**ANTHRO 1. Introduction to Cultural and Social Anthropology. 3-5 Units.**
This course introduces basic anthropological concepts and presents the discipline's distinctive perspective on society and culture. The power of this perspective is illustrated by exploring vividly-written ethnographic cases that show how anthropological approaches illuminate contemporary social and political issues in a range of different cultural sites.

Same as: ANTHRO 201

**ANTHRO 100A. India's Forgotten Empire: The Rise and Fall of Indus Civilization. 3 Units.**
How and why cities with public baths, long-distance trade, sophisticated technologies, and writing emerged, maintained themselves, and collapsed in the deserts of present-day Pakistan and India from 2500 to 1900 B.C.

**ANTHRO 100B. Lifeways of the Ancient Maya. 5 Units.**
This course engages with the world of the pre- and post-contact Maya people through scholarship that explores the material culture of daily life. We address how questions about the past are framed through ethnographic and ethnohistoric accounts of daily life, how diverse scientific methods and theoretical perspectives are used to address these questions, and how interpretations of daily life in the ancient Maya world are formulated. We consider how perceptions of the ancient Maya are marshaled in contemporary politics and policies. The course is designed to provide a broad overview of sites and materials in the Maya area, focusing on the dynamic interplay between the material and the social. Students will create interpretive frameworks for a public audience as a component of the final project.

Same as: ANTHRO 200B

**ANTHRO 100C. Chavin de Huantar Research Seminar. 2-5 Units.**
For participants in fieldwork at Chavin de Huantar. Archaeological research techniques, especially as applied at this site. Students work on data from the previous field season to produce synthetic written materials. Maybe repeated for credit.

**ANTHRO 100D. Chavin de Huantar Research Seminar. 3-5 Units.**
Archaeological analytical techniques appropriate for data recovered during archaeological fieldwork in Chavin de Huantar, Peru. Open to all interested students; fieldwork participants are expected to take the course. Students work on data from the previous field season to produce synthetic written reports, focusing on specific methodological issues.

Same as: ARCHLGY 100D

**ANTHRO 101. The Aztecs and Their Ancestors: Introduction to Mesoamerican Archaeology. 3-5 Units.**
The prehispanic cultures of Mesoamerica through archaeology and ethnohistory, from the arcaic period to the Spanish conquest in the 16th century.

**ANTHRO 101A. Archaeology as a Profession. 5 Units.**
Academic, contract, government, field, laboratory, museum, and heritage aspects of the profession.

Same as: ARCHLGY 107A

**ANTHRO 101B. Archaeology of Technology. 5 Units.**
The course is an introduction to the social organization of material production and to the theoretical, ethnographic, and historical frameworks used by archaeologists to link the technologies of the past to salient sociocultural information about the people who employed them. Comparison of metallurgical, ceramic, lithic, and textile industries in different cultural and historical settings will inform critical discussions of how and to what extent analyses of artifacts, workshops, and industrial installations can provide insight into past societies.

Same as: ANTHRO 201B, ARCHLGY 100, ARCHLGY 200

**ANTHRO 101S. Introduction to Cultural and Social Anthropology. 3-5 Units.**
This course introduces basic anthropological concepts and presents the discipline's distinctive perspective on society and culture. The power of this perspective is illustrated by exploring vividly-written ethnographic cases that show how anthropological approaches illuminate contemporary social and political issues in a range of different cultural sites.

Same as: ANTHRO 1S

**ANTHRO 102. Urban Ethnography. 5 Units.**
Ethnographic research and writing focuses on the ways our lives are shaped by interacting forces such as history, political economy, and creative cultural practices. In the last fifty years, more and more cultural anthropology has been carried out in urban contexts, due to both urbanization around the world and changes in anthropology as a field. This seminar focuses on careful reading and analysis of book-length ethnographies about urban cultures, people and dynamics to consider what the theory and methodological tools of anthropology have to offer us as we seek to better understand the city. Readings include a variety of approaches to ethnographic research in and/or about cities, with a mix from different eras and about different cities around the world.

Same as: URBANST 140

**ANTHRO 102A. Ancient Civilizations: Complexity and Collapse. 3-5 Units.**
How archaeology contributes to understanding prehistoric civilizations. How and why complex social institutions arose, and the conditions and processes behind their collapse. The development of monumental architecture, craft specialization, trade and exchange, and social stratification using examples from the archaeological record. (HEF II, III, DA-B).

Same as: ANTHRO 202A

**ANTHRO 102B. Aztec Language and Culture. 3 Units.**
Introduction to Nahuatl, the language of the Aztecs. Also known as Mexican, Nahuatl was once used as a lingua franca throughout Mesoamerica, and is today spoken by about 1.5 million people. Emphasis on vocabulary: colonial documents, including Central Mexican codices, and archaeology. Attention also given to modern dialects, the place of Nahuatl in the Uto-Aztecan language phylum, and the relationship between Nahuatl and Aztec culture. Appropriate for students interested in linguistics, anthropology, archaeology, and history, and those desiring to better understand the native linguistic heritage of Mesoamerica and its impact on Spanish.

**ANTHRO 103. The Archaeology of Modern Urbanism. 5 Units.**
Seminar. Urbanism as a defining feature of modern life. The perspective of archaeology on the history and development of urban cultures. Case studies are from around the globe; emphasis is on the San Francisco Bay Area megalopolis. Cities as cultural sites where economic, ethnic, and sexual differences are produced and transformed; spatial, material, and consumption practices; and the archaeology of communities and neighborhoods.

**ANTHRO 103A. Human Osteoarchaeology. 5 Units.**
The course will cover the methodological and theoretical backgrounds to human osteoarchaeology, introduce the student to the chemical and physical characteristics of bone, and to the functional morphology of the human skeleton. Classes will consist of a taught component that outlines how osteoarchaeologists reconstruct individual life-histories based on age, sex etc.; this is combined with hands-on identification of different skeletal elements and the markers used to inform the analytical methods. Additional scientific methodologies are also introduced that increasingly form a major component of human osteoarchaeology.

Same as: ANTHRO 203A
ANTHRO 105. Ancient Cities in the New World. 3-5 Units.
Preindustrial urbanism as exemplified by prehispanic New World societies. Case studies: the central and southern highlands of Mesoamerica, and the Maya region. Comparative material from highland S. America.
Same as: ANTHRO 205

ANTHRO 105A. Archaeological Fieldwork: Critical Analysis and Practical Application. 2-3 Units.
This introduction to archaeological fieldwork involves both field and seminar components, each component meeting once per week. During the field sessions, we will investigate an archaeological site on campus using methods of survey, mapping, testing, and excavation (digging, recording units/features, profiling/illustration). In seminar, we will critically examine archaeological fieldwork through reading, writing, and discussion, exploring topics such as history of archaeological excavation, production of archaeological knowledge, disjunctures between theory and practice, reflexive methodologies, ethics, collaboration, and specialization. No experience necessary, but students with fieldwork experience are welcome.
Same as: ANTHRO 205A

ANTHRO 106. Incas and their Ancestors: Peruvian Archaeology. 3-5 Units.
The development of high civilizations in Andean S. America from hunter-gatherer origins to the powerful, expansive Inca empire. The contrasting ecologies of coast, sierra, and jungle areas of early Peruvian societies from 12,000 to 2,000 B.C.E. The domestication of indigenous plants which provided the economic foundation for monumental cities, ceramics, and textiles. Cultural evolution, and why and how major transformations occurred.
Same as: ANTHRO 206A, ARCHLGY 102B

ANTHRO 106A. Gang Colors: The Racialization of Violence and the American City. 5 Units.
Street gangs (e.g., Bloods, Crips, Mara Salvatrucha, M-18, etc.) serve as a window onto the experience of racial, ethnic and economic marginalization under late capitalism. This class explores the context that gives rise to gang violence through a combination of anthropological, sociological, and historical approaches. Students will be familiarized with the macro-social factors that shape both gangs and the politics of violence in the Americas, North and South.
Same as: CSRE 106A

ANTHRO 107A. Finding Home Reclaiming History: Advanced Methods in California Indian Studies. 4 Units.
How do contemporary California Native Americans claim and tell their own stories? Using archival information, government documents, archaeological evidence, Interviews and field projects, this course examines the methods contemporary scholars use to work with Native Americans. We emphasize the role of mythmaking, film and popular culture in shaping public perceptions of California Indians. May be repeat for credit.

ANTHRO 108A. The Formation of Political State in the Peruvian Andes. 3-5 Units.
This course provides a panorama of the prehistory and history of the political state developed in Peruvian Andes. The Peruvian Andes is a rich cultural area in South America the first generations of Andean state societies developed. Beginning in Formative times with Chavin Culture we have an important development of different forms of state from theocratic to military, and most importantly, the Inca Empire. This richness and diversity of state societies was a consequence of an interesting relationship between societies of different levels of development, economies, and of course, the related diverse ecologies of the region. In 1532, Spanish conquerors came to the Inca Empire and introduced their new vision of politics and economics, and created corresponding new institutions in the Andes. The ensuing colonial age had an interesting development and brought new tensions to this New World. Native ways of work and thought survive in colonial times, creating a distinctive political and ideological scenario including deep ethnic and economic differences. These political tensions established the foundations for revolutionary movements based in indigenous belief as for example ¿Taky Onkoy¿ (dancing sickness) or ¿Neo-Incanismo¿. Finally, with independence from Spain, a new republic is established from Lima but many problems in the native structures conditioned the development of new liberal politics.

ANTHRO 108B. Gender in the Arab and Middle Eastern City. 5 Units.
What are the components of gendered experience in the city, and how are these shaped by history and culture? How do meanings attributed to Islam and the Middle East obscure the specificity of women’s and men’s lives in Muslim-majority cities? This course explores gender norms and gendered experience in the major cities of Arab-majority countries, Iran and Turkey. Assigned historical and sociological readings contextualize feminism in these countries. Established and recent anthropological publications address modernity, mobility, reproduction, consumption, and social movements within urban contexts. Students will engage with some of the key figures shaping debates about gender, class, and Islam in countries of the region typically referenced as North Africa and the Middle East (MENA). They will also evaluate regional media addressing concerns about gender in light of the historical content of the course and related political concepts.
Same as: FEMGEN 108B, URBANST 108B

ANTHRO 108C. Catalhoyuk and Neolithic Archaeology. 3 Units.
Catalhoyuk as a case study to understand prehistoric social life during the Neolithic in Anatolia and the Near East. Developments in agriculture, animal domestication, material technology, trade, art, religion, skull cults, architecture, and burial practices. Literature specific to Catalhoyuk and other excavations throughout the Anatolian and Levantine regions to gain a perspective on diversity and variability throughout the Neolithic. The reflexive methodology used to excavate Catalhoyuk, and responsibilities of excavators to engage with larger global audiences of interested persons and stakeholders.
Same as: ARCHLGY 108E

ANTHRO 109. Archaeology: World Cultural Heritage. 5 Units.
Focus is on issues dealing with rights to land and the past on a global scale including conflicts and ethnic purges in the Middle East, the Balkans, Afghanistan, India, Australia, and the Americas. How should world cultural heritage be managed? Who defines what past and which sites and monuments should be saved and protected? Are existing international agreements adequate? How can tourism be balanced against indigenous rights and the protection of the past?
Same as: ANTHRO 209
ANTHRO 109A. Archaeology of the Modern World. 3-5 Units.
Historical archaeology, also called the archaeology of the modern world, investigates the material culture and spatial history of the past five centuries. As a discipline, historical archaeology has been characterized by (1) a methodological conjunction between history and archaeology; (2) a topical focus on the three Cs: colonization, captivity, and capitalism; (3) an epistemological priority to recovering the perspectives of people without history. Each of these three trends is widely debated yet they continue to profoundly shape the field. This seminar provides an in-depth examination of the emergence and development of this historical archaeology, with a focus on current issues in theory and method. For undergraduates, the prerequisite is Anthro 3 or consent of instructor. Same as: ANTHRO 209A, ARCHLGY 109A

ANTHRO 10A. The Archaeology of Home. 3-5 Units.
Homes evoke powerful emotions about place and also highlight the dynamic and complex nature of people, their relationships, and the broader society they live in. Focus on the ways that material traces from the past shed light on the diversity of domestic life, which includes household organization, economic strategies, diet and status, rituals, and identity. Archaeological case studies to see how archaeologists identify reoccurring patterns in material culture found in homes or domestic dwellings to reconstruct household patterns and social relations.

ANTHRO 10SC. Evolution, Conservation, and Education in Galápagos. 2 Units.
The tiny remote islands of Galápagos have played a large and central role in the study of evolution. Not surprisingly, they have also become central to the study of conservation. The fascinating adaptations of organisms to the unique ecosystems of the archipelago have left them particularly vulnerable to human-induced changes underway in the islands today. But did you know that Galápagos is also an important proving ground for new approaches to environmental education, both for the people who live in the islands as well as for those who visit them? Drawing on lessons learned in Galapagos from Darwin's time to the present, this seminar explores evolution, conservation, and education in the Galápagos Archipelago. Using case-study material on tortoises, iguanas, finches, endemic plants and more, we will explore current theory and debate about adaptation, sexual selection, speciation, adaptive radiation, and other topics in evolution. Similarly, we will explore the special challenges Galápagos poses today for conservation, owing to both its unusual biota and the increasing impact of human activity in the archipelago. Relatedly, we will consider case studies of environmental education in the islands, involving residents as well as tourists, asking what can be done to make these efforts more effective? This course includes, at no additional cost to students, an intensive eleven-day expedition to Galápagos to observe firsthand many of the issues and outcomes discussed in class. A chartered ship will serve as our floating classroom, dormitory, and dining hall as we work our way around the archipelago to visit as many as ten islands. For this portion of the class, undergraduates will be joined by a group of Stanford alumni and friends in a format called a Stanford "Field Seminar." Because our class time on campus is limited to one week before travel, students will be required to complete all course readings over the summer. Both on campus and in South America, the course emphasizes student contributions and presentations. Students will be asked to lead discussions and carry out literature research about the Galápagos related to key themes of the class. The final assignment for the seminar is to complete a seven- to ten-page paper on an approved topic of your choice related to one or more of the areas of evolution, conservation and education in Galapagos today, and to present the main findings of that paper in a joint seminar of undergrads and alumni as we travel in Galápagos.

Same as: HUMBIO 17SC

ANTHRO 110. Environmental Archaeology. 5 Units.
This course investigates the field of environmental archaeology. Its goals are twofold: (1) to critically consider the intellectual histories of environmental archaeology, and, (2) to survey the various techniques and methods by which archaeologists assess historical environmental conditions through material proxies. The course will include lab activities. Same as: ANTHRO 210, ARCHLGY 110

ANTHRO 110A. Neandertals and Modern Humans: Origin, Evolution, Interactions. 3 Units.
The expansion out of Africa of our species represents the last spectacular step in the course of Human Evolution. It resulted in the colonization of the whole planet and the replacement of archaic forms of humans in Eurasia. One way to investigate why Homo sapiens has been such a successful species is to compare its evolution with that of its closest relative, the Neandertals. Exploring the bio-cultural processes at work in the two lineages leads to examine some of the main issues in Paleoanthropology and the most recent methodological advances in the field.

Same as: ANTHRO 210A

ANTHRO 110B. Examining Ethnographies. 5 Units.
Eight or nine important ethnographies, including their construction, their impact, and their faults and virtues.

Same as: ANTHRO 210B

ANTHRO 111. Archaeology of Gender and Sexuality. 5 Units.
How archaeologists study sex, sexuality, and gender through the material remains left behind by past cultures and communities. Theoretical and methodological issues; case studies from prehistoric and historic archaeology.

Same as: ARCHLGY 129, FEMGEN 119

ANTHRO 111A. Archaeology of the Andes of Argentina. 3-5 Units.
The aim of this course is to provide a panorama of the archaeology of the andean region of Argentina, along some main topics of past and current researches. North andean Argentina has been considered for a long time as subordinated to the major developments in the central Andes, but the Neandertals, as if it were in a marginal position that mirrored their history. More than a hundred years of research in the area have produced different insights, which put that affirmation in relative terms. The course will give an overview of major historical contributions and contemporary trends in the archaeological thinking in relation to themes such as time, the space, people, things and nature. An overview of the conceptions and construction of time. Space seen as cultural area; natural environment and built landscape; archaeological areas as national territory. Historical conceptions of people; bodies; social inequality; the past and present others in the archaeological research. Artefacts, classifications and typologies; material archaeological contexts as cultural units; from artefacts to things; past ontologies. Nature and environment; domestication; ecological approaches; agropastoralism; nature/culture. It is expected that by the end of the course students will gain a panorama of the major problems of the archaeology of andean Argentina with historically and theoretically informed perspectives.

Same as: ANTHRO 211A
ANTHRO 111C. Muwekma: Landscape Archaeology and the Narratives of California Natives. 3-5 Units.
This course explores the unique history of San Francisco Bay Area tribes with particular attention to Muwekma Ohlone—the descendents communities associated with the landscape surrounding and including Stanford University. The story of Muwekma provides a window into the history of California Indians from prehistory to Spanish exploration and colonization, the role of Missionaries and the controversial legacy of Junipero Serra, Indigenous rebellions throughout California, citizenship and land title during the 19th century, the historical role of anthropology and archaeology in shaping policy and recognition of Muwekma, and the fight for acknowledgement of Muwekma as a federally recognized tribe. We will visit local sites associated with this history and participate in field surveys of the landscape of Muwekma.
Same as: ARCHLGY 111B, NATIVEAM 111B

ANTHRO 112. Public Archaeology: Market Street Chinatown Archaeology Project. 4-5 Units.
This internship-style course centers on the practice and theory of historical archaeology research and interpretation through a focused study of San José’s historic Chinese communities. The course includes classroom lectures, seminar discussion, laboratory analysis of historic artifacts, and participation in public archaeology events. Course themes include immigration, urbanization, material culture, landscape, transnational identities, race and ethnicity, gender, cultural resource management, public history, and heritage politics. The course includes required lab sections, field trips, and public service. Transportation will be provided for off-site activities.
Same as: ANTHRO 212, ASNAMST 112

ANTHRO 112A. Archaeology of Human Rights. 5 Units.
This introductory seminar provides a critical vantage point about human rights discourse from an archaeological perspective. The seminar is organized around four main questions: (1) Is cultural heritage a human right? (2) What are archaeologists learning about how the material and temporal dimensions of power and resistance? (3) How is archaeological evidence being used in investigations of human rights violations? (4) Can research about the past shape the politics of the present? Topics to be discussed include archaeological research on mass internment, colonialism, enslavement and coerced labor, ethnic cleansing, homelessness, gender discrimination, indigenous rights, and environmental justice.
Same as: URBANST 147

ANTHRO 112B. Advanced Study in Public Archaeology. 2-5 Units.
This service-learning course is offered only to students who have completed Anthro 112a and wish to deepen their scholarship in public archaeology and heritage practice through continued study. Students enrolled in Anthro 112b complete readings, collections management study, public archaeology events, and community-based research oriented towards their specific interests. Prerequisite: Completion of Anthro 112a AND instructor consent.

ANTHRO 113. Culture and Epigenetics: Towards A Non-Darwinian Synthesis. 4-5 Units.
The course examines the impact of new research in epigenetics on our understanding of long-term cultural change. The course examines the various attempts that have been made over recent decades to find a synthesis between cultural and biological evolution. These approaches, often termed neo-Darwinian, include memes, dual inheritance theory, theories of cultural selection and transmission, niche construction theory and macro-evolutionary approaches. Research in all these areas will be examined, with particular reference to explanations for the origins of agriculture, but also including other transformations, and critiqued. New research in epigenetics offers an alternative non-Darwinian evolutionary perspective that avoids many of the problems and pitfalls in the neo-Darwinian approaches. Cultural evolution comes to be viewed as cumulative, directional and Lamarckian, since heritable epigenetic variation can underlie evolutionary change. Epigenetics opens the way for human cultural entanglements to become the drivers for evolutionary change, thus allowing the full range of social processes studied in the social and cultural sciences to take their place in the study and analysis of long-term change.
Same as: ANTHRO 213, ARCHLGY 113

ANTHRO 113B. Religious Practices in Archaeological Cultures. 5 Units.
According to Hawkes (1954), religion or ideology is the most difficult part of social life to access archaeologically. Luckily, not all scholars agree; according to Fogelin (2008) ‘religion is not something people think about, but something people do’. Thus, archaeology, an inherently multidisciplinary subject that studies material culture, is well suited to delve into religion and its underpinnings. This course will explore religious practices, as they can be defined and interpreted from archaeological contexts spanning the Paleolithic to historic periods. Definitions of religion differ from author to author but they mostly agree that religion is a fully integrated and thus integral part of human social life. Politics, economics, identity and social class influence religion, and religion influences how these forces play out in society. Thus, the course will also examine the significance of ritual and religion in a variety of social contexts.
Same as: ANTHRO 213B, ARCHLGY 113B

ANTHRO 114. Prehistoric Stone Tools: Technology and Analysis. 5 Units.
Archaeologists rely on an understanding of stone tools to trace much of what we know about prehistoric societies. How to make, illustrate, and analyze stone tools, revealing the method and theory intrinsic to these artifacts.
Same as: ANTHRO 214, ARCHLGY 114

ANTHRO 114A. Introduction to South Asian Archaeology. 5 Units.
This seminar will survey the archaeology of South Asia, beginning with animal and plant domestication in the early Holocene and ending with the late Medieval Period. Given its chronological breadth and spatial scope, the class will interrogate a variety of social and historical contexts that contribute to a broad range of anthropological research concerns, including the intersections of authority, ritual, alterity and landscape, and at the same time critically consider the epistemological bases for their analyses through archaeological remains.
Same as: ANTHRO 214A, ARCHLGY 114A
ANTHRO 114B. Landscape Archaeology and Global Information Systematics. 3-5 Units.
This course is meant to lay groundwork for analysis of archaeological landscapes using the methods of GIS. Throughout, we consider the various understandings of landscape, from the biogaphical to the biological. The course explores the history of various typologies of landscape, incorporating the cultural, the topographical, the ecological, and the topological; reviews different types of landscape data and analysis, including aerial imagery, stratigraphic excavations, and specialized analyses; addresses how to integrate different sorts of data sets and carry out analytical assessment of interrelated "layers" as dynamic constituents of landscape; considers implications of landscape studies in modern policy and management. Students will create interpretive frameworks for a public audience as a component of the final project.
Same as: ANTHRO 214B

ANTHRO 115. The Social life of Human Bones. 3-5 Units.
Skeletal remains serve a primary function of support and protection for the human body. However, beyond this, they have played a range of social roles once an individual is deceased. The processes associated with excarnation, interment, exhumation and reburial all speak to the place that the body, and its parts, play in our cultural as well as physical landscape. This course builds on introductory courses in human skeletal anatomy by adding the social dynamics that govern the way humans treat other humans, and how they manifest through the landscape. It draws on anthropological, biological and archaeological research, with case studies spanning a broad chronological and spatial framework to provide students with an overview of social practice as it relates to the human body.
Same as: ANTHRO 215, ARCHLGY 115

ANTHRO 115B. Peoples and Cultures of Ancient Mesoamerica. 5 Units.
This course engages with the world of ancient Mesoamerica, focusing on the Mixtec, Aztec, Maya, Zapotec, Chichimec, Olmec, and Teotihuacan peoples. We address how questions about the past are framed through ethnographic and ethnohistoric accounts of daily life, how diverse scientific methods and theoretical perspectives are used to address these questions, how interpretations of daily life in the ancient Mesoamerican world are formulated, and how these interpretations are marshaled in contemporary politics and policies. We explore different scales of Mesoamerican communities, and compare the diverse material culture and lifeways represented in Mesoamerica at different time periods. Students will create interpretive frameworks for a public audience as a component of the final project.
Same as: ANTHRO 215B

ANTHRO 116. Data Analysis for Quantitative Research. 5 Units.
An introduction to numeric methods in Anthropology and related fields employing the Data Desk statistics package to test hypotheses and to explore data. Examples chosen from the instructor's research and other relevant projects. No statistical background is necessary, but a working knowledge of algebra is important. Topics covered include: Frequency Distributions; Measures of Central Tendency, Dispersion, and Variability; Probability and Probability Distributions; Statistical Inference, Comparisons of Sample Means and Standard Deviations; Analysis of Variance; Contingency Tables, Comparisons of Frequencies; Correlation and Regression; Principal Components Analysis; Discriminant Analysis; and Cluster Analysis. Grading based on take-home problem sets.
Same as: ANTHRO 216

ANTHRO 116B. Anthropology of the Environment. 5 Units.
This seminar interrogates the history of anthropology's approach to the environment, beginning with early functionalist, structuralist, and Marxist accounts of human-environment relationships. It builds towards more recent developments in the field, focusing on the human and relational ontologies as well as current projects on the intersections of nature, capital, politics, and landscape histories. At the end of this class, students will be familiar with the intellectual histories of environmental anthropology and contemporary debates and tensions around questions of ethics, agency, environment, and historical causality.
Same as: ANTHRO 216B

ANTHRO 117. Thinking Through Animals. 5 Units.
The human-animal relationship is dynamic, all encompassing and durable. Without exception, all socio-cultural groups have evidenced complex interactions with the animals around them, both domesticated and wild. However, the individual circumstances of these interactions are hugely complicated, and involve much more than direct human-animal contact, going far beyond this to incorporate social, ecological and spiritual contexts. This course delves into this complexity, covering the gamut of social roles played by animals, as well as the methods and approaches to studying these, both traditional and scientific. While the notion of 'animals as social actors' is well acknowledged, their use as proxies for human autecology (the relationship between a species and its environment) is also increasingly recognised as a viable mechanism for understanding our cultural and economic past. The module presents an overview covering a broad timespan from the Pleistocene to the modern day. It will piece together the breadth of human-animal relationships using a wide geographic range of case studies.
Same as: ANTHRO 217

ANTHRO 117A. Stuff. 5 Units.
Never before have humans been engulfed by so much stuff. Stuff is needed to survive giving us the basics of food, clothing, and shelter. But stuff does so much more. Smart phones rule our social interactions. Louis Vuitton handbags display status. Air conditioning masters nature. Picassos inspire beauty. Wedding bands promise eternal love. Crosses connect believers to God. Is stuff really who we are? This seminar explores the science of stuff, past, present and future, investigating deeply-held beliefs about the meaning, value, and purpose of objects. Because our stuff has become such a popular obsession, this course embraces the eclectic intersection of popular and academic knowledge. Students will seek to answer the complex whys of our relationship with objects and understand our future human condition made by the material world.
Same as: ANTHRO 217A, ARCHLGY 117A
ANTHRO 117B. Monuments and Landscapes: An Archaeological Perspective. 3-5 Units.
The landscape is a result of the action and interaction of human and natural factors. Communities have altered their landscapes for a variety of reasons, including the subsistence practices; as a consequence of economic growth; to express a social ideology, and as a consequence of political and religious drivers. Accordingly, landscapes enable physical and provide psychological sustenance to people, and the human need to relate to our surroundings is part of the way in which identities are created and disputed. Within the humanities, landscape is being conceptualized as a process, a practice and as performance, and monuments within a given landscape have an equally important role, not to mention history. They are often the most durable and well-known evidence of the ancient civilizations, and should be observed jointly with the landscape. How did the landscape predefine the monument and how did the monument complement, emphasize or devalue the landscape? What philosophy channeled the construction of the monuments within the landscapes? Whether ephemeral or permanent, the human agency left traces in the landscape; thus, both monuments and landscapes are the key indicators for understanding the ideology of a particular culture. Archaeology, through its interdisciplinary nature, provides a unique perspective, as well as tools, for examining the formation processes of all man-made elements, within both natural and cultural landscapes. The course will address the multifaceted issues of the ways that people have consciously and unconsciously shaped the land around them through time. It will look into diverse, geographically and periodically influenced concepts of a monument and landscape. The course will be divided into two parts, with the first one covering the theory and methodological approaches and the second part the conceptual characteristics, modifications and changeability in various archaeological and historical periods and cultural frameworks.

Same as: ANTHRO 217B, ARCHLGY 117B

ANTHRO 117C. Global Heritage: Conflict, Reconciliation, and Diplomacy. 3-5 Units.
Archaeological studies from the 1990s framed cultural heritage as a resource that created attachments to place and to the past as a means to buttress national and cultural identities. But heritage can no longer be viewed as simply a marker of a singular, national identity. As a global era ushers in new regimes of heritage management, heritage becomes embroiled in a multitude of interactions whether acting as a fulcrum of transnational governance or functioning at the crux of community empowered utilisations and initiatives. This course will trace what happens to heritage as it has been drawn into a world of global interactions while also maintaining more local forms of attachment. The class will address three themes (conflict, reconciliation, and diplomacy), all of which result from the multi-scalar relations that emerge from heritage financing, management, and preservation in a transnational arena. While the class will discuss cases that include both tangible and intangible heritage, the focus of the course will center around tangible elements of the past, including heritage sites and archaeological artifacts. Combining readings from the field of international relations, archaeology, and heritage studies, the class will question if and how heritage can be used in local settings while also producing international exchanges.

Same as: ARCHLGY 105

ANTHRO 118A. Digital Heritage: Bringing the Past Online with the Chinese American Historical Museum. 5 Units.
Interpreting the past is no longer just for people like historians and archaeologists, and it is no longer confined to the pages of books. More and more, community-based organizations are gathering stories and perspectives from everyday people, and they are putting them out for the world to see online. With these big changes, what will be the future of thinking about the past? In this course, students will work through the dynamics of digital heritage through readings, discussion, and original research. The course centers around artifacts unearthed at the Market Street Chinatown in San Jose. Each student will analyze and gather stories relating to a single artifact in order to contribute to a multimedia exhibit for the Chinese American Historical Museum in San Jose. Class time will be devoted both to discussion and to work on artifact-based projects, and will also include a fieldtrip to the museum and collaboration time with members of the Chinese Historical and Cultural Project.

Same as: ASNAMST 118A, CSRE 118A

ANTHRO 118C. Heritage Development in the Global South. 3-5 Units.
Heritage is a site of both promise and contestation in the Global South. These nations use it for a wide range of purposes: Peru’s thriving tourism sector rests on a basis of heritage attractions, South Africa negotiates a post-apartheid identity through heritage, and India places increasing numbers of sites on the World Heritage List. Outlining different modes of heritage production and interpretation, this class investigates heritage regimes on scales ranging from local communities and national governance to international recognition. We will examine the role of heritage in building communities and identity; the place of heritage within economic development; the efforts of Global South countries to negotiate the legacies of colonialism and global inequality through managing their pasts; and the deployment of heritage as part of international power struggles within worldwide structures like UNESCO. Drawing on anthropology, heritage studies, and archaeology, students will gain a deeper understanding of how heritage is used by Global South countries to produce identity, support development, domesticate the past, and build the future.

Same as: ARCHLGY 116

ANTHRO 119. Zooarchaeology: An Introduction to Faunal Remains. 5 Units.
As regularly noted, whether historic or pre-historic, animal bones are often the most commonly occurring artefacts on archaeological sites. As bioarchaeological samples, they offer the archaeologist an insight into food culture, provisioning, trade and the social aspects of human-animal interactions. The course will be taught through both practical and lecture sessions: the hands-on component is an essential complement to the lectures. The lectures will offer grounding in the main methodological approaches developed, as well as provide case-studies to illustrate where and how the methods have been applied. The practical session will walk students through the skeletal anatomy of a range of species. It will guide students on the identification of different parts of the animal, how to age / sex individuals, as well as recognize taphonomic indicators and what these mean to reconstructing post-depositional modifications.

Same as: ANTHRO 219, archlgy 119

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ANTHRO 119B. Tech Ethics and Ethnography: the human in human-computer interaction. 3-5 Units.
Do machines have culture? How do engineers write themselves into their products? Can we better anticipate the unexpected and unwanted consequences of technologies? Taking as its point of departure the discipline of Human-Computer Interaction (HCI), which examines the design and use of computer technology, this course shifts the focus to the humans creating and utilizing the technology. It invites us to think about computer science and social science together and learn how ethnographic methods can be utilized for ethical thinking and design in technology. This course will combine rigorous theoretical thinking with hands-on in-the-field research. Students will devise and engage in their own ethnographic research projects. This course will be of interest to students from a wide range of disciplines, including: computer science, engineering, medicine, anthropology, sociology, and the humanities. Our aim is to have a truly interdisciplinary and open-ended discussion about one of the most pressing social issues of our time, while giving students skills-based training in qualitative methods.

