Chair
  • Kathleen D. Morrison

Professors
  • Michael Dietler
  • Susan Gal
  • John D. Kelly
  • Karin Knorr Cetina, Sociology
  • Alan L. Kolata
  • Joseph P. Masco
  • William T.S. Mazzarella
  • Kathleen D. Morrison
  • Stephan Palmié
  • Michael Silverstein
  • Russell H. Tuttle

Associate Professors
  • Hussein Ali Agrama
  • P. Sean Brotherton
  • Julie Y. Chu
  • Shannon Dawdy
  • François G. Richard
  • Justin B. Richland
  • Kaushik Sunder Rajan

Assistant Professors
  • Michael Fisch
  • Constantine Nakassis
  • Alice Yao

Lecturer
  • Felipe Gaitan-Amman
  • Maria Cecilia Lozada Cerna
  • Mark Lycett
  • Emeritus Faculty
  • Manuela Carneiro da Cunha
  • Judith B. Farquhar
  • James W. Fernandez
  • Raymond D. Fogelson
Anthropology seeks an understanding of human nature, society, and culture in the widest comparative and historical framework. The department's teaching program provides Ph.D. training for research workers and teachers in the various branches of anthropological science. Lectures, tutorial guidance, laboratory instruction, and research seminars provide opportunities for advanced study in sociocultural and linguistic anthropology and archaeology. Course work, but not a graduate degree program, is also offered in physical anthropology.

The purpose of the department is the advancement of anthropological research; this goal is achieved in the graduate program by the development of creative scholars and scientists. The various educational guidelines that are established from time to time by the department as a whole as well as by the particular specialized fields are intended to aid in this development. All programs, however, are designed to be adaptable to the specific needs and research interests of individual students. Graduate students are encouraged to go forward as rapidly as previous preparation and special powers permit. The identification of specific research problems and the pursuit of these problems through the writing of original papers are skills that are emphasized and fostered as early as possible. This experience develops gradually into the substantial research project that is undertaken for the doctorate.

Graduate students and faculty in the department regularly participate in a large number of interdisciplinary workshops. Some are regional (e.g., African Studies; Latin America and the Caribbean; U.S. Locations; Art and Politics of East Asia; East Asia: Politics, Economy and Society; East Asia: Transregional Histories; Interdisciplinary Approaches to Modern France and the Francophone World; Latin American History; Middle East History and Theory; Theory and Practice in South Asia; and Visual and Material Perspectives on East Asia), some thematic (e.g., Interdisciplinary Archaeology; Ancient Societies; City, Society, and Space; Self and Subjectivity; Education; EthNoise!: Ethnomusicology; Gender and Sexuality Studies; Human Rights; Mass Culture; Knowledge/Value; Race and Religion; Reproduction of Race and Racial Ideology; Semiotics: Culture in Context; and Social History), and some theoretically oriented (e.g., Contemporary Philosophy; History, Philosophy and Sociology of Science; Political Theory; Social Theory).

Graduate students beyond the first year may serve as course or laboratory assistants, and later, as lecturers in College programs. The department also awards Starr Lectureships each year, on a competitive basis, to advanced graduate students. Starr Lecturers teach courses on their areas of specialization in the anthropology concentration in the College.
For additional information about the Department of Anthropology and the interests of its faculty members, please see: [http://anthropology.uchicago.edu/](http://anthropology.uchicago.edu/)

**HOW TO APPLY**

The application process for admission and financial aid for all Social Sciences graduate programs is administered through the divisional Office of the Dean of Students. The Application for Admission and Financial Aid, with instructions, deadlines and department specific information is available online at: [https://apply-ssd.uchicago.edu/apply/](https://apply-ssd.uchicago.edu/apply/)

Questions pertaining to admissions and aid should be directed to admissions@ssd.uchicago.edu or (773) 702-8415. Most of the documents needed for the application can be uploaded through the online application. Any additional correspondence and materials sent in support of applications should be mailed to:

The University of Chicago  
Division of the Social Sciences  
Admissions Office, Foster 107  
1130 East 59th Street

Foreign students must provide evidence of English proficiency by submitting scores from either the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS).

**PROGRAMS OF STUDY**

**SOCIOCULTURAL AND LINGUISTIC ANTHROPOLOGY**

Sociocultural anthropology is concerned with the investigation of human society, culture, and the human relation to nature through intensive ethnographic investigation and wide ranging comparison. It is closely related to the other generalizing social sciences and to the interpretive disciplines of the humanities. Cross disciplinary study is encouraged; graduate students in anthropology often include courses from related fields in their programs.

The Ph.D. program in sociocultural and linguistic anthropology has three prefield phases, each normally designed as one year’s work, although under certain circumstances accelerated progress through the later phases is possible.

Phase I introduces the student to the development of social and cultural theory and to the scholarly interests of the faculty in the department. First year students also take courses in particular specialist areas of ethnography and theory in order to frame research interests in preparation for the dissertation project. Course requirements in the first year include The Development of Social and Cultural Theory (two double courses) and Introduction to Chicago Anthropology. In addition students take four other courses dealing with their areas of interest selected in consultation with the first year advisor. The requirements of Phase I apply to all entering graduate students, regardless of whether they hold a master’s degree in anthropology from another institution.

Phase II training is directed toward acquiring a deeper knowledge of the special area and theoretical topics on which research will be focused, as well as toward
obtaining a broader anthropological understanding in preparation for the Ph.D. qualifying examination. With the exception of those whose master’s theses from elsewhere are approved by the department, every second year student completes a master’s paper during that year. The Ph.D. qualifying examination is normally taken during the spring of the second year or the autumn of the third year. The department also requires all students in sociocultural and linguistic anthropology to take the course in Anthropological Research Methods and to demonstrate competence in a foreign language by achieving a High Pass on a University foreign language reading examination, preferably by the end of the second year. The language will be specified by the student’s advisory committee. (A foreign language is required only for the Ph.D. degree. No foreign language is required for the M.A.)

Phase III is a pre research training period during which the student hones a dissertation proposal and grant applications and develops advanced research skills. Upon fulfillment of all pre dissertation academic requirements and the acceptance of the dissertation proposal at a hearing in the department, the student is admitted to candidacy for the Ph.D. degree and proceeds to research and/or field work and the writing of the dissertation.

The linguistic anthropologist is concerned with phonetic, phonological, grammatical, semantic, and paralinguistic systems and with their relations to social, cultural and personal ones. A student who chooses linguistic anthropology as the major sub field within the Department of Anthropology should prepare at least one sub field each in linguistics and anthropology and satisfy the language requirement. Students of linguistic anthropology are generally advised to take at least six courses in technical linguistics.

JOINT DEGREE IN ANTHROPOLOGY AND LINGUISTICS

In addition to linguistic anthropology as a sub field within the Department of Anthropology, there is also a joint Ph.D. program available to students who are admitted first to the Department of Anthropology and subsequently to the Department of Linguistics. Joint degree students complete the requirements of both departments, including distinct introductory and advanced courses stipulated by each, the departmental qualifying examinations in appropriate special fields, and the language requirements, including additional foreign languages for the Linguistics Ph.D. The student’s dissertation advisory committee consists of three or more members of the faculty; at least one must be a member of the Department of Anthropology but not the Department of Linguistics, and at least one in Linguistics but not in Anthropology. After approval for hearing by the advisory committee, the student’s dissertation proposal must be approved in a hearing open to the faculty of both departments, and similarly for the final defense of the single doctoral dissertation that the student writes.

Admission to the Joint Degree Program in Anthropology and Linguistics cannot be approved until at least the second year, after successful completion of the core (first year) coursework and examinations in Linguistics, although students should declare interest in the joint program on the graduate application and to the chair of
the Department of Anthropology and to the linguistic anthropologists soon after arriving on campus.

ARCHAEOLOGY

The archaeology program emphasizes the comparative study of complex societies throughout the world grounded in a close articulation of archaeology, history and sociocultural anthropology. The program stresses the integration of social and cultural theory in the practice of archaeology and, in particular, forges strong links with the historical anthropology that is one of the recognized strengths of the department. In addition to preparing archaeology students for anthropologically informed fieldwork and interpretation, an important element of this interdisciplinary approach is the inauguration of a training program offering students the methodological skills and theoretical grounding necessary to undertake innovative ethnoarchaeological research.

Current faculty strengths include archaeology of Latin America (focusing on the later prehistory and colonial periods of the Andes and Mesoamerica), the United States (focusing on the historical/urban archaeology of New Orleans and Birmingham, creole societies, race and ethnicity, material culture), Europe (from the Paleolithic to the Celtic Iron Age), South Asia and Oceania (state formation in South India, agricultural intensification, precolonial an early colonial periods), and China and mainland southeast Asia (Bronze age, imperialism, cross cultural interactions) as well as ethnoarchaeology in Africa and experimental archaeology in South America. Associated faculty at the Oriental Institute and in other University departments specialize in complex societies of the Near East, Egypt, Greece, Rome, India, and China.

Research interests include: urbanism, state formation, imperialism, colonial interaction, industrialization, art and symbolism, spatial analysis, politics, ritual and religion, human environment interactions, agricultural systems, material culture, economic anthropology, political economy and the socio historical context and politics of archaeology. Faculty members in archaeology have major, ongoing field research projects in Bolivia, Peru, France, Spain, Cambodia, India, China, Senegal, and the southern & southeastern United States and also have research interests in Kenya and Hawaii.

The archaeology program requires that students complete a total of 18 courses to qualify for the Ph.D., some of which may be reading and research in the field of specialization. Students normally enroll in nine courses per year during their first two years in the program. Within the first two years, students will complete five required courses that are designed to provide a comprehensive grounding in social and cultural theory, as well as the theory and specific methods of archaeology. (A foreign language is required only for the Ph.D. degree. No foreign language is required for the M.A.)

In the first year, course requirements include The Development of Social and Cultural Theory offered over the autumn and winter quarters. The two quarter sequence is equivalent to four course credits. In the spring archaeology students take Theory and Method in Archaeology, also a double credit course. The remaining course requirements in the program, to be met in the first or second year, are
Introduction to Chicago Anthropology, and a quantitative methods course approved by the faculty. For the rest of their course work, students enjoy a broad range of elective courses in archaeology, sociocultural anthropology, history, physical anthropology, Classical or Near Eastern studies, statistics, computer science and geophysical sciences. In addition, archaeology students are strongly encouraged to gain technical experience in one of the university’s regular summer field schools or other research excavations.

By the end of the first year in residence, the archaeology student must form an advisory committee of three faculty members. The committee will be chaired by the faculty member of the student’s choice. With the exception of those students with A.M. theses from other institutions which are approved by the department, each student will complete an A.M. paper during the second year. In addition, by the end of year two, each student takes an written and oral examination from the members of his/her advisory committee in the areas of chosen specialization. The oral examination, lasting roughly an hour and a half, is designed to test basic command of the literature and methods necessary to pursue Ph.D. research in a chosen area. In the third year, having passed the qualifying exam, archaeology students are required to take the archaeological research design seminar. By the end of the third year, students must defend a dissertation proposal before the faculty and interested students. Upon fulfillment of all academic requirements and the acceptance of the dissertation proposal, students are admitted to candidacy for the Ph.D. degree.

**Physical Anthropology**

Courses in physical anthropology, mainly directed towards evolutionary anthropology and primatology, are offered in the department; but applications for graduate study in Physical Anthropology are no longer accepted.

