latin America, on the one hand, and the greater Latinx diaspora in the US on the other? This course explores the history of Latin America as an idea, and the cultural, social, political and economic connections among peoples on both sides of the southern and eastern borders of the United States. Students will engage multiple disciplinary perspectives in course readings and assignments and will explore Chicago as a crucial node in the geography of Greater Latin America. Some topics we will consider are: the origin of the concept of “Latin” America, Inter-Americanism and Pan-Americanism, transnational social movements and intellectual exchanges, migration, and racial and ethnic politics.
Equivalent Course(s): CRES 26386, HIST 26321, LACS 36386, LACS 26386

ANTH 23024. Extractivism in Latin America. 100 Units.
From the elusive search for El Dorado to the growing transition to renewable energy, extractivism has defined and continues to produce effects on the everyday lives, economic possibilities, and political horizons of Latin Americans in different historic and geographic settings. This course critically explores the social and material worlds built around resource extraction in Latin America. By focusing on key episodes of 20th and 21st century energy development, the course will examine how extractivism has enabled and foreclosed certain configurations of political power, especially in relation to the state, (anti-)imperialism, the left, and indigenous social movements. We will also explore the rise of anti-extractivist struggles and critiques, with a particular emphasis on indigenous peoples’ mobilization of human rights discourse. Course readings will be
interdisciplinary (from anthropology and economics to history and film), drawing on cases from Venezuela, Paraguay, Brazil, Mexico, and Bolivia.

Equivalent Course(s): ENST 26624, HMRT 26624, LACS 26624

ANTH 23026. Science in the South: Decolonizing the Study of Knowledge in Latin America & the Caribbean. 100 Units.

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.

Equivalent Course(s): LACS 24706, HIPS 24706

ANTH 23027. Toxic States: Corrupted Ecologies in Latin America and the Caribbean. 100 Units.

Concepts of purity and danger, the sacred and profane, and contamination and healing constitute central analytics of anthropological inquiry into religion, medicine, and ecology. This course brings diverse theories of corporeal corruption to bare on contemporary ethnography of toxicity, particularly in order to examine the impact of political corruption on ecological matters in Latin America and the Caribbean. We will both historicize a growing disciplinary preoccupation with materiality, contamination, and the chemical, as well as conceptualize its empirical significance within neo-colonial/liberal states throughout the region.

Equivalent Course(s): PPHA 39922, LACS 26417, ANTH 32330, LACS 36417

ANTH 23051. Corporeal Collisions: The Catholic Church and Life Politics in Latin America. 100 Units.

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.

Equivalent Course(s): LACS 26414, GNSE 26414

ANTH 23059. Islands of Diaspora: The Making of Race in the Caribbean. 100 Units.

The Caribbean is an archipelago of pluralistic societies composed of diverse peoples of African, South Asian, Chinese, and European descent. Beginning in the fifteenth century and accelerating with the creation of a global economy based on capitalist consumption of slave-produced goods, these islands experienced and absorbed the forced and voluntary migration of millions of persons from across the world. This course examines how the consolidation of African chattel slavery and the transatlantic slave trade, shifting European and American rivalries, revolution, emancipation, indentured labor, twentieth-century migration, decolonization, and independence produced raced and gendered identities, as well as racial and gender ideologies, throughout the Caribbean. Adopting an inter-island approach, we will draw on tools in critical race, and gender studies to examine how the region’s historical experiences transformed the Caribbean archipelago into pluralistic and multiethnic societies with significant political, cultural, and social differences. Discussions and lecture will draw on critical race and gender studies scholarship, historical documents, novels, films, and other materials. This course fulfills the CRES major/minor advanced theory seminar on race and ethnicity but is open to all undergraduates.

Equivalent Course(s): LACS 22100, HIST 29106, CRES 22100, GNSE 22105

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 dialogue with other non-human beings who inhabit their existential territories.

Equivalent Course(s): LACS 25116, LACS 35116, CRES 23061, ANTH 33061

ANTH 23062. Contemporary Studies on Ayllu, Kinship, and Social Organization in the Andes. 100 Units.

The main goal of this course is to investigate the ayllu form of social organization of the Quechua and Aymara-speaking indigenous peasant populations of the central Andes from the perspective of kinship studies as conceived and developed in anthropology from the end of nineteenth century up to the 1980s. The course will also introduce and exemplify the research methods useful to kinship studies.

Equivalent Course(s): ANTH 42105, LACS 26061, LACS 36061
ANTH 23071. Anti-Corruption Politics in Latin America. 100 Units.
Calls for corporate accountability from civil society and widespread public anxieties concerning large scale corporate corruption scandals have become salient modes of articulating questions of power in contemporary Latin America & the Caribbean. This trend, while not homogeneous or new, denounces the relation between two modes of power -- state and corporate -- considered to be at the heart of the region’s democracies. What is the relation between today’s war against corruption and ongoing transformations of corporate and financial power? What has been the effect of anti-corruption discourse over horizons for emancipatory politics - such as Human Rights praxis? This course critically examines anti-corruption politics as constituting one of the region’s most salient frameworks of accountability in the present. Crucially, we will situate it in relation to Latin America’s robust trajectory of critiquing power through the analysis of corporate power as well as the mobilization of Human Rights discourse.
Equivalent Course(s): HMRT 26623, GLST 26623, LACS 26623

ANTH 23076. Race, Gender, and Indigeneity in Latin America and the Caribbean. 100 Units.
This entry level course will introduce students to the cultural and scientific politics of difference in the Latin American and Caribbean region. Through historical and ethnographic texts, this course will survey the biological and ideological formation of race, gender/sex, and indigeneity in the colonial period, how these intersectional concepts transformed during state formation, and how theories of human difference impact people in the region today.
Equivalent Course(s): LACS 26418, GNSE 26418, CRES 26418

ANTH 23077. Indigenous Politics in Latin America. 100 Units.
This course examines the history of Indigenous policies and politics in Latin America from the first encounters with European empires through the 21st Century. Course readings and discussions will consider several key historical moments across the region: European encounters/colonization; the rise of liberalism and capitalist expansion in the 19th century; 20th-century integration policies; and pan-Indigenous and transnational social movements in recent decades. Students will engage with primary and secondary texts that offer interpretations and perspectives both within and across imperial and national boundaries.
Equivalent Course(s): LACS 36380, HIPS 36380, HIST 36380, GLST 36380, RDIN 36380, LACS 26380

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?
Equivalent Course(s): CRES 26619, LACS 21335, HMRT 26619

ANTH 23082. Latin American Social Movement. 100 Units.
This course introduces students to the historical and contemporary significance of social movements in the Latin American and Caribbean region, including migrant and other latino politics across the US border. Through analytical and theoretical readings, students will learn to critically evaluate social movements, collective action, unions, human rights, environmentalism, and theories of “the political.”
Equivalent Course(s): GNSE 26419, LACS 26419, CRES 26419

ANTH 23083. A Latin American Anthropology of Violence and Conflict in Latin America. 100 Units.
This course explores the dynamics of conflict and organized violence in Latin America through a combination of Latin American fiction and documentary films and ethnographic and other relevant research. The following are some of the interrelated topics that we will cover, which draw primarily from scholars not only of Latin America, but also in Latin America: non-state armed groups, transnational criminal networks, international cooperation and humanitarian intervention, human rights abuses and activism, gendered experiences of violence and its aftermath, and the state. We will begin our work in contemporary conversations about these topics throughout the region and weave in readings from the globally dispersed foundational thinkers who have informed these conversations. Students will develop a case study of their choosing over the quarter and receive in-class instruction on forming and managing effective writing groups to facilitate their projects. Significant flexibility is also possible for those who want to incorporate their coursework into the development of a larger research project.
Equivalent Course(s): LACS 32335, HMRT 23083, GLST 23083, LACS 23083, ANTH 32335, SPAN 23083

ANTH 23091. Progress, Development, and the Future in Latin America. 100 Units.
This seminar introduces students to current scholarship on modern Argentina, with an emphasis on the 20th century but drawing also on cutting-edge literature from the 19th to understand long-term processes. The themes are diverse: the links between Argentina and global history; social classes, economic regions, and political regimes; urban and domestic spaces; the gendered nature of politics; the history of the state and its elites; the anthropology and economics of food and music; the forms of remembering; human rights; sexual identities; and
of course, football and psychoanalysis. All revolving around the production of, and the challenges to, Argentina’s egalitarian ethos.
Equivalent Course(s): LACS 26413, HIST 26117

ANTH 23093. Latin American Extractivisms. 100 Units.
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.
Equivalent Course(s): LACS 26416

ANTH 23094. Development and Environment in Latin America. 100 Units.
Description: This course will consider the relationship between development and the environment in Latin America and the Caribbean. We will consider the social, political, and economic effects of natural resource extraction, the quest to improve places and peoples, and attendant ecological transformations, from the onset of European colonialism in the fifteenth century, to state- and private-led improvement policies in the twentieth. Some questions we will consider are: How have policies affected the sustainability of land use in the last five centuries? In what ways has the modern impetus for development, beginning in the nineteenth century and reaching its current intensity in the mid-twentieth, shifted ideas and practices of sustainability in both environmental and social terms? And, more broadly, to what extent does the notion of development help us explain the historical relationship between humans and the environment?
Equivalent Course(s): GLST 26382, ENST 26382, LACS 36382, CEGU 26382, HIPS 26382, HIST 36317, LACS 26382, HIST 26317, GEOG 26382

ANTH 23096. Development and the Right to Housing in Latin America: A Critical Appraisal. 100 Units.
Bringing a wide variety of disciplinary texts into conversation, this course leads towards a holistic understanding of the historically-rooted and globally-entangled housing condition of Latin America’s urban poor. It encourages students to read along the grain of developmental discourse at different stages of twentieth-century development, thus advancing students’ capacity to critically situate and condition global and national policies. The course analytically foregrounds problems of governance, resource distribution, and sociopolitical complexity, providing students with a representative range of case studies from across the subcontinent and interrogating what it means for social and economic goods to be labeled human rights. Throughout the course students will examine diverse housing arrangements and policies in the context of national, regional, and global development histories. Ultimately, this course advances comprehension of the particularities of contemporary Latin American societies and the particularities shared with the Global South and the world at large.
Equivalent Course(s): LACS 26622

ANTH 23097. Poverty and Urban Development: the Right to Housing in Latin America. 100 Units.
Bringing a wide variety of disciplinary texts into conversation, this course leads towards a holistic understanding of the historically-rooted and globally-entangled housing condition of Latin America’s urban poor. It encourages students to read along the grain of developmental discourse at different stages of twentieth-century development, thus advancing students’ capacity to critically situate and condition global and national policies. The course analytically foregrounds problems of governance, resource distribution, and sociopolitical complexity, providing students with a representative range of case studies from across the subcontinent and interrogating what it means for social and economic goods to be labeled human rights. Throughout the course, students will examine diverse housing arrangements and policies in the context of national, regional, and global development histories. Ultimately, this course advances comprehension of the particularities of contemporary Latin American societies, and that which they share with the Global South and the world at large.
Equivalent Course(s): LACS 25320, ENST 25320, GLST 25320

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.
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. The courses in this sequence may be taken in any order.
Equivalent Course(s): SOSC 26100, RDIN 16100, HIST 16101, HIST 36101, LACS 34600, CRES 16101, LACS 16100
ANTH 23102. Introduction to Latin American Civilization II. 100 Units.
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.
Equivalent Course(s): PPHA 39770, HIST 16102, CRES 16102, RDIN 16200, SOSC 26200, HIST 36102, LACS 16200, LACS 34700

ANTH 23103. Introduction to Latin American Civilization III. 100 Units.
Spring Quarter focuses on the twentieth century, with special emphasis on the challenges of economic, political, and social development in the region.
Equivalent Course(s): HIST 36103, LACS 16300, SOSC 26300, CRES 16103, LACS 34800, HIST 16103, PPHA 39780

ANTH 23141. Social Reproduction: Labour, Life, and World-making. 100 Units.
Marxist feminists have defined social reproduction as the labour, with its attendant spaces and institutions, that is required for making and maintaining life in a capitalist world - from marriage to sexwork, schooling to child care, housing to healthcare, the affective to the intimate. This course explores theories, practices, histories and infrastructures of social reproduction in a transnational context, offering analytics for how life is constrained and sustained at different scales. It begins with an overview of early debates in social reproduction theory, and goes on to examine interventions from anthropology, geography, literature, history and political science that, both, focus on particular nodes that social reproduction feminists identify (such as domestic, education, service industry and healthcare spaces), as well as add other dimensions to the question of what sustains life in a capitalist world (such as family and desire). Throughout our reading we will pay attention to how intersections of gender, sexuality, race, caste, class, and disability become integral to mobilizations of labour. The labour of social reproduction is often devalued and invisibilized, yet its life and world-making capacities can also offer contradictory and liberatory potentials for an everyday beyond capitalism. Thus the course also critically engages material that centres concepts of social reproduction to radically reimagine economies, bodies, the state, social relations, and futures.
Equivalent Course(s): CHDV 23141, GNSE 23141, CRES 23141, SOCI 20565, GLST 23141

ANTH 23300. Anthropology of Religion. 100 Units.
This course will apply anthropological theories to religion.

ANTH 23312. Datasets. 100 Units.
This course presents the basic statistical methodology used in many fields of application. It emphasizes statistical concepts and computational methods standard to the social sciences. However, the fragmentary nature of data excavated from archaeological contexts and biological anthropology also means that the quantification of ancient human activities presents different problems that require a critical understanding of conventional methods. This course will be useful to students who seek to gain an understanding of the use of statistics as well as the development of research design in archaeology and bioarchaeology.
Equivalent Course(s): ANTH 33312

ANTH 23326. The Latinx Religious Experience: Race and the Politics of Faith in the US. 100 Units.
Latinos? Hispanics? Latinxs? How much do we know about one of the largest minorities (18.5%) in the USA? How does their culture shape their religious experience? What is the role of religion in their politics and activism? In this class we will explore these and other questions drawing from biographical narratives, history, sociology, and theology. In the first part of this course, students will be introduced to foundational biographical narratives and historical sources for studying the Latinx religious experience. In the second part of the course, students will examine the diversity of Latinx religion and the multiple functions of faith and devotion in the Latinx community. The course culminates with a close examination of three authors (Roberto Goizueta, Michelle González, and Nancy Pineda-Madrid) whose work allows us to understand the complex and diverse links between theological reflection, religious practice, and political action in the Latinx community. No prerequisites.
Equivalent Course(s): ANTH 33326

ANTH 23330. AdvRdgs: Frenchness. 100 Units.
This course explores the conflicted histories underlying and disrupting modern constructions of “Frenchness.” These issues have come to the fore in the recent debates on multiculturalism launched by Nicolas Sarkozy in 2009, or indeed the conversations sparked by the rise and mainstreaming of extreme right political parties; that said, they are also echoed in many earlier moments of collective anxiety over who or isn’t a Frenchwoman or Frenchman - speaking directly to the many exclusions, silences, and exceptions at the heart of the nation. Using a perspective of the long-term linking France’s colonial past and its postcolonial present, we will interrogate the contradictions that have driven the various political projects informing the idea of French identity. In the course of our readings, we will critically examine France’s relationship to itself in the light of legal debates over citizenship, the Haitian and Algerian Revolutions, colonial humanism, republicanism, secularism, Islam, sexual equality, race, immigration, and liberal democracy. There is no language requirement for this course, but reading knowledge of French and oral comprehension are strongly recommended.
Equivalent Course(s): ANTH 33330
Anthropology

issues are becoming ever more pressing on a background of intensifying racisms and right-wing populisms in Europe. The purpose of this course is to offer analytical perspectives about these critical tensions and their ripples across the landscape of contemporary French politics. Using readings from a wide variety of fields (among others, anthropology, sociology, literature, philosophy, history, political science, and news media), we will unpack the discourses and lived experiences of race that have shaped the politics of national identity and difference in France since the late 18th century. We will see that the question of ‘racial France’ has been intimately bound up with the country’s history of colonialism and decolonization, with its Republican ideology, with matters of law and government, with questions of citizenship, religion and sexuality, with recent debates on multiculturalism, and with white malaise and resentment stirred by the growth of right-wing extremisms. In the course of our examinations, we will also reflect on the specificity of race and racialization in France, and its differences from racecraft in the United States.

Equivalent Course(s): FREN 33335, FREN 23335, CRES 23335, ANTH 33335

ANTH 23405. War: What’s It Good For? 100 Units.
War is a destructive force, but also an incredibly productive one in the transformation and reconfiguration of social relations. This course will explore war’s presences and absences in social and political thought as well as ethnographies that examine the mutually constitutive relationships between war and society.

ANTH 23412. Indigeneity, Religion, and Environment. 100 Units.
Around the world, appeals to Indigeneity have accompanied contentious struggles over land, territory, and resources. While Indigenous claims have historically been dismissed by scholars as strategic, performative responses to shifting legal conditions, this course asks how religious orientations to land, place shape, and unsettle, liberal claims to rights and resources. By way of close readings of contemporary ethnographic texts, with a special focus on the Andean region of South America, we shall track embodied entanglements and affective attachments to places and resources, from land to silver, water to oil. We will then ask how such relations and public circulations advance or interrupt familiar paradigms of secular environment, non-Western “religion,” and culture at large. If land is approached as a living being to be cared for and nurtured through daily practices of offering, sacrifice, and ritual supplication, what becomes of such practices in conditions of widespread ecological degradation, mineral extraction, and land dispossession? How are notions of living matter, earth spirits, or the agency of nature appropriated within or reconfigured by (settler) political movements that rearticulate Indigenous ontologies and animate materialities as a basis for broader calls for Earth Rights?

ANTH 23415. Land and Rights. 100 Units.
What are land rights? Why are they so ubiquitous, and what do they do? In this course, we will study how regimes of individual and collective rights emerge and analyze the complicated ways they shape conflicts over private property, geopolitical borders, ancestral homes, and common land. Each section of the course examines how land is at the heart of economic development, territorial sovereignty, gender equality, or environmental policy, and explores how rights can both enable justice and redistribution as well as dispossession and exclusion. Course readings consist of ethnographic studies and engaged research that foreground how experts and laypeople make claims to land and show us what effects theories, laws, and narratives about rights have when people put them to work in the world.

Equivalent Course(s): HMRT 23415, ENST 23415, GLST 23415

ANTH 23456. Olympic Games and Human Rights. 100 Units.
If cultural difference is as real and important as Anthropology has conventionally maintained, how is it possible that 204 “national cultures” and uncountable sub-national cultural formations find such considerable significance in the Olympic Games? We will additionally explore what an Anthropological approach contributes to understanding, in real time, a major Human Rights drama and accompanying protest actions. Beginning in February, the 2022 Beijing Winter Olympic Games will unfold in a nation holding over a million of its own citizens in concentration and forced labor camps for no other reason than their religion and ethnicity. The Chinese Communist Party’s explicit policies against Uyghur and other Turkic-speaking peoples in Xinjiang province have been judged an ethnocide by many and a full genocide by increasing numbers of foreign legislatures, heads-of-state, academics, independent experts, Human Rights organizations, and other NGOs. Some of these groups are promoting the rubric “Genocide Olympics” to characterize Beijing 2022 and to pressure the Olympic Sport System into acting against Chinese government policy in Xinjiang. The International Olympic Committee has so far been unwilling to do this, while insisting that it still stands for Olympism and Human Rights. Meanwhile, in this era of Black Lives Matter and #MeToo athlete activism, protest actions are anticipated in Beijing by some Olympic athletes, with significant consequences expected for all involved.

Equivalent Course(s): SOSC 23456, MAPS 33456, ANTH 33456

ANTH 23501. New Perspectives on Language Emergence. 100 Units.
In this course we will investigate anthropological and linguistic perspectives on language emergence, as well the social, demographic, environmental, linguistic, and modality (vision, speech, touch) factors that contribute to the formation of new languages. Emerging languages in communities around the world offer unprecedented scientific opportunities to address important questions previously deemed intractable, such as: Where does language come from? How do our experiences of the world influence the way our languages are structured? At what level of abstraction can language be studied as an autonomous object of analysis? The topic of language emergence has tended to focus on the interaction of linguistic, psychological, and demographic factors. We will bring the important anthropological dimension to the topic of language emergence, which addresses the way
that users of emerging languages inhabit the world. The readings, lectures, and discussions will address new implications for our understanding of language creation.