ANTHRO 12. Anthropology and Art. 5 Units.
Modernity. How the concept of art appears timeless and commonsensical in the West, and with what social consequences. Historicizing the emergence of art. Modernist uses of primitive, child art, asylum, and outsider art.

ANTHRO 120. The Maya. 4-5 Units.
Lecture course on the ancient and modern Maya. We explore the archaeology, ecology, culture, and language history of the Maya from the earliest times to the Classic Maya Collapse in the 9th-10th Centuries A.D., and examine also the Post-Classic, the Conquest, and Colonial Periods, and the persistence and impact of the Maya in present-day Mexico, Guatemala, Belize, Honduras, El Salvador, and diasporic Maya in the United States. The course acquaints students with the cultural achievements of the Maya in the context of the anthropology and archaeology of civilization, and considers issues of identity over vast periods of time. It includes discussion of the roles of isolation, contact, and geography in Maya history; principles of archaeological excavation and interpretation as applied to the Maya city-states, especially to their rise and fall; Maya hieroglyphic writing and its decipherment; Maya mythology and the Popol Vuh; Maya art in its Mesoamerican context; ethical issues in the management of Maya archaeological sites; principles of ethnographic analysis as applied in modern Maya communities, and Maya rebellions against colonial and modern states. Anthropology concentration: CS, Arch. No prerequisites.

ANTHRO 120B. Indian Popular Culture. 5 Units.
This course will explore key topics in contemporary India through an analysis of its popular culture. Bollywood and Kollywood films, Hindi soap operas and reality shows, vernacular music in Bihar, Tamil pulp fiction, matchboxes from Bangalore, clothing styles of Kerala college students, advertising in Mumbai, and cell phones used in Varanasi will all be brought together to help us shape an image of India as complex, contested, and changing. As an anthropology course, we will focus on the consumption of these media and discuss what they do in the world. Looking at both the source material itself and the way in which it is used, we will explore topics such as: nationalism, gender and sexuality, middle class aspiration, globalization, neoliberal consumerism, and the postcolonial condition.

ANTHRO 120F. Buying Black: Economic Sovereignty, Race, and Entrepreneurship in the USA. 4-5 Units.
This seminar examines how communities of color have critiqued and transformed capitalism in America through concepts of economic independence, entrepreneurship, and sovereignty. By tracing concepts such as the double-duty dollar, casino/tribal capitalism, retail boycotts, and buying black, the course traces ethnic entrepreneurialism in America. Students will also consider the international context of such US-based movements, particularly in relation to American imperialism and global supply-chain capitalism.

Same as: AFRICAAM 120F; CSRE 120F

ANTHRO 121. Language and Prehistory. 4-5 Units.
Same as: ANTHRO 221

ANTHRO 121B. Vital Infrastructures: The Foundations of Modern Life. 5 Units.
Infrastructure describes the material grids that exist beneath society, economy and culture: the foundation upon which everyday life rests and depends. While meant to remain invisible, out of sight and out of mind, diverse infrastructures have become lightning rods for political protest and demands for justice, rights, and a good life. From anti-dam activism in India, to campaigns for clean drinking water in South Africa, to transportation networks in urban Bolivia, and to the energy networks of the United States, infrastructure reveals the connections and disconnections of the globalized world. Taking an anthropological perspective, this course asks: why has infrastructure taken on vital importance to the modern nation-state? What do infrastructural histories reveal about the vital political ideals like freedom, development, equality, and nature? When does infrastructure take on a life of its own, undermining even the best laid plans? What happens when infrastructures fail? Through multi-disciplinary readings and exploratory assignments, this course challenges students see the world beneath their feet in new ways and to trace the material connections that define and sustain modern life itself.

ANTHRO 122A. Race and Culture in Mexico and Central America. 3-5 Units.
This course addresses the role of racial ideologies in the historical configuration of multiple hierarchies of inequality that determine the place of everyone in society in Mexico and Central America. Based on readings from the humanities and social sciences, we will discuss the cultural and racial politics of authoritarianism and indigenous insurgency, emphasizing narratives of laziness and vagrancy that have been central to the discipline of labor that shapes local processes of regressive modernization and nation building. We will analyze the hegemony of dictatorship as political necessity, the relationship between local racisms and global Whiteness, and the emergence of new local and transnational contestations to the multiple hierarchies that determine the place of everyone in society.
Same as: ANTHRO 222A

ANTHRO 122C. Research in Maya Hieroglyphic Writing. 1-2 Unit.
Workshop. Current issues in the decipherment and analysis of Maya hieroglyphic writing and literacy.
Same as: ANTHRO 222C

ANTHRO 123. Readings in Linguistic Anthropology. 2 Units.
One or two major related works on language in its cultural context. Works for 2007-08 involve attempts to correlate linguistic and non-linguistic data for analysis of prehistoric human contact and migrations. May be repeated for credit.
Same as: ANTHRO 223
ANTHRO 123A. Debating Repatriation. 5 Units.
The debates over the return of cultural property have raged for centuries. At stake are key questions about the rights of Indigenous peoples, intellectual freedom, nationalism, globalization, heritage management, the meaning of history, and the purpose of museums in the world. This seminar examines these vital discussions that intersect law and morality, science and religion, culture and politics. Discussions will be informed by cross-cultural, legal, ethical perspectives, exploring both the philosophical and practical implications of the repatriation debates. This course will provide students with a nuanced historical viewpoint of museum collections, heritage policies, and legal dimensions that underpin contests over cultural property.
Same as: ANTHRO 223A, ARCHLGY 123A

ANTHRO 123B. Government of Water and Crisis: Corporations, States and the Environment. 3-5 Units.
As the Flint, Michigan water situation began to attract attention and condemnation, Michigan State Representative, Sheldon Neeley, describing the 200 troops on the ground and the Red Cross distributing water bottles, said that the Governor had “turned an American city into a Third World country” it was terrible what he had done. No fresh water. Then at the first Congressional hearing, the Chairman of the House Oversight & Government Reform Committee, Jason Chaffetz, said, “This is the United States of America, this isn’t supposed to happen here. We are not some Third World country.” On What is a ‘third world problem’? And is the ‘water problem’ the same across the world? This course examines how water is governed in a time that is increasingly seen as one of crisis. We will examine how crises are imagined, constructed, sought to be averted, and the governance regimes they give rise to. And how does water, whether as natural resource, public good, a human right, or commodity, determine the contours of such regimes? We will focus mostly on ethnographies, but also examine texts produced by government bodies and aid and environmental organizations, as well as case law. The course will show what anthropology can contribute to the conversation on state and corporate bureaucracies, and their relation with water.

ANTHRO 124. Maya Mythology and the Popol Vuh. 3-5 Units.
The mythology and folklore of the ancient Maya, emphasizing the relationship between the 16th-century Quiché Maya mythological epic Popol Vuh (Book of the Council) and classic lowland Maya art, architecture, religion, and politics. General Mesoamerican mythology. Anthropological and other theories of mythology. Class participates in the creation of a web project on the Popol Vuh.

ANTHRO 124N. Maya Mythology and the Popol Vuh. 3 Units.
Shortly after the Spanish conquest of Highland Guatemala, an anonymous Quiché Mayan noble translated a sacred text of his people, Popol Vuh (¿Council Book¿), and committed the Mayan to Spanish letters. His book, with its account of creations and destructions of the world by the gods, the descent of the Hero Twins into the Underworld and their ball games with its lords, and a history of the ruling clan of the Quiché state, is a grand apology for the values and world of the Quiché Maya, but it is no drab political treatise. It relates the daily life of the Quiché to their natural world (including the skies) and to the underworld journey that they expected in death, and is a compilation crafted to instruct and entertain at several levels of interpretation, from those of sophisticated scholars to children. In the 1970s, we began to realize that many of the ceramic vessels unearthed from the tombs of the Classic Lowland Maya, originally intended to accompany their owners on their perilous journey through the underworld, actually illustrate scenes described in Popol Vuh. More recently, it has been possible to relate the mythology to texts newly deciphered from Mayan inscriptions as well as vases. The Popol Vuh has thus been shown to be a survival of a much older and more widespread culture. Like most survivals, though, it had been re-crafted in the image of the contemporary Quiché culture. When are mythological similarities sufficient to imply relatedness of the stories through common descent? How can mythical similarities imply universals of mind and culture? How have myths been used as state political instruments? This is an exciting combination of archaeology, linguistics, cultural anthropology, art, and literature. Students will analyze the text critically, examine Mayan art, and help develop a web site. No prerequisites.

ANTHRO 125. Language and the Environment. 3 Units.
Lecture course on vocabulary and grammar as keys to peoples’ understanding and use of the environment. Ethnobotany, ethnobiology, and ethnosemantics in the analysis of the language of place, plants and animals, the earth, the body, and disease. Terminological gaps and gluts and what they imply. Language as a strategic resource in environmental management. Language contact and conflict in the modern global environment, with particular attention to the vocabularies of capitalism and property. Language extinction and its environmental implications. Anthropology concentration: CS, EE. No prerequisites.
Same as: ANTHRO 225

ANTHRO 125A. International Criminal Courts and the Question of Global Justice. 3-5 Units.
What are the cultural, legal and political implications of the global extrapolation of our understanding of the rule of law, in general, and criminal law, in particular? This course will look at the theory and practice of the new international criminal courts, the criminalization and individualization (or humanization) of international law, and the broader system of cosmopolitan order that it presupposes, with special reference to how it differs from earlier projects for international order (international law, war crimes, human rights, and the UN system). Case studies will follow the historical development of the key institutions, individuals and legal precedents that have been determinative for the new international criminal jurisdiction, including Nuremberg and Tokyo, the ad hoc (Yugoslavia, Rwanda) and hybrid tribunals (Liberia, Sierra Leone, Lebanon, Cambodia) and now the International Criminal Court (DRC, northern Uganda, Sudan, Libya and Kenya).
ANTHRO 125S. International Criminal Courts and the Question of Global Justice. 3 Units.
What are the cultural, legal and political implications of the globalization of our understanding of the rule of law, in general, and criminal law, in particular? This course will look at the theory and practice of the new international criminal courts, the criminalization and individualization (or humanization) of international law, and the broader system of cosmopolitan order that it presupposes, with special reference to how it differs from earlier projects for international order (international law, war crimes, human rights, and the UN system). Case studies will follow the historical development of the key institutions, individuals and legal precedents that have been determinative for the new international criminal jurisdiction, including Nuremberg and Tokyo, the ad hoc (Yugoslavia, Rwanda) and hybrid tribunals (Liberia, Sierra Leone, Lebanon and Cambodia) and now the International Criminal Court (DRC, northern Uganda, Sudan, Libya and Kenya).

ANTHRO 126. Urban Culture in Global Perspective. 5 Units.
Core course for Urban Studies majors. We will study urban space both historically and cross-culturally. Urban Studies, by definition, is an interdisciplinary field, where the methodological approaches draw upon a diverse set of analytic tools. Disciplines that occupy a prominent place in this class are geography, cultural anthropology, sociology, history, media studies, and literature. In this context, we will discuss the importance of cities around the world to the economic, cultural, and political well-being of modern societies and examine how forces such as industrialization, decentralization, and globalization affect the structure and function of cities.
Same as: URBANST 114

ANTHRO 126A. Politics of the Past. 5 Units.
The past is never dead, William Faulkner once wrote. It’s not even past. This seminar explores the contested meanings of history in the political present. It particularly focuses on how archaeological work and heritage becomes entangled in larger questions of identity, belonging, belief, economics, and the stories we tell about ourselves. Students will gain an expansive and in-depth perspective on why humans so value what has come before us, and why making meaning from the past is a process suffused with power.
Same as: ANTHRO 226A, ARCHLGY 126A

ANTHRO 127. City and Sounds. 5 Units.
How do people experience modern cities and urban public cultures through auditory channels? How does sound mediate and constitute urban space? How to listen to and write about culture through sound. Students carry out narrative interviews and sound fieldwork in the Bay Area. Readings include urban anthropology, semiotics, art history, social studies of science and technology, media studies, and musicology.

ANTHRO 127A. Cities and the Future: Utopias, Dystopias, and Other Urbanisms to Come. 3 Units.
What sort of futures are being imagined for the cities of the twenty-first century? An interdisciplinary seminar, this course will critically analyze how the future of cities, and the cities of the future, are being thought about and acted upon in the present. It is designed for graduate students and advanced undergraduates with experience in the social sciences and humanities and who also have a keen interest in urban studies. Its primary objective is to develop sophisticated ways of thinking about the future of cities, since doing so has real significance for the kind of city we want to, and eventually will, ourselves inhabit.

ANTHRO 127C. Anthropology of Sport and the Body. 3-5 Units.
This course will use the work of anthropology and critical studies to analyze modern sport and how it shapes the body. We will begin by looking at various ways in which theorists have proposed studying sport, and then use these theoretical frameworks to examine contemporary sport, from individual practice to global spectacle. We will look too at how sport has historically been used as a technique of both control and resistance. We will read several anthropologists work on sport across the world. We will conclude the course with a sustained discussion of the Olympic Games, using the tools we have studied to think through this massive spectacle of global import. This course is ideally suited for anyone interested in how sport can be examined as a form of culture and social exchange and, more broadly, how theory can be used to break open contemporary culture.

ANTHRO 127D. HERITAGE POLITICS. 3-5 Units.
Heritage is a matter of the heart and not the brain, David Lowenthal once said. It does not seek to explore the past, but to domesticate it and enlist it for present causes. From the drafting of the first royal decrees on ancient monuments in the 17th century, political interests have had a hand in deciding which traditions, monuments and sites best represent and best serve the needs of the nation. The sum of these domestication efforts, the laws, institutions and practices established to protect and manage heritage, is what we call heritage governance. In this seminar you will learn about the politics of 21st century heritage governance at national and international level. Students will become familiar with key conventions and learn about the functioning of heritage institutions. We will also examine the hidden practices and current political developments that impact heritage governance: how UNESCO heritage sites become bargaining tools in international relations, how EU heritage policies are negotiated in the corridors of Brussels, and how the current re-nationalization of Western politics can affect what we come to know as our common past.
Same as: ARCHLGY 127, ARCHLGY 227

ANTHRO 128. Visual Studies. 5 Units.
Drawing on anthropology, art history, cultural studies, and other fields, this course explores how and why one might want to think critically about the politics of visuality, social imagination, the politics of making and consuming images and things, iconophobia and iconophilia, the classification of people and things into artist, and cultural production more generally.

ANTHRO 128A. The Boundaries of Humanity: Humans, Animals and Machines in the Age of Biotechnology. 3-4 Units.
Advances in research and technology are blurring the boundaries between humans, animals, and machines, challenging conventional notions of human nature. Seminar explores the question of what it now means to be human and the personal, social, and ethical implications of our advancing technologies through the lens of various disciplines, including anthropology, cognitive psychology, neuroscience, genetics, evolutionary biology, biotechnology, and artificial intelligence. Includes guest speakers from fields and industries where important questions are being raised.

ANTHRO 129C. A Deep Dive Into the Indian Ocean: From Prehistory to the Modern Day. 5 Units.
The Indian Ocean has formed an enduring connection between three continents, countless small islands and a multitude of cultural and ethnic groups and has become the focus of increasing interest in this geographically vast and culturally diverse region. This course explores a range of topics and issues, from the nature and dynamics of colonization and cultural development as a way of understanding the human experience in this part of the world, to topics such as religion, disease, and heritage. The course guides students in the many ways in which research in the Indian Ocean has a direct impact on our ability to compare developments in the Atlantic and Pacific.
Same as: ANTHRO 229C
ANTHRO 130A. Interpreting Space and Place: An Introduction to Mapmaking. 5 Units.
How mapmaking, geographical information systems (GIS), and spatial tools can be applied in social research. Qualitative and quantitative approaches in the use of geospatial information. Methodologies and case examples.

ANTHRO 130B. Introduction to GIS in Anthropology. 5 Units.
How GIS and spatial tools can be applied in social research. Case studies and student projects address questions of social and cultural relevance using real data sets, including the collection of geospatial data and building of spatial evidence. Analytical approaches and how they can shape a social and cultural interpretation of space and place.
Same as: ANTHRO 230B

ANTHRO 130D. Spatial Approaches to Social Science. 5 Units.
This multidisciplinary course combines different approaches to how GIS and spatial tools can be applied in social science research. We take a collaborative, project oriented approach to bring together technical expertise and substantive applications from several social science disciplines. The course aims to integrate tools, methods, and current debates in social science research and will enable students to engage in critical spatial research and a multidisciplinary dialogue around geographic space.
Same as: ANTHRO 230D, POLISCI 241S, URBANST 124

ANTHRO 131. Genes and Identity. 5 Units.
In recent decades genes have increasingly become endowed with the cultural power to explain many aspects of human life: physical traits, diseases, behaviors, ancestral histories, and identity. In this course we will explore a deepening societal intrigue with genetic accounts of personal identity and political meaning. Students will engage with varied interdisciplinary sources that range from legal cases to scientific articles, medical ethics guidelines, films, and ethnographies. We will explore several case studies where the use of DNA markers (either as proof of heritage or disease risk) has spawned cultural movements that are biosocial in nature. nExamples include legal and political analyses of African ancestry testing as evidence in slavery reparations cases, debates on whether Black Freedman should be allowed into the Cherokee and Seminole Nations, considerations on whether people with genetic links to Jewish groups should have a right of return to Israel, close readings of The U.S. Food and Drug Administration's crackdown on personal genomics testing companies (such as 23andMe), examinations of genetic identity politics in health disparities funding and orphan disease research, inquiries into new social movements organized around gene-based definitions of personhood, and civil liberties concerns about genetic familial searching in forensic databases that disproportionately target specific minority groups as criminal suspects. nStudents will engage in a short observational ethnographic project that allows them to further explore issues from the course for their final paper.
Same as: AFRICAAM 131, CSRE 131

ANTHRO 132. Religion and Politics in the Muslim World. 5 Units.
This course provides an ethnohistorical examination of religion and politics in the Muslim world. What is the role of Islam in the political life of modern Muslim societies? Conversely, how do modern political powers shape and constrain the terms of religious life? This course takes an anthropological perspective on the study of Islam: our investigations will not focus on the origins of scriptures and doctrines but rather on the use of religious texts and signs in social context and on the political significance of ritual and bodily practices. A major aim of the course is provide students with analytical resources for thinking critically about the history and politics of modern Muslim societies, with a particular focus on issues of religious authority, gender and sexuality, and the politics of secularism.

ANTHRO 132B. Islam Law in Muslim and Non-Muslim Societies. 3-5 Units.
In this course, students will engage with scholarly material that demonstrates the multiple and varying ways in which Islam is invoked as a legal discourse in Muslim and Non-Muslim societies. In this course, we look at Islam not merely as being in the domain of legislation and adjudication, but as a cultural object, an important signifier in politics, for the state to enforce itself, as well as a technology for people’s strategic use. The point of this course is therefore to consider how Islam operates in legal contexts as a 1) discourse of power and of strategy (at personal and political levels) and 2) as a discourse of identity that concerns issues of ethics, rights, gender, kinship, class and nation.

ANTHRO 132C. Technology and Inequality. 4-5 Units.
In this advanced interdisciplinary seminar we will examine the ways that technologies aimed to make human lives better (healthier, freer, more connected, and informed) often also harbor the potential to exacerbate social inequalities. Drawing from readings in the social sciences on power and ethics, we will pay special attention to issues of wealth, race, ethnicity, sex, gender, globalization and humanitarianism.
Same as: CSRE 132C

ANTHRO 132D. Thinking Technology: Anthropological Perspectives. 3 Units.
What role does technology play in society, and vice-versa? This course considers the question from an anthropological perspective, pairing different conceptual models of social-technical relations (Social Constructivism, Actor-Network Theory, Cyborg Anthropology) with real world examples. Through such technologies as factory machines, trains, Bakelite, slot machines, computers, missiles, and PET scanners, students will gain insights both on how the social suffuses the mundane objects around us, and how technologies have radically redefined how we see the world.

ANTHRO 133. Masculinity: Technologies and Cultures of Gender. 4 Units.
What is masculinity? How are masculinities invested with power and meaning in cultural contexts? How is anthropological attention to them informed by and extending inquiry across the academy in spheres such as culture studies, political theory, gender studies, history, and science and technology studies? Limited enrollment.
Same as: ANTHRO 233, FEMGEN 133M

ANTHRO 133A. Anthropology of the Middle East. 3-5 Units.
This course examines social, political, and religious dimensions of various Middle Eastern societies. Key topics include the development of the modern nation-state, the Islamic revival, human rights, and discourses of democracy. Course materials include ethnographic studies, novels, and films, which provide a rich contextualization of social life and cultural politics in the region.
Same as: CSRE 133A

ANTHRO 133B. Covering Islam: On What We Learn to See, Think and Hear about Islam & Muslims. 3-5 Units.
In this course, students will think critically about how knowledge about Islam, Muslims, and Muslim Societies is produced and circulated. As a class, we will consider why and how certain kinds of ideas about Islam and Muslims become representative (i.e., authoritative discourse) while others ideas do not. This is an interdisciplinary class; course material will draw on readings from anthropology, literary criticism, history, sociology and media and cultural studies. We will also be engaging with other kinds of material, including news articles, editorials, documentaries, and films.
Same as: AFRICAST 133B, CSRE 133B
ANTHRO 134. Object Lessons. 5 Units.
Human-object relations in the processes of world making. Objectification and materiality through ethnography, archaeology, material culture studies, and cultural studies. Interpretive connotations around and beyond the object, the unstable terrain of interrelationships between sociality and materiality, and the cultural constitution of objects. Sources include: works by Marx, Hegel, and Mauss; classic Pacific ethnographies of exchange, circulation, alienability, and fetishism; and material culture studies.
Same as: ANTHRO 234

ANTHRO 134A. Whose Ghost in the Machine? Cultures, Politics and Morals of Artificial Intelligence. 3 Units.
This course seeks to divert attention away from bleak fantasies of an impending AI apocalypse that would be unleashed by the blind and irresponsible advent of oppressively dehumanizing technology, and instead highlight the oppressive elements that structure how AI is imagined, researched, designed, produced and utilized. The aim of the course is to analyze how culture at large influences the development of AI and how, or to what extent, AI reproduces political and moral structures of human societies. What makes us, and even Silicon Valley tycoons, become afraid of science-fictional fantasies of nonhuman villains to wipe the human race, while we easily shrug off rampant racism or sexism that is reproduced and reinforced by algorithms of oppression? What kind of political and cultural elements influence the mostly invisible political economy of how AI, machine learning and deep learning is designed, produced and utilized as a commodity by some of the most powerful corporations in contemporary global economy? In short, how does human culture at large configure within the scientific and technological research into and development of non-human intelligence?

ANTHRO 135A. The Anthropology of Security. 3-5 Units.
This seminar begins by outlining the main theoretical and empirical challenges in the areas of surveillance studies and security studies. The seminar provides a space wherein students will be able to discuss these and other related challenges from an anthropological perspective. The seminar then discusses the work of Anthropologists who through their ethnographic and theoretical work have helped developed important and emergent areas of Security Studies. Areas covered include, inter alia, national security, security and war, biometrics, gated-ness, and environmental and bio-security threats.
Same as: ANTHRO 235A

ANTHRO 135B. Waste Politics: Contesting Toxicity, Value, and Power. 3 Units.
Waste is increasingly central as an object and medium of political contestation in the contemporary world, from struggles over garbage, labor, and dignity in Senegal; to explosive remnants of war acting as rogue infrastructure in the Korean demilitarized zone. In response, waste has also become a productive concept in the environmental humanities and humanistic social sciences. In this course we will read a selection of foundational texts focused on waste, many of which draw on case studies from different parts of the world. The case of China will be emphasized, however, since China has emerged in the last few decades as a center not only of global industrial production, but also for processing the world’s waste. Contesting pollution, and fighting for inter-environmental justice. By pairing key theoretical texts with texts dealing with waste-related issues in China and elsewhere, we will ultimately ask how contemporary global waste politics disrupts western understandings of waste, recycling, value, and more.
Same as: ANTHRO 235B, EARTHSYS 135B

ANTHRO 135C. Moving Worlds: Anthropology of Mobility and Travel. 5 Units.
This course looks at human mobility from an anthropological perspective. We will read texts that ethnographically explore the experiences of refugees, labor migrants, tourists and seafarers, among others. In particular, we will look at the intersection of physical mobility and social mobility, as people often move in order to improve their life, to increase safety or economic security, or to gain social capital. However, the mobility perspective has also been criticized for depoliticizing and celebrating movement without critical attention to its socio-political and economic context. While mobility as a term points to the ability to move, human migration is at least as often characterized by restrictions and obstacles to movement, such as borders. We will think critically about the deep inequalities that exist in terms of why and how people move, and who are able to mobilize resources to move.

ANTHRO 135H. Conversations in CSRE: Case Studies in the Stanford Community. 1-2 Unit.
Race, ethnicity, gender, and religion using the tools, analytical skills and concepts developed by anthropologists.
Same as: CSRE 135H

ANTHRO 135I. CSRE House Seminar. Race and Ethnicity at Stanford. 1-2 Unit.
Race, ethnicity, gender, and religion using the tools, analytical skills and concepts developed by anthropologists.
Same as: CSRE 135I
ANTHRO 136. The Anthropology of Global Supply Chains. 5 Units.
This upper-division undergraduate seminar focuses on recent studies by anthropologists and scholars in related disciplines on global supply chains and consumption practices. The goal of the course is to assess concepts and methods for integrating a cultural analysis of transnational production with a cultural analysis of transnational consumption. We will review ethnographic studies of the production and consumption of commodities linked by transnational and global networks. The class will then pursue collaborative research on the global production, distribution, and consumption of a selected commodity. Prerequisite: junior or senior standing and previous coursework in cultural anthropology or permission of instructor.
Same as: ANTHRO 236

ANTHRO 136B. White Identity Politics. 3-5 Units.
Pundits proclaim that the 2016 Presidential election marks the rise of white identity politics in the United States. Drawing from the field of whiteness studies and from contemporary writings that push whiteness studies in new directions, this upper-level seminar asks, does white identity politics exist? How is a concept like white identity to be understood in relation to white nationalism, white supremacy, white privilege, and whiteness? We will survey the field of whiteness studies, scholarship on the intersection of race, class, and geography, and writings on whiteness in the United States by contemporary public thinkers, to critically interrogate the terms used to describe whiteness and white identities. Students will consider the perils and possibilities of different political practices, including abolishing whiteness or coming to terms with white identity. What is the future of whiteness? Enrolled students will be contacted regarding the location of the course.
Same as: AFRICAAM 136B, CSRE 136

ANTHRO 137. The Politics of Humanitarianism. 5 Units.
What does it mean to want to help, to organize humanitarian aid, in times of crisis? At first glance, the impulse to help issue generis a good one. Helping is surely preferable to indifference and inaction. This does not mean that humanitarian interventions entail no ethical or political stakes or that they are beyond engaged critique. We need to critique precisely that which we value, and to ask some hard questions, among them these: What are the differences among humanitarianism, charity, and philanthropy? What of social obligations and solidarities? How does the neoliberal world order currently create structural inequalities that ensure the reproduction of poverty and violence? How does the current order of things resemble or differ from the colonial world order? This course examines the history of humanitarian sensibilities and the emergence of organized action in the cause of humanity. In the early years of humanitarian intervention, political neutrality was a key principle; it has now come under ever greater analytical and political scrutiny. We will examine the reasons for the politicization and militarization of aid – be it humanitarian aid in natural disasters or political crises; development programs in the impoverished south (the Third World), or peacekeeping. We will end with a critical exploration of the concept of human rights, humanity, and personhood. The overall methodological aim of the course is to demonstrate what insights an ethnographic approach to the politics, ethics, and aesthetics of humanitarianism can offer.
Same as: ANTHRO 237

ANTHRO 137A. Traditional Medicine in the Modern World. 3 Units.
This class considers "traditional medicine" in contemporary times. We will survey major systems of traditional medicine while considering their broader social, cultural, and political contexts. The class will study the symbolic uses of traditional medicine, the role of traditional medicines in early modern medical knowledge, the place of indigenous knowledge in bioprospecting, health-seeking behavior and medical pluralism, and the WHO's approach to traditional medicine and how it has affected government health policies. The class emphasizes a critical approach to the concepts of tradition and modernity, and an understanding of traditional medicine as a changing, flexible, and globalized category of healing.

ANTHRO 137D. Political Exhumations. Killing Sites Research in Comparative Perspective. 3-5 Units.
The course discusses the politics and practices of exhumation of individual and mass graves. The problem of exhumations will be considered as a distinct socio-political phenomenon characteristic of contemporary times and related to transitional justice. The course will offer analysis of case studies of political exhumations of victims of the Dirty War in Argentina, ethnic cleansing in former Yugoslavia, the Holocaust, communist violence in Poland, the Rwandan genocide, and the Spanish Civil War. The course will make use of new interpretations of genocide studies, research of mass graves, such as environmental and forensic approaches.
Same as: ARCHLGY 137, ARCHLGY 237, REES 237

ANTHRO 138. Medical Ethics in a Global World: Examining Race, Difference and Power in the Research Enterprise. 5 Units.
This course will explore historical as well as current market transformations of medical ethics in different global contexts. We will examine various aspects of the research enterprise, its knowledge-generating and life-saving goals, as well as the societal, cultural, and political influences that make medical research a site of brokering in need of oversight and emergent ethics. This seminar will provide students with tools to explore and critically assess the various technical, social, and ethical positions of researchers, as well as the role of the state, the media, and certain publics in shaping scientific research agendas. We will examine how structural violence, poverty, global standing, and issues of citizenship also influence issues of consent and just science and medicine.
Same as: ANTHRO 238, CSRE 138

ANTHRO 138A. Conflict and Reconciliation in Africa: International Intervention. 3-5 Units.
This course will explore recent debates on the causes and structural terms of large-scale violence in Africa in the context of key contemporary models for reconciliation and transitional justice. Discussions will emphasize the broader international legal and political order each presupposes, and specifically whether their underlying reconstitution of rights and subjectivities are compatible with cultural, political or legal diversity. A historical assessment of the predominating Nuremberg paradigm of transitional justice structured around international military intervention and criminal trials based on international criminal courts will be contrasted with other regional models that engage with the challenges of the political reconciliation of formerly divided political communities. The necessity of understanding the specificities of both global and local historical and structural contexts will be examined with respect to various proposals for how to balance of balance concerns for both justice and peace. Readings will cover case studies from South Africa, Rwanda, DRC, northern Uganda, Sudan (including Darfur and South Sudan), Libya, Mali, and CAR.
Same as: AFRICAST 138, AFRICAST 238, ANTHRO 238A

ANTHRO 139. Ethnography of Africa. 5 Units.
The politics of producing knowledge in and about Africa through the genre of ethnography, from the colonial era to the present. The politics of writing and the ethics of social imagination. Sources include novels juxtaposed to ethnographies.
Same as: ANTHRO 239
ANTHRO 139C. Anthropology of Global Health. 5 Units.
Global health has been the contested realm of theoretical debates and praxis in medical anthropology. Rationalities behind global health projects reflected the predominant mode of envisioning health in specific historical moments. In this course, we will first assess the ways in which memories, materiality and institutions of the colonial past persist in the field of global health in Africa. Secondly, we will explore how early medical anthropologists participated in international health projects in order to facilitate implementation of the Western biomedicine in developing countries by investigating cultural barriers under the post-war regime of international development in the efforts of controlling malaria and HIV/AIDS in Latin America. Thirdly, we will examine achievements and limitations of subsequent critical medical anthropologists’ shift of the focus of analysis on global health from culture to structure, larger political economic conditions that produced vast health inequalities around the world, including World Bank policies under the Cold War and neoliberal reforms that increased the prevalence of TB and other diseases in post-socialist contexts. Finally, we will question previous anthropological discourses on global health and propose potential insights by understanding moral imaginations of contemporary global health participants such as WHO or Gates Foundation and humanitarian medicine such as MSF, and continuities and discontinuities of colonial and developmental past in current global health movement.

