

Anthropology

Requirements

Social Sciences Division

Anthropology is an unusually broad discipline that embraces biological, historical and cross-cultural study. Anthropology courses at Kenyon reflect these three distinct but interrelated areas.

Biological anthropology studies the complex connections between our biological and cultural existence, investigating how humans have evolved in the past and how we are continuing to evolve in the present. More advanced courses focus on such topics as human skeletal anatomy, human paleontology, the anthropology of food, and human adaptation to changing environmental conditions.

Courses in archaeology allow students to learn about prehistoric peoples of the New World (Aztecs, Maya, Inkas, Moundbuilders and Puebloans) as well as the Old World (Egypt, Mesopotamia and European megalith builders). Methods of investigation and analysis also are covered.

In cultural anthropology courses, students can study native North Americans and the peoples of Africa, Asia and Latin America, as well as such topics as media, race, ethnomedicine, sexuality and gender, ethnomusicology, politics and development.

All anthropology courses deal with diversity, helping us to appreciate the varied ways of being human in the past and present and what links all of us despite those differences.

BEGINNING STUDIES IN ANTHROPOLOGY

A first course in anthropology should be any of the three one-semester introductory courses listed below. Each course combines lecture and discussion and has an enrollment of no more than 25 to 30 students.

ANTH 111: Introduction to Biological Anthropology

This is the first course in biological anthropology, required for upper-level work in biological anthropology courses.

ANTH 112: Introduction to Archaeology

This is the first course in archaeology, required for upper-level work in archaeology.

ANTH 113: Introduction to Cultural Anthropology

This is the first course in cultural anthropology, required for upper-level work in cultural anthropology.

Having completed an introductory course, students may enroll in any upper-level course in that area of the anthropology program. Alternatively, students may enroll in another introductory course to gain a broader understanding of anthropology. Diversification credit is earned either by taking an introductory course and an upper-level course in the same area of anthropology or by taking two introductory courses.

THE ANTHROPOLOGY MAJOR (MINIMUM OF 5 UNITS)

Minimum requirements are described below. Note that all departmental courses are one semester in length (.5 unit each) and that all courses have limited enrollment.

Foundation Courses

An introductory course in each of the three anthropological subdisciplines is required: biological anthropology (ANTH 111), archaeology (ANTH 112) and cultural anthropology (ANTH 113). These courses should be taken as early in the major as practicable and may be taken in any sequence. Upper-level courses in anthropology normally have one of the foundation courses as prerequisite.

Upper-Level Courses

A minimum of six upper-level courses (3 units) is required, including at least one course in each of the three anthropological subdisciplines (biological anthropology, archaeology, and cultural anthropology). Majors also are encouraged to pay attention to when courses are offered and to try to fulfill requirements for the upper-level course in each subdiscipline earlier rather than later to avoid scheduling conflicts.

Capstone Course

All departmental majors must enroll in ANTH 465 History of Anthropological Thought during the fall semester of their senior year.

SENIOR EXERCISE

The Senior Exercise in anthropology consists of a core of common readings, three seminar meetings at which the seniors and all faculty members in anthropology discuss these readings, and an examination in which students write a take-home exam in response to one question from a list provided by the faculty. The topic of the seminar generally requires an integration of three subdisciplines, and readings are frequently from new books that faculty members are exploring for the first time. The goals of this exercise are to place faculty and students together in the roles of expert and colleague, to critique and analyze readings together orally, and to have each student produce a synthetic essay out of this common experience.

Seminar meetings take place during the early months of the fall semester. After these three meetings, the faculty members construct between two and four essay questions, and students

select one for the exam. Students have approximately one month to complete the essay and are encouraged to discuss their ideas with faculty members and to utilize additional sources based on either library research or readings from other classes. The essay due date falls just before the Thanksgiving break. Faculty members evaluate the papers and students are notified in writing about their performance in December. Each student's paper is read by a member of the faculty, who also provides written and/or oral comments. Some students may be asked to rewrite the paper at this point. If a paper is being considered for distinction or a rewrite, we will elicit a second faculty member to evaluate the work.

Faculty members judge student performance not merely on the quality of the essay (clarity, insight and technical proficiency) but also on participation in the whole process of the exercise itself, especially the timely submission of the essay, as well as thoughtful and active participation in the discussions. Any extensions for completing the Senior Exercise must be approved by the dean for academic advising and support, following the same procedures in place for obtaining an Incomplete for any course.

HONORS

The Honors Program in anthropology provides students with the opportunity to conduct significant independent research on a topic of their choice. Typically, a student will propose a research focus in consultation with a member of the faculty who agrees to serve as the project advisor.