Equivalent Course(s): CDIN 33500, LING 23501, CHDV 33500, LING 33500, CHDV 23500, CDIN 23500, ANTH 33501

ANTH 23510. Ethics of Ethnographic Encounter. 100 Units.
How can anthropological perspectives help us rethink issues of current global concern? We will be attending to critiques of ethnographic method: calls to decolonize the discipline, demands to make it more collaborative. At that level, we will be exploring anthropology as a distinctive way of engaging the world, and how the ethos of ethnography sits with the difference between scholarship and activism. At the same time, we will be considering what kind of light anthropology can shed on present-day problems such as the politics of indigeneity, scientific authority, environmental crisis, and interspecies relations.
Equivalent Course(s): RLST 23510

ANTH 23600. Medicine and Society in Twentieth-Century China. 100 Units.
This course is a survey of historical and anthropological approaches to medical knowledge and practice in twentieth-century China. Materials cover early modernizing debates, medicine and the state, Maoist public health, traditional Chinese medicine, and health and medicine in popular culture.
Equivalent Course(s): ANTH 33610

ANTH 23607. The Immigrant as American Prototype. 100 Units.
This undergraduate seminar explores how the figure of "the immigrant" has come to mediate various origin myths and anticipatory imaginations of "Americaness" in contemporary political struggles. A central proposition of the course is that "the immigrant" should be seen NOT as an "original" founding subject of the United States and its "American Dream" but rather, as a modern prototype-forged only since the late 19th century-for stress-testing different models of American presence and power in the world. Importantly, this is a world increasingly ordered, as well as destabilized, by the expanding logics of industrial and corporate capital-a historical development with reverberating effects into our contemporary debates over the relating of "the immigrant" to American "values" and global "competitiveness." Drawing on various historical, anthropological and audiovisual resources, this seminar aims to situate the emergence of "the immigrant" as American prototype in relation to (1) earlier cultural-historical archetypes of mass migration, such as "the settler" and "the emigrant" and (2) current debates over nativist and cosmopolitan models of American security-cum-prosperity that take "the immigrant" as the limit case for evaluating "the human," "the normal," and "the good life" across nationalist and globalizing space-times. Besides conventional reading and writing assignments, this seminar will offer students the opportunity to experiment with multimedia methods for ethnographic research through a final web-based project in which students will draw from current news and popular media sources to assemble and critically present on their own version of "the Immigrant" as American prototype.
Equivalent Course(s): CRES 23607

ANTH 23608. Introduction to Asian American Studies. 100 Units.
This course seeks to examine the historical context and pragmatic implications of the ethnopolitical category "Asian American." How has this category invented or domesticated norms of Asianness even as it elides, or seeks to merge, intra-ethnic and geopolitical tensions? What is the nature of the relationship between "Asia" and "America," and how does being "Asian American" regiment transnational relations and the politics of identity?
Discussions will cover the Chinese Exclusion Act, Japanese internment camps, the Korean and Vietnam wars, affirmative action debates, model minority and perpetual foreigner tropes, as well as responses to COVID-19. How does Asian Americanism approach issues of race and ethnicity? In other words, what difference does it make? Through the works of Mae M. Ngae, Rey Chow, Dorinne Kondo, Yến Lê Espiritu, Jasbir Puar, Jodi Kim, and others, students will be introduced to a variety of ways forward.
Equivalent Course(s): HIST 28001, CRES 20004, GLST 20004

ANTH 23611. Racial Consciousness and the Asian American Perspective. 100 Units.
What does it mean to be Asian American today? At once marginalized and woefully unspecific, Asian American identity seems to occupy a purgatorial status in the American racial imagination. How have Asian Americans been understood within, and how do they understand themselves within, White institutions, anti-Black hierarchies, and capitalist orders? And what are the cumulative psychic effects of their quotidian, uneventful, and often unspoken of racializations? This seminar examines how Asian American writers, artists, and thinkers reckon with in/visibility, ambiguity, and the "minor intensities" of Asian American life through stories, poetry, films, and visual art. We will engage in close reading and analysis of these materials, with an eye toward their specific social, historical, and political contexts as we read them alongside a range of critical theory on the politics of identity and subjectivity.
Equivalent Course(s): SOCI 28098, CRES 27542

ANTH 23612. Lethal Landscapes, Toxic Worlds: Geographies of Race, Risk, and Contingency. 100 Units.
This advanced seminar critically examines environmental racism and injustice with an eye toward the social, historical, and political forces that create, sustain, and ultimately challenge environmental inequalities. We explore recent work at the intersection of anthropology, political ecology, and science studies that investigate unequal exposures and the politics of containment. Connecting local and international case studies with larger social and settler colonial logics, the seminar will investigate relations of power, segregation, contingency, and kinship in uneven terrains of vulnerability and risk.
ANTH 23616. Central Asia Past and Present/From Alexander the Great to Al Qaeda. 100 Units.
Central Asia Past and Present serves as a multi-disciplinary course, spanning anthropology, history and political science. This course introduces students to the fluid, political-geographic concept of Central Asia as well as to the historical and cultural dimensions of this particular and oft-redefined world. My understanding of Central Asia comes from studies of ex-Soviet Central Asia, which includes five independent countries (since 1991) within central Eurasia—the former U.S.S.R. Thus the course encompasses Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan in addition to parts of northern Iran, Afghanistan, Pakistan, India, and western China (Xinjiang/Sinkiang). Students will familiarize themselves with universal and divergent factors among the Central Asian peoples based on phenomena such as human migrations, cross-cultural influences, historical events, and the economic organization of peoples based on local ecology and natural boundaries. Working together and as individuals, we will study maps and atlases to gain a fuller understanding of historical movements and settlements of the Central Asian peoples.
Equivalent Course(s): NEHC 20160, NEHC 30160, ANTH 32206

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.
Equivalent Course(s): CRES 33700, ANTH 33700, CRES 23710

ANTH 23707. The Immigrant as American Prototype. 100 Units.
This undergraduate seminar explores how the figure of “the immigrant” has come to mediate various origin myths and anticipatory imaginations of “Americanness” in contemporary political struggles. A central proposition of the course is that “the immigrant” should be seen NOT as an "original" founding subject of the United States and its “American Dream” but rather, as a modern prototype-forged only since the late 19th century—for stress-testing different models of American presence and power in the world. Importantly, this is a world increasingly ordered, as well as destabilized, by the expanding logics of industrial and corporate capital—a historical development with reverberating effects into our contemporary debates over the relation of “the immigrant” to American ‘values’ and global “competitiveness.” Drawing on various historical, anthropological and audiovisual resources, this seminar aims to situate the emergence of “the immigrant” as American prototype in relation to (1) earlier cultural-historical archetypes of mass migration, such as “the settler” and “the emigrant” and (2) current debates over nativist and cosmopolitan models of American security-cum-prosperity that take “the immigrant” as the limit case for evaluating “the human,” “the normal,” and “the good life” across nationalist and globalizing space-times. Besides conventional reading and writing assignments, this seminar will offer students the opportunity to experiment with multimedia methods for ethnogr
Equivalent Course(s): CRES 23707

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.
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.
Equivalent Course(s): ANTH 43715
ANTH 23803. Magical Politics. 100 Units.
Following Donald Trump’s election to the presidency in 2016, witches all over North America collaborated on spells to resist him and his politics by ‘binding’ his administration. Alt-right activists had already for some time been engaged in ‘meme magic’ against Trump’s liberal critics. How can we begin to understand these magical interventions in present-day politics? Rather than presuming that ‘magical politics’ is a fringe or crackpot phenomenon, this class draws on activist, esoteric, and academic materials to suggest that our thinking about everyday life and ordinary politics can be fundamentally enlivened and enhanced by taking ‘magic’ seriously. Equivalent Course(s): CCCT 23803

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. Equivalent Course(s): HIHS 26203, ANTH 43805, CHSS 32805

ANTH 23807. Toxic: Body Burdens and Environmental Exposures. 100 Units.
Toxicity is a pervasive and often elusive presence in our lives today. In this seminar class, we begin to address this condition by asking: what exactly is toxicity? Who bears the burden of this classification? And, how then, are these understandings of toxicity defined and deployed in broader historical, political, and scientific contexts? From these preliminary questions, we explore the pathways through which toxic exposure, contamination, and fallout accumulate in disproportionate and uneven ways, especially for minoritized populations and upon Indigenous territories. Drawing upon a variety of social science literature and community-based research we trace these challenges through overlapping structures of race, class, gender, citizenship, and coloniality. This transnational and interdisciplinary orientation will acquaint students with case studies of exposure across different scales and geographies, from Chernobyl to Chicago. Through mixed approaches of ethnography and media curation, students will also have the opportunity to research and document their own cases studies of body burdens and environmental exposure. Equivalent Course(s): HLTH 23807, CRES 23807, ENST 23807

ANTH 23809. Visualization and Biology: Science, Culture, and Representation. 100 Units.
How do scientific images get made? This deceptively simple question lies at the heart of this course. Over three weeks at the MBL, we will examine the techniques, technologies, philosophies and histories of scientific image making, with a particular focus on marine biology. Rather than simply reading theories of visualization and representation, students will immerse themselves in the making of images themselves. Students will perform hands-on work with historical and contemporary theories and techniques of microscopy, taxonomy, anatomy, and specimen collecting. They will also examine the theoretical, philosophical, and ethical underpinnings of those practices. Through a combination of ethnographic (participant observation) and historical (archival) work, students will develop rich accounts of scientific visualization - from matters of objectivity and instrumentation, to problems of vision and the limits of (human) senses, to questions of aesthetics, abstraction, and representation. During the course, students will have the opportunity to work with Marine Biological Laboratory faculty, have access to laboratory and archives, and will develop new data and novel accounts of the social, cultural, and technical creation of scientific images. Equivalent Course(s): HLTH 23807, CRES 23807, ENST 23807

ANTH 23811. Facing Climate Change in the Global South. 100 Units.
Reckoning with climate change often leads to an appeal to a common humanity that is on the brink of annihilation. The call is to act together to stall the harmful effects we as a species have had on the planet. This course will critically interrogate the social, political, racial inequalities that such a rhetoric evades. Reading ethnographies from different parts of the world, we will examine the causes and consequences of the Global South disproportionately bearing both the impact of environmental degradation and the burden of remedial measures to avert the climate crisis. Taking up four environmental issues, we will ask: what causes environmental inequality, how is it manifested, and what are the consequences - both for people experiencing these inequalities and for effectivity of climate change action? The course will cover: (a) The problem of toxicity and waste in underprivileged communities from New York to New Delhi. (b) The impact of the global quest to save tropical wilderness on local communities that are pitted against prioritized megafauna such as the tigers of the Sundarbans and the elephants of the Zambezi. (c) The inequalities in climate disaster relief, from New Orleans after Hurricane Katrina to Maldives facing sea-level rise (d) The toll on marginal farming communities of the global push towards sustainable, organic food production. Equivalent Course(s): ENST 25111, HIHS 15100, HIST 14904

ANTH 23812. Social Theory for a Green New Deal. 100 Units.
U.S. House Resolution 109-popularly known as the Green New Deal-pledges a systemic corrective to the social and ecological harms of late industrial capitalism. With a particular focus on questions of economic and environmental justice, this seminar anthropologically assesses the prospect of a Green New Deal and its potential relationship to society, policy, and the built environment. Thinking relationally across scales and systems, we will consider the stakes of this large-scale yet still largely undefined legislative proposal and its implications for the social contract in a warming world. Attending to the ways in which race, class and gender inform late industrial life, the seminar will explore (via the environmental humanities and feminist & indigenous STS) concepts such as
stewardship, climate justice, environmental racism, intergenerational ethics, more-than-human ontologies, and the Anthropocene (plus alternative frames).
Equivalent Course(s): ENST 25130, GLST 25130, CEGU 25130

ANTH 23813. COSI: Making Space: Buddhist Art and Architecture from India to China. 100 Units.
From Star Trek’s episode Mirror, Mirror, to the recent Everything Everywhere All At Once, multiple universes have their place of honor in the zeitgeist of our age. While it may seem like a recent development, the idea of complex space has been explored by numerous cultures of the past. Throughout the course of its long history, Buddhism has provided one of the most sophisticated explorations of space, from the infinitely small to the infinitely large. This course is an introduction to Buddhist art and architecture from India to China, with a special focus on the making of “space.” Taking the theorization of “space” as a guide in our survey of Buddhism, we will learn how architecture and design participate in philosophical reflections on the construction of spaces. This course asks questions specific to the study of Asian art while also broaching theoretical debates relevant across time and space, such as: how can visual culture offer a theory of “space”? What spatial mechanisms direct the viewer across space? How do objects change when removed from their original space—and what meanings do they acquire in their new contexts? The course will focus on objects from the Asian Collection at the Art Institute of Chicago. Students will be taught to work with them, investigate their history of excavation and relocation, as well as the ethical aspects of Western Asian Art collections. Students will also gain basic skills in connecting material culture to religious and historical texts.
Equivalent Course(s): EALC 23812, RLST 28812, ARTH 23812

ANTH 23815. Postcolonial England. 100 Units.
In 1948, the Empire Windrush docked at Tilbury, Essex. Onboard were people who were from colonies such as Jamaica, Barbados, and Trinidad: they were migrants and subjects of the British Crown, as well as descendants of enslaved Africans and indentured Asians from the West Indian sugar colonies. Their arrival would transform British society, forcing a confrontation with its colonial past. And, what we now know as Caribbean literature took hold in this period, as newly-arrived West Indian writers found platforms for their work on radio and in London publishing houses. They and their descendants have commented on and critiqued race, empire, and plantation histories since. This course explores the legacies of Windrush as social, political, and aesthetic phenomena. Beginning with Henry Swingz, Una Marson, and their leadership on BBC’s show Caribbean Voices, we will engage with the creative works of Windrush migrants and their descendants: Samuel Selvon, Linton Kwesi Johnson, Hew Locke, and others. To understand social struggle, we will study the life of activist Claudia Jones and her founding of the West Indian Gazette And Afro-Asian Caribbean News. Finally, we will also examine the 2018 Windrush Scandal, in which at least 83 Britons were unjustly deported, in conversation with works like Hazel Carby’s account of the intertwined histories of Jamaica and Britain, Imperial Intimacies (2019). Additionally, we will travel throughout London for museum and studio visits.
Equivalent Course(s): ENGL 23301

ANTH 23816. Farms as Factories: Industrial Ideals in ‘Modern’ Agriculture. 100 Units.
Plants and animals are now produced in capital-intensive, factory-like settings. The industrialization of agriculture has not only transformed what we eat, but also the ecology of the globe and biology of its inhabitants. This course explores the logics, history, and consequences of an agricultural sector that simultaneously generates lagoons of pig manure, proprietary DNA, and monocropped landscapes. How does commoditizing wheat alter its value? How do pigs to change when they live their lives on concrete? What forms of care are needed to keep antibiotic-laden chickens alive? How does the industrial production of life rearrange ‘modern’ concepts of nature? The course situates these questions within a broader framework of capitalism and commoditization; we begin by studying the rationale of proto-industrial production on slave plantations, consider the results of agricultural ‘modernization’ in the 19th and 20th centuries, and analyze how social scientists have studied these processes. Then, we examine how agricultural products - plants and animals - have been physically altered to facilitate standardized production, and study how these shifts have changed the role of workers and social milieu of agrarian labor. In addition to contextualizing modern agricultural production, this class is an introduction to animal and plant studies, theories of capitalism and commodification, and environmental studies.
Equivalent Course(s): ENST 23645

ANTH 23825. Social Theory of the City. 100 Units.
This seminar explores various historical, sociological and anthropological theories of cities. The course analyzes major theoretical frameworks concerned with urban forms, institutions and experience as well as particular instances of city development from pre-modern to contemporary periods. The seminar will consist of initial orienting lectures, discussion of selected texts concerned with social theories of the city, and presentation of research projects by class participants.
Equivalent Course(s): ARCH 23835, ENST 23825

ANTH 23827. Urban Worlds: The History, Ecology and Social Organization of Cities. 100 Units.
ANTH 23906. Magic, Science, and Religion. 100 Units.
The relationship between the categories of magic, science, and religion has been a problem for modern social science since its inception in the nineteenth century. In the first half of this course, we will critically examine some of the classical and contemporary approaches to these concepts. In the second half, we will explore a number of detailed historical and ethnographic studies about modern phenomena that call some of the fundamental assumptions behind these categories into question.
Anthropology 45

Equivalent Course(s): RLST 28900, KNOW 28900, HLTH 28900, AASR 30501

ANTH 23908. Religion and its "Other": Secular and Post-Secular Formations. 100 Units.
How do we locate religion? What is a secular space? Are we somehow beyond secularism? This course provides an introduction to the relationship between religion and the secular as it has been conceived in the modern West. It is intended to provide students with a basic historical and theoretical framework for thinking about how these categories relate, how they have evolved, and the work they do in our contemporary society. Readings will include works by Hermann Cohen, Louis Dupré, Charles Taylor, Michel Foucault, Bruno Latour, Judith Butler, Talal Asad, and Saba Mahmood.
EquivalenCourse(s): RLST 29015

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-often 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 created. The course will also equip you with salient critical tools for future creative research in Holocaust studies.
Equivalent Course(s): JWSC 29500, HIST 33413, ANTH 35035, REES 37019, REES 27019, HIST 23413, ARCH 27019

ANTH 23911. Anthropology of Religion. 100 Units.
How do anthropologists study religion? This course is an introduction to classic concepts that have defined the social scientific study of religion such as ritual, taboo, transcendence, embodiment, and enchantment. To grasp how fieldwork is paired with theory, we will engage ethnographic writings on Orthodox Christianity in northern Ethiopia, Afro-Caribbean santería in Chicago, and Islamic jinn veneration in Delhi India. We will further examine various themes in the socio-cultural inquiry of contemporary religion including asceticism, sexuality, sectarianism, and political theology.
EquivalenCourse(s): RLST 27650, AASR 34411

ANTH 23912. The Spirit of the Nation: Comparisons between India and China. 100 Units.
This course examines the spiritual nature of nationalism. All over the world nationalists of various political persuasions try to formulate the spiritual essence (‘Geist’) of the nation. They built theories of civilizational uniqueness or ‘the genius of the nation’, but use ideas that were originally intended to promote ‘universal spirituality’. This tension between nationalism and universalism will be explored. Spiritual nationalism also has an uneasy relation with existing religious traditions that have their own ideas and practices around spirits. The course will focus on comparisons between India and China, but also engage with other nationalisms and religious traditions, such as Japanese Shintoism. The approach is less from a formal history of the circulation of ideas than from a comparative anthropology. Examination by final essay.
Equivalent Course(s): ANTH 35032, AASR 36806, SALC 28606, SALC 38606

ANTH 23914. Whom am I to Judge? Relativism and Religious Difference. 100 Units.
How do we evaluate people who are different from us? What grounds our evaluation of human behaviors or beliefs? At the end of the 20th century, comparative analyses of religious beliefs and ethics were heavily criticized for their ethnocentric tendencies; researchers were blamed for importing their own values on the “other”. More recently, however, the pendulum seems to have swung in the other direction. Comparative religious ethicists often adopt a brand of liberal moral relativism. “To each their own” is their preferred mantra. This dramatic swing within the field of comparative religious ethics opens up questions for future study: Under what conditions can we praise or blame those who are different than us? What virtues of scholarship are necessary for quality comparative work? In this course we will learn about the field of comparative religious ethics and the perils and possibilities that accompany its intellectual projects. In addition to several theoretical texts, we will read two ethnographies (Fernando 2014 and Pandian 2009) that weave in and out of comparative religious ethics. These texts focus on themes of nationalism, post-colonialism, immigration, the production and regulation of religious subjects, and the limits of our judgments on the other.
Equivalent Course(s): RLST 24160

ANTH 23915. Religion, Reason, and the State. 100 Units.
The second quarter of this sequence explores the work of key theorists on the role of religion in modern society, politics, and the state. Central questions include: How has state power transformed religious institutions, knowledge, and practice? How can we account for the persistence of religious commitments in the face of secularization? What role has religion played in revolutionary movements and in resistance against state power? Equivalent Course(s): RLST 10102

ANTH 23916. Race and Religion: Theorizing Blackness and Jewishness. 100 Units.
Founded on ideals of universalism, pluralism and secularism, France and the United States are fraught with contradictions when it comes to race and religion. Which religions are accepted? Which religions are suspect?
Is it minority that defines the difference—or only particular kinds of minority, such as race? To untangle the intersections of race and religion, we will examine Blackness and Jewishness as they are represented in political polemic, fiction, memoir and philosophy from the 1960s to the present. This course introduces students to the foundational concepts for the critical study of race and religion through exploring the constructions of Black and Jewish identity. We will examine the contradictions of secular politics and culture in France and the United States, and discuss how religion, race, and intersecting categories such as gender and sexuality, can become tools of critique. Readings include works by thinkers such as Césaire, Fanon, Memmi, Levinas and Foucault, along with literary classics by Nella Larsen and Sarah Kofman, and contemporary critical essays by Judith Butler, Christina Sharpe and Talal Asad. Throughout this course, we will examine how the concepts of race and religion are key components of the political, philosophical and ethical projects of these authors. No prerequisite knowledge of critical theory, or this historical period, is expected.