ANTHRO 13A. Islamic Routes: Archaeology and Heritage of Muslim Societies. 3-5 Units.
How has archaeology changed our knowledge of the spread of Islam and past Muslim societies? How does archaeology shape heritage debates, conflicts and ideas about Islam today? Topics include the city and urban change, secular and religious life, gender, economy, and globalization. These topics are explored using archaeological and critical heritage approaches. Focus is on examples drawn from Syria-Palestine, Egypt, Iraq, Arabian Peninsula, India, and Africa. Sources include archaeological data and material culture, historical texts in translation, and photography. Same as: HISTORY 7E, HISTORY 107E

ANTHRO 13SI. Zombies: Anthropology of the American Undead. 1-2 Unit.
The zombie apocalypse, affectionately known as the Zombiepocalypse, and the rise of technology sectors in cities such as Nairobi, Bangalore, and Accra, have turned digital technology in the global South into a topic of growing popular interest and increasing scholarly concern. This course attempts to make sense of these developments by interrogating diverse theoretical approaches to digital technology and assessing what these approaches reveal and obscure in specific cases of technology adoption in Africa, Asia, and Latin America. Students will be introduced to an overview of scholarly approaches to digital technology from anthropology, science and technology studies (STS), critical theory, geography, and communications studies. We will analyze the relative utility of these explanations through case studies of specific instances of technological production and/or use. These case studies will be drawn from both secondary texts and primary materials such as social media, digital maps, videos, blogs, and news reports. At the same time, we will examine how digital discourses and practices both draw upon and inform broader issues of context-specific political and cultural importance. Major topics to be discussed include development and the State, civil society and the public sphere, youth culture, gender politics, mobility, and globalization. Students will come away from the course with a strong understanding of the major issues at stake in the increasing digitalization of the global South and the socio-cultural, political, and technical debates that frame them.

ANTHRO 140C. Mobilizing Nature. 3 Units.
From Brazil’s Landless Worker’s Movement (MST) to Water Wars of Cochabamba to Standing Rock, these moments of protest have turned into movements. This seminar will examine how ideological framings of movements have shifted from claims about political rights to environmental ones. We will address two overarching questions: How are notions of ethnicity, gender, and class constructed in relation to the environment? And how do people understand these relationships in such a way that motivates them to mobilize? Students will explore what kinds of ecological claims are being made, who is making, how, and who benefits from them. The objective is to ultimately understand how movements not only reflect, but also (re)shape political and social practices around the environment.

ANTHRO 141A. Science, Technology, and Medicine in Africa. 4 Units.
Africa is often depicted as a place simply in need of science, technology, and medicine. This class will introduce students to the culture and politics of science insub-Saharan Africa: to the diverse and rich traditions, histories and contemporary predicaments of knowledge practices on the continent. We will consider the role of science in the colonial period, covering the expansion of European empires into Africa and the forms of technical knowledge that colonial governments encountered, especially as they relate to health and the environment. We will examine the role of science at African independence and in international development work. Finally, we will discuss the technopolitics of medical training and research, resource extraction, and the internet in contemporary Africa. This course will provide some important background for those with an applied interest in Africa as well as provide an introduction to a growing area of scholarship. Course materials include historical and ethnographic works, as well as primary sources and films emphasizing scientific practice in the context of geopolitical relations of power and inequality. Same as: AFRICAST 141A

ANTHRO 141B. The Anthropology of Bits and Bytes: Digital Media in the Developing World. 5 Units.
Recent historical developments, including the widespread adoption of the mobile phone across Africa and Southeast Asia, the Arab Spring, and the rise of technology sectors in cities such as Nairobi, Bangalore, and Accra, have turned digital technology in the global South into a topic of growing popular interest and increasing scholarly concern. This course attempts to make sense of these developments by interrogating diverse theoretical approaches to digital technology and assessing what these approaches reveal and obscure in specific cases of technology adoption in Africa, Asia, and Latin America. Students will be introduced to an overview of scholarly approaches to digital technology from anthropology, science and technology studies (STS), critical theory, geography, and communications studies. We will analyze the relative utility of these explanations through case studies of specific instances of technological production and/or use. These case studies will be drawn from both secondary texts and primary materials such as social media, digital maps, videos, blogs, and news reports. At the same time, we will examine how digital discourses and practices both draw upon and inform broader issues of context-specific political and cultural importance. Major topics to be discussed include development and the State, civil society and the public sphere, youth culture, gender politics, mobility, and globalization. Students will come away from the course with a strong understanding of the major issues at stake in the increasing digitalization of the global South and the socio-cultural, political, and technical debates that frame them.

ANTHRO 140. Ethnography of Africa. 3 Units.
This course is an exploration of some central themes and issues in contemporary African society through close readings of a selection of recent ethnographies. It aims to understand Africa as a place where many of the most challenging issues of a modern, globalized world are being thought about in exciting and creative ways, both by ethnographers and by the people about whom they write. Among the key issues that the course seeks to address are: the history and politics of colonial domination; the ways that medicine and government intersect; the increasing use of humanitarian frames of reference in understanding African realities; the changing meanings of HIV/AIDS, sex, and love; and the role of mass media in enabling cultural and imaginative production to take form.
ANTHRO 142A. Youth in the Global South: Beyond Active Subjects and Passive Objects. 5 Units.
In this course, we will explore the wide variety of ways youth has been culturally constructed (as well as dynamically experienced) across the Global South. Youth is an enduring and powerful concept for understanding competing forms of cultural contestations and political transformations. In the wake of global economic inequality, political instabilities and the emergence of new indigenous movements and social demands, youth is simultaneously associated with discourses over crisis and possibilities.
Same as: CSRE 124A

ANTHRO 142B. Anthropology of the Internet. 5 Units.
This course provides students with an introduction to anthropological approaches to the Internet as an object, and, site, of study. Special attention is paid to the ways in which online media are changing the practices and materiality of politics. By reading recently published ethnographic analyses alongside classic anthropological and social theory texts students will come to a better understanding of the constitution of the Internet and contemporary social and political life. Though many Internet phenomena and websites are celebrated and discussed for their novelty, the questions and issues they present resonate with topics of longstanding anthropological concern. Each week of the course will be dedicated to bringing established anthropological frameworks to bear on a different aspect of the sociality and materiality of the net. How, for example, can anthropological theorizations of citizenship and publics help us make sense of fake news? How can Twitter revolutions or work on the role of the printing press in the emergence of the nation help us understand the ways in which blogs and online discussion boards facilitate transnational imagined communities?

ANTHRO 143. Title Social Change in Contemporary China: Modernity and the Middle Kingdom. 4-5 Units.
Over the last twenty years, residents of the Peoples Republic of China have experienced dramatic changes in nearly every facet of life. This undergraduate seminar introduces students to contemporary China through an examination of various types of social transformation. We will analyze how PRC residents of different backgrounds are confronting such processes as economic liberalization, migration, kinship transformation, sexual commodification, media proliferation, industrialization, and transnationalism. Priority is placed on reading, discussing and assessing research that uses qualitative methods and that situates political economy in dialogue with lived experience.
Same as: ANTHRO 243

ANTHRO 143B. Anthropology and International Development. 3-5 Units.
International development as a set of projects, policies, and controversies has been a major force in shaping the world over the past seventy years. Throughout, the discipline of anthropology has been involved both as participant and as critical observer. After a brief overview of development theory and history, this course will discuss (1) the ways in which anthropology has contributed to development projects and ideas and (2) how the discipline has critiqued development practice over the past three decades. What has anthropology offered to those who work towards social and economic development and how has development shaped the discipline itself? Readings will include detailed ethnographic and historical case studies from across the developing world.

ANTHRO 144. Art and the Repair of the Self. 3-5 Units.
Engaging the body/mind and its senses in the making of images and things has long been considered to have potentially great therapeutic significance. This course is a close examination of making as a form of therapy, as a form of communication, and, vitally, as a form of knowing. As such, it suggests new, analytically powerful possibilities for anthropological practice.
Same as: ANTHRO 244

ANTHRO 144B. The Buddhist Body in East Asia: Charisma, Gender, and the Gift of the Body. 5 Units.
This course introduces Buddhist practices and texts of embodiment as a subject of the anthropology of the body. We draw on research in social/cultural anthropology, history, and religious studies, and examine a selection of approaches to the Buddhist body: the body of power in Buddhist charisma, the gender of the bodhisattvās and monastic body, the techniques of the body in meditation and martial arts, healing and cultivation, and the gift of the body in bioethics and medical education. We will draw on examples in different traditions of Buddhism in a range of societies with a special focus on Chinese Buddhism.
Same as: ANTHRO 244B

ANTHRO 145. Race and Power. 5 Units.
This course examines how race is made. We will pay close attention to how people engage with material, economic, scientific, and cultural forces to articulate human group difference as a given, and even natural. In this seminar, we will look at the construction of race as a literally made phenomenon, where historical, colonial, bodily, market, and humanitarian constituent elements both circulate and sediment racial understandings. To focus our readings and discussions we will divide this vast terrain into three units: race and the colonial encounter, race and biopower, and race and capital.
Same as: ANTHRO 245, CSRE 145F

ANTHRO 145B. Reinventing the Other. Greeks, Romans, Barbarians. 3-5 Units.
Ancient ethnography was a highly conventionalized tradition stretching from "the father of History," Herodotus, to the last historian of the ancient world, Procopius. We will read selections of these two authors' works as well as of Sallust, Tacitus, and lesser known ones. Within various theoretical frameworks/historical, anthropological, structuralist we will reconstruct the shifting images of The Other, explore what they tell us about their producers, and reflect on what ancient ethnography contributed to its modern descendant.

ANTHRO 146A. Anthropology of Youth. 5 Units.
This course will be a survey of classical texts and contemporary research on youth and generations. We will explore the historical and cultural construction of youth and youth practices across regions over time. We will pay special attention to the organization of contemporary capitalism, its effect in producing marginality and exclusion, and issues underlying youth political movements.

ANTHRO 146B. Global Heritage, World Heritage: History and Intersections in Contemporary Society. 5 Units.
This Course will provide an overview of global heritage by focusing on the UNESCO World Heritage Program, which is based on an international treaty, the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage. The first part of the course will provide an historical overview on the development of the international protection movements, the second part of the course will concentrate on how anthropology can contribute to the study of intergovernmental organizations and cultural bureaucracies, the third part and will discuss specific issues related to heritage by providing case studies from the World Heritage. This course will provide theoretical and empirical interpretations of contemporary issues in heritage and will give students a critical understanding of the complexities related to various uses of past in the present.
Same as: ARCHLGY 146B

ANTHRO 147. Nature, Culture, Heritage. 5 Units.
Seminar. Shared histories of natural and cultural heritage and their subsequent trajectories into the present. How thought about archaeological sites and natural landscapes have undergone transformations due to factors including indigenous rights, green politics, and international tourism. The development of key ideas including conservation, wilderness, sustainability, indigenous knowledge, non-renewability and diversity. Case studies draw on cultural and natural sites from Africa, the Americas and Australia.
Same as: ANTHRO 247
ANTHRO 147B. World Heritage in Global Conflict. 5 Units.
Heritage is always political, it is typically said. Such a statement might refer to the everyday politics of local stakeholder interests on one end of the spectrum, or the volatile politics of destruction and erasure of heritage during conflict, on the other. If heritage is always political then one might expect that the workings of World Heritage might be especially fraught given the international dimension. In particular, the intergovernmental system of UNESCO World Heritage must navigate the inherent tension between state sovereignty and nationalist interests and the wider concerns of a universal regime. The World Heritage List has over 1000 properties has many such contentious examples, including sites in Iraq, Mali, Syria, Crimea, Palestine and Cambodia. As an organization UNESCO was born of war with an explicit mission to end global conflict and help the world rebuild materially and morally, but has found its own history increasingly entwined with that of international politics and violence.
Same as: ANTHRO 247B, ARCHLGY 147B

ANTHRO 148. Health, Politics, and Culture of Modern China. 4-5 Units.
One of the most generative regions for medical anthropology inquiry in recent years has been Asia. This seminar is designed to introduce upper division undergraduates and graduate students to the methodological hurdles, representational challenges, and intellectual rewards of investigating the intersections of health, politics, and culture in contemporary China.
Same as: ANTHRO 248, CHINA 155A, CHINA 255A

ANTHRO 149. South Asia: History, People, Politics. 5 Units.
The South Asian subcontinent (comprising of India, Pakistan, Bangladesh, Nepal, Bhutan and Sri Lanka) is one of the most diverse and densely populated regions in the world and increasingly prominent in new global political and cultural economies. South Asia has also provided the inspiration for some of the most interesting and innovative anthropological studies, democracy, popular culture, and religious conflict. The course will provide an overview of major historical events and social trends in contemporary South Asia and focus on themes such as gender, religion, caste, migration and movement, new technologies, the urban and rural, the state, and new forms of consumption among others. Thus, the course will give students historically and theoretically informed perspectives on contemporary South Asia, as well as how to apply insights learned to larger debates within the political and social sciences.
Same as: ANTHRO 249

ANTHRO 149A. Cities and Citizens in the Middle East. 4 Units.
This course will explore historical formation of cities and citizens in the Eastern Mediterranean since the 19th century. We will explore urban development, economy, social classes and local politics with a focus on Egypt and Turkey and in particular two world-historical cities, Cairo and Istanbul. Drawing on history, cultural anthropology, geography and sociology disciplines, we will examine how urban space in Egypt and Turkey have reconfigured through histories of colonialism, nationalism, developmentism and globalization. Rural to urban migration, informality, gendered places, consumption, urban regeneration, local politics and branding the city will be the themes of our discussion. We will study these themes in relation to two main questions: How do spatial changes engender new social practices and redefine cultural difference? How do power struggles at the intersection of local and global interests shape urban change? It will be of interest for urban studies majors and other students at all levels who would like to study urban struggles and change in Turkey, Egypt, the Middle East and the Global South.
Same as: URBANST 144

ANTHRO 15. Sex and Gender. 3 Units.
Commonality and diversity of gender roles in crosscultural perspective. Cultural, ecological, and evolutionary explanations for such diversity. Theory of the evolution of sex and gender, changing views about men’s and women’s roles in human evolution, conditions under which gender roles vary in contemporary societies, and issues surrounding gender equality, power, and politics.

ANTHRO 150. The Ordinary: The History of a Concept. 5 Units.
The ordinary has today acquired something like a cultic status in contemporary culture. ‘Ordinary’ citizens are the touchstone and essence of political democracy; the holy grail of effective marketing, the byword for earthly ethical judgment. In social science, the ordinary has blended in with the normal and the statistical mean. In Anthropology, ordinary life has all but replaced ‘cultural practice’ as the epistemic gold standard of evidence. But this was not always so, and the ordinary has many, varied and contradictory meanings across the world. This course will (a) trace the historical emergence of the ordinary as a central ideological and metaphysical concept in modern thought and practice; (b) trace how the ordinary and the everyday have acquired unprecedented authority in anthropology; (c) trace the varied meanings and connotations of the ordinary in different socio-historical contexts from Asia, Africa and Europe. The literature will consist of ethnographies, and works of philosophical and historical scholarship.
Same as: ANTHRO 250

ANTHRO 150B. Fire: Social and Ecological Contexts of Conflagration. 3 Units.
Over 1 million acres burned from California wildland fires in 2018, yet conservative estimates suggest that four times as many acres burned annually in California preceding European colonialism. In this course we will explore how climate, land management, urban development, and human social institutions contribute to contrasts in wild and prescribed (intentional anthropogenic) fire patterns worldwide. We will investigate the socio-ecological values and harms associated with different fire and land-use policies and practices, ranging from Indigenous and small-scale contexts, conservation projects, and large-scale fire suppression efforts.
Same as: EARTHSYS 150B

ANTHRO 151A. Contemporary Chinese Society Through Independent Documentary Film. 3-5 Units.
An overview of social issues in contemporary China as seen through its emerging independent documentary film movement. Topics covered include representations of history, political power and accountability in the reform era, human rights, urbanization, the environment, homelessness and inequality, sexualities, addiction, and the role of media in society. Each viewing is accompanied by readings in media theory or the anthropological/sociological study of contemporary China. Can be taken with or without research component. Films include English subtitles.
Same as: ANTHRO 251A
ANTHRO 152. Ritual, Politics, Power. 5 Units.
Our everyday lives are made up of multiple routines, some consciously staged and imagined and others unconscious and insidious. Anthropologists call these rituals. Rituals shape every aspect of our lives, creating our symbolic universes and governing the most minute of our practices. nFor early anthropologists and for those interested in religious and symbolic life, rituals and rites were seen as both one of the most universal features of human existence, and, as that which enables us to reflect upon our human existence. A prominent example are that of the r¿tes de passage found in every culture, from puberty initiation rites, weddings or funerals, which socially signal the change from one status to another. While initially for anthropologists, rituals marked the difference between the sacred and the profane, soon scholars began to see the ubiquity of ritual and the symbolic in shaping even the most mundane activity such as the structure of a meal and why one is not meant to eat dessert before the main course. The first half of the class examines these different debates surrounding the meaning and effects of rituals and rites. The second half of the class takes these debates to think about the question of power and politics. We return to the question of how our symbolic universes are staged and imagined by us through ritual forms such as the annual Presidential pardonining the turkey at Thanksgiving. The question of power however pushes us even further to ask why it is that we obey particular kinds of authority, consent to particular actions, and find ourselves doing things we haven¿t consciously decided to do. Many have argued that these kinds of political questions about how we respond and are shaped by power have something to do with our symbolic worlds and ritual, from the most obvious (the monarchy) to the most subtle (listening in a classroom). Throughout the course, these abstract questions will be grounded in cross-cultural examples and analysis. Same as: SOC 156

ANTHRO 152A. Urban Poverty and Inequality in Contemporary China. 5 Units.
Experiences of poverty and inequality and their relationship to gender, space development, post-socialism, and globalization. How processes of class-making in China's cities are bound up with transformations in the country's sociopolitical landscape.

ANTHRO 153. Asylum: Knowledge, Politics, and Population. 3-5 Units.
This course draws from ethnography, social theory, media and literature to examine the place of the asylum in the constitution of knowledge, politics, and populations. An ancient juridical concept, asylum has been used to describe a fundamental political right, medical and penal institutions, as well as emergent spaces of care and safety. As such, this course invites students to think of critical issues associated with asylum, including: illness, trauma, violence, immigration, displacement, human rights, sanctuary, and testimony.

ANTHRO 153A. Population and social trends in Japan. 3-5 Units.

ANTHRO 154. Anthropology of Drugs: Experience, Capitalism, Modernity. 5 Units.
This course examines the significant role of drugs play in shaping expressions of the self and social life; in the management populations, and in the production of markets and inequality. It engages these themes through cultural representations of drugs and drug use, analyses of scientific discourse, and social theory. Topics include: the social construction of the licit and illicit; the shifting boundaries of deviance, disease and pleasure; and the relationship between local markets and global wars. Same as: ANTHRO 254B, CSRE 154

ANTHRO 154C. Animism, Gaia, and Alternative Approaches to the Environment. 3-5 Units.
Indigenous knowledges have been traditionally treated as a field of research for anthropologists and as mistaken epistemologies, i.e., un-scientific and irrational folklore. However, within the framework of environmental humanities, current interest in non-anthropocentric approaches and epistemic injustice, animism emerged as a critique of modern epistemology and an alternative to the Western worldview. Treating native thought as an equivalent to Western knowledge will be presented as a (potentially) decolonizing and liberating practice. This course may be of interest to anthropology, archaeology and literature students working in the fields of ecocriticism and the environmental humanities/social sciences; students interested in the Anthropocene, geologic/mineral, bio-, eco- and geosocial collectives, symbiotic life-forms and non-human agencies. The course is designed as a research seminar for students interested in theory of the humanities and social sciences and simultaneously helping students to develop their individual projects and thesis.
Same as: ANTHRO 254C, ARCHLGY 154, ARCHLGY 254, DLCL 254, REES 254

ANTHRO 155. Research Methods in Ecological Anthropology. 5 Units.
The course prepare students for the methodological and practical aspects of doing ecologically oriented, quantitative anthropological field research. The primary goal is to explore what it means to ask anthropological questions in a systematic way. We will focus on understanding what can constitute an interesting question, how to frame a question in way that facilitates investigation, and how to design methods to begin investigating a question. In turn, the course will provide a format to refine research projects in preparation for doing more extensive fieldwork. Same as: ANTHRO 255

ANTHRO 156. Japanese Anthropology. 5 Units.
This is an advanced reading seminar in the field of Japanese anthropology. It will explore the historical development of the field and the contemporary issues and topics taken up by scholars of Japanese anthropology. Prior knowledge of Japanese language, history, and society is required. Same as: ANTHRO 256

ANTHRO 156B. Environment, Nature and Race. 3-5 Units.
Environment, nature and race: Politics of belonging, exclusion, and embodiment. Scientific and popular understandings of race and ethnicity remain deeply entangled with ideas about "nature" and the "environment". This course will introduce students to some of the many ways that nature, environment, and race have been and remain intertwined, for better or for worse. What does it mean to claim race is "natural"? To what extent is race shaped by environment and vice versa? How are the politics of race linked to the politics of environmentalism? The class will begin with a brief treatment of current critical consensus on the biology of race and the cultural politics of race and nature, and move on to a theoretical discussion of how humans and "nature" interact. From there, the course moves into historical and ethnographic examples of the politics of race and the environment: the racialized and racializing character of particular environments; the ways that racial politics shape natural environments; and the politics of exclusion and belonging in environmental movements. Case studies will be both rural and urban and draw from anthropology, geography, history, and biology. The course will end by considering the recent resurgence of the race concept in biology. Same as: CSRE 156J
ANTHRO 157. Japanese Popular Culture. 3 Units.
This seminar focuses on the intersection between politics and popular culture in contemporary Japan. It will survey a range of social and political implications of practices of popular culture. Topics include J-pop, manga, anime, and other popular visual cultures, as well as social media. Students will be introduced to theories of popular culture in general, and a variety of contemporary anthropological studies on Japanese popular culture in particular. Prior knowledge of cultural anthropology is required.
Same as: ANTHRO 257

ANTHRO 158. The Anthropology of Social Class. 5 Units.
Course introduces social theory concepts and paradigms for the understanding of class. It then extends and revises those concepts and paradigms by considering anthropological approaches in different cultural and historical settings that consider the entanglements of class with other social hierarchies, especially race, caste, and ideas of “civilization” and “development”.
Same as: ANTHRO 258

ANTHRO 159C. Ecological Humanities. 3 Units.
What sort of topics, research questions, approaches, theories and concepts lead to an integration of various kinds of knowledges? Ecological Humanities provides a conceptual platform for a merger of humanities and social sciences with earth and life sciences, soil science and forensic sciences. The course will discuss such selected topics as the Anthropocene, geologic/mineral and exhumed subjects/personae, bio- and geosocial collectives, symbiotic life-forms, non-human agencies, and forensic landscapes as examples of this merger.
Same as: ANTHRO 259C, DLCL 259C, REES 259C

What does it mean to be a Native American in the 21st century? Beyond traditional portrayals of military conquests, cultural collapse, and assimilation, the relationships between Native Americans and American society. Focus is on three themes leading to in-class moot court trials: colonial encounters and colonizing discourses; frontiers and boundaries; and sovereignty of self and nation. Topics include gender in native communities, American Indian law, readings by native authors, and Indians in film and popular culture.
Same as: ARCHGLY 16, NATIVEAM 16

ANTHRO 160. Social and Environmental Sustainability: The Costa Rican Case. 3-5 Units.
Seminar focused on issues of tropical sustainability with a particular emphasis on the Osa Peninsula of Costa Rica. Offered in conjunction with the Osa Initiative in the Wood’s Institute for the Environment, the course highlights issues of human development in the tropics, through such means as agricultural development, ecotourism, conservation efforts, private and indigenous reserves, and mining. The course will draw from diverse disciplines including anthropology, rural sociology, conservation biology, geosciences, history, political science, and journalism. In addition to weekly discussions, students will development a research paper throughout the term which will be presented to a panel of selected Wood’s Faculty during the final week of the term.
Same as: ANTHRO 260

ANTHRO 160A. Tragedy of the Commons: Human Ecology of Communal Resources. 5 Units.
The “tragedy of the commons” is a classic social dilemma, a situation in which individual interests conflict with collective ones and key to understanding past, present and future environmental degradation. This course surveys a variety of scientific perspectives on the essence of the tragedy; common property resources will ultimately be destroyed by overexploitation. Major themes include the effects of human population density and social organization on the health and management of commons, self-interest versus collective action, and potential solutions to commons problems. Modern and prehistoric case studies are examined from ecological and evolutionary perspectives.
Same as: ANTHRO 260A

ANTHRO 161A. Human Ecology: Adaptations to Climate and Climate Change. 5 Units.
Humans face essentially the same adaptive challenges as all organisms but are unique for having successfully adapted to virtually every environment on Earth. The resulting diversity of phenotypes and cultures is a past and present key to understanding how interactions with environments shape the economic, social, and cultural lives of hunter-gatherers, pastoralists and agriculturalists. This course surveys the range of human adaptations from an ecological and evolutionary perspective to understand human adaptive capacity and vulnerability to climate change.
Same as: ANTHRO 261A

ANTHRO 162. Indigenous Peoples and Environmental Problems. 3-5 Units.
The social and cultural consequences of contemporary environmental problems. The impact of market economies, development efforts, and conservation projects on indigenous peoples, emphasizing Latin America. The role of indigenous grass roots organizations in combating environmental destruction and degradation of homeland areas.
Same as: ANTHRO 262

ANTHRO 163. Conservation and Evolutionary Ecology. 5 Units.
Environmental degradation resulting from human behavior, and what can be done about it. Patterns of interaction between people and environments, and why they vary over time and space. Topics include adaptation and behavior, resource acquisition and utilization, conflicts of interest, collective action problems, conspicuous consumption, waste, land management, and public policy.
Same as: ANTHRO 263

ANTHRO 163A. Endangered Languages and Language Revitalization. 3-4 Units.
Languages around the world are dying at such a rapid rate that the next century could see half of the world’s 6800 languages and cultures become extinct unless action is taken now. This course looks at how and why languages die, and what is lost from a culture when that occurs. We will investigate how this trend can be reversed by methods of language documentation and description, the use of innovative technologies, multimodal fieldwork, writing dictionaries and grammars for different audiences, language planning, and data creation, annotation, preservation, and dissemination. We will focus on a number of current programs around the world to revitalize languages. Finally, the course will examine ethical modes of fieldwork within endangered language communities, and the possibilities of successful collaborations and capacity building, focusing especially on Northern California Indian peoples and their languages.
Same as: ANTHRO 263A, LINGUIST 163A, LINGUIST 263, NATIVEAM 16

This interdisciplinary course explores natural resource extraction from multiple conceptual perspectives. Logging and non-timber resource harvesting practices are examined through ecological dynamics of species and community life histories, natural and anthropogenic disturbance regimes and resilience and recovery to diverse perturbations through alternative stable states. Using a political ecology lens, we then examine historical and current policies and practices aimed to manage terrestrial resource use and extraction: maximum sustained yield, community-based forest management, certification systems, payment for ecosystem services and Reducing Emissions from Deforestation and Degradation (REDD). Through problem sets and lab/field exercises, we employ quantitative ecological measurements and experiments coupled with quantitative and qualitative methods and analyses used to assess socio-economic drivers and ecological impacts. Diverse benefits/costs imparted throughout the supply chain - from extraction to consumer are explored across temporal and spatial scales with local to global agents.
No Prerequisites: course or foundation in Ecology, Community Ecology, and/or Ecosystem Ecology strongly suggested.
Same as: ANTHRO 264
ANTHRO 164A. Anthropology of Ecotourism. 5 Units.
Ecotourism has been touted as a win-win scenario for both biodiversity conservation and the well-being of local residents. In practice, these lofty ideals of ecotourism have proven difficult to implement. The rapid development of ecotourism over the last two decades. Focus is on the scholarly literature relating to ecotourism from both supporting and critical perspectives.

ANTHRO 164B. Anthropology of Tourism. 5 Units.
As ¿the largest scale movement of goods, services, and people that humanity has ever seen¿ tourism is an immense phenomenon and is currently the world¿s most immense industry, reaching some of the most remote people and places on the planet. Yet scholars have only begun to focus on the topic in recent decades. This seminar-style course will focus on the key anthropological and social science literature relating to tourism from both supporting and critical perspectives; however, tourism is an inherently multi-disciplinary subject and students from all disciplines are encouraged to enroll. After providing an initial overview of this phenomenon and field of study, later sections of the course will focus on emerging sub-types of tourism including sustainable tourism, ecotourism, agritourism, and geotourism to name just a few.

ANTHRO 165. Parks and Peoples: The Benefits and Costs of Protected Area Conservation. 5 Units.
Seminar. Emphasis is on the social impact of parks and reserves. Integrated conservation and development projects (ICDPs) based on protected areas; alternative ways to derive local social benefits from them. Cases include Yellowstone, Manu, Galápagos, Ngorongoro, and Guanacaste.

ANTHRO 165A. People and Parks: Management of Protected Areas. 5 Units.
As resources become scarcer, parks increasingly serve as ideological battlegrounds for contested core human values and often put livelihoods at stake. Their historical development and the complex array of present-day issues associated with the formal protection of biodiversity. The ideas behind parks and the evolution of these ideas.

ANTHRO 166. Political Ecology of Tropical Land Use: Conservation, Natural Resource Extraction, and Agribusiness. 3-5 Units.
Seminar. The state, private sector, development agencies, and NGOs in development and conservation of tropical land use. Focus is on the socioeconomic and political drivers of resource extraction and agricultural production. Case studies used to examine the local-to-global context from many disciplines. Are maps and analyses used for gain, visibility, accountability, or contested terrain? How are power dynamics, land use history, state-private sector collusion, and neoliberal policies valued? What are the local and extra-local responses? Same as: ANTHRO 266

ANTHRO 166A. Semiotics for Ethnography. 3 Units.
This workshop-style seminar introduces students to core theories and concepts in linguistic and semiotic anthropology. Examining current theoretical innovations in this field of study, the course explores the multivalent relationships between language and political authority, discourse and technology, and speech and material infrastructures. Emphasis is placed on how semiotic approaches provide tools for ethnographic analysis, and students will learn how to use semiotic concepts for their own research projects. Same as: ANTHRO 266A

ANTHRO 167A. A Wilderness Empire: The Political Ecology of California. 5 Units.
This course traverses the historical and geographic space of California to explore the intersection of nature, economy and politics in the making of the contemporary American West. The course links popular historical accounts of the state to related core theoretical literature from anthropology, preparing students to use the analytic tools of anthropology to pursue questions about the people, processes and landscapes that are part of our taken for granted lived experience in California. The class draws theoretically from cultural anthropology, ecological anthropology, cultural and economic geography, and literature to develop a holistic understanding of the historical and social co-production of nature and economy in California and the American West.

ANTHRO 167B. Networks in Anthropology. 5 Units.
¿Social network¿ may now be a household term but network concepts long predate the internet age. In fact, networks are an important part of some of the earliest (and most enduring) theoretical ideas in anthropology and sociology. Starting from the premise that relationships between individuals provide the raw material for the emergence of social structure, this course focuses on how network analysis can be used to examine and explain both system-level patterning and outcomes for individuals. In addition to the theoretical foundations of social network analysis, students will learn basic techniques for collecting, analyzing, and visualizing network data, through workshops in class and hands-on assignments. We will also explore contemporary applications of network analysis in economic anthropology, kinship studies, human evolutionary studies, and epidemiology, among other topics. Prerequisite: None. Students will be expected to learn some mathematical concepts.

ANTHRO 168. Everest: Extreme Anthropology. 3-5 Units.
Using Mt. Everest as a touch point, this class will examine the anthropology of nature, specifically focusing on exploration and adventure travel.

ANTHRO 168A. Risky Environments: The Nature of Disaster. 5 Units.
This seminar explores topics including environmental movements and countercultures, human agency and geotechnology, and indigenous perspectives of changing climates to query how humans view ¿nature¿ in terms of stability, instability, risk and disaster in the 21st century. Case studies drawn upon a broad range of geographical regions including the Arctic, Iceland, Australia, and the Americas. Discussions will draw upon film portrayals and interviews with researchers in addition to readings.

Same as: ANTHRO 268A

This course is an interdisciplinary approach to understanding human food consumption and nutrition, incorporating biological, evolutionary, ecological and social perspectives. Topics include a broad survey of primate diets and their physiological and behavioral correlates; fossil and archaeological evidence for early human diets; adaptations to dietary shifts since the Neolithic; infant and early child feeding practices and their role in shaping human social arrangements, metabolic syndrome, food security, food taboos; the origins of spices; cultural diversity in the social uses and meanings of food and the sharing of food; gathering, hunting and locavorism as high hipster cuisine. Emphasis is on understanding the diversity of human foodways through time and space: how biology, culture, and ecology interact to shape the food we eat, and how the food we eat shapes us.