Late in the student's junior year or early in the senior year, she or he submits a brief description of the honors project to the department. This synopsis outlines the central question being addressed, what methods will be used in conducting the study, and how the thesis will be organized. All anthropology faculty not on leave at the time of the proposal's submission review the document and decide whether it will be approved or declined based on the proposal's intellectual merit and feasibility as well as the student's past classroom performance, demonstrated motivation in pursuit of excellence, and organizational skills.

After the project is approved, the student builds an honors committee consisting of the advisor and one other faculty member who need not be an anthropologist. The student's senior year is spent conducting the research and writing the honors thesis, although both processes may well have begun in previous years.

The thesis is read by the two members of the honors committee as well as a third person who is an expert in the field addressed by the thesis but who is not a part of the Kenyon faculty. An oral thesis defense, involving the student and the three readers, takes place near the end of the spring semester. The readers then determine whether to award no honors, Honors, High Honors or Highest Honors to the thesis based on the written document and the student's defense of his/her

work. Please consult the description of the anthropology Honors Program available in the departmental office in Palme House or online.

Requirements: GPA 3.33 overall; 3.5 in the major. A student may petition to have these prerequisites waived.

Classes: All students pursuing honors take ANTH 498 during the spring and fall semesters of their senior year.

Due date: Honors theses are due in the anthropology department office on April 1 or the closest Monday after that date. The thesis defense is scheduled for a time after April 1 that is convenient for the student and the readers.

THE ANTHROPOLOGY MINOR

All minors will include a minimum of 2 units of coursework. No more than half of the courses may be taken at the foundation level (i.e., ANTH 111, 112, 113). Courses will typically be taken from at least two department faculty members. The courses selected for the minor will have a clear and cohesive focus (e.g., a subdiscipline within anthropology or a substantive theme to be examined within the discipline). The specific cluster of courses to be included within the minor will be selected by the student in consultation with a member of the department's faculty, who will serve as advisor. The final selection of courses will be approved by the department chair and subsequently reported to the registrar. Please note that declaration of a minor does not guarantee students a place in any particular courses. Beginning with the class of 2018, courses from study-abroad experiences will not count toward the anthropology minor.

TRANSFER CREDIT POLICY

Subject to departmental approval, we will accept transfer credit for introductory anthropology courses (cultural, biological or archaeological, not 4-field introductory anthropology courses) taken at appropriate institutions. If approval is granted, the student will still have to complete 5 units of anthropology at Kenyon.

The department will accept up to 1 unit of credit from approved study-abroad courses to count toward the major. These fill the role of upper-level elective classes. Beginning with the class of 2018, courses from study-abroad experiences will not count toward the anthropology minor. Classes taken in high school (unless they are university transfer credits) will not count in place of any requirement for the major or minor.

CROSS-LISTED COURSES

The following course is cross-listed in the anthropology offerings and can satisfy the social science requirement:

MUSC 206 Seminar in Ethnomusicology.

Anthropology

Courses

ANTH 111 INTRODUCTION TO BIOLOGICAL ANTHROPOLOGY

Credit: 0.5

Biological anthropology studies the biological diversity of our species and the evolutionary history that has led us to our present condition. The course includes: (1) examination of the genetics underlying evolution and the mechanisms by which change occurs; (2) variation and adaptation among living humans; (3) living primate populations as keys to understanding our evolutionary past; and (4) human evolution. This course is designed to expose students to the breadth of biological anthropology and to prepare them for upper-level classes in anthropology and related disciplines. Enrollment limited to first-year students and sophomores.

Instructor: Staff

ANTH 112 INTRODUCTION TO ARCHAEOLOGY

Credit: 0.5

Today people increasingly live in highly industrialized and urban civilizations. But how long have humans had "civilization"? What is "civilization" and how can it be recognized? This course will address these questions, first, by looking at the basic elements of archaeology and its place in anthropology. Some of the topics we will cover include the history of archaeology, fundamental aspects of fieldwork and analysis and the prehistoric record from the first humans to the origins of civilization.

Instructor: Staff

ANTH 113 INTRODUCTION TO CULTURAL ANTHROPOLOGY

Credit: 0.5

This course introduces students to the discipline that studies and compares other cultures. Students learn about the main concepts used in anthropology and how anthropologists conduct research, while also discovering how people live in other times and places. Students will learn about theories that provide frameworks for understanding and comparing cultures. Ethnographies descriptions of life in particular places give students factual materials with which to apply and critique such theories. Through this introduction to the study of culture in general, and an exposure to specific cultures, students inevitably come to re-examine some of the premises of their own culture.