Equivalent Course(s): GLST 27721, FREN 27721, GNSE 27721, JWSC 27721, CMLT 27721, CRES 27721, RLST 27721

ANTH 23920. Gaming Religion. 100 Units.
Video games commonly feature religious ideas, imagery, emotions, and practices. In this course, we will take a hands-on, experimental approach to the study of religion in video games. We will play various games individually and in groups, and reflect on the design and gameplay in conversation with readings in theory.
Equivalent Course(s): RLST 28990

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: Colonialism, Enslavement and Resistance in the Atlantic World. 100 Units.
This quarter examines the making of the Atlantic world in the aftermath of European colonial expansion. Focusing on the Caribbean, North and South America, and western Africa, we cover the dynamics of invasion, representation of otherness, enslavement, colonial economies and societies, as well as resistance and revolution.
Equivalent Course(s): RDIN 24001, HIST 18301, CRES 24001, SOSC 24001

ANTH 24002. Colonizations II: Imperial Expansion, Anti-Imperialism, and Nation in Asia. 100 Units.
This quarter covers the histories of modern European and Japanese colonialism in South and East Asia and the Pacific. Themes examined include the logics and dynamics of imperial expansion and rule; Orientalist discourses; uprisings and anti-imperial movements; the rise of nationalisms; and paths to decolonization in the region.
Equivalent Course(s): SACL 24002, SOSC 24002, CRES 24002, HIST 18302, RDIN 24002

ANTH 24003. Colonizations III: Decolonization, Revolution, Freedom. 100 Units.
The third quarter considers the processes and consequences of decolonization both in newly independent nations and former colonial powers. Through an engagement with postcolonial studies, we explore the problematics of freedom and sovereignty; anti-colonial movements, thinking and struggles; nation-making and nationalism; and the enduring legacies of colonialism.
Equivalent Course(s): RDIN 24003, CRES 24003, SOSC 24003, SACL 20702, HIST 18303

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.
Equivalent Course(s): MDVL 20100, HIST 10800, SACL 20100, SACL 30100, SOSC 23000

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.
Equivalent Course(s): SOSC 23100, HIST 10900, SACL 20200

ANTH 24105. Rethinking the Middle East. 100 Units.
Where is the Middle East, how do we go about studying it and why does it matter? This course explores the emergence of the ‘Middle East’ as an object of inquiry; a place with a people and a culture set in opposition to the ‘West’. It asks how these categories are constituted, by whom, and with what consequence. How do they define the contours of political community, the possibilities for empathy and understanding or the limits of rights and moral obligation? The historical and contemporary texts assigned draw attention to the layered and shifting meanings of these categories, and in turn to the geopolitical and epistemological worlds that give rise to them. By putting these texts into conversation with each other the course engages a number of key issues that have
occupied social theorists: the relationship between power and knowledge, the politics of representation, and the nature of social theory more generally. Equivalent Course(s): GLST 24105, PBPL 25105

ANTH 24110. Jews, Arabs, and Others: Nations from the Nile to the Jordan. 100 Units. This course considers nationbuilding as an ongoing and recurring process in the Middle East, realigning identities and communities according to the political concerns of the time. In particular, we will examine how Arabs and Others have figured in the political imagination of both Egypt and Israel-Palestine. When can Egyptians, Palestinians, and Israelis consider themselves “Arab”--and when not? What are the stakes of naming Arab-ness or claiming it for oneself? To answer these questions, this course will include readings and popular films on Arab nationalism and minorities in Egypt, the question of Jewish versus Israeli nationalism, Arab (or Mizrahi) Jews in Israel, and the relationship of Palestinian nationalism to the borders that have been drawn within the historic land of Palestine. Equivalent Course(s): NEHC 25209, GLST 25209

ANTH 24115. Ethnographies of the Middle East. 100 Units. This class focuses on ethnographies published in the last two to three years, so they represent some of the prevailing questions researchers of the Middle East are working on now. The texts selected cover a variety of topics (revolution, authoritarian retrenchment, the politics of artistic production, gender and sexuality, migration, violence, state infrastructure, and environmentalism) and the books include efforts to learn something about various countries in the region (e.g., Saudi Arabia, Bosnia, Syria, Egypt, Palestine, Turkey, and Morocco). Among the questions we shall ask are the following: What makes ethnography a distinctive sensibility, a particular form of writing or a specific genre of address? What kinds of themes predominate and why? What types of questions can ethnographies grapple with especially well? What skills does one need to produce a compelling ethnography? How does theory tend to get deployed in these works? How well do ethnographies speak to general concerns that extend beyond a particular case or, for that matter, any one discipline’s preoccupations? No previous background in anthropology or Middle East studies is necessary. Attendance is mandatory. Students will be required to produce one in-class presentation and to write either a take-home final or a research paper. Equivalent Course(s): PLSC 26301, CCCT 36301, PLSC 36301, CCCT 26301, ANTH 31906

ANTH 24125. Technology and Human Rights. 100 Units. The international human rights regime took form in the shadow of the atom bomb and WWII, a historical juncture, which for many marked the limits of techno-scientific rationality and progress. Utopian narratives of inevitable, technologically-driven social and economic progress nonetheless remain a cornerstone of American political and cultural imaginaries. In this course, we will draw on anthropology, law, and allied disciplines to explore the ambiguous intersections of technological innovation and human rights. Through a series of case studies, the course will consider how new technologies and their allied knowledge practices call into question the foundational categories of human rights law, complicating understandings of the individual, person hood, family, and life. The course will further examine how emerging developments in biotechnology, information technology, robotics, and AI variously enhance and undermine the substantive protections of human rights, including the rights to health, privacy, freedom of expression, security, and indigenous knowledge. Finally, we will consider how human rights norms and institutions can be mobilized to inform and constrain the design and application of potentially threatening new technologies. Equivalent Course(s): HMRT 24125

ANTH 24253. Indigenous Rights and Capitalism. 100 Units. This course explores how indigenous rights emerge in relation to the uneven incorporation of indigenous land, labor, and commodities into global circuits of capital. Whether in racist discourses about primitiveness or backwardness, or romantic ones about environmentalism and resistance, it is still common to encounter narratives that assume indigenous people and places exist outside of modernity. This course, on the other hand, asks that we think indigeneity and capitalism together. Readings will consist primarily of ethnographies and cover Southeast Asia, the Middle East, Africa, and the Americas. We will study how Palestinian real estate developers, Cherokee small business owners, Mayan coffee cooperatives, Navajo coal workers, Lauje cultivators, and others use economic practices to defend territory, claim rights, and build communities. We will ask how these experiences contribute to critiques of inequality and dispossession, and how they clarify what is at stake in struggles over autonomy, sustainability, and sovereignty. Equivalent Course(s): ENST 24253, HMRT 24253, CRES 24253, GLST 24253

ANTH 24300. Medicine and Culture. 100 Units. This course examines diverse systems of thought and practice concerning health, illness, and the management of the body and person in everyday and ritual contexts. We seek to develop a framework for studying the cultural and historical constitution of healing practices, especially the evolution of Western biomedicine. Equivalent Course(s): HIIPS 27300, GNSE 24300, GNSE 40300, ANTH 40300, RLST 27500

ANTH 24302. Disability in Local and Global Contexts. 100 Units. This is a course about intersections. Disability cuts across age, gender, class, caste, occupation, and religion--or does it? By some measures, people with disabilities are the largest minority group in the world today. In this course, we critically examine both the experiences of people with disabilities in a global context as well as the politics and processes of writing about such experiences. Indeed, questions of representation are perhaps at the core of this course. What role have the United Nations Declaration on the Rights of Persons with Disabilities
and international organizations such as the United Nations, the World Health Organization, and other non-governmental social and human service agencies played in the creation of specific understandings of disability experience? We will ask whether disability is a universal category and we will consider how experiences of health, illness, disability, and debility vary. We will engage in "concept work" by analyzing the relationships between disability and impairment and we will critically evaluate the different conceptual and analytical models employed to think about disability. In doing so, we will engage with broader questions about international development, human rights, the boundaries of the nation, the family and other kinship affiliations, and identity and community formation. How is disability both a productive analytic and a lens for thinking about pressing questions and concerns in today's world?

Equivalent Course(s): MAPS 46460, HLTH 24302, CHDV 25250

ANTH 24304. Talking With Animals. 100 Units.

All over the world, children have long learned the lessons of what it means to be human from what animals tell them. In addition to ventriloquizing non-human animals to socialize human ones, projects for facilitating cross-species communication abound. These projects reveal not only how people imagine their relations with other animals, but also how we conceive of the possibilities and limits of sign systems. And while many focus on talking with animals, others suggest that animals are effective communicators precisely because they lack language, raising fascinating questions about ideologies of (im)mediation. As we learn how Peruvian kids talk with llamas and American cowboys whisper to wild horses, and explore what spiders say and how apes read the human keepers who teach them to sign, this class explores how distinctions are drawn between human and non-human animals, as well as attempts to cross these divides through communicative forms and technologies.

ANTH 24307. Lab, Field, and Clinic: History and Anthropology of Medicine and the Life Sciences. 100 Units.

In this course we will examine the ways in which different groups of people—in different times and places—have understood the nature of life and living things, bodies and bodily processes, and health and disease, among other notions. We will address these issues principally, though not exclusively, through the lens of the changing sets of methods and practices commonly recognizable as science and medicine. We will also pay close attention to the methods through which scholars in history and anthropology have written about these topics, and how current scientific and medical practices affect historical and anthropological studies of science and medicine.

Equivalent Course(s): HIST 25308, ANTH 34307, HLTH 25308, HIST 35308, KNOW 25308, HIPS 25808, KNOW 30202, CHSS 35308

ANTH 24308. History of Perception. 100 Units.

Knowing time. Feeling space. Smelling. Seeing. 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.

Equivalent Course(s): HIST 35309, KNOW 31404, KNOW 21404, HIST 25309, ANTH 34308, HIPS 25309, CHSS 35308

ANTH 24309. Reproductive Worlds. 100 Units.

This course explores how human reproduction 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, and political/ideological aspects. The starting point for the course is that reproduction 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, disability) impact the “nature” of the reproductive body, and how reproductive practices “reproduce” such inequalities. We will also explore how knowledge about social reproduction and the reproductive body is produced and contested through biomedicine, law, and media, with particular attention to naturalizing discourse about gender. Finally, we will look at how ecology and reproduction are intertwined via concern about the environment, culminating our exploration of how reproduction is always situated in its social and material contexts, and never simply an individual matter.

Equivalent Course(s): GNSE 34308, PBPL 24308, GNSE 24308, ANTH 32905

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.

Equivalent Course(s): CHDV 20805, HLTH 24312

ANTH 24314. Meaning and the Body. 100 Units.

This course examines recent (20th- and 21st-century) retrievals of the body to understand “meaning.” We will analyze varying construals of nature, materiality, matter, emotion, and thought. Readings will therefore be multidisciplinary, including selections from philosophy, sociolinguistics, anthropology, and religious studies. More specifically, we will examine the relationship between meaning and embodiment by way of the following:
modern philosophies of the subject; analytic philosophies of language; deconstruction and the historicization of the body; feminist theories of discourse; new materialist conceptions of matter; new animist conceptions of the subject.

Equivalent Course(s): RLST 26116, GNSE 26116

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 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?

Equivalent Course(s): HIPS 27302, CHDV 33301, CHDV 23301, ANTH 35115, HLTH 23301

ANTH 24316. Thinking Psychoanalytically: From the Sciences to the Arts. 100 Units.

Since Freud's seminal investigation into the nature of the mind, psychoanalytic thinking has offered a unique approach to unconscious, relational, and meaningful dimensions of human experience. Despite assaults on the field from numerous quarters, psychoanalytic thinking remains central to the work of practitioners across an array of disciplines. After an introduction to key psychoanalytic concepts including the unconscious, repression, and transference, we will investigate some of the ways in which these ideas are mobilized within clinical practice, neuroscience, anthropology, education, philosophy, literary studies, and the visual arts through a series of lectures presented by specialists from these fields. Along the way, we will gain an appreciation for some of the ways in which psychoanalytic perspectives continue to inspire a variety of current scientific and humanistic projects.

Equivalent Course(s): BPRO 28400

ANTH 24317. Solitude. 100 Units.

This course is a collective deliberation on states of being alone and the experiences of fragile sociality. Being a course in general anthropology, we shall attend to questions of human solitude in comparative and capacious ways, however the content of the course shall be thoroughly interdisciplinary. We will draw our ideas for discussion from anthropology as well as literature, philosophy, policy, religion, art, social theory, ethics, psychoanalysis, sociology, critical race theory, self-help literature, grey and yellow journalism, human development, and our own experiences. To grasp what being alone means and does for human populations, the course plots out ways to interpret and critically assess descriptions and discourses of solitude (and related concepts) in their cultural and historical contexts—including in our present moment when technologies designed to connect us during a global pandemic are, at best, ambivalent means for human connectedness. Overall, and following Pascal, we shall endeavor to think about solitude as a fundamental feature of social life rather than its abrogation. In doing so, we will also interrogate our fears of or attachments to solitude—from everyday fantasies of abandonment or escape to the socio-political structures that systematically exclude persons from collective life.

Equivalent Course(s): ANTH 35117

ANTH 24320. Cultural Psychology. 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.

Equivalent Course(s): CRES 21100, CHDV 31000, ANTH 35110, GNSE 21001, PSYC 23000, KNOW 31000, CHDV 21000, PSYC 33000, AMER 33000, GNSE 31000

ANTH 24321. Psychological Anthropology. 100 Units.

This course traces the development of the field of psychological anthropology and critically reviews the various paradigms adopted by psychological anthropologists. In our discussions, we will draw examples from different cultural contexts to critically examine the relationship between culture and psychological functioning. By the end of the quarter, you will develop an insightful understanding of the cultural sources of the self, mind, behavior, and mental health as well as a substantial knowledge of the field of psychological anthropology.

Equivalent Course(s): HLTH 27250, HIPS 27250, CHDV 27250, CHDV 37250

ANTH 24330. Medical Anthropology. 100 Units.

This course introduces students to the central concepts and methods of medical anthropology. Drawing on a number of classic and contemporary texts, we will consider both the specificity of local medical cultures and the processes which increasingly link these systems of knowledge and practice. We will study the social and political economic shaping of illness and suffering and will examine medical and healing systems—including biomedicine-
as social institutions and as sources of epistemological authority. Topics covered will include the problem of belief; local theories of disease causation and healing efficacy; the placebo effect and contextual healing; theories of embodiment; medicalization; structural violence; modernity and the distribution of risk; the meanings and effects of new medical technologies; and global health.

Equivalent Course(s): HLTH 23204, HIPS 27301, KNOW 43024, CHDV 43024, CHDV 23204, ANTH 40330

ANTH 24333. Critical Studies of Mental Health in Higher Education. 100 Units.
This course draws on a range of perspectives from across the interpretive, critical, and humanistic social sciences to examine the issues of mental health, illness, and distress in higher education.

Equivalent Course(s): CHDV 33305, ANTH 35133, CHDV 23305, HLTH 23305, EDSO 23305

ANTH 24334. Introduction to Health and Society II. 100 Units.
What can the social sciences teach us health, medicine, and wellbeing? What are the sources of inequalities in access to care and in health outcomes across populations, both in the United States and globally? What is the significance of varying experiences of illness, categories of disorder, ideals of well-being, and forms of intervention across cultural settings and historical periods? Why are our healthcare institutions organized the way they are? This course introduces students to the social, political, and economic processes that shape individual and population health, as well as to a range of concepts and methods which social scientists use to study these processes.

Equivalent Course(s): SOCI 20509, HLTH 17001, CHDV 24010

ANTH 24335. Introduction to Medical Anthropology and Critical Studies of Global Health. 100 Units.
Ideas about health and the experience and interpretation of distress and illness are products of specific historical, social, economic, and cultural contexts. The physical body, however, constrains the shaping of these ideas. The aim of this course is to examine the way in which concepts about the body in health and in illness in any given society are reflections of specific kinds of social organization and political relations together with shared cultural values. The first module of the course will outline the major theoretical models for approaching the study of illness, health, and medicine, as objects of anthropological analysis. The second, third, and fourth modules of this course will variously examine historical, cultural, environmental, economic, and political considerations to provide a comprehensive global overview of the many factors that influence the health of individuals and populations. In each module we will explore specific themes, buttressed by ethnographic case studies: for example, medicine as a cultural system; different medical traditions; cross-cultural medicine; medicalization of the life-cycle; anthropology of the body; the social lives of medicines, reemerging infections, biomedical technologies; social suffering; and, finally, the political dimensions of health policy in the US and abroad.

Equivalent Course(s): CHDV 24335, HLTH 24335, HIPS 24335

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.

Equivalent Course(s): ANTH 34340, CRES 24340, GNSE 24340

ANTH 24341. Topics in Medical Anthropology. 100 Units.
Over the past two decades, the field of "global health" has become the dominant narrative and organizing logic for interventions into health and well-being worldwide. This seminar will review theoretical positions and debates in anthropology, focusing on the decolonizing global health movement. Divergent historical legacies of colonialism and racism, institutionalized forms of structural violence, and modern-day extractive capitalism have resulted in stark global inequities, which currently stand at shockingly unprecedented levels. This seminar offers a critical lens to rethink contemporary global health's logic and practice by considering other histories and political formations, experiences, and knowledge production systems. This seminar opens up a space for generative dialogue on the future directions of what constitutes health, equity, and aid, and whether social justice is or should be the new imperative for action.