**Courses**

The department website offers descriptions of graduate courses scheduled for the current academic year: http://anthropology.uchicago.edu/undergrad_program/graduate_courses
ANTHROPOLOGY COURSES

ANTH 30000. 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 we focus on the North American and British traditions, we review important strains of French and, to a lesser extent, German social theory in chronicling the emergence and transformation of modern anthropology as an empirically based, but theoretically informed, practice of knowledge production about human sociality and culture.
Instructor(s): S. Palmie Terms Offered: Winter
Equivalent Course(s): ANTH 21107

ANTH 30405. 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.
Instructor(s): M. Fred Terms Offered: Autumn
Prerequisite(s): Third- or fourth-year standing
Equivalent Course(s): ANTH 20405, CHDV 30405, HMRT 25210, HMRT 35210, SOSC 36900, CHDV 20505, MAPS 36900

ANTH 30415. American Legal Culture. 100 Units.
This seminar examines how the values and norms of American Legal Culture are constructed through both the experiences of the general public and socialization of key actors in institutions such as law schools/firms, popular media, courts, police, and jails/prisons. Sessions combine discussion of relevant literature with presentations by Chicago-area experts from these various institutions. Seminar participants conduct fieldwork in related sites in the Chicago area, presenting the results of their research projects in the final session(s) of the course.
Instructor(s): M. Fred Terms Offered: Not offered 2012–13; will be offered 2013–14
Prerequisite(s): Third- or fourth-year standing for undergraduates
Equivalent Course(s): LAWS 93801, MAPS 46701, LLSO 26203, SOSC 30416
ANTH 31700. Slavery and Unfree Labor. 100 Units.
This course offers a concise overview of institutions of dependency, servitude, and coerced labor in Europe and Africa, from Roman times to the onset of the Atlantic slave trade, and compares their further development (or decline) in the context of the emergence of New World plantation economies based on racial slavery. We discuss the role of several forms of unfreedom and coerced labor in the making of the "modern world" and reflect on the manner in which ideologies and practices associated with the idea of a free labor market supersede, or merely mask, relations of exploitation and restricted choice.
Instructor(s): S. Palmié Terms Offered: TBD
Equivalent Course(s): ANTH 22205, CRES 22205, LACS 22205, LACS 31700

ANTH 32100. Culture, Power, Subjectivity. 100 Units.
This course takes up the classic, yet endlessly fascinating subject of the relationship of historically produced cultural structures and their relationship to individual and collective forms of subjectivity. Since the topic is huge, we will address it by reading classic texts in depth, analyzing them for the diverse ways in which classic social thinkers like Marx, Durkheim, Weber, Althuser, Bourdieu and Foucault have thought about the relationship between individuals and collectivities. Key questions we will address include the ways in social and economic formations structure the possibilities for individual human action, the relationship between religious formations and historical transformations, the role of class in the inculcation of taste and desire, and the ways in which, throughout the 19th century, new power/knowledge formations have created new ways through which subject formation takes place.
Instructor(s): J. Cole Terms Offered: Autumn
Prerequisite(s): Undergraduates require consent of instructor.
Note(s): CHDV Distribution, C*; 2*,3*,4*
Equivalent Course(s): CHDV 32100

ANTH 32220. Love, Conjugality, and Capital: Intimacy in the Modern World. 100 Units.
A look at societies in other parts of the world demonstrates that modernity in the realm of love, intimacy, and family often had a different trajectory from the European one. This course surveys ideas and practices surrounding love, marriage, and capital in the modern world. Using a range of theoretical, historical, and anthropological readings, as well as films, the course explores such topics as the emergence of companionate marriage in Europe and the connections between arranged marriage, dowry, love, and money. Case studies are drawn primarily from Europe, India, and Africa.
Instructor(s): J. Cole, R. Majumdar Terms Offered: Winter 2013
Prerequisite(s): Any 10000-level music course or consent of instructor
Note(s): This course typically is offered in alternate years.
ANTH 32225. Transnational Kinship, Intimacy and Migration. 100 Units.
Across the world, people are on the move like never before: migration across national boundaries is a fact of life. And kinship -- the making and transforming of families, and the way kin processes interact with states and political economies, is central to this process. Not only do migrants often immigrate in order to support families back in their countries of origin, even babies or genetic material can also cross transnational boundaries in order to create new kinds of families. This course comprises an intensive introduction to recent literature on the question of kinship and migration. Questions we will address include: What are the effects of family reunification law which explicitly tries to privilege certain kinds of families in the context of migration? What happens when the roles traditionally associated with wifehood or motherhood stretch across national boundaries? What happens when people adopt children from other countries, grafting them onto new families? And how does the circulation of genetic material in the case of assisted reproduction create new kinds of belonging? By reading a series of recent ethnographies on issues including marriage migration and adoption, participants will gain insight into the complex ways in which the making and unmaking of kin ties creates new kinds of belonging and new forms of exclusion in the today's world.
Instructor(s): J. Cole Terms Offered: Spring
Prerequisite(s): Self, Culture, and Society or equivalent
Note(s): Not offered 2014-15

ANTH 32300. The Anthropology of Science. 100 Units.
Reading key works in the philosophy of science, as well as ethnographic studies of scientific practices and objects, this course introduces contemporary science studies. We interrogate how technoscientific "facts" are produced, discussing the transformations in social order produced by new scientific knowledge. Possible topics include the human genome project, biodiversity, and the digital revolution.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 22105, HIPS 21301

ANTH 32315. Anthropology of the Machine. 100 Units.
Postwar cybernetics is typically associated with the emergence of information theory, the development of digital computing, Cold War infrastructure, and research into Artificial Intelligence. As such, it is problematized for its relation to the military industrial complex, novel mechanisms of social control, and dismal science fiction scenarios. Yet postwar cybernetics also gave rise to another more philosophically oriented conceptual trajectory concerned with a theory of in-formation, Artificial Life, and new ways thinking technology. This seminar is primarily concerned with this latter dimension of cybernetics and attempts to draw attention to its pervasive presence in contemporary social thought. Specifically, we will trace its resonance in current anthropological trends that emphasize emergence, non-representational theory, materiality, affect, and intensity. In addition, we will explore the kind of methodology that it suggests. The seminar will involve a close reading and discussion of texts and is intended mainly for Ph.D. students.
Instructor(s): M. Fisch
ANTH 32530. Ethnographic Film. 100 Units.
This seminar explores ethnographic film as a genre for representing "reality," anthropological knowledge, and cultural lives. We examine how ethnographic film emerged in a particular intellectual and political economic context, as well as how subsequent conceptual and formal innovations have shaped the genre. We also consider social responses to ethnographic film in terms of (1) the contexts for producing and circulating these works, (2) the ethical and political concerns raised by cross-cultural representation, and (3) the development of indigenous media and other practices in conversation with ethnographic film. Throughout the course, we situate ethnographic film within the larger project for representing "culture," addressing the status of ethnographic film in relation to other documentary practices (e.g., written ethnography, museum exhibitions, documentary film).
Instructor(s): J. Chu Terms Offered: Winter
Equivalent Course(s): ANTH 22530

ANTH 32535. 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 anthropology 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.
Instructor(s): C. Nakassis Terms Offered: TBD
Equivalent Course(s): ANTH 22535
ANTH 33106. 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. These trenchant inequalities beg the question, how does the condition of indigeneity relate to the various social forces shaping the world today and to the lived experiences of those who claim to be, or get named as, indigenous. It is towards an exploration of this question that this course is dedicated. Among the lines of inquiry that we will pursue in the course are: (1) tracing the genealogies of indigeneity as a notion, both in Euro-American human sciences and in other epistemological traditions; (2) considering the role that notions of indigeneity play in contemporary national and international political regimes; (3) exploring how indigeneity is claimed or disclaimed, by different peoples around the world, and why; and (4) considering the ways in which notions of indigeneity are being figured in new regimes of possession and commodification, including intellectual property, genetics and genome mapping, and the role of indigenous knowledge in resource extraction and bioprospecting. In pursuing these questions this course will endeavor to tease out the manifold relationships that the rising politics of indigeneity at the dawn of the 21st century has to other global political economic phenomena. Simultaneously, the course will also attend to the ways in which different peoples, caught up in different sociopolitical milieu, orient to the notion of indigeneity as it articulates with their lived experiences with matters of autochthony (the state of being “from here”), allochthony (being “from elsewhere”), and the consequences of those distinctions to their everyday lives.
Instructor(s): J. Richland Terms Offered: Winter
Equivalent Course(s): ANTH 22606
ANTH 33107. Indigenous Methodologies. 100 Units.
The 1969 publication of Vine Deloria Jr.’s *Custer Died for your Sins* forever changed the landscape for academic research with indigenous communities in North America, if not the world. Declaring, “Indians have been cursed above all other peoples in history. Indians have anthropologists.” (Deloria 1988[1969]: 78), Deloria’s broadside was aimed at a social science academy whose research methods, ethics, and findings he felt offered little concrete benefit to the indigenous peoples whose lives they studied. Whether accurate or not, the critique sent ripples not only through the academy, but through policy circles and the native communities themselves, inaugurating a period of remarkable refiguring of the legal, scholarly, and interpersonal landscapes against which social science research on indigenous peoples is constituted. This refiguring has emerged in a variety of modes and with different effects and outcomes. In this course, students will be introduced to the evolving ethics, methods, policies, and epistemologies shaping social science research with indigenous communities in North America. In addition, in the second half of the quarter, students will get firsthand experience working on issues of relevance to social science research with indigenous communities under the supervision of Prof. Richland and leadership at two institutions in Chicago —the Title VII American Indian Education Program and the North American Anthropology Division of the Field Museum. In this part of the course, students will be paired up and work on independent projects that are designed to address the needs and interests of these organizations and the indigenous peoples with which they work, and then to initiate their own academic inquiry alongside those projects. These projects will provide you with an opportunity to understand and implement the theories, ethics, and methods learned in class, revealing the rewards and challenges of conducting research programs that engage leading theories and debates in the academy while also making real contributions to the indigenous communities with which students are working.
Instructor(s): J. Richland Terms Offered: TBD
Equivalent Course(s): ANTH 22609

ANTH 33610. 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.
Instructor(s): J. Farquhar Terms Offered: TBD
Equivalent Course(s): ANTH 23600,HIPS 22601
ANTH 33620. Medicine and Anthropology. 100 Units.
The rise of modern biological medicine into global dominance dates from the 18th century, with the field developing in tandem with technological industrialization, scientific objectivism, and secular modernism in writing and social theory. The things we now have before us in the medical field—doctors, patients, drugs, symptoms, diseases, pacemakers, antiseptic wipes, psychologies, therapeutic protocols, health insurance, white coats, immunizations, folk remedies, and much more—are many of the things that ground all of our ethics and our politics in contemporary North America. In order to better understand how medicine affects wider worlds of experience and action, this course gathers a number of historical and ethnographic studies of medical knowledge and practice for careful study. In a series of readings and discussions we will consider the social and political economic shaping of illness and suffering and the “culture-bound” character of diseases; we will examine medical and healing systems—well beyond biomedicine—as social institutions and as sources of epistemological authority; and we will read about the knowledge politics of medical experts and their clients and patients. Topics covered will also include the problem of belief; local theories of disease causation and healing efficacy; the placebo effect and contextual healing; theories of embodiment; medicalization; modernity and the distribution of risk; the meanings and effects of medical technologies; and the relatively recent global health movement.
Instructor(s): J. Farquhar Terms Offered: TBD
Equivalent Course(s): ANTH 23620, CHDV 23620, CHDV 33620

ANTH 33700. Capitalism, Colonialism, and Nationalism in the Pacific. 100 Units.
This course compares colonial capitalist projects and their dialogic transformations up to present political dilemmas, with special attention to Fiji, New Zealand, and Hawai‘i, and a focus on the labor diaspora, the fates of indigenous polities, and tensions in contemporary citizenship. We will compare Wakefield’s “scientific colonization” in New Zealand, Gordon’s social experiments and indentured labor in Fiji, and the plantations, American annexation, tourism, and the military in Hawai‘i. We will compare the colonial experiences of the Maori, Hawaiians, and indigenous Fijians, and also those of the immigrant laborers and their descendants, especially white New Zealanders, the South Asians in Fiji, and the Japanese in Hawai‘i. General propositions about nationalism, capitalism “late” and otherwise, global cultural flows, and postcolonial subject positions will be juxtaposed with contemporary Pacific conflicts.
Instructor(s): J. Kelly
Equivalent Course(s): ANTH 23700