Instructor: Staff

ANTH 150 SCIENCE AND PSEUDOSCIENCE: ANTHROPOLOGICAL CONFRONTATIONS WITH FANTASTICAL EXPLANATIONS

Credit: 0.5

Our television "science" and "history" channels, as well as our bookstore shelves, are riddled with works claiming the discovery of lost Atlantis, attributing monuments to the lost tribe of Israel, explaining cultural developments as the result of contact with aliens, and loosely documenting routine sightings of Yetis, Bigfoots, Skinwalkers and Swamp Apes. Indeed, these have now become common entertainment themes in popular culture. But when entertainment themes become sources of knowledge they can be dangerous because they provide explanations of the world around us that pose as seemingly scientific knowledge. We live in a country where some 40 percent of the population does not accept the theory of human evolution. Concurrently, the state of Ohio has seen a rise in Bigfoot sightings that makes us the 5th "squatchiest" state in the nation. This course will examine how we know about the world around us and what passes for knowledge of a particular type. In the process, we will explore scientific literacy, pseudoscientific belief, anthropologists' response to such pseudoscience, and its effects on our culture. This course is intended for non-majors. Enrollment limited to first-year students and sophomores.

ANTH 252 ANTHROPOLOGY OF RELIGION

Credit: 0.5

For most people in most times and most places, religion has been central to defining who they are and how they are related to other humans as well as supernatural entities. Given the centrality of religion to such self-understanding, it is no surprise that anthropologists have long been interested in the topic and have adopted a variety of approaches to its study. These range from perspectives that stress the adaptive functions of belief systems to those that examine how concepts of the sacred may figure in political contests or shape behavior through the power of their symbols. In this course we will review how these viewpoints and the varied definitions of religion they imply converge within and inform the study of indigenous resistance to colonialism. Belief systems and concepts of the sacred have been, and continue to be, at the core of many of these efforts to deny or ameliorate processes of imperial domination. By examining "religion in action" we will arrive at a vivid sense of how religion is used in power struggles, helps adapt people to changed circumstances, and preserves some local control over peoples' understandings of themselves and their relations to the world in which they live. Prerequisite: ANTH 113 or permission of instructor.

Instructor: Schortman

ANTH 253 ANTHROPOLOGY OF MASS MEDIA

Credit: 0.5

Never before in any period of history have so many people had access to so many mass-mediated images. Yet in spite of this proliferation, anthropology has been a recent newcomer to the study of mass media production, distribution and consumption as situated human activities. Uniquely suited to enter this discourse, an anthropological approach to mass media transcends the limitations of traditional media scholarship by paying closer attention to the broader social and political contexts in which they are embedded. This course endeavors to develop an anthropological understanding of contemporary forms of cultural communication and reception by analyzing the flow of media images across national borders; particular emphasis is given to the local impact of media culture in different parts of the world. Students will examine the role of mass media in forging national and ethnic identities, body images, sexuality and gender and experiences of war and violence. ANTH 113 is strongly recommended. No prerequisite. Offered every two years.

Instructor: Pack

ANTH 254 BEGINNING MAYA HIEROGLYPHS

Credit: 0.5

Maya hieroglyphic texts from the Classic period (CE 400-900) attract attention due to their beauty and the possibility of learning about Maya history, at least as conveyed in the words of the successful elites. The first half of the course will be devoted to methods of analysis: dating and calendrics, the structure of Maya discourse, phoneticism in the writing system, and basic vocabulary. The second part will consider texts from Yaxchilan, Tikal, Caracol, Uaxactun, Copan, Chichen Itza and other sites. Topics covered will be the origins and growth of kingship, dynastic succession, warfare, religion, and the role of women among the elite. Prerequisite: ANTH 112 or 113 or permission of instructor. Course offered when there is sufficient demand.

Instructor: Urban

ANTH 310D MUSIC, HUMAN RIGHTS AND CULTURAL RIGHTS

Credit: 0.5

Music is deeply embedded in many forms of individual and cultural identity. This upper-level seminar examines the relationship of music to notions of cultural rights and human rights. Using case studies from a variety of music cultures, we will explore topics such as music censorship, music and warfare, music and disability, and music and AIDS awareness, among others. Engaging with literature from ethnomusicology, anthropology and other social sciences we will explore the following questions: What roles do music and related forms of expressive culture play in notions of human rights? Who owns music? Who has the right to transform music? What are the artistic, political and economic reasons for these transformations? What are their

implications? What constitutes a cultural-rights violation? What role, if any, should regulatory agencies have with regard to monitoring cultural rights? This course is the same as MUSC 310D. Prerequisite: ANTH 113 or MUSC 102 or 107 and permission of instructor.