Equivalent Course(s): CHDV 40301, CRES 24341, HIPS 24341, KNOW 40312, KNOW 24341, ANTH 40310, CHSS 40310, CHDV 24341, HLTH 24341

ANTH 24342. Introduction to the Anthropology of Biomedicine. 100 Units.
This course introduces students to the central concepts and methods of medical anthropology. Drawing on the number of classics and contemporary texts, we will consider both the specificity of local medical cultures and the processes which increasingly link these systems of knowledge and practice. We will study the social and political economic shaping of illness and suffering and will examine medical and healing systems - including biomedicine - as social institutions and as sources of epistemological authority. Topics covered will include the problem of belief; local theories of disease causation and healing efficacy; the placebo effect and contextual healing; theories of embodiment; medicalization; structural violence; modernity and the distribution of risk; the meanings and effects of new medical technologies, and global health.
ANTH 24345. Anthropology and 'The Good Life': Ethics, Morality, Well-Being. 100 Units.
This course provides students with an introduction to the phenomenological approach in cultural psychiatry, focusing on the problem of "how to represent mental illness" as a thematic anchor. Students will examine the theoretical and methodological groundings of cultural psychiatry, examining how scholars working in the phenomenological tradition have tried to describe the lived experiences of various forms of "psychopathology" or "madness." By the end of the course, students will have learned how to describe and analyze the social dimension of a mental health experience, using a phenomenologically-grounded anthropological approach, and by adopting a technical vocabulary for understanding the lived experiences of mental illness (for instance, phenomena, life-world, being-in-the-world, intentionality, epoché, embodiment, madness, psychopathology, melancholia/ depression, schizophrenia, etc.). In addition, given the ongoing problematic of "how to represent mental illness," students will also have the opportunity to think through the different ways of presenting their analysis, both in the form of weekly blog entries and during a final-week mock-workshop, where they will showcase their work in a creative medium appropriate to that analysis.
Equivalent Course(s): ANTH 35135, HIPS 22800, CHSS 32800, CHDV 32822, MAPS 32800

ANTH 24351. Philosophies of Praxis and Conjuncture. 100 Units.

ANTH 24352. Health, Value, Politics. 100 Units.
TBD
Equivalent Course(s): HIPS 24352, HLTH 24352

ANTH 24355. Experiencing Madness: Empathic Methods in Cultural Psychiatry. 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.
Equivalent Course(s): MAPS 32200, CHDV 32200, ANTH 35130

ANTH 24351. Philosophies of Praxis and Conjuncture. 100 Units.

ANTH 24360. XCAP: The Experimental Capstone - The Art of Healing: Medical Aesthetics in Russia and the U.S. 100 Units.
What makes a medical treatment look like it will work? What makes us feel that we are receiving good care, or that we can be cured? Why does the color of a pill influence its effectiveness, and how do placebos sometimes achieve what less inert medication cannot? In this course we will consider these problems from the vantage points of a physician and a cultural historian. Our methodology will combine techniques of aesthetic analysis with those of medical anthropology, history and practice. We will consider the narratology of medicine as we examine the way that patients tell their stories-and the way that doctors, nurses, buildings, wards, and machines enter those narratives. The latter agents derive their meaning from medical outcomes, but are also embedded in a field of aesthetic values that shape their apperception. We will look closely at a realm of medical experience that continues to evade the grasp of instruments: how the aesthetic experience shapes the phenomenon of medical treatment.
Equivalent Course(s): BIOS 29209, ARTV 20014, HLTH 29901, HIPS 28350, KNOW 29901

ANTH 24365. Cultural Diversity, Structural Barriers, and Multilingualism in Clinical and Healing Encounters. 100 Units.
How are illness, disorder, and recovery experienced in different localities and cultural contexts? How do poverty, racism, and gender discrimination translate to individual experiences of disease? Combining anthropological perspectives on health and illness with a social determinants of health framework, this class will examine topics such as local etiologies of disease and healing practices, linguistic interpretation in clinical and healing contexts, and structural factors that hinder healthcare access and instigate disorder. Moreover, by taking clinical and healing encounters as our locus of analysis, we will explore how healers and health professionals recognize and respond to diversity, power imbalances, and the language individuals give to illness and suffering. We will draw on a range of materials, from ethnographies to long form journalism to the perspectives of course visitors, in order to examine case studies in mental illness, sexual health, organ donation and transplantation, and chronic disease in a variety of geographic contexts.
Equivalent Course(s): CHDV 33405, GNSE 24365, HLTH 23407, PBPL 23405, CHDV 23405, CRES 23405
ANTH 24411. California: Utopia/Dystopia. 100 Units.
California is a bellwether for the nation, and the site of both utopian and dystopian imaginaries. From Silicon Valley's reinvention of the world through technology, to Hollywood's national storytelling through film, from Disney's fantasyland to San Francisco's communes to Los Angeles' metropolis, California is a lightning rod for various visions of the future. It epitomizes the "frontier" where traditions hold less sway, especially for women and LGBTQ people. It is the paradigmatic site of both national immigration stereotypes: the high-skilled Asian tech worker and low-skilled Latino agricultural laborer; yet its current leading role in opposition to federal immigration policy should be considered alongside its legalized sinophobia in the late 19th century and Japanese internment in the mid 20th. Both reactionary and progressive when confronted with social change, it previews debates that later happen on a national stage. Starting with the Gold Rush, which epitomized an American Dream of wealth for the taking and brought with it a brutal genocide of Native Californians, California has been an exaggeration of American ideals and discrepancies. It hosts extremes of poverty and wealth, urban and rural, liberalism and conservatism (Reagan was, after all, Californian). The sustainability cult of the Bay Area exists alongside the most polluted places in the country, from silicon waste in Santa Clara to agricultural runoff and abysmal air quality in the Central Valley. In this course

ANTH 24501. Language and Environment. 100 Units.
This seminar will explore the many ways that language influences and is influenced by the environment. Appropriate for those interested in the socio-cultural foundations of language and language-use, infrastructural dimensions of communication and interaction, and existence as semiotic. Equivalent Course(s): ANTH 44501, CHDV 24500, LING 44500, CHDV 44500

ANTH 24510. 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. Equivalent Course(s): MAPS 34500, SOSC 34500, CHDV 34501, ANTH 34501, MAPH 34400

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. Equivalent Course(s): ANTH 31108, MAPS 31108

ANTH 24701. Political Anthropology. 100 Units.
This course introduces students to the anthropological study of politics and the political. Classes are seminar-style discussions with a mix of group discussions, mini-lectures, writing workshops, and in-class small group activities. In addition to reading major theoretical and empirical contributions to the field, students will also learn how to conduct meeting- and event-based ethnography and to compose ethnographic writing. Major assignments include conducting fieldwork, handing in periodic field notes journals, and a final paper assignment that weaves together field data with course readings. Authors include, but are not limited to the following: Abrams, Anderson, Arezaga, Comaroff and Comaroff, Evans-Pritchard, Foucault, Mbembe, McGovern, Mitchell, Mosse, Nelson, Povinelli, Rabinow, Ramirez, Scott, Sharma and Gupta, Silverstein, Taussig, Trouillot, and Weber. Equivalent Course(s): PBPL 24702, GLST 24701, ANTH 34701

ANTH 24702. Un/Making Citizenship: The Politics of the Intimate. 100 Units.
The state is like a gravitational force that holds people in relation to itself, tugging and turning each person to different degrees. Citizenship is the mediation of that relationship. In this course, we examine different dimensions of citizenship across the life course, considering the ways people are formed into certain kinds of subjects. We ask: how and why are intimate life events of interest not only to those involved, but also to governing authorities? From the governance of conception and birth, to the (non)conferral of legal identities, the state manages legitimacy through documents like birth certificates, whose contents or absence can shape a person's entire life trajectory. In childhood, schools work to transform children into certain kinds of future citizens. From legal adulthood's gradual accrual of rights -- to vote, to have sex, to drink, to stand trial -- to old age and long after death, citizenship extends beyond the lifecourse. Over the course of the quarter, we investigate the ways people negotiate attempts to transform them into citizens, examining in particular how citizenship is mediated in relation to religion, sexuality, migration, disability, marriage, pregnancy, old age, and death. Equivalent Course(s): GNSE 24704, CHDV 24702

ANTH 24705. Jurisdiction: Language and the Law. 100 Units.
Equivalent Course(s): ANTH 55510

ANTH 24710. Trump 101. 100 Units.
This class is an attempt to make sense of Trumpism as a symptom of our political present. Where are we? How did we get here? Where do we go from here? What critical theories from previous times or other places might help us make sense of this current national and global conjuncture, and in what ways might they need to be retooled? What specific issues, especially concerning media and the public sphere on the one hand, and the politics of race, class and gender on the other, might be particularly at stake? Using a mix of classic texts and
contemporary commentaries, we will explore that made a Trump victory possible and what they can tell us about possible democratic futures.

ANTH 24711. The Prophet Q. 100 Units.
In the wake of the January 6, 2021, storming of the United States Capitol, the QAnon phenomenon has received sustained global attention as news and government agencies scramble to understand this online movement’s role in the attack, the threat it continues to pose, and why it is that one out of every six Americans believes that former President Trump is secretly battling an elite group of politicians, media moguls, and academics who are deeply involved in child sex trafficking and satanic sacrifice. This course will investigate the phenomenon of QAnon through the lens of New Religious Movements (NRMs)—seeking to understand the complex interplay of factors that incites people to become immersed in these groups. Using examples from American New Religious Movements of the 20th century such as Scientology, the Rajneeshe movement, and Jonestown, we will delve into the history of these groups in order to examine the motivations that drive individuals into these "fringe" religious movements. In the process, we will interrogate the usefulness of such labels as "religion" and "cult," and ultimately hope to better understand how power, race, gender, and practices of dissimulation play active roles in both these new religious movements and within QAnon.
Equivalent Course(s): SOCI 20540, RLST 28991, AMER 28991

ANTH 24720. Trust after Betrayal: Society-Building in the Aftermath of Atrocity. 100 Units.
In this course, students will learn about the moral philosophy and anthropology of trust, mistrust, and betrayal. The course will be structured through four cases: the Colombian Peace Process, Germany’s Stasi, the Cultural Revolution in China, and the United States 2008 Financial Crisis. The class will lend towards the discussion seminar format with some short lectures to help students bridge the theoretical and empirical materials. Students will analysis of laws, public discourses, literature, and ethnographic materials to write a final term paper on one of the four cases. As part of the course pedagogy, students will also learn how to form and manage productive writing groups and to write literature reviews that draw from multiple disciplines. The midterm will consist of a their literature review for their final term paper. Authors will include, but are not limited to the following: Baier, Benedict, Carey, Corsin Jimenez, Darwall, Faulkner, Fukuyama, Gambetta, Govier, Hawley, Holton, Jamal, Jones, Kleinman, Lewicki, Luhmann, McAllister, Möllering, Simpson, Tilly, and Widner.
Equivalent Course(s): HMRT 24720, ANTH 34720, HMRT 34720

ANTH 24725. Humans After Violence. 100 Units.
What happens to individuals and societies after experiences with violence? This course takes a critical look at scholarship and practitioner efforts to understand and influence those who make and unmake violence and who are implicated in its aftermath. The four units - violence, trauma, subjectivity, and reconciliation - explore and problematize each of these domains of inquiry. Throughout the course, we will draw from both foundational and emerging texts in anthropology and related disciplines as we critically examine the "re" in contexts of violence: re-integration of ex-combatants, re-entry of the formerly incarcerated individuals, re-turn of displaced populations, and re-conciliation among war affected peoples. What are the reach and limits of these discourses in contexts of violence and physical and socioeconomic insecurity? How is social life in these settings differentially experienced according to gender and stages of the life course? The course will also include an examination of methodological approaches to studying violence-affected individuals and communities as well as issues of decolonizing research, non-extractive approaches, reflection on relations of power and inequality, and trauma-informed approaches to research and engagement. Students will develop a case study of their choosing over the quarter and receive dedicated classroom instruction on writing interdisciplinary literature reviews.
Equivalent Course(s): HMRT 24725, ANTH 34721, GLST 24725

ANTH 24730. Religious Violence. 100 Units.
Are there "proper" or "improper" practices of religion? Is it at best a matter of private belief, to be kept separate from or protected by the state? Or is it something that at times requires the state’s intervention? Does religion represent the last vestiges of the premodern world, or is it something that is integral to modern life? To answer these questions, we will call on anthropologists and other social scientists and theorists to understand, first, what is "religion," and then what is, can be, or should be its relationship to gender, the nation, and the modern state in various historical and geographical locations, with particular attention to the Middle East and South Asia.
Equivalent Course(s): GLST 25630, RLST 26630

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.
Equivalent Course(s): GLST 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.
Equivalent Course(s): CEGU 24810, HIPS 24810, ENST 24810
ANTH 24820. World, Globe, Planet. 100 Units.
Do we live in the world or on the planet? Can we actually think globally? This course interrogates recent
ethnography and theory that differentiates "world" from "globe" from "planet" as concepts and spatial domains.
We will explore the phenomenological and affective aspects of "worlding" alongside depictions of globalization
and more recent efforts to imagine planetary scale processes. At stake is a revolution across the natural sciences
in thinking about earthly conditions, one that has important implications for any anthropology of locality. Key
issues will be the relationship of the environment (across climate change, toxicity, and deep time) to geopolitics
(including finance, international relations, and war). The seminar will consider the theoretical, ethnographic, and
visualization strategies for engaging radically different scalar relations.
Equivalent Course(s): HIPS 24820

ANTH 24825. Earth System - Global World: On Planetary Geopolitics. 100 Units.
In the twenty-first century the Earth itself has emerged as a central object of geopolitical concern. Global climate
change, systemic ecological destruction, and the exhaustion of nonrenewable resources, along with their
proposed "solutions" in climate engineering, carbon markets, and non-conventional fossil fuels, have placed the
planet and its dynamics at the center of struggles between states, international institutions, corporations, and
citizen-subjects. To the entangled systems of territorial states and world trade-the "doubled world" of nations
and markets that organized global-scale political practice and political thought after decolonization-is added
the dynamics of the Earth System. And as geopolitical thought and action increasingly turn to the interacting
physical, chemical, and biological processes of the planet, and as states and markets are discovered to be and
to have always been earth-transforming devices, a novel terrain of geopolitics comes into view. Historical
formations of global power are being refashioned on a new kind of ground, where "world order" is continuous
with "earth system"-where the geos in geopolitics becomes substantively geological. In this class we will read
widely across the humanities and social sciences, exploring how these circumstances challenge the grammar of
geopolitics and inherited idioms of sociopolitical analysis.
Equivalent Course(s): GLST 24330

ANTH 24830. Oil, Power, Modernity: The Anthropology of Energy. 100 Units.
Oil is often regarded as the quintessential commodity of modern industrial capitalism. Oil is a material substrate
of power-as a source of energy, an impetus for warfare, and a source of windfall revenue for multinational
 corporations and petrostates. This undergraduate seminar surveys social scientific approaches to oil and adjacent
energy complexes. This seminar will debate the character of oil as a material substance and an instrument of
 political power. To this end, students will consult the writings of anthropologists, geographers, and economists
alongside creative media including film, television, and short stories.
Equivalent Course(s): CEGU 24830, ANTH 35515, LACS 34830, LACS 24830

ANTH 24910. Contemporary Social Theory. 100 Units.
This course is about how contemporary theorists and those interested in a theoretical sociology, anthropology
or related fields think about societies, how they rearrange themselves, and how social and cultural forms and
relations can be analyzed. It addresses connections that transcend national borders and connections that require
us to dig deeper than the person and look at the brain. We address different theoretical traditions, including
those attempting a diagnosis of our times, and mechanism theories. The overall focus is on defining and agenda
setting paradigms in the second half of the 20th century and some new 21st century theorizing.
Equivalent Course(s): SOCI 30291, SOCI 20291, ANTH 30310

ANTH 25000. Hlth Illnss Healng Cont Japn. 100 Units.
TBD

ANTH 25030. The Problem of Whiteness. 100 Units.
Critical race theorists have shown that whiteness has long functioned as an "unmarked" racial category,
saturating a default surround against which non-white or "not quite" others appear as aberrant. This saturation
has had wide-ranging effects, coloring everything from the consolidation of wealth, power and property to the
distribution of environmental health hazards. Yet in recent years, whiteness has resurfaced as a conspicuous
problem within liberal political discourse. This seminar examines the problem of whiteness through an
anthropological lens, drawing from classic and contemporary works of critical race theory. Attending to the
ways in which various forms of social positioning and historical phenomena intersect in the formation of racial
hierarchy, we will approach whiteness as a "pigment of the imagination" with worldmaking (and razing) effects.
Equivalent Course(s): GLST 25030, CRES 25030

ANTH 25100. Anthropology of the Body. 100 Units.
Drawing on a wide and interdisciplinary range of texts, both classic and more recent, this seminar will variously
examine the theoretical debates of the body as a subject of anthropological, historical, psychological, medical,
and literary inquiry. The seminar will explore specific themes, for example, the persistence of the mind/body
dualism, experiences of embodiment/alienation, phenomenology of the body, Foucauldian notions of bio-politics,
bio-power and the ethic of the self, and the medicalized, gendered, and racialized body, among other salient
themes.
Equivalent Course(s): GNSE 25112, CRES 25112, CHDV 25100
ANTH 25117. About Nature: From Science to Sense. 100 Units.
Consider mushrooms,’ Anna Tsing (2012) suggests to those who are curious about human nature and she points
to the relational and biological diversity found at the unruly edges of the global empire-the governmentalized,
politicized, commoditized culture nature of capitalism. This class follows the suit, tracking the scent of what
evidently remains, thrives, withdraws, overwhelms, and inspires wonder in the guises of the natural, wild,
organic, or awesome.
Equivalent Course(s): INST 27702, GLST 27702

ANTH 25118. Earthbound Metaphysics: Speculations on Earths and Heavens. 100 Units.
Social thought has recently reopened the subject matter of the “world”: what is it made of, how does it hold
together, who and what inhabits it? Proposals and inquiries generated in response are as imaginative as they are
self-consciously urgent: written on the crest of the global ecological disaster, from within the zones of disturbance
or the sites of extreme intervention into the living matter and forms of life, contemplating the end of the world
and possibilities of extinction, redemption, cohabitation, or “collateral survival” (Tsing 2015). All are variously
political. Foregrounding the plurality of the material worlds and lived worldviews on the one hand, and of the
shared historical predicament on the other, social thinkers question universal values and conceivable relations,
and search for alternate forms of grasping, engaging, and representing the pluriverse. This course goes along
with such interests in the “worlds” and collects a number of compelling, contemporary texts that are variously
oriented towards cosmopolitics, “minimalist metaphysics,” “new materialisms,” speculative realisms, eco-
thought, and multispecies coexistence. Readings will stretch out to examine some classic ethnographic texts and
past theoretical excursions into the perennial problem of how to know and tell the unfamiliar, native, worlds,
which are swept by, mingling with, or standing out in the more globalizing trends of capitalist, scientific, and
secular materialism.
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.
Equivalent Course(s): NEHC 35147, NEHC 25147, ANTH 35150, JWSC 25149, MAPS 35150, CMES 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 socio-cultural orders; the links between “public” and “private” in current theories of
politics; and the construction of sexualities, nationalities, and citizenship in a globalizing world).
Equivalent Course(s): GNSE 25201

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.
Equivalent Course(s): GNSE 20802, CHDV 20802, RLST 26909

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.
Equivalent Course(s): RLST 27570, AASR 37570, GNSE 27570

ANTH 25209. Morality across the Life Course. 100 Units.
Morality across the Life Course. What does it mean to be a moral person? And how do moral expectations within
a given society shift across the life course? Social scientists have noted that what it means to be a moral child
may not always be the same as what it means to be a moral adolescent or middle-aged adult. At the same time,
scholars have been interested in how moral ideals pass from one generation to another through processes such
as socialization. Social reproduction must also deal with globalization and other sources of social change. By honing in on such processes of social reproduction and change, many have suggested we may better understand how moral beliefs change across generations and over time. In this course we will explore these processes of moral development, socialization, and change, drawing largely on anthropological and psychological research. While early developmental psychologists theorized moral development as stage-based and teleological (i.e., an ultimate, ideal adult moral personhood towards which developmental stages were progressive steps), anthropologists and cultural psychologists working in many different cultural contexts have complicated this understanding of morality. We will begin the quarter by looking at some of the early texts and theories about moral development in addition to early concerns about social reproduction across generations. Afterwards we will turn to a series of ethnographic monographs in order to explore in detail how particular life course stages are conceptualized in moral terms in various parts of the world and in different contexts of social change.

Equivalent Course(s): CHDV 20803

ANTH 25211. Feminism and Anthropology. 100 Units.