ANTH 34502. Anthropology of Museums I. 100 Units.
Instructor(s): M. Fred Terms Offered: Winter
Prerequisite(s): Advanced standing and consent of instructor
Equivalent Course(s): ANTH 24511, CHDV 38101, CRES 34501, MAPS 34500, SOSC 34500
ANTH 34705. Jurisdiction: Language and the Law. 100 Units.
No description available.
Instructor(s): J. Richland Terms Offered: TBD
Equivalent Course(s): ANTH 24705

ANTH 34900. Big Science and the Birth of the National Security State. 100 Units.
This course examines the mutual creation of big science and the American national security state during the Manhattan Project. It presents the atomic bomb project as the center of a new orchestration of scientific, industrial, military, and political institutions in everyday American life. Exploring the linkages between military technoscience, nation-building, and concepts of security and international order, we interrogate one of the foundation structures of the modern world system.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 22400,HIPS 21200

ANTH 35035. The Holocaust Object. 100 Units.
What is the role of ordinary everyday things in the extraordinary time of war and genocide? In this multidisciplinary course, we explore and reconstruct the often overlooked, yet meaningful connections between humans and everyday things during and after WWII. Arguing for their interdependence and symmetry, we read narratives which foreground things and represent various Holocaust artifacts and material remnants. We analyze them as a source of support for their owners/users and in various processes of control, dispossession, and accretion. Next, we ask how the post-Holocaust matter and things—ranging from infrastructure to detritus—deliver their ‘testimonies’ and serve as tools of remembrance through museum displays and documentary accounts. To study representational strategies, we engage a textual and visual reading of museum narrations and fiction writings; to tackle with demands of preservation we apply a neo-materialist approach to analyze the diminishing post-Holocaust material world through the prism of authenticity. By engaging these discourses the course tracks the impact of ever evolving memory politics and ideologies on the Holocaust remnants understood here as both the (post)human and material. The course will also equip students with critical tools for future research in the Holocaust studies and thing theory, as well as with texts constituting the Holocaust literary canon.
Instructor(s): B. Shallcross Terms Offered: Spring
Note(s): No knowledge of Polish or German is required.
Equivalent Course(s): ANTH 23910,HIST 33413,HIST 23413,REES 27019,REES 37019,JWSC 29500
ANTH 35110. 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.
Instructor(s): R. Shweder Terms Offered: Autumn
Prerequisite(s): Third- or fourth-year standing. Instructor consent required.
Note(s): CHDV Distribution, B*, C*; 2*, 3*
Equivalent Course(s): AMER 33000, ANTH 24320, CHDV 31000, GNSE 21001, GNSE 31000, PSYC 23000, PSYC 33000, CHDV 21000

ANTH 35305. Anthropology of Food and Cuisine. 100 Units.
Contemporary human foodways are not only highly differentiated in cultural and social terms, but often have long and complicated histories. Anthropologists have long given attention to food. But, until quite recently, they did so in an unsystematic, haphazard fashion. This course explores several related themes with a view towards both the micro- and macro-politics of food by examining a range of ethnographic and historical case studies and theoretical texts. It takes the format of a seminar augmented by lectures (during the first few weeks), scheduled video screenings, and individual student presentations during the rest of the course.
Instructor(s): J. Farquhar Terms Offered: TBD
Equivalent Course(s): ANTH 25305
ANTH 35325. History and Culture of Baseball. 100 Units.
Study of the history and culture of baseball can raise in a new light a wide range of basic questions in social theory. The world of sports is one of the paradoxical parts of cultural history, intensely intellectually scrutinized and elaborately “covered” by media, yet largely absent from scholarly curricula. Perhaps more than any other sport, baseball has even drawn a wide range of scholars to publish popular books about it, yet has produced few professional scholars whose careers are shaped by study of it. In this course, we will examine studies that connect the cultural history of baseball to race, nation, and decolonization, to commodity fetishism and the development of capitalist institutions, to globalization and production of locality. We will compare studies of baseball from a range of disciplinary perspectives (economics, evolutionary biology, political science, history, and anthropology) and will give special attention to the culture and history of baseball in Chicago. We hope and expect that this course will be a meeting ground for people who know a lot about baseball and want to learn more about cultural anthropology, and people who are well read in anthropology or social theory who want to know more about baseball. The course will draw heavily on the rich library of books and articles about baseball, scholarly and otherwise, and will also invite students to pursue their own research topics in baseball culture and history.
Instructor(s): J. Kelly Terms Offered: TBD
Equivalent Course(s): ANTH 25325

ANTH 35410. 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.
Instructor(s): J. Farquhar Terms Offered: Not offered 2013-14; will be offered 2014-15

ANTH 35500. The Anthropology of Development. 100 Units.
This course applies anthropological understanding to development programs in "underdeveloped" and "developing" societies. Topics include the history of development; different perspectives on development within the world system; the role of principal development agencies and their use of anthropological knowledge; the problems of ethnographic field inquiry in the context of development programs; the social organization and politics of underdevelopment; the culture construction of "well-being;" economic, social, and political critiques of development; population, consumption, and the environment; and the future of development.
Instructor(s): A. Kolata Terms Offered: Not offered 2015-16; will be offered 2016-17
Equivalent Course(s): ANTH 22000,ENST 22000
ANTH 35908. 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.”
Instructor(s): A. Ilieva
Equivalent Course(s): ANTH 25908, CMLT 23301, CMLT 33301, NEHC 20568, NEHC 30568, REES 36800, REES 26800

ANTH 36200. Ceramic Analysis for Archaeologists. 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.
Instructor(s): M. Dietler Terms Offered: Winter
Prerequisite(s): Consent of instructor

ANTH 36205. Experimental/Archaeometric Approaches to Pottery. 100 Units.
Making and Breaking in Archaeology takes us through the beginning and the end life stages of pots. Too often archaeologists study the end result of prehistoric and historic social actions, i.e., the leftover material culture of the past. By adopting a more explicit experimental approach we will develop a better understanding of what goes into making a pot, i.e., the choices that potters make depending on the types of pottery in mind, including where clays and tempers can be collected, the appropriateness of different kinds of clay, the types of temper needed for different types of vessels depending on various social, political, and economic contexts, and the symbolic and functional processing of those tempers. This course is hands-on; each of us will make (and fire) several pots and, ultimately, participate in their breaking. We will examine how pots break focusing on different factors such as height of drop, motion/strength of drop, hardness of ground/floor surface, as well as number and size of sherds produced. Students will be introduced to and given instruction on how to use petrographic analysis in tandem with the handheld portable X-ray fluorescence analyzer (pXRF) to examine variability in chemical and mineralogical signatures before and after firing, as well as within and between the broken pots. As the final component to the hands-on portion of the course, students will refit the pottery sherds, reconstructing the vessels that they broke and then comparing the r
Instructor(s): J. Johnson Terms Offered: Spring
Equivalent Course(s): ANTH 26205
ANTH 36700. Archaeology of Race and Ethnicity. 100 Units.
The correlation between ethnic groups and patterns in material culture lies at the heart of many archaeological problems. Over the last several years, a new emphasis on the social construction of racial and ethnic identities has invited a re-examination of the ways in which aspects of the material world (i.e., architecture, pottery, food, clothing) may participate actively in the dialectical process of creating or obscuring difference. This seminar surveys historical debates and engages with current theoretical discussions within archaeology concerning race and ethnicity in complex societies.
Instructor(s): S. Dawdy Terms Offered: Will be offered 2013–14
Prerequisite(s): Consent of instructor

ANTH 36705. Celts: Ancient, Modern, 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 projects (e.g. in Brittany, Ireland, Scotland, Wales, Gallicia, Asturias); (2) the construction of transnational ethno-nostalgic forms of Celtic identity in modern diasporic communities (Irish, Scottish, etc.); and (3) various recent spiritualist visions of Celticity that decouple the concept from ethnic understandings (e.g. in the New Age and Neo-Pagan movements). All of these are treated in the context of what is known archaeologically about the ancient peoples of Europe who serve as a symbolic reservoir for modern Celtic identities. The course explores these competing Celtic imaginaries in the spaces and media where they are constructed and performed, ranging from museums and monuments, to neo-druid organizations, Celtic cyberspace, Celtic festivals, Celtic theme parks, Celtic music, Celtic commodities, etc.
Instructor(s): M. Dietler
Equivalent Course(s): ANTH 21265
ANTH 36712. 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.
Instructor(s): A. Yao, E. Hammer Terms Offered: Autumn
Prerequisite(s): A course in archaeology in any department.
Equivalent Course(s): NEAA 26712, NEAA 36712, ANTH 26712

ANTH 36740. 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.
Instructor(s): G. Stein Terms Offered: Spring
Equivalent Course(s): ANTH 26740, NEAA 20045, NEAA 30045

ANTH 37201-37202. Language in Culture I-II.
This two-quarter course presents the major issues in linguistics of anthropological interest. These courses must be taken in sequence.

ANTH 37201. Language in Culture I. 100 Units.
Among topics discussed in the first half of the sequence are the formal structure of semiotic systems, the ethnographically crucial incorporation of linguistic forms into cultural systems, and the methods for empirical investigation of “functional” semiotic structure and history.
Instructor(s): M. Silverstein Terms Offered: Autumn
Prerequisite(s): Consent of instructor
Equivalent Course(s): CHDV 37201, LING 31100, PSYC 47001

ANTH 37202. Language in Culture II. 100 Units.
The second half of the sequence takes up basic concepts in sociolinguistics and their critique.
Instructor(s): Susan Gal Terms Offered: Winter
Prerequisite(s): Consent of instructor
Equivalent Course(s): LING 31200, PSYC 47002
ANTH 37202. Language in Culture II. 100 Units.
The second half of the sequence takes up basic concepts in sociolinguistics and their critique.
Instructor(s): Susan Gal Terms Offered: Winter
Prerequisite(s): Consent of instructor
Equivalent Course(s): LING 31200, PSYC 47002

ANTH 37500. Morphology. 100 Units.
Looking at data from a wide range of languages, we will study the structure of words. We will consider the nature of the elements out of which words are built and the principles that govern their combination. The effects of word structure on syntax, semantics, and phonology will be examined. We will think critically about the concepts of morpheme, inflection, derivation, and indeed, the concept of word itself.
Instructor(s): Amy Dahlstrom Terms Offered: Spring
Prerequisite(s): LING 20001
Equivalent Course(s): LING 31000

ANTH 37605. Language, Culture, and Thought. 100 Units.
Survey of research on the interrelation of language, culture, and thought from the evolutionary, developmental, historical, and culture-comparative perspectives with special emphasis on the mediating methodological implications for the social sciences.
Instructor(s): J. Lucy Terms Offered: Spring
Prerequisite(s): Grad status, Undergrads in 3rd or 4th year, or permission of instructor.
Note(s): CHDV Distribution, B*, C*, 2*, 3*, 5*
Equivalent Course(s): ANTH 27605, CHDV 31901, PSYC 21950, PSYC 31900, LING 27605, LING 37605, CHDV 21901

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

ANTH 38200. Comparative Primate Morphology. 200 Units.
This course covers functional morphology of locomotor, alimentary, and reproductive systems in primates. Dissections are performed on monkeys and apes.
Instructor(s): R. Tuttle Terms Offered: TBD
Equivalent Course(s): ANTH 28300, EVOL 38200, HIPS 23500
ANTH 38210. 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.
Instructor(s): M. Lycett Terms Offered: Not offered 2012–13; will be offered 2013–14 Equivalent Course(s): LACS 28210, ANTH 28210, ENST 28210

ANTH 38220. 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.
Instructor(s): M. Lycett and P. Drake Terms Offered: Not Offered 2015-16 Equivalent Course(s): ANTH 28200, ENST 26201