Instructor: Mendonca

ANTH 320 ANTHROPOLOGY OF FOOD

Credit: 0.5

This course investigates the central role food plays in human biology and culture. We will explore food from an evolutionary perspective, examining nutritional variations in subsistence strategies ranging from foraging to industrial societies. Students will come to understand that food is a cultural construction as we look at the symbolism and utilization of food from a cross-cultural perspective. Finally, utilizing a biocultural perspective, we will combine our understanding of biology and culture to see the effects of social, political and economic issues on human nutrition. Nutritional anthropology uses a variety of methods, ranging from ethnographic techniques to methods in biological anthropology for assessing the effect of nutrition on human biology. Throughout the semester students will become familiar with nutritional anthropology's varied approaches. This course fulfills the upper-level bioanth or cultural anth requirement. Prerequisite: ANTH 111, 112 or 113 or permission of instructor. Offered every year.

Instructor: Murphy

ANTH 323 BIOARCHAEOLOGY OF SUB-SAHARAN AFRICA

Credit: 0.5

Africa is a vast continent with an incredibly diverse set of people and cultures. This course demonstrates the complexity and depth of sub-Saharan Africa's past through the exploration of human skeletal and archaeological evidence. Most people are aware that Africa is the birthplace of our species, and we will begin our journey by exploring human origins and technological innovations. Unfortunately, other cultural complexities such as emergence of food production, indigenous states and the development of long-distance trade are usually attributed only to Egyptian civilization. This course seeks to fill in the missing details of innovation and complexity for the rest of the continent by discussing the evidence for a vast array of societies in sub-Saharan Africa's past. This course fulfills the upper-level bioanth or archaeology requirement. Prerequisite: ANTH 111 or ANTH 112 or permission of instructor. Offered every other year.

Instructor: Staff

ANTH 324 BIOCULTURAL ADAPTATIONS

Credit: 0.5

Although biological anthropology relies heavily on an evolutionary perspective, it is also concerned with understanding the interactions between human biology and culture. This biocultural perspective seeks to appreciate how humans adapt to their environment through a combination of biological, cultural and physiological adjustments. We will explore how humans adapt to a wide variety of environmental factors, including high altitudes, climates, nutrition and disease. The emphasis of the course will be on understanding our biological and cultural responses to stress and the contexts in which these can be adaptive or maladaptive. This course fulfills the upper-level bioanth or cultural requirement. Prerequisite: ANTH 111, 112 or 113. Offered every other year.

Instructor: Staff

ANTH 325 HUMAN SKELETAL ANALYSIS

Credit: 0.5

This course focuses on the application of human skeletal and morphological data to various interpretive problems (descriptive, comparative and analytic) in biological anthropology. Topics include basic human skeletal and dental anatomy; determination of age, sex and stature; developmental and pathological anomalies; osteometric methods and techniques; various comparative statistical methods; and problems of ethics, excavation, restoration and preservation. The course also includes an examination of representative research studies that utilize the above data and methods. This course fulfills the upper-level bioanth requirement. Prerequisite: ANTH 111 or permission of instructor. Offered every other year.

Instructor: Murphy

ANTH 327 NARRATIVE LIVES

Credit: 0.5

Within anthropology, the life history has long been recognized as an important vehicle for learning about how culture is experienced and created by individuals. This seminar seeks to develop a better understanding of the research method known as life history, and of its attendant beliefs and limitations in diverse social and cultural contexts. The course will also address how people experience categories of difference such as race, ethnicity, class, gender, sexuality, age, religion and geographic location along with their relevance to personal identity. Equally important, this is a "learning by doing" course, as it will attempt to bridge theories of self-narrative with cultural anthropological research methods. Students will experience firsthand the theoretical, methodological and ethical issues involved in collecting life histories. By undertaking

individual projects, each student will learn to organize and conduct life history interviews, record them, transcribe them, edit them and present them in written form. The goal is to explore the multiple stages involved in transforming a narrative life into an inscribed text. This course fulfills the upper-level cultural requirement. Prerequisite: ANTH 113 or permission of instructor. Course offered when there is sufficient demand.

Instructor: Pack

ANTH 330 ARCHAEOLOGICAL METHODS

Credit: 0.5

This course presents some of the major analytical techniques and theoretical approaches archaeologists employ in their efforts to reconstruct past societies. The course briefly considers the historical development of archaeology and then explores the key concepts that define the discipline. Students will gain an appreciation of the procedures involved in conducting field research, the nature of the material record, the process of archaeological reasoning, the study of various materials, the role of cultural resource management in modern archaeology and the nature of culture change. The class will consist of lectures and discussion and is always offered in Honduras, but may also be taught at Kenyon. This course fulfills upper-level archaeology requirement. Offered every other year.