This course examines the fraught yet generative relation between various movements of feminism and the discipline of anthropology. Both feminism(s) and anthropology emerged in the 19th century as fields invested in thinking "the human" through questions of alterity or Otherness. As such, feminist and anthropological inquiries often take up shared objects of analysis— including nature/culture, kinship, the body, sexuality, exchange, value and power— even as they differ in their political and scholarly orientations through the last century and a half. Tracking the emergence of feminisms and anthropology as distinct fields of academic discourse on the one hand and political intervention on the Other, we will pursue the following lines of inquiry: 1) a genealogical approach to key concepts and problem-spaces forged at the intersection of these two fields 2) critical analysis of the relation of feminist and postcolonial social movements to the professionalizing fields of knowledge production (including Marxist inspired writing on women and economy, Third World feminism and intersectionality, and feminist critiques of science studies) and 3) a reflexive contemporary examination of the way these two strands of thought have come together in the subfield of feminist anthropology and the continual frictions and resonances of feminist and anthropological approaches in academic settings and in the larger world (e.g., #MeToo, sex positive activism, queer politics, feminist economics).

Equivalent Course(s): CHDV 22103, GNSE 22103, ANTH 32910, GNSE 32103, CHDV 32103

ANTH 25212. Treating Trans-: Practices of Medicine, Practices of Theory. 100 Units.

Medical disciplines from psychiatry to surgery have all attempted to identify and to treat gendered misalignment, while queer theory and feminisms have simultaneously tried to understand if and how trans-theories should be integrated into their respective intellectual projects. This course looks at the logics of the medical treatment of transgender (and trans- more broadly) in order to consider the mutual entanglement of clinical processes with theoretical ones. Over the quarter we will read ethnographic accounts and theoretical essays, listen to oral histories, discuss the intersections of race and ability with gender, and interrogate concepts like "material bodies" and "objective science". Primary course questions include: 1.

Equivalent Course(s): HMRT 12103, HIPS 12103, HLTH 12103, CHDV 22100, GNSE 12103

ANTH 25214. (Re)Producing Race and Gender through American Material Culture. 100 Units.

This course introduces students to the role of the material world in the production and reproduction of ideologies of race, gender, and their intersections. Objects around us are imbued with meaning through their design, construction, use, and disuse. Architecture, art, photography, clothing, quilts, toys, food, and even the body have all been used to define groups of people. Combining secondary literature, theory, documentary evidence, and material culture, this course guides students as they ask questions about how ideologies of race and gender are produced, how they are both historically specific and constantly in flux, and how human interaction with the material world creates, challenges, and changes their construction. The primary course objectives are to (1) provide students with an introduction to material culture as a theory and methodology and (2) teach them how to apply it to research on ideologies of gender and race in history.

Equivalent Course(s): HIST 27414, ARTH 27530, GNSE 27530, CRES 27530

ANTH 25215. Human Rights: An Anthropological Perspective. 100 Units.

TBD

Equivalent Course(s): HMRT 26200

ANTH 25216. Gender, Sex, and Culture. 100 Units.

This introductory graduate course examines the social construction of gendered identities in different times and places. We study culturally-specific gendered experiences, 'roles,' rights and rebellions around the world, discussing the individual and social consequences of gender and the interrelationships between gender and other categories for identity including race, class and sexuality. While focusing on the global diversity of gendered experience and expectations, we also examine gender in the US, taking a critical approach to understanding gendered inequality and gender-based and sexual violence both abroad and at home. Finally, we examine the role of gendered expectations in Western science, the relationship between gender and 'globalization,' and the contemporary movements affecting change in gendered norms, especially in the arts and media. Advanced Undergraduates admitted with Instructor consent.

Equivalent Course(s): MAPS 33502, ANTH 32925, GNSE 33506, GNSE 23506
ANTH 25218. Intimate Rites: Examining Gender and Sexuality in Religion and Spirituality. 100 Units.
This class investigates how gender and sexuality shape and are shaped by religion and spiritual experiences, engaging with ethnographic literature from a wide range of religious traditions and cultural contexts. The class begins by examining foundational concepts about the self, subjectivity, and belief, considering how they inform ideas about gender and sexuality, on the one hand, and religious experience, on the other. We move on to explore the terms 'gender' and 'sexuality,' interrogating assumptions that women, queer, and gender non-conforming people are always marginalized by religious institutions and cosmologies. In this vein, our readings will consider how ritual and spirituality are sites where ideas about gender and sexuality can be simultaneously performed, contested, and creatively reimagined. We will then consider the political stakes of our themes, investigating how individuals and groups put religious and spiritual practices to their own ends, to both the benefit and detriment of others. In the second half of the quarter, we will engage in depth with a series of recent ethnographic monographs that explore our themes in a variety of cultural and religious contexts, from Egypt to Brazil, India to Kenya, considering how they relate to contemporary debates about gender and sexuality.
Equivalent Course(s): GNSE 22250, CHDV 20250, KNOW 20250

ANTH 25219. Religion, Race, and Gender in the (Un)Making of American Mass Incarceration. 100 Units.
The United States has the largest population of incarcerated people in the world; it imprisons a greater percentage of its citizens than any other country. Scholars have offered a number of explanations for the phenomenon of mass incarceration, from theories about the war on drugs, the prison industrial complex, and "the new Jim Crow." In this course we will interrogate these prevailing theories with an eye to three crucial themes: race, gender, and religion. We will trace the ways these factors are intertwined with the billion-dollar correctional industry in the United States, beginning with the racist, Christian origins of the American legal system and the underlying assumptions about our central categories in criminology and policing protocols. We will then proceed through sentencing, the experience of incarceration, and post-release rehabilitation and parole. Along the way we will consider, inter alia, the criminalization of blackness; the school to prison pipeline; discourses on mercy and penitence in judge and jury decisions; how prison policies on acceptable religious officiants and types of "scripture" produce local definitions of religion; the gendered divisions of prison labor; the gendering and sexualizing of inmates' bodies; the role of faith-based prisons and prison ministries in rehabilitation programs and narratives; and the religious nature of radical Black feminist abolition activism.
Equivalent Course(s): HIST 28005, AMER 29050, CRES 29050, SOCI 20543, HMRT 29051, SSAD 29050, GNSE 29050, RLST 29050

ANTH 25221. Welcome to the Good Life: The Black/Queer Edition. 100 Units.
What do we mean when we say, "the good life"? In the United States, the good life has long been synonymous with the idea of the American dream (the white picket fence, secure union job, stable marriage with 2.5 kids). But over the past several years, this romanticized image has increasingly been thrown into crisis with the rise of a destabilized national economy, political infighting, and due to the global pandemic. It seems as though the veil has been lifted and the American Dream has been exposed as a fantasy object, if not a complete impossibility. But for black people, specifically black queer people, who have been historically disenfranchised and thus unable to access the housing, education, and medical resources necessary to make the American dream a reality, this fantasy has always already been understood as such. This class explores how black queer people have imagined, worked toward, and critiqued the idea of the good life. We will analyze music, films, novels, and academic texts to explore how black queer people have simultaneously desired the good life yet remained aware of how gender, sexuality and race have been barriers to it. As we investigate how black queer scholars and artists have shaped and reshaped concepts of the good life, this course explores the multiple ways that fantasy and imagination organize notions of belonging, community and citizenship. This class counts as a Foundations course for GNSE majors and Advanced Theories course for CRES majors.
Equivalent Course(s): GNSE 12111, CRES 22200

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-rise 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.
Equivalent Course(s): HMRT 23403, CHDV 23403, GLST 23403

ANTH 25226. Anthropology of Borders. 100 Units.
Today, the world may seem more connected than ever. Infectious disease, data, global capital, and even “culture” seem to travel in the blink of an eye. At the same time, we’re witnessing the fortification of borders,
and a resurgence of rightwing ethnonationalist populism on both sides of the Atlantic. Borders take on new significance national debates and security policy, and for those who rarely come into contact with borders, they may seem like mere metaphor for how a nation positions itself with regard to immigration, public health, and trade. But beyond the party platforms of politicians in the world’s capitols, borders are very real places, constituted by the practices of state and non-state actors alike, and creating new forms of life in response to the technologies that police them. In this course, we will take an anthropological view of borders in order to understand how they are created, policed, and inhabited, following and bucking trends in the micropractices of military, police, and bordercrossers both legal and illegal.

Equivalent Course(s): KNOW 25305, ANTH 35305, AASR 35305

**ANTH 25260. Out of Order: Feminism and Problems of Freedom, Power, and Authority. 100 Units.**
The critique of power stands at the heart of the feminist project. As one of modernity’s preeminent liberation movements, feminism has developed a repertoire of theories and methods to challenge authority, question hierarchy, and upend institutions. The movement also faced internal challenges and critiques, which forced it to grapple with its own blind spots and inherited traditions. Today, feminism is again at a crossroads, as demands to protect women from abuse are cast as ‘feminist policing’ or as moralistic regulation of sexual norms. One of the urgent questions of our time concerns, therefore, the very possibility of feminist authority, both as a potent ideal and as an oxymoron. Out of Order is designed to tackle this problem by thinking through the relationship between power, authority, and freedom in feminist thought. The course examines how feminists addressed these interrelated notions from a variety of standpoints, in philosophy and critical theory, psychoanalysis, social history, and anthropology. What does this diverse body of knowledge teach us about the ways we relate to ourselves and to others, about our desires, our interests, and the ways we become political subjects? What do feminists have to say about ordering and regulating life in common? How do we square our concerns about power with our demands for justice? How might we rethink these problems anew, in light of emergent ways of being, feeling, thinking, and acting in the present historical moment?

Equivalent Course(s): GNSE 12100

**ANTH 25265. Challenging Transitional Justice. 100 Units.**
This course investigates transitional justice (TJ) as one of the dominant discourses of accountability of our times; one that is often understood as an exceptional regime of accountability that is relevant over there (far from the North-Atlantic) in places lacking peace, democracy or order. In contrast, this course will offer conceptual and critical tools to analyze - and problematize - TJ as a project that is essential to the reconfiguration of the paradigm of liberal justice in the 21st century.

Equivalent Course(s): HMRT 25503

**ANTH 25270. Humanitarianism: Anthropological Perspectives. 100 Units.**
Humanitarianism has emerged as one of the key principles used by states and non-state agencies to justify or call for interventions in contemporary global crisis situations. From health crises, natural disasters and even political instability, humanitarianism has gained an unprecedented global currency as a language of justice. In the last two decades, anthropologists have shown the complexities of humanitarian interventions and its intended and unintended effects.

In this course we trace what humanitarianism means, its moral and ethical underpinnings and what are the consequences of humanitarian action. The course will interrogate some of the philosophical, conceptual underpinnings of the idea and their implications in the real world. We will read a range of ethnographies including refugee rehabilitation in France, military interventions in Iraq, philanthropy in India to understand the ways in which humanitarianism has emerged as a global language of justice. The course will help students understand the problem of humanitarianism at both the global and the local levels and also bridge the gap between the normative and the actual.

Equivalent Course(s): HMRT 25270

**ANTH 25272. Human Rights on the Ground: Ethnographic Perspectives. 100 Units.**
The aim of this course is to investigate the ways in which ethnographers have dealt with questions of human rights and humanitarianism. While ethnography is the hallmark of anthropology, it has gained popularity in recent years in other fields of social science, from sociology to political science. Over the course of the quarter, we will discuss what makes a human rights ethnography and what we can learn about human rights from the perspective of ethnography. Rather than reading chapters and articles, we will focus on excerpts of full ethnographies. The purpose of this is to delve into the nitty-gritty details of living with (or without) human rights. Students will not only learn about human rights from an ethnographic perspective, but they will also gain familiarity with ethnography as a genre.

Equivalent Course(s): CHDV 23145, HMRT 23145

**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.

Equivalent Course(s): KNOW 25305, ANTH 35305, AASR 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: fermentation and the chemistry and pharmacology of alcohol; the early history of alcohol; histories of drinking in ancient, medieval, and modern times; alcohol and the political economy; alcohol as a cultural artifact; styles of drinking and intoxication; how is alcohol metabolized; addiction; how does alcohol affect sensations; social problems; alcohol and religion; alcohol and health benefits; comparative case studies of drinking.
Equivalent Course(s): BIOS 02280, BPRO 22800, HLTH 25310

ANTH 25315. XCAP: Food for Thought. 100 Units.

If anthropology and contemporary art have one thing in common, it is the aim to de-familiarize taken-for-granted ways of being in the world by means of ethnographic comparison or aesthetic provocation so as to open up new perspectives on the complexities of human social life. Co-taught by an artist and an anthropologist, this course considers what’s at stake when contemporary artists build on this longstanding practice to explore the complexities of current societal, political, and cultural contexts.
Equivalent Course(s): KNOW 29942, ARTV 36210, ARTH 29942, ANTH 35315, ARTV 26210, CMST 36210, CMST 26210

ANTH 25322. Food Politics in a Global World. 100 Units.

Food Politics’ means so many things: Trust, risk, danger. Safety, regulation, retail, and consumption across wildly different scales: global, (trans)national, urban, regional, local, distant, foreign. Diets, fasts, binges. Canning, refrigeration, cafeterias, farmers’ markets, and the cold aisles of supermarkets. Educated consumers, mass panics, and the “distant” bodies of humanitarian aid. In this class, ethnographic and comparative approaches to food politics will be our lens into recognizing, discussing, and thinking about food as a critical site of global politics. We will examine articulations of social differences, performances and performativities of bodies (gendered, migrant, 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 ethnography in a global world 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.”
Equivalent Course(s): ENST 24233, GLST 24233

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.
Equivalent Course(s): ANTH 35325

ANTH 25330. Race and Baseball. 100 Units.

TBD

ANTH 25401. Consumption. 100 Units.

The modern period was associated with industrial production, class society, rationalization, disenchantment, the welfare state, and the belief in salvation by society. Current societies are characterized by a culture of consumption; consumption is central to lifestyles and identity, it is instantiated in our technological reality and the complex of advertising media, structures of wanting and shopping. Starting from the question “why do we want things” we will discuss theories and empirical studies that focus on consumption and identity formation; on shopping and the consumption of symbolic signs; on consumption as linked to the re-enchantment of modernity; as a process of distinction and of the globalization of frames; and as related to time and information. The course is built around approaches that complement the “productionist” focus of the social sciences. Students interested in economic sociology and anthropology can supplement this course by one on Markets and Money.
Equivalent Course(s): ANTH 35401, SOCI 20150, SOCI 30150
ANTH 25410. Anthropology of Everyday Life. 100 Units.
In an effort to clarify the field of everyday life ethnography and stimulate critical reflection on the everyday lives we all lead, this course draws on three bodies of literature: (1) classic anthropological approaches to studying social life (e.g. behaviorism and utilitarianism, the sacred/profane distinction, phenomenology, habitus and practice); (2) twentieth-century cultural Marxist critical theory; and (3) recent studies of popular culture. This course includes a workshop component to accommodate student projects.
Equivalent Course(s): ANTH 35410

ANTH 25411. California: Utopia/Dystopia. 100 Units.
California is a bellwether for the nation, and the site of both utopian and dystopian imaginaries. From Silicon Valley’s reinvention of the world through technology, to Hollywood’s national storytelling through film, from Disney’s fantasyland to San Francisco’s communes to LA’s metropolis, California is a tightening rod for various visions of the future. It epitomizes the “frontier” where traditions hold less sway, especially for women and LGBTQ people. Both reactionary and progressive when confronted with social change, California previews debates that later happen on a national stage. Its current opposition to federal immigration policy should be considered alongside its history of legalized sinophobia and Japanese internment. It exaggerates American ideals and disgraces; consider the Gold Rush, which epitomized an American Dream of wealth for the taking and entailed a brutal genocide of Native Californians. The Bay Area sustainability cult exists alongside the most polluted places in the country. California hosts extremes of poverty and wealth, urban and rural, liberalism and conservatism (Reagan was, after all, Californian). We will consider California through ethnography, history, literature, sociology, theory, film, photography, and music. How do ideas about a place, and its lived reality, mutually shape each other? What is the role of utopian/dystopian thinking? A premise of the course is that utopia for some is dystopia for others.
Equivalent Course(s): ANTH 32920

ANTH 25422. Struggle and Solidarity: The Politics of Chicago Labor in the 19th and 20th Centuries. 100 Units.
In this course we will question how and why Chicago was important to the way we think about “work.” Employment, equity, wages, and security are certainly of debate throughout the nation today, but Chicago in particular, has been at the forefront of this contentious conversation for nearly two hundred years. We will analyze a series of historical events, neighborhoods, and groups of the 19th and 20th centuries in order to better understand the relationship between advancing capitalism, labor politics, the workers’ body, exploitation, and resistance. In particular, the three major issues we will analyze will be the Haymarket Massacre, the Chicago Union Stock Yards and meat packing industry, as well as the African-American Pullman Porters and their union. To be sure, laborers built this city with broad shoulders, but also with a resilient commitment to struggle and solidarity that changed the social, political, and economic landscape of the United States and the world forever. Students will leave this course with more than a deep understanding of Chicago labor history. A parallel goal of this course is for students to gain analytical tools to engage with this history in an applied fashion. We will learn how to categorize, distinguish, and dissect these historical accounts in order to better evaluate the mechanisms and catalysts of social movements: What about the confluence of labor and capital sparked these events? The course will also include guest speakers and a field trip.
Equivalent Course(s): HIST 28812, ENST 25422, CHST 25422

ANTH 25423. The Rise and Demise of Polish Chicago: Reading Polonia’s Material Culture. 100 Units.
Chicago claims to have the largest Polish and Polish-American population in the US and yet the city’s distinctly Polish neighborhoods are now only history as their population has dispersed or moved to the suburbs. This course explores the diminishing presence of Poles against the lasting input of the material culture which they introduced to the urban spaces of Chicago. The course is framed by the fundamentals of thing discourse and employs the mediums of sculpture, fashion, photography, architecture and topography of the Polish community in Chicago through several field trips. The course’s main goal is to map the evolution of the former Polish neighborhoods which often concluded with the erasure of their distinct ethno-space. In order to grasp the status of such changes, students take several field trips to the former Polish neighborhoods and visit their existing architectural landmarks and cultural institutions. Towards the end of the course, students conduct several interviews with Polish Chicaagos from the postwar and Solidarity immigrations. The course concludes with a capstone project for which students will make a virtual collection of artifacts designed as a curio cabinet filled with objects they found, created, and purchased during their research and field trips.
Equivalent Course(s): AMER 27021, CHST 27021, ANTH 35423, ARCH 27021, REES 37021, REES 27021

ANTH 25424. Chicago’s Agricultural Hinterland. 100 Units.
Chicago was built by the laborers who drained lakeside swamps to create its neighborhoods, the immigrants who worked in its factories and slaughterhouses, and the business magnates that boosted the construction of a prairie metropolis on the ancestral lands of the Three Fires Confederacy. But, in as much as Chicago was built by these people, it was also built by farmers scattered across the Midwest. For that matter, the city is a product of the hogs, wheat, cattle, and corn raised by those settlers, and the capital that flowed from city to farm and back again.
Equivalent Course(s): ENST 25423, CHST 25423

ANTH 25436. Militarization and Its (Dis)Contents. 100 Units.
Militarization and Its (Dis)Contents” is designed for students to reflect on a growing phenomenon in our contemporary world: the increasing intervention of military institutions in everyday life and its ethical and political implications on civil society. Looking into cases across North America, Europe, the Middle East/North
Africa, and Asia, we explore questions and debates on the relationship of militaries to their nations as well as other nation-states. Through our discussions, the course considers the political logics, historical imaginaries, and psychosocial dynamics that underlie militarization. The following are guiding questions to help grasp weekly themes and prepare course assignments: What is militarization? Is military regime different from military society? Which historical traditions, cultural values, and political processes have informed it? How has it impacted our understanding of civil society or the nation-state and our sense of national security within them? How does current and increasing militarization animate conceptions of terror(rism) and national insecurity? Through these questions, we will conclude the course by contemplating two things: 1) if such conceptions fuel the U.S. led War on Terror; and 2) if militarization enables a condition of limitless global warfare across our societies today.

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 hand, is it so easy to get rich for some participants? Perhaps the answer is the real markets are complex social and cultural institutions which are quite different form 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 and other areas. 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, incarceration, colonialism, pilgrimage, the production of urban space, and uneven development.