ANTH 38300. Celebrity and Science in Paleoanthropology. 100 Units.
This seminar explores the balance among research, "showbiz" big business, and politics in the careers of Louis, Mary, and Richard Leakey; Alan Walker; Donald Johanson; Jane Goodall; Dian Fossey; and Biruté Galdikas. Information is gathered from films, taped interviews, autobiographies, biographies, pop publications, instructor’s anecdotes, and samples of scientific writings.
Instructor(s): R. Tuttle Terms Offered: Not offered 2015-16; will be offered 2016-17 Equivalent Course(s): ANTH 21406, HIPS 21100

ANTH 38400. History and Theory of Human Evolution. 100 Units.
This course is a seminar on racial, sexual, and class bias in the classic theoretic writings, autobiographies, and biographies of Darwin, Huxley, Haeckel, Keith, Osborn, Jones, Gregory, Morton, Broom, Black, Dart, Weidenreich, Robinson, Leakey, LeGros-Clark, Schultz, Straus, Hooton, Washburn, Coon, Dobzhansky, Simpson, and Gould.
Instructor(s): R. Tuttle Terms Offered: Winter Equivalent Course(s): ANTH 21102, EVOL 38400, HIPS 23600
**ANTH 38800. Bioarchaeology and the Human Skeleton. 100 Units.**
This course is intended to provide students in archaeology with a thorough understanding of bioanthropological and osteological methods used in the interpretation of prehistoric societies by introducing bioanthropological methods and theory. In particular, lab instruction stresses hands-on experience in analyzing the human skeleton, whereas seminar classes integrate bioanthropological theory and application to specific cases throughout the world. Lab and seminar-format class meet weekly.
Instructor(s): M. C. Lozada Terms Offered: Winter
Equivalent Course(s): ANTH 28400, BIOS 23247

**ANTH 40100. The Inka and Aztec States. 100 Units.**
This course is an intensive examination of the origins, structure, and meaning of two native states of the ancient Americas: the Inka and the Aztec. Lectures are framed around an examination of theories of state genesis, function, and transformation, with special reference to the economic, institutional, and symbolic bases of indigenous state development. This course is broadly comparative in perspective and considers the structural significance of institutional features that are either common to or unique expressions of these two Native American states.
Instructor(s): A. Kolata Terms Offered: Not offered 2015-16; will be offered 2016-17
Equivalent Course(s): ANTH 20100, LACS 20100, LACS 40305

**ANTH 40156. Politics and Political Knowledge Ancient and Modern. 100 Units.**
This course begins by wondering what aspect and dynamic of human acting in relation to others we may wish to grasp as political. To pursue this question we will engage classical and contemporary texts on the political by Weber, Schmitt, Arendt, Lefort, Ranciere and Laclau. Pursuing the question of the political will inevitably raise another: that of the modalities of knowing required for conducting politics. This will lead us to supplement the first set of readings with texts interested in the sources of this knowledge including some of the classics in the sociology of knowledge from Lukacs and Mannheim to Foucault and Scott. In the third part of this class, we will let this panoply of theorists meet history by exploring forms of politics and political knowing developed and critiqued in classical Athens—the traditional terminus a quo for Europeanoid reflections on politics. It is in there that we will not only find illuminating historical materials to interrogate the interplay between political practices and knowledge, but in Plato’s work as a response to the political crisis brought about by the trauma of war, we will find a vision of a modality of knowing that sets out to eclipse politics in knowledge as expertise. And that will throw us right back into the modern.
Instructor(s): A. Glaeser Terms Offered: Spring
Prerequisite(s): UG with consent of instructor
Equivalent Course(s): SOCI 40216
ANTH 40205. Knowledge/Value. 100 Units.
This course broadly interrogates conceptual and empirical linkages between epistemology and value. It works on the assumption that we are at a historical moment when epistemology, value and the nature of their articulation are all emergent and at stake. The course is closely coupled to a workshop on “Knowledge / Value” that will be held at the end of spring quarter, which will be a broad consideration of the nature of the fact / value distinction in the context of technoscience, law and finance. Students taking this course will be expected to actively participate in the workshop. Readings will be related to the workshop, but will also include other texts that are foundational in considering questions of Knowledge / Value.
Instructor(s): K. Sunder Rajan

ANTH 40345. Psychiatry and Society. 100 Units.
This course examines psychiatry as a social institution, an epistemological authority and a source of social ontology. It will trace the production, circulation and use of psychiatric knowledge from research to clinical practice. Moreover, the course will examine the complex relationships between psychiatric knowledge and its object: mental illness or psychopathology. Put in slightly different terms, we will look at the links between psychiatrists’ professional accounts of mental illness and patients first-hand experiences of it.
Instructor(s): Raikhel, E. Terms Offered: Spring
Note(s): CHDV Distribution, 4*
Equivalent Course(s): CHDV 43335

ANTH 41100. Ethnography of Europe. 100 Units.
This seminar breaks with the tradition of considering Eastern and Western Europe in different courses and with different theoretical questions. Instead we will start with the political and scholarly division of Europe itself as our first conceptual issue, asking how the division was recast by the Cold War and now recast again in light of the Maastricht Treaty and 1989. Interactions and social processes that cross this divide will provide the objects for analysis in the course. We will also consider how any single phenomenon -- e.g. migration or tourism -- is understood in divergent ways depending on the symbolic geography that is assumed by the investigator. Our task will be to analyze the connections between such different conceptualizations, and between sociocultural processes in different corners of the continent. The topics to be taken up include: nationalisms and citizenships; the morality of capitalism; bureaucracy; regionalism and new forms of sovereignty; politics of sex and reproduction; utopias and dystopias -- the fate of state socialism; tourism and xenophobia; comparative mafias; memory, nostalgia and revivals. Students will be asked to lead discussions of topics of their choice and/or to present works-in-progress that analyze one or more of these issues.
Instructor(s): S. Gal
ANTH 41200. Anthropology of History. 100 Units.
Anthropologists have long been concerned with the temporal dimension of human culture and sociality, but, until fairly recently (and with significant exceptions), have rarely gone beyond processual modeling. This has dramatically changed. Anthropologists have played a prominent role in the so-called “historic turn in the social sciences”, acknowledging and theorizing the historical subjectivities and historical agency of the ethnographic “other”, but also problematizing the historicity of the ethnographic endeavor itself. The last decades have not only seen a proliferation of empirically rich and theoretically sophisticated historical ethnographies, but also a decisive move towards ethnographies of the historical imagination. Taking its point of departure from a concise introduction to the genealogy of the trope of “historicity” in anthropological discourse, this course aims to explore the possibilities of an anthropology of historical consciousness, discourse and praxis – i.e. the ways in which human groups select, represent, give meaning to, and strategically manipulate constructions of the past. In this, our discussion will not just focus on non-western forms of historical knowledge, but include the analysis of western disciplined historiography as a culturally and historically specific form of promulgating conceptions of the past and its relation to the present.
Instructor(s): S. Palmié

ANTH 41810. Signs and the State. 100 Units.
Relations of communication, as well as coercion, are central though less visible in Weber’s famous definition of the state as monopoly of legitimate violence. This course reconceivers the history of the state in connection to the history of signs. Thematic topics (and specific things and sites discussed) include changing semiotic technologies; means; forces and relations of communication (writing, archives, monasteries, books, “the” internet); and specific states (in early historic India and China, early colonial/revolutionary Europe, especially France, Britain, and Atlantic colonies, and selected postcolonial “new nations”).
Instructor(s): J. Kelly Terms Offered: TBD
Equivalent Course(s): ANTH 22710
ANTH 41900. Crowds and Publics. 100 Units.
The figure of the unruly crowd, anxiously invoked by social theorists from the late nineteenth century to the mid-twentieth century, was the dystopian alter ego of democratic mass society. Conversely, the figure of the rational mass public, invoked as an ideal from the middle of the twentieth century onwards, relies upon a demonization of the affectively volatile crowd. Oddly, given that they are so intimately related, the two figures of the crowd and the public are rarely explicitly theorized together. This seminar, moving from the early crowd psychology of Le Bon through to contemporary critiques of Habermas, offers an opportunity to redress this lacuna in two ways. On the one hand, we will explore the relationship between affectivity and politics in a wide range of writings. On the other, we will consider the historical relation between theory and social change during a period that stretches from the dawning of mass publicity through the heyday of fascism and on to the diversified terrain of contemporary identity politics. Students will be responsible for classroom presentations as well as a term paper based on the readings.
Instructor(s): W. Mazzarella

ANTH 41901. 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. This seminar tracks the trajectory of the crowd, from mass to multitude, through a series of classic readings and recent interventions. Students will be responsible for classroom presentations as well as a term paper based on the readings.
Instructor(s): W. Mazzarella
ANTH 42500. Anthropology of the Afro-Atlantic World. 100 Units.
Although originally pioneered, more than three generations ago, by scholars and critics such as C.L.R. James, Eric Williams, W.E.B. DuBois, or Walter Rodney, conceptions of an “Atlantic World” have only recently come to prominence in Anthropology. In the past decade, however, students of Africa and the Americas have increasingly begun to phrase their inquiries in terms transcending entrenched geographical divisions of labor within the social sciences, aiming to include Africa, the Americas, and, to a certain extent, Europe into a single analytic field. Parts of this course will be devoted to a concise introduction to some of the major theoretical positions within, and controversies surrounding the new “Atlantic” anthropology of Africa and its New World diasporas. After this, we will examine a number of recent monographs and/or major articles exemplifying the promises and pitfalls of theoretical conceptions and methodological procedures that attempt to go beyond mere transregional comparison or linear historical narratives about “African influences”, and aim at analytically situating specific ethnographic or historical scenarios within integrated perspectives on an ”Afro-Atlantic World”.
Instructor(s): S. Palmié.
Equivalent Course(s): LACS 42500

ANTH 42600. Cultural Politics of Contemporary India. 100 Units.
Structured as a close-reading seminar, this class offers an anthropological immersion in the cultural politics of urban India today. A guiding thread in the readings is the question of the ideologies and somatics of shifting "middle class" formations; and their articulation through violence, gender, consumerism, religion, and technoscience.
Instructor(s): W. Mazzarella Terms Offered: TBD
Equivalent Course(s): ANTH 25500,SALC 20900,SALC 30900

ANTH 42900. 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.
Instructor(s): W. T. S. Mazzarella Terms Offered: Not offered 2012–13; will be offered 2013–14
ANTH 43700. Weber, Veblen and Genealogies of Global Capitalism. 100 Units.
Two intellectual traditions have dominated discussion of the history of capitalism: classical to neo-classical economics, and Marxism. This course searches for other possibilities. It focuses on critical comparative reading of Thorstein Veblen’s theory of the late modern "new order" and Max Weber’s comparative sociology, but will also read widely among other authors, including Simmel, Sombart, Mahan, Tolstoy and Gandhi. Questions to engage will include: relations between capital, the state, and military force (between means of production and means of coercion); commerce in Asia before European colonialism and the rise of colonial plantations and monopoly trading companies; types of capital, the rise and spread of joint-stock companies, stock markets, and capitalist corporations; the "new order," decolonization and the nation-state.
Instructor(s): J. Kelly