Same as: ANTHRO 269
ANTHRO 169A. New Citizenship: Grassroots Movements for Social Justice in the U.S. 5 Units.
Focus is on the contributions of immigrants and communities of color to the meaning of citizenship in the U.S. Citizenship, more than a legal status, is a dynamic cultural field in which people claim equity rights while demanding respect for differences. Academic studies of citizenship examined in dialogue with the theory and practice of activists and movements. Engagement with immigrant organizing and community-based research is a central emphasis.
Same as: CHILATST 168, CSRE 168, FEMGEN 140H

ANTHRO 170. Australian Ecosystems: Human Dimensions and Environmental Dynamics. 3 Units.
This cross-disciplinary course surveys the history and prehistory of human ecological dynamics in Australia, drawing on geology, climatology, archaeology, geography, ecology and anthropology to understand the mutual dynamic relationships between the continent and its inhabitants. Topics include anthropogenic fire and fire ecology, animal extinctions, aridity and climate variability, colonization and spread of Homo sapiens, invasive species interactions, changes in human subsistence and mobility throughout the Pleistocene and Holocene as read through the archaeological record, the totemic geography and social organization of Aboriginal people at the time of European contact, the ecological and geographical aspects of the "Dreamtime," and contemporary issues of policy relative to Aboriginal land tenure and management.
Same as: ANTHRO 270, EARTHSYS 172

ANTHRO 170A. Multispecies Ethnography: Human, Animal, Plant, Mineral, and Microbe. 5 Units.
This course explores new modes of writing and researching in anthropology. Multispecies ethnography considers nonhuman life as objects of analysis, animals, plants, fungi, bacteria, and viruses as having political lives and import. By studying how these nonhuman entities, including metals, interact with and shape human existence, multispecies ethnographers who study life from the human down to the microbe, must engage in multiple worlds: from the jungle to the laboratory, from the field to the desk. This course will incorporate readings on leco, from the Greek ζωτός, meaning house, or family, laying the foundation for examining women's roles in changing forms of kinship, beyond and within the concept of the human.
Same as: ANTHRO 272B

ANTHRO 174. Beginnings of Social Complexity. 5 Units.
Models and examples of the social evolution of stratification and political centralization in prehistoric human societies. Inferences from the archaeological record concerning the forces and mechanisms behind the rise and fall of complex societies, particularly in S. America (HEF II; DA-B).
Same as: ANTHRO 274

ANTHRO 175. Human Skeletal Anatomy. 5 Units.
Study of the human skeleton (a.k.a. human osteology), as it bears on other disciplines, including medicine, forensics, archaeology, and paleoanthropology (human evolution). Basic bone biology, anatomy, and development, emphasizing hands-on examination and identification of human skeletal parts, their implications for determining an individual's age, sex, geographic origin, and health status, and for the evolutionary history of our species. Three hours of lecture and at least three hours of supervised and independent study in the lab each week.
Same as: ANTHRO 275, BIO 174, BIO 274, HUMBIO 180

ANTHRO 176. Cultures, Minds, and Medicine. 1 Unit.
This workshop aims to bring together scholars from the social sciences, humanities, medicine and bio-science and technology to explore the ways that health and illness are made through complex social forces. We aim for informal, interactive sessions, full of debate and good will. Dates of meetings will be listed in the notes section in the time schedule.
Same as: ANTHRO 276

ANTHRO 177. The Biology and Evolution of Language. 4-5 Units.
Lecture course surveying the biology, linguistic functions, and evolution of the organs of speech and speech centers in the brain, language in animals and humans, the evolution of language itself, and the roles of innateness vs. culture in language. Suitable both for general education and as preparation for further studies in anthropology, biology, linguistics, medicine, psychology, and speech & language therapy. Anthropology concentration: CS, EE. No prerequisites.
Same as: ANTHRO 271, HUMBIO 145L

ANTHRO 177A. Linguistic Field Methods. 5 Units.
Workshop applying methods for gathering and analyzing linguistic data in the field, i.e., from consultants who are native speakers of a language essentially unknown to the investigator. Principles of language documentation. Students will do local field projects and work on these both in and out of class. Format involves lectures, discussion, working with native speakers, and student presentations. Topics include choosing a language; planning the project; computerized collection, storage, and analysis of linguistic data; field recording equipment; interviews and elicitation; diagnostic vocabulary lists and grammatical schedules; field study of everyday communication and discourse; area surveys and the ethnography of communication; ethics, reflexivity, and bias; working with human subjects and governments. Prerequisite: a course in linguistics or in anthropological field methods.

ANTHRO 178. Evolution and Conservation in Galapagos. 5 Units.
The contribution of research in the Galapagos Islands to our current understanding of evolution and conservation. Writings from Darwin to Dawkins, as they reveal patterns and processes of evolution including selection, adaptation, speciation, and coevolution. Current conservation strategies in the archipelago, and urgent measures needed today before unique species and adaptations are lost.
Same as: ANTHRO 278

ANTHRO 178A. Culture, Narrative, and Medicine. 5 Units.
This course examines the ways in which medicine is practiced in diverse cultural contexts with narrative skills of recognizing, interpreting and being moved by the stories of illness. It is an examination of the human experience of illness and healing through narratives as presented in literature, film, and storytelling. We explore how cultural resources enable and empower healing and how narrative medicine can guide the practice of culturally competent medical care.

ANTHRO 179. Cultures of Disease: Cancer and HIV/AIDS. 5 Units.
History, politics, science, and anthropology of cancer; genomics, environment and society. Students will undertake projects of their own design to review, test, or improve current theoretical formulations. Prerequisite: a university-level course in evolution, ecology, or human behavioral biology.
Same as: ENGLISH 179
ANTHRO 179A. Health, Illness, and Healing in South Asia. 5 Units.
This course has three related goals pertinent to medicine and healing in South Asia. The first is to understand the experiences of illness, and therapy in ordinary South Asian communities. How do social and economic inequality, religious commitments, available healing traditions, and community and family contexts shape the experience of illness and healing? The second goal is to think about South Asian medical systems using a broad historical perspective. How had biomedicine been used during the colonial period to manage the health of native populations? What is the legacy of this colonial history on current practices? What happens when South Asian medical traditions (such as Ayurveda) become global? Third, we will explore crucial health problems in South Asia from the perspective of medical anthropology. Possible topics for the third portion of the course include: child birth and maternal health, sex-selection technologies, malnutrition, metabolic diseases, the selling of organs, medical tourism, tuberculosis, HIV, suicide, and schizophrenia.
Same as: ANTHRO 279A

ANTHRO 179B. Culture of Disease: The Social History of Vaccines. 5 Units.
This course will detail the history and develop of vaccines, specifically examining critical issues such as personal choice v. public health, the use of experimental subjects, population-wide medical trials, and the use of animal tissues in vaccine development.

ANTHRO 18. Peopling of the Globe: Changing Patterns of Land Use and Consumption Over the Last 50,000 Years. 3-5 Units.
Fossil, genetic and archaeological evidence suggest that modern humans began to disperse out of Africa about 50,000 years ago. Subsequently, humans have colonized every major landmass on earth. This class introduces students to the data and issues regarding human dispersal, migration and colonization of continents and islands around the world. We explore problems related to the timing and cause of colonizing events, and investigate questions about changing patterns of land use, demography and consumption. Students are introduced to critical relationships between prehistoric population changes and our contemporary environmental crisis.
Same as: EARTHSYS 21, HUMBIO 182

ANTHRO 180. Science, Technology, and Gender. 3-5 Units.
Why is engineering often seen as a masculine profession? What have women's experiences been in entering fields of science and technology? How has gender been defined by scientists? Issues: the struggles of women in science to negotiate misogyny and cultural expectation (marriage, children), reproductive issues (surrogate motherhood, visual representations of the fetus, fetal surgery, breast feeding, childbirth practices), how the household became a site of consumerism and technology, and the cultural issues at stake as women join the ranks of scientists.

ANTHRO 180A. Sex and Power. 5 Units.
From hook-up culture to pornography and sex work and even Beyoncé's latest album, "Lemonade," our struggles with consent, betrayal, and violence evince collective confusions about the relationship between sex and power in our societies. A quick Google search for news articles on the topic reveals that we must communally brace ourselves, usually through a Public Service Announcement pun, Let's Talk About Sex, and then a warning, Talking about sex can be hard. Cultural and social analyses can help us un-brace ourselves and get closer to meaningfully, and respectfully, talking about how cultural difference and social hierarchies fuel, and our fueled by, ideologies about sex and sexuality. This course examines sex as a nexus of socio-cultural, economic, and political relations of power for individuals and groups across local and global and national and transnational boundaries. And because a lot of the difficulties in talking about sex entail difficulties about seeing sex, this class relies on visual culture and documentary filmmaking alongside ethnographies and theoretical scholarship.
Same as: FEMGEN 180A

ANTHRO 181. Religion and Science in the Amazon and Elsewhere. 5 Units.
The conversion of native peoples to Christianity, especially Evangelical Christianity, is today a global phenomenon. This course looks to understand the reasons for religious conversion and its consequence in the everyday and ritual practices of Amazonians and their traditional practice of shamanism. We then turn to a question seldom addressed in the literature on conversion: the relationship between religion and science. We will explore the way conversion to Christianity produces changes in conceptions of the world and the person similar to those produced by access to scientific knowledge, which occurs primarily through schooling.
Same as: ANTHRO 281

ANTHRO 181A. Gender in the Middle East: Iran, Turkey, and Egypt. 4 Units.
This course explores the construction of gender in the Middle East. Drawing on the historical, sociological and anthropological research in the region, the course aims to question the stereotypes about the subordination of Muslim women and to offer students a systematic reading and analytical discussion of the political, economic and cultural structures that inform gender relations and practices in the region. The course starts with an examination of early Islam and religious sources with regard to women's status, then moves on to nationalist and modernization movements in the 19th and 20th centuries, and finally explores women's and men's lives in contemporary Egypt, Turkey and Iran. In this framework, we will pay special attention to Islamist mobilizations, family and sexual relations, as well as women's changing livelihoods and labor.
Same as: FEMGEN 181A

ANTHRO 182. An Anthropology of Annihilation: Tobacco at the Turn of the Millennium. 3-5 Units.
The cigarette as the world's greatest weapon of mass destruction: 100 million dead worldwide from cigarettes during the 20th century, one billion expected to die in the 21st century. How to understand this toll, its production, management, politicization, and depoliticization? What can anthropological and allied perspectives disclose? How does the catastrophe challenge key precepts within anthropology and other branches of the academy?

ANTHRO 182A. Down and Out: Marginal Lives and Institutional Technologies. 5 Units.
This course examines the neglect and management of socially marginalized persons including the mentally ill, youth runaways, child wards of the state, drug addicts and prisoners. In this course, we will approach the concept of marginality by investigating the spaces and institutions of decay, neglect and rehabilitation to which unwanted and indigent individuals are relegated. Readings are focused on qualitative research conducted within institutions of health, welfare, and reform. There will be two comparative public mental health sections in this course: one focused on South Asia and the second on Africa. This course is relevant for students interested in medical anthropology, applied anthropology, public health policy, or clinical careers in medicine, psychology, or social work.
Same as: ANTHRO 282A
ANTHRO 182N. Smoke and Mirrors in Global Health. 3 Units.
A few years ago, health experts began calling out tobacco as engendering a global health crisis, categorizing the cigarette as the world’s greatest weapon of mass destruction. A “global health crisis”? What merits that title if not tobacco use? A hundred million people were killed by tobacco in the 20th century, and ten times that number, a billion people, are predicted to die prematurely from exposure to cigarette smoke over the next hundred years. How has tobacco come to be labeled a global health crisis over the last decade and what has been the political response? From whence does activism and ongoing complacency regarding tobacco arise? How are they created in different cultural contexts? This course aims to provide students conceptual tools to tackle two specific thought projects: (1) to understand how institutional actors compete to define a situation in the world today as a problem of global health, and (2) to understand the sociocultural means by which something highly dangerous to health such as the cigarette is made both politically contentious and inert. On both fronts, special attention will be given to the ways global health activism and complacency unfold in the U.S. and China.

ANTHRO 183A. Sex, Money, and Power: An Approach Through Feminist Anthropology. 3 Units.
What are the sexual politics of labor and capital? How is the global economy shaped by sex, love, and intimacy? This course will examine intimacy—gender, sexuality, kinship, and care—as a lens for understanding and interrogating socio-political and economic systems from an anthropological perspective. By rejecting the categorical separation of the private or domestic realm from the realm of politics, this course will critically interrogate the naturalization of particular intimate configurations (like the family, romantic couple, and domestic labor) in global contexts of colonialism, (neo)liberalism, and global capitalism. It will explore how domains of seemingly private sentiment and personal relations are connected to liberal and iliberal forms of power, inequality, exploitation and control, as well as to processes of incorporation, citizenship, and care. Finally, through selected ethnographic texts, this course will also look at the intimate as staging ground for social resistance, political refusal, economic ingenuity, and creativity.
Same as: FEMGEN 183A

ANTHRO 183B. Human Mobility and Adaptability. 5 Units.
Mobility, whether in the form of seasonal or permanent migration, is an ancient practice necessary for many subsistence strategies, including hunting-and-gathering and pastoralism. Many new forms of mobility have emerged and now it is nearly impossible to consider a patch of human society that is not engaged in or directly impacted by habitual, patterned geographic mobility. Today, almost everywhere in the world, people can get farther, faster; urbanization, environmental degradation, and civil unrest are driving groups of people who do not have a cultural tradition of nomadic migration to adopt a mobile lifestyle, sometimes permanently, sometimes temporarily, in search of new economic or resource opportunities. In this seminar course, we will explore modern patterns of human mobility and migration as adaptive strategies for predictably and unpredictably changing environments. Using a framework of biological and cultural adaptation, we will discuss the major types of current human mobility (e.g. nomadism, immigration, migrant labor, displacement) and how they influence and are influenced by social systems, resource access, and health.
Same as: ANTHRO 283B

ANTHRO 184. Spirituality and Healing. 3-5 Units.
The puzzle of symbolic healing. How have societies without the resources of modern medicine approached healing? Why do these rituals have common features around the world? Shamanism, spirit possession, prayer, and the role of placebos in modern biomedicine. Students do ethnographic work and practical explorations along with more traditional scholarly approaches to learning.

ANTHRO 184A. Vital Cure: Oil As Culture. 3 Units.
Rapidly-evolving technology draws increasing amounts of petroleum from the ground, while wars and friendly agreements move it around the globe, all to occasionally-disastrous result. Pronounced environmental concerns such as fracking, pipelines, plastics, climate change are nearly synonymous with the petroleum industry. And yet, oil is integral to meeting basic human needs like food and water, and integral to meeting modern desires for mobility, energy, and consumer-products on demand. This class approaches the modern world’s increasingly-relevant reliance on oil from extraction to consumption with problems included as a complex cultural practice to be analyzed using anthropology, geography, and environmental studies.

ANTHRO 185. Medical Anthropology of Contemporary Africa. 5 Units.
In this course we will examine the place of Africa in global health discourses while reading in-depth histories and ethnographies of the varied causes and consequences of some of the most difficult problems facing African countries today. We will study the effects of colonialism and conflict on health, explore the military and humanitarian connections in the fight against HIV/AIDS, weigh the risks and benefits of population genetic studies on African populations, examine biomedical interventions on, and erasures of, local health problems, and query the role of violence, memory, insecurity, and power in daily life on the continent.
Same as: ANTHRO 285

ANTHRO 185A. Race and Biomedicine. 3-5 Units.
Race, identity, culture, biology, and political power in biomedicine. Biological theories of racial ordering, sexuality and the medicalization of group difference. Sources include ethnography, film, and biomedical literature. Topics include colonial history and medicine, the politics of racial categorization in biomedical research, the protection of human subjects and research ethics, immigration health and citizenship, race-based models in health disparities research and policy, and recent developments in human genetic variation research.
Same as: ASNAMST 185A

ANTHRO 186. Culture and Madness: Anthropological and Psychiatric Approaches to Mental Illness. 3-5 Units.
Unusual mental phenomena have existed throughout history and across cultures. Taught by an anthropologist and psychiatrist, this course explores how different societies construct the notions of “madness”:
What are the boundaries between “normal” and “abnormal”, reason and unreason, mind and body, diversity and disease? mOptional: The course will be taught in conjunction with an optional two-unit discussion section or engaged learning component.
Same as: ANTHRO 286, HUMBIO 146, PSYC 286

ANTHRO 186B. Culture and Madness: Anthropological and Psychiatric Approaches to Mental Illness. 3-5 Units.
Unusual mental phenomenon have existed throughout history and across cultures. Taught by an anthropologist and psychiatrist, this course explores how different societies construct the notions of “madness”:
What are the boundaries between “normal” and “abnormal”, reason and unreason, mind and body, diversity and disease? The course will be taught in conjunction with a two unit engaged learning component which will place students in relevant settings.
Same as: ANTHRO 286B

ANTHRO 187. Nuclear Cultures. 5 Units.
This course examines the new cultural forms that arose out of the use of nuclear technology. Subjects covered will include: The Manhattan Project, nuclear activism, nuclear experimentation in medicine, pre-nuclear history, nuclear energy, and nuclear waste and trade.
ANTHRO 187A. The Anthropology of Race, Nature, and Animality. 5 Units.
As recently as the 40s, the S. Africa government labeled indigenous San people part of the animal landscape. Using the San example as a starting point, course examines socially, culturally, and politically constructed ideas about race, animality and nature in the cultural and geographic settings of N. America, Australia, and Africa. How connections between race and nature have served as terrains of power through which people and governments have claimed territories and justified violence. Classic texts by nature writers and philosophers and current social science works that focus on race and ethnicity. Concepts such as gender, sex, and nature; environmental tourism; natural resource development; and indigeneity and animality. How ideas about race and nature have come together around concepts such as the myth of wilderness and the violence of considering certain people to be less-than-human. Issues of environmental politics and activism.
Same as: CSRE 187A

ANTHRO 188. Matter and Mattering: Transdisciplinary Thinking about Things. 4-5 Units.
Things sit at the nexus of cross-cutting heterogeneous processes; tracing the entanglements of any prominent thing or class of things demands a transdisciplinary approach that recruits expertise from the natural sciences, social sciences and humanities. For example, carbon is a key factor in global warming for reasons that are as much socio-historical as bio-physical, and we could not begin to sketch the full significance of carbon without considering such diverse frames of reference. Our growing appreciation in the social sciences and humanities of the agency, polyvalence and catalytic role of things has given rise to The New Materialist and Post-Humanist movements, which in turn raise questions about intra-action and observational perspective that are echoed in the modern physical and life sciences. In this class we will explore these theoretical convergences in considering themes such as ‘things-in-themselves’, networks and open systems, assemblages and entanglements. We will also examine specific examples such as oil, metal (guns), dams, viruses, electricity, mushrooms; each thing will be explored both in terms of its social and ethical entanglements and in terms of its material properties and affordances. There will also be hands-on encounters with objects in labs and a couple of local field trips. The key question throughout will be why and how does matter matter in society today?
Same as: ANTHRO 288, APPPHYS 188, ARCHLGY 188

ANTHRO 189X. Preparation for Senior Thesis. 2-3 Units.
This course is designed for juniors (majors, minors), and those seeking Interdisciplinary Honors in CSRE or FGSS who intend to write a senior thesis in one of the CSRE Family of Programs or FGSS Interdisciplinary Honors. The course offers resources and strategies for putting together a significant and original senior thesis. Topics to be covered include: getting funding; finding an advisor; navigating the institutional review board; formulating an appropriate question; and finding the right data/medium/texts.
Same as: AFRICAAM 199X, CSRE 199, FEMGEN 199X

ANTHRO 193. Anthropology Capstone: Contemporary Debates in Anthropology. 5 Units.
Do you know what an anthropological perspective is? Can you describe some of the key assumptions and questions within the discipline? A major in Anthropology is composed of many specialized courses in different tracks, different emphases and seemingly a never-ending multiplication of perspectives and ethnographies. However, Anthropology is also an ongoing intellectual conversation with foundational questions, some of longstanding and some new. These foundational questions have stimulated different responses and answers and thus have also led to constant renewal of the discipline in the midst of profound disagreement. In this Anthropology Capstone course students across tracks and emphases will address some of the critical debates that have been central to the discipline as it has developed. We will feature three debate questions in the class. Preparation for each debate will be through class discussion of critical readings as well as extra-mural reading and preparation with one’s debating partners.

ANTHRO 199. Senior and Master’s Paper Writing Workshop. 1-2 Unit.
Techniques of interpreting data, organizing bibliographic materials, writing, editing and revising. Preparation of papers for conferences and publications in anthropology. Seniors register for 199; master’s students register for 299.
Same as: ANTHRO 299

ANTHRO 19Q. Hauntings, Visions, and Prophecy. 1-3 Unit.
Preference to sophomores. Why do people see ghosts? Why do people believe that stars foretell the future? When do people see demons and angels? Focus is on the conditions under which people experience themselves as having sensory evidence of supernatural phenomena and the role of training and expectation in the process. Intellectual exploration of what is known from the ethnographic, historical, and psychological record. Practical experimental projects involve attempting to induce positive supernatural experience. Prerequisite: consent of instructor.

ANTHRO 15. Introduction to Cultural and Social Anthropology. 3-5 Units.
This course introduces basic anthropological concepts and presents the discipline’s distinctive perspective on society and culture. The power of this perspective is illustrated by exploring vividly-written ethnographic cases that show how anthropological approaches illuminate contemporary social and political issues in a range of different cultural sites.
Same as: ANTHRO 101S

ANTHRO 200B. Lifeways of the Ancient Maya. 5 Units.
This course engages with the world of the pre- and post-contact Maya people through scholarship that explores the material culture of daily life. We address how questions about the past are framed through ethnographic and ethnohistoric accounts of daily life, how diverse scientific methods and theoretical perspectives are used to address these questions, and how interpretations of daily life in the ancient Maya world are formulated. We consider how perceptions of the ancient Maya are marshaled in contemporary politics and policies. The course is designed to provide a broad overview of sites and materials in the Maya area, focusing on the dynamic interplay between the material and the social. Students will create interpretive frameworks for a public audience as a component of the final project.
Same as: ANTHRO 100B

ANTHRO 201. Introduction to Cultural and Social Anthropology. 3-5 Units.
This course introduces basic anthropological concepts and presents the discipline’s distinctive perspective on society and culture. The power of this perspective is illustrated by exploring vividly-written ethnographic cases that show how anthropological approaches illuminate contemporary social and political issues in a range of different cultural sites.
Same as: ANTHRO 1
ANTHRO 201B. Archaeology of Technology. 5 Units.
The course is an introduction to the social organization of material production and to the theoretical, ethnographic, and historical frameworks used by archaeologists to link the technologies of the past to salient sociocultural information about the people who employed them. Comparison of metallurgical, ceramic, lithic, and textile industries in different cultural and historical settings will inform critical discussions of how and to what extent analyses of artifacts, workshops, and industrial installations can provide insight into past societies.
Same as: ANTHRO 101B, ARCHLGY 100, ARCHLGY 200

ANTHRO 202A. Ancient Civilizations: Complexity and Collapse. 3-5 Units.
How archaeology contributes to understanding prehistoric civilizations. How and why complex social institutions arose, and the conditions and processes behind their collapse. The development of monumental architecture, craft specialization, trade and exchange, and social stratification using examples from the archaeological record. (HEF II, III; DA-B).
Same as: ANTHRO 102A

ANTHRO 203A. Human Osteoarchaeology. 5 Units.
The course will cover the methodological and theoretical backgrounds to human osteoarchaeology, introduce the student to the chemical and physical characteristics of bone, and to the functional morphology of the human skeleton. Classes will consist of a taught component that outlines how osteoarchaeologists reconstruct individual life-histories based on age, sex etc.; this is combined with hands-on identification of different skeletal elements and the markers used to inform the analytical methods. Additional scientific methodologies are also introduced that increasingly form a major component of human osteoarchaeology.
Same as: ANTHRO 103A

ANTHRO 204. Language and Culture. 4-5 Units.
Comparative approach, using examples from many languages. Emphasis is on generally non-Western speech communities. Topics include: the structure of language; the theory of signs; vocabulary and culture; grammar, cognition, and culture (linguistic relativism and determinism); encodability of cultural information in language; language adaptiveness to social function; the ethnography of speaking; registers; discourse (conversation, narrative, verbal art); language and power; language survival and extinction; and linguistic ideology (beliefs about language).
Same as: ANTHRO 4

ANTHRO 205. Ancient Cities in the New World. 3-5 Units.
Preindustrial urbanism as exemplified by prehispanic New World societies. Case studies: the central and southern highlands of Mesoamerica, and the Maya region. Comparative material from highland S. America.
Same as: ANTHRO 105

ANTHRO 205A. Archaeological Fieldwork: Critical Analysis and Practical Application. 2-3 Units.
This introduction to archaeological fieldwork involves both field and seminar components, each component meeting once per week. During the field sessions, we will investigate an archaeological site on campus using methods of survey/mapping, testing, and excavation (digging, recording units/features, profilen illustration). In seminar, we will critically examine archaeological fieldwork through reading, writing, and discussion, exploring topics such as history of archaeological excavation, production of archaeological knowledge, disjunctures between theory and practice, reflexive methodologies, ethics, collaboration, and specialization. No experience necessary, but students with fieldwork experience are welcome.
Same as: ANTHRO 105A

ANTHRO 206. Human Origins. 5 Units.
The human fossil record from the first non-human primates in the late Cretaceous or early Paleocene, 80-65 million years ago, to the anatomically modern people in the late Pleistocene, between 100,000 to 50,000 B.C.E. Emphasis is on broad evolutionary trends and the natural selective forces behind them.
Same as: ANTHRO 6, HUMBIO 6

ANTHRO 206A. Incas and their Ancestors: Peruvian Archaeology. 3-5 Units.
The development of high civilizations in Andean S. America from hunter-gatherer origins to the powerful, expansive Inca empire. The contrasting ecologies of coast, sierra, and jungle areas of early Peruvian societies from 12,000 to 2,000 B.C.E. The domestication of indigenous plants which provided the economic foundation for monumental cities, ceramics, and textiles. Cultural evolution, and why and how major transformations occurred.
Same as: ANTHRO 106, ARCHLGY 102B

ANTHRO 209. Archaeology: World Cultural Heritage. 5 Units.
Focus is on issues dealing with rights to land and the past on a global scale including conflicts and ethnic purges in the Middle East, the Balkans, Afghanistan, India, Australia, and the Americas. How should world cultural heritage be managed? Who defines what past and which sites and monuments should be saved and protected? Are existing international agreements adequate? How can tourism be balanced against indigenous rights and the protection of the past?.
Same as: ANTHRO 109

ANTHRO 209A. Archaeology of the Modern World. 3-5 Units.
Historical archaeology, also called the archaeology of the modern world, investigates the material culture and spatial history of the past five centuries. As a discipline, historical archaeology has been characterized by (1) a methodological conjunction between history and archaeology; (2) a topical focus on the three Cs: colonization, captivity, and capitalism; (3) forces which arguably are constitutive of the modern world; and (3) an epistemological priority to recovering the perspectives of people without history. Each of these three trends is widely debated yet they continue to profoundly shape the field. This seminar provides an in-depth examination of the emergence and development of this historical archaeology, with a focus on current issues in theory and method. For undergraduates, the prerequisite is Anthro 3 or consent of instructor.
Same as: ANTHRO 109A, ARCHLGY 109A

ANTHRO 210. Environmental Archaeology. 5 Units.
This course investigates the field of environmental archaeology. Its goals are twofold: 1) to critically consider the intellectual histories of environmental archaeology, and, 2) to survey the various techniques and methods by which archaeologists assess historical environmental conditions through material proxies. The course will include lab activities.
Same as: ANTHRO 110, ARCHLGY 110

ANTHRO 210A. Neandertals and Modern Humans: Origin, Evolution, Interactions. 3 Units.
The expansion out of Africa of our species represents the last spectacular step in the course of Human Evolution. It resulted in the colonization of the whole planet and the replacement of archaic forms of humans in Eurasia. One way to investigate why Homo sapiens has been such a successful species is to compare its evolution with that of its closest relative, the Neandertals. Exploring the bio-cultural processes at work in the two lineages leads to examine some of the main issues in Paleanthropology and the most recent methodological advances in the field.
Same as: ANTHRO 110A

ANTHRO 210B. Examining Ethnographies. 5 Units.
Eight or nine important ethnographies, including their construction, their impact, and their faults and virtues.
Same as: ANTHRO 110B
ANTHRO 211A. Archaeology of the Andes of Argentina. 3-5 Units.
The aim of this course is to provide a panorama of the archaeology of the andean region of Argentina, along some main topics of past and current researches. North andean Argentina has been considered for a long time as subordinated to the major developments in the central Andes and Puna, as if it were in a marginal position that mirrored their history. More than a hundred years of research in the area have produced different insights, which put that affirmation in relative terms. The course will give an overview of major historical contributions and contemporary trends in the archaeological thinking in relation to themes such as time, the space, people, things and nature. An overview of the conceptions and construction of time. Space seen as cultural area; natural environment and built landscape; archaeological areas as national territory. Historical conceptions of people; bodies; social inequality; the past and present others in the archaeological research. Artefacts, classifications and typologies; material archaeological contexts as cultural units; from artefacts to things; past ontologies. Nature and environment; domestication; ecological approaches; agropastoralism; nature/culture. It is expected that by the end of the course students will gain a panorama of the major problems of the archaeology of andean Argentina with historically and theoretically informed perspectives.
Same as: ANTHRO 111A

ANTHRO 212. Public Archaeology: Market Street Chinatown Archaeology Project. 4-5 Units.
This internship-style course centers on the practice and theory of historical archaeology research and interpretation through a focused study of San Jose's historic Chinese communities. The course includes classroom lectures, seminar discussion, laboratory analysis of historic artifacts, and participation in public archaeology events. Course themes include immigration, urbanization, material culture, landscape, transnational identities, race and ethnicity, gender, cultural resource management, public history, and heritage politics. The course includes required lab sections, field trips, and public service. Transportation will be provided for off-site activities.
Same as: ANTHRO 112, ASNAMST 112

ANTHRO 213. Culture and Epigenetics: Towards A Non-Darwinian Synthesis. 4-5 Units.
The course examines the impact of new research in epigenetics on our understanding of long-term cultural change. The course examines the various attempts that have been made over recent decades to find a synthesis between cultural and biological evolution. These approaches, often termed neo-Darwinian, include memes, dual inheritance theory, theories of cultural selection and transmission, niche construction theory and macro-evolutionary approaches. Research in all these areas will be examined, with particular reference to explanations for the origins of agriculture, but also including other transformations, and critiqued. New research in epigenetics offers an alternative non-Darwinian evolutionary perspective that avoids many of the problems and pitfalls in the neo-Darwinian approaches. Cultural evolution comes to be viewed as cumulative, directional and Lamarckian, since heritable epigenetic variation can underlie evolutionary change. Epigenetics opens the way for human cultural entanglements to become the drivers for evolutionary change, thus allowing the full range of social processes studied in the social and cultural sciences to take their place in the study and analysis of long-term change.
Same as: ANTHRO 113, ARCHLGY 113

ANTHRO 213B. Religious Practices in Archaeological Cultures. 5 Units.
According to Hawkes (1954), religion or ideology is the most difficult part of social life to access archaeologically. Luckily, not all scholars agree; according to Fogelin (2008) religion is not something people think about, but something people do. Thus, archaeology, an inherently multidisciplinary subject that studies material culture, is well suited to delve into religion and its underpinnings. This course will explore religious practices, as they can be defined and interpreted from archaeological contexts spanning the Paleolithic to historic periods. Definitions of religion differ from author to author but they mostly agree that religion is a fully integrated and thus integral part of human social life. Politics, economics, identity and social class influence religion, and religion influences how these forces play out in society. Thus, the course will also examine the significance of ritual and religion in a variety of social contexts.
Same as: ANTHRO 113B, ARCHLGY 113B

ANTHRO 214. Prehistoric Stone Tools: Technology and Analysis. 5 Units.
Archaeologists rely on an understanding of stone tools to trace much of what we know about prehistoric societies. How to make, illustrate, and analyze stone tools, revealing the method and theory intrinsic to these artifacts.
Same as: ANTHRO 114, ARCHLGY 114

ANTHRO 214A. Introduction to South Asian Archaeology. 5 Units.
This seminar will survey the archaeology of South Asia, beginning with animal and plant domestication in the early Holocene and ending with the late Medieval Period. Given its chronological breadth and spatial scope, the class will interrogate a variety of social and historical contexts that contribute to a broad range of anthropological research concerns, including the intersections of authority, ritual, alterity and landscape, and at the same time critically consider the epistemological bases for their analyses through archaeological remains.
Same as: ANTHRO 114A, ARCHLGY 114A