ANTH 25455. Work, Labor, Value. 100 Units.
Who works and who doesn’t? How does labor create value? And who directs these processes and who ultimately benefits? This course explores how work and labor vary cross-culturally and transform under modern capitalism and in response to social and technological change. It brings together a wide selection of scholarship from within anthropology and related disciplines to explore how the categories of work, labor and value are constituted across different political-economic regimes and cultural frameworks and differently theorized within the social sciences. Inter alia, students explore the role of ‘kinship’ and the primacy of ‘gender’ or ‘class’ in small-scale, non-capitalist economies; the historical significance of distinct labor regimes (e.g. ‘feudalism’, ‘slavery’ and ‘wage-labor’) and the role of each in the transition to modern capitalism; the imposition of colonial labor regimes and the modern global division of labor; racialized and gendered political-economy and the role of racial and gender categories in shaping ideologies of labor and occupational hierarchies; the emergence of labor movements and the institutionalization of ‘working class’ politics; the role of border regimes and migration in the formation of transnational labor regimes; the opposition between ‘physical’ or ‘manual’ labor on the one hand, and ‘intellectual’, ‘affective’ or ‘semiotic’ labor on the other; the effects of mechanization and automation and ongoing debates about right to employment.

ANTH 25457. Topics in Contemporary Critical Theory I. 100 Units.
This class considers the question of capital, historically, comparatively and conceptually. What is capital? How is it related to value? How is it different from money? How does it work to organize social relations? In what forms, and through what institutional structures, does it materialize? How does it reflect in modes and relations of production? How is it governed, and what is its relation to the political? This course will enter into such questions, in the first instance, through a reading of Karl Marx. It will subsequently traverse a heterodox genealogy of Marxist social thought (with some emphasis on French theorists), in order to understand how a method of analysis developed to come to terms with nineteenth century European industrial capitalism might help us understand contemporary worlds of extraction, logistics and finance in comparative perspective. We will consider how capital is racialized and gendered, how it has expanded and mutated across place and over time, and what it means that we live in a time today when it is easier to imagine the end of the world than the end of capitalism.
Equivalent Course(s): CCCT 25457, PLSC 25457

ANTH 25458. Topics in Contemporary Critical Theory II. 100 Units.
This course investigates the central place of empires in the shaping of the modern world and understands critical theory as inextricable from its colonial context. We will read authors including Montaigne, Diderot, Tocqueville, Du Bois, Aimé Césaire, Suzanne Césaire, Fanon, Foucault, Said, and Trouillot, as well as contemporary theorists including Luce Irigaray, Achille Membre, David Scott, Françoise Vergès, and Joan Scott; we will pay particular but not exclusive attention to the context of French imperialism and to Paris as a site of theorizing, and critique of, the imperial global order.
Equivalent Course(s): PLSC 25458, CCCT 25458
ANTH 25459. Topics in Contemporary Critical Theory III. 100 Units.
This course examines selections from the vast literature on ideology—wit attention to the political commitments and intellectual genealogies that have made the concept both important and vexed. The bulk of the course will entail examining ideology’s relationship to material practice, the notion of interpellation, the usefulness of “hegemony,” and the problems associated with false consciousness. We shall also analyze ideology’s connection to prevailing theoretical and empirical concerns, such as those related to “subject” formation, affect, new developments in capitalism, the resurgence of populism, and the dynamics associated with contemporary “democratic” liberal, as well as authoritarian, political order
Equivalent Course(s): CCCT 25459, PLSC 25459

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.
Equivalent Course(s): ANTH 42600, SALT 30900, SALT 20900

ANTH 25720. Ethnographic Writing: Practices of Research and Representation. 100 Units.
This course gives students opportunities to develop their own craft of ethnography through hands-on research and writing and in-depth explorations of recent ethnographic work. Ethnography, “the writing of a people,” by definition, refers to groups of people as its object and to processes through which an ethnographer attempts to represent such groups. It also refers to academic texts that are the product of an ethnographer’s representational efforts. In this course, students will engage with ethnography multivalently - as research practice, analytical generalization, and literary product. We will reflect upon processes of representation through which ethnographers apply their findings to groups (implicitly or explicitly) and the choices and interpretations they make along the way. Some questions we will ask are: How does the ethnographer deploy particular signifiers, such as modes of communication, spatial and architectural configurations, and historical contexts to make arguments? How is language used to represent experience convincingly? With these questions in mind, we will approach book and article-length ethnographies focusing on four expansive themes - migration, global interconnectivity, nation-states, and neoliberalism. Our readings will inform students’ development of their own ethnographic practices. This course will be especially helpful to MA and advanced undergraduate students engaged in the production of ethnographic theses.
Equivalent Course(s): MAPS 34512, ANTH 35720

ANTH 25900. South Asian Archaeology. 100 Units.
South Asia has a rich historical record, from the very beginnings of our species to the present, and yet the earlier part of this record is surprisingly little-known outside specialist circles. This course provides a broad overview of South Asian archaeology and early history, from the beginnings of agricultural production to the expansion of states and empires in the early days of textual records. We cover critical anthropological processes such as the origins and expansion of agriculture, the development of one of the world’s first urban societies—the Harappan or Indus civilization—the growth and institutionalization of social inequalities, and changing contexts of social and religious life. While the course actually extends a bit beyond the time of the Buddha, its major focus is on the periods up to and including the Early Historic. No prior experience of either South Asia or archaeology is assumed; Indeed, we will think quite a bit about the nature of evidence and about how we know about the more distant past.
Equivalent Course(s): ANTH 39400, SALT 39400

ANTH 25905-25906. Introduction to the Musical Folklore of Central Asia.
No sequence description available.

ANTH 25905. Introduction to the Musical Folklore of Central Asia. 100 Units.
This course explores the musical traditions of the peoples of Central Asia, both in terms of historical development and cultural significance. Topics include the music of the epic tradition, the use of music for healing, instrumental genres, and Central Asian folk and classical traditions. Basic field methods for ethnomusicology are also covered. Extensive use is made of recordings of musical performances and of live performances in the area.
Equivalent Course(s): NEHC 20765, MUSI 33503, MUSI 23503, REES 35001, NEHC 30765, REES 25001

ANTH 25906. Shamans and Oral Poets of Central Asia. 100 Units.
Anthropological/Ethnographic Survey of Pre-Modern Central Asian Cultures. This course explores the rituals, oral literature, and music associated with the nomadic cultures of Central Eurasia.
Equivalent Course(s): NEHC 30766, NEHC 20766

ANTH 25908. Balkan Folklore. 100 Units.
Vampires, fire-breathing dragons, vengeful mountain nymphs. 7/8 and other uneven dance beats, heart-rending laments, and a living epic tradition. This course is an overview of Balkan folklore from historical, political, and anthropological perspectives. We seek to understand folk tradition as a dynamic process and consider the function of different folklore genres in the imagining and maintenance of community and the socialization of the individual. We also experience this living tradition firsthand through visits of a Chicago-based folk dance ensemble, "Balkan Dance."
ANTH 25945. Settler Colonialism: From the US to Palestine. 100 Units.
In this course, we will consider settler colonialism as a contemporary, ongoing process as it unfolds in both North America and the Middle East, thinking through the problems of state formation, citizenship, land expropriation, and the law in these two contexts. While US and the state of Israel share a (tentative) commitment to liberal democracy, this has hinged on the erasure of indigenous populations even as the states expanded to envelop greater swaths of territory. In the process, settler and indigenous peoples have been moved, as well as transformed, producing new subjectivities in relation to both the state and international law. Over the quarter, we will examine the transformations of space and subjects effected by the settler colonial project, drawing on historical, anthropological, and theoretical literature.
Equivalent Course(s): CRES 25945, GLST 25945, RLST 26945

ANTH 25975. Anthropology of the Modern Subject. 100 Units.
Anthropology of the Modern Subject will frame its consideration of modernity through two intersecting lenses: the subject and the state. During the first week, we will engage with foundational texts representing various conceptions of the modern project. During the following two sessions, we will consider the formation of the modern subject and its relation to the state, focusing on two primary concerns that have structured debate in these areas: discourse and secularism. During the final two sessions, we examine two paradigms that have fundamentally questioned and re-imagined the modern project and its ostensible subjects: Bruno Latour’s posthumanist writings and Deleuze and Guattari’s critique of modern conceptions of the subject and its relation to capital.
Equivalent Course(s): ANTH 55854

ANTH 26011. Intro to Archaeology: Thinking like an Archaeologist. 100 Units.
This course introduces students to archaeological method and theory, and engages them with data-based exercises to engage with archaeological problems so they can learn to think like an archaeologist. Archaeology forms one of the four component subdisciplines of Anthropology, and has developed its own body of method and theory revolving around the data left behind by people in the past. This Archaeological data - whether created by survey, excavation, or laboratory analysis - provides a unique lens for viewing the remnants of societies and social organization. This course examines how archaeologists investigate material remains, how they consider research problems, how they make interpretations, and some of the ethical questions that arise as well as ties this to the history of the discipline from its inception into the present. After this course, students should have a background to understand archaeological reasoning and consider the ways that material can be used to interpret human behavior.

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?
Equivalent Course(s): ANTH 46020

ANTH 26030. Exploring Contingency in the Construction of Pre/History. 100 Units.
Exploring Contingency in the Construction of Pre/History
Equivalent Course(s): ANTH 46030

ANTH 26040. Archaeological Field Methods: Monuments, Memory, and the Chicago Landscape. 100 Units.
In this hands-on course students learn the techniques of archaeological research design, archival research, surface survey, excavation, mapping, photography, and/or analysis as appropriate to the selected site(s) for the academic year. Sites will include monuments and historic markers found across Chicago, with a focus on the Southside. Students will complete directed field exercises in cemeteries, city parks, and on campus to investigate the role of monuments and historic markers in urban life. The aims of the course are: (1) to learn archaeological methods of documentation; (2) to learn about how past, present, and future interact in the Chicago landscape; and (3) to explore theoretical approaches to the changing politics of commemoration, from iconoclasm in antiquity to Black Lives Matter.

ANTH 26043. The Aesthetics of Artificial Intelligence. 100 Units.
With the emergence of generative AI tools such as ChatGPT, DALL-E, and Midjourney, the production of computer-generated content has become accessible to a wide range of users and use cases. Knowledge institutions are particularly challenged to find adequate responses to changing notions of authorship as the mainstreaming of ‘artificial’ texts, audio-visual artifacts, and code is transforming our paradigms of communication in real-time. This course offers a survey of scholarship from the nascent field of critical AI studies to investigate the impact of AI, machine learning, and big data on knowledge production, representation, and consumption. In addition to theoretical discussions, we will conduct research-creation experiments aimed at
documenting and evaluating emerging methods of AI-augmented content creation across text, image, and sound. Prospective students should demonstrate a substantial interest in media art and design and its connections to digital humanities, critical theory, and pedagogy. Experience with artistic and/or engineering practice is a plus. Please submit a 300 word max statement of interest to uhl@uchicago.edu by 12/22 in order to be considered for enrollment.

Equivalent Course(s): KNOW 36043, MACS 36043, ANTH 36043, HIPS 26043, CMST 26043, KNOW 26043, CHSS 36043, MAAD 12043, CMST 36043

ANTH 26100. Ancient Celtic Societies. 100 Units. This course explores the prehistoric societies of Iron Age “Celtic” Europe and their relationship to modern communities claiming Celtic ancestry. The course aims to impart an understanding of (1) the kinds of evidence available for investigating these ancient societies and how archaeologists interpret these data, (2) processes of change in culture and society during the Iron Age, and (3) how the legacy of Celtic societies has both persisted and been reinvented and manipulated in the modern world. Issues include the relationship between language, material culture, and society; colonial interaction; urbanization; art and religion; gender roles; and cultural identity in the construction of tradition.

Equivalent Course(s): ANTH 46500

ANTH 26110. Archaeologies of Africa. 100 Units. Archaeologies of Africa

Equivalent Course(s): ANTH 56110

ANTH 26115. Rome: The Eternal City. 100 Units. The city of Rome was central to European culture in terms both of its material reality and the models of political and sacred authority that it provided. Students in this course will receive an introduction to the archaeology and history of the city from the Iron Age to the early medieval period (ca. 850 BCE-850 CE) and an overview of the range of different intellectual and scientific approaches by which scholars have engaged with the city and its legacy. Students will encounter a broad range of sources, both textual and material, from each period that show how the city physically developed and transformed within shifting historical and cultural contexts. We will consider how various social and power dynamics contributed to the formation and use of Rome’s urban space, including how neighborhoods and residential space developed beyond the city’s more famous monumental areas. Our main theme will be how Rome in any period was, and still is, a product of both its present and past and how its human and material legacies were constantly shaping and reshaping the city’s use and space in later periods.

Equivalent Course(s): HIST 16603, ENST 16603, CLCV 24119, ARCH 16603

ANTH 26120. Troy and Its Legacy. 100 Units. This course will explore the Trojan War through the archaeology, art, and mythology of the Greeks and Romans, as well as through the popular imaginings of it in later cultures. The first half will focus on the actual events of the “Trojan War” at the end of the second millennium BCE. We will study the site of Troy, the cities of the opposing Greeks, and the evidence for contact, cooperation, and conflict between the Greeks and Trojans. Students will be introduced to the history of archaeology and the development of archaeological fieldwork. The second half will trace how the narrative and mythology of Homer’s Iliad and the Trojan War were adapted and used by later civilizations, from classical Greece to twenty-first-century America, to justify their rises to political and cultural hegemony in the Mediterranean and the West, respectively.

Equivalent Course(s): ANTH 36120, ARCH 20404, HIST 20404, HIST 30404, CLCV 20404, CLAS 30404

ANTH 26200. Ceramic Analysis in Archaeology. 100 Units. This course introduces the theoretical foundations and analytical techniques that allow archaeologists to use ceramics to make inferences about ancient societies. Ethnographic, experimental, and physical science approaches are explored to develop a realistic, integrated understanding of the nature of ceramics as a form of material culture. Practical training in the use of the ceramic labs is included.

Equivalent Course(s): ANTH 36200, NEAA 40020, NEAA 10020

ANTH 26205. Experimental/Archaeometric Approaches to Pottery. 100 Units. Experimental/Archaeometric Approaches to Pottery

Equivalent Course(s): ANTH 36205

ANTH 26315. Turning South: The Politics and Practice of Latin American Historical Archaeology. 100 Units. How has the study of past material cultures contributed to our comprehension of the Iberian colonial experience in the New World? How has an archaeology of the recent past been presented to the public and made socially relevant in contemporary Latin American nations? This course invites students to address these questions in the light of current Latin American thought, and to gain innovative perspectives on the different processes through which archaeological knowledge participates in the formation and transformation of cultural, social, and racial identities in present-day Latin America. Exploring a wide array of scholarly literature, principally produced in countries such as Argentina, Brazil, Colombia, and Mexico, this course will provide a detailed insight into the achievements, limitations, possibilities, and future challenges of Latin American historical archaeology. During the semester, students will be familiarized with some of the main topics that have been approached in Latin America through a strategic interplay of material data and written texts. These topics range from the study of cultural contact in early colonial settlements to the development of forensic archaeology as a
ANTH 26320. Artifacts of the Spanish Colonies. 100 Units.
German stoneware bottles, Venetian glass beads, Chinese porcelain, Chilean redwares...all these are examples of traveling artifacts that, as early as the 16th century, took an active part in the Spanish colonization of the New World. On Spanish colonial sites, these evidences of long-distance exchange often merged with local material cultures, entering processes of hybridization and creolization that can be observed in the archaeological record. This course proposes an archaeologically based approach to typical assemblages of Spanish colonial artifacts in the Americas and the Caribbean, and describes the main issues related to their identification, interpretation, conservation, and display.
Equivalent Course(s): ANTH 36320, LACS 36320, LACS 26320

ANTH 26330. Making the Maya World. 100 Units.
What do we know about the ancient Maya? Pyramids, palaces, and temples are found from Mexico to Honduras, texts in hieroglyphic script record the histories of kings and queens who ruled those cities, and painted murals, carved stone stelae, and ceramic vessels provide a glimpse of complex geopolitical dynamics and social hierarchies. Decades of archaeological research have expanded that view beyond the rulers and elites to explore the daily lives of the Maya people, networks of trade and market exchange, and agricultural and ritual practices. Present-day Maya communities attest to the dynamism and vitality of languages and traditions, often entangled in the politics of archaeological heritage and tourism. This course is a wide-ranging exploration of ancient Maya civilization and of the various ways archaeologists, anthropologists, linguists, historians, and indigenous communities have examined and manipulated the Maya past. From tropes of long-hidden mysteries rescued from the jungle to New Age appropriations of pre-Columbian rituals, from the thrill of decipherment to painstaking and technical artifact studies, we will examine how models drawn from astrology, ethnography, classical archaeology and philology, political science, and popular culture have shaped current understandings of the ancient Maya world, and also how the Maya world has, at times, resisted easy appropriation and defied expectations.
Equivalent Course(s): LACS 36330, ANTH 46330

ANTH 26430. Critical Approaches to Technology: From The Ancient to the Modern. 100 Units.
Critical Approaches to Technology: From The Ancient to the Modern
Equivalent Course(s): ANTH 46430

ANTH 26452. Slavery and Emancipation: Caribbean Perspectives. 100 Units.
This graduate-level reading colloquium explores the interpretive problems and perspectives critical to understanding the historical dynamics of slavery and emancipation in the Caribbean. Between the sixteenth and nineteenth centuries, over five million African men, women, and children were trafficked to the Caribbean as enslaved captives. During this period, Africans and their descendants, as well as the tens of thousands of slaveholders, indentured laborers, Indigenous peoples, and free people in the region, forged the political, economic, social, and cultural dynamics that arguably made the Caribbean the birthplace of the modern world. Through course readings in foundational and emerging scholarship, we will examine how slavery and emancipation underlined crucial historical transformations and problems in the Caribbean, with attention to their global repercussions. Students will also have the opportunity to draw comparisons with other regions in the Atlantic World. Upper-level undergraduates may enroll with instructor consent.
Equivalent Course(s): SOCI 30598, ANTH 46452, HIST 39006, HIST 29006, SOCI 20598, MAPS 33505

ANTH 26455. Empires and Colonies of the Atlantic World. 100 Units.
This graduate-level reading colloquium explores classic and emerging scholarship that examines the rise and consolidation of European overseas empires and colonies in the early modern Atlantic world (c.1400-1850). While we will analyze transatlantic European imperial structures, the course will pay particular attention to the perspectives of the colonized peoples (such as enslaved and freed people of African descent, creole populations, and Indigenous peoples) and places (such as the Caribbean, West Africa, Latin America, and North America) in the Atlantic World. Among the thematic topics we will discuss include: colonization; the rise of slavery and the slave trade; cross-cultural and political connections; the consolidation of race; gender, sexuality, and the family; the environment; the plantation complex; work and economy; social life; anti-colonial and anti-slavery struggles, revolution; abolition; and the reconstitution of colonial and imperial structures after slave emancipation. Upper-level undergraduates may enroll with instructor consent.
Equivalent Course(s): HIST 29107, HIST 39107, MAPS 33555, ANTH 46455