ANTH 43715. Self-Determination: Theory and Reality. 100 Units.
From the Versailles Conference (1919) through the Bandung Conference (1955) and beyond, global politics has been reorganized by efforts to implement and sustain political sovereignty on the basis of national self-determination. This course examines the theories informing this American-led plan and its real consequences, with attention to India, Algeria, Indo-China, New Zealand, Fiji, and Hawaii. Dilemmas in decolonization, partitions, the consequences of the cold war, and the theory and practice of counterinsurgency are discussed together with unintended consequences of the plan in practice, especially the rise of political armies, NGOs, and diaspora.
Instructor(s): J. Kelly Terms Offered: Winter
Equivalent Course(s): ANTH 23715
ANTH 43720. Weber, Bakhtin, Benjamin. 100 Units.
Ideal types? The iron cage? Captured speech? No alibis? Dialectical Images?
Charismatic authority? Heteroglossia? Modes of Domination? Seizing the flash?
Finished, monological utterances? Conditions of possibility? Strait gates through
time? Weber, Bakhtin, and Benjamin provide insights and analytical tools of
unsurpassed power. Scholars who use them best have faced and made key decisions
about social ontology and social science epistemology, decisions that follow from
specific, radical propositions about society and social science made by these
theorists and others they engage, starting at least from Immanuel Kant. This course
is designed for any student who wants to more clearly understand the arguments
of Weber, Bakhtin, and Benjamin, and to understand more broadly the remarkable
trajectories of German social theory after Kant. It is designed especially for anyone
hoping to use some of their conceptions well in new research. (Yes, Bakhtin is
Russian, and cultural theory in Russia and the U.S. too will come up.) Fair warning:
this course focuses on four roads out of Kant’s liberal apriorism (including culture
theory from Herder to Boas and Benedict, as well as Benjamin and the dialectical
tradition, Bakhtin’s dialogism, and Weber’s historical realism). We will spend
less time on good examples of current use of Weber’s, Bakhtin’s, and Benjamin’s
ideas than on the writings of Weber, Bakhtin, and Benjamin themselves, and their
predecessors and interlocutors (including Herder, Hegel, Clausewitz, Marx, Ihering,
and Simmel). The premise of the course is that you will do more in your own
research with a roadmap than with templates.
Instructor(s): J. Kelly Terms Offered: TBD
Equivalent Course(s): ANTH 22715

ANTH 43800. Approaches to Gender in Anthropology. 100 Units.
This course examines gender as a cultural category in anthropological theory,
as well as in everyday life. After reviewing the historical sources of the current
concern with women, gender, and sexuality in anthropology and the other social
sciences, we critically explore some key controversies (e.g., the relationship between
production and reproduction in different sociocultural orders; the links between
“public” and “private” in current theories of politics; and the construction of
sexualities, nationalities, and citizenship in a globalizing world).
Instructor(s): S. Gal
Note(s): Will be offered 2015–16
Equivalent Course(s): GNDR 25201, GNDR 43800, ANTH 25200

ANTH 43805. Nature/Culture. 100 Units.
Exploring the critical intersection between science studies and political ecology,
this course interrogates the contemporary politics of “nature.” Focusing on recent
ethnographies that complicated our understandings of the environment, the
seminar examines how conceptual boundaries (e.g., nature, science, culture, global/
local) are established or transgressed within specific ecological orders.
Instructor(s): J. Masco Terms Offered: Winter (Tentative)
Equivalent Course(s): ANTH 23805, CHSS 32805, HIPS 26203
ANTH 44700. Specters of Marx: Matter, Mind, Method. 100 Units.
In this seminar, we will interrogate a certain number of Marxist perspectives, and examine how/whether they can help to shed light on the relationship between ideas, material expressions, and social analysis in a post-Marxist world. While many post-mortems have been sung for Marxism, and many allegations of bankruptcy declared, there is often limited or distant engagement with the core texts from which this critique departs. Moreover, recent critical homage, such as Jacques Derridas /Specters of Marx/, seems to suggest that the force of Marx’s spirit lives on not as timeless doctrine, to be sure, but as recombinant traces, orientations, and possibilities embedded in the work of writers influenced by his thought. Without losing sight of the historical logics of capitalism and the state, we will focus on key texts in the Marxist intellectual tradition as they relate to issues of mind, matter, and method. Starting with Marx himself, the seminar will unfold in roughly chronological and thematic progression to track how his seminal ideas have been amplified, transformed, or undermined by later generations of social theorists (Lukács, Gramsci, Adorno, Benjamin, Althusser, Debord, Lefèbvre, Ollman, Sayer, Derrida, Jameson, Eagleton, Zizek). In the process, we will critically reflect on Marxist engagements with ideas of culture, space, time, history, ideology, hegemony, modernity, and politics, to name but a few. Each of these topics could easily be the focus of a whole course. In this light, the seminar hopes to offer an introduction to ideas and concepts, while striving for depth of analysis. This being said, a modicum of familiarity with the broad horizon of Marxist thinking (e.g. labor, relations of production, commodity, fetishism, value, consciousness, alienation, etc.) will be useful and is strongly recommended.
Instructor(s): F. Richard

ANTH 45300. 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).
Instructor(s): J. Fernandez Terms Offered: Not offered 2015-16; will be offered 2016-17
Equivalent Course(s): ANTH 21305
ANTH 45405. Maverick Markets: Cultural Economy and Cultural Finance. 100 Units.
What are the cultural dimensions of economic and financial institutions and financial action? What social variables influence and shape ‘real’ markets and market activities? ‘If you are so smart, why aren’t you rich?’ is a question economists have been asked in the past. Why isn’t it easy to make money in financial areas even if one knows what economists know about markets, finance and the economy? And why, on the other hand, is it so easy to get rich for some participants? Perhaps the answer is that real markets are complex social and cultural institutions which are quite different from organizations, administrations and the production side of the economy. The course addresses these differences and core dimensions of economic sociology. This course provides an overview over social and cultural variables and patterns that play a role in economic behaviour and specifically in financial markets. We draw on the ‘New Economic Sociology’ which emerged in the late 70’s and early 80’s from the work of Harrison White, Marc Granovetter, Viviana Zelizer, Wayne Baker and others. We also draw on recent analysis of the relationship between knowledge, technology and economic and financial institutions and behaviour, and include an emerging body of literature on the financial crisis of 2008-09. The readings examine the historical and structural embeddedness of economic action and institutions, the different constructions and interpretations of money, prices and other dimensions of a market economy, and how a financial economy affects organizations, the art world and other areas.
Instructor(s): K. Knorr Cetina Terms Offered: Spring
Note(s): Open to advanced undergraduates
Equivalent Course(s): SOCI 40172

ANTH 45600. When Cultures Collide: The Multicultural Challenge in Liberal Democracy. 100 Units.
Coming to terms with diversity in an increasingly multicultural world has become one of the most pressing public policy projects for liberal democracies in the early 21st century. One way to come to terms with diversity is to try to understand the scope and limits of toleration for variety at different national sites where immigration from foreign lands has complicated the cultural landscape. This seminar examines a series of legal and moral questions about the proper response to norm conflict between mainstream populations and cultural minority groups (including old and new immigrants), with special reference to court cases that have arisen in the recent history of the United States.
Instructor(s): R. Shweder Terms Offered: Winter
Note(s): CHDV Distribution, C; 3*
Equivalent Course(s): PSYC 45300, HMRT 35600, GNDR 45600, CHDV 45600
ANTH 46020. Archaeology of Modernity. 100 Units.
This course covers the development, themes, practices, and problems of the archaeology of the modern era (post 1450 AD), or what in North America is better known as the subfield of "historical archaeology." Texts and discussions address topics such as the archaeology of colonialism, capitalism, industrialization, and mass consumption. Case studies from plantation archaeology, urban archaeology, and international contexts anchor the discussion, as does a consideration of interdisciplinary methods using texts, artifacts, and oral history. Our goal is to understand the historical trajectory of this peculiar archaeological practice, as well as its contemporary horizon. The overarching question framing the course is: what is modernity and what can archaeology contribute to our understanding of it?
Instructor(s): S. Dawdy Terms Offered: TBD
Equivalent Course(s): ANTH 26020

ANTH 46505. 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.
Instructor(s): K. Morrison Terms Offered: Winter
Equivalent Course(s): ANTH 26505, ENST 26505

ANTH 46700. Colonial Landscapes. 100 Units.
This seminar will explore the ways in which both conscious strategies and practices of colonial control and the unintended effects of colonial encounters have altered the built environment which structures lived experience of the colonial situation for both alien agents and indigenous peoples. At the same time, it will seek to discern the ways in which the conjuncture of differing perceptions of the landscape have affected the experience of colonial encounters and transformations of identity. The seminar is especially concerned to explore possibilities for the archaeological investigation of ancient colonial landscapes; and the ancient Western Mediterranean will serve as a primary empirical focus against which general theoretical constructs and research strategies will be evaluated. Topics include the cultural economy of place and space; the guilt environment, habitus and social practice; monumentality, memory and ritual; networks of communication; cadasters and the agrarian landscape; and landscape and the inscription and contestation of colonial hegemony.
Instructor(s): M. Dietler
ANTH 46800. Ethnoarchaeology and Material Culture. 100 Units.
This seminar explores the theoretical contributions and research methods of the still developing hybrid subfield of anthropology designed to aid archaeological interpretation by undertaking ethnographic research emphasizing the social understanding of material culture. It also attempts to show the potential ethnoarchaeological research to provide a privileged site of conjuncture between the interests of archaeology and cultural anthropology. The course will proceed primarily by means of a close critical examination of selected ethnoarchaeological case studies and readings in material culture theory. The goals of the course include developing: (1) an appreciation of the range of theoretical approaches being applied to the study of material culture and their relative utility for archaeological interpretation, (2) an understanding of the special problems raised by the process of archaeological interpretation and the nature of archaeological data, and (3) a critically astute competence in evaluating, designing, and executing the techniques and research strategies of ethnoarchaeological fieldwork.
Instructor(s): M Dietler

ANTH 46820. Social Life of Things (And Beyond): Objects, People, Value. 100 Units.
Twenty years ago, Arjun Appadurai published a seminal collection on *The Social Life of Things*, marking a watershed in anthropological understandings of consumption, circulation, and production, and the role of objects in mediating between cultural sensibilities and economic flows. This work has stimulated a wealth of interest in materiality, and over the years, research has sought to expand the insights of Appadurai’s collection to shed greater light on the relationship between mind, matter, and subjectivity. Drawing on these recent developments, this course aims to explore the material dimensions of cultural life and cultural production. As we engage with contemporary and classic writings in cultural anthropology, archaeology, philosophy, and social theory, we will grapple with several key issues: the boundaries between objects and subjects; the agency of persons and things; the relationship between objects and meaning, between experience and imagination; and the production of sociality in the actions/transactions linking people to their material world. The question of value is crucially implicated in these processes, and will require particular attention. And because material transactions are embedded in overlapping fields of power and politics, we will remain attentive to the ways in which objects make/mark/transgress difference, inequalities, and social boundaries. While we will discuss theories of materiality *per se*, our focus will rest mostly in theorizing how things *work* in and through concrete social and historical contexts. In this light, ethnographic studies will provide precious resources in helping us outline the logics, terrains, and lineaments of material and cultural production. Indeed, a central goal of this course is to examine how we can mobilize ethnographic insights on object worlds to reframe or expand archaeological inquiries and possibilities, and how, in turn, archaeological imaginations may help to enhance anthropological understandings of materiality.
Instructor(s): F. Richard
Materiality is on everyone’s lips these days. Literatures across the disciplines are full of living bodies and concrete experiences, object biographies, ‘theories of things,’ a return to ‘matter,’ ‘new’ materialisms spun out of ‘old’ ones... While generative, materiality’s ubiquity also betrays a gap, an ambiguity, an absence. For what materiality is exactly remains unsure. Some seem to use it as a descriptive shorthand for the material world. Others as an analytic tending to the materialness of existence. Or as a discourse on it. For others still, it denotes the tangible effects of actions, practice, signs, and thought. Or a framework for unpacking the relationships mediating between people and things... Conjurations abound, yet seldom escape a certain circularity (“materiality studies... materiality?”). The concept has been used to frame a near infinite horizon of topics, from artefacts, of course, to cosmology, faith, finance, and absence, encompassing phenomena both enduring and ephemeral, both there and not-there. In taking on so much, has materiality outlasted its usefulness? What analytic work did it perform in the first place? With these considerations as background, through classic and recent literatures, this seminar will examine the relevance of ‘materiality’ (epistemologically, conceptually, methodologically) to anthropologies of the contemporary world, at a time when the ontologies of old are dissolving into a bubbling landscape of mixtures, hybridities, and posthumanities, which forces us to rethink basic questions of identity, agency, ethics and politics.