ANTHRO 214B. Landscape Archaeology and Global Information Systematics. 3-5 Units.
This course is meant to lay groundwork for analysis of archaeological landscapes using the methods of GIS. Throughout, we consider the various understandings of landscape, from the biographical to the biological. The course explores the history of various typologies of landscape, incorporating the cultural, the topographical, the ecological, and the topological; reviews different types of landscape data and analysis, including aerial imagery, stratigraphic excavations, and specialized analyses; addresses how to integrate different sorts of data sets and carry out analytical assessment of interrelated "layers" as dynamic constituents of landscape; considers implications of landscape studies in modern policy and management. Students will create interpretive frameworks for a public audience as a component of the final project.
Same as: ANTHRO 114B

ANTHRO 215. The Social life of Human Bones. 3-5 Units.
Skeletal remains serve a primary function of support and protection for the human body. However, beyond this, they have played a range of social roles once an individual is deceased. The processes associated with excarnation, interment, exhumation and reburial all speak to the place that the body, and its parts, play in our cultural as well as physical landscape. This course builds on introductory courses in human skeletal anatomy by adding the social dynamics that govern the way humans treat other humans once they have died. It draws on anthropological, biological and archaeological research, with case studies spanning a broad chronological and spatial framework to provide students with an overview of social practice as it relates to the human body.
Same as: ANTHRO 115, ARCHLGY 115
ANTHRO 215B. Peoples and Cultures of Ancient Mesoamerica. 5 Units.
This course engages with the world of ancient Mesoamerica, focusing on the Mixtec, Aztec, Maya, Zapotec, Chichimec, Olmec, and Teotihuacan peoples. We address how questions about the past are framed through ethnographic and ethnohistoric accounts of daily life, how diverse scientific methods and theoretical perspectives are used to address these questions, how interpretations of daily life in the ancient Mesoamerican world are formulated, and how these interpretations are marshaled in contemporary politics and policies. We explore different scales of Mesoamerican communities, and compare the diverse material culture and lifeways represented in Mesoamerica at different time periods. Students will create interpretive frameworks for a public audience as a component of the final project.
Same as: ANTHRO 115B

ANTHRO 216. Data Analysis for Quantitative Research. 5 Units.
An introduction to numeric methods in Anthropology and related fields employing the Data Desk statistics package to test hypotheses and to explore data. Examples chosen from the instructor's research and other relevant projects. No statistical background is necessary, but a working knowledge of algebra is important. Topics covered include: Frequency Distributions; Measures of Central Tendency, Dispersion, and Variability; Probability and Probability Distributions; Statistical Inference, Comparisons of Sample Means and Standard Deviations; Analysis of Variance; Contingency Tables, Comparisons of Frequencies; Correlation and Regression; Discriminant Function Analysis; Multiple Regression Analysis; and Cluster Analysis. Grading based on take-home problem sets.
Same as: ANTHRO 116

ANTHRO 216B. Anthropology of the Environment. 5 Units.
This course investigates the history of anthropology's approach to the environment, beginning with early functionalist, structuralist, and Marxist accounts of human-environment relationships. It builds towards more recent developments in the field, focusing on nonhuman and relational ontologies as well as current projects on the intersections of nature, culture, politics, and landscape histories. At the end of this class, students will be familiar with the intellectual histories of environmental anthropology and contemporary debates and tensions around questions of ethics, agency, environment, and historical causality.
Same as: ANTHRO 116B

ANTHRO 217. Thinking Through Animals. 5 Units.
The human-animal relationship is dynamic, all encompassing and durable. Without exception, all socio-cultural groups have evidenced complex interactions with the animals around them, both domesticated and wild. However, the individual circumstances of these interactions are hugely complicated, and involve much more than direct human-animal contact, going far beyond this to incorporate social, ecological and spiritual contexts. This course delves into this complexity, covering the gamut of social roles played by animals, as well as the methods and approaches to studying these, both traditional and scientific. While the notion of 'animals as social actors' is well acknowledged, their use as proxies for human autecology (the relationship between a species and its environment) is also increasingly recognised as a viable mechanism for understanding our cultural and economic past. The module presents an overview covering a broad timespan from the Pleistocene to the modern day. It will piece together the breadth of human-animal relationships using a wide geographic range of case studies.
Same as: ANTHRO 117

ANTHRO 217A. Stuff. 5 Units.
Never before have humans been engulfed by so much stuff. Stuff is needed to survive giving us the basics of food, clothing, and shelter. But stuff does so much more. Smart phones rule our social interactions. Louis Vuitton handbags display status. Air conditioning masters nature. Picassos inspire beauty. Wedding bands promise eternal love. Crosses connect believers to God. Is stuff really who we are? This seminar explores the science of stuff, past, present and future, investigating deeply-held beliefs about the meaning, value, and purpose of objects. Because our stuff has become such a popular obsession, this course embraces the eclectic intersection of popular and academic knowledge. Students will seek to answer the complex whys of our relationship with objects and understand our future human condition made by the material world.
Same as: ANTHRO 117A, ARCHLGY 117A

ANTHRO 217B. Monuments and Landscapes: An Archaeological Perspective. 3-5 Units.
The landscape is a result of the action and interaction of human and natural factors. Communities have altered their landscapes for a variety of reasons, including the subsistence practices; as a consequence of economic growth; to express a social ideology, and as a consequence of political and religious drivers. Accordingly, landscapes enable physical and provide psychological sustenance to people, and the human need to relate to our surroundings is part of the way in which identities are created and disputed. Within the humanities, landscape is being conceptualized as a process, a practice and as performance, and monuments within a given landscape have an equally important role, not to mention history. They are often the most durable and well-known evidence of the ancient civilizations, and should be observed jointly with the landscape. How did the landscape predefine the monument and how did the monument complement, emphasize or devalue the landscape? What philosophy channelled the construction of the monuments within the landscapes? Whether ephemeral or permanent, the human agency left traces in the landscape; thus, both monuments and landscapes are the key indicators for understanding the ideology of a particular culture. Archaeology, through its interdisciplinary nature, provides a unique perspective, as well as tools, for examining the formation processes of all man-made elements, within both natural and cultural landscapes. This course will address the multifaceted issues of the ways that people have consciously and unconsciously shaped the land around them through time. It will look into diverse, geographically and periodically influenced concepts of a monument and landscape. The course will be divided into two parts, with the first one covering the theory and methodological approaches and the second part the conceptual characteristics, modifications and changeability in various archaeological and historical periods and cultural frameworks.
Same as: ANTHRO 117B, ARCHLGY 117B

ANTHRO 219. Zooarchaeology. An Introduction to Faunal Remains. 5 Units.
As regularly noted, whether historic or pre-historic, animal bones are often the most commonly occurring artefacts on archaeological sites. As bioarchaeological samples, they offer the archaeologist an insight into food culture, provisioning, trade and the social aspects of human-animal interactions. The course will be taught through both practical and lecture sessions: the 'hands-on' component is an essential complement to the lectures. The lectures will offer grounding in the main methodological approaches developed, as well as provide case-studies to illustrate where and how the methods have been applied. The practical session will walk students through the skeletal anatomy of a range of species. It will guide students on the identification of different parts of the animal, how to age / sex individuals, as well as recognize taphonomic indicators and what these mean to reconstructing post-depositional modifications.
Same as: ANTHRO 119, ARCHLGY 119
ANTHRO 21N. The Anthropology of Globalization. 4 Units.
Preference to freshmen. Anthropological approach to how cultural change, economic restructuring, and political mobilization are bound up together in the process of globalization.

ANTHRO 22. Archaeology of North America. 3-5 Units.
Why and how people of N. America developed. Issues and processes that dominate or shape developments during particular periods considering the effects of history and interactions with physical and social environment. Topics include the peopling of the New World, explaining subsequent diversity in substance and settlement adaptations, the development of social complexity, and the impact of European contact.

ANTHRO 221. Language and Prehistory. 4-5 Units.
Same as: ANTHRO 121

ANTHRO 222A. Race and Culture in Mexico and Central America. 3-5 Units.
This course addresses the role of racial ideologies in the historical configuration of multiple hierarchies of inequality that determine the place of everyone in society in Mexico and Central America. Based on readings from the humanities and social sciences, we will discuss the cultural and racial politics of authoritarianism and indigenous insurgency, emphasizing narratives of laziness and vagrancy that have been central to the discipline of labor that shapes local processes of regressive modernization and nation building. We will analyze the hegemony of dictatorship as political necessity, the relationship between local racisms and global Whiteness, and the emergence of new local and transnational contestations to the multiple hierarchies that determine the place of everyone in society.
Same as: ANTHRO 122A

ANTHRO 222C. Research in Maya Hieroglyphic Writing. 1-2 Unit.
Workshop. Current issues in the decipherment and analysis of Maya hieroglyphic writing and literacy.
Same as: ANTHRO 122C

ANTHRO 223. Readings in Linguistic Anthropology. 2 Units.
One or two major related works on language in its cultural context. Works for 2007-08 involve attempts to correlate linguistic and non-linguistic data for analysis of prehistoric human contact and migrations. May be repeated for credit.
Same as: ANTHRO 123

ANTHRO 223A. Debating Repatriation. 5 Units.
The debates over the return of cultural property have raged for centuries. At stake are key questions about the rights of Indigenous peoples, intellectual freedom, nationalism, globalization, heritage management, the meaning of history, and the purpose of museums in the world.
This seminar examines these vital discussions that intersect law and morality, science and religion, culture and politics. Discussions will be informed by cross-cultural, legal, ethical perspectives, exploring both the philosophical and practical implications of the repatriation debates. This course will provide students with a nuanced historical viewpoint of museum collections, heritage policies, and legal dimensions that underpin contests over cultural property.
Same as: ANTHRO 123A, ARCHLGY 123A

ANTHRO 225. Language and the Environment. 3 Units.
Lecture course on vocabulary and grammar as keys to peoples; understanding and use of the environment. Ethnobotany, ethnobiology, and ethnosemantics in the analysis of the language of place, plants and animals, the earth, the body, and disease. Terminological gaps and gluts and what they imply. Language as a strategic resource in environmental management. Language contact and conflict in the modern global environment, with particular attention to the vocabularies of capitalism and property. Language extinction and its environmental implications. Anthropology concentration: CS, EE. No prerequisites.
Same as: ANTHRO 125

ANTHRO 226A. Politics of the Past. 5 Units.
The past is never dead, William Faulkner once wrote. It’s not even past. This seminar explores the contested meanings of history in the political present. It particularly focuses on how archaeological work and heritage becomes entangled in larger questions of identity, belonging, belief, economics, and the stories we tell about ourselves. Students will gain an expansive and in-depth perspective on why humans so value what has come before us, and why making meaning from the past is a process suffused with power.
Same as: ANTHRO 126A, ARCHLGY 126A

ANTHRO 229C. A Deep Dive Into the Indian Ocean: From Prehistory to the Modern Day. 5 Units.
The Indian Ocean has formed an enduring connection between three continents, countless small islands and a multitude of cultural and ethnic groups and has become the focus of increasing interest in this geographically vast and culturally diverse region. This course explores a range of topics and issues, from the nature and dynamics of colonization and cultural development as a way of understanding the human experience in this part of the world, to topics such as religion, disease, and heritage. The course guides studies in the many ways in which research in the Indian Ocean has a direct impact on our ability to compare developments in the Atlantic and Pacific.
Same as: ANTHRO 129C

ANTHRO 22N. Ethnographies of North America: An Introduction to Cultural and Social Anthropology. 3-4 Units.
Preference to freshmen. Ethnographic look at human behavior, including cultural transmission, social organization, sex and gender, culture change, and related topics in N. America. Films.

ANTHRO 230B. Introduction to GIS in Anthropology. 5 Units.
How GIS and spatial tools can be applied in social research. Case studies and student projects address questions of social and cultural relevance using real data sets, including the collection of geospatial data and building of spatial evidence. Analytical approaches and how they can shape a social and cultural interpretation of space and place.
Same as: ANTHRO 130B

ANTHRO 230D. Spatial Approaches to Social Science. 5 Units.
This multidisciplinary course combines different approaches to how GIS and spatial tools can be applied in social science research. We take a collaborative, project-oriented approach to bring together technical expertise and substantive applications from several social science disciplines. The course aims to integrate tools, methods, and current debates in social science research and will enable students to engage in critical spatial research and a multidisciplinary dialogue around geographic space.
Same as: ANTHRO 130D, POLISCI 241S, URBANST 124

ANTHRO 233. Masculinity: Technologies and Cultures of Gender. 4 Units.
What is masculinity? How are masculinities invested with power and meaning in cultural contexts? How is anthropological attention to them informed by and extending inquiry across the academy in spheres such as culture studies, political theory, gender studies, history, and science and technology studies? Limited enrollment.
Same as: ANTHRO 133, FEMGEN 133M
ANTHRO 234. Object Lessons. 5 Units.
Human-object relations in the processes of world making. Objectification and materiality through ethnography, archaeology, material culture studies, and cultural studies. Interpretive connotations around and beyond the object, the unstable terrain of interrelationships between sociality and materiality, and the cultural constitution of objects. Sources include: works by Marx, Hegel, and Mauss; classic Pacific ethnographies of exchange, circulation, alienability, and fetishism; and material culture studies.
Same as: ANTHRO 134

ANTHRO 235. Cultural Studies. 5 Units.
Identity, community, and culture; their interactions and formation.
Same as: ANTHRO 135

ANTHRO 235A. The Anthropology of Security. 3-5 Units.
This seminar begins by outlining the main theoretical and empirical challenges in the areas of surveillance studies and security studies. The seminar provides a space wherein students will be able to discuss these inter-disciplinary areas and develop their own Anthropology-informed perspectives. The seminar then discusses the work of Anthropologists who through their ethnographic and theoretical work have helped developed and important and emergent area: The Anthropology of Security. Areas covered include, inter alia, national security, security and war, biometrics, gated-ness, and environmental and bio-security threats.
Same as: ANTHRO 135A

ANTHRO 235B. Waste Politics: Contesting Toxicity, Value, and Power. 3 Units.
Waste is increasingly central as an object and medium of political contestation in the contemporary world, from struggles over garbage, labor, and dignity in Senegal; to explosive remnants of war acting as rogue infrastructure in the Korean demilitarized zone. In response, waste has also become a productive concept in the environmental humanities and humanistic social sciences. In this course we will read a selection of foundational texts focused on waste, many of which draw on case studies from different parts of the world. The case of China will be emphasized, however, since China has emerged in the last few decades as a center not only of global industrial production, but also for processing the world’s waste, contesting pollution, and fighting for environmental justice. By pairing key theoretical texts with texts dealing with waste-related issues in China and elsewhere, we will ultimately ask how contemporary global waste politics disrupts western understandings of waste, recycling, value, and more.
Same as: ANTHRO 135B, EARTHSYS 135B

ANTHRO 236. The Anthropology of Global Supply Chains. 5 Units.
This upper-division undergraduate seminar focuses on recent studies by anthropologists and scholars in related disciplines on global supply chains and consumption practices. The goal of the course is to conceptually and methodically integrate a cultural analysis of transnational production with a cultural analysis of transnational consumption. We will review ethnographic studies of the production and consumption of commodities linked by transnational and global networks. The class will then pursue collaborative research on the global production, distribution, and consumption of a selected commodity. Prerequisite: junior or senior standing and previous coursework in cultural anthropology or permission of instructor.
Same as: ANTHRO 136

ANTHRO 237. The Politics of Humanitarianism. 5 Units.
What does it mean to want to help, to organize humanitarian aid, in times of crisis? At first glance, the impulse to help issue generis a good one. Helping is surely preferable to indifference and inaction. This does not mean that humanitarian interventions entail no ethical or political stakes or that they are beyond engaged critique. We need to critique precisely that which we value, and to ask some hard questions, among them these: What are the differences among humanitarianism, charity, and philanthropy? What of social obligations and solidarities? How does the neoliberal world order currently create structural inequalities that ensure the reproduction of poverty and violence? How does the current order of things resemble or differ from the colonial world order? This course examines the history of humanitarian sensibilities and the emergence of organized action in the cause of humanity. In the early years of humanitarian intervention, political neutrality was a key principle; it has now come under ever greater analytical and political scrutiny. We will examine the reasons for the politicization and militarization of aid -- be it humanitarian aid in natural disasters or political crises; development programs in the impoverished south (the Third World), or peacekeeping. We will end with a critical exploration of the concept of human rights, humanity, and personhood. The overall methodological aim of the course is to demonstrate what insights an ethnographic approach to the politics, ethics, and aesthetics of humanitarianism can offer.
Same as: ANTHRO 137

ANTHRO 238. Medical Ethics in a Global World: Examining Race, Difference and Power in the Research Enterprise. 5 Units.
This course will explore historical as well as current market transformations of medical ethics in different global contexts. We will examine various aspects of the research enterprise, its knowledge-producing and life-saving goals, as well as the societal, cultural, and political influences that make medical research a site of brokering in need of oversight and emergent ethics. This seminar will provide students with tools to explore and critically assess the various technical, social, and ethical positions of researchers, as well as the role of the state, the media, and certain publics in shaping scientific research agendas. We will also examine how structural violence, poverty, global standing, and issues of citizenship also influence issues of consent and just science and medicine.
Same as: ANTHRO 138, CSRE 138

ANTHRO 238A. Conflict and Reconciliation in Africa: International Intervention. 3-5 Units.
This course will explore recent debates on the causes and structural terms of large-scale violence in Africa in the context of key contemporary models for reconciliation and transitional justice. Discussions will emphasize the broader international legal and political order each presupposes, and specifically whether their underlying reconstitution of rights and subjectivities are compatible with cultural, political or legal diversity. A historical assessment of the predominating Nuremberg paradigm of transitional justice will be contrasted with other regional models that engage with the challenges of the political reconciliation of formerly divided political communities. The necessity of understanding the specificities of both global and local historical and structural contexts will be examined with respect to various proposals for how to balance of balance concerns for both justice and peace. Readings will cover case studies from South Africa, Rwanda, DRC, northern Uganda, Sudan (including Darfur and South Sudan), Libya, Mali, and CAR.
Same as: AFRICAST 138, AFRICAST 238, ANTHRO 138A

ANTHRO 239. Ethnography of Africa. 5 Units.
The politics of producing knowledge in and about Africa through the genre of ethnography, from the colonial era to the present. The politics of writing and the ethics of social imagination. Sources include novels juxtaposed to ethnographies.
Same as: ANTHRO 139
ANTHRO 23N. Glimpses of Divinity. 3 Units.
Preference to freshmen. How human beings search for and identify the presence of the divine in everyday human life. Sources include spiritual classics in the Christian, Jewish, and Hindu traditions including works by Augustine, Teresa of Avila, Jonathan Edwards, the Bhagavad Gita, the Zohar, and some ethnographies of non-literate traditions.

ANTHRO 241. The State in Africa. 5 Units.
Postcolonial African states in historical and ethnographic context. Focus is on contemporary African states not as failures, but as the products of distinctive regional histories and political rationalities.

ANTHRO 243. Title Social Change in Contemporary China: Modernity and the Middle Kingdom. 4-5 Units.
Over the last twenty years, residents of the People’s Republic of China have experienced dramatic changes in nearly every facet of life. This undergraduate seminar introduces students to contemporary China through an examination of various types of social transformation. We will analyze how PRC residents of different backgrounds are confronting such processes as economic liberalization, migration, kinship transformation, sexual commodification, media proliferation, industrialization, and transnationalism? Priority is placed on reading, discussing and assessing research that uses qualitative methods and that situates political economy in dialogue with lived experience.
Same as: ANTHRO 143

ANTHRO 244. Art and the Repair of the Self. 3-5 Units.
Engaging the body/mind and its senses in the making of images and things has long been considered to have potentially great therapeutic significance. This course is a close examination of making as a form of therapy, as a form of communication, and, vitally, as a form of knowing. As such, it suggests new, analytically powerful possibilities for anthropological practice.
Same as: ANTHRO 144

ANTHRO 244B. The Buddhist Body in East Asia: Charisma, Gender, and the Gift of the Body. 5 Units.
This course introduces Buddhist practices and texts of embodiment as a subject of the anthropology of the body. We draw on research in social/cultural anthropology, history, and religious studies, and examine a selection of approaches to the Buddhist body: the body of power in Buddhist charisma, the gender of the bodhisattva, and monastic body, the techniques of the body in meditation and martial arts, healing and cultivation, and the gift of the body in bioethics and medical education. We draw on examples in different traditions of Buddhism in a range of societies with a special focus on Chinese Buddhism.
Same as: ANTHRO 144B

ANTHRO 245. Race and Power. 5 Units.
This course examines how race is made. We will pay close attention to how people engage with material, economic, scientific, and cultural forces to articulate human group difference as a given, and even natural. In this seminar, we will look at the construction of race as a literally made phenomenon, where historical, colonial, bodily, market, and humanitarian constituent elements both circulate and sediment racial understandings. To focus our readings and discussions we will divide this vast terrain into three units: race and the colonial encounter, race and biopower, and race and capital.
Same as: ANTHRO 145, CSRE 145F

ANTHRO 245A. Evolutionary Theory in Archaeology. 3-5 Units.
The ability of scientific evolutionary theory to explain human behavior as represented in the archaeological record. Past attempts to apply evolutionary theory in archaeology are compared to more recent Darwinian efforts, as are current evolutionary approaches to human behavior in related fields. The ontological underpinnings and methodological requirements of a Darwinian archaeology and its potential contribution to archaeology as an explanatory system. (HEF I).

ANTHRO 247. Nature, Culture, Heritage. 5 Units.
Seminar. Shared histories of natural and cultural heritage and their subsequent trajectories into the present. How thought about archaeological sites and natural landscapes have undergone transformations due to factors including indigenous rights, green politics, and international tourism. The development of key ideas including conservation, wilderness, sustainability, indigenous knowledge, non-renewability and diversity. Case studies draw on cultural and natural sites from Africa, the Americas and Australia.
Same as: ANTHRO 147

ANTHRO 247B. World Heritage in Global Conflict. 5 Units.
Heritage is always political, it is typically said. Such a statement might refer to the everyday politics of local stakeholder interests on one end of the spectrum, or the volatile politics of destruction and erasure of heritage during conflict, on the other. If heritage is always political then one might expect that the workings of World Heritage might be especially fraught given the international dimension. In particular, the intergovernmental system of UNESCO World Heritage must navigate the inherent tension between state sovereignty and nationalist interests and the wider concerns of a universal regime. The World Heritage List has over 1000 properties has many such contentious examples, including sites in Iraq, Mali, Syria, Crimea, Palestine and Cambodia. As an organization UNESCO was born of war with an explicit mission to end global conflict and help the world rebuild materially and morally, but has found it’s own history increasingly entwined with that of international politics and violence.
Same as: ANTHRO 147B, ARCHLGY 147B

ANTHRO 248. Health, Politics, and Culture of Modern China. 4-5 Units.
One of the most generative regions for medical anthropology inquiry in recent years has been Asia. This seminar is designed to introduce upper division undergraduates and graduate students to the methodological hurdles, representational challenges, and intellectual rewards of investigating the intersections of health, politics, and culture in contemporary China.
Same as: ANTHRO 148, CHINA 155A, CHINA 255A

ANTHRO 249. South Asia: History, People, Politics. 5 Units.
The South Asian subcontinent (comprising of India, Pakistan, Bangladesh, Nepal, Bhutan and Sri Lanka) is one of the most diverse and densely populated regions in the world and increasingly prominent in new global political and cultural economies. South Asia has also provided the inspiration for cutting edge theories about the colonial state, postcolonial studies, democracy, popular culture, and religious conflict. The course will provide an overview of major historical events and social trends in contemporary South Asia and focus on themes such as gender, religion, caste, migration and movement, new technologies, the urban and rural, the state, and new forms of consumption among others. Thus, the course will give students historically and theoretically informed perspectives on contemporary South Asia, as well as how to apply insights learned to larger debates within the political and social sciences.
Same as: ANTHRO 149

ANTHRO 24N. Maya Hieroglyphic Writing. 4 Units.
Preference to freshmen. Decipherment of classic Maya writing. Principles of archaeological decipherment. Maya calendrical, astronomical, historical, mythological, and political texts on stone, wood, bone, shell, murals, ceramics, and books (screenfold codices). Archaeology and ethnohistory of Maya scribal practice and literacy. Related Mesoamerican writing systems. The evolution of writing and the relevance of writing to theories of culture and civilization.
ANTHRO 250. The Ordinary: The History of a Concept. 5 Units.
The ordinary has today acquired something like a cultic status in contemporary culture. `Ordinary¿ citizens are the touchstone and essence of political democracy; the holy grail of effective marketing; the byword for earthly ethical judgment. In social science, the ordinary has blended in with the `normal¿ and the statistical mean. In Anthropology, ordinary life has all but replaced `cultural practice¿ as the epistemic gold standard of evidence. But this was not always so, and the ordinary has many, varied and contradictory meanings across the world. This course will (a) trace the historical emergence of the ordinary as a central ideological and metaphysical concept in modern thought and practice; (b) trace how the ordinary and the everyday have acquired unprecedented authority in anthropology; (c) trace the various meanings and connotations of `the ordinary¿ in different socio-historical contexts from Asia, Africa and Euro-America. The literature will consist of ethnographies, and works of philosophical and historical scholarship. 
Same as: ANTHRO 150

ANTHRO 251A. Contemporary Chinese Society Through Independent Documentary Film. 3-5 Units.
An overview of social issues in contemporary China as seen through its emerging independent documentary film movement. Topics covered include representations of history, political power and accountability in the reform era, human rights, urbanization, the environment, homelessness and inequality, sexualities, addiction, and the role of media in society. Each viewing is accompanied by readings in media theory or the anthropological/sociological study of contemporary China. Can be taken with or without research component. Films include English subtitles.
Same as: ANTHRO 151A

ANTHRO 253A. Population and social trends in Japan. 3-5 Units.
Same as: ANTHRO 153A

ANTHRO 254B. Anthropology of Drugs: Experience, Capitalism, Modernity. 5 Units.
This course examines the significant role of drugs play in shaping expressions of the self and social life; in the management populations, and in the production of markets and inequality. It engages these themes through cultural representations of drugs and drug use, analyses of scientific discourse, and social theory. Topics include: the social construction of the licit and illicit; the shifting boundaries of deviance, disease and pleasure; and the relationship between local markets and global wars.
Same as: ANTHRO 154, CSRE 154

ANTHRO 254C. Anismism, Gaia, and Alternative Approaches to the Environment. 3-5 Units.
Indigenous knowledge has been traditionally treated as a field of research for anthropologists and as mistaken epistemologies, i.e., un-scientific and irrational folklore. However, within the framework of environmental humanities, current interest in non-anthropocentric approaches and epistemic injustice, animism emerged as a critique of modern epistemology and an alternative to the Western worldview. Treating native thought as an equivalent to Western knowledge will be presented as a (potentially) decolonizing and liberating practice. This course may be of interest to anthropology, archaeology and literature students. Working in the fields of ecocriticism and the environmental humanities/social sciences, students interested in the Anthropocene, geologic/mineral, bio-, eco- and geosocial collectives, symbiotic life-forms and non-human agencies. The course is designed as a research seminar for students interested in theory of the humanities and social sciences and simultaneously helping students to develop their individual projects and thesis.
Same as: ANTHRO 154C, ARCHLGY 154, ARCHLGY 254, DLCL 254, REES 254

ANTHRO 255. Research Methods in Ecological Anthropology. 5 Units.
The course prepare students for the methodological and practical aspects of doing ecologically oriented, quantitative anthropological field research. The primary goal is to explore what it means to ask anthropological questions in a systematic way. We will focus on understanding what can constitute an interesting question, how to frame a question in way that facilitates investigation, and how to design methods to begin investigating a question. In turn, the course will provide a format to refine research projects in preparation for doing more extensive fieldwork.
Same as: ANTHRO 155

ANTHRO 256. Japanese Anthropology. 5 Units.
This is an advanced reading seminar in the field of Japanese Anthropology. It will explore the historical development of the field and the contemporary issues and topics taken up by scholars of Japanese anthropology. Prior knowledge of Japanese language, history and, society is required.
Same as: ANTHRO 156

ANTHRO 257. Japanese Popular Culture. 3 Units.
This seminar focuses on the intersection between politics and popular culture in contemporary Japan. It will survey a range of social and political implications of practices of popular culture. Topics include J-pop, manga, anime, and other popular visual cultures, as well as social media. Students will be introduced to theories of popular culture in general, and a variety of contemporary anthropological studies on Japanese popular culture in particular. Prior knowledge of cultural anthropology is required.
Same as: ANTHRO 157

ANTHRO 258. The Anthropology of Social Class. 5 Units.
Course introduces social theory concepts and paradigms for the understanding of class. It then extends and revises those concepts and paradigms by considering anthropological approaches in different cultural and historical settings that consider the entanglements of class with other social hierarchies, especially race, caste, and ideas of "civilization" and "development".
Same as: ANTHRO 158

ANTHRO 259. Ecological Humanities. 3 Units.
What sort of topics, research questions, approaches, theories and concepts lead to an integration of various kinds of knowledges? Ecological Humanities provides a conceptual platform for a merger of humanities and social sciences with earth and life sciences, soil science and forensic sciences. The course will discuss such selected topics as the Anthropocene, geologic/mineral and exhumed subjects/personae, bio- and geosocial collectives, symbiotic life-forms, non-human agencies, and forensic landscapes as examples of this merger.
Same as: ANTHRO 159C, DLCL 259C, REES 259C

ANTHRO 25N. Contemporary Japanese Popular Culture. 3 Units.
This is a seminar focusing on the intersection between politics and popular culture in contemporary Japan. It will survey a range of social and political implications of practices of popular culture. Topics include representations of gender in J-pop, manga, and anime, the otaku culture and its pathologization. Students will be introduced to theories of popular culture in general, and a variety of contemporary anthropological studies on Japanese popular culture in particular as well.
ANTHRO 260. Social and Environmental Sustainability: The Costa Rican Case. 3-5 Units.
Seminar focused on issues of tropical sustainability with a particular emphasis on the Osa Peninsula of Costa Rica. Offered in conjunction with the Osa Initiative in the Wood's Institute for the Environment, the course surveys a variety of scientific perspectives on the essence of the tragedy: common property resources will ultimately be destroyed by overexploitation. Major themes include the effects of human population density and social organization on the health and management of commons, self-interest versus collective action, and potential solutions to commons problems. Modern and prehistoric case studies are examined from ecological and evolutionary perspectives. Same as: ANTHRO 160A

ANTHRO 260A. Tragedy of the Commons: Human Ecology of Communal Resources. 5 Units.
The tragedy of the commons is a classic social dilemma, a situation in which individual interests conflict with collective ones and key to understanding past, present and future environmental degradation. This course surveys the diversity of phenotypes and cultures, past and present, key to understanding how interactions with environments shape the economic, social, and cultural lives of hunter-gatherers, pastoralists and agriculturalists. This course surveys the range of human adaptations from an ecological and evolutionary perspective to understand human adaptive capacity and vulnerability to climate change. Same as: ANTHRO 160A

ANTHRO 261A. Human Ecology: Adaptations to Climate and Climate Change. 5 Units.
Humans face essentially the same adaptive challenges as all organisms but are unique for having successfully adapted to virtually every environment on Earth. The resulting diversity of phenotypes and cultures, past and present, is key to understanding how interactions with environments shape the economic, social, and cultural lives of humans. This course surveys the range of human adaptations from an ecological and evolutionary perspective to understand human adaptive capacity and vulnerability to climate change. Same as: ANTHRO 161A

ANTHRO 262. Indigenous Peoples and Environmental Problems. 3-5 Units.
The social and cultural consequences of contemporary environmental problems. The impact of market economies, development efforts, and conservation projects on indigenous peoples, emphasizing Latin America. The role of indigenous grass roots organizations in combating environmental destruction and degradation of homeland areas. Same as: ANTHRO 162

ANTHRO 263. Conservation and Evolutionary Ecology. 5 Units.
Environmental degradation resulting from human behavior, and what can be done about it. Patterns of interaction between people and environments, and why they vary over time and space. Topics include adaptation and behavior, resource acquisition and utilization, conflicts of interest, collective action problems, conspicuous consumption, waste, land management, and public policy. Same as: ANTHRO 163

ANTHRO 263A. Endangered Languages and Language Revitalization. 3-4 Units.
Languages around the world are dying at such a rapid rate that the next century could see half of the world's 6800 languages and cultures become extinct unless action is taken now. This course looks at how and why languages die, and what is lost from a culture when that occurs. We will investigate how this trend can be reversed by methods of language documentation and description, the use of innovative technologies, multimodal fieldwork, writing dictionaries and grammars for different audiences, language planning, and data creation, annotation, preservation, and dissemination. We will focus on a number of current programs around the world to revitalize languages. Finally, the course will examine ethical modes of fieldwork within endangered language communities, and the possibilities of successful collaborations and capacity building, focusing especially on Northern California Indian peoples and their languages. Same as: ANTHRO 163A, LINGUIST 163A, LINGUIST 263, NATIVEAM 163

This interdisciplinary course explores natural resource extraction from multiple conceptual perspectives. Logging and non-timber resource harvesting practices are examined through ecological dynamics of species and community life histories, natural and anthropogenic disturbance regimes and resilience and recovery to diverse perturbations through alternative stable states. Using a political ecology lens, we then examine historical and current policies and practices aimed to manage terrestrial resource use and extraction: maximum sustained yield, community-based forest management, certification systems, payment for ecosystem services and Reducing Emissions from Deforestation and Degradation (REDD). Through problem sets and lab/field exercises, we employ quantitative ecological measurements and experiments coupled with quantitative and qualitative methods and analyses used to assess socio-economic drivers and ecological impacts. Diverse benefits/costs imparted throughout the supply chain - from extraction to consumer - are explored across temporal and spatial scales with local to global agents. No Prerequisites: course or foundation in Ecology, Community Ecology, and/or Ecosystem Ecology strongly suggested. Same as: ANTHRO 164

ANTHRO 266. Political Ecology of Tropical Land Use: Conservation, Natural Resource Extraction, and Agribusiness. 3-5 Units.
Seminar. The state, private sector, development agencies, and NGOs in development and conservation of tropical land use. Focus is on the socioeconomic and political drivers of resource extraction and agricultural production. Case studies used to examine the local-to-global context from many disciplines. Are maps and analyses used for gain, visibility, accountability, or contested terrain? How are power dynamics, land use history, state-private sector collusion, and neoliberal policies valued? What are the local and extra-local responses?. Same as: ANTHRO 166

ANTHRO 266A. Semiotics for Ethnography. 3 Units.
This workshop-style seminar introduces students to core theories and concepts in linguistic and semiotic anthropology. Examining current theoretical innovations in this field of study, the course explores the multivalent relationships between language and political authority, discourse and technology, and speech and material infrastructures. Emphasis is placed on how semiotic approaches provide tools for ethnographic analysis, and students will learn how to use semiotic concepts for their own research projects. Same as: ANTHRO 166A
ANTHRO 268A. Risky Environments: The Nature of Disaster. 5 Units.
This seminar explores topics including environmental movements and countercultures, human agency and geoengineering ecotourism, and indigenous perspectives of changing climates to query how humans view “nature”; in terms of stability, instability, risk and disaster in the 21st century. Case studies draw upon a broad range of geographical regions including the Arctic, Iceland, Australia, and the Americas. Discussions will draw upon film portrayals and interviews with researchers in addition to readings.
Same as: ANTHRO 168A

ANTHRO 269. The Ecology of Cuisine: Food, Nutrition, and the Evolution of the Human Diet. 3-5 Units.
This course is an interdisciplinary approach to understanding human food consumption and nutrition, incorporating biological, evolutionary, ecological and social perspectives. Topics include a broad survey of primate diets and their physiological and behavioral correlates; fossil and archaeological evidence for early human diets; adaptations to dietary shifts since the Neolithic; infant and early child feeding practices and their role in shaping human social arrangements, metabolic syndrome, food security, food taboos; the origins of spices; cultural diversity in the social uses and meanings of food and the sharing of food; gathering, hunting and locavores as high hipster cuisine. Emphasis is on understanding the diversity of human foodways through time and space; how biology, culture, and ecology interact to shape the food we eat, and how the food we eat shapes us.
Same as: ANTHRO 169

ANTHRO 26N. God and the Supernatural. 3-5 Units.
This course explores the conditions under which people have experiences that they identify as “supernatural”, experiences of something that is not physically present. We will explore the cultural and psychological dimensions of this very real phenomenon. We will not, however, make ontological judgments about whether something which is experienced as externally present is in fact externally present: in other words, this is a class about culture and psychology, not about metaphysics. We will do experimental work, using our selves and fellow classmates, as subjects, to understand who, when and how people have experiences that they deem “supernatural”.