Instructor: Staff

ANTH 333 PREHISTORY OF EUROPE AND WESTERN ASIA

Credit: 0.5

This course will primarily focus on the topic of the Neolithic. After reviewing current theoretical views on the beginnings of domestication and sedentism, we will look at the actual evidence from plants, animals and ecology to assess which theory or theories (if any) best explain this major transition in cultural evolution. Next, we will examine early social complexity in Western Asia, focusing on new material from Anatolia. In the third part of the course we will look at the biological and cultural transformations the Neolithic wrought in Europe. Finally, we will look at Neolithic monuments from several perspectives: engineering, social organization, landscape, and ritual. The course will combine lectures, demonstrations, discussions, audiovisual material, and student presentations. This course fulfills the upper-level archaeology requirement. Prerequisite: ANTH 112. Offered every other year.

ANTH 338 THEORY AND METHOD IN ARCHAEOLOGY: HOUSEHOLD ANTHROPOLOGY

Credit: 0.5

Theory and method is a rotating-topics course. Topics covered in recent years have included: (1) gender and archaeology addressing such questions as whether we can see gender in the archaeological record, what methods are best for addressing this topic, and how successful gender-oriented studies been; (2) settlement analysis looking at spatial distributions and organizations at small and large scales to determine what can be said about social organization using this data; and (3) household analysis trying to determine empirically what constitutes a household, what activities took place there, and how households relate to larger political and social institutions. Our emphasis, regardless of topic, is on working with actual data. This course is required for participants in the Kenyon Honduras Program. Students who have not participated in the Kenyon Honduras Program will be furnished with a data set for analysis. Prerequisite: ANTH 112 and permission of instructor. Offered every other year.

Instructor: Staff

ANTH 342 PEOPLES AND CULTURES OF NATIVE NORTH AMERICA

Credit: 0.5

The primary goal of this course is to separate the public perception and mythology of the "Indian" from the divergent experiences and everyday reality of Native Americans. A thematic approach will be applied to this study, and topics such as history, film, language, spirituality, commercialism, appropriation, subsistence and sovereignty will be explored in some detail and from a variety of perspectives. Through a survey of various tribal groups, students will analyze some of the major concepts, methods and theories used in anthropological studies of Native American cultures; assess the impact that stereotypes, biological and cultural interaction with non-Indians, and urbanization have had on Indian identity; and appreciate the richness and complexity of Native American life as it was and continues to be lived in diverse ways and in different places in North America. Offered every third year.

Instructor: Pack

ANTH 343 CONTEMPORARY ISSUES IN NATIVE NORTH AMERICA

Credit: 0.5

For at least the past two centuries, scientists, politicians and academics have predicted the imminent and inevitable demise of Native American cultures. Far from crumbling, however, indigenous cultures today are still many, varied and showing new signs of revitalization. According to the most recent census data, population figures for Native Americans have reached pre-contact levels. However, many challenges still confront indigenous peoples representing and organizing themselves. This course is framed within the present time period and designed as an

advanced exploration of the significant issues affecting American Indians in modern society. Topics to be addressed include repatriation, environmentalism, militancy, the sports mascot controversy, aboriginal media, gaming and, above all, sovereignty. Sovereignty is perhaps the most significant concern facing Native Americans today, as Indian nations in modern America struggle constantly to preserve their inherent right to exercise self-determination. The objective of the course is to examine the dominant cultural attitudes and conflicting values concerning what and who constitutes a Native American in the United States in the 21st century. ANTH 113 is highly recommended. No prerequisite. Offered every other year.

Instructor: Pack

ANTH 345 ETHNICITY IN CENTRAL AMERICA

Credit: 0.5

Central America is the home of some easily recognizable ethnic groups, such as the Mayas and Kunas, but there are other, less well-known peoples. After considering what ethnicity might or might not be, we will learn about a number of groups: Mayas, Garifunas, suppressed Native American groups in El Salvador and Nicaragua, Black Creoles, and immigrants from the Levant who are known as Arabes. Studying these groups will help us understand the hidden ethnic tensions sometimes cloaked by national assertions of mestizo identity. Prerequisite: ANTH 113 and permission of instructor. Offered every other year.

Instructor: Staff

ANTH 349 THE MAYA: ANCIENT AND MODERN

Credit: 0.5

Who are the Maya? Why are they often described as "mysterious"? Did they really disappear? In this course we will examine Maya history, culture, language and tradition, proving that this dynamic group is very much alive, well, and living in what are now the countries of Mexico, Guatemala, Belize and Honduras. We will begin with a survey of Maya history prior to the 16th-century arrival of the Spanish, tracing the rise and fall of individual Maya kingdoms, the flourishing of art, architecture, writing, calendrics, and belief systems, and the cycle of everyday life. We will then turn to questions of continuity and change, examining the tumultuous periods of Spanish contact and colonization and the ongoing intersection of Maya tradition and the modern world. Topics covered include social and political organization, religion, art and architecture, writing and calendrical systems, tourism, preservation and development. This course should be of interest to students of Latin American culture and history, art history and religion. This course fulfills the upper-level archaeology or cultural requirement. Prerequisite: ANTH 112 or 113. Course offered when there is sufficient demand.