Instructor(s): F. Richard
ANTH 46821. Materiality. 100 Units.
Materiality is on everyone’s lips these days. Literatures across the disciplines are full of living bodies and concrete experiences, object biographies, ‘theories of things,’ a return to ‘matter,’ ‘new’ materialisms spun out of ‘old’ ones… While generative, materiality’s ubiquity also betrays a gap, an ambiguity, an absence. For what materiality is exactly remains unsure. Some seem to use it as a descriptive shorthand for the material world. Others as an analytic tending to the materialness of existence. Or as a discourse on it. For others still, it denotes the tangible effects of actions, practice, signs, and thought. Or a framework for unpacking the relationships mediating between people and things… Conjurations abound, yet seldom escape a certain circularity (“materiality studies… materiality?”). The concept has been used to frame a near infinite horizon of topics, from artefacts, of course, to cosmology, faith, finance, and absence, encompassing phenomena both enduring and ephemeral, both there and not-there. In taking on so much, has materiality outlasted its usefulness? What analytic work did it perform in the first place? With these considerations as background, through classic and recent literatures, this seminar will examine the relevance of ‘materiality’ (epistemologically, conceptually, methodologically) to anthropologies of the contemporary world, at a time when the ontologies of old are dissolving into a bubbling landscape of mixtures, hybridities, and posthumanities, which forces us to rethink basic questions of identity, agency, ethics and politics.
Instructor(s): F. Richard
ANTH 47615. Citationality and Performativity. 100 Units.
This class 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. In the first part of the class we explore issues of reflexivity and (meta)semiosis through Charles Sanders Peirce’s semiotic and its reformulation by linguistic anthropology. We then turn to J. L. Austin’s discussion of performativity, Jacques Derrida’s critique of speech act theory, and Judith Butler’s reading of Derrida. The second part of the class explores various forms of citationality, including reported speech; gender performativity; forms of negation and disavowal; mimicry, passing, and pretending; mockery and parody; and commodity and brand fetishes.
Instructor(s): C. Nakassis

ANTH 47903. Beginning Modern Spoken Yucatec Maya III. 100 Units.
This sequence is a basic introduction to the modern Yucatec Maya language, an indigenous American language spoken by about 750,000 people in southeastern Mexico. Three consecutive quarters of instruction are intended for students aiming to achieve basic and intermediate proficiency. Students receiving FLAS support must take all three quarters. Others may elect to take only the first quarter or first two quarters. Students wishing to enter the course midyear (e.g., those with prior experience with the language) must obtain consent of instructor. Materials exist for a second year of the course; interested students should consult the instructor. Students wishing to continue their training with native speakers in Mexico may apply for FLAS funding in the summer.
Instructor(s): J. Lucy Terms Offered: Spring. Will tentatively be offered during 2015-16.
Equivalent Course(s): CHDV 27903,CHDV 47903,LACS 47903,ANTH 27903,LACS 27903

ANTH 48210. 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.
Instructor(s): M. Lycett, K. Morrison Terms Offered: Spring
Equivalent Course(s): ANTH 28210,ENST 28210
ANTH 48400. Fieldwork in the Archives. 100 Units.
This is a methods seminar designed for both archaeology and sociocultural graduate students interested in, or already working with, archival materials and original texts. The goal of the course is to develop a tool-kit of epistemological questions and methodological approaches that can aid in understanding how archives are formed, the purposes they serve, their relation to the culture and topic under study, as well as how to search archives effectively and read documents critically. We will survey different types of documents and archives often encountered in fieldwork, and sample approaches taken by historians, anthropologists, and archaeologists from contexts as diverse as the ancient Near East to 1970’s Cuba. This seminar will also be driven by the problems and examples that students bring to the discussion. A major outcome will be a research paper that uses original documents from the student’s own fieldwork or from locally available archive sources identified during the course. Instructor(s): S. Dawdy

ANTH 48710. 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.
Instructor(s): A. Yao Terms Offered: TBD
Equivalent Course(s): ANTH 28420

ANTH 50500. Commodity Aesthetics: Critical Encounters. 100 Units.
Walter Benjamin and Theodor Adorno’s classic writings on the relationship between cultural production, capitalism and aesthetic experience, value and embodiment are back on the anthropological agenda. Why should this be the case? What relevance does the cultural critique of the Frankfurt School hold for contemporary ethnographic projects? Although this seminar in a sense hinges on the work of Benjamin and Adorno, it is above all an attempt to locate the questions they asked in relation to a longer philosophical genealogy: broadly, German critical responses to capitalist modernity and its particular claims on the senses. Readings will include excerpts from key texts by Kant, Hegel, Marx, Lukacs, Weber, Simmel, Balasz, Kracauer, Adorno, and Benjamin.
Instructor(s): W. Mazzarella
ANTH 50501. Žižek. 100 Units.
Academic stand-up? Intellectual rock star? Slavoj Žižek’s frenetic, eclectic style has often led the theoretical and political seriousness of his project to be eclipsed by his celebrity. Through a series of readings from his most substantial works, this seminar explores the originality of Žižek’s attempt (in a poststructuralist, post-socialist world) to bring Lacanian psychoanalysis into conversation with the Kant-Hegel-Marx lineage of theorizing modernity.
Instructor(s): W. Mazzarella

ANTH 50620. Reading Foucault. 100 Units.
Foucault has long been part of anthropology’s canon of interlocutors, an engagement that has often been highly generative (though not without detractors). The recent publication (in French and English) of Foucault’s lectures at the Collège de France, and other writings and interviews completed before his death, has revealed a different Foucault, who reprises, expands, and refines themes broached earlier in his career. This ‘late Foucault’ will be the object of this course. Conceived as a reading seminar, the course will consist of weekly substantive engagements with Foucault’s writings on ethics, subjectivity, knowledge, politics, and government, with an eye for their resonance with contemporary anthropological thought, problèmesmatiques, and concerns.
Instructor(s): F. Richard

ANTH 50700. Seminar: Biopower. 100 Units.
The politics of life in modernity has come to occupy center stage in the human sciences. Studies of modern techniques of governmentality, the naturalizations of transnational neoliberalism, the medicalization of social and historical experience, and the growing hegemony of an interventionist bioscience offer some of the most interesting and challenging models for a contemporary and cosmopolitan anthropology. This seminar will read a number of recent studies in anthropology, science studies, and critical social theory in an effort to better grasp the centrality of the life sciences and biotechnology in modern and contemporary arrangements of power. We will presume that most students will have already read the germinal writings of Georges Canguilhem (The Normal and the Pathological), Michel Foucault (The Birth of the Clinic, Madness and Civilization, Discipline and Punish, “Governmentality”), and Giorgio Agamben (Homo Sacer). These works will not be assigned. (Students who have not read this work are also welcome to enroll, of course.) The materials assigned for the course will first address broad social-theoretical concerns with life and modernist forms of power, then turn to some powerfully analyzed ethnographies of medicine and other institutions that govern life. The third part of the course will turn to science studies and some methodologically innovative approaches to the ethnography of power/knowledge in the “contemporary” moment.
Instructor(s): J. Farquhar
**ANTH 50705. Capital and Biocapital. 100 Units.**
This course will explore some recent work on the political economy of the life sciences, exploring what myself and others have called biocapital. But it will do so through a reading of Marx. It will, therefore, be a course in two parts. The first half of the course will involve reading sections of the later Marx (probably some combination of *The Grundrisse* and *Capital*). The second half will involve reading various contemporary works on biocapital, in what Stefan Helmreich has referred to as “Weberian-Marxist” and “Marxist-feminist” veins.
Instructor(s): K. Sunder Rajan

**ANTH 50720. Knowledge/Value: Life Sciences and Information Sciences. 100 Units.**
No description available.
Instructor(s): K. Sunder Rajan

**ANTH 51920. Enigma of the Network. 100 Units.**
So much has been written about networks, especially since the advent of the Internet, that it is difficult to know how and where to begin specifying the term. Responding to these circumstances, Bruno Latour writes that “the word network is so ambiguous that we should have abandoned it long ago.” Far from abandoning it we have embraced it, and with such vigor that everything and everyone seems to be part of a network. This has rendered the network even more indeterminate while amplifying the enigma of its putatively positive and negative capacities. Some current notions of the network suggest that it is the contemporary fundamental social form, others specify it as a cooperative arrangement of human and non-human actors dispersed in space and time and enabled through electronic communication technologies. The network has come to be an organizational imperative, a paradigm of emergence, and an inherent emergent paradigm. This course will explore several different iterations of the network through close readings of texts that celebrate, critique, expand, and think the network. Special attention will be paid to neo-materialist conceptions of the network that problematize its representational register.
Instructor(s): M. Fisch
ANTH 52100. Seminar: Anthropologies of Body and Experience. 100 Units.
Classically in sociocultural anthropology bodies occupied a default position that could be safely left to the biological sciences. Since the 1980s, however, the combined influence of Foucault, phenomenology, feminism, and medical anthropology has made bodies (“the body,” embodiment, bodiliness) a topic in new ways. Once the life of the body has been made an issue for anthropology, many other areas of interest are somewhat recast: consciousness, materialism, subjectivity, agency, discipline, everyday life, practice, and experience all come into play in new ways. No one seminar could accommodate even the majority of work claiming to elucidate these newly framed topics. This course will narrow the field by considering embodiment together with the vexed theoretical and empirical question of experience. Readings (and a few films) will fall into the following broad categories: phenomenology and the critique of phenomenology; representations and their consumption; materialist methods in the interpretation of culture; sexuality and the Freudian body; non-Western theories of bodies and experience; virtual bodies and the senses; bodies (in)visible in ethnography and history.
Instructor(s): J. Farquhar

ANTH 52700. The Anthropology of Security. 100 Units.
One of the foundational concepts of international order is the notion of security. Though this category is rarely defined in practice, it is the basis for war and peace, for the internal management of populations within states, as well as a rhetorical structure that is increasingly used to mobilize resources (economic, military, and ideological). This seminar interrogates the concept of security through the theoretical literature informing state concepts of security, through ethnographic studies of insecurity, and particularly, through an analysis of U.S. power in the post-Cold War period.
Instructor(s): J. Masco

ANTH 52710. Publics, Privates, Secrets. 100 Units.
George Simmel once wrote that secrecy was “one of the greatest achievements of humanity” because it added complexity to social life, making every social encounter a complex negotiation over concealment or revelation. This course explores the critical theory of secrecy, and its others -- the public and the private. We will assess how the deployment or withholding of knowledge is constitutive of experiences of self, social life, and state power.
Instructor(s): J. Masco
ANTH 52715. Anticipatory Knowledge. 100 Units.
Prognosis, prediction, forecasting, risk, threat – we live at a time of proliferating expert anticipatory futures. This seminar explores how the future is brought into the present as a means of establishing new modes of governance. It focuses on the historical evolution of expert regimes from closed world systems to emerging forms, tracking how notions of danger (marked as crisis, disaster, and catastrophe) index and invade the present. The seminar approaches expert futurism as a vehicle for thinking through complex systems, ethics and knowledge production, and the role of the imaginary in security institutions (crossing techno-scientific, military, financial, environmental, and health domains).
Instructor(s): J. Masco

ANTH 53320. Urban Emergence. 100 Units.
This course considers the aesthetics, politics, economies, and lived experiences that materialize in relation with thinking the city as a paradigm of emergence and/or an emergent paradigm. As such, it is concerned with the city as a site of generative tension between sedimented practices and nascent phenomena, top-down planning and self-organization, and spatialized morality and temporal becomings. In traversing these themes, it attends to the city as an object, process, and site of reflective theorization. The approach will be both historical and comparative, guided by urban social theory and ethnographic engagements that highlight the sociocultural irreducibility of specific urban conditions, experiences, and questions. Special attention will be given to questions of urban experience and theory vis-à-vis the effects of mass mediation, governmentality, infrastructure, architecture, affective and sensorial registers. This is a graduate seminar but open to undergraduates by permission from the instructor.
Instructor(s): M. Fisch