ANTHRO 270. Australian Ecosystems: Human Dimensions and Environmental Dynamics. 3 Units.
This cross-disciplinary course surveys the history and prehistory of human ecological dynamics in Australia, drawing on geology, climatology, archaeology, geography, ecology and anthropology to understand the mutual dynamic relationships between the continent and its inhabitants. Topics include anthropogenic fire and fire ecology, animal extinctions, aridity and climate variability, colonization and spread of Homo sapiens, invasive species interactions, changes in human subsistence and mobility throughout the Pleistocene and Holocene as read through the archaeological record, the totemic geography and social organization of Aboriginal people at the time of European contact, the ecological and geographical aspects of the “Dreamtime”, and contemporary issues of policy relative to Aboriginal land tenure and management.
Same as: ANTHRO 170, EARTH SYS 172

ANTHRO 270A. Multispecies Ethnography: Human, Animal, Plant, Mineral, and Microbe. 5 Units.
This course explores new modes of writing and researching in anthropology. Multispecies ethnography considers nonhuman life as objects of analysis: animals, plants, fungi, bacteria, and viruses as having political lives and import. By studying how these nonhuman entities, including metals, interact with and shape human existence, multispecies ethnographers who study life and bios, the making of species categories, relationships between the human and nonhuman, current debates on breaking with the species concept and the rights of mother earth. We will read the conceptual works in conjunction with current multispecies ethnographies to give grounding to the theory.
Same as: ANTHRO 170A

ANTHRO 271. The Biology and Evolution of Language. 4-5 Units.
Lecture course surveying the biology, linguistic functions, and evolution of the organs of speech and speech centers in the brain, language in animals and humans, the evolution of language itself, and the roles of innateness vs. culture in language. Suitable both for general education and as preparation for further studies in anthropology, biology, linguistics, medicine, psychology, and speech & language therapy. Anthropology concentration: CS, EE. No prerequisites.
Same as: ANTHRO 171, HUMBIO 145L

ANTHRO 272. Seminar on Cultural Evolution and Coevolution. 3-5 Units.
Upper division/graduate seminar on recent approaches to the study of cultural evolution and coevolution. Critical evaluation of Darwinian and non-Darwinian theories, with special attention to the interplay of culture, genes, environment and society. Students will undertake projects of their own design to review, test, or improve current theoretical formulations. Prerequisite: a university-level course in evolution, ecology, or human behavioral biology.
Same as: ANTHRO 172

ANTHRO 272B. Anthropology of Gender/sexuality: Eco-feminist Perspectives. 5 Units.
This course takes an eco-feminist approach to anthropology, investigating the different meanings of ecology in eco-nomy and eco-logy. The term eco, from the Greek, means household, house or family, laying the foundation for examining women’s roles in changing forms of kinship, beyond and within the concept of the human.
Same as: ANTHRO 172B

ANTHRO 274. Beginnings of Social Complexity. 5 Units.
Models and examples of the social evolution of stratification and political centralization in prehistoric human societies. Inferences from the archaeological record concerning the forces and mechanisms behind the rise and fall of complex societies, particularly in S. America. (HEF II; DA-B).
Same as: ANTHRO 174

ANTHRO 275. Human Skeletal Anatomy. 5 Units.
Study of the human skeleton (a. k. a. human osteology), as it bears on other disciplines, including medicine, forensics, archaeology, and paleoanthropology (human evolution). Basic bone biology, anatomy, and development, emphasizing hands-on examination and identification of human skeletal parts, their implications for determining an individual’s age, sex, geographic origin, and health status, and for the evolutionary history of our species. Three hours of lecture and at least three hours of supervised and independent study in the lab each week.
Same as: ANTHRO 175, BIO 174, BIO 274, HUMBIO 180
ANTHRO 276. Cultures, Minds, and Medicine. 1 Unit.
This workshop aims to bring together scholars from the social sciences, humanities, medicine and bio-science and technology to explore the ways that health and illness are made through complex social forces. We aim for informal, interactive sessions, full of debate and good will. Dates of meetings will be listed in the notes section in the time schedule.
Same as: ANTHRO 176

ANTHRO 278. Evolution and Conservation in Galapagos. 5 Units.
The contribution of research in the Galapagos Islands to our current understanding of evolution and conservation. Writings from Darwin to Dawkins, as they reveal patterns and processes of evolution including selection, adaptation, speciation, and coevolution. Current conservation strategies in the archipelago, and urgent measures needed today before unique species and adaptations are lost.
Same as: ANTHRO 178

ANTHRO 279A. Health, Illness, and Healing in South Asia. 5 Units.
This course has three related goals pertinent to medicine and healing in South Asia. The first is to understand the experiences of illness, and therapy in ordinary South Asian communities. How do social and economic inequality, religious commitments, available healing traditions, and community and family contexts shape the experience of illness and healing? The second goal is to think about South Asian medical systems using a broad historical perspective. How had biomedicine been used during the colonial period to manage the health of native populations? What is the legacy of this colonial history on current practices? What happens when South Asian medical traditions (such as Ayurveda) become global? Third, we will explore crucial health problems in South Asia from the perspective of medical anthropology. Possible topics for the third portion of the course include: child birth and maternal health, sex-selection technologies, malnutrition, metabolic diseases, the selling of organs, medical tourism, tuberculosis, HIV, suicide, and schizophrenia.
Same as: ANTHRO 179A

ANTHRO 27N. Ethnicity and Violence: Anthropological Perspectives. 3-5 Units.
Ethnicity is one of the most compelling and most modern ways in which people - in the midst of considerable global and local uncertainty - all across the world imagine and narrate themselves. This seminar will take an anthropological look at both the modernity and the compulsions of ethnic allegiance, and, why struggles over ethnic identity are so frequently violent. Our questions will be both historical ¿ how, why and when did people come to think of themselves as possessing different ethnic identities - and contemporary ¿ how are these identities lived, understood, narrated, and transformed and what is the consequence of such ethnicisation. We follow this through anthropological perspectives which ask persistently how people themselves locally narrate and act upon their experiences and histories. Through this we will approach some of the really big and yet everyday questions that many of us around the world face: how do we relate to ourselves and to those we define as others; and how do we live through and after profound violence? The seminar will take these larger questions through a global perspective focusing on cases from Rwanda and Burundi, India, Sri Lanka, Northern Ireland, Guatemala, and the countries of Former Yugoslavia among others. These cases cover a broad canvas of issues from questions of historicity, racial purity, cultural holism, and relations to the state, to contests over religious community, indigeneity, minority identities, globalization, gender, and generation.

ANTHRO 281. Religion and Science in the Amazon and Elsewhere. 5 Units.
The conversion of native peoples to Christianity, especially Evangelical Christianity, is today a global phenomenon. This course looks to understand the reasons for religious conversion and its consequence in the everyday and ritual practices of Amazonians and their traditional practice of shamanism. We then turn to a question seldom addressed in the literature on conversion: the relationship between religion and science. We will explore the way conversion to Christianity produces changes in conceptions of the world and the person similar to those produced by access to scientific knowledge, which occurs primarily through schooling.
Same as: ANTHRO 181

ANTHRO 282. Medical Anthropology. 5 Units.
Emphasis is on how health, illness, and healing are understood, experienced, and constructed in social, cultural, and historical contexts. Topics: biopower and body politics, gender and reproductive technologies, illness experiences, medical diversity and social suffering, and the interface between medicine and science.
Same as: ANTHRO 82, HUMBIO 176A

ANTHRO 282A. Down and Out: Marginal Lives and Institutional Technologies. 5 Units.
This course examines the neglect and management of socially marginalized persons including the mentally ill, youth runaways, child wards of the state, drug addicts and prisoners. In this course, we will approach the concept of marginality by investigating the spaces and institutions of decay, neglect and rehabilitation to which unwanted and indigent individuals are relegated. Readings are focused on qualitative research conducted within institutions of health, welfare, and reform. There will be two comparative public mental health sections in this course: one focused on South Asia and the second on Africa. This course is relevant for students interested in medical anthropology, applied anthropology, public health policy, or clinical careers in medicine, psychology, or social work.
Same as: ANTHRO 182A

ANTHRO 283. Ecology, Evolution, and Human Health. 3-5 Units.
Human ecology, human environments, adaptation and plasticity, and their relationship to health and well-being. Comparative context. Topics include human population history, subsistence ecology, demography, reproductive decision making, migration, infectious disease, risk management, and social inequalities. Particular attention will be paid to small-scale subsistence populations. Small-scale societies demonstrate an enormous range of variation in both environmental challenges faced and adaptations thereto. The process of human adaptation cannot be understood in the absence of a grounding in this range of challenge and adaptation.

ANTHRO 283B. Human Mobility and Adaptability. 5 Units.
Mobility, whether in the form of seasonal or permanent migration, is an ancient practice necessary for many subsistence strategies, including hunting-and-gathering and pastoralism. Many new forms of mobility have emerged and now it is nearly impossible to consider a patch of human society that is not engaged in or directly impacted by habitual, patterned geographic mobility. Today, almost everywhere in the world, people can get farther, faster; urbanization, environmental degradation, and civil unrest are driving groups of people who do not have a cultural tradition of nomadic migration to adopt a mobile lifestyle, sometimes permanently, sometimes temporarily in search of new economic or resource opportunities. In this seminar course, we will explore modern patterns of human mobility and migration as adaptive strategies for predictably and unpredictably changing environments. Using a framework of biological and cultural adaptation, we will discuss the major types of current human mobility (e.g. nomadism, immigration, migrant labor, displacement) and how they influence and are influenced by social systems, resource access, and health.
Same as: ANTHRO 183B
ANTHRO 285. Medical Anthropology of Contemporary Africa. 5 Units.
In this course we will examine the place of Africa in global health discourses while reading in-depth histories and ethnographies of the varied causes and consequences of some of the most difficult problems facing African countries today. We will study the effects of colonialism and conflict on health, explore the military and humanitarian connections in the fight against HIV/AIDS, weigh the risks and benefits of population genetic studies on African populations, examine biomedical interventions on, and erasures of, local health problems, and query the role of violence, memory, insecurity, and power in daily life on the continent.
Same as: ANTHRO 185

ANTHRO 286. Culture and Madness: Anthropological and Psychiatric Approaches to Mental Illness. 3-5 Units.
Unusual mental phenomena have existed throughout history and across cultures. Taught by an anthropologist and psychiatrist, this course explores how different societies construct the notions of "madness": What are the boundaries between "normal" and "abnormal", reason and unreason, mind and body, diversity and disease? nnOptional: The course will be taught in conjunction with an optional two-unit discussion section or engaged learning component.
Same as: ANTHRO 186, HUMBIO 146, PSYC 286

ANTHRO 286B. Culture and Madness: Anthropological and Psychiatric Approaches to Mental Illness. 3-5 Units.
Unusual mental phenomenon have existed throughout history and across cultures. Taught by an anthropologist and psychiatrist, this course explores how different societies construct the notions of "madness": What are the boundaries between "normal" and "abnormal", reason and unreason, mind and body, diversity and disease? The course will be taught in conjunction with a two unit engaged learning component which will place students in relevant settings.
Same as: ANTHRO 186B

ANTHRO 288. Matter and Mattering: Transdisciplinary Thinking about Things. 4-5 Units.
Things sit at the nexus of cross-cutting heterogeneous processes; tracing the entanglements of any prominent thing or class of things demands a transdisciplinary approach that recruits expertise from the natural sciences, social sciences and humanities. For example, carbon is a key factor in global warming for reasons that are as much socio-historical as biophysical, and we could not begin to sketch the full significance of carbon without considering its diverse frames of reference. Our growing appreciation in the social sciences and humanities of the agency, polyvalence and catalytic role of things has given rise to The New Materialist and Post-Humanist movements, which in turn raise questions about intra-action and observational perspective that are echoed in the modern physical and life sciences. In this class we will explore these theoretical convergences in considering themes such as ‘things-in-themselves’ networks and open systems, assemblages and entanglements. We will also examine specific examples such as oil, metal (guns), dams, viruses, electricity, mushrooms; each thing will be explored in terms of its social and ethical entanglements and in terms of its material properties and affordances. There will also be hands-on encounters with objects in labs and a couple of local field trips. The key question throughout will be ‘why and how does matter matter in society today?’
Same as: ANTHRO 188, APPPHYS 188, ARCHLGY 188

ANTHRO 28N. Secularism and its Critics. 3-5 Units.
Secularism is often taken to be a necessary prerequisite for democracy in the modern world. The separation of religion and politics is often written into constitutions as a fundamental priority. Yet around the world, growing numbers of religious movements have sought to dispute the legitimacy of secularism. Social scientists, including anthropologists, are beginning to research the forms of domination and political violence that have been justified in the name of secularism. This course seeks to make sense of this global debate about secularism. It does so by taking up an anthropological perspective: much as anthropologists might study culture, religion, or kinship, we will interrogate secularism as a comparative social artifact, constituted by historically specific repertoires of signs, identities, everyday practices, and institutional powers. The course focuses on case studies in the United States, Western Europe, the Middle East, and South Asia.

ANTHRO 298B. Digital Methods in Archaeology. 3-5 Units.
This is a course on digital technologies in archaeology used for documentation, visualization, and analysis of archaeological spaces and objects. Emphasizes hands-on approaches to image manipulation, virtual reality, GIS, CAD, and photogrammetry modeling methods.
Same as: ANTHRO 98B, ARCHLGY 98B

ANTHRO 298C. Digital Methods in Anthropology. 3-5 Units.
The course provides an introduction to a broad range of digital tools and techniques for anthropological research. It is geared towards those interested in exploring such methodologies for their research and wanting to add hands-on experience with state-of-the-art digital tools to their skill set. Students will learn to work with some of the most common tools used to collect and manage digital data, and to perform various types of analysis and visualization.nUndergraduate students register for 5 Units, Graduate students can register for 5 or 3 units.
Same as: ANTHRO 98C

ANTHRO 299. Senior and Master's Paper Writing Workshop. 1-2 Unit.
Techniques of interpreting data, organizing bibliographic materials, writing, editing and revising. Preparation of papers for conferences and publications in anthropology. Seniors register for 199; master’s students register for 299.
Same as: ANTHRO 199

ANTHRO 300. Reading Theory Through Ethnography. 5 Units.
Required of and restricted to first-year ANTHRO Ph.D. students. Focus is on contemporary ethnography and related cultural and social theories generated by texts. Topics include agency, resistance, and identity formation, and discourse analysis. Prerequisite: consent of instructor.

ANTHRO 301. History of Anthropological Theory, Culture and Society. 5 Units.
Required of Anthropology Ph.D. students. The history of cultural and social anthropology in relation to historical and national contexts and key theoretical and methodological issues as these inform contemporary theory and practices of the discipline. Enrollment limited to 15. Prerequisite: consent of instructor.
ANTHRO 301A. Foundations of Social Theory. 5 Units.
The purpose of this course is to introduce key themes in social theory - the social, the modern subject, reason, autonomy, civility, interests, exchange, morality, life, the senses - through a reading of classic texts from Descartes up to psychoanalysis and phenomenology. Each section has original texts, commentaries, and background readings that place these texts in their deeper historical setting. Many of these commentaries trace how practical theories of 'lower' or minor selves - the subject people of the colonies, slaves, and other - were integral to the very development of ideas of the modern, autonomous and reasonable self in the western world. Prerequisite, by instructor consent.

ANTHRO 302. History of Anthropological Theory, Ecology and Environment. 5 Units.
Evolutionary and ecological theory from the 19th century to present. Theory and concepts from evolution and ecology, emphasizing anthropological applications. Evolutionary theories of human behavior, culture, and societies. Ecological theory behind carrying capacity, sustainable yield, and population growth. Emphasis is on tools of analysis and formulating research questions in anthropology today. Upper division undergraduates require consent of instructor.

ANTHRO 302A. Technopolitics: Materiality, Power, Theory. 4-5 Units.
This graduate readings seminar provides a lively introduction to some of the major themes and issues in the field of Science and Technology Studies (STS). How do technologies and material assemblages perform power? How are their designs and uses shaped by social, cultural, and political dynamics? How do they shape those dynamics? The course draws on an interdisciplinary body of literature in humanities and social science, mixing theoretical material with more empirically oriented studies, and classics with new scholarship.
Same as: HISTORY 302

ANTHRO 303. Introduction to Archaeological Theory. 5 Units.
The history of archaeological thought emphasizing recent debates. Evolutionary theories, behavioral archaeology, processual and cognitive archaeology, and approaches termed feminist and post-processual archaeology in the context of wider debate in adjacent disciplines. The application and integration of theory on archaeological problems and issues. Prerequisite: consent of instructor.

ANTHRO 303E. Infrastructure & Power in the Global South. 4-5 Units.
In the last decade, the field of infrastructure studies has entered into conversation with area studies, postcolonial studies, and other scholarship on the "Global South." These intersections have produced dramatic new understandings of what "infrastructures" are, and how to analyze them as conduits of social and political power. This course offers a graduate-level introduction to this recent scholarship, drawing primarily on works from history, anthropology, geography, and architecture.
Same as: AFRICAST 303E, HISTORY 303E

ANTHRO 304. Data Analysis for Quantitative Research. 5 Units.
Univariate, multivariate, and graphical methods used for analyzing quantitative data in anthropological research. Archaeological and paleobiological examples. Recommended: algebra. Prerequisite: consent of instructor.

ANTHRO 305. Research Methods in Ecological Anthropology. 5 Units.
The course prepares students for the methodological and practical aspects of conducting field research. The primary goal is to explore how to use anthropological questions in a systematic way. We will focus on understanding what can constitute an interesting question, how to frame a question in a way that facilitates investigation, and how to design methods to begin investigating a question. In turn, the course will provide a format to refine research projects in preparation for doing more extensive fieldwork.

ANTHRO 306. Anthropological Research Methods. 5 Units.
Required of ANTHRO Ph.D. students; open to all graduate students. Research methods and modes of evidence building in ethnographic research. Prerequisite: consent of instructor.

ANTHRO 307. Archaeological Methods. 5 Units.
Methodological aspects of field and laboratory practice from traditional archaeological methods to the latest interdisciplinary analytical techniques. The nature of archaeological data and inference; interpretative potential of these techniques. Prerequisite: consent of instructor.

ANTHRO 308. Proposal Writing Seminar in Cultural and Social Anthropology. 5 Units.
Required of second-year Ph.D. students in the culture and society track. The conceptualization of dissertation research problems, the theories behind them, and the methods for exploring them. Participants draft a research prospectus suitable for a dissertation proposal and research grant applications. Limited enrollment. Prerequisite: consent of instructor.

ANTHRO 308A. Proposal Writing Seminar in Archaeology. 5 Units.
Required of second-year Ph.D. students in the archaeology track. The conceptualization of dissertation research problems, the theories behind them, and the methods for exploring them. Participants draft a research prospectus suitable for a dissertation proposal and research grant applications. Limited enrollment. Prerequisite: consent of instructor.

ANTHRO 308B. Interdisciplinary Research Proposals: Effective Presentation, Skills, and Styles. 5 Units.
This seminar examines the diverse skills, methods, and styles required for the development and production of interdisciplinary dissertation and grant proposals. Topical focus centers primarily on proposals with both social science and natural science elements. Proposals may include a diverse suite of methods and analyses. Throughout this course, we critique examples, assess writing styles and presentation, evaluate budgets, assess data management plans, examine tables and figures, and discuss reviews and evaluations of research proposals. Students are expected to be either in the early stages of writing their dissertation proposal or preparing applications for grants and fellowships. Prerequisite: consent of instructor.

ANTHRO 309. Advanced Evolutionary Theory in Anthropological Sciences. 5 Units.
History of evolutionary theory from the 19th century to present, emphasizing anthropological applications. Theory and concept in evolutionary biology; evolutionary theories of culture; and interactions of genetic, social, and cultural evolution and their implications. Emphasis is on tools of analysis and the value of evolutionary thinking for formulating research questions in anthropology today. Prerequisite: graduate standing or consent of instructor. (HEF II, III).

ANTHRO 31. Ecology, Evolution, and Human Health. 3-5 Units.
Ecology, Evolution, and Human Health Human ecology, environments, adaptation and plasticity, and their relationship to health and well-being considered in the broad comparative context. Topics include human population history, subsistence ecology, demography, reproductive decision making, urbanization, migration, infectious disease, the physiology of stress and the inflammatory response, social capital and social networks, nutrition, nutritional deficiencies, growth, and social inequalities. No prior course work in ecological or medical anthropology required.

ANTHRO 310C. Intersections. 5 Units.
Themes of materiality and visuality, aesthetic and other forms of cultural production, and the meanings of creativity and convention. Ethnographic and archaeological material and case studies from worldwide cultural contexts. Prerequisite: consent of instructor.

ANTHRO 310G. Introduction to Graduate Studies. 2 Units.
Required graduate seminar. The history of anthropological theory and key theoretical and methodological issues of the discipline. Prerequisite: consent of instructor.
ANTHRO 311. Ethnographic Writing. 3-5 Units.
For graduate students writing or planning to write a dissertation using ethnographic methods. The choices made by the authors of ethnographies in constructing an argument, using data and speaking to an audience of readers. Readings include chapters written by class members currently writing dissertations. Prerequisite: consent of instructor.

ANTHRO 311G. Introduction to Culture and Society Graduate Studies in Anthropology. 2 Units.
Required graduate seminar for CS track. The history of anthropological theory and key theoretical and methodological issues in cultural anthropology. Prerequisites: this course is open only to Ph.D. students in anthropology or by permission of the instructor.

ANTHRO 312. Writing Across Audiences: Styles and Methods. 5 Units.
This course examines the way anthropologists and others write to different audiences. What do you need to do communicate to a mainstream anthropology audience? How does that change when you write an editorial or place something in a popular venue? When you try to capture a non-anthropological medical audience? What methods might you consider adding to enable that cross-talk? We will examine a series of examples of people who have written across. Prerequisite: consent of instructor.

ANTHRO 313. Anthropology of Neoliberalism. 5 Units.
How is the recent worldwide restructuring under the name neoliberalism understood as a social, cultural, and economic phenomenon? Focus is on interrogation of analytic categories, and ethnographic explorations of social and political processes. Prerequisite: graduate standing or consent of instructor.

ANTHRO 316. Politics of the Mass Subject. 5 Units.
Harbinger of democracy or arbiter of tyrannous rule? Source of collective agency or threat to political order? Over the past century, notions of the masses, the multitudes, and the people have served as volatile focal points for political theory and for institutions of governance. Drawing on historical, ethnographic, and theoretical readings, this course explores how tensions haunting these concepts continue to animate, as much as beleaguer, contemporary discussions of democratic citizenship and political modernity.

ANTHRO 317. Colonial Archives and Archaeology: Models and Methods of Analysis. 5 Units.
This course details the methodological challenges associated with using primary historical documents, ethnographic methods and sources and archaeological data. How do archaeologists deal with multiple sources of data, primary texts (translated and original) and ethnographic materials? This course examines archaeological monographs as models for individual student projects leading to dissertation research and publishing beyond the dissertation. Students will be required to present materials, research questions and primary source materials to the class in order to expand their understanding of the challenges and insights provided by archival and archaeological studies.

ANTHRO 318. Democracy and Political Authority. 5 Units.
Democracy is commonly defined in formalist terms as a form of government (involving the consent of the governed) and a procedure of governance (involving the rule of law). In place of a formalist definition, this course examines democracy as a historical and discursive form. In what ways have the rights of citizenship for some been premised on the domination of others (workers, women, the colonized, etc.)? What forms of violence are not only tolerated as practical necessity in the contemporary order of democratic states but sanctioned as morally just? What mechanisms of political authority operate by defining the boundaries between the tolerable and the intolerable, between citizenly belonging and terrorism? In short, between democracy and its others (e.g., an arbitrary despot, a feudal economy, a religious fundamentalism)? These questions require urgent interrogation in the present day: the past thirty years have witnessed a virtual explosion of new constitutions proclaiming democratic sovereignty across the world. What forms of global power and institutional domination are constitutive of the contemporary era of liberty, freedom, and equality? Readings are drawn from a variety of disciplines, including anthropology, political theory, and political philosophy. Prerequisite: consent of instructor.

ANTHRO 319. South Asia: History, People, Politics. 5 Units.
The South Asian subcontinent (comprising of India, Pakistan, Bangladesh, Nepal, Bhutan and Sri Lanka) is one of the most diverse and densely populated regions in the world and increasingly prominent in new global political and cultural economies. South Asia has also provided the inspiration for cutting edge theories about the colonial state, postcolonial studies, democracy, popular culture, and religious conflict. The course will provide an overview of major historical events and social trends in contemporary South Asia and focus on themes such as gender, religion, caste, migration and movement, new technologies, the urban and rural, the state, and new forms of consumption among others. Thus, the course will give students historically and theoretically informed perspectives on contemporary South Asia, as well as how to apply insights learned to larger debates within the political and social sciences. Prerequisite: consent of instructor.

ANTHRO 31Q. The Big Shift. 4 Units.
Is the middle class shrinking? How do people who live at the extremes of American society- the super rich, the working poor and those who live on the margins, imagine and experience "the good life"? How do we understand phenomena such as gang cultures, addiction and the realignment of white consciousness? This class uses the methods and modes of ethnographic study in an examination of American culture. Ethnographic materials range from an examination of the new American wealth boom of the last 20 years (Richistan by Robert Frank) to the extreme and deadlyworld of the invisible underclass of homeless addicts on the streets of San Francisco (Righteous Dopefiend by Phillip Bourgois and Jeff Schonberg). The experiences of Hispanic immigrants and the struggle to escape gang life in Los Angeles are highlighted in the story of Homeboy Industries a job creation program initiated by a priest working in LA's most deadly neighborhoods (G-Dog and the Homeboys by Celeste Fremon). Finally in Searching for Whitopia: an improbable journey into the heart of White America, Rich Benjamin explores the creation on ethnic enclaves (whitopias) as fear over immigration and the shrinking white majority redefine race consciousness in the 21st century. Each of these narratives provides a window into the various ways in which Americans approach the subjects of wealth and the good life, poverty and the underclass, and thenconstruction of class, race, and gender in American society. Students will not be required to have any previous knowledge, just curiosity and an open mind.

Same as: CSRE 30Q
ANTHRO 32. Theories in Race and Ethnicity: A Comparative Perspective. 5 Units.
This undergraduate course employs an anthropological and historical perspective to introduce students to ideas and concepts of race and ethnicity that emerged primarily in Europe and the United States in the eighteenth and nineteenth centuries and that continue to shape contemporary racial attitudes, interactions, and inequalities. Ideas about race and ethnicity forged outside the U.S. and case studies from other nations are presented to broaden students' understanding and to overcome the limitations of an exclusive focus on the U.S. This course is geared to sophomores and juniors who have already taken at least one course on race and ethnicity, anthropology, African American Studies, Asian American Studies, Chicano/a Studies, Jewish Studies or Native American Studies.
Same as: CSRE 32

ANTHRO 320A. Race, Ethnicity, and Language: Racial, Ethnic, and Linguistic Formations. 3-5 Units.
Language, as a cultural resource for shaping our identities, is central to the concepts of race and ethnicity. This seminar explores the linguistic construction of race and ethnicity across a wide variety of contexts and communities. We begin with an examination of the concepts of race and ethnicity and what it means to be "doing race," both as scholarship and as part of our everyday lives. Throughout the course, we will take a comparative perspective and highlight how different racial/ethnic formations (Asian, Black, Latino, Native American, White, etc.) participate in similar, yet different, ways of drawing racial and ethnic distinctions. The seminar will draw heavily on scholarship in (linguistic) anthropology, sociolinguistics and education. We will explore how we talk and don't talk about race, how we both position ourselves and are positioned by others, how the way we talk can have real consequences on the trajectory of our lives, and how, despite this, we all participate in maintaining racial and ethnic hierarchies and inequality more generally, particularly in schools.
Same as: CSRE 389A, EDUC 389A, LINGUIST 253

ANTHRO 321. Reading Marx, Reading Weber. 5 Units.
This advanced graduate seminar is devoted to a critical reading of selected writings by two nineteenth century social theorists who continue to shape anthropology and social analysis more broadly. Prerequisites: Graduate standing in Anthropology or permission of the instructor. Previous graduate level coursework in cultural or social anthropology, social theory or cultural studies is required. No auditing is permitted. Maximum enrollment 12.