ANTH 26505. Non-Industrial Agriculture. 100 Units.
Agriculture is, fundamentally, a human manipulation of the environment, a deliberately maintained successional state designed to serve human needs and desires. In this course, we use the history of non-industrial agriculture to think through some contemporary concerns about environmental change and the sources of our food—including topics such as genetically modified plants, fertilizers, sustainability, and invasive species. Beginning with the origins of agriculture in the early Holocene, we examine several forms of so-called “traditional” agriculture in the tropics and elsewhere, from swidden to intensive cropping. While the course is framed in terms of contemporary concerns, our focus is primarily historical and ethnographic, focusing on the experiences...
of agriculturalists over the last ten thousand years, including non-industrial farmers today. Students will be expected to produce and present a research paper.  
Equivalent Course(s): ANTH 46505, ENST 26505  
ANTH 26605. Archaeological Experiments in Filmmaking. 100 Units.  
The focus of the 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.  
Equivalent Course(s): ANTH 36605, ARTV 33810, ARTV 23810  
ANTH 26612. Field Archaeology. 100 Units.  
This course entails four weeks of full-time, hands-on training in field archaeology in an excavation directed by a University of Chicago faculty member. At the Tell Keisan site in Israel, students will learn techniques of excavation and digital recording of the finds; attend evening lectures; and participate in weekend field trips.  
Academic requirements include the completion of assigned readings and a final written examination. For more information about this archaeological field opportunity in Summer 2020, see http://keisan.uchicago.edu. Students who are enrolled in this course will pay a Summer Session tuition fee in addition to the cost of participation in the dig. UChicago College students are eligible to apply for College Research Scholar grants to fund their participation.  
Equivalent Course(s): CLCV 20091, CLAS 30091, NEAA 20091, HIST 20091  
ANTH 26635. Archaeology Field School: Romania. 100 Units.  
The Archaeotek Field School in Romania explores a Roman villa in the Transylvanian countryside near the village of Rapoltu Mare. A rich site that still has years of excavation left in hold, the villa was built after the conquest of Roman Dacia, and collapsed around the fall of the province. Over three weeks, students spend five days per week in excavation, lab, and lectures. This course covers both the Roman history surrounding the site and the methodology incorporated in its excavation. This methodology includes both excavation methods in the field, such as Ground Penetrating Radar and bagging and labeling, and methods incorporated in the lab, such as artifact cleaning and pottery analysis. Students keep a journal of field notes on their experiences.  
ANTH 26700. Language and Technology. 100 Units.  
This course is concerned with the complex cultural dynamics we are immersed in as users of language and technology. Exploring those dynamics, we will ask questions fundamental to the field of linguistic anthropology, like: Who am I, and how do I know for sure? How do I glean information from my environment, and how do my information-seeking activities generate information for others? What is "context"? How are competing contexts generated, activated, or contested, and by whom? How is the rapid and ongoing substitution of channels (e.g. visual, auditory, proprioceptive) consequential for how we live and what we do? How are the messages we send out transmitted, diverted, twisted, or missed entirely, and to what end? Each week, an over-arching question like this will be introduced in readings and a short lecture, along with a set of key concepts, which students will apply in thinking about the environments with which they are most familiar. Students will have opportunities to explore connections that interest them through a range of discussion-based activities in class and in a final project, which may take one of many forms.  
Equivalent Course(s): CHDV 26700, CHDV 36700  
ANTH 26701. Capitalism and the State. 100 Units.  
What can historical ethnography teach us, about the origins of capitalism, sovereignty and corporations, and the past and future of planning? This course will examine transformative events: the advent and the abolition of British empire slavery. Whaling and its consequences. The "7 Years War" in India and America. The Mongol conquests. Also, twentieth century (c20) stock market crashes. The late c20 rise of global cities. China's c21 "Belt and Road Project." Cognizance of global warming. We will use transformative events to track the emergent assemblage of state and capitalist institutions, including money, markets and taxation, banks and stock markets, accounting and budgets. Like Weber, we will seek causal patterns in between determinism and serendipity.  
Following Veblen, we will focus on corporations and "New Deals."  
Equivalent Course(s): ANTH 63701  
ANTH 26710-26711. Ancient Landscapes I-II.  
This is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI's ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.
ANTH 26710. Ancient Landscapes I. 100 Units.
This is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI's ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.
Equivalent Course(s): GISC 20061, ANTH 36710, CEGU 20061, NÉAA 30061, GISC 30061, CEGU 30061, NÉAA 20061

ANTH 26711. Ancient Landscapes II. 100 Units.
This is a two-course sequence that introduces students to theory and method in landscape studies and the use of Geographical Information Systems (GIS) to analyze archaeological, anthropological, historical, and environmental data. Course one covers the theoretical and methodological background necessary to understand spatial approaches to landscape and the fundamentals of using ESRI's ArcGIS software, and further guides students in developing a research proposal. Course two covers more advanced GIS-based analysis (using vector, raster, and satellite remote sensing data) and guides students in carrying out their own spatial research project. In both courses, techniques are introduced through the discussion of case studies (focused on the archaeology of the Middle East) and through demonstration of software skills. During supervised laboratory times, the various techniques and analyses covered will be applied to sample archaeological data and also to data from a region/topic chosen by the student.
Equivalent Course(s): NEAA 20062, ANTH 36711, GISC 20062, CEGU 20062, NEAA 30062, GISC 30062, CEGU 30062

ANTH 26712. Archaeological Approaches to Settlement and Landscape Survey. 100 Units.
Archaeological field survey has been instrumental in the recovery of ancient settlements and the exploration of forgotten political geographies and historical landscapes. This course covers methodology for survey archaeology through discussion of case studies and hands-on exercises. We will discuss the relationship between research questions, field conditions, and methodology as well as the various goals of survey-such as settlement pattern analysis, site catchment analysis, demographic reconstruction, and landscape archaeology-in the context of both "classical" and recent case studies drawn from the archaeology of China, the Near East, the Mediterranean, and Mesoamerica. Hands-on exercises will include training in the use of a total station, training in the use of a hand-held GPS receiver in combination with freeware mapping tools, and practice designing hypothetical archaeology surveys and data recording systems.
Equivalent Course(s): ANTH 36712, NEAA 26712, NEAA 36712

ANTH 26713. Earthworks Revisited. 100 Units.
More than half a century after the first modern artworks were made using the land and earth as central materials, new understandings of this seemingly canonical phase in postwar Western art history are emerging from new questions, perspectives, and contexts. As these “earthworks” have found a place in the long history of art, what is their relationship to ancient and indigenous artistic and architectural practices? From the vantage of potential ecological destruction, might this “land art,” makeable and reachable only by car and plane and sponsored in part by the De Menil family, be better understood as “oil art”? What new insights do newly accessible archives by now deceased artists yield, for example the estates of Walter De Maria and Robert Smithson? How have these works aged, and what is their longterm future from the perspectives of material, technical art history, and conservation?
Equivalent Course(s): ANTH 36713, ARTH 28605, ARTV 20942, ARTV 30942, ARTH 38605

ANTH 26715. The Rise of the State in the Ancient Near East. 100 Units.
This course introduces the background and development of the first urbanized civilizations in the Near East in the period from 9000 to 2200 BC. In the first half of this course, we examine the archaeological evidence for the first domestication of plants and animals and the earliest village communities in the “fertile crescent” (i.e., the Levant, Anatolia, and Mesopotamia). The second half of this course focuses on the economic and social transformations that took place during the development from simple, village-based communities to the emergence of the urbanized civilizations of the Sumerians and their neighbors in the fourth and third millennia BC.
Equivalent Course(s): ANTH 36715, NEAA 30030, NEAA 20030

ANTH 26740. Economic Organization of Ancient Complex Societies. 100 Units.
This course provides undergraduate and graduate students with an overview of some of the basic theoretical and methodological issues involved in the study of ancient complex societies, primarily through archaeological evidence supplemented by textual data.
Equivalent Course(s): NEAA 20045, ANTH 36740, NEAA 30045

ANTH 26755. Intro to the Archaeology of Afghanistan. 100 Units.
Intro to the Archaeology of Afghanistan
ANTH 26760. Archaeology of Bronze Age China. 100 Units.
Bronze Age in China conventionally refers to the time period from ca. 2000 BC to about 500 BC, during which bronze, an alloy of copper and other metals such as tin and lead, was the predominant medium used by the society, or to be more precise, the elite classes of the society. Bronze objects, in the forms of vessels, weapons, and musical instruments, were reserved for the upper ruling class of the society and were used mostly as paraphernalia during rituals and feasting. "Bronze Age" in China also indicates the emergence and eventual maturation of states with their bureaucratic systems, the presence of urban centers, a sophisticated writing system, and advanced craft producing industries, especially metal production. This course surveys the important archaeological finds of Bronze Age China and the theoretical issues such as state formation, craft production, writing, bureaucratic systems, urbanization, warfare, and inter-regional interaction, etc. It emphasizes a multi-disciplinary approach with readings and examples from ethnography, archaeology, art history, and epigraphy. This course will also visit the Smart Museum, the Field Museum, and the Art Institute of Chicago to take advantage of the local collections of ancient Chinese arts and archaeology. Equivalent Course(s): EALC 28015, EALC 48015, ANTH 46760

ANTH 26765. Archaeology of Anyang: Bronzes, Inscriptions, and 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. This course intends to examine the history of research, important archaeological finds, and the role of Anyang studies in the field of Chinese archaeology. While the emphasis is on archaeological finds and the related research, this course will also attempt to define Anyang in the modern social and cultural contexts in terms of world heritage, national and local identity, and the looting and illegal trade of antiquities. Equivalent Course(s): EALC 48010, ANTH 36765, EALC 28010

ANTH 26770. Water in the Middle East: Past and Present. 100 Units.
This course examines the distribution of water throughout the Middle East and the archaeology, anthropology, and history of water exploitation and management over the last 9,000 years. It will consider water in river valleys, deserts, highland zones, steppes, and coastal areas of Mesopotamia, Egypt, the Levant, and Arabia. The Middle East is an arid region, but dynamic human and natural systems have interacted to determine relative water scarcity and abundance at different times and places. These interrelated systems have also influenced the historical relationship between water control and political power. In the final weeks, we will discuss archaeology and historical anthropology's contribution to conceptions of water "sustainability" and landscape "resilience." Equivalent Course(s): NEAA 20072, ANTH 36770, ENST 20045

ANTH 26825. Heritage, Memory, and the Affective Turn: Performing and Consuming the Past. 100 Units.
This course examines the increasingly popular trend toward privileging affective engagements with the past, especially in the domains of heritage and collective memory. It explores the ways the past is consumed and performed, and why experience has come to be prized over knowledge as a form of understanding. The course will cover a variety of contexts of practice, including "living history" museums, historical reenactment, heritage tourism, cinema, theme parks, and body modification, as well as a range of crucial concepts such as commodification, authenticity, simulacra, romanticism, primitivism, embodiment, and the imaginary

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. Equivalent Course(s): ANTH 46900

ANTH 26910. Introduction to Linguistic Anthropology. 100 Units.
How do we use language when we interact with others (and ourselves)? What lies beyond semantic meaning, or the presupposed function of language to deliver "information"? In this introductory course to the field of linguistic anthropology, we explore how power, inequality, and difference are enacted through various communicative features of human interaction-features that include, but are not limited to, what we refer to as "language." We ask how the things that we say (and how we say them) signal and shape our identities (such as race, gender, sexuality, ethnicity, religion, and class). Furthermore, we investigate how language enacts forms of human relationality-forms that, among others, encompass solidarity, conflict, and hierarchy in face-to-face interactions as well as in mass-mediated productions. Through this course, student will engage with and analyze linguistic features of human interaction in their cultural and political contexts. Equivalent Course(s): CHDV 26910, LING 26910

ANTH 26915. Overview of Archaeometry. 100 Units.
Overview of Archaeometry
Equivalent Course(s): ANTH 46915
ANTH 27001. Intro To Linguistics-1. 100 Units.
TBD
Equivalent Course(s): LING 30100, LING 20100, ANTH 37001, SOSC 21700

ANTH 27010. It's Not What You Say, It's How You Say It": Introduction to Linguistic Anthropology. 100 Units.
Coming soon

ANTH 27032. Bodies, Objects, Cognition. 100 Units.
This course explores the differences between objects and embodiment as examined in varied historical periods and artistic genres. We will probe the ontological indeterminacy of embodied beings versus machines in terms of agency, autonomy, subjectivity, and artificiality. Our main operative mode is a visual-verbal comparison and its perception. Through discussions of such visual strategies as pareidolia, abstraction, bodyscape, as well as the scientific phenomena of cloning and humanoid robotics, the course will destabilize once fundamental epistemologies to present a cognitive moment when the traditionally stable object-body dichotomy is understood anew as a dynamic site of affective, biological, representational, and mechanical relations. Visual artists, writers and critics studied will include Leonardo da Vinci, Hans Holbein, Giuseppe Arcimboldo, Wassily Kandinsky, Kazimir Malevich, Tadeusz Borowski, Stanislaw Lem, Allan Teger, Magdalena Abakanowicz, W.T.J. Mitchell and others. All readings are in English.
Equivalent Course(s): KNOW 37032, ARTH 27032, REES 37032, ANTH 37032, KNOW 27032, ARTH 37032, REES 27032

ANTH 27099. Anthropology Of Trauma: Historical, Theoretical and Cross-Cultural Approaches. 100 Units.
Over the last several decades, "trauma" has become an overwhelmingly popular concept across the world. But what is trauma? What can trauma tell us about the relationship between ourselves, our pasts, and our futures? This course explores such questions from historical, theoretical, and anthropological perspectives. We will begin by studying early theorizations of "traumatic memory" as a painful shock to the psyche which could not be incorporated into the subject's conscious memory. We will then follow how these early theories were elaborated in studies of trauma during the World Wars and the invention/discovery of "Post-Traumatic Stress Disorder" and its enshrinement in the DSM 3. In the second part of the class, we will explore how theorists and practitioners expanded on an idea that had its roots in individual experience and eventually scaled it to describe broader shared phenomena such as "cultural trauma". Finally, in the third part of the class, we will turn to anthropology to ask how we may study the ways in which "trauma" is understood across the world today. What qualities of trauma are universal and which are socially particular? What do theories of trauma reveal and obscure when studying individual and collective suffering? We will seek to answer such questions by studying texts which consider trauma as both a specific global humanitarian discourse which travels, and as a universally occurring "social fact" which takes different shapes across different locals.
Equivalent Course(s): KNOW 37032, ARTH 27032, REES 37032, ANTH 37032, KNOW 27032, ARTH 37032, REES 27032

ANTH 27116. Language and Migration: Individual, Social and Institutional Perspectives. 100 Units.
This class offers a broad range of perspectives on issues regarding language in the context of migration. For instance we analyze the ways in which language has been instrumentalized by Nation-States to regiment and restrain the mobility of targeted populations. We deconstruct the straightforward correlation between socio-economic integration and language competence in discourse produced by politicians and some academics alike. We also analyze how different types of mobility (e.g., slavery, colonization, and free individual migration) produce, at different times, differing sociolinguistic dynamics.
Equivalent Course(s): ANTH 37116, LING 30249, CHDV 30249

ANTH 27120. Language in Face to Face Interaction. 100 Units.
Language in Face to Face Interaction
Equivalent Course(s): ANTH 37120, LING 27120, LING 37120

ANTH 27130. America: Society, Polity, and Speech Community. 100 Units.
We explore the place of languages and of discourses about languages in the history and present condition of how American mass society stands in relation to the political structures of the North American (nation-) states and to American speech communities. We address plurilingualisms of several different origins (i.e., indigenous, immigrant) that have been incorporated into the contemporary American speech community, the social stratification of English in a regime of standardization that draws speakers up into a system of linguistic "register," and how language itself has become an issue-focus of American political struggles in the past and contemporaneously.
Equivalent Course(s): LING 27130

ANTH 27170. Verbal Art. 100 Units.
This course introduces linguistic patterns of speech play and verbal art (SPVA), including parallelism, jokes, language games, sound symbolism, puns, ideophones, poetry, and other expressive strategies. We examine how speakers of indigenous and minority languages around the world use these strategies in everyday speech, and discuss how native intuitions and interpretations of SPVA data provide a key to understanding epistemologies, social identities, power and inequalities, and language ideologies. Through a humanistic and scientific lens, we will theorize how SPVA pushes the boundaries of iconicity, creativity, and variation. The everyday use of SPVA becomes central to understanding the language, culture, society, and individual nexus.
Equivalent Course(s): LING 27170
ANTH 27215. Language, Culture, and Education. 100 Units.
In this course, we examine past and current theories and research about differential educational achievement in US schools, including: (1) theories that focus on the characteristics of people (e.g., their psychological characteristics, their internal traits, their essential qualities); (2) theories that focus on the characteristics of groups and settings, (e.g., ethnic group culture, language, school culture); and (3) theories that examine how cultural processes mediate political-economic constraints and human action. We will discuss the educational consequences of these positions, especially for low income and ethnic and linguistic minority students in the US. Equivalent Course(s): SOCI 20538, CHDV 23007, EDSO 23007, CRES 23007

ANTH 27216. Linguistic Anthropology of Education. 100 Units.
Students in this course will learn to think critically about the entangled roles of language and education in processes of sociocultural (re)production, that is, in how forms of social organization and collective meaning-making are produced and/or reproduced. Students will learn to analyze language use as a social activity: not merely as a code for referencing events in the world, but as a way of managing social relations. In reading about language in educational contexts, students will come to see how collectively held beliefs about language and language users inform moral, political, and often (de)racializing evaluations of better and worse ways of speaking, writing, teaching and learning, leading to differential educational opportunities, access, and outcomes. Education will be treated broadly, though there will be a focus on formal educational contexts. Nonetheless, the class will always challenge students to think about "the classroom," including our own, as continuous and contiguous with "the real world." Equivalent Course(s): EDSO 23012, CHDV 23012

ANTH 27220. Youth Culture and Linguistic Practice. 100 Units.
This course provides a survey of writings in linguistic anthropology and sociolinguistics that have focused on youth linguistic practices. Starting from anthropological work on age and generation and work in cultural studies on youth subculture, the course works through the place of language within the indexical marking of age and generation by focusing on the intersections of particular kinds of linguistic practices, youth identities, and institutions in various cultural milieux. Topics may include: code/style-mixing in youth subcultures; secret codes; slang registers; youth linguistic practices in educational institutions; the sociolinguistic intersections of youth identity, race, class, sexuality, gender, and postcoloniality; youth and linguistic shift; and linguistic practices in online communication. Equivalent Course(s): LING 27210

ANTH 27360. Ethnicity in the Contemporary World. 100 Units.
Ethnicity as a particular mode of groupness, entailing a sense of belonging, comes with strong ideological loading of diachronic trajectory - where the group comes from and where it is heading. We examine several recent treatments of the fate of ethnicity within the nation-state and similar modern formations, thinking through cases of ethnolinguistic, ethnoracial, and ethnoreligious intersectionalities and syncretisms. Equivalent Course(s): ANTH 37460

ANTH 27365. Workshop: Expressions of Ethnicity in Chicago. 100 Units.
This workshop is intended to provide a framework for students' individual or small-group field explorations of how - where - and with what consequentiality some manifestation of the sociocultural phenomenon of ethnicity engages participants in the social life of the city. Has the traditional 'ethnic group' of early 20th-century social theory really run its course, as many scholars conclude? Has ethnicity become just a category of a person's identity to which affiliation is marked in some way or ways? What has then become of the American expectation of inexorable generational fade from group to category based on the experience of ethnicity as an immigration-derived phenomenon? What are the sites of manifestation particular to specific ethnicities on the urban terrain? Do they appear to be relatively stable in a city heavily influenced by global forces of social readjustment, for example the rise of cosmopolitan elites of considerable geographical as well as social mobility? These aspects of ethnic phenomena and more are to be developed by students by engaging in as much field participation as they can manage, sharing insights at weekly class meetings, and writing a report at the end of the Quarter. Equivalent Course(s): ANTH 47365

ANTH 27400. Language/Power/Identity in South East Europe. 100 Units.
This course familiarizes students with the linguistic histories and structures that have served as bases for the formation of modern Balkan ethnic identities and that are being manipulated to shape current and future events. The course is informed by the instructor's thirty years of linguistic research in the Balkans as well as his experience as an adviser for the United Nations Protection Forces in Former Yugoslavia and as a consultant to the Council on Foreign Relations, the International Crisis Group, and other organizations. Course content may vary in response to ongoing current events. Equivalent Course(s): LING 37200, ANTH 37400, REES 33119, HUMA 27400, REES 23119, LING 27200

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.
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.

