

Anthropology

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 are also covered. Field study in Honduras provides students with first-hand experience in conducting archaeological and ethnographic research and interpreting results.

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.

FACULTY

David N. Suggs, Chair, Professor

Bruce L. Hardy, Assistant Professor

Maria Mendonca, Luce Assistant Professor of Asian Music and Culture

Kimmarie A. Murphy, Assistant Professor

Sam Pack, Assistant Professor

Edward M. Schortman, J. Kenneth Smail Professor

Patricia A. Urban, J. Kenneth Smail Professor

EMERITUS FACULTY

J. Kenneth Smail, Professor Emeritus

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 twenty-five to thirty 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. All 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).

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 at least two members of the faculty, who also provide written and/or oral comments. Some students may be asked to rewrite the paper at this point.

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 honor's thesis, although both processes may well have begun in previous years.

The thesis is read by both members of the honors committee as well as a third person who is an expert in the field dealt with in 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 on the Web.

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.

CROSS-LISTED COURSES

The following courses are cross-listed in the anthropology listings. They count for credit toward the anthropology department requirements for majors and minors even though they carry MUSC designation codes.

MUSC 103 Introduction to Ethnomusicology
MUSC 485 Indonesian Music Ensemble

ANTHROPOLOGY COURSES

ANTH 111. Introduction to Biological Anthropology

Credit: .5 unit

Biological anthropology is the study of the biological diversity of our species and the evolutionary history that has led us to our present condition. The course will include: (1) the 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.

Instructor: Hardy, Murphy

ANTH 112. Introduction to Archaeology

Credit: .5 unit

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: Schortman, Urban

ANTH 113. Introduction to Cultural Anthropology

Credit: .5 unit

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: Mendonca, Pack, Suggs

ANTH 220. Anthropology of Food

Credit: .5 unit

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.

A variety of methods are utilized in nutritional anthropology, ranging from ethnographic techniques to methods in biological anthropology for assessing the impact of nutrition on human biology. Throughout the semester, students will become familiar with the variety of approaches used to study nutritional anthropology. Prerequisite: ANTH 111, 112, or 113, or permission of the instructor.

Instructor: Hardy, Murphy

ANTH 243. Peoples and Cultures of Southern Africa

Credit: .5 unit

After establishing a background in the geography, prehistory, and history of sub-Saharan Africa, we survey its cultural diversity. This survey concentrates on several topics: the evidence regarding human evolution; foraging peoples of southern Africa; and the linguistic and archaeological evidence concerning the migration of the Bantu-speaking ethnic groups into southern Africa. Finally, the course considers how contemporary Africa peoples are responding to forces such as population growth, climate change, urbanization, migration, nationalism, and international politics. Prerequisite: ANTH 113 or permission of the instructor.

Instructor: Staff

ANTH 254. Beginning Maya Hieroglyphs

Credit: .5 unit

Maya hieroglyphic texts from the Classic period (ACE 400-900) attract attention because of both their beauty and the possibility of learning about Maya history—at least 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 the instructor.

Instructor: Urban

ANTH 321. Evolution and Human Evolution

Credit: .5 unit

This upper-level course assumes a basic knowledge of the fossil evidence for human evolution and some background in evolutionary theory. The course examines anatomical, behavioral, and genetic similarities and differences among living primates and humans, and the evidence for human evolution as reconstructed from the fossil record. Living primates will be studied as potential models for early hominin adaptation and behavior. The purpose of the course is to understand anatomical and behavioral adaptations of hominins and other primates both today and in the past, and to situate these adaptations in a larger ecological framework. Prerequisites: ANTH 111 or permission of instructor.

Instructor: Hardy, Murphy

ANTH 324. Biocultural Adaptations

Credit: .5 unit

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 will be on understanding our biological and cultural responses to stress and the contexts in which these can be adaptive or maladaptive. Prerequisites: ANTH 111, 112, or 113.

Instructor: Hardy, Murphy

ANTH 325. Human Skeletal Analysis

Credit: .5 unit

This course focuses on the application of human skeletal and morphological data to various interpretive problems (descriptive, comparative, and analytic) in physical and forensic anthropology. Topics include basic human skeletal and dental anatomy; determination of age, sex, and stature; developmental and pathological anomalies; anthropometric methods and techniques; various comparative statistical methods; and problems of excavation, restoration, and preservation. The course also includes an examination of representative research studies that utilize the above data and methods. Prerequisite: ANTH 111 or permission of instructor.