ANTHRO 321A. Anthropology and Literature: Problems of Representation, Power, and Textuality. 5 Units.
How are literary and social scientific forms of cultural description, evocation, and interpretation related? The seminar reads classic texts as well as recent experiments, addressing issues of genre, rhetoric, epistemology, translation, authority, and collaboration. The emphasis is on writing as a situated practice, embodied, relational, and historically circumscribed. Authors may include Malinowski, Mead, Benedict, Lévi-Strauss, Geertz, Tausig, Leiris, Conrad, Achebe, Said, Barthes, Kroeber, Le Guin, and selected contemporary ethnographies. Examples from film, visual culture, and performance art may also be included.

ANTHRO 321B. From Marx TO Piketty: Toward An Anthropology Of Wealth, Inequality and Power. 5 Units.
This seminar will explore the ways in which theorists and researchers from Karl Marx to Thomas Piketty have conceptualized, studied, and analyzed inequality in capitalist societies. In considering the ways in which Marx, Piketty and other scholars approach profit, accumulation, wealth, inequality, class and power, we will be especially interested in how these are shaped by their ideas and assumptions about kinship, sentiment, gender, and subjectivity. We will work toward developing an anthropological framework and ethnographic research projects that build on our critical understanding of Marx and Piketty. The course is limited to graduate students and anthropology majors who have taken Anthropology 90b.

ANTHRO 322. From Biopolitics to Necropolitics and Beyond. 5 Units.
This seminar examines scholarship produced and informed by Michel Foucault and Giorgio Agamben, particularly as relating to biopolitics, governmentality, subjectification, and death. Focus is given to how anthropology and related disciplines have been applying, challenging, and extending these areas of thought in order to address contemporary predicaments. Prerequisite: consent of instructor.

ANTHRO 323. Graduate Seminar in Economic Anthropology. 5 Units.
Classical and contemporary anthropological perspectives on topics such as money, markets and exchange; capitalist and non-capitalist modes of production; class and socio-economic differentiation; globalization and neoliberalism; and the social and cultural construction of the object, "the economy". Prerequisite: consent of instructor.

ANTHRO 324. Political Anthropology. 5 Units.
An anthropological approach to politics through bringing anthropological ways of thinking and modes of analysis to bear on key presuppositions of modern Western political thought. Ideas of rights, the individual, society, liberty, democracy, equality, and solidarity; ethnographic accounts used to identify the limits of conventional analytical approaches and to document the forms of politics that such approaches either ignore or misunderstand. Prerequisite: consent of instructor.

ANTHRO 326. Postcolonial and Indigenous Archaeologies. 5 Units.
The role of postcolonial and Indigenous archaeologies as emergent disciplinary activities within contemporary society. Community based archaeologies; the roles of oral history, landscape, and memory; archaeology as political action; and history in archaeological projects. The emergence of Indigenous archaeology within N. America in relation to limitations imposed by processual or new archaeology; and NAGPRA, Kennewick, essentialism, and terminal narratives within this context. Prerequisite: consent of instructor.

ANTHRO 327. Language and Political Economy. 5 Units.
Theories of language: Saussure, Jakobson, Hymes, Marx, Foucault, Butler, and Derrida. The theorization of language in its linkages to power, social relations, and history. Prerequisites: Linguistics or Anthropology course work. Prerequisite: consent of instructor.

ANTHRO 328. Making. 5 Units.
The politics of visuality, social imagination, and the ethics of visual production and consumption in the current moment. Sources include anthropology, art history, and philosophy. Prerequisite: consent of instructor.

ANTHRO 330A. The Archive: Form, Practice, Thought. 5 Units.
This seminar offers a wide-ranging exploration of the "archive," drawing from ethnography, social theory, philosophy, photography and literature, we will examine the archive's diverse material, narratological and structural dimensions, its epistemological, political and representational functions, processes of archivalisation and recuperation, and related domains of experience, memory, absence and loss.

ANTHRO 331. The Anthropology of Technology. 5 Units.
Iconic discipline-building works of the last three decades; readings that lay out and intervene in contemporary debates. Prerequisite: consent of instructor.

ANTHRO 332. Anthropology of Ethics. 5 Units.
Recent decades have witnessed what some scholars have termed an ethical turn in anthropology. This course explores the emergence of this field of study, asking the following questions: What has motivated a renewed anthropological interest in the subject of ethics? How has a focus on ethics enabled the development of new theoretical currents in the discipline? To what extent have anthropological studies of ethics provided new understandings of traditional topics, concerning social hierarchy, power relations, embodiment, and subject-formation?
ANTHRO 332A. The Anthropology of Heritage: Concepts, Contexts and Critique. 3-5 Units.
This seminar will explore foundational concepts currently employed within heritage practice and debates. Readings will examine the historically formative context of colonial-era and nationalist discourses on stewardship and culture, as well as postcolonial reformulations of such concepts as cultural property, cultural recognition and public history. The seminar will engage the question of the relationship between foundational concepts and the current cosmopolitan and internationalist vision for heritage, probing the enduring dynamics of North-South divides in heritage development and archaeological practice.
Same as: ARCHGLY 132, ARCHGLY 232, ARCHGLY 332

ANTHRO 333. Anthropologies of Evidence. 5 Units.
Drawing on literature in Anthropology and Science and Technology Studies, this course will examine what kinds of artifacts and arguments count as evidence in intellectual and scientific debate.

ANTHRO 333A. The Cultural Politics of Ambiguity. 5 Units.
Contemporary conceptual approaches to understanding the politics and production of certainty, ambiguity, and doubt. The seemingly ambiguous nature of the science of industrial pollution and contamination exonerates corporate and government polluters from rising rates of cancer, while the science of liberal economic models seems to create no alternative to massive economic subsidies of the financial sector. How culpability, exoneration, transformative action, institutional stasis, and political rely on the production of certainty, ambiguity, and doubt. Prerequisite: consent of instructor.

ANTHRO 334. Trauma and Healing. 5 Units.
This course considers class and recent work on culture and psychiatry with an emphasis on trauma. We consider work on the main diagnostic categories like depression and schizophrenia, but also the work on dissociation, war combat, PTSD, and psychosis.

ANTHRO 336. Anthropology of Rights. 5 Units.
Ideas of rights at the center of contemporary politics around the world. An anthropological perspective on how rights are invoked, claimed, and translated into institutional policies in ethnographic cases. The limitations of liberal notions of rights and innovative forms of politics emerging within and against rights talk. Prerequisite: consent of instructor.

ANTHRO 337. The Politics of Humanitarianism. 5 Units.
What does it mean to want to help, to organize humanitarian aid, in times of crisis? At first glance, the impulse to help is sui generis a good one. Helping is surely preferable to indifference and inaction. This does not mean that humanitarian interventions entail no ethical or political stakes or that they are beyond engaged critique. We need to critique precisely that which we value, and to ask some hard questions, among them these: What are the differences among humanitarianism, charity, and philanthropy? What of social obligations and solidarities? How does the neoliberal world order currently create structural inequalities that ensure the reproduction of poverty and violence? How does the current order of things resemble or differ from the colonial world order? This course examines the history of humanitarian sensibilities and the emergence of organized action in the cause of humanity. In the early years of humanitarian intervention, political neutrality was a key principle; it has now come under ever greater analytical and political scrutiny. We will examine the reasons for the politicization and militarization of aid -- be it humanitarian aid in natural disasters or political crises; development programs in the impoverished south (the Third World), or peacekeeping. We will end with a critical exploration of the concept of human rights, humanity, and personhood. The overall methodological aim of the course is to demonstrate what insights an ethnographic approach to the politics, ethics, and aesthetics of humanitarianism can offer. Prerequisite, by instructor consent.

ANTHRO 337B. Anthropological Approaches to Health Issues in Contemporary Latin America. 5 Units.
The purpose of this course is to examine the anthropological and ethnographic research on emerging health issues and sufferings in Latin America. In particular, the class explores how anthropologists understand and ponder social, economic, political, environmental, spatial processes that shape patterns of health, suffering and death, and the strategies to address them. By analyzing paradigmatic case studies, we will discuss theoretical concepts and social perspectives, as well as ethnographic dilemmas and methods. Taking a critical perspective, this class will not only explore the standard topics on Latin American health (hunger, infectious disease, mental health, etc.). We will also focus on emerging sufferings (drug use, epidemics, environmental discomforts and sufferings, etc.). Both standard and emerging topics are examined with respect to the changes in political economy, medical institutions and policy approaches, models of care and caregiving, gender violence, circulation and appropriation of expert knowledge, contamination, migration, spatial segregation, violence, marginalization, abandonment, justice and human rights. Interdisciplinary investigation is conducted into most of these health issues, not only in the global health field. They are addressed by the South American Social Medicine and Collective Health approaches. This class will include a description and critical analysis of their theoretical frameworks and core concepts, as well as their relationships to international and local medical anthropological theory and research.

ANTHRO 338. Anthropological Approaches to Religion. 5 Units.

ANTHRO 338B. History and Memory. 5 Units.
How are history and memory important in the making of collective and public memory? This seminar draws together an interdisciplinary collection of readings with an aim to provide a foundation for seminar participants¿ projects, both historical and contemporary projects. We will explore critiques of the practice of gathering material, i.e., archival and oral histories as well as delve into experimental forms that combine improvisational approaches to history and critique in an effort to develop a methodological tool kit that allows for a push beyond established projects.

ANTHRO 339. Anthropology of Religion. 5 Units.
This course presents classic and contemporary work on the anthropology of religion: Durkheim Elementary Forms of the Religious Life; Levy-Bruhl: Primitive Mentality; Douglas Purity and Danger; Evans Pritchard Nuer Religion; and recent ethnographies/scholarly work by Robbins, Keane, Keller, Boyer, Barrett, and others.

ANTHRO 339A. Technologies of Extinctions: Ecocides and Genocides. 5 Units.
This course will explore the relationship between history, ecological evolution and mass killing in the age of humanly caused species extinction. It will explore the universalization of the notion of the Jewish Holocaust, its use to integrate into genocide studies the Native American “spiritual” holocaust, the Japanese nuclear holocaust and the Rwandan genocide, and the ethical dilemmas posed by the ideas of biotic, animal and ecological holocausts. Anthropology and history of genocides and extinctions as well as posthumanist, multispecies theories will provide theoretical frames for the course.
Same as: FRENCH 339A
ANTHRO 34. Animals and Us. 5 Units.
The human-animal relationship is dynamic, all encompassing and durable. Without exception, all socio-cultural groups have evidenced complex interactions with the animals around them, both domesticated and wild. However, the individual circumstances of these interactions are hugely complicated, and involve much more than direct human-animal contact, going far beyond this to incorporate social, ecological and spiritual contexts. This course delves into this complexity, covering the gamut of social roles played by animals, as well as the methods and approaches to studying these, both traditional and scientific. While the notion of ‘animals as social actors’ is well acknowledged, their use as proxies for human autecology (the relationship between a species and its environment) is also increasingly recognized as a viable mechanism for understanding our cultural and economic past. It will piece together the breadth of human-animal relationships using a wide geographic range of case studies.
Same as: ARCHLGY 34

ANTHRO 340A. Fit: The Anthropology of Sports, Medicine, and Debility. 5 Units.
Sport has long been a domain in which everyday people, medical professionals and political authorities have interfaced with the making of institutional definitions and social norms regarding fitness and debility. This course will challenge students to reflect on that interface through consideration of recent research findings within sociocultural anthropology and allied fields.

ANTHRO 341. The Archaeology of Religious Crusading in Medieval Europe. 5 Units.
This course will present a chronologically framed outlined of the three main regions that witnessed the greatest impact of the crusading period. Commencing with the initial capture of Jerusalem and the subsequent establishment of a crusader kingdom in the Middle East in AD1099, till its eventual end in 1291, this will be followed by the ‘pagan conversions’ of the Northern Baltic. Centred on Poland (Prussia) and Latvia (Livonia) from the 13th to 15th c., this example will also be compared with neighbouring Lithuania, which never fell under the political hegemony of the Monastic Orders. Finally, the course covers the Iberian case, where the Reconquista or ‘reconquest’ of lands from Muslim groups concluded with the fall of Granada and the unification of Spain in 1492. Through archaeological and historical evidence, the materials, technologies and ideas of the crusading groups will be compared and contrasted, with a particularly emphasis on bioarchaeological datasets. Ultimately, the course deals with the economic, social and practical mechanisms used by the religious orders to ‘colonise’ once the initial conquest had been achieved. Prerequisite: graduate standing or consent of instructor.

ANTHRO 343. Culture as Commodity. 5 Units.
Focus is on theories of commodification, interests in tourism, national cultures as marketable objects, and how identities are constituted through production and consumption. The formation of global style and taste. Prerequisite: consent of instructor. Co-term students and above may sign up for this course.

ANTHRO 344. Graphic Medicine. 5 Units.
In this course students will study medical cultures through visual communication ranging from x-rays and PET scans to graphic novels. Course will also include literature on visual theory.

ANTHRO 345. New Visions in Medical Anthropology. 5 Units.
Recent experimental histories of the field. Emphasis is on how, working within anthropology’s classic format, the ethnographic monograph, authors have innovatively responded to the challenges of representing amorphous, unspoken, and often violent relationships between the body and social change. The authors’ expository techniques, and how they engage and extend theoretical debate. How to assess works within medical anthropology and its allied fields. Prerequisite: consent of instructor.

ANTHRO 345A. Race and Power: The Making of Human Difference in History, Biology and Capital. 5 Units.
This course examines how race is made. We will pay close attention to how people engage with material, economic, scientific, and cultural forces to articulate human group difference as a given, and even natural. In this seminar, we will look at the reality of race as a literally constructed phenomenon, where historical, colonial, bodily, market, penal, and humanitarian constituent elements both circulate and sediment racial understandings. To focus our readings and discussions we will divide this vast terrain into three units: race and the colonial encounter, race and biopower, and race in systems of capital accumulation.

ANTHRO 346. The Social Imagination. 5 Units.
The imagination as such has not been an accustomed object of ethnographic fieldwork or theoretical debate in anthropology. This seminar consists of a cluster of thematic explorations including: the spatial imagination of states; the imagination of race, colonialism, and domination; the social imagination of evil and of the good; and conceptualizations of the creative imagination.

ANTHRO 346A. Sexuality Studies in Anthropology. 5 Units.
Current research on sexuality from perspectives including paleoanthropology, archaeology, ethnography, and linguistic anthropology. Readings paired with case studies that explore theoretical and methodological issues. Prerequisite: consent of instructor.

ANTHRO 347. Religion and Modernity. 5 Units.
What role has the category of religion played in the development of the modern state, both colonial and national? How have central concepts of liberal political thought, such as freedom, progress, and history, depended on certain normative ideas of religion? Through various genealogical, historical, and ethnographic inquires, this course examines how the category of religion has both subtended and disturbed formations of colonial and post-colonial modernity.
Same as: RELIGST 332X

ANTHRO 347B. World Heritage in Global Conflict. 5 Units.
Heritage is always political, it is typically said. Such a statement might refer to the everyday politics of local stakeholder interests on one end of the spectrum, or the volatile politics of destruction and erasure of heritage during conflict, on the other. If heritage is always political then one might expect that the workings of World Heritage might be especially fraught given the international dimension. In particular, the intergovernmental system of UNESCO World Heritage must navigate the inherent tension between state sovereignty and nationalist interests and the wider concerns of a universal regime. The World Heritage List has over 1000 properties has many such contentious examples, including sites in Iraq, Mali, Syria, Crimea, Palestine and Cambodia. As an organization UNESCO was born of war with an explicit mission to end global conflict and help the world rebuild materially and morally, but has found its own history increasingly entwined with that of international politics and violence.

ANTHRO 348. Representing Medicine. 5 Units.
The seminar will offer the opportunity to discuss the recent work of a series of 9 scholars known for their innovation in writing and research. The seminar will offer professional networking as well as the opportunity to engage authors in questions of writing, approaches to fieldwork, strategies for career advancement, and brainstorming on how to structure relevant arguments. Prerequisite: graduate standing or consent of instructor.

ANTHRO 348A. Health, Politics, and Culture of Modern China. 5 Units.
One of the most generative regions for medical anthropology inquiry in recent years has been Asia. This seminar is designed to introduce upper division undergraduates and graduate students to the methodological hurdles, representational challenges, and intellectual rewards of investigating the intersections of health, politics, and culture in contemporary China.
ANTHRO 348B. Bodies, Technologies, and Natures in Africa. 4-5 Units.
This interdisciplinary course explores how modern African histories, bodies, and natures have been entangled with technological activities. Viewing Africans as experts and innovators, we consider how technologies have mediated, represented, or performed power in African societies. Topics include infrastructure, extraction, medicine, weapons, communications, sanitation, and more. Themes woven through the course include citizenship, mobility, labor, bricolage, in/formal economies, and technopolitical geographies, among others. Readings draw from history, anthropology, geography, and social/cultural theory.

Same as: AFRICAST 249, HISTORY 349

ANTHRO 349. Anthropology of Capitalism. 5 Units.
This advanced graduate seminar explores capitalism as an historically-situated and culturally-mediated articulation of practices rather than as an economic system or social structure governed by an internal logic. It draws on poststructural theories of culture, society and subjectivity to investigate the processes through which diverse capitalist practices are produced. Prerequisite: Graduate standing in Anthropology or permission of the instructor. Previous graduate level coursework in cultural anthropology, social theory or cultural studies is required. No auditing is permitted. Enrollment limited to 12.

ANTHRO 349A. Advanced Archaeological Field Methods: A Practical Approach to Working With and Within Communities. 5 Units.
This is a graduate level course (open to undergraduates with permission) in archaeological field methods at several archaeological and cultural sites in the San Francisco Bay area. This is a practical course designed to help students identify potential archaeological sites (using GIS) historical maps, historical archives and extant site reports. Students will gain hands-on experience with mapping, field survey and strategies and methods of field excavation. Study of local artifact types and lab techniques for artifact cleaning and identification and written analysis. The course emphasizes a community based model of archaeology, working with members of local indigenous cultures. The seminar will begin with readings and classroom instruction and proceed to the field. Students will be required to hike to field sites and conduct experiments using a variety of equipment, recording devices and strategies. Prerequisite, by instructor consent.

ANTHRO 350A. Writing as Intervention: Science, Medicine, and Ethics in Today’s World. 5 Units.
In this course we will explore contemporary issues of culture and power rooted in science, medicine, technology and futurist proposals to better the human condition with technological fixes. We will investigate anthropological and ethnographic-based theories and methods to propose alternative ethical solutions. These readings will be rooted in examining global stratification, economic metrics of progress, and the routinization of human degradation ranging from norms around sexual power, labor exploits, privacy infringements, data sharing, and automation. The course will be structured as a writing workshop with frequent, short writing assignments to be shared with others in the course. The workshop format will facilitate the course goal of each student producing at least one publishable op-ed, article or other product of intervention at the end of the quarter.

ANTHRO 351. The Ordinary: The History of a Concept. 5 Units.
The ordinary has today acquired something like a cultic status in contemporary culture. ‘Ordinary’ citizens are the touchstone and essence of political democracy; the holy grail of effective marketing; the byword for earthy ethical judgment. In social science, the ordinary has blended in with the ‘normal’ and the statistical mean. In Anthropology, ordinary life has all but replaced ‘cultural practice’ as the epistemic gold standard of evidence. But this was not always so, and the ordinary has many, varied and contradictory meanings across the world. This course will (a) trace the historical emergence of the ordinary as a central ideological and metaphysical concept in modern thought and practice; (b) trace how the ordinary and the everyday have acquired unprecedented authority in anthropology; (c) trace the various meanings and connotations of ‘the ordinary’ in different socio-historical contexts from Asia, Africa and Euro-America. This literature will consist of ethnographies, and works of philosophical and historical scholarship.

ANTHRO 352. Foucault: The Question of Method. 5 Units.
Foucault as methodological exemplar for historical and social research. Emphasis is on his historical studies of clinical medicine, prisons, and sexuality, and on applying his methods to empirical studies of topics such as colonialism, race, and liberal governmental rationality.

ANTHRO 353. Landscape. 5 Units.
This seminar offers an interdisciplinary approach to the study of landscape, noting the various processes and projects that have help create them. Readings draw together a broad range of theoretical approaches that are attentive to human-non-human interactions and the overlapping and divergent spatial and temporal questions of the exchanges between landscapes and humans. The readings will also draw attention to representational and non-representational ways that material and symbolic aspects of landscapes help constitute the making of place. The aim of the seminar is to explore the various methodologies for what they offer for the study of place.

ANTHRO 355. Cities in Global Perspective. 5 Units.
Interdisciplinary approach to examining global cities. The concept of the global city, and the interdependent processes that help produce urban spaces. Situating the transformation of urban spaces within globalization and its differential effects; current explanatory frameworks that pay attention to multiple scales of spatial and economic articulation. Prerequisite: graduate standing. Prerequisite: consent of instructor.

ANTHRO 356. The Anthropology of Development. 5 Units.
Multidisciplinary. Topics vary annually. Areas include Africa, S. Asia, and Latin America. Prerequisite: consent of instructor.

ANTHRO 356A. The Universal and the Vernacular. The Global Life of Concepts and Social Forms. 5 Units.
Mapping and understanding vernacular concepts and terminologies has always been central to the anthropological quest to understand societies from ‘a native point of view’. This has often been accompanied by a critique of universalist and Euro-centric assumptions in the social sciences and in social theory. As a result, the convention has become to treat the ‘universal’ (ideas, frames, institutions) as external, often imposed by colonial powers, while the ‘vernacular’ conventionally is seen as local and authentic, and the proper site of anthropology. In this seminar, we rethink this spatial and historical distinction between the universal and the vernacular. Instead we ask: how, and when, do concepts, or practices, become embedded in a vernacular world? Reversely, instead of assuming that universals all originate in Euro-America, we ask: how do concepts and practices become both global and universal? We will trace how impactful ideologies, social forms and institutions have travelled in time to become perceived as elements of vernacular cultures. NDrawing on ethnographic and historical examples across the world, each week will trace the universal and vernacular lives of important concepts such as: ‘tradition’, ‘the individual’, ‘community’, ‘the people’, ‘humanity’, ‘dignity’, ‘equality’, ‘sacrifice’, ‘cosmopolitanism’, ‘civility’.
ANTHRO 357. Other Minds: Puzzles in Psychiatric and Psychological Anthropology. 5 Units.
Problems in the way anthropologists explore other minds anthropologically and the ways in which anthropologists seek to understand the models of other minds held by the people observed. Topics include theory of mind, witchcraft, belief, empathy, psychosis, trauma, Freud, Vygotsky, and cognitive dissonance. Prerequisite: consent of instructor. Under grads cannot take this class without permission of the instructor.

ANTHRO 358. Anthropology and the Limit of Experience. 5 Units.
In this course, we will examine the concept of the limit in relation to questions of experience. Taking an interdisciplinary perspective, we will explore the limits of the human mind as border, threshold, other, transgression, liminality, etc. Frames and disruptions of discourse of experience will be the objects of inquiry. We will discuss methodological concerns, based on this archival work. We will have weekly meetings divided into discussions and the activities of becoming acquainted with archives, developing archival research questions, learning techniques of recording, coding, and thinking historically. This class is a practicum that addresses students who need to do archival work. Prerequisite: ANTHRO 358. Prerequisite: consent of instructor.

ANTHRO 359. Copies, Collections, and Commodities. 5 Units.
In this class we will grapple with multiple questions that arise with reproduction. On the one hand, reproducibility is good: we want generic drugs to work as well as the originals, we want trial subjects to adequately stand in for the people likely to be having a treatment, and we want a cartographic map to describe the landscape that unfolds before us. On the other hand, the copy threatens the value the object it is meant to imitate or represent, and to take on a life of its own. A series of classic and new ethnographies will be organized around these issues.

ANTHRO 360A. Archival Research for Social Science: A Practicum. 5 Units.
Since the 1980s, the necessity of historicizing cultural and social formations has become established as integral to anthropological research. Every ethnography and dissertation has historical sections, derived primarily from secondary sources, commentaries within other ethnographies and published historical work. Most students attempt to conduct archival research in local or national archives alongside ethnographic fieldwork, most often in an ad hoc manner, collecting and analyzing archival material on a trial and error basis. This class is conceived as a practicum that addresses students who need to and want to do archival research as part of their anthropological and sociological fieldwork, but find themselves at a loss for how to think about, begin, and do archival work. The base layer of the class is methodological and practical: students will be engaged in the practical activities of becoming acquainted with archives, developing archival research questions, learning techniques of recording, coding, and thinking historically. The second layer will be conceptual. Students will be reading and discussing concepts of the archive, reading and analyzing different styles of historical ethnographies, and thinking about how to organize and conceptualize cultural categories historically. Prerequisite: consent of instructor.

ANTHRO 361. Life and Death in Contemporary Latin America: An Anthropological Inquiry. 5 Units.
This seminar explores life and death in contemporary Latin America. We will address anthropological understanding of the role of colonialism, migration, violence, urbanization, democratic transition and neoliberalism as they configure the experience of, and threshold between, vital and deadly processes. This is not a standard survey course, covering the region as a whole however. Instead, we will critically engage several recent ethnographies that explore, for example: the politics and practices of memory; border thinking and living; the political economy of death and desire; state violence and social movements; the relationship between the laboring city and body. We will supplement ethnographies with contemporary Latin American critical theory, film, and literary texts. Prerequisite: consent of instructor.

ANTHRO 362. Human Spatial Dynamics: Seminar in Communicating Contemporary Science. 5 Units.
This seminar is designed to bring together all students and faculty currently working on issues related to human use of land and spatially defined resources. The focus is to provide a forum for reporting on recent results and question development, providing students with vital skills in designing and communicating the results of research. Under grads by permission of instructor.

ANTHRO 362A. Introduction to Human Evolution, Ecology, Genetics, and Culture. 5 Units.
Themes and topics of lasting heuristic value in the anthropological sciences. Combines the lecture content of 2A and 2B with a discussion section for graduate students. Must be taken in the Autumn Quarter of a student's first year in the graduate program.

ANTHRO 363. Queer Anthropology. 2 Units.
Feminist and queer theory have profoundly rethought epistemologies as well as methodologies. This graduate seminar will explore the relationship between feminist and queer theory and the new directions proposed by queer anthropology in socio-cultural anthropology and archaeology. In addition, the seminar will discuss the challenges that looking at queer studies from anthropology and archaeology can bring from questions of race, global inequalities, misrecognitions as well as specific historical and cultural genealogies which offer more than simply adding diversity to questions already raised within queer studies. Students will acquire both conceptual and methodological skills. This year-long graduate seminar adopts a workshop-like format over the entire 2018-2019 academic year. We will meet for eleven (three hour) meetings over three quarters (4 meetings in Autumn, 3 meetings in Winter, and 4 meetings in Spring. Students are required to enroll in all three quarters. Pre-requisite: instructor consent.

ANTHRO 363A. Anthropology of Environmental Conservation. 5 Units.
Graduate seminar focused on key works by anthropologists on environmental conservation. We will discuss both classics (ie, works by Ostrom, Lansing, Bray) as well recent debates regarding communities, neoliberalism and conservation. Students will present on topics of particular interest or relevance to their research.

ANTHRO 364. EcoGroup: Current Topics in Ecological, Evolutionary, and Environmental Anthropology. 2-5 Units.
Seminar; restricted to graduate students. Topics vary with instructor. How to ask appropriate questions, how to derive research hypotheses from theory, how to design methodologies for testing hypotheses, and how to present results by reading and critiquing key contemporary papers in the field. Ph.D. students enrolling in this course to fulfill the department review course requirement must enroll in 5 units. Graduate students enrolling in this course to participate in a topical forum may enroll in 2 units. Course may be repeated for 2 units. Prerequisites: by consent of instructor.
ANTHRO 364A. EcoGroup: Problems in Ecological and Evolutionary Anthropology. 2-5 Units.
Seminar; restricted to graduate students. Topics vary with instructor. How to ask appropriate questions, how to derive research hypotheses from theory, how to design methodologies for testing hypotheses, and how to present results by reading and critiquing key contemporary papers in the field. Ph.D. students enrolling in this course to fulfill the department review course requirement must enroll in 5 units. Graduate students enrolling in this course to participate in a topical forum may enroll in 2 units. Course may be repeated for 2 units. Prerequisites: by consent of instructor.

ANTHRO 365. The Theory of the Modern Subject. 5 Units.
This course traces the emergence of a coherent theory of the modern subject through readings of philosophical works and social theory from 18th century to the 20th century. Prerequisite: graduate standing or consent of instructor.

ANTHRO 365A. Emancipation: Theories and Experiences. 5 Units.
Concepts of emancipation have been treated in a wide variety of historical, political, regional and social perspectives. In the US, emancipation and post emancipation societies are primarily understood around histories of enslavement. In the class, while taking inspiration and also covering work on enslavement and emancipation, we will endeavor to discuss theories, ideas and experiences that have been understood as potentially emancipatory from a globally and historically wide-ranging set of ideas. Issues of race, caste, class and gender are axiomatic themes within the class. Emancipation has frequently been understood as an emancipation from oppression and an impetus towards a form of freedom or new order. While theoretically this is formally understood and discussed, often with historical examples that use experiences to illustrate failures or successes, in this class we will try to understand the texture of practices as the primary means by which ideas about emancipation circulate, imagined, are discussed, are disappointed and so on. We will try and see what an anthropological and historically textured discussion can bring to theoretical discussions of emancipation. We will examine theoretical, historical, sociological and anthropological writings on emancipation, freedom, enslavement and servitude, political mobilization and revolution. Fundamentally this course tries to get students to think globally about multiple and different systems of persisting and enduring oppression and inequality through an emphasis on political thought, political imaginations and concrete political organizations and movements.

ANTHRO 366. Material Semiotics. 5 Units.
This seminar will focus on the emerging body of literature on the materiality of the production, circulation, and mediation of paperwork as constitutive of modern forms of governance. We will discuss specific genres of paperworks such as notes, memos, files, documents, as well as libraries and other mnemonic technologies as both cultural practices and reflexive objects, and examine how they produce modern social epistemologies of accountability, evidence, the fact, and truth in the fields of law, business, and public administration, as well as in civil society generally. Readings will include works by Max Weber, Bruno Latour, Jacques Derrida, Michel Foucault, Cornelia Vismann, Ann Stoler, and others. Prerequisite: graduate standing or consent of instructor.

ANTHRO 366W. Semiotics for Ethnography. 1 Unit.
This workshop-style seminar will introduce students to a range of semiotic and linguistic anthropological approaches and tools for ethnographic analysis. A group of (linguistic) anthropologists from other universities will be invited to offer workshops, through which students will learn 1. how to teach semiotics in anthropology courses and 2. how to use semiotic concepts for their own research projects. Same as: EDUC 366W

ANTHRO 367. The Anthropology of Science: Global Politics and Laboratory Life. 5 Units.
Science and technology are important cultural products that often dramatically reorganize various aspects of human life. In this course we will explore how recent innovations in the life sciences and biomedicine may reconfigure crucial elements of social institutions, lend new structures to identity politics, and often change the way we interact with and conceive of nature. We will examine these issues in various global settings to explore how everyday politics shape politics of life in different locales.

ANTHRO 367B. The Intellectual and Political Career of Stuart Hall and British Cultural Studies from 1960 to 2014. 5 Units.
The seminar traces the trajectory of Stuart Hall and British Cultural Studies, beginning with the first New Left in 1960; then the Birmingham Centre period, Thatcherism and Gramscian analysis; race, gender, and identity politics; global and diasporic approaches; New Times, neoliberalism, and the problem of historicizing the present conjuncture. Case studies from other parts of the world will put cultural studies tools to the test.

ANTHRO 368. Dynamics of Coupled Human-Natural Systems. 5 Units.
This is a graduate research seminar on the interdisciplinary approach to the study of the dynamics of what is known as ¿coupled human-natural systems¿. We will take a critical perspective on such systems, asking to what extent the idea of coupling of discrete subsystems is intellectually profitable and what defines a ¿human¿ vs. a ¿natural¿ system? We will explore concepts such as coupling, nonlinearity, threshold behavior, feedback, complexity, resilience, and catastrophes. Case studies will be drawn from the literature on human ecology, population dynamics, disease ecology, and social dynamics. Emphasis will be on developing a working knowledge of mathematical and computational models of coupled systems embedded within a rigorous empirical framework of biosocial data collection.

