The information presented here is as of 10/21/2009. For up-to-date course offerings, please return to the previous page and select “Courses Offered.”

**ANTHROPOLOGY AND SOCIOLOGY (Div. II)**

*Chair,* Professor JAMES NOLAN

Professors: M. F. BROWN, D. EDWARDS, FOIAS*, JACKALL*, JUST, NOLAN. Assistant Professors: SHEVCHENKO, VALIANI**. Lecturer: GUTSCHOW.

The Department of Anthropology and Sociology at Williams aims to help students achieve an integrated understanding of biography, history, culture, and social analysis in both classical and modern societies.

Anthropology explores the full range of human experience by introducing students to the study of tribal and peasant societies, especially those on the periphery of the West, as well as to the cultural complexities of stratified, industrial societies such as our own. Integrated with the study of specific peoples is an examination of the various analytical schemes anthropologists have developed to understand them. Courses offered in the department represent two of Anthropology’s major subfields: sociocultural anthropology—that is, the comparative study of human social life, institutions, and beliefs—and archaeology, the study of the origins and lifeways of prehistoric peoples.

Sociology studies the social and institutional intricacies of modern industrial societies and the social psychological dilemmas facing the individual in our epoch. Sociology courses introduce students to classical and contemporary social thought about men and women and society, to the systematic analysis of social institutions and social interaction, and to the social analysis of modern culture. The Sociology major at Williams emphasizes the humanistic tradition of sociology, stressing qualitative approaches to understanding how social reality is constructed.

**MAJORS**

The department offers separate majors in both Anthropology and Sociology, with a broad and diverse array of courses in both disciplines. The department is committed, however, to the unity of the social sciences. To this end, Anthropology and Sociology offer joint core courses in methodology and theory, as well as several elective courses in common. All joint courses are designated “ANSO.”

**Requirements**

For the degree in Anthropology or Sociology, students must complete a minimum of nine courses as outlined below:

1. **Core Courses.** Majors in both disciplines must take a sequence of four core courses. Three of these are joint (ANSO) courses. We strongly encourage students to take ANSO 205 and 206 during their sophomore year. The sequences are:

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2. **Elective Courses.** Majors in Anthropology or Sociology must take five elective courses from the course listings of their respective disciplines or from the joint ANSO listings. Two of the courses chosen are normally at the 300 level or above. In close consultation with their departmental advisors, students may take some selected courses from other disciplines to fulfill major requirements in either Anthropology or Sociology.

3. Majors in each wing of the department are allowed to count up to two courses in the other wing towards fulfillment of their major requirements.

**STATISTICS AND DATA ANALYSIS**

In addition to the nine total courses required for the major, it is recommended that Anthropology and Sociology majors take Statistics 101 or a comparable course in statistics and data analysis.

**AREA STUDIES CONCENTRATION**

Students who wish to combine a major in Anthropology or Sociology with an Area Studies concentration are encouraged to do so. Courses taken to satisfy an Area Studies requirement may be counted toward the major with prior approval of a student’s departmental advisor. The only exception to this rule is the Area Studies senior seminar, which cannot ordinarily be counted toward the Anthropology or Sociology degree.

**LANGUAGE STUDY, STUDY ABROAD, AND WINTER STUDY**

Departmental advisors will help interested students integrate a major with study abroad, foreign language study, or field research during the winter study period. The department encourages Williams students to take advantage of established foreign study programs in Egypt, Japan, India, Hong Kong, and other countries. Because some foreign study programs do not offer courses that can be counted toward the Anthropology or Sociology degrees, however, sophomores planning to study abroad in junior year must consult with the departmental advisor before declaring a major.

**THE DEGREE WITH HONORS IN ANTHROPOLOGY OR SOCIOLOGY**

Hons and highest honors are normally awarded for the completion of a year-long research project that has resulted in an original thesis of high quality. Students wishing to write an honors thesis should engage a member of the department faculty as a Thesis Advisor as soon as possible and must submit a proposal for the thesis for department approval no later than preregistration in the spring of the junior year. If the proposal is approved, they will be permitted to register for Anthropology and Sociology 493-494, in which they will write and defend a thesis. If their overall work in the major continues to be of high quality and the thesis is deemed a similar quality, they may be awarded honors or highest honors in Anthropology or Sociology.

**JOINT CORE COURSES**

**Anthropology Courses**

**ANSO 205(S)** Ways of Knowing

This class is an exploration of how one makes sense of the social world through fieldwork. Some of the key questions of the course are: What are the philosophical and epistemological underpinnings of social inquiry? How does one frame intellectual problems and go about collecting, sifting, and assessing field materials? What sets social reality apart from nature, and what implications does this difference have for our study of society? What are the uses and limits of statistical data? What is the importance of history to sociological and anthropological research? How can one use archival and other documentary materials to enrich ethnographic research? What are the empirical limits to interpretation? What is the relationship between empirical data and the generation of social theory? How does the social organization of social research affect one’s inquiry? What are the typical ethical dilemmas of fieldwork and of other kinds of social research? How do researchers negotiate biographies and values that shape their work? We will approach these problems concretely rather than abstractly through a series of case studies, drawing upon the field experiences of departmental faculty and visitors who represent a variety of research methods and disciplinary perspectives.


**Hours:** 1:10-3:50 W  NOLAN

**ANSO 206(F) (formerly 305)** Social Theory

An introduction to social theory in anthropology and sociology, with strong emphasis on enduring works by major thinkers—Marx, Weber, Durkheim, and Freud, among others—who have shaped views of society in the West and beyond. Several key questions inform exploration of these works: What are the historical roots and principal attributes of modernity? How do sociologists understand “the primitive”? Do sociology and society have organizing roles? What role does human agency play in the unfolding of social life? What are the possibilities and limits of scientific approaches to the study of human social experience? In considering such questions, we will reconstruct the intellectual and social histories of both disciplines, examining in particular how they abandoned common ground and language, with sociologists gravitating toward paradigms of scientific predictability and anthropologists toward relativistic frameworks of interpretation. Finally, we will examine the migration of ideas from anthropology and sociology to other disciplines and back again. The course emphasizes major differences between interpretive frameworks as well as common elements that contribute to a deeper understanding of the social world.

Format: seminar. Requirements: three 5- to 7-page essays.