Instructor: Staff

ANTH 350 HUMAN SEXUALITY AND CULTURE

Credit: 0.5

In popular thought, sex is about "the birds and the bees" and "doing what comes naturally." Yet anthropology teaches us that for human beings, the natural is the cultural. Based on that premise, this course looks for cultural patterns in sexual belief and behavior. We begin with an examination of the evolution of sexuality. Is sexuality or sexual behavior expressed the same way by all peoples? Why do humans avoid incest? To what extent are gender roles biologically determined? Are sexually transmitted diseases primarily biological or social problems? How do sexual norms reflect sociocultural adaptations? These are just some of the questions we will confront in this course as we examine the functional and structural significance of sexual behaviors in the sociocultural milieu. Prerequisite: permission of instructor. Offered every year.

Instructor: Suggs

ANTH 355 THE ANDES (SOUTH AMERICAN ARCHAEOLOGY AND ETHNICITY)

Credit: 0.5

When one contemplates indigenous South American cultures, the image that comes to mind is of massive stone constructions raised within the Inca empire. But what are the roots of this great civilization? How did the Inca empire develop from the bands of nomadic hunters and gatherers who were living in South America at least 13,000 years ago? The Incas are not the end of the story of native South American cultures, however. Thrust into history by the Spanish and Portuguese conquests in the 16th century, indigenous people throughout South America were forced to adapt to destructive diseases along with new social, economic and religious practices. Even today indigenous groups are adjusting to conditions not of their making: globalization, neoliberal reforms and environmental degradation, among others. Any student interested in anthropology, archaeology, history or Latin America will benefit from becoming acquainted with the material we will be covering. This course fulfills the upper-level archaeology requirement. Prerequisite: ANTH 112 or 113 or other courses on Latin American history, culture or society. Course offered when there is sufficient demand.

Instructor: Schortman

ANTH 357 ANTHROPOLOGY OF DEVELOPMENT

Credit: 0.5

What role should the social sciences play in planned culture change? Much debated over the past 40 years, that question has produced a bewildering array of perspectives with an equally bewildering array of terms. For example, the literature discusses "the Third World," "undeveloped nations," "underdeveloped nations," "less developed countries" and most recently, "The South" (meaning the southern hemisphere) all referring to the same societies, but with subtly different connotations. This course critically evaluates anthropology's role in development studies. Towards that end, we also will look at the postmodern critique of the development discourse. What does anthropology contribute to the development debate? Why do people sometimes resist development? Can there be development from below? What is the relationship between neoliberal hegemony and individual agency? How does culture influence development? What role can and should anthropologists play in development planning? Can one focus on both social development and economic development concurrently, or are they mutually exclusive pursuits in today's "global market?" We will pursue these questions through reading theoretical literature on development and then examining case studies and comparative works (produced by development anthropologists and others). Much of the semester will be devoted to conceptualizations of development and globalization, followed with critical appraisals of them, and with case studies that demonstrate the importance of anthropological fieldwork to the future of development efforts. So, our goal is less to decide how to achieve development than it is to understand the ways by which anthropology approaches and analyzes issues in development. This course will be offered every two to three years. Prerequisite: ANTH113

Instructor: Suggs

ANTH 358 MEDICAL ANTHROPOLOGY IN BIOCULTURAL PERSPECTIVE

Credit: 0.5

Medical anthropology is an interdisciplinary approach to understanding the influences of both biology and culture on the human experience of disease. This course introduces students to the anthropological study of disease ecology and medical systems in other cultures. We will explore the role of disease in humans from an evolutionary perspective, noting the influence that culture, ecology, economy, history and politics have had in the past as well as the present. In addition, we will look at the efficacy and nature of both non-Western and Western ethnomedical systems and the cultural and psychodynamic features of illness. Throughout this course we will examine the application of a medical anthropological perspective in developing sensitivity for cultural and biological variation within the United States and abroad. This course fulfills the upper-level bioanth or cultural requirement. Prerequisite: permission of instructor. This course will be offered every other year.

Instructor: Staff

ANTH 421 NEANDERTHALS

Credit: 0.5

Neanderthals. Dull, dim-witted, hairy, beetle-browed, stooped, savage, primitive and dragging a woman by the hair. These are among the images elicited from students in introductory anthropology classes when asked to describe our closest relative on the human family tree. Is this image accurate? Did Neanderthals really have trouble walking and chewing gum at the same time? This course will examine in detail the archaeological and paleontological evidence that informs us about Neanderthal behaviors and capabilities as well as the intellectual climate in which this information is interpreted. Topics covered will include the popular images of Neanderthals through time, functional morphology of the skeleton, dietary reconstruction, settlement patterns and site use. This course fulfills the upper-level bioanth or archaeology requirement. Prerequisite: ANTH 111 or 112 and permission of instructor. Offered every other year.