ANTH 27445. Whose Hybridity?: "Mixing" Language, Race, and Identity. 100 Units.
Throughout the modern world, members of racial, ethnic, and other groups perform their identities, in part, through the use of multiple languages or linguistic sub-varieties. It is a commonplace assumption that some of these performed identities—and their linguistic modes of expression—are "hybrid" or "mixed." Whether viewed as a cause for celebration or alarm, such assumptions often rely on the idea of previously "pure" things that were later made "hybrid." In various accounts in a range of media, "hybridity" spells the end of desirable ways of life, even the "natural order of things." In other accounts, "hybridity" is celebrated for producing novel relations between discrete categories, practices, and identifications. Yet upon closer inspection, even such supposedly "pure" categories themselves frequently turn out to be anything but "pure." This course will critically explore how "hybridity" is constructed as a matter of concern across a range of intellectual-, geopolitical-, cultural-, and media contexts. It focuses on language as a privileged marker of and resource in identity-construction, both self and other. This class uses theories and methods from anthropology, sociolinguistics, history, and sociology to explore how "hybridity" can be-and has been-used to construct social boundaries, exclusions, and erasures as much as solidarities, inclusions, and recognitions. The class focuses also on the material media in which these inclusions and exclusions are produced.
Equivalent Course(s): CRES 27535

ANTH 27450. Language Movements. 100 Units.
In this seminar course we explore various language movements-large-scale, social projects that take as their object of focus "language" and its protection, reform, purification, revitalization, standardization, and even invention. Surveying a range of historical and regional cases from around the world, we are particularly interested in the way in which different language movements conceptualize language itself, and how those reflexive ideologies of language both articulate particular political positions (and get hooked up into particular institutional forms) and, in their own often ironical ways, affect language structure, function, and use.
Equivalent Course(s): GLST 27450

ANTH 27455. Language and Foreignness. 100 Units.
How is foreignness created by ideologies about language? How do nation-states and institutions of power manage foreigners, foreignness, and foreign voices? How do such projects lead to social inequality, discrimination, and resistance? In this course, we take foreignness as the central subject of discussion. The guiding principles are that: 1) foreignness is not a state of being—but an act, an ongoing process of becoming, and imagining; and 2) language plays an essential role in the process of "othering." We begin the course by exploring the idea that language is political. Special attention will be given to language ideology, which refers to beliefs and knowledge about language and its users in context. Building on this foundation, we explore various themes in relation to language politics, social differentiation, and global and national inequality. Through a close engagement with different ethnographic projects in both American and global contexts, we consider how ideologies of language can shape collective imaginations about those who "belong" and those who do not.
Equivalent Course(s): GLST 27455

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.
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, diachronic 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.
Equivalent Course(s): ANTH 37510
ANTH 27511. Writing Space, Ethnographically. 100 Units.
Ethnographic renderings of spaces, surroundings, place, setting, and location have clearly always functioned as more than narrative set dressing. Critical perspectives on ethnographic research and writing have pointed out the authorization, exotification, and material conditions of mobility that undergird the 'where' in 'being there'. However, contemporary anthropologists are writing space and place in ways that push ethnographic methods and writing past prior problematics and paradigms of comparison, localization, and totalizing description. How does space become an ethnographic doorway into questions of history, power, infrastructure, and affect?

ANTH 27516. Beyond the Clause: the Linguistics of Narrative. 100 Units.
Beyond the Clause: the Linguistics of Narrative
Equivalent Course(s): ANTH 37516, LING 27350, LING 37350

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.

ANTH 27544. Technologies of Language, Race, and State. 100 Units.
This course investigates language, race, and state as three mutually constituting and mutually authorizing constructs, important both to the academy and beyond. We will approach these categories’ interconnected social lives by considering the technologies through which they are materialized, technologies in the expansive senses of (1) machine applications of knowledge; (2) material means of representation; and (3) art or technique. The course introduces students to problems in the study of language, race, and state as they have been approached in anthropology, history, geography, sociology, Black studies, and science and technology studies (STS). Technologically, the course texts focus on dictionaries, censuses, statistical surveys, and master plans. Geographically, texts focus largely on Singapore and the United States, though with a few forays beyond. During “choose-your-own-adventure” weeks, students will select and report back on readings that engage other technologies and sites (both geographical and conceptual) that interest them, from film to data visualization, from writing to photography, from the paper file to the algorithm. Our approach to these categories is historical and expository, investigating how they have been deployed, in contextually shifting ways, to make and manage populations as objects and subjects of the state's racial and linguistic knowledge.
Equivalent Course(s): HIPS 27544, CRES 27544

ANTH 27610. Creation and Creativity. 100 Units.
This seminar explores several creation stories from anthropological, literary, philosophical, and psychological perspectives. We compare the accounts of the beginning in Genesis, Hesiod’s Theogony, Ovid’s Metamorphoses, Bhagavad Gita, the Maya’s Popol Vuh, and other sources, including Native American ones. We explore the ways cosmic creation has been imagined in world culture. We also delineate human literary creativity and ask about the relationship between individual creativity and the cultural myths of creation. We consider at least one modern theory of the beginning of the universe.
Equivalent Course(s): BPRO 27600

ANTH 27615. Citationality & 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 semiotic 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.
Equivalent Course(s): ANTH 47615

ANTH 27700. Romani Language and Linguistics. 100 Units.
An introduction to the language of the Roms (Gypsies). The course will be based on the Arli dialect currently in official use in the Republic of Macedonia, but due attention will be given to other dialects of Europe and the United States. The course will begin with an introduction to Romani linguistic history followed by an outline of Romani grammar based on Macedonian Arli. This will serve as the basis of comparison with other dialects. The course will include readings of authentic texts and discussion of questions of grammar, standardization, and Romani language in society.
Equivalent Course(s): ANTH 47900, LING 37810, LING 27810

ANTH 27705. Language and Globalization. 100 Units.
Globalization has been a buzz word in our lives over the past few decades. It is also one of those terms whose varying meanings have become more and more challenging to characterize in a uniform way. The phenomena it names have been associated with important transformations in our cultures, including the languages we speak. Distinguishing myths from facts, this course articulates the different meanings of globalization, anchors them in a long history of socioeconomic colonization, and highlights the specific ways in which the phenomena it
names have affected the structures and vitalities of languages around the world. We learn about the dynamics of population contact in class and their impact on the evolution of languages.
Equivalent Course(s): CRES 37500, LING 37500, LING 27500, BPRO 24500, ANTH 47905, CRES 27500

ANTH 27910. Virtual Ethnography: Encounters in Mediation. 100 Units.
From everyday social media platforms like Facebook, TikTok, Instagram, and WeChat, to more complex real-time immersive social and gaming sites, virtual realms are propagating at a fantastic rate while transforming what it means to live and interact in the physical world. As such virtual world, communities, and spaces increasingly command our attention, time, and money, scholars from various fields have begun to tackle questions concerning the ethics, logics, patterns, and social specificity of the virtual through experimental forms of virtual ethnography. This advanced undergraduate course introduces students to some of these recent ethnographies and corresponding theoretical interventions into the nature of collective techno-life within virtual realms. Students will build on this material in order to develop an ethnographic inquiry into a virtual world of their choosing. In so doing, they will work individually and as a class through the processes of pre-field planning, fieldwork, and post-field analysis and writing.
Equivalent Course(s): MA 12910, EALC 27910, CDIN 27910, CMST 27910

ANTH 28001. Disability and Sexuality. 100 Units.
How have academics, activists, and policymakers across the world addressed the intersection of disability and sexuality? What are the different perspectives and issues of concern for stakeholders regarding the sexuality of disabled people? What are the social, ethical, and political stakes of talking about, representing, and analysing the nexus of disability and sexuality from a foundation in the social sciences? This class addresses these questions by engaging with a wide variety of sources, such as, ethnographic, gender studies, and disability studies writings, memoirs, blog posts, and documentaries. We begin by learning about the foundational social science concepts of disability and sexuality separately. We next move to examining key frameworks, perspectives, and debates regarding the sexual lives of disabled people. Through the class, we analyze how disability, age, gender, race, class, geographic location, and queerness shape sexual experiences of disabled people. We will consider themes of bodily pleasure and control, romantic love and marriage, reproductive choice and constraints, and the role of kinship and family. In the latter half of the class, we move to memoirs, ethnographic accounts, and documentaries that highlight the lived experiences and perspectives of disabled people. These texts and our discussions will bring up questions of ethics of representation (who gets to talk about whose sexuality), sexual autonomy, care, and personhood more broadly.
Equivalent Course(s): GNSE 12122, CHDV 28955

ANTH 28010. Introduction to Biological Anthropology. 100 Units.
This course provides a general evolutionary framework for the 360 living and 470 fossil primate species. Applications of chromosomal studies (karyology) and biomolecular comparisons (molecular phylogenetics) are also covered. Other topics include principles of classification, principles of phylogenetic reconstruction, scaling effects of body size, primates in the context of mammal evolution, diets and dentitions, locomotor morphology and behavior, morphology and function of sense organs, evolutionary aspects of the brain, reproductive biology, and social organization. Each lecture concludes with implications for human evolution.
Equivalent Course(s): BIOS 13330

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.
Equivalent Course(s): ANTH 38100, HIPS 24000, EVOL 38100

ANTH 28110. Human Origins: Milestones in Human Evolution and the Fossil Record. 100 Units.
This course aims at exploring the fundamentals of human origins by tracking the major events during the course of human evolution. Starting with a laboratory based general introduction to human osteology and muscle function, the latest on morphological and behavioral evidence for what makes Homo sapiens and their fossil ancestors unique among primates will be presented. Our knowledge of the last common ancestor will be explored using the late Miocene fossil record followed by a series of lectures on comparative and functional morphology, adaptation and biogeography of fossil human species. With focus on the human fossil record, the emergence of bipedalism, advent of stone tool use and making, abandonment of arboreality, advent of endurance walking and running, dawn of encephalization and associated novel life histories, language and symbolism will be explored. While taxonomic identities and phylogenetic relationships will be briefly presented, the focus will be on investigating major adaptive transitions and how that understanding helps us to unravel the ecological selective factors that ultimately led to the emergence of our species. The course will be supported by fresh data coming from active field research conducted by Prof. Alemseged and state of the art visualization methods that help explore internal structures. By tracing the path followed by our ancestors over time, this course is directly relevant to reconnoitering the human condition today and our place in nature.
Equivalent Course(s): ORGB 33265, BIOS 22265

ANTH 28200. Naturalizing Disaster: Nature, Vulnerability, and Social History. 100 Units.
The United Nations International Strategy for Disaster Reduction defines disaster in three crucial terms: hazards, vulnerability, and capacity. While only the first of these can be “natural” in the way that that term is commonly understood, catastrophic events and processes are frequently represented as exogenous, autonomous, and unpredictable elements of a bio-physical world. Beginning from the theorization of disaster as a property of
nature, this seminar examines the political ecology of drought, flood, earthquake, and famine in their historical, economic, and cultural contexts, focusing on community vulnerability and capacity as outcomes of socio-natural histories and relations. Drawing on historical and contemporary case studies, we will consider a number of dimensions of the dynamic between nature, dislocation, and communities in an increasingly vulnerable world.

Equivalent Course(s): ANTH 38700

ANTH 28210. Colonial Ecologies. 100 Units.
This seminar explores the historical ecology of European colonial expansion in a comparative framework, concentrating on the production of periphery and the transformation of incorporated societies and environments. In the first half of the quarter, we consider the theoretical frameworks, sources of evidence, and analytical strategies employed by researchers to address the conjunction of environmental and human history in colonial contexts. During the second half of the course, we explore the uses of these varied approaches and lines of evidence in relation to specific cases and trajectories of transformation since the sixteenth century.

Equivalent Course(s): ANTH 48210; LACS 28210, LACS 48210, ENST 28210

ANTH 28225. Life Course of Urban Centers in the Ancient World. 100 Units.
Life Course of Urban Centers in the Ancient World
Equivalent Course(s): ANTH 48225

ANTH 28400. Bioarchaeology and Forensic Anthropology: Approaches to the Past. 100 Units.
This course is intended to provide students with a thorough understanding of bioanthropological, osteological and forensic methods used in the interpretation of past and present behavior by introducing osteological methods and anthropological theory. In particular, lab instruction stresses hands-on experience in analyzing human remains, whereas seminar classes integrate bioanthropological theory and its application to specific archaeological and forensic cases throughout the world. At the end of this course, students will be able to identify, document, and interpret human remains from archaeological and forensic contexts. Lab and seminar-format classes each meet weekly.

Equivalent Course(s): LACS 28400, BIOS 23247, LACS 38400, ANTH 38800

ANTH 28410. Introduction to Zooarchaeology. 100 Units.
This course provides undergraduate and graduate students with an introduction to the use of animal bones in archaeological research. Students will gain hands-on experience analyzing faunal remains from an archaeological site in the Near East. The class will address theoretical and methodological issues involved in the use of animal bones as a source of information about prehistoric societies. The course consists of lectures, laboratory sessions, and original research projects using collections of animal bone from archaeological excavations in southeast Turkey. Topics covered include: 1) identifying, ageing and sexing animal bones; 2) zooarchaeological sampling, measurement, quantification, and problems of taphonomy; 3) analysis of animal bone data; 4) reconstructing prehistoric hunting and pastoral economies, especially: animal domestication, hunting strategies, herding systems, seasonality, and pastoral production in complex societies.

Equivalent Course(s): LACS 28410, LACS 38410, ANTH 38810

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 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.

Equivalent Course(s): ANTH 38810, NEAA 30035, NEAA 20035

ANTH 28505. Political Ecologies of Colonialism. 100 Units.
The rapidly warming planet makes it clear that the natural and human worlds are inseparable and that local ecologies are inextricable from global political and economic processes. While resulting devastation has more recently emerged as global crisis, the assimilation of local landscapes and ecologies into global social processes has a deep history. This class considers the development and intensification of such global connections through the lens of political ecology. It contextualizes local ecological changes wrought by expansive colonial powers - poisoned mountains, mono-cropped landscapes, and disappeared forests - within the emergence of a global economy in the early modern era. he course is roughly divided into two parts. First, it examines the political ecology of colonialism, considering links between extractive practices of land management and the imbalances of power typical of colonial contexts. Secondly, it assesses how the extraction and expansion inherent to colonial projects provided impetus to the emerging global economy from the 16th to 20th centuries, and considers how those historical processes continue to reverberate into the present. While historicizing contemporary environmental issues, students will be introduced to political ecology, environmental history, ‘the Anthropocene’ concept, theories of commodification and value, and world systems analysis.
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.
Equivalent Course(s): ANTH 58510

ANTH 28615. Biological and Cultural Evolution. 100 Units.
This course draws on readings in and case studies of language evolution, biological evolution, cognitive development and scaffolding; processes of socialization and formation of groups and institutions, and the history and philosophy of science and technology. We seek primarily to elaborate theory to understand and model processes of cultural evolution, while exploring analogies, differences, and relations to biological evolution. This has been a highly contentious area, and we examine why. We seek to evaluate what such a theory could reasonably cover and what it cannot.
Equivalent Course(s): LING 39286, PHIL 32500, NCDV 27400, PHIL 22500, ANTH 38615, CHDV 23930, CHSS 37900, CHDV 33930, HIPS 23900, LING 11100, BPRO 23900

ANTH 28702. Archaeologies of Political Life. 100 Units.
This seminar examines how anthropologists 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 logs, 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.
Equivalent Course(s): ANTH 58702

ANTH 29000. Signs of Crisis: Ethnographies of Self and Society in Turbulent Times. 100 Units.
Societies and "selves" make each other up. Under ordinary circumstances, we know intuitively what it means to live in the world. We don't think much about it, though, until things start falling apart. Maybe you suffer a trauma or an environmental disaster hits. Maybe the political system you took for granted all these years collapses, or from one day to the next, your money loses all of its value. In moments like these, and only in retrospect, your "life" and "the world" become coherent things you can talk about, as in, "My life is falling apart," or, "This must be the end of the world as we know it." Going further, you might wonder, "What is a world, exactly? What is it composed of? And now, as it is falling apart, how do we begin to imagine, and plan for, a new kind of future?
Equivalent Course(s): CHDV 26200, CHDV 36200

ANTH 29003. Islam Beyond the Human: Spirits, Demons, Devils, and Ghosts. 100 Units.
This seminar explores the diverse spiritual and sentient lifeforms within Islamic cosmology that exist beyond the human-from jinn, angels, and ghosts to demons and devils. We will focus on theological, scientific, philosophical, anthropological, and historical accounts of these creatures across a variety of texts, as well as their literary and filmic afterlives in contemporary cultural representations. In so doing, we consider the various religious, social, and cultural inflections that shape local cosmological imaginaries. We ask how reflecting on the nonhuman world puts the human itself in question, including such concerns as sexuality and sexual difference, the boundaries of the body, reason and madness, as well as the limits of knowledge.
Equivalent Course(s): CNSE 49003, CNSE 29003, RLSB 29003, CMLT 29003, AASR 49003, ANTH 49003, KNOW 49003, ISLM 49003, NEHC 49003, CMLT 49003, NEHC 29003

ANTH 29500. Anthropology 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.
Anthropology

Equivalent Course(s): ANTH 59500

ANTH 29601. Populism and Its Discontents. 100 Units.
Populism and its Discontents is a reading-based undergraduate discussion seminar. Populism is currently the word on everyone’s lips. But what does it mean? We begin with the ambiguous status of populism in current public debates; populism is at once imagined as the lifeblood of genuine democracy and at the same time as the dark force that threatens democracy from within. Why should this be? Questions to be covered include, but are not limited to, the following: Are there progressive and regressive forms of populism? Does populism look different in today’s social media-saturated world than it did a hundred years ago? Does populism in the Global South force us to reconsider what we think we know about its Euro-American variants? Students will be asked to complete assignments drawing on the assigned readings and audiovisual materials and on contemporary media sources.
Equivalent Course(s): HMRT 29601, SOCI 28078

ANTH 29602. Topics in Critical Theory: Repurposing "Ideology" for the Present. 100 Units.
This course examines selections from the vast literature on ideology-with attention to the political commitments and intellectual genealogies that have made the concept both important and vexed. We begin with Weber and then explore a variety of trajectories in the Marxist tradition. The bulk of the course will entail examining ideology’s relationship to material practice, the notion of interpellation, the usefulness of “hegemony,” and the problems associated with false consciousness. We shall also analyze ideology’s connection to prevailing theoretical concerns, such as those related to “subject” formation, affect, new developments in capitalism, and dynamics associated with contemporary “democratic” liberal, as well as authoritarian, political orders. We conclude by considering how social science has employed and developed this body of knowledge, why the concept seemed to lose its explanatory power, and how it might be repurposed for the present.
Equivalent Course(s): PLSC 29602

ANTH 29604. Topics in Critical Theory: Constitutionalism and Rights. 100 Units.
(Brief/keyword description) - Historicizing and theorizing constitutionalism, rights and the law from the South. Particular empirical focus on South Africa, will also draw on Indian, other African and Latin American material, and think Euro-American genealogies of law and rights from these global Southern locations.
Equivalent Course(s): HMRT 29604

ANTH 29700. Readings in Anthropology. 100 Units.
Independent research projects.

ANTH 29720. Chinese Medicine: Knowledge, Practice, History. 100 Units.
Chinese Medicine: Knowledge, Practice, History
Equivalent Course(s): ANTH 33605

ANTH 29900. Preparation of Bachelor’s Essay. 100 Units.
Reading and Research course for Anthropology majors preparing to write a BA Essay.

ANTH 29910. Bachelor’s Essay Seminar. 100 Units.
This seminar is designed to prepare fourth-year Anthropology majors to write a compelling BA thesis. To that end, the course is structured as a writing workshop that addresses three key issues: First, we will focus on formulating a viable research question that can be interrogated in a 40-50 page paper; second, we will examine core anthropological research methods, paying particular attention to the relationship between questions and evidence; finally, we will consider the writing process (including aspects such as planning, outlining, and drafting) and modes of argumentation. Along the way, participants will work toward producing a 20-page first draft.

ANTH 29920. Bachelor’s Thesis Workshop. 100 Units.
This workshop is for fourth-year Anthropology majors writing a BA thesis.