ANTH 53815. Public Affect. 100 Units.
Affect is everywhere in cultural theory today, and public life is supposedly more affective than it ever was before. Affect represents freedom from the prison-house of reason. Affect represents enslavement to sentiment and passion. Affect is emotion. Affect is not emotion, but rather something more corporeal. Affect is intuitive. Affect is deliberate. Affect is transcendent. Affect is socially and historically mediated. How can we begin to grasp this ubiquitous yet enigmatic concept? In this advanced graduate seminar, we will engage with a series of texts that seek, in very different ways, to mobilize affect as a category of social analysis. A continuous conceptual thread will be a consideration of how a notion of affect might serve to mediate between dialectical and immanentist critical traditions.
Instructor(s): W. Mazzarella
ANTH 53820. Mediation, Modernities and Beyond in Japan. 100 Units.
This seminar engages questions surrounding technological mediation and modernity through the particular socio-historical circumstances of Japan. Our focus will be on the relation in modernity between media and new social forms, representation, experiences and subjectivities. We will explore how contemporary emergent forms of technological media challenge some of the dominant theoretical assumptions that have guided discussions concerning the impact of technological media in the twentieth century. Ultimately, our goal will be to imagine new approaches to contemporary Japan as well as other sites of dense technological mediation. While our overall focus will be on Japan, the readings and discussions will speak across geopolitical boundaries.
Instructor(s): M. Fisch

ANTH 53825. The Anthropology of Sound. 100 Units.
This course is an intensive reading seminar surveying some key works and debates relevant to the anthropological study of sound and sensibility. Students will examine the relation of sound to “modern” modes of reasoning, sentiment and historical consciousness, space and place, the ethics of listening, mechanical reproduction, infrastructure, the phenomenology and politics of voice and silence, the “problem” of noise and the weaponization of sound technologies. The class will involve active listening exercises and an audio production assignment. Readings will include Feld, Schaefer, Corbin, Sterne, Adorno, Kittler, Derrida, Barthes, Hirschkind, Cage, Attali.
Instructor(s): J. Chu

ANTH 53900. Modern China: Anthropological and Historical Studies. 100 Units.
This graduate seminar will cover a range of recent studies of (mostly) 20th century China. Though one goal of the course is simply to digest and evaluate the best recent social, cultural and political reporting on Chinese modernities, another goal is to consider questions of method in anthropology and history in the wake of area studies eclecticism. For those not planning to do research in East Asia these readings could serve as a useful case study of theory and method after area studies. Ethnographies will include books by Anagnost, Farquhar, Litzinger, Liu, Rofel, Scheid, Schein, and Yan as well as a number of articles. Historical studies will focus on cultural histories, including some that examine early sources of Chinese traditions (e.g. Kuriyama, Jullien). Because literary and media studies have been influential in Chinese studies, some works in these fields will be covered as well.
Instructor(s): F. Farquhar
ANTH 54400. Paradoxes of Race. 100 Units.
Notionally grounded in nature, race has a history. We know that racializing discourses and practices are distinctly modern phenomena, intellectually postdating, rather than informing enlightenment ideas about the biological origins of human variation, yet simultaneously growing out of the practical exigencies of the establishment of European domination in colonial scenarios. The historical “artificiality” and ethnographic variability of contemporary projections of embodied racial otherness notwithstanding, ideologies of “race” inform not just patterns of everyday sociality and conflict, but become enshrined in legal and scientific (e.g. medical) policies often explicitly geared towards anti-racist goals. This course examines racializing ideas and practices in several historical and contemporary social and cultural contexts not only with a view towards establishing a genealogy of conceptions of racial difference, but in order to develop a perspective on how to disrupt the social routinization and effectiveness of race as both a discriminatory technos, and a template for self-making.
Instructor(s): S. Palmié.
ANTH 54410. Hybridity. 100 Units.

Ever since the late 1980s when James Clifford discovered that the “pure products” had “gone crazy”, and Ulf Hannerz alerted us to the fact that the “world” was “in creolization”, notions of “hybridity” and “hybridization” (and their various conceptual relatives such as mestizaje, creolization, syncretism, and so forth) have enjoyed increasing currency in our discipline. Often seen as the results of globalization-induced and medially accelerated Hyperdiffusionism, “hybrids”, it seems, are the ubiquitous sign of a postmodern denouement of both “cultures” as “we knew them” (once, when we were “modern”), and the antidote to older anthropological reifications. How ironic then that while the “hybrid” obviously gestures toward what Marilyn Strathern has called “post-plural” conceptions of culture, the languages that are supposed to make it analytically visible often hearken back to the vocabularies of regimes of “breeding” (“hybrid” or “creole”), religious orthodoxies (“syncretism”), systems of racial exclusion and domination (“mestizaje”), or other institutional mechanisms and practices that reproduce and police categorical boundaries – often in order to stabilize particular distributions of power and privilege. This experimental course aims less to scrutinize the analytical utility of the conceptual language these terms appear to put at our disposal, than to probe into the epistemological conditions and taxonomic politics that make “the hybrid” thinkable in the first place, and seemingly “good to think” at the current moment. The central question it poses is: how do we know that something is “hybrid” (or not)? After a very brief initial survey of contemporary “hybridology” and the forms of analysis it seeks to supercede, we will take our departure from Bruno Latour’s suggestion that “hybrids” are the inevitable products of practices of categorical “purification”. In line with this, we will examine the politics of classificatory discernment, recognition, and naturalization that are productive of both the “purities” and the “hybrids” that appear to stand out, and even ostensibly militate, against them. After a foray into taxonomies and “natural kind” philosophy, we will discuss an array of case studies concerning the maintenance of classificatory infrastructures and categorical boundaries in regard to species, sex, language, race, and distinctions between humans and animals, nature and society, persons and things, and life and death. My hunch is that we might conclude that contemporary “hybridity”-talk is epistemologically problematic and politically troubling because far from destabilizing normalized categorical schemes, it necessarily reinforces precisely those distinctions that make “hybrid anomalies” visible in the first place. However, I remain entirely open to be convinced of the merits of hybridity (or rather: conceptualizations of it that I have, so far, failed to take into account).

Instructor(s): S. Palmié
ANTH 54510. Nationalism, Sentimentality, and Judgment. 100 Units.
This course examines some canonical texts on nationalism, considers the specificities of nationalist solidarity in comparison to other visions of collectivity, and, drawing on contemporary theories of affect and political judgment, seeks to understand the enduring appeal of the nation form. Focusing not only on conventional accounts of citizen fear, longing, and suffering but also on contemporary challenges to nation-state configurations, the seminar takes theoretical insights from anthropology and political science, as well as history, sociology, and cultural studies. Among the authors we shall read are Anderson, Arendt, Asad, Balibar, Berlant, Brubaker, Chakrabarty, Gellner, Habermas, and Massumi. (C)
Instructor(s): L. Wedeen Terms Offered: Autumn
Equivalent Course(s): PLSC 49401

ANTH 54800. Uncanny Modernities. 100 Units.
This seminar examines the concept of the “uncanny” as an ethnographic topic. Pursuing the linkages between perception, trauma, and historical memory, this course asks if the modern state form necessarily produces the uncanny as a social effect. We explore this theme through works of Freud, Lacan, Derrida, Benjamin, and Foucault, as well as recent ethnographies that privilege the uncanny in their social analysis.
Instructor(s): J. Masco Terms Offered: TBD
Equivalent Course(s): ANTH 24800

ANTH 54820. Post-Nature. 100 Units.
This graduate seminar explores recent work at the intersection of science studies, anthropology, and political ecology exploring ecological endangerment. Considering the planetary effects of toxicity -- scaled from individual organisms and ecologies to broader issues of climate -- the class considers a natural world radically remade by industrial process. Readings will engage a wide range of current critical theory on the emerging politics of nature -- from endangerment to post-humanism to chemical dependencies to atmospheres. Ultimately, the course will consider the ethnographic terms and theoretical implications of living post-nature.
Instructor(s): J. Masco

ANTH 55400. Utopia. 100 Units.
Some claim that utopian thought was a casualty of the late twentieth century, and that we now live in a post-utopian age. This seminar calls this claim into question by exploring the various ways in which utopianism (and its dark twin, dystopianism) continue to structure our lives. We will ask what utopianism implies as social critique, as imaginary practice, and as political-cultural ideology. Departing from a series of classic utopian texts, we move into detailed engagements with Marxist utopias, modernist architectural utopias, anti-colonial utopias, totalitarian utopias, consumerist utopias and technological and/or virtual utopias.
Instructor(s): J. Masco, W. Mazzarella
ANTH 55400. Utopia. 100 Units.
Some claim that utopian thought was a casualty of the late twentieth century, and that we now live in a post-utopian age. This seminar calls this claim into question by exploring the various ways in which utopianism (and its dark twin, dystopianism) continue to structure our lives. We will ask what utopianism implies as social critique, as imaginary practice, and as political-cultural ideology. Departing from a series of classic utopian texts, we move into detailed engagements with Marxist utopias, modernist architectural utopias, anti-colonial utopias, totalitarian utopias, consumerist utopias and technological and/or virtual utopias.
Instructor(s): J. Masco, W. Mazzarella

ANTH 55605. Regulating Il/Licit Flows: State, Territoriality, Law. 100 Units.
This course examines how changing state practices, legal norms and technical innovations have variously shaped the flows of people, goods, capital and information within and beyond the “national order of things.” Drawing on anthropological theories and methods, we will explore both the historical genealogies and emergent forms of state sovereignty and territoriality and their relation to the production of “lawful” movements vis-à-vis illicit flows. The course is divided into two parts. Part I introduces students to anthropological approaches for analyzing the different spaces of state regulation (land, the seas, the market, checkpoints, refugee camps) while Part II focuses on the pragmatics and effects of law on the movement of various persons (citizens, refugees, migrants) and commodities (drugs, money, contraband).
Instructor(s): J. Chu

ANTH 56000. The Preindustrial City. 100 Units.
This seminar will be an intensive examination of the origins and structure of the preindustrial city, with an emphasis on social theories of the city that will take us into the spectrum of preindustrial/industrial/post-industrial cities. Lectures, discussions and participant presentations will be framed around an examination of theories of urban genesis, function, and meaning with special reference to the economic, sociological and ideological bases of city development. The seminar is broadly comparative in perspective and will consider the nature of the preindustrial city in a variety of regional and temporal contexts. Although substantial emphasis will be placed on preindustrial urban formations and urban-rural relations, we will also touch upon issues relating to more recent historical and contemporary patterns of urbanism.
Instructor(s): A. Kolata
ANTH 56010. The City in History. 100 Units.
This seminar will be in intensive examination of the origins, structure and cultural experience of city life. Lectures, discussion and participant presentations will be framed around an examination of theories of urban genesis, function, and meaning with special reference to the economic, sociological and ideological bases of city development. The seminar is broadly comparative in perspective and will consider the nature of the city in a variety of regional and temporal contexts with an emphasis on social theories of the city that will take us into the spectrum of preindustrial/industrial/post-industrial cities. 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.
Instructor(s): A. Kolata

ANTH 56200. The Human Environment: Ecological Anthropology and Anthropological Ecology. 100 Units.
This graduate seminar is framed around a critical intellectual history of Nature/Culture concepts from the 18th century to the present. We will explore multiple, contradictory strands of social thought regarding Human/Environment interactions, including the concepts of Descartes, Thoreau, Linnaeus, Darwin, and Spencer, as well as a broad range of contemporary analysts. We will be particularly engaged in exploring the tensions between dualistic and monadic conceptions of the Human/Environment relationship.
Instructor(s): A. Kolata