ANTHRO 368A. Time and Temporality. 5 Units.
This course explores the social and political organization of time. Anthropology has long been critical of the narratives of progress that are embedded in concepts of modern politics, such as development, citizenship, secularism, and sovereignty. How do social actors respond to the perceived failures of such narratives? How do they re-articulate historical pasts to political futures in the aftermath of modernization? In this course we will read studies that examine lived experiences of the passing of time. How is memory linked to anticipation? How is consciousness of the past structured by expectations of a future to come? We will pay particular attention to the material aspects of these temporal relations, including their social, economic, and infrastructural conditions. Drawing from current debates in anthropology, queer theory, and post-colonial studies, we will critically interrogate theories of ruination, crisis, hope, and utopia.

ANTHRO 369. Advanced Topics in Human Behavioral. 2-5 Units.
Course covers a variety of advanced topics which rotate annually, such as: ownership and egalitarianism, the integration of landscape and behavioral ecology, conservation and indigenous subsistence, or fertility and demography. Course may be repeated for credit when topics change.

ANTHRO 370. Advanced Theory and Method in Historical Archaeology. 5 Units.
Current debates about theory and method. Prerequisite: consent of instructor.
ANTHRO 371. Living and Dying in the Contemporary World. 5 Units.
This seminar explores how biological, political and social conditions transform and conjoin experiences of living and dying in the world today. Engaging contemporary ethnographies and social theory, we will examine how life and death, the natural and the social, the individual and the collective, are braided together in ways that challenge conclusions about what constitutes care, community, health, rights, and violence, among other issues. We will also reflect on whether and how the braiding together of these domains leaves room for the recognition of their singularity. Thus, an abiding question for this seminar is the relation of history to the present. Prerequisite: consent of instructor.

ANTHRO 371B. New Methodologies in the Humanities and Social Sciences. 3-5 Units.
The course will discuss how social virtues are converted into methods of research (hope, friendship, sincerity, trust, utopia), and how they affect processes of knowledge building within the humanities and social sciences in terms of revival of futurity. The concepts will be critically examined in their positive as well as negative potential for practicing prefigurative politics the creation of desirable modes of social relationships of conviviality and co-existence in the world. Same as: DLCL 371, REES 371B

ANTHRO 372. Urban Ecologies. 5 Units.
At the intersections of urbanism and environmental studies, political ecology, postcolonial theory and the new materialism, new fields are in formation. This seminar explores scholarship that connects cities with countrysides rough questions of resources and infrastructures. We will consider questions id inequality access and community as well as unexpected urban ecologies.

ANTHRO 372A. Materiality. 5 Units.
The relationships between people and things. The world of objects plays a major role in materialism and the anthropology of material culture. Approaches that break down subject-object opposition. New social and psychological approaches that explore the mutual constitution of people and things, and object and subject. Approaches in which objects are seen to have agency, and people are seen as entangled in object worlds. Authors include Hegel, Marx, Benjamin, Miller, Geil, and Latour. Prerequisite, by instructor consent.

ANTHRO 373. Things: An Archaeology of the Relationships Between Humans and Things. 5 Units.
This course examines a variety of approaches that claim to explore the relationships between humans and things. Some of the approaches include Marx and material culture studies; Heidegger; cognitive and phenomenological; Actor Network Theory. But there is a need also to examine behavioral and ecological and Darwinian approaches. Many of these approaches do not adequately deal with the physicality of things as objects and there is a need to seek a way to incorporate such aspects of things into social theory. Prerequisite: graduate standing or consent of instructor.

ANTHRO 374. Archaeology of Colonialism/Postcolonialisms. 5 Units.
Advanced graduate seminar focused on the archaeology of colonial and postcolonial contexts, both prehistoric and historic. Emphasis on intersections between archaeological research and and subaltern, postcolonial, and transnational feminist/queer theory. Prerequisite: consent of instructor.

ANTHRO 375. Archaeology and Globalism. 4-5 Units.
The emergence of archaeology as a discipline in the context of the rise of the nation state. Global economies and other issues have created a new context for archaeology. How are archaeology and heritage responding? The idea of world heritage. The impact of postcolonialism. The commodification of the past: the past as theme park, as travel tourism or nostalgia, as exotic and other. Conflict between uses of the past for identity and as theme park; between heritage and resource or play. The impact of the Goddess, New Age, and other movements. Archaeology and human rights issues including forensic archaeology. Prerequisite: consent of instructor.

ANTHRO 376. Archaeology: The Emergence of a Discipline. 5 Units.
This course explores the key thinkers and practitioners who have founded the discipline of archaeology. Reaching back into the nineteenth century, the course examines in depth the key figures, their preoccupations and projects that shaped the way that archaeology was thought of in the 20th and into the 21st century. Global in scope, the emphasis will be on field projects and practical problems that stimulated the intellectual development of archaeology as an independent discipline closely tied to geology, history, anthropology, and the natural sciences. Prerequisite: consent of instructor.

ANTHRO 377. Authority. Anthropological Perspectives. 5 Units.
Why do people obey others in the absence of explicit coercion? Why do people accept some leaders but not others? What does it mean to say someone or something has authority? Is authority personal or institutional? Why do people believe in the Pope? Why do people believe some objects have power and others not? Is charisma only a perfume? Can institutions wield charismatic power? These are questions that from Max Weber onwards classical and contemporary anthropologists and sociologists continue to ask. Returning to (Weberian) questions of authority and legitimacy this course takes a question posed by Bourdieu: what is the mystery of ministry? We will apply the question of authority broadly, not just in the explicitly political realm but also to understand, for example, how (culturally specific) charismatic and sacral authority can be fashioned through persons and through objects (eg. relics). The course will thus move between interrelated religious, moral and political notions to try to generate some critical questions for how a contemporary anthropology that explicitly (rather than implicitly) re-addresses authority might look.

ANTHRO 378. Dynamics of Coupled Human-Natural Systems. 5 Units.
This is a graduate research seminar on the interdisciplinary approach to the study of the dynamics of what is known as “coupled human-natural systems.” We will take a critical perspective on such systems, asking to what extent the idea of coupling of discrete subsystems is intellectually profitable and what defines a “human” vs. a “natural” system? We will explore concepts such as coupling, nonlinearity, threshold behavior, feedback, complexity, resilience, and catastrophes. Case studies will be drawn from the literature on human ecology, population dynamics, disease ecology, and social dynamics. Emphasis will be on developing a working knowledge of mathematical and computational models of coupled systems embedded within a rigorous empirical framework of biosocial data collection.

ANTHRO 378B. Culture, Mind and Emotion: Anthropological and Psychological Approaches. 3-5 Units.
How does culture shape the experience of thinking and feeling, the way humans relate to the world and to others? This graduate level course, taught by a psychologist who studies emotion (Jeanne Tsai) and an anthropologist who studies mind (Tanya Marie Luhrmann), explores the way that living in social worlds deeply shapes what seem to be basic processes. We explore what we know about the cultural variations in emotional experience, and about the effect of different representations of minds. We also what can be learned about the way culture shapes experience through different methods.

ANTHRO 379. Empathy Lab. 5 Units.
This lab-based class examines the ways in which various disciplines and art forms conceive of, and tell stories about, the experiences and stories of others. With permission of instructor.

ANTHRO 379A. Empathy Lab II: The Potential of Anthropology for the 21st Century. 1-5 Unit.
This interdisciplinary arts/anthropology lab class will study and practice methods from performing arts to expand our understandings of cultural contact and develop methods of thinking more expansively about the creative elements and possibilities for ethnographic fieldwork and critical cultural studies. Prerequisite, by instructor consent.

Same as: TAPS 284

ANTHRO 379A. Empathy Lab II: The Potential of Anthropology for the 21st Century. 1-5 Unit.
This interdisciplinary arts/anthropology lab class will study and practice methods from performing arts to expand our understandings of cultural contact and develop methods of thinking more expansively about the creative elements and possibilities for ethnographic fieldwork and critical cultural studies. Prerequisite, by instructor consent.

Same as: TAPS 284
ANTHRO 379B. Empathy Lab II: The Potential of Anthropology for the 21st Century. 1 Unit.
This interdisciplinary arts/anthropology lab class will study and practice methods from performing arts to expand our understandings of cultural contact and develop methods of thinking more expansively about the creative elements and possibilities for ethnographic fieldwork and critical cultural studies.

ANTHRO 380. Practice and Performance: Bourdieu, Butler, Giddens, de Certeau. 5 Units.
Poststructuralist theories of iteration and mimesis used by social scientists to negotiate the tension between social structure and social practice: Giddens's structuration theory; Bourdieu's practice theory; Butler's theories of gender performativity; and de Certeau's analysis of tactics and strategies. Ethnographic and archaeological case studies that employ methodologies inspired by these approaches. Intersections and contradictions between these theorists' work; their use in anthropological practice. Issues of gender, sexuality, and ethnicity. Prerequisite: consent of instructor.

ANTHRO 381. Archaeology of Violence. 5 Units.
This advanced graduate seminar reflects on archaeological research on violence in relation to readings in philosophy, political anthropology, cultural studies, and gender and ethnic studies. While some forensic approaches are discussed, the emphasis is more on structural and collective violence and the role of violence in the formation of the archaeological record.

ANTHRO 382. Advanced Topics in Medical Anthropology. 5 Units.
Graduate seminar. The history and theories of medical anthropology. Focus is on medical anthropology's transformations in the 20th century: how medical anthropology has emerged as a field of inquiry, grown in dialogue with other areas of scholarship, and come to offer a unique array of theoretical positions and modes of ethnographic engagement. Emphasis is on debates within interpretive and critical medical anthropology, and how an understanding of these debates may be used to assess contemporary works within the field. Prerequisite: consent of instructor.

ANTHRO 384. Sacrifice, Ethics and Modern Convictions. 5 Units.
This course is an investigation of how notions of sacrifice, of ethics and conviction are embedded in both ordinary and extraordinary practices in our contemporary world. The key question is how the modern global condition has transformed the way in which it is possible to hold convictions, and to frame forms of ethical conduct, be they religious or secular. We will ask if convictions based on choice or moral outrage differ from convictions based on inhabiting and reversing stigmatized racial and social identities. Rather than maintaining a categorical distinction between 'the religious' and 'the secular', we will focus on how groups and individuals have attached themselves passionately to ideas, abstractions, ritual communities or ethical frames. When do certain attachments appear necessary and compelling, almost beyond choice? How does one forge a sense of ethics and ethical conduct through social media rather than face-to-face contact? n Students will acquire a grounded and guided understanding of philosophical and anthropological theories of ideas of ethics, sacrifice, and political conviction as well as explore these ideas through contemporary ethnographic contexts. n Readings will be philosophical, historical and ethnographic drawing on original texts and ethnographic accounts from Europe, Asia and Africa.

ANTHRO 385. Captivity. 3 Units.
The premise for this course is that anthropology, as well as other domains of social inquiry, have unacknowledged and unredeemed debts to captivity as structure, experience, and event, from the penal colony to the slave plantation. This course is an attempt to begin to think about those debts through readings in anthropology, history, and philosophy. By instructor consent.

ANTHRO 386. Epidemics, Chronics, and Contagion. 5 Units.
The seminar will take as its focal point the question: how do institutional and personal responses to disease result from judgements about threat level? Through a series of contemporary monographs on obesity, HIV/AIDS, avian flu, vaccination, cancer, and other health issues, this class will examine ways of understanding broader ideologies of health in the United States.

ANTHRO 387. Strangers and Intimate: Exploring Civility. 5 Units.
How do we encounter and read each other in public and private spaces? How are these very spaces historically constituted around such distinctions and manners of reading? What do these questions look like in dense heterogeneous cities with differentiated class, caste and ethnic communities? How might we consider the differentiation between private and public in different ethnographic contexts? What kinds of sociality might emerge from these kinds of encounters? This course will explore these questions through social theory and ethnographies. There are two major sets of concepts that will be explored and interrogated. The first is that deriving from the essays of the Georg Simmel such as The Face and The Stranger which explore the new forms of sociality enabled by seemingly anonymous city life, which in turn have been interpreted very differently by Zygmunt Bauman and James Siegel to understand the place of continually excluded outsiders and the high stakes of reading each other. The other is the strand of work on the emergence of the public sphere such as the work of Jurgen Habermas, Richard Sennet, Michael Warner, Nancy Fraser etc. While much of the social theory on the public, the stranger and civility emerge from studies of Euro-American mas politics and city spaces, in this course we will move some of these discussions into considering these questions in the global south and the kinds of sociality (including their historicity) that make up the dense fabric of ordinary life. How does this work out in contexts where we take into account intense social differentiation by class, race, and communitarian divisions? This could be asked of the historical and social context addressed in these theories as well as from the postcolonial world. The course will attempt to understand whether such theorizations can indeed be re-rooted and re-imagined or whether ethnographic and historical difference re-route them instead. In doing so we will also bring theories of the private and the intimate to bear on questions of the public and the stranger.

ANTHRO 388. Anthropology of the Extraordinary: Ontologies and Phenomenologies. 5 Units.
In the last few years anthropology has taken what has come to be called ontological turn, in which the ways an object or experience is felt to be real is explored from different perspectives. Often this involves exploring phenomena (like ghosts, talking trees and humans who become jaguars) which could be called extraordinary, which challenge secular, western expectations of what is real. There has also been a phenomenological turn in which anthropologists have become interested in classifying and categorizing human experience in particular detail. The class will explore the scholarship in this area. Readings will include an introduction to classic philosophical writing (William James, Karl Jaspers, Martin Heidegger) and more recent work such as David Hufford, The Terror that Comes in the Night; Eduardo Kohn How Forests Think; Morton Pederson Not Quite Shamans; Ann Taves Religious Experience Reconsidered; Annemarie Mol, The Body Multiple; Roger Lohmann Dream Travelers, and others.

ANTHRO 389. Ethnographic Writing and Beyond. 3-5 Units.
In this class we analyze anthropological writing that has examined and pushed the bounds of the discipline. We will focus on how writing itself is a practice in anthropology, and how styles of writing impact argument, affect, and ultimately, the discipline itself. Students will also work in different genres of writing to better understand writing as a craft, a discipline, and a means of communication.
ANTHRO 39. Sense of Place. 3 Units.
This course examines the life of places as shaped by environmental events and projects aimed towards rural or urban development. Drawing methodological insights from anthropology, cultural geography and environmental studies, we examine the forces that generate place problems for humans and nonhumans. Each encounter with place and displacement sets up a particular issue for us to grapple with: How would we address issues created by natural disasters, the seizure of land through legal means that fall under eminent domain or gentrification projects? Through a critical dialogue with interdisciplinary fields that inform the readings, the seminar aims to bring theoretical and methodological insights to inform our practical suggestions for how to address placeness and displacements at different scales.

ANTHRO 390. Psychological Anthropology. 5 Units.
Introduction to psychological anthropology as a subfield. We read through ethnographies on the anthropology of childhood, of emotion, of human relationship and of cognition, drawing analytic tools not only from anthropology but also from psychoanalysis, developmental psychology, and cognitive science. We will read some earlier classic work but focus on more contemporary theory. Prerequisite, by instructor consent.

ANTHRO 391. Subjectivity. 5 Units.
This seminar considers subjectivity as a central category of social, cultural, psychological, historical and political analysis. Through a critical and collaborative examination of ethnographic works and psychoanalytic theory, we will identify the processes by which subjectivities are produced, explore subjectivity as a locus of social change, and examine how emerging subjectivities remake social worlds. Some of the questions this seminar will pose include: what is the relation between subjectivity and subjection? How to account for the effects of the social in terms of subject formation without succumbing to social determinism? What else is the subject other than the outcome of an interplay of discursive, material, institutional, and historical factors?

ANTHRO 399B. Race, Ethnicity, and Language: Writing Race, Ethnicity, and Language in Ethnography. 3-4 Units.
This methods seminar focuses on developing ethnographic strategies for representing race, ethnicity, and language in writing without reproducing the stereotypes surrounding these categories and practices. In addition to reading various ethnographies, students conduct their own ethnographic research to test out the authors' contrasting approaches to data collection, analysis, and representation. The goal is for students to develop a rich ethnographic toolkit that will allow them to effectively represent the (re)production and (trans)formation of racial, ethnic, and linguistic phenomena.
Same as: EDUC 399B, LINGUIST 254

ANTHRO 4. Language and Culture. 4-5 Units.
Comparative approach, using examples from many languages. Emphasis is on generally non-Western speech communities. Topics include: the structure of language; the theory of signs; vocabulary and culture; grammar, cognition, and culture (linguistic relativism and determinism); encodability of cultural information in language; language adaptiveness to social function; the ethnography of speaking; registers; discourse (conversation, narrative, verbal art); language and power; language survival and extinction; and linguistic ideology (beliefs about language).
Same as: ANTHRO 204

ANTHRO 400. Cultural and Social Dissertation Writers Seminar. 1-3 Unit.
Required of fifth-year Ph.D. students returning from dissertation field research and in the process of writing dissertations and preparing for professional employment. Prerequisite: consent of instructor.

ANTHRO 401A. Qualifying Examination: Topic. 2-5 Units.
Required of second- and third-year Ph.D. students writing the qualifying paper or the qualifying written examination. May be repeat for credit.

ANTHRO 401B. Qualifying Examination: Area. 2-5 Units.
Required of second- and third-year Ph.D. students writing the qualifying paper or the qualifying written examination. May be repeated for credit one time.

ANTHRO 41. Genes and Identity. 4 Units.
In recent decades genes have increasingly become endowed with the cultural power to explain many aspects of human life: physical traits, diseases, behaviors, ancestral histories, and identity. In this course we will explore a deepening societal intrigue with genetic accounts of personal identity and political meaning. Students will engage with varied interdisciplinary sources that range from legal cases to scientific articles, medical ethics guidelines, films, and anthropological works (ethnographies). We will explore several case studies where the use of DNA markers (as proof of heritage, disease risk, or legal standing) has spawned cultural movements that are biosocial in nature. Throughout we will look at how new social movements are organized around gene-based definitions of personhood, health, and legal truth. Several examples include political analyses of citizenship and belonging. On this count we will discuss issues of African ancestry testing as evidence in slavery reparations cases, revisit debates on whether Black Freedman should be allowed into the Cherokee and Seminole Nations, and hear arguments on whether people with genetic links to Jewish groups should have a right of return to Israel. We will also examine the ways genetic knowledge may shape different health politics at the individual and societal level. On this count we will do close readings of how personal genomes testing companies operate, we will investigate how health disparities funding as well as orphan disease research take on new valences when re-framed in genetic terms, and we will see how new articulations of global health priorities are emerging through genetic research in places like Africa. Finally we will explore social implications of forensic uses of DNA. Here we will examine civil liberties concerns about genetic familial searching in forensic databases that disproportionately target specific minority groups as criminal suspects, and inquire into the use of DNA to generate digital mugshots of suspects that re-introduce genetic concepts of race. Same as: AFRICAM 41, CSRE 41A

ANTHRO 42. Megacities. 5 Units.
In this course we will examine the meaning, processes, and challenges of urbanization. Through a series of targeted readings across history and geography and through the study of varied means of representation (anthropology, literature, cartography, film, etc), the class will analyze the ways in which urban forms have come into being and created, met, and/or ignored challenges such as disease, water, transport, religious and class conflict, colonialism, labor, and trade. Students will read anthropology in conjunction with other disciplines (literature, urban planning, public health, architecture, and economics) to learn the ways in which ethnographies of immigration, urban poverty, class disparity, economic development and indicators, noise, and transportation substantively augment our understandings of how people live within globalization.
Same as: ARTHIST 242B, URBANST 142

ANTHRO 440. Graduate Teaching. 2-5 Units.
Supervised experience teaching in Anthropology.

Supervised work for terminal and coterminal master's students writing the master's project in the final quarter of the degree program.

ANTHRO 442. Reading Group. 2-3 Units.
Graduate student reading group on a thematic topic of interest not intended for first or second-year cohort PhD students. Sections: Lisa Malkki, Sylvia Yanagisako, Thomas Hansen, Paulla Ebron, and Miyako Inoue.

ANTHRO 444. Anthropology Colloquium. 1 Unit.
Department Colloquia Lecture Series. Lectures presented on a variety of anthropological topics. Colloquium is intended for the Department of Anthropology’s undergraduate majors and graduate students. May be repeated for credit.

ANTHRO 445. Anthropology Brown Bag Series. 1 Unit.
Current topics and trends in cultural/social anthropology, archaeology, and environmental and ecological anthropology. Enrollment in this noon-time series is restricted to the Department of Anthropology Master's students and First and Second-year PhD students.
ANTHRO 450. Research Apprenticeship. 1-15 Unit.
Supervised work on a research project with an individual faculty member. May be repeated for credit.

Supervised work for a qualifying paper, examination, or project with an individual faculty member.

ANTHRO 452. Graduate Internship. 2-5 Units.
Provides graduate students with the opportunity to pursue their area of specialization in an institutional setting such as a laboratory, clinic, research institute, or government agency.

ANTHRO 49. Violence and Belonging in the Middle East. 5 Units.
This course examines politics in the Middle East from an anthropological perspective. We will explore the symbolic expression of political identities, the effects of religious revival on political institutions, and the tumultuous culture of protest in the region. Readings discuss the historical development of rights and citizenship, Islamic politics, sectarian tensions, and imaginings of revolution. Course materials are drawn from ethnographic studies and films, which provide a rich contextualization of social life and cultural politics in the region.

ANTHRO 6. Human Origins. 5 Units.
The human fossil record from the first non-human primates in the late Cretaceous or early Paleocene, 80-65 million years ago, to the anatomically modern people in the late Pleistocene, between 100,000 to 50,000 B.C.E. Emphasis is on broad evolutionary trends and the natural selective forces behind them.

ANTHRO 206, HUMBIO 6

ANTHRO 64Q. These languages were here first: A look at the indigenous languages of California. 3 Units.
Stanford was built on land originally inhabited by the Muwekma Ohlone tribe, and Native American students have always held an important place in the university community from the writer and journalist John Milton Oskison (Cherokee) who graduated in 1894 to current enrolments of over three hundred students who represent over fifty tribes. Two hundred years ago, the Muwekma language was one of a hundred languages that made California one of the most linguistically-diverse places on earth. Today, less than half of these languages survive but many California Indian communities are working hard to maintain and revitalize them. This is a familiar pattern globally: languages around the world are dying at such a rapid rate that the next century could see half of the world’s 6800 languages and cultures become extinct unless action is taken now. Focusing especially on California, this course seeks to find out how and why languages die; what is lost from a culture when that occurs; and how sleeping languages might be revitalized. We will take a field trip to a Native American community in northern California to witness first-hand how one community is bringing back its traditional language, songs, dances, and story-telling. We will learn from visiting indigenous leaders and linguistic experts who will share their life, language, and culture with the class. Through weekly readings and discussion, we will investigate how languages can be maintained and revitalized by methods of community- and identity-building, language documentation and description, the use of innovative technologies, writing dictionaries and grammars for different audiences, language planning, and data creation, annotation, preservation, and dissemination. Finally, the course will examine ethical modes of fieldwork within endangered-language communities.

Same as: LINGUIST 64Q, NATIVEAM 64Q

ANTHRO 65. Looking out from California: Introduction to North American Prehistoric Archaeology. 3-5 Units.
This course is an archaeological/anthropological course that surveys the different indigenous prehistoric culture areas of North America, and the archaeological approaches to its academic and non-academic study. Topics covered in this course include: the peopling of the New World, subsistence strategies, trade, settlement systems, warfare, religion, social inequality, egalitarianism, the origins of agriculture, identity, gender, environmental relations, and colonial empires among many others. These topics will be explored in class using archaeological case studies paired with instructor lectures as a means to bridge the student’s regional competency of ancient cultures with in-depth archaeological research methods.

Same as: ARCHLGY 65, NATIVEAM 65

ANTHRO 78A. Disruption and Diffusion: The Archaeology of Innovation. 3-5 Units.
This undergraduate seminar uses engagement with canonical archaeological topics and questions about the emergence of civilization to introduce students to critical perspectives on the nature of novelty, progress, and modernity. The first weeks of the course will be spent learning about archaeological hypotheses and debates on early human innovation (e.g. urban development, agriculture). Later weeks will focus on developing a robust theoretical framework through which to better understand and interrogate claims about the origin of innovation.

Same as: ARCHLGY 78

ANTHRO 801. TGR Project. 0 Units.

ANTHRO 802. TGR Dissertation. 0 Units.

ANTHRO 80A. Heritage and Human Rights. 3-5 Units.
What does archaeology have to say about human rights? Is there a right to cultural heritage? How can archaeology and heritage help protect rights or encroach upon them? Themes we will adddress in this course include the archaeological investigation of human rights topics; the right to heritage; conflicts of different rights regimes in heritage contexts; and ethical considerations about rights during research and heritage management. These questions will take us to cases as diverse as forensic investigation of the disappeared in Argentina, the archaeology of homelessness in the U.K., the destruction of heritage as cultural genocide in Bosnia and the Middle East, and the rights of indigenous groups in Australia and the U.S. to control cultural heritage.

Same as: ARCHLGY 80

ANTHRO 82. Medical Anthropology. 5 Units.
Emphasis is on how health, illness, and healing are understood, experienced, and constructed in social, cultural, and historical contexts. Topics: biopower and body politics, gender and reproductive technologies, illness experiences, medical diversity and social suffering, and the interface between medicine and science.

Same as: ANTHRO 282, HUMBIO 176A
ANTHRO 82P. The Literature of Psychosis. 3-5 Units.
One of the great gifts of literature is its ability to give us insight into the internal worlds of others. This is particularly true of that state clinicians call “psychosis.” But psychosis is a complex concept. It can be terrifying and devastating for patients and families, and yet shares characteristics with other, less pathological states, such as mysticism and creativity. How then can we begin to make sense of it? In this course, we will examine the first-hand experience of psychosis. We will approach it from multiple perspectives, including clinical descriptions, works of art, and texts by writers ranging from Shakespeare, to the science fiction writer Philip K. Dick, to patients attempting to describe their experience. This class is not only for students thinking of careers in medicine, psychology or anthropology, but also readers and writers interested in exploring extraordinary texts. There are no prerequisites necessary; all that is needed is a love of language and a curiosity about the secrets of other minds.
Same as: HUMBIO 162L, PSYC 82, PSYC 282

ANTHRO 89. Undergraduate Reading Group. 1-5 Unit.
Undergraduate student reading group on a thematic topic of interest. Sections: All faculty.

ANTHRO 90B. Theory of Cultural and Social Anthropology. 5 Units.
Preference to Anthropology majors. Anthropological interpretations of other societies contain assumptions about Western societies. How underlying assumptions and implicit categories have influenced the presentation of data in major anthropological monographs. Emphasis is on Karl Marx, Emile Durkheim, Max Weber, and anthropological analyses of non-Western societies. Priority given to ANTHRO majors.

ANTHRO 90C. Theory of Ecological and Environmental Anthropology. 5 Units.
Dynamics of culturally inherited human behavior and its relationship to social and physical environments. Topics include a history of ecological approaches in anthropology, subsistence ecology, sharing, risk management, territoriality, warfare, and resource conservation and management. Case studies from Australia, Melanesia, Africa, and S. America.
Same as: HUMBIO 118

ANTHRO 90D. Social Theory in the Anthropological Sciences. 5 Units.
Required of majors. Foundational course in the history of social theory in anthropology from the late 19th century to the present. Major approaches to human culture and society: symbolic, social, material, and psychological. Questions about the role of theory in anthropology and how it can be applied to human issues. (HEF IV).

ANTHRO 91. Method and Evidence in Anthropology. 5 Units.
This course provides a broad introduction to various ways of designing anthropological questions and associated methods for collecting evidence and supporting arguments. We review the inherent links between how a question is framed, the types of evidence that can address the question, and way that data are collected. Research activities such as interviewing, participant observation, quantitative observation, archival investigation, ecological survey, linguistic methodology, tracking extended cases, and demographic methods are reviewed. Various faculty and specialists will be brought in to discuss how they use different types of evidence and methods for supporting arguments in anthropology.

ANTHRO 91A. Archaeological Methods. 5 Units.
Methodological issues related to the investigation of archaeological sites and objects. Aims and techniques of archaeologists including: location and excavation of sites; dating of places and objects; analysis of artifacts and technology and the study of ancient people, plants, and animals. How these methods are employed to answer the discipline’s larger research questions.
Same as: ARCHLGY 102

ANTHRO 92A. Undergraduate Research Proposal Writing Workshop. 2-3 Units.
Practicum. Students develop independent research projects and write research proposals. How to formulate a research question; how to integrate theory and field site; and step-by-step proposal writing.

ANTHRO 92B. Undergraduate Research Proposal Writing Workshop. 2-3 Units.
Practicum. Students develop independent research projects and write research proposals. How to formulate a research question; how to integrate theory and field site; and step-by-step proposal writing.

ANTHRO 93. Prefield Research Seminar. 5 Units.
For Anthropology majors only; non-majors register for 93B. Preparation for anthropological field research in other societies and the U.S. Data collection techniques include participant observation, interviewing, surveys, sampling procedures, life histories, ethnohistory, and the use of documentary materials. Strategies for successful entry into the community, research ethics, interpersonal dynamics, and the reflexive aspects of fieldwork. Prerequisites: two ANTHRO courses or consent of instructor.

ANTHRO 93B. Prefield Research Seminar: Non-Majors. 5 Units.
Preparation for anthropological field research in other societies and the U.S. Data collection techniques include participant observation, interviewing, surveys, sampling procedures, life histories, ethnohistory, and the use of documentary materials. Strategies for successful entry into the community, research ethics, interpersonal dynamics, and the reflexive aspects of fieldwork. Service Learning Course (certified by Haas Center).

ANTHRO 94. Postfield Research Seminar. 5 Units.
Goal is to produce an ethnographic report based on original field research gathered during summer fieldwork, emphasizing writing and revising as steps in analysis and composition. Students critique classmates’ work and revise their own writing in light of others’ comments. Ethical issues in fieldwork and ethnographic writing, setting research write-up concerns within broader contexts.

ANTHRO 95. Research in Anthropology. 1-10 Unit.
Independent research conducted under faculty supervision, normally taken junior or senior year in pursuit of a senior paper or an honors project. May be repeated for credit.

ANTHRO 95B. Directed Study in Honors and Senior Papers. 1-10 Unit.
Taken in the final quarter before graduation. Independent study and work on senior paper for students admitted to the program. Prerequisite: consent of program adviser and instructor.

ANTHRO 96. Directed Individual Study. 1-10 Unit.
Prerequisite: consent of instructor.

ANTHRO 97. Internship in Anthropology. 1-10 Unit.
Opportunity for students to pursue their specialization in an institutional setting such as a laboratory, clinic, research institute, or government agency. May be repeated for credit. Service Learning Course (certified by Haas Center).

ANTHRO 98B. Digital Methods in Archaeology. 3-5 Units.
This is a course on digital technologies in archaeology used for documentation, visualization, and analysis of archaeological spaces and objects. Emphasizes hands-on approaches to image manipulation, virtual reality, GIS, CAD, and photogrammetry modeling methods. Same as: ANTHRO 298B, ARCHLGY 98B
ANTHRO 98C. Digital Methods in Anthropology. 3-5 Units.
The course provides an introduction to a broad range of digital tools and techniques for anthropological research. It is geared towards those interested in exploring such methodologies for their research and wanting to add hands-on experience with state-of-the-art digital tools to their skill set. Students will learn to work with some of the most common tools used to collect and manage digital data, and to perform various types of analysis and visualization. Undergraduate students register for 5 Units, Graduate students can register for 5 or 3 units. Same as: ANTHRO 298C

ANTHRO 98E. Catalhoyuk and Neolithic Archaeology. 1-3 Unit.
Catalhöyük as a case study to understand prehistoric social life during the Neolithic in Anatolia and the Near East. Developments in agriculture, animal domestication, material technology, trade, art, religion, skull cults, architecture, and burial practices. Literature specific to Catalhöyük and other excavations throughout the Anatolian and Levantine regions to gain a perspective on diversity and variability throughout the Neolithic. The reflexive methodology used to excavate Catalhöyük, and responsibilities of excavators to engage with larger global audiences of interested persons and stakeholders.

ANTHRO 98F. Field School Training Workshop. 1-3 Unit.
Provides students important preparatory orientation to anthropology as well as the methods, ethics, and logistics of the specific field school each student will be attending in the summer.