**Prerequisites:** Anthropology 101 or Sociology 101 or permission of instructor. *Enrollment limit: 25 (expected: 15).*

**Hours:** 11:00-12:15 MWF  M. F. BROWN

**Sociology Courses**

**ANSO 205(S)** Ways of Knowing

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**Hours:** 11:00-12:15 MWF  M. F. BROWN

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This capstone seminar combines intensive discussion and individual research. The first half of the semester will be dedicated to the discussion of a social issue central to the concerns of both anthropology and sociology. The class will meet with the instructor in spring 2010 to decide on that topic. Then, in the second half of the semester, students will pursue independent, original projects and produce a major term paper. Toward the end of the semester, students will present their projects to the seminar. Students who are not senior majors in anthropology or sociology are admitted to this course only on the instructor's permission.

Format: seminar. Requirements: full participation, major research project and paper, class presentation.

Prerequisites: senior Anthropology and Sociology majors or permission of instructor. Enrollment limit: 18 (expected: 15).

Hour: 2:35-3:50 MR

D. EDWARDS

ANTHROPOLOGY COURSES

ANTH 101(ES) The Scope of Anthropology (D)
Is there such a thing as "human nature"? Why have human societies developed such a bewildering range of customs to deal with problems common to people everywhere? This course addresses these questions by introducing students to the comparative study of human social life and culture. Topics surveyed in the course include economics, language and thought, kinship and marriage, law and politics, and the wide variations in human belief systems, including religions. The course also considers the ways that anthropology, a discipline that was until recently practiced almost exclusively by Westerners, approaches other societies in search of insights on our own customs and values. Ethnographic descriptions of both "simple" tribal societies and complex modern ones are a prominent part of the readings. This course explores differences and similarities between cultures and societies and ways in which they have interacted and responded to one another in the past.

Format: lecture/discussion of case studies and ethnographic films. Requirements: two short essays, a final examination and class participation.

Enrollment limit: 30 (expected: 30). Preference given to first-year students and sophomores. Juniors and seniors admitted only by permission of instructor.

Hour: 11:20-12:35 TR
11:00-12:15 MWF
First Semester: JUST
Second Semester: JUST

ANTH 102 Human Evolution: Down From the Trees, Out to the Stars (Same as Environmental Studies 106) (Not offered 2009-2010; to be offered 2010-2011)
One important way of understanding what it means to be a human being is to see humankind as an evolving biological species. This course traces the story of our evolution, in terms of both the fossil evidence of our anatomical evolution and the archaeological, primatological, and conjunctural evidence for the evolution of human behavior. We will trace five million years of human (and near-human) history as our ancestors are transformed from creatures of the forest canopy to upright scavengers of the African plains, to the fire-using species that burst out of Africa and spread across the globe, to the cold-adapted Neandertals, to the anatomically modern humans whose ability to manipulate symbolic communication has placed footprints on the moon while bringing us to the verge of self-destruction.

Format: lecture/discussion. Requirements: research paper, two quizzes, two exams, group presentations.

No prerequisites. Enrollment limit: 40 (expected: 30). Preference will be given to first- and second-year students.

FOIAS

ANTH 103 Pyramids, Bones, and Sherds: What is Archaeology? (Not offered 2009-2010; to be offered 2010-2011)
Archaeology examines not only living societies, but also prehistoric cultures whose remains are found worldwide. This course will present how archaeology examines the various aspects of human society from the physical record of prehistory. How do we study the subsistence and settlement patterns, the political and social organization, and the economy and ideology of prehistoric societies who have left behind mute material records? The objective of anthropological archaeology is to bring to life these prehistoric cultures through archaeological analysis. The different goals, approaches and methodologies of modern archaeology will be discussed theoretically and then applied to case studies.

Format: lecture/discussion/class presentations of case studies. Requirements: class presentations, two papers, midterm and final exams.

No prerequisites. Enrollment limit: 40 (expected: 25).

FOIAS

ANTH 107 Introduction to Linguistics (Same as Linguistics 100) (Not offered 2009-2010; to be offered 2010-2011)
(See under LING 100 for full description.)

SANDERS

ANTH 214 The Rise and Fall of Civilizations (Same as Environmental Studies 224) (Not offered 2009-2010; to be offered 2010-2011)
Over the centuries, philosophers and historians have asked how societies evolved from simple hunter-gatherer bands to complex urban civilizations. Human prehistory and history have shown the repeated cycles of the rise, expansion and collapse of early civilizations in both the Old and New World. What do the similarities and differences in the development of these first civilizations tell us about the nature of societal change, civilization and the state, and human society itself? The course will examine these issues through an introductory survey of the earliest civilizations in Mesopotamia, Egypt, India, Mesoamerica and South America. Classical and modern theories on the nature, origin, and development of the state will be reviewed in light of the archaeological evidence.

Format: lecture/class discussion. Requirements: midterm, final exam, paper, two quizzes.

No prerequisites. Enrollment limit: 40 (expected: 35).

FOIAS

ANTH 215 The Secrets of Ancient Peru: Archaeology of South America (Not offered 2009-2010)
The Spanish Conquest of South America in the sixteenth century presented a new and alien world to the Western societies. The various civilizations from the earliest Chavin culture to the latest Inca empire were generally misunderstood by the Spanish conquistadores. This introductory course will present a review of the nature of the sociopolitical, economic, and ideological aspects of the various Latin-American cultures of South America in light of the archaeological sites, artifacts, art and earliest historical texts.


No prerequisites. Enrollment limit: 40.

FOIAS

ANTH 216 Indigenous Peoples of Latin America
An introduction to the indigenous cultural heritage of Central and South America. After a brief review of Latin-American prehistory, the course will consider such issues as the demographic and political impact of the Conquest, the economic, social, and religious life of contemporary Indian and peasant communities; and the dynamic of national recognition and survival in the turbulent political arena of the modern Latin-American state.

Format: seminar. Requirements: two essays and a take-home exam.


Hour: 8:30-9:45 TR

M. F. BROWN

ANTH 223 Ethnic Minorities in China: Past and Present (Same as Chinese 223) (Not offered 2009-2010; to be offered 2010-2011) (D)
(See under CHIN 223 for full description.)

YU

ANTH 226 Visible Culture: Documentary and Nonfiction (Same as English 303)
This course examines the potential of moving images to reveal aspects of culture normally obscured by the written word. We will consider both the theory and practice of documentary film from its inception around 1900 to the present, paying particular attention to the way documentary filmmakers have approached the representation of social reality in Western and non-Western cultural settings. Questions that we will consider include: What is the relationship between written text and image, or between image and story? What is the role of film in anthropology? What counts as a document? How do filmmakers use a mixture of lecture and discussions. Course requirement: Regular attendance at film screenings and active class participation. Students will write a 5-page paper on an assigned topic and a 12- to 15-page final paper. There will be a self-scheduled take-home final.

Enrollment limit: 30 (expected: 30). Preference given to Anthropology/Sociology majors, then to sophomores, and finally to first-year students.

Hour: 1:10-2:25 MR

D. EDWARDS

ANTH 233 Spiritual Crossroads: Religious Life in Southeast Asia (Same as Asian Studies 233 and Religion 249) (D)
No course presents a richer tapestry of religious beliefs, practices, and institutions of Southeast Asia. Buddhism, Hinduism, Christianity and Islam are all to be found and all of them interpenetrate and contend with each other and with a deep undergirding of animism, shamanism, and mystical folk belief systems. This course will survey these religious traditions through time and space, looking in particular at the growing tension between religion and the state as fundamentalism and religious militancy have spread into the region in recent times. All of Southeast Asia will be covered, but particular attention will be devoted to Indonesia, where religious blending and the growth of new fundamentalism are both especially marked.


No prerequisites. Enrollment limit: 19 (expected: 15). Open to non-majors.

Hour: 2:55-3:50 MR

JUST
Anth 235F Introduction to Roman Archaeology and Material Culture (Same as Classics 235 and History 224) (See under CLAS 235 for full description.) Rubin

Anth 243F Dilemmas of Humanitarian Intervention (W) This course will explore the promises, realities, and implications of humanitarian interventions, including relief operations, national reconstruction projects, and peacekeeping missions. People in the affluent nations of Western Europe and North America contribute billions of dollars each year in response to solicitations promising to relieve the suffering of victims of natural disaster, political strife, ethnic cleansing, and refugee crises. Western governments send thousands of troops to war-torn nations in order to "keep the peace." However, all too often these efforts go awry and contribute in direct and indirect ways to the natural, economic, and political situations that voters already visited upon these countries. This course will consider the reasons for the failure of others go wrong, and ways in which current efforts might be improved. The course will begin with a consideration of the philosophical, ethical, and social underpinnings of humanitarianism, and then examine several classic anthropological studies, including Marcel Mauss's The Gift, which provide the ground for considering humanitarianism in a more socially nuanced manner. The majority of the course will focus on specific case studies of relief, reconstruction, and peacemaking operations, including famine relief in sub-Saharan Africa, peacekeeping in the Balkans, and reconstruction programs in Afghanistan. In addition, we will look in depth at the work of one or more aid organizations.

Format: seminar. Requirements: two short papers (2-3 pages), a longer research paper (7 pages), and a take-home final. No prerequisites. Enrollment limit: 19 (expected: 19). The class is open to sophomores, juniors, and seniors. Preference given to Anthropology and Sociology majors.

Hour: 1:10-2:25 M R. D. Edwards

Anth 246 Indias Identities, Religion, Caste, and Gender (Same as Religion 246 and Womens and Gender Studies 246) (Not offered 2009-2010) (D) (See under REL 246 for full description.) Gutchow

Anth 256 Engendering Buddhism: How Women and Men Shape and Are Shaped by Buddhism (Same as Religion 256 and Womens and Gender Studies 256) (Not offered 2009-2010; to be offered 2010-2011) (W) (D) (See under REL 256 for full description.) Gutchow

Anth 257S Gender Remade: Muslim Women and Narratives of Subjection (Same as Religion 238 and Womens and Gender Studies 257) The question of women's status in Muslim societies has been posed as a moral problem since the colonial era providing much of the impetus for political and social reform as a corrective to the perceived conditions of women's subjugation. This course will consider the ways in which this problem has been defined at the intersections of competing discourses (liberal humanist, rationalist, and religious) to understand how these have shaped gender in Muslim societies in the colonial and post-colonial periods. We will critically engage with a range of textual genres—including histories, ethnographies, biographies, memoirs—relating to gender in Muslim societies in order to explore the contours of these debates in the colonial and postcolonial periods. By considering the theoretical and methodological issues posed by feminist, post-structuralist and post-colonial theorists in the study of gender and 'women in the third world', we will examine the ways in which contemporary, secular, humanist narratives are deployed to represent and socialize practices, conditions and lives of Muslim women. While the course is not geographically specific, it will primarily draw upon historical and anthropological literatures of the Middle East and South Asia. A familiarity with gender and Islam is recommended though not considered necessary to take this course.

Format: seminar (with occasional mini-lectures). Requirements: full class participation and attendance, class presentations, quiz, two 5-page papers and a take-home final.

No prerequisites. Enrollment limit: 19 (expected: 15). Open to all students, but preference given to Anthropology and Sociology majors.

Hour: 11:20-12:35 TR. Loan

Anth 262T Applying the Scientific Method to Archaeology and Paleoanthropology (Same as Chemistry 262T) (Not offered 2009-2010; to be offered 2010-2011) (W) (See under CHEM 262 for full description.)

Anth 272F (formerly 392) Sex in Society: Cultural Constructions of Reproduction (Same as Religion 272 and Womens and Gender Studies 272) Why is reproduction such a controversial subject in medicine as well as religious and cultural discourses more broadly? And why is the reproductive body subject to such highly ideological and yet contradictory types of practices across the globe? This course seeks to examine the myriad ways that societies police the practices of reproduction— including fertility, conception, pregnancy, birth, abortion, and motherhood. The class will pursue a comparative analysis of reproduction across major cultures and religions, as well as a deeper understanding of specialized topics such as the new reproductive technologies, the medicalization and ritualization of obstetrics in America, the continuing controversies over abortion across the globe, and the fascias over motherhood in the US popularly dubbed the 'Mommy Wars'. Throughout the course, we will remain focused on the cultural, social, and medical construction of birth and reproduction more generally. To this end, we explore the various ritual and medical practices that surround birth in different cultural contexts, from high tech to low tech settings and societies. We will deconstruct the process of human reproduction through readings culled from a variety of cultures and disciplines including anthropology, medicine, religious studies, sociology, and women's studies. By the end of the course, we will appreciate how and why reproduction in such a contentious issue today.

Format: seminar. Requirements: participation in a weekly class blog, course presentations, final papers.


Hour: 1:10-3:50 W, 1:10-3:50 T. Gutchow

Anth 324 Empires of Antiquity (Not offered 2009-2010) (W) Cycles of rise and collapse of civilizations are common in our human past. Among the most fascinating cases are those of empires, conquest civilizations, or states that encompass a number of different ethnicities, polities and peoples. However, their rise and often rapid collapse begs an important question: how stable have empires been historically? This course will examine all aspects of the question of empires and how historians address these historical forces. Are empires self-constituting political formations? Or are they historically contingent and ever-changing? How are they to be described; compared? What is the self? How are selves constructed and constituted? How do various cultures respond to categories of emotion and an epistemological framework for its cross-cultural comparison. Exploring the borderlands between anthropology, sociology, and psychology, we will bring the tools of ethnographic analysis to bear on central pan-human concepts: emotions and the self. By examining these phenomena as they occur in other cultures, we will critically assess the implications of our assumptions about emotions and the self in our own culture; both in daily life and in academic psychological theory. What are emotions? Are they things—neuro-physiological states—or ideas—sociocultural constructions? How are they to be described; compared? What is the self? How are selves constructed and constituted? How do various cultures respond to categories of emotion and self, and how can we develop a sense of the relationship between self and emotion?

Format: seminar. Requirements: weekly short response papers and a research paper, class presentation and participation.

No prerequisites. No enrollment limit (expected: 15). Open to first-year students.

Anth 328T Emotions and the Self (Not offered 2009-2010) (D) (W) Emotions everywhere, every culture experiences emotions, and everyone everywhere is faced with the task of conceptualizing a selfhood and its place in the social world. This course analyzes a variety of recent attempts in the social sciences to come to grips with topics that have long been absent from the nature of the interior experience and an epistemological framework for its cross-cultural comparison. Exploring the borderlands between anthropology, sociology, and psychology, we will bring the tools of ethnographic analysis to bear on central pan-human concepts: emotions and the self. By examining these phenomena as they occur in other cultures, we will critically assess the implications of our assumptions about emotions and the self in our own culture; both in daily life and in academic psychological theory. What are emotions? Are they things—neuro-physiological states—or ideas—sociocultural constructions? How are they to be described; compared? What is the self? How are selves constructed and constituted? How do various cultures respond to categories of emotion and self, and how can we develop a sense of the relationship between self and emotion?

Format: seminar. Requirements: weekly short response papers and a research paper, class presentation and participation.

No prerequisites. No enrollment limit (expected: 15). Open to first-year students.

Anth 331 Witchcraft, Sorcery, and Magic (Not offered 2009-2010) Beliefs in magic, malign, and otherwise, have been nearly universal in human experience. This course examines these beliefs in an attempt to understand their cognitive basis, symbolic effectiveness, and social consequences. In particular we will approach the question of "magical thinking": is magical thought "mistaken science" or a universal non-rational way of seeing the world? What does the fact of presumably rational people holding apparently irrational beliefs say about the whole idea of rationality? Are witches self-aware agents who believe in the malign magic they practice, or are they innocent, marginalized victims of hegemonic powers? To answer these and other questions we will draw on case studies from a broad range of ethnographic and historic sources, including Aguaruna love magic, Voodoo in Brooklyn, and witches in Renaissance Italy and twentieth-century England.

Format: seminar. Requirements: a midterm, class presentation, and a term paper.

Prerequisites: Anthropology 101 or permission of instructor. Enrollment limit: 19 (expected: 15). Preference given to Anthropology and Sociology majors and upperclassmen.

Just
ANTH 342 Dispute and Conflict, Settlement and Resolution: The Anthropology of Law (Not offered 2009-2010)
How does a society define the moral life and by what means does it resolve the internal conflicts that inevitably arise? These questions are approached through a survey of the anthropology of law in the broad sense, as concerned not just with codified laws and formal institutions, but with all forms of dispute settlement and conflict resolution, including mediation and arbitration. Taking an ethnographic and cross-cultural perspective, we will examine the cultural construction of dispute, the nature of evidence, and the variety of processes by which disputes can be resolved. We will further examine the relationship between the scale of a community and its legal mechanisms, with particular attention to plural legal systems and the tension between customary and national law in modernizing nations. Students will try to come to grips with the question of justice: its definition and the means by which it may be achieved.
Format: seminar. Requirements: a midterm, a research paper, and class participation.

JUST

ANTH 347(F) Tribe and State on the Afghan-Pakistan Border
Occupation-changes President Obama will face his in office involves the perilous situation on the border between Afghanistan and Pakistan. While the problems in the region are generally framed in relation to Islamic extremism, the more fundamental issue is the failure of the Afghan and Pakistani governments to exercise control over the tribes that occupy the mountainous frontier. This course will look first at the history of the Afghan and Pakistani states and of the Pashtun and Baluchi tribes that are part of, yet independent from the states that surround them. We will go on to consider the role of Islam as a political factor in Pashtun and Baluchi politics, with particular emphasis on the ways in which outside religious groups, most recently al-Qaeda, have managed to gain a foothold in the borderlands, despite the historic resistance of the tribes to outsiders of any kind. The course will also examine the efforts of, first, the Soviet Union in the 1980s and, more recently, the United States and its allies to control the borderlands, and we will conclude with a consideration of the geopolitical implications if Afghanistan and Pakistan prove in the end to be “failed states.” Readings will include theoretical discussions of tribe/state relations, British and Soviet era accounts of the frontier (fiction and fact), ethnographies of tribal societies, and contemporary studies.
Format: seminar. Requirements: class participation, short response papers, research paper, and final exam.
Hour: 2:55-3:50 M, R

EDWARDS

ANTH 364T Ritual, Politics, and Power (Not offered 2009-2010) (W)
Power is distributed unequally in society, and one of the main avenues by which this distribution comes about and is maintained is through ritual. History tells us that power is nothing until it is ritualized, for it is only through ritual means that power can be concentrated, maintained, and transmitted. At the same time, the converse is also true. For those contesting the way power is distributed in society, ritual provides a necessary weapon for mobilizing support and undermining the legitimacy of those in charge. This course looks at the relationship between ritual, politics and power from a variety of disciplinary perspectives and in a number of different cultural contexts. Beginning with the ethnological and psychological study of ritual, we will consider some of the ways in which anthropologists and sociologists in particular have examined ritual’s role in society, as well as the elementary forms of political ritual, such as rites of passage, sacrifice, and kingship. We will investigate the extent to which rituals are similar in ‘traditional’ and ‘modern’ contexts. We will also examine the role ritual plays in political resistance and the question of whether and in what circumstances rituals are subversive or constitutive of the dominant structures of authority.
Format: tutorial.
Prerequisites: at least one other Anthropology or Sociology course. Enrollment limit: 10 (expected: 10).

D. EDWARDS

ANTH 391(F) Insurgencies: Revolts, Revolutions, Wars of National Liberation, and Jihads (Same as History 391 and INTR 391)
We often tend to think of warfare in the classic terms described by Clausewitz: states waging armed conflict against other states using uniformed armed forces that are essentially separate from the general population. Throughout history, however, we may also encounter many instances of asymmetric conflict within states, colonies, and other political entities, involving combatants who are often indistinguishable from the general population and whose objectives are often unlike those of states: Peasant revolts, revolutions, wars of independence or national liberation, and other forms of resistance and civil insurrection pit the relatively weak against a single state and may succeed because, to use Mao’s metaphor, the insurgents move among the people like fish in water. The close relationship between insurgent fighters and the supporting population makes the social structure, social values, social institutions—in short, the culture—of the society particularly relevant to understanding the nature of asymmetric conflict. In this course we will use theoretical and analytical concepts from anthropology, sociology, history, and political philosophy to examine asymmetric conflicts of the twentieth century and the present day. The course will be divided into three parts. The first will explore some of the theoretical and practical dilemmas of asymmetric warfare during the cold war and the geopolitical tension between the United States and the Soviet Union, as well as the complexities of the Cold War as a global conflict. The second part will explore some of the theoretical and practical dilemmas of the new asymmetric warfare of the frontlines of the global war on terror. The third part will focus on the asymmetric warfare of contemporary civil war, including conflicts in Colombia, the Democratic Republic of Congo, Chechnya, and Ethiopia, as well as some of the ongoing civil wars in sub-Saharan Africa.
Format: seminar. Requirements: a research paper, term paper, and class participation.

ANTH 397(F), 398(S) Independent Study

ANTH 402(S) Senior Seminar (Same as ANSO 402 and Sociology 402)
(See under ANSO 402 for full description.)

EDWARDS

ANTH 493(F)-W31-494(S) Senior Thesis

SOCIOLGY COURSES

Reminder: check the Anthropology/Sociology (ANSO) listings for additional courses.

SOC 101(FS) Invitation to Sociology
An introduction to sociological analysis. The course focuses on the relationship of individual men and women to the social world and introduces students to systematic institutional analysis. Students will explore the interaction of biography, history, culture, and social structure as seen in the work of classical and contemporary social thinkers, including Marx, Durkheim, Weber, Veblen, Simmel, and Goffman. Special consideration will be given to the social and cultural problems of capitalism, rationality and irrationality in modern institutions and organizations, the psychological dilemmas facing the individual in modern society, and the problem of social order and conflict.
Format: lecture/discussion. Requirements: a take-home midterm exam, a class presentation and a final.
Enrollment limit: 35 (expected: 35). Preference given to first-year students and sophomores.
Hour: 9:55-11:10 TR First Semester: SHEVCHENKO

Second Semester: VALLANI

SOC 202 Terrorism and National Security (Not offered 2009-2010)
An analysis of the roots, goals, and social organization of contemporary radical Islamist terrorism and of the state efforts to defeat it. A focus on: the recruitment, training, and indoctrination of Islamist terrorists; their ideologies and self-images; and case studies of specific terrorist attacks and the vulnerabilities of modern societies that such attacks reveal. The course analyzes the exigencies and dilemmas of ensuring public safety in a democratic society. Special attention to: the structure and ethos of intelligence work; the investigation of terrorist networks and their financing; the relationship between organized and semi-organized crime and terrorism; the legal dilemmas of surveillance, preemptive custody, and “extraordinary rendition” in democratic societies; and the technology and organization of ascertaining identities in modern society. The course also addresses the crisis facing European societies—particularly the United Kingdom, France, Belgium, the Netherlands, and Germany— with growing populations of radical Islamist minorities who reject cultural assimilation into Western social or legal frameworks, a crisis paralleled in the United States, with important differences, by widespread illegal immigration. An assessment of the ideology of multiculturalism and its interaction with and representation in the political institutions and the political discourse about immigration in the United States and Europe. The final paper will discuss the effect of contemporary realities on the changing face of terrorism, with particular attention to the increasing threat of terrorist attacks on the United States and other Western countries, and nuclear weapons and mass destruction and the defenses against such threats. Finally, it appraises the structure and content of mass media coverage of terrorism, as well as official and unofficial propaganda on all sides of these issues. Experts in different fields will give guest lectures throughout the course.
Format: lecture/discussion. Requirements: mandatory attendance, randomly-called student presentations, term paper, final examination.
No prerequisites. Enrollment limit: 60 (expected: 60). Open to all classes, to staff, and to the whole community. A Gaudino Fund Course.

JACKALL

SOC 206 Religion and the Social Order (Not offered 2009-2010; to be offered 2010-2011)
Beginning with a review of classical sociological analyses of religion’s role in the social order— from Durkheim’s study of primitive religions to Weber’s assessment of Protestantism and the rise of capitalism—this course considers the changing influence of religion on a wide range of social behaviors and institutional arrangements. The course will examine, for example, how religious pluralism heightens cultural tension as multiple and conflicting claims are asserted to have
privacy over other claims, resulting in public conflicts over a range of social issues. A prominent and much debated assessment of these conflicts is the so-called “culture wars” thesis. Proponents of the thesis discern deep fissures in the American cultural and religious landscape. Critics of the thesis, however, argue that the divide is not nearly so polarized, that there is instead relative harmony in American culture, and that America remains “one nation after all.” In addition to exploring the various positions on this debate, the course will examine the interplay between culture and other contemporary developments in America religious life such as the burgeoning “seeker church” movement and New Age channeling practices. The class focuses on the United States but lays a conceptual foundation for the cross-cultural study of religion and the social order.

Enrollment limit: 15. NOLAN

SOC 214T Exploring the American Culture Wars (Not offered 2009-2010) (W)

In the early 1990s, the term “culture wars” entered the lexicon of American political discourse at the same time that social scientists began using the concept to explain cultural division in contemporary American society. Proponents of the culture wars thesis discern deep and historically unprecedented fissures in the American cultural and religious landscape. Critics of the thesis, however, argue that the divide is not nearly so polarized, that there is instead relative harmony in American culture, and that America remains “one nation after all.” In examining the debate over the culture wars thesis, the course will engage a variety of questions: Is the notion of warfare a proper metaphor to depict cultural conflict in contemporary American society? In what ways is the division between so-called “red states” and “blue states” an electoral expression of the American culture wars? What are the historical roots of contemporary cultural conflict? What, if any, are the international implications of the American culture wars? In considering these questions, the course will situate the culture wars thesis within the sociological, political, and religious sphere and will examine a variety of contemporary American society, including disputes within such “fields of conflict” as the family, education, law, electoral politics, and the contested role of religion in public life.

Format: tutorial. Requirements: students will meet in pairs with the instructor each week for one hour. One student will write and present a 5- to 6-page analytical paper based on the week’s assigned readings; the other will write and present a 2-page response to the first student’s paper.

No prerequisites. Enrollment limit: 10 (expected: 10). The class is open to all students, preference given to first-year students and sophomores.

NOLAN

SOC 215 Crime (Not offered 2009-2010)

An examination of crime, criminals, and crime-fighters. Topics include: violent urban youth gangs in America; the recruitment, socialization, argot, culture, worldviews, and ethics of professional criminals, both in America and in the international arena; the stages of criminal careers; the violence inherent in the drug trade; human trafficking of women and girls; white-collar scams and financial manipulations; identity theft; the work worlds and habits of mind of crime-fighters, with a special focus on the work of uniformed police officers, detectives, federal agents, and state and federal prosecutors; the symbolic representations of criminals and crime-fighters in American and international popular culture; and the crisis of public social order. Special attention to the nature of criminal investigation.

Format: lecture/discussion. Requirements: mandatory participation, randomly-called class presentations, short papers, final exam, and a term paper.

No prerequisites. Enrollment limit: 40 (expected 40). Preference given to first-year students, sophomores, and majors in anthropology & sociology.

JACKALL

SOC 218(S) Law and Modern Society

This class is designed to introduce students to the field of law and society. The course begins with an overview of the various theoretical perspectives on the subject, including Durkheimian, Marxist, Foucauldian, and Weberian analyses of law and society; as well as the work of these following in the different theoretical schools established by these scholars. Informed by the theoretical overview, the next part of the course considers empirical research in selected areas of law, including matters relating to criminal trial procedures and the adjudication of cases. Recognizing that understandings of our own legal practices are enlightened through comparisons to other legal systems, the second half of the course is primarily historical/comparative in focus. In this section, through an exploration of several case studies, American legal processes and habits are compared with related legal practices in such places as England, Scotland, Ireland, Australia, Germany, Norway, Canada, and Russia.


No prerequisites. Enrollment limit: 35 (expected: 35).

Hour: 1:10-2:25 TF

SOC 219 Images and Society (Not offered 2009-2010)

“This is obvious!” is what we say when we feel that our point is irrefutable. But images are far less obvious than we may like to think. This course will create a forum for discussing the role of images in our lives, as well as the role played by visual representations in sociological inquiry. It will explore the variety of ways in which images can be used as diagnostics of society, develop skills for critical analysis of existing representations, and address the limitations, as well as specific strengths that come with the study of signs and images. Topics for discussion include truth in photography, the problem of interpretation, different visual languages, the contributions of photography, cinema, TV and digital technologies to changes in social relations, power in visual imagery, the appropriation and reappropriation of visual symbols in different contexts, the “visualization” of ethnic and national stereotypes, and the dilemmas of representation. Primary sources for the discussions will be drawn from a variety of spheres, from Soviet propaganda posters to Nike commercials, and will include the images we encounter in everyday life, media, politics, academia, “high” art and pop culture.

Format: lecture/discussion. Requirements: active class participation, two response papers, oral presentation and a final paper.

No prerequisites. Enrollment limit: 25 (expected: 25). Open to all students.

SHEVCHENKO

SOC 230 Craft and Consciousness (Not offered 2009-2010)

A sociological examination of how craft shapes consciousness. How and in what ways do work experiences shape habits of mind, sensibilities, moral rules-in-use, ways of seeing and knowing, images of our society, and world views? How do men and women in different occupations and professions establish criteria of value and criteria of excellence that enable them to sort through multiple and always conflicting versions and representations of social reality? How do they make moral judgments on complex business, political, and social issues? How and with what results do common work experiences shape close-knit occupational communities in a modern society? The course will pay particular attention to the functionally interconnected but experientially disparate occupational worlds of great metropolises. The course will host men and women from a wide range of occupations and professions—from police detectives to policy analysts, journalists, filmmakers, artists, educators, attorneys, corporate executives, and scientists—to discuss their work and work worlds. Among the readings are: Everett C. Hughes, The Sociological Eye: Work, Self, and Society; Joseph Bensman, Dollars and Sense and Craft and Consciousness; and Adriano Tilgher, Homo Faber.

Format: discussion seminar. Requirements: intensive reading and preparation for guest visits to the seminar; full participation in interviewing guests; ten 100-word oral and taking students’ interviews with guests, and a final term paper of 5000 words.


JACKALL

SOC 265 Drugs and Society (Not offered 2009-2010; to be offered 2010-2011)

From nineteenth-century opium dens to early-twentieth-century speakeasies to late-twentieth-century crack houses, this course investigates the important impact of drugs on American society. Focusing on the social control of drug and alcohol use, particularly legal forms of social control, the course analyzes such historical developments as the rise and fall of prohibition; the early-twentieth-century legalization of narcotics; the emergence of Alcohoholics Anonymous (AA), Narcotics Anonymous (NA) and other self-help groups; and the recent advent of drug courts and juvenile boot camps. The analysis will include evaluation not only of the social influence of drugs typically classified as “illicit,” such as cocaine, opium, morphine, heroine, and marijuana, but also of alcohol, tobacco, and the recent emergence and popularity of psycho-pharmaceutical drugs like prozac and ritalin. Rooted in a sociological perspective, the course reviews different theoretical explanations of the drug use and alcohol consumption and of the different strategies, legal and otherwise, that have been employed to define and regulate drug use in American society.

Requirements: a research paper, a take-home midterm, and a final exam.