ANTH 56305. Time and Temporality. 100 Units.
How is time understood, experienced, and represented by different human societies? How are we to understand the social significance of ruins, heirlooms, origin stories, science fiction and millenarianism? How can we (re)construct past times? How do imagined futures structure practice? Does modernity represent a rent in the fabric of human time, as it so often claims? How do temporalities affect our research? We will explore these and other questions through a reading of philosophical, anthropological, and archaeological texts on time and temporality, drawing on sources as disperse as Heraclitus, Marx, Benjamin, Munn, Bradley, Koselleck, Gell, and Dietler. While the course may be of special interest to archaeologists and will emphasize how time is spatialized and materialized, the discussion and readings will be broad and interdisciplinary.
Instructor(s): S. Dawdy

ANTH 56500. The Archaeology of Colonialism. 100 Units.
This seminar is a comparative exploration of archaeological approaches to colonial encounters. It employs temporally and geographically diverse case studies from the archaeological and historical literature situated within a critical discussion of colonial and postcolonial theory. The course seeks to evaluate the potential contribution of archaeology both in providing a unique window of access to precapitalist forms of colonial interaction and imperial domination and in augmenting historical studies of the expansion of the European world-system. Methodological strategies, problems, and limitations are also explored.
Instructor(s): M. Dietler
ANTH 56515. The Underworld: Archaeology of Crime and Informal Economies. 100 Units.
Archaeology often claims to substantiate undocumented histories. In such a view, almost any kind of archaeology performs a type of forensics of informal social and economic processes. We will take an epistemological look at the most literal examples – archaeological interpretations of criminal acts and informal and/or illegal economic practices. Readings will span from classic foundations of economic anthropology and economic archaeology to the artifactual evidence used to interpret felicide, smuggling, prostitution, and contemporary war crimes. The central questions around which this student-led seminar will focus are: what are the evidentiary logics of archaeology?; what is at stake in parsing social and economic practices into ‘formal’ and ‘informal’ domains?; and what are the challenges and potentials of doing an archaeology of practices intended to leave no trace?
Instructor(s): S. Dawdy

ANTH 57701. Linguistic Anthropology Seminar: Boundaries, Borders, Contacts: Processes of Differentiation. 100 Units.
The question of boundaries - - between languages, cultures, ethnic groups, institutions, disciplines, territories - - has been a central one in anthropological theorizing. Herderian assumptions equating supposedly grounded languages with territorially delimited culture (on the implicit model of nation-states) were foundational for the discipline. Noteworthy is the persistence of such terms as analysis despite repeated scholarly attacks on the notion of groundedness in language and culture, and attacks on the related assumption of homogeneity within supposed boundaries. We have recently witnessed yet another revival (and critique) of terms meant to recognize the regularity with which boundaries are breached: “hybridity,” “syncretism,” “creolization,” “crossings,” “borderlands,” “global/local,” and “frontiers.” This course examines critically the current use of such terms. The goal of the course is to survey and develop the semiotic, sociolinguistic and institutional processes - - for instance of differentiation, stereotypy, commensuration, and standardization - - that create and regiment cultural difference, and that are often simply glossed (and glossed over) when spatial metaphors are applied to culture, language and space itself. A focus on language ideologies and linguistic differentiation will be our conceptual starting point.
Instructor(s): S. Gal
ANTH 57710. Linguistic Anthropology Seminar: Translation and Textual Circulation: Communicative Aspects of Transnational Processes. 100 Units.

This seminar investigates communicative dimensions of globalization. How are movements of people, objects and texts mediated by semiotic processes and by linguistic practices. Some questions concern form: How are texts and text artifacts transformed in the process of moving across national spaces regimented by different standard languages? How does this movement change the national spaces? Is “movement” the apt characterization of this process, or rather imitation, citation, iteration? The political economy of literary and technical translation in this conventional sense is our starting point in the seminar. But denotational codes (named languages) are only one of the sites at which various transformations occur in the apparent movements of texts and practices. The goal of the seminar is to examine “translation” as also a pragmatic process, worked across systems of indexicality, across differently situated discursive formations. Ethnography itself has often been characterized as a discipline of translation in this sense. How and when are commensurabilities established not only between languages but among different registers and discourses (e.g. medical to legal to commonsense)? What social roles and institutions create and mediate commensurabilities or ruptures in specific ethnographic and political contexts? How can we study the nodes of control and conflict? Of censorship, stoppage and obstruction? More generally, what limits are imposed on cultural forms as the condition of their circulation across various types of institutions? How are cultural forms – texts, practices – made transportable and transposable? When are boundaries between cultural, ethnic, linguistic, social units created, contested or erased through such transposition. Starting with notions of entextualization, recontextualization, language ideology and interdiscursivity as developed in recent linguistic anthropology, the seminar aims to read critically across current ethnographic literature on topics such as: “cultural translation,” “cultures of circulation,” “publics,” “translation studies,” “trading zones,” and “semiotics of global flows.”

Instructor(s): S. Gal
ANTH 57715. Linguistic Anthropology Seminar: Narrative. 100 Units.
The goal is to find and analyze narratives in ethnographic materials: what counts as narratives, how they are (sometimes) institutionalized, their effects on social organizations and their implications for various cultural processes such as, for instance, memory and tradition, political conflict, career building, nation-making, regionalization, health-maintenance, among others. We will try various modes of narrative analysis to see how they work and why. In the first few weeks, we review some philosophical questions about time and its experience via linguistic/textual representations, then move to some literary and theory-of-history opinions/traditions, including the question of emergent story practices and their cultural categorizations. Most of the course will focus on recognizing and analyzing various genres or their fragments in fieldnotes and interviews, in interactions, mass media products and in the ethnographic accounts of others. Seminar participants will present their own field materials or critically read ethnographies focused on narratives (or ones that include such but do not highlight them) and discuss how storytelling-in-action and in interaction operates: e.g. how it might orient and align speakers and produce the textures of social life.
Instructor(s): S. Gal
ANTH 57718. Linguistic Anthropology Seminar: Politics of Translation: Circulations and Commensurations Across Social Domains. 100 Units.
Ethnography has long been considered the “translation” of cultures, but the process of translation has not often been closely examined in anthropology. Since the middle of the 20th century it has been problematized by philosophy of science, in which incommensurability between “paradigms” was thought to block translation across them, undermining the possibility of progress. Similarly, the politics of multiculturalism in many parts of the globe has revived Herderian notions of cultures as “monads” between which there is only miscommunication, apparently undermining the founding assumptions of liberalism. Cultural, ethical, epistemic and linguistic “relativity” were the labels for discussing such matters in earlier decades. Today, these concepts are increasingly problematic as anthropology engages with the ubiquitous facts of circulation: in addition to objects, materials and commodities, financial instruments, discourses, media, methods, theories, political movements, institutional arrangements all seem to “travel” across space-time, seeming to contradict assumptions of cultural incommensurability. This course asks: How (if at all) do cultural “objects” come to be measured by similar metrics (i.e. commensurated), and/or equated in meaning (i.e. translated) so that they are taken up, recognized, reanimated, imitated in diverse locations and thus seem to travel and circulate. We start with the hypothesis that there are semiotic processes and practices by which translation and commensuration are achieved, fought over, and/or rejected. What are they? Especially: How are the social worlds, “objects,” personae and sites of commensuration/translation themselves transformed by these processes. The strategy of the course is to start with practices of linguistic translation, as these are among the mediators of virtually all other commensuration processes. We explore how far linguistic and semiotic practices at language boundaries in specific sociohistorical and ideological circumstances can help illuminate other forms of commensuration and boundary work. What are the implications of these processes for the practice of anthropology?
Instructor(s): S. Gal
ANTH 58200. Material Culture and Consumption: Embodied Material Culture -- Food, Drink, and Drugs in History. 100 Units.
The Material Culture and Consumption seminar is designed to explore a series of current major research frontiers in the understanding of material culture. This domain of inquiry constitutes an exciting new convergence of interests among the fields of archaeology, cultural anthropology, history, and sociology; hence, the seminar seeks to explore the intersection of novel theoretical developments and empirical research among all these fields. The theme for this year’s seminar is “Embodied Material Culture”: that is, objects which are produced specifically for consumption by ingestion into the human body. Readings and discussion will center around works that grapple with the social and cultural understanding of food, alcohol, and drugs in ancient and modern contexts. Their close association with the body and the senses, as well as their nutritive and psychoactive properties, make these forms of material culture an especially salient, symbolically charged form of “social fact” and make the study of their consumption a particularly revealing key to social relations, cultural concepts, and articulations of the domestic and political economies.
Instructor(s): M. Dietler

ANTH 58510. Anthropology of Space/Place/Landscape. 100 Units.
Materiality has emerged as a fertile interest in anthropology and other social sciences. Within this broad conceptual umbrella, space, place, and landscape have become critical lenses for analyzing and interpreting people’s engagement with their physical surroundings. Once an inert backdrop to social life, a mere epiphenomenon, the material world is now acknowledged as a generative medium and terrain of cultural production: at once socially produced and framing sociality, shaping and constraining human possibilities, both by and against design. This course concerns itself with these articulations: (1) the spatial production of social worlds, (2) its expressions in different cultural and historical settings, and (3) its trails of ambiguous effects. Drawing on several fields, anthropology and geography chiefly, but also art history, architecture, philosophy, and social theory, we will explore how the triad of space/place/landscape works on, in, and through different social worlds and its role in the making of social experience, perception, and imagination. We will also reflect on how spatial formations frequently elude the very social projects that have birthed them. The objective of the course is to provide you with a foundation in contemporary spatial thought, which can be creatively applied to questions of spatiality in your own research setting.
Instructor(s): F. Richard Terms Offered: TBD
Equivalent Course(s): ANTH 28510
ANTH 58515. Style. 100 Units.
Style is a paradoxical concept that seemingly defies description and interpretation. It is shared and individual, timeless yet impossibly mutable. Style also inspires and limits, defining traditional and novel forms of human expression. This course considers how the different stakes of representation are worked through the analytic of style. Surveying theoretical perspectives across several disciplines -- anthropology, art history, architecture, and technology studies -- this course reconsiders the conceptual basis of style and its applications to ethnographic and archaeological cases while attempting an exploration of its cognitive and affective dimensions.
Instructor(s): A. Yao

ANTH 58600. Social Theory of the City. 100 Units.
This graduate 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.
Instructor(s): A. Kolata

ANTH 58702. Archaeologies of Political Life. 100 Units.
This seminar examines how archaeologists have approached political life in the past forty years. Its aim is to question the categories through which political worlds are often studied (beginning with such unwieldy terms as ‘states,’ ‘chiefdoms,’ ‘complexity,’ etc.) and complicate analyses of politics in the past. Rather than relying on concepts that already predetermine the outcome of political functioning, we will read key texts in anthropology and political theory (on sovereignty, domination, legitimacy, political economy, governance, ideology, hegemony, subjectivity, anarchy) to dissect the foundations and operations of power, expose its cultural logics, and explore the processes behind the categories. Some of the questions that will guide our discussions include: How do politics work in both past and present? Through what channels and modalities? With what effects (anticipated or not)? And what role does the material world play in mediating these relations? Each week will pair theoretical readings with case-studies drawn from different parts of the world and from different moments in history. Through this seminar, students will gain familiarity with classic archaeological thinking on power and critical perspectives steering contemporary studies of past politics.
Instructor(s): F. Richard Terms Offered: TBD
Equivalent Course(s): ANTH 28702
ANTH 59500. Archaeology Laboratory Practicum. 100 Units.
This hands-on lab practicum course exposes students to various stages of artifact processing on a collection from a recently excavated site (e.g., washing, sorting, flotation, identification, data entry, analysis, report preparation, curation). The primary requirement is that students commit to a minimum of nine hours of lab work per week, with tasks assigned according to immediate project needs.
Instructor(s): F. Richard, S. Dawdy Terms Offered: Various
Prerequisite(s): Consent of instructor
Note(s): Undergraduates may take this course only once for credit.
Equivalent Course(s): ANTH 29500