Instructor: Hardy

ANTH 460 RACE AND ETHNICITY IN AMERICAN ANTHROPOLOGY

Credit: 0.5

In this course we will look first at how the concepts of "race" and "ethnicity" have been defined within anthropology, particularly American anthropology. Does "race" exist? Why, or why not, are "race" and "ethnicity" the same? In exploring these questions, we will examine both bioanthropological and sociocultural approaches to these terms. Next, we will look at a variety of groups within the United States that are known as races or ethnic groups: Native Americans; Hispanics/Latinos; Americans of Asian descent; and those of us whose ancestors came, in colonial times or later, from Africa. Lest we forget that even white folks have "race" and "ethnicity," we will look at a new trend in cultural anthropology, whiteness studies. Here we will discuss how various immigrant groups have "become white" and consider current ideas about the meaning of "whiteness." The course will use readings, films and television as materials for study and discussion; students will be responsible for presentations on various groups, as well as for choosing some of the audiovisual materials. Prerequisite: ANTH 113 and junior standing. Course offered when there is sufficient demand.

Instructor: Staff

ANTH 464 METHODS IN CULTURAL ANTHROPOLOGY

Credit: 0.5

This course will provide hands-on experience with some research methods that cultural anthropologists use. Participant observation, interviews and note-taking are standard methods,

and we will consider how to organize and access qualitative data through electronic database management. We will pay some attention to quantitative methods as well, including statistical inference based on methods such as unobtrusive observation or survey questionnaires. The difficulties of designing a good questionnaire and of becoming a perceptive interviewer or observer are best learned through practice. Students will be required to carry out a research project, from literature search and project design to writing and possibly publishing the results. Only by actually attempting primary research ourselves do we realize just how difficult it is to make statements about human ideas and behaviors that stand up to scientific scrutiny. It is only through such research, however, that we can contribute to knowledge. Prerequisite: ANTH 113 or permission of instructor. Offered every other year.

Instructor: Staff

ANTH 465 HISTORY OF ANTHROPOLOGICAL THOUGHT

Credit: 0.5

Beginning with the Age of Discovery, developing through the periods of conquest and colonization, and continuing into the present, anthropology has embodied as well as defined the Western world's experience with "other" peoples and cultures. Within this broad historical context, this course investigates the emergence and definition of anthropology as a discipline by focusing on significant theoretical issues and "schools" of thought (e.g., evolutionism, functionalism, materialism and structuralism); biographical and intellectual portraits of several major figures who were instrumental in formulating these issues; and continuing controversies in the elucidation of certain fundamental principles (e.g., "culture," "relativism," and "the primitive"). Prerequisite: senior standing. Offered every year.

Instructor: Staff

ANTH 466 MARX, HISTORY AND ANTHROPOLOGY

Credit: 0.5

So few Americans (and so few academics) have actually read the works of Marx. Generally speaking, if you say Marx, you elicit the response communism. To the general population, communism means totalitarian government and the specter of the loss of personal freedoms. To many academics, it means the denial of free will and of ideological freedoms. As a result, the work of Marx is equated with evil intention, is ignored, or is tossed off as a brand of defunct functionalism. It is as if anti-Marxism has become a part of our habitus. There are two bodies of work by the 19th-century social thinker Karl Marx. Many of us have come to unreflectively equate all of his work with the most broadly known one --that part which follows in the tradition of unilineal thinkers of his time and the notion of a series of unfolding social forms along a

regular and predictable pathway. Like other unilineal evolutionary imaginaries, that work (most evident in Marx and Engels *The Communist Manifesto*) has been largely uninteresting to 20th and 21st century anthropologists. And, in our fear of the varieties of communism that we have witnessed, we assume that they are all true to Marx's vision of history, a questionable notion to be sure. HIs other body of work, (and the subject of this seminar) is that of a social historian who suggested that we can understand human history as a product of social relations made real in modes of production and exchange. This course examines the renewed significance and continuing relevance of that theoretical work for anthropology in the 21st century. We will, of course, read Marx, but then follow with works by Eric Wolf, William Roseberry, Sidney Mintz, David Harvey and Michael Taussig as we explore how Marxian anthropology looks at the relationship between history and sociocultural continuity and change. Permission of instructor.
Instructor: Suggs

ANTH 469 TOPICS IN MESOAMERICAN ARCHAEOLOGY

Credit: 0.5

Mesoamerica is a large culture area extending from far northern Mexico to Nicaragua, and with a continuous sequence of development, lasting at least 22,000 years. In antiquity, a wide variety of cultures was present, and many of them continue today, embedded within contemporary nation-states. Topics in Mesoamerica is a rotating topics course designed, as needed, to present students with an opportunity to continue studying more deeply and/or broadly materials from other courses. Topics covered over the years include: intermediate and advanced Maya hieroglyphs; the colonial-period ethnohistory of Mexico; the prehistory of southeast Mesoamerica; and hands-on instruction on prehistoric artifact and architectural analysis.