NOLAN

SOC 268 Space and Place (Not offered 2009-2010)

The perception of physical space is produced culturally and historically. Moreover, such understandings and meanings of space are governed by cultural symbols, personal desires and identities, and institutionalized forms of power. This course will consider the process by which spaces (especially urban ones) are produced and examine how “the production of space” has been connected to the following themes: knowledge, power, and states; technology and the city; urban survival and the aestheticization of culture and urban development; the rise and fall of capitalism; nationalization, and geographical and economic factors; and the various national, regional, and international implications of the American culture wars? In examining the debate over the culture wars thesis, the course will engage a variety of questions: Is the notion of warfare a proper metaphor to depict cultural conflict in contemporary American society? In what ways is the division between so-called “red states” and “blue states” an electoral expression of the American culture wars? What are the historical roots of contemporary cultural conflict? What, if any, are the international implications of the American culture wars? In considering these questions, the course will situate the culture wars thesis within the sociological, political, and religious sphere and will examine a variety of contemporary American society, including disputes within such “fields of conflict” as the family, education, law, electoral politics, and the contested role of religion in public life.

Format: lecture/discussion. Requirements include full participation and attendance, one “spatial reading” assignment, two class presentations, and a final paper.

No prerequisites. Enrollment limit: 25 (expected: 25). Open to non-majors.

V. ALIANI
**SOCI 269 Imagining Spaces of the British Empire in the Twentieth Century (Same as Asian Studies 269) (Not offered 2009-2010; to be offered 2010-2011)**

With the British Indian Empire providing one of the grandest projects of European colonization, this course will begin exploring such a complex undertaking by examining accounts of architectural innovation, the politics of antiquities, town and urban planning, the urban spaces of commodity production, map-making and cartography, controversies on 'filth' and public hygiene, the emergence of religious processes, and representations of the city in advertising, in twentieth century South Asia. We will study and debate these accounts to understand how spaces of the exercise of imperial forms of power emerged—and continue to do so. Because colonialism helped shape its reach to other parts of the British empire from its seat of power in India, this course will also engage with debates on world exhibitions and spectacles of 'tradition' in Egypt, Indian Ocean communities, the metropolises of vice and scandal, and linkages with contemporary cosmopolitanisms.

**Format:** Seminar. **Requirements:** include full participation and attendance, two class presentations, and a final paper. **No prerequisites.** **Enrollment limit:** 25 (expected 25). **Preference will be given to Anthropology and Sociology majors.**

**SOCI 270(S) Cities and Citizenship**

What kinds of individuals can live in modern cities? How are modern cities spatially organized and does this affect the social practices that citizens ‘ought’ to observe when inhabiting urban centers? Modern cities are distinct in terms of their common experience with state-led urban planning which strives to bring social and physical order to street life. Participation in urban space shapes the cultural identity of urban citizens. We will also study how notions of citizenship that diverge from classical European and North American views of political identity, have emerged as a result of colonization and decolonization, nationalism and transnationalism, economic liberalization, and globalization in the non-western world (ex. urban planning in South Asia; housing in Mumbai; hyper commercialization in South Africa, and squatter movements in Brasilia). Of course the production of meanings does not result solely in the domination of institutions, elites and national movements. Therefore we will also examine how art and aesthetics, public ceremonies, social movements, and street commerce create ‘insurgent’ conceptions of citizenship and urban space.

**Format:** Seminar. **Requirements:** include full participation and attendance, two class presentations, and two papers. **No prerequisites; open to first-year students and non-majors.** **Enrollment limit:** 25 (expected 25). **Preference will be given to Anthropology and Sociology majors.** **Hour:** 9:55-11:10 TR

**SOCI 315(F) Culture, Consumption, and Modernity**

How do lifestyles, fashions and trends appear and evolve? Are we authors of our own taste? What structures our choices of goods and activities? What is that which gives meaning to objects and makes them desirable? Are there non-consumer societies in the modern world? How has globalization changed the ways people consume in different parts of the globe? This course will explore the consumption and consumer practices as products of modernity and will analyze the political, cultural and social agendas that have transformed consumption over time. Politics of consumption (the way in which seemingly free and independent consumption choices aggregate into the existing system of global capitalism) will be treated alongside its symbolic element: the role of consumer practices in creating and articulating identities, building relationships and creating solidarities. It will look at money, fashion, advertising, arts, tourism, and shopping in places as varied as nineteenth century Hungary and contemporary America, critically examining how various groups grapple with consumer abundance and its effects on society. In doing so, we will pay equal attention to the politics of consumption (the way in which seemingly free and independent consumption choices play a role in the system of global capitalism) and to its symbolic element: the role of consumer practices in creating and articulating identities, building relationships and creating solidarities.

**Format:** Seminar. **Requirements:** class participation, one small group presentation, consumption blog, annotated bibliography and research statement, and a term paper. **No prerequisites.** **Enrollment limit:** 19 (expected 15). **Hour:** 11:30-12:25 TR

**SOCI 316 Consumer Society and Its Critics in the Modern World (Not offered 2009-2010)**

In the age of Byron, to speak of consumption meant to refer to the tubercular disease. Today, the term “consumer society” hardly requires explanation... or does it? This course will approach the notion of consumption and consumerism from a critical sociological and historical vantage point. What do we mean, exactly, by “consumer society,” and are there non-consumer societies in the modern world? Why have both consumption and the critiques of consumerism become so prominent in the 19th and 20th century, and how are they evolving today? What are the philosophical, religious traditions that have underlie the various takes on consumption? What interests, investments, and ideologies are at stake in the debates about the “proper” way to consume? The course will draw on texts from sociology, anthropology, history and geography, as well as on the analysis of mass media and film, in order to discern the consistent themes and approaches to framing consumption, and to place them in wider debates about the nature of modernity. We will explore money, fashion, advertising, tourism, shopping and consumption as varied as nineteenth century Hungary and contemporary America, critically examining how various groups grapple with consumer abundance and its effects on society. In doing so, we will pay equal attention to the politics of consumption (the way in which seemingly free and independent consumption choices play a role in the system of global capitalism) and to its symbolic element: the role of consumer practices in creating and articulating identities, building relationships and creating solidarities.

**Format:** Seminar. **Requirements:** class participation, one small group presentation, consumption blog, annotated bibliography and research statement, and a term paper. **No prerequisites.** **Enrollment limit:** 19 (expected 16). **Open to all students, preference given to Anthropology and Sociology majors.** This course is part of the Critical Reasoning and Analytical Skills initiative.

**SOCI 317(S) The Public and the Private (W)**

The sharp distinction between the private and the public spheres is often taken as one of the defining features of the Western modernity itself. Furthermore, the existence and vivacity of the public sphere is a crucial precondition for participatory democracy, whereas respect for privacy and provisions and guarantees that ensure personal autonomy remain fundamental for the daily operations of society. This tutorial course will address the public and the private as concepts that are always in a state of tension, and will explore these tensions from a sociological and historical vantage point. Topics include: democracy and the public sphere, privacy and the mechanism implied in the dominantlogos (Goffman) and its role in the mass media, individual and collective identities, the “religion of individualism,” and the role of priests, public and private uses of space, the shifting lines of differentiation between the private and the public and the contestations of this distinction, as well as the impact of new technologies on the relationship between the public and the private. The tutorial will mainly address the Western cultural tradition, although it will also provide some historical and cross-cultural comparisons, drawing on a wide range of literature, from Jurgen Habermas to Svetlana Boym, Nancy Fraser and Joseph Brodsky. **Format:** Tutorial. **Requirements:** Students will meet in pairs with the instructor for one hour each week. They will write a 5- to 7-page paper based on the readings every other week (totaling 5 each); in the alternate weeks they will write and present a 2-page response to their peer’s paper. The evaluation will be based on the analytical qualities of the students’ written and oral work and on their weekly participation in discussion. **No prerequisites; open to all students.** **Enrollment limit:** 10 (expected 10). **Preference given to Anthropology and Sociology majors.** **Hour:** 10:30-11:25 TR

**SOCI 324(S) Memory and Identity**

Our sense of self is inextricably tied to our understanding of our past, both as individuals and as members of society. This sense of origins, however, is far from natural; it always has its origins in the debates and politics of the time, and evolves under an array of influences. This course analyzes discourses of collective and individual memory, representations of individual and collective pasts, collective memory and practices of remembrance, nostalgia and selective forgetting, narratives of childhood and a “golden age,” the invention of tradition, museums and memorials, biography and memoirs, narratives of progression, and the making of national and family histories.

**Format:** Seminar. **Requirements:** extensive class participation, class presentation, several short papers and a research project. **No prerequisites.** **Enrollment limit:** 19 (expected 15). **Hour:** 11:20-12:35 TR

**SOCI 327 Violence, Terrorism, and Collective Healing (Same as Asian Studies 327) (Not offered 2009-2010; to be offered 2010-2011)**

What do terrorism and violence mean and how do we think of its perpetrators? This course will investigate the concepts of terror and violence, and how they can be connected to the broader political and social processes of the time. Participants will engage in critical debate as they study the history and political significance of terrorism and violence, and how these concepts are addressed by various disciplines in the social sciences and humanities. Further, this course will investigate how representations of terrorism and terrorism are connected to the themes of: securing political power, collective resistance, community, and international power relations. Crucially, the course seeks to enable participants to critically reflect upon the publicly available perspectives on terrorism and violence. The course will encourage the interpretation, discussion, and writing on the following themes: ‘traditional’ and religion; identity and nationhood; public spaces and resistance; the role of emotions in violent movements; community, gender and collective recovery; and memory, orchestrating public panic, and war. Our materials combine analytical, historical, theoretical and literary texts, and films; all of these speak to the themes of this course and its participants will be encouraged to interpret, critique, and confront the arguments made in the course materials.

**Format:** Seminar. **Requirements:** full participation and attendance in class; two oral presentations; one 4-page response paper; one paper topic proposal; and a term paper. **No prerequisites.** **Enrollment limit:** 19 (expected 15). **Open to non-majors.** **Preference will be given to Anthropology and Sociology majors.**
In response to the apparent rise in individual and collective celebrations of "traditional community" over the past two decades, this course will examine how the past is mobilized in order to animate collective identities, address contemporary grievances, and produce events in the present. We will consider the emergence of modern forms of historical consciousness and writing and interrogate the modalities by which they are produced. Participants will read critical works focused on a range of cultural settings, all of which consider the production of the past in connection with the following topics: "community," nation, and religion; collective memory; disciplinary knowledge and power; "tradition," race, and gender; genocide and democracy; and constructing objects of inquiry.

Format: seminar. Requirements: full participation, one class presentation, and two papers.

Enrollment limit: 19 (expected: 19). Open to non-majors.

SOC 368(F) Technology and Modern Society

With expanding access to and use of the internet, controversial developments in such biotechnical practices as the cloning of mammals, rapid advances in various forms of telecommunication, and the increasing sophistication of technological weaponry in the military, the triumph of technology remains a defining feature of modern life. For the most part, modern humans remain unflinchingly confident in the possibilities technology holds for continuing to improve the human condition. Indisputably, technology has benefited human life in innumerable ways. However, as with other features of modernity, technology has also had significant, albeit largely unanticipated, social consequences. Working within a sociological paradigm, this course will focus on the less often examined latent functions of technology in modern society. It will consider, for example, the social effects of technology on community life, on privacy, and on how people learn, think, understand the world, communicate, and organize themselves. The course will also examine the effects of technology on medicine, business, education, and the military and will consider such countercultural reactions to technology as the Luddite movement in early-nineteenth-century England and the U.S. agrarian movements of the twentieth century.

Format: seminar. Requirements: two short papers, a midterm exam, and a final exam.

Enrollment limit: 25 (expected: 20).

SOC 387 Propaganda (Not offered 2009-2010)

A sociological analysis of the phenomenon of mass persuasion in modern society. The course will examine the institutional and technical apparatus of modern propaganda and the role of intellectuals and technicians in shaping and disseminating propaganda. The symbolic content of specific kinds of propaganda-political, commercial, social, and organizational-will be considered with attention to propaganda that seeks to overthrow social structures as well as maintain them. The course will proceed through a series of intensive case studies with a particular focus on propagandists themselves, considered as experts with symbols, and on the institutional milieus in which they work. Among other examples, we will examine the U.S. Committee on Public Information during the First World War; the Nazi Ministry of Propaganda; the propaganda machinery in contemporary states and non-state actors of both the left and right, with special attention to the Middle East; conservative and liberal "public interest" groups; propaganda in contemporary social movements and national political campaigns; the workings of corporate and university personnel offices; and advertising and public relations agencies in the United States. Throughout the course, we will analyze how the language, ideologies, and visual symbols of particular varieties of propaganda seem to affect mass audiences.

Format: seminar. Requirements: full participation in seminar, class presentations, and a major paper.

Enrollment limit: 19 (expected: 19). Preference given to Anthropology and Sociology majors.

SOC 397(F), 398(S) Independent Study

SOC 402(S) Senior Seminar (Same as ANSO 402 and Anthropology 402)

(See under ANSO 402 for full description.)

D. EDWARDS

SOC 493(F)-W31-494(S) Senior Thesis

D. EDWARDS