Instructor: Murphy

ANTH 327. Narrative Lives

Credit: .5 unit

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 categories of difference such as race, ethnicity, class, gender, sexuality, age, religion, and geographic location are experienced and 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 first-hand 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. Prerequisite: ANTH 113 or permission of instructor.

Instructor: Pack

ANTH 330. Archaeological Methods*Credit: .5 unit*

Some of the major analytical techniques and theoretical approaches archaeologists employ in their efforts to reconstruct past societies are the focus of this course. 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 (1) the procedures involved in conducting field research, (2) the nature of the material record, (3) the process of archaeological reasoning, (4) the study of various materials, (5) the role of cultural resource management in modern archaeology, and (6) 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.

*Instructor: Schortman, Urban***ANTH 332. Survey of Mesoamerican Prehistory***Credit: .5 unit*

When the conquistadors reached Mexico, they encountered an empire whose capital city, Tenochtitlan, surpassed Spanish cities in area, population, and complexity. This Aztec empire was, however, merely the last in a series of polities in central Mexico whose roots go back thousands of years to Paleoindian mammoth hunters. Nor did the Aztecs flourish in isolation: contemporary civilizations include the Maya, Mixtec-Zapotec, Tlaxcalans, and Tarascans. This course surveys the development of civilization in Mesoamerica, an area including southern Mexico, Belize, Guatemala, El Salvador, and parts of Honduras and Nicaragua. While we will begin with the Paleoindians and their transformation into settled agriculturalists, our focus will be on the later cultures of the zone: the Olmecs, Mayas, Teotihuacanos, Toltecs, and Aztecs. Topics covered include social and political organization, religion, art and architecture, and writing and calendrical systems. This course should be of interest to students of Latin American culture and history, art history, and religion, and to those simply curious about the thousands of ruins dotting the Central American landscape. No prerequisites, although ANTH 112 is strongly recommended.

*Instructor: Schortman, Urban***ANTH 333. Old World Archaeology***Credit: .5 unit*

This course will frequently center 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 explains 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 section 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, audio-

visual materials, and student presentations. Prerequisite: ANTH 112.

*Instructor: Hardy, Urban***ANTH 336. Fieldwork in Anthropology***Credit: .5 unit*

This is a field-based course designed to give practical knowledge of and experience in utilizing the techniques of contemporary anthropology. After initial training in both cultural methods (ANTH 464) and archaeological methods (ANTH 330), students will choose to do research in either cultural anthropology or archaeology. Working closely with the instructors, students develop and carry out individual field projects. In the past, cultural field projects have included such topics as herbal medicine, wood use and conservation, religious choice, and attitudes toward pregnancy. Archaeological topics have included studies of rural households, monumental architecture, figurines, and polychrome ceramics. This course is offered only in Honduras.

*Instructor: Schortman, Urban***ANTH 338. Theory and Method in Archaeology: Household Anthropology***Credit: .5 unit*

Theory and method is a rotating-topics course. Topics covered in recent years include the following: (1) gender and archaeology (Can we see gender in the archaeological record? What methods are best for addressing this topic? How successful have 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 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. Prerequisites: permission of the instructor and ANTH 112.

*Instructor: Schortman, Urban***ANTH 341. Peoples of Mexico***Credit: .5 unit*

This course will focus on indigenous groups, including the Zapotecs, the Mayas, Nahuatl-speaking groups in central Mexico, and northern groups such as the Coras and Tarahumaras. Utilizing ethnographic materials and films, we will examine such topics as religious syncretism, acculturation, the idea of "Indianness," and identity formation in the modern world. The course is run primarily as a discussion group, and the reading load will be relatively heavy. This course is particularly appropriate for international-studies students concentrating in Latin America, Spanish-studies majors, and anthropology students with an interest in indigenous peoples. Prerequisites: ANTH 112 or at least one

course in another department covering Latin American history or culture.

Instructor: Urban

ANTH 342. Peoples and Cultures of Native North America

Credit: .5 unit

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 roles 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.

Instructor: Pack

ANTH 345. Ethnicity in Central America

Credit: .5 unit

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 the instructor.

Instructor: Schortman, Urban

ANTH 346. Women In Latin-American Culture

Credit: .5 unit

What happens to women’s roles in traditional societies undergoing modernization? Is life better for women in cities or rural areas? Are the benefits of development and industrialization felt equally by all members of a family? How and why do women become involved in revolutionary movements? These and other questions will be examined as this course looks at women’s lives in contemporary Latin America. Case studies will be drawn from Central and South America. Prerequisite: permission of the instructor.

Instructor: Urban

ANTH 348. South American Archaeology

Credit: .5 unit

This course examines the diversity of cultures within South America (south of Panama), from the dense jungles of the Amazon to the high grasslands of the Andes. Special emphasis is placed on how these groups have adapted both to the environments they occupy and to the challenge of continued survival within the modern nations of the area. The prospects for their continued persistence into the future are also considered. This course should be of interest to students of history, international studies, religion, Spanish language and literature, and political science. No prerequisite, but ANTH 112 is strongly recommended.

Instructor: Schortman

ANTH 349. The Maya: Ancient and Modern

Credit: .5 unit

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 sixteenth-century arrival of the Spanish, tracing the rise and fall of individual Maya kingdoms, the flourishing of art, architecture, writing, calendars, 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. Prerequisite: ANTH 112 or 113.

Instructor: Schortman, Urban

ANTH 350. Human Sexuality and Culture

Credit: .5 unit

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 the instructor.

Instructor: Suggs

ANTH 355. The Andes (South American Archaeology and Ethnicity)

Credit: .5 unit

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 sixteenth 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. Prerequisite: ANTH 112 or 113, or other courses on Latin American history, culture, or society.

Instructor: Staff

ANTH 358. Theater and Performance Across Asia

Credit: .5 unit

We will examine performance from both theoretical and ethnographic perspectives. What is performance, and what is its relation to tradition and to change? In some settings, performances have religious significance, and the line between ritual and entertainment blurs. In some cases, performances challenge tradition or question authority, rebellion masking itself as “mere” play. Inevitably, our exploration of performances elsewhere will evoke contrasts and comparisons with theatrical performance, production, and training in the West, but our focus will remain on Asian societies in various historical moments, and on comparisons across Asia. Film is included in this exploration of performance, although film does not easily fit some of the generalizations we will make. It is important to understand how film compares to other forms of performance, however, if only because the performing arts in Asia have been so profoundly affected by this modern medium.

Instructor: Staff

ANTH 460. Race and Ethnicity in American Anthropology

Credit: .5 unit

First in this course we will look 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 socio-cultural 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 audio-visual materials. Prerequisites: ANTH 113 and junior or senior standing.

Instructor: Pack

ANTH 464. Methods in Cultural Anthropology

Credit: .5 unit

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. There will be 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 and/or permission of the instructors.

Instructor: Pack, Schortman, Urban

ANTH 465. History of Anthropological Thought

Credit: .5 unit

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 (1) significant theoretical issues and “schools” of thought (e.g., evolutionism, functionalism, materialism, and structuralism); (2) biographical and intellectual portraits of several major figures who were instrumental in formulating these issues; and (3) continuing controversies in the elucidation of certain fundamental principles (e.g., “culture,” “relativism,” and “the primitive”). Prerequisites: at least three courses in anthropology and permission of instructor.

Instructor: Staff

ANTH 471. Ethnomedicine: Africa*Credit: .5 unit*

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 universalize sociomoral problems and sociomoralize medical ones. Prerequisite: ANTH 113 and permission of the instructor.

*Instructor: Suggs***ANTH 474. Drinking Culture: The Anthropology of Alcohol Use***Credit: .5 unit*

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 which 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 the instructor.

*Instructor: Suggs***ANTH 478. Method and Theory in Archaeology: Archaeology of Identity***Credit: .5 unit*

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. While most of the case studies will be drawn from the Precolumbian 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.

*Instructor: Schortman, Urban***ANTH 493. Individual Study***Credit: .5 unit*

This course is for students who wish to do advanced work beyond regular courses or to study topics not included in course offerings. Prerequisites: permission of instructor and department chair.

*Instructor: Staff***ANTH 497. Senior Honors***Credit: .5 unit*

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

*Instructor: Staff***ANTH 498. Senior Honors***Credit: .5 unit*

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

Instructor: Staff