Instructor: Urban

ANTH 471 ETHNOMEDICINE: AFRICA

Credit: 0.5

Popular culture tells us that Western biomedical science is the only true and beneficial medical approach in the world. It suggests that traditional medical systems are based only on superstitious nonsense. While anthropological studies of medical systems show them to be different from biomedicine in a number of ways, traditional systems are not solely superstitious; neither are they completely without efficacy. This course surveys some of the many human systematic responses to illness and disease, focusing on African ethnographies. It examines beliefs with regard to etiology (causation), taxonomy (classification), and nosology (diagnosis). The course seeks to demonstrate how culture patterns illness behavior and points to the internal rationality in human responses to disease. Ultimately, it shows that all medical systems (including biomedicine) are first cultural systems, ones that universally medicalize sociomoral

problems and sociomoralize medical ones. Prerequisite: ANTH 113 and permission of instructor. Offered every third year.

Instructor: Suggs

ANTH 474 DRINKING CULTURE: THE ANTHROPOLOGY OF ALCOHOL USE

Credit: 0.5

Commensality (cooperative, collective consumption of food) is one of the hallmarks of human culture. Of course, what constitutes food, who gets together to share it, and the systematic connections between commensality and economic, social and political organization are all widely variable across cultures. This class examines alcohol consumption not as a social "problem" or "addictive behavior," but as a commensal behavior that is culturally meaningful. Taking a cross-cultural perspective, we will look at how the symbolic values and social structure of alcohol and its consumption reflect (and sometimes create) the larger sociocultural milieu of which it is a part. How is drinking related to the construction of gender? How is it used to subordinate some people and elevate others in the political systems? What is its relationship to spiritual life? What role does alcohol consumption play in culture change? In short, what do people "get" from drinking besides "drunk"? The literature will cover anthropological research in Africa, Polynesia, Micronesia, the Americas and Europe. Prerequisite: ANTH 113 and permission of instructor. Offered every other year.

Instructor: Suggs

ANTH 478 METHOD AND THEORY IN ARCHAEOLOGY: ARCHAEOLOGY OF IDENTITY

Credit: 0.5

Questions of identity, ethnicity and social boundaries are fundamental to anthropological archaeology, yet they are among the most difficult to address using archaeological data. In this course we will use new theoretical and methodological approaches to examine how groups define themselves, how group identities are formed and how we can recognize them in the archaeological record. This class will begin with a consideration of the terms "identity," "ethnicity," and "ethnic group," after which we will examine case studies of particular groups, looking at questions of identity formation and maintenance and their archaeological correlates. Although we will draw most of the case studies will be drawn from the pre-Columbian Americas (North, Central and South), we will also examine identity formation in the Old World. This course should be of particular interest to majors in anthropology (especially those with a concentration in archaeology), sociology and international studies (Latin American Concentration). Prerequisite: ANTH 112. Course offered when there is sufficient demand.

Instructor: Staff

ANTH 493 INDIVIDUAL STUDY

Credit: 0.25-0.5

The Anthropology Department reserves individual study for those students who are unusually motivated in an area of the field and who we believe are responsible enough to handle the challenge of working independently. Such courses might be research-oriented (e.g., students returning from Honduras with data) but are more commonly reading-oriented courses allowing students to explore in greater depth topics that interest them or that overlap their major course of study. To arrange for individual study, a student should consult with a faculty member during the semester prior to when the independent work is to be undertaken. The individual-study course may be designed exclusively by the faculty member or it may be designed in consultation with the student. For reading courses, a bibliography is created, and the student reads those works, meeting periodically (weekly or bi-weekly) with the faculty member to discuss them. Faculty directing the individual study will set the terms of course evaluation, which typically involve either a research paper or an extensive annotated bibliography with a short explanatory essay tying the entries together and situating the debates which they represent. Another option is for the student to write one- to two-page assessments of each book or reading at intervals throughout the semester. The faculty member comments on these assessments and may request periodic reassessments. The course culminates with a synthetic paper that pulls together all the readings.

ANTH 497 SENIOR HONORS

Credit: 0.5

This course is for students pursuing departmental honors. Prerequisite: permission of instructor and department chair.

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