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

*Chair, Professor JAMES NOLAN*

Professors: M. F. BROWN, D. EDWARDS, FOIAS*, JACKALL, JUST, NOLAN. Associate Professor: SHEVCHENKO. Assistant Professor: VALIANI. Lecturer: GUTSCHOW. Affiliated Faculty: MANIGAULT-BRYANT.

The Department of Anthropology and Sociology at Williams aims to help students achieve an integrated understanding of biography, history, culture, and social structure in both traditional 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 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:

   - Anthropology: ANTH 101: The Scope of Anthropology
   - Joint (ANSO) Sociology: SOC 101: Invitation to Sociology
   - ANSO 205: Ways of Knowing
   - ANSO 206: Social Theory
   - ANSO 402: Senior Seminar

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.**

**STAPLIS 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**

Honors 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-W31-494, during 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 of a similar quality, they may be awarded honors or highest honors in Anthropology or Sociology.

**ANTHROPOLOGY / SOCIOLOGY COURSES**

**JOINT CORE COURSES**

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

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 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’ personal biographies and values shape their work? We will approach these problems concretely rather than abstractly through a series of case studies of the habits of mind of men and women in the world of affairs who must make sense of their worlds in order to act responsibly. There will also be some practical training in basic field methods, census and survey interpretation, and archival research.

Format: seminar. Requirements: a series of short papers and a final exam

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

*Not available for the Gaudino option.*

Hour: 1:10-3:50 W

**JACKALL**

**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? From the perspective of modernity, how do social theorists understand “the primitive”? Do society and culture have organizing rules? 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 and 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: two 6- to 7-page essays and a take-home final. *Enrollment limit: 19 (expected: 19).*

*Preference given to Anthropology and Sociology majors.*

Hour: 9:55-11:10 TR

**SHEVCHENKO**

**ANSO 402 Senior Seminar (Same as Anthropology 402 and Sociology 402) (Not offered 2010-2011)**

This capstone seminar combines intensive discussion and individual research. The first half of the semester will be dedicated to the discussion of issues central to the concerns of contemporary anthropology. 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 seniors majors in anthropolo-
ANTH 101(FS) - 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" and complex societies 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. No prerequisites. Enroll limit: 30 (expected: 30). Preference given to first-year students and sophomores. Juniors and seniors admitted only by permission of instructor.

Hour: 1:10-2:25 TF
11:20-12:35 TR
First Semester: M. F. BROWN
Second Semester: D. EDWARDS

ANTH 102 Human Evolution: Down From the Trees, Out to the Stars (Same as Environmental Studies 106) (Not 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 major 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. Enroll limit: 40 (expected: 30). Preference will be given to first- and second-year students.

FOIAS

ANTH 103(S) - Living in a Material World: An Introduction to Archaeology
How can we learn about people from the past when they left behind no written accounts? Archaeology gives us the tools we need to study histories that were never written down, and to reexamine written histories from a different perspective. This course will examine how we can use past lives and cultural histories through the material remains and spatial landscapes of ancient and historical periods. It will also explore the ways that our archaeological reconstructions of the past are created and used in a contemporary context. Different goals, approaches, and methodologies of archaeology will be discussed theoretically, and applied to real-life case studies. Format: lecture/discussion/class presentations of case studies. Requirements: class presentations, two papers, midterm and final exams. No prerequisites. Enroll limit: 40 (expected: 25). Open to first-year students. OLAND

ANTH 203(F) - Introduction to Native American Studies (Same as American Studies 203) (D)
(See under AMST 203 for full description.)

ANTH 207(S) - North-American Indians (VW/D)
An introduction to the subsistence strategies, social life, and religious vision of native North Americans. Particular attention will be paid to the sharp differences among Native American world views and to diverse strategies for cultural survival in contemporary America. Readings will include autobiographical, ethnographic, and historical works, as well as examples of contemporary Native American literature. This course satisfies the EDI requirement because it assesses a range of indigenous societies and considers the multiple ways that these societies have responded to the challenge of colonialism and cultural marginalization. Class format: seminar, with a high level of class participation expected. Requirements: a midterm, a final exam, and one 15-page research paper. No prerequisites. Enroll limit: 40 to first-year students. Enroll limit: 25 (expected: 25). Priority given to Anthropology and Sociology majors.

Hour: 8:30-9:45 TR
M. F. BROWN

ANTH 209(F) - Ecologies of Place: Culture, Commodities and Everyday Life (Same as Environmental Studies 209)
(See under ENVI 209 for full description.)

ANTH 214 The Rise and Fall of Civilizations (Same as Environmental Studies 224) (Not 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/discussion. Requirements: midterm, final exam, paper, two quizzes. No prerequisites. Enroll limit: 40 (expected: 35).

M. F. BROWN

ANTH 215 The Secrets of Ancient Peru: Archaeology of South America (Not offered 2010-2011)
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. Format: lecture/films/class debates. Requirements: midterm, final exam, and 10-page research paper. No prerequisites. Enroll limit: 40.

FOIAS

ANTH 216 Indigenous Peoples of Latin America (Not offered 2010-2011)
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 dynamics of cultural redefinition and survival in the turbulent political arena of the modern Latin-American state. Format: seminar. Requirements: two essays and a take-home exam. No prerequisites. Enroll limit: 25 (expected: 25).

M. F. BROWN

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

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ANTH 225(F) - Visible Culture: Documentary and Nonfiction (Same as English 236)
This course explores 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? Team-taught, through a mixture of lectures 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. Enroll limit: 30 (expected: 30). Preference given to Anthropology/Sociology majors, then to sophomores, and finally to first-year students.

Hour: 11:20-12:35 TR
D. EDWARDS

45
ANTH 232(S) Anthropological Approaches to the study of Islam (Same as Religion 232)
This course will explore the diverse manners in which Islam is practiced, lived and experienced in the everyday by Muslims in the contemporary world. Participants will be encouraged to explore how the terms 'Islam' and 'Muslims' have come to signify a wide range of meanings, practices and subjective positions by examining how interpretive traditions and practices of Islam are shaped by the shifts in the historical, political and social conditions in which they emerge. Drawing upon anthropological studies of Islam from the 'Muslim World', this course will examine the ways in which Muslim subjecthood occurs at the intersections of competing discourses of religion, political practice, nationalism, state formation, identity, and articulations of citizenship and gender. By focusing on the lived realities of Muslims (individuals and communities), we will attempt to engage with the complex processes of subject formation which involve both accommodations and subversions of normative interpretations and understandings of Islamic discourses.
Format: lecture-discussion. Requirements: course attendance, regular participation in class discussions, a 12- to 15-page final take-home essay and an essay question. Prerequisites: a prior course on Islam is strongly recommended. Enrollment limit: 20 (expected: 20).
Hour: 2:35-3:50 MR

ANTH 233 Spiritual Crossroads: Religious Life in Southeast Asia (Same as Asian Studies 233 and Religion 249) (Not offered 2010-2011) (D)
No region of the world presents a richer tapestry of religious beliefs, practices, and institutions than Southeast Asia. Buddhism, Hinduism, Christianity and Islam are all to be found and all of them intermingle and interact with 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 the 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.

ANTH 234(S) Masculinities (Same as Women's and Gender Studies 234)
What does it mean to be a man? This course approaches masculinity in various forms as a culturally constructed category and as an achieved aspect of social identity. We will look at characteristics of manhood as they are imagined cross-culturally: man as warrior, lover, husband, father, protector, provider, disciplinarian, abuser; we will look at how manhood is variously achieved and how it can be lost; and we will look at forms of masculinity as they articulate with modes of sexuality and gender. The course will make extensive use of cinema in exploring these themes.
Format: seminar. Requirements: attendance at film screenings, active leading and participation in class discussions, two 7-page papers, final 12-page paper. No prerequisites; open to all. Enrollment limit: 19 (expected: 19). Preference given to Anthropology and Sociology majors and to achieve gender balance.
Hour: 1:10-2:25 MR

ANTH 235 Introduction to Roman Archaeology and Material Culture (Same as Classics 235 and History 224) (Not offered 2010-2011)
(See under CLAS 235 for full description.)

ANTH 240(S) Roman Cities in the Near East (Same as Classics 240 and History 340)
(See under CLAS 240 for full description.)

ANTH 243 Dilemmas of Humanitarian Intervention (Not offered 2010-2011) (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 destruction already visited upon these countries. This course will consider the reasons and ways in which often well-intentioned actions to relieve the suffering 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 or relief, reconstruction, and peacekeeping operations, including famine relief in sub-Saharan Africa, peacekeeping in the Balkans, and reconstruction programs in Afghanistan, focusing on one or more locations at the work of 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.

ANTH 246 India’s Identities: Religion, Caste, and Gender (Same as Religion 246 and Women's and Gender Studies 246) (Not offered 2010-2011) (D)
(See under REL 246 for full description.)

ANTH 256(F) Engendering Buddhism: How Men and Women Shape and Are Shaped by Buddhism (Same as Asian Studies 256, Religion 256 and Women's and Gender Studies 256) (W) (D)
(See under REL 256 for full description.)

ANTH 257 Gender Remade: Muslim Women and Narratives of Subjection (Same as Religion 238 and Women's and Gender Studies 257) (Not offered 2010-2011)
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, nationalist, 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 post-colonial 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 categories such as religious, secular, human, political and social are variously deployed to represent beliefs, 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 Islamic is recommended though not considered necessary to take this course.
Format: seminar. Requirements: blog participation and attendance, class presentations, final papers, quizzes, 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.

ANTH 258(F) Divine Kingship in the Ancient Mediterranean (Same as Classics 258, History 394 and Religion 213)
(See under CLAS 258 for full description.)

ANTH 261(S) Applying the Scientific Method to Archaeology and Paleoanthropology (Same as Chemistry 261) (W)
(See under CHEM 261 for full description.)

ANTH 272(F) (formerly 392) Sex in Society: Cultural Constructions of Reproduction (Same as Women’s 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 range of practices surrounding 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 controversy over abortion across the globe, and the fracas 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 will explore the varying 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.
Hour: 1:10-3:50 W

ANTH 324 Empires of Antiquity (Not offered 2010-2011) (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, political, and peoples. However, their rise and often rapid collapse begs an important question: how stable have empires been in human prehistory? Are they intrinsically unstable political forms? The course will address these questions by examining the major empires of the Old and New World in pre-modern history: Persian; Assyrian; Mongol; Roman; Chinese; Ottoman; Aztec; and Inca empires. Using readings by political scientists, historians, epigraphers, archaeologists and political anthropologists, we will consider the causes of the expansion and decline of empires and also explore their sociopolitical and economic structures as mechanisms for their maintenance in order to provide a cross-cultural comparison of the differential success and final decline of all these empires.
ANTH 328T(F) Emotions and the Self (D) (W)
Everyone everywhere experiences emotions, and everyone everywhere is faced with the task of conceptualizing a self-hood 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 avoided: the nature of the interior experience and an epistemological framework for its cross-cultural study. The course brings together theories from anthropology, psychology, and sociology, and will bring the tools of ethnographic analysis to bear on central human concepts: emotions and the self. By examining these phenomena as they occur in other cultures, we will be better placed to apprehend and challenge the implicit (and often unconsciously held) 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: tutorial. Enrolment limit: 10 (expected: 10). Open to first-year students.
Tutorial meetings to be arranged. JUST

ANTH 331 Witchcraft, Sorcery, and Magic (Not offered 2010-2011)
Beliefs in magical or spiritual causation are universal, and have been nearly universal in human experience. This course examines these beliefs in an attempt to understand their cognitive basis, symbolically effective, 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 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 historical sources, including Agaruna love magic, Azande oracles, Voodoo in Brooklyn, and witches in Renaissance Italy and twenty-first-century England.
Format: seminar. Requirements: a midterm, class presentation, and a term paper.
Prerequisites: Anthropology 101 or permission of instructor. Enrolment limit: 19 (expected: 15). Preference given to Anthropology and Sociology majors and upperclassmen. JUST

ANTH 335(S) In Between: The Ritual Construction of Identity and Difference
This course examines the categories of inclusion and exclusion, and safe and dangerous, pure and impure, right and wrong that constitute cultural worlds, while also creating the middle zones that make cultural creativity possible. Beginning with an examination of "liminality" and rites of passage in the work of Arnold Van Gennep and Victor Turner, we will go on to look at Mary Douglas's seminal work on the construction of categories of inclusion and exclusion and other theoretical works on ritual and the sacred. In the course of the semester, we will view a variety of cultural contexts in which liminality is of central importance, including transvestism in traditional Native American and contemporary US cultures, various avant garde artistic movements, and the ritual construction of the suicide bomber/martyr in Islam.
Format: seminar. Requirements: class participation, two short response papers, research paper, final exam
Hour: 2:35-4:25 TF H. Nelson

ANTH 342 Dispute and Conflict, Settlement and Resolution: The Anthropology of Law (Not offered 2010-2011)
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. Ultimately we 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.
No prerequisites. Enrolment limit: 20 (expected: 15). Preference given to majors. JUST

ANTH 347(F) Tribe and State on the Afghanistan-Pakistan Border
One of the major challenges President Obama will face in his first term 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 insufficiently independent from, them. We will then turn to consider the role of Islam as a political force in the region, 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 tribal/state relations, British and Soviet era accounts of the border (non-fiction and fiction), ethnographies of tribal societies, and contemporary studies.
Format: seminar. Requirements: class participation, short response papers, research paper, and final exam.
Hour: 8:30-9:45 TR EDWARDS

ANTH 364T Ritual, Politics, and Power (Not offered 2010-2011) (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 socio-cultural contexts. Beginning with the ethnological and psychological study of ritual, we will examine 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. Enrolment limit: 10 (expected: 10).
D. EDWARDS

ANTH 391(F) Insurgencies: Revolts, Revolutions, Wars of National Liberation, and Jihadis (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 distinct from non-civilian populations. 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 insurgency pit the relatively weak against the power of the 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 a given asymmetric conflict. In this course we will use theoretical and ethnographical 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: in the first we will explore some of the theoretical literature on violence and warfare as well as some of the basic literature on tribal and peasant society, peasant revolts, wars of national liberation, guerrilla warfare, and insurgencies. The second part of the course will be devoted to presentations prepared by small groups of students on case studies, e.g., the Hukbalahap insurgency in the Philippines, the communist revolutions of China, Cuba, and Malaysia, wars of national liberation such as those in Algeria and Vietnam, and other asymmetric conflicts such as the Palestinian intifadah and 'ethnic cleansing' in the Balkans. The final portion of the course is devoted to an in-depth study of Iraq following the American invasion and to a consideration of the evolving nature of asymmetric warfare in a globalizing world.
Format: seminar. Requirements: class participation, two research papers, research paper, and final exam.
No prerequisites. Open to first-year students. Enrolment limit: 30 (expected 20). Preference given to Anthropology and Sociology majors.
Hour: 1:10-2:25 MR

ANTH 397(F), 398(S) Independent Study
This capstone seminar combines intensive discussion and individual research. The first half of the seminar will be dedicated to the discussion of issues central to the concerns of contemporary anthropology. 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, majoring in the major term paper. Toward the end of the semester, all 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. Enrolment limit: 18 (expected: 15).
Hour: 11:00-12:15 MWF

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SOCIAL SCIENCE DEPARTMENT

SOCIETY, POLITICS, AND LAW

SOCIETY COURSES

SOCI 101(ES) 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 intersection 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 citizenship, nationalism 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.


Hour: 11:00-12:15 MWF 9:55-11:10 TR

SOCI 202(F) Terrorism and National Security
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 efforts of intelligence work; the investigation of terrorist networks; the changing relationship of legal dilemmas of surveillance, preemptive custody, and “extraordinary rendition” in democratic societies; and the technology and organization of asserting 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 societies and commit acts of terrorism. The class will consider the diversity of American and international popular culture, as well as the role of Hollywood and the media in depicting terrorism.

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


For the Gautino course.

Hour: 11:20-12:35 TR

SOCI 206 Religion and the Social Order (Not 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 capital—the first half of this course explores 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 primacy 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 while critics contend that the divide is not nearly so polarized. Still others observe relative harmony, arguing that America remains “one nation after all.” In addition to considering various positions on this debate, the course will examine the interplay between culture and the contemporary delinquents 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.

Expected enrollment: 15.

NOLAN

SOCI 214T Exploring the American Culture Wars (Not offered 2010-2011) (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 the first section of the course, students 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 literature on religion and society and will examine a variety of cultural skirmishes in 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

SOCI 215 Crime (Not offered 2010-2011)
An examination of crime, criminals, and crime-fighters. Topics include: violent urban youth gangs in America; the recruitment, socialization, androgyne, 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 depredations; 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 legal, sociological, and political 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 attendance, randomly-called class presentations, short papers, final exam, and a term paper.


JACKALL

SOCI 218(S) Law and Modern Society
This class is designed to introduce students to the field of law and society. The course presents an introduction to the various theoretical perspectives on the subject, including Durkheimian, Marxist, Foucauldian, and Weberian analyses of law and society; as well as the work of those 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 tort law, criminal trial procedures, abortion and divorce law, “community justice,” and the adjudication of drug offenses. Recognizing that understandings of our problem is enlightened through comparisons to other legal systems, the second half of this course is historically informative 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, Austria, Germany, Norway, and Canada.


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

Hour: 1:10-2:25 TF

NOLAN

SOCI 219 Images and Society (Not offered 2010-2011)
"This is obvious!" is what we say when we feel that our point is irrefutable. But images are far less obvious than we might 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 social processes, development of agendas, 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 redefinition 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

SOCI 230 Craft and Consciousness (Not offered 2010-2011)
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 validity and reliability to assess their work experiences? How do they develop and utilize internal rules of discernment 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 metropolitan.
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 and tutorial. Requirements: intensive reading and preparation for guest visits to the seminar; full participation in interviewing guests; ten 1000-word papers, each summarizing and analyzing students’ interviews with guests; and a final term paper of 5000 words.

**No prerequisites. Enrollment limit: 15 (expected: 15). Preference given to freshmen, sophomores, and majors in anthropology and sociology.**

**JACKALL**

**Soc 236(f)** sustainability theory and practice: a critical assessment (same as environmental studies 236)

(see under envt 236 for full description.)

**VITEK**

**Soc 242(f)** food and society (w)

The French critic Roland Barthes famously said that food is a system of communication. This multidisciplinary course will explore the complex social and cultural rules that underlie the consumption of food. Because our food choices communicate who we are—or what we aspire to be—the study of food reveals how societies throughout the world construct difference, whether religious, ethnic, national, or racial. The degree to which food is politically charged can be seen in the congressional decision to rename French fries “Freedom fries,” as well as in food and food habits. This tutorial will consider food and food habits: historical, cultural, and social contexts; the role of food in personal and social relationships; the politics of food; and the relationship between food and identity.

Format: tutorial. Requirements: students will meet in pairs with the instructor for one hour each week; at each class session one student will present a paper while the others respond; over the course of the semester each student will write five 5-page papers based on the readings, and five 2-page responses. Evaluation will be based on the written work and on students’ active participation in the tutorial discussion.

**No prerequisites; open to first-year students. enrollment limit: 10 (expected: 10). Preference given to sophomores and juniors. Not available for the gaudioso option.**

**Tutorial meetings to be arranged by instructor.**

**D. Goldstein**

**Soc 265** drugs and society (not 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 illegalization of narcotics; the emergence of Alcoholics 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, 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 drug 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.

**Enrollment limit: 40 (expected: 25). Preference given to anthropology and sociology majors.**

**NOLAN**

**Soc 267(f) race in American life (same as African studies 267) (D)**

(see under Afr 267 for full description.)

**J. Mangunl-Bryant**

**Soc 268** space and place (not offered 2010-2011)

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 resistance; architecture and urban design; capitalist production and the city; gender and space; maps, nationalism, and cartographic representations; and “globalization” cities-cosmopolitanism. Course participants will also view and critique representations of the city appearing in film.

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.**

**Valiani**

**Soc 269** imagining spaces of the british empire in the twentieth century (same as African studies 269) (not offered 2010-2011)

With British India representing 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 processions, and representations of the city in advertising, in twentieth century South Asia. We will study and debate these accounts to understand how spaces for the exercise of imperial forms of power emerged and continue to do so. Because colonialism hoped to spread 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 metropolis 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). Open to non-majors. Preference will be given to Anthropology and Sociology majors.**

**Valiani**

**Soc 270(f) cities and citizenship (same as Arabic 270 and African Studies 270)**

(see under Afr 305 for full description.)

**J. Mangunl-Bryant**

**Soc 270(F) Cities and Citizenship (Same as Arabic 270 and African Studies 270)**

(see under Afr 305 for full description.)

**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. Participants in this course will examine how such state-led desires to control urban space shape 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 of cities and citizens does not rest solely within the ambit of powerful 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: 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 given to Anthropology and Sociology majors.**

**Hour: 9:55-11:10 TR**

**Valiani**

**Soc 291(S) God’s green earth: Religion and Environment in America (Same as Environmental Studies 291 and Religion 291) (W)**

(see under ENVI 291 for full description.)

**Howe**

**Soc 305(S) The Black Religious Experience (Same as Africana Studies 305 and Religion 315)**

(see under Afr 305 for full description.)

**J. Mangunl-Bryant**

**Soc 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 it that 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. We will examine the role of consumption in the formation of national identity, the rise and fall of consumerism, the symbolic significance of consumption, and the implications that these patterns have for the larger social order.

**Format: seminar. Requirements: full participation, ten journal entries, annotated bibliography and a major term paper.**

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

**Hour: 2:35-3:50 TF**

**Shevchenko**

**Soc 316 Consumer Society and its Critics in the Modern World (Not offered 2010-2011)**

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 and religious traditions that 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, and advertising.
advertising, tourism, shopping and culture-jamming in places as varied as nineteenth-century France, post-Soviet Russia and post-socialist Eastern Europe, 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 the symbolic element: the role of consumer practices in creating and articulating identities, building relational solidarities and acting as a form of resistance.

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.

SHEVCHENKO

SOCI 317T (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 vibrancy 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 to the daily operation 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, publicity and its functions, from the coffee house to the mass media, individual and collective identities, the “religion of individualism” and its rites and rituals, 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 involve intercultural comparisons, drawing on a wide range of literature, from Jurgen Habermas to Svetlana Boym, Nancy Fraser and Richard Swift.

Format: tutorial; students will meet in pairs with the instructor for one hour each week. Requirements: students 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.

Tutorial meetings to be arranged.

SHEVCHENKO

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 itself 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 identity and the mechanism involved in the formulation of the individual’s sense of his or her place in the world. Topics include: nations and nationalism, representations of individual and collective pasts, collective memory and practices of remembrance, 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: 15 (expected: 15).

Hour: 1:10-2:25 MR

SHEVCHENKO

SOCI 327(S) Violence, Terrorism, and Collective Healing (Same as Arabic 327 and Asian Studies 327)
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 made into collectively recognized and remembered events. Participants will engage with relevant works in order to question and debate what terrorism and violence mean 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 violence are connected to the themes of power, social 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 engage the interpretation, discussion, and writing on the following themes: ‘terrorism’ and ‘violence’; military and nationalism; 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 connect the existing 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; not open to first-year students. Enrollment limit: 15 (expected: 15). Open to non-majors. Preference will be given to Anthropology and Sociology majors.

Hour: 2:35-3:50 MR

VALIANI

SOCI 337(F) Cultures of Political Protest in South Asia (Same as Arabic 337 and Asian Studies 337)
This course will focus on various sites of political mobilization in modern South Asia. Participants will explore culturally and historically specific manners in which popular mobilization has been conceptualized and practiced. While situating political mobilization within the context of the various moments of South Asian nationalism and specific social movements, we will examine how cultural visions of activism and social transformation in South Asia have privileged certain kinds of political subjects, mobilizational tactics, and performative rituals. The sites of political mobilization that we will survey include: bodily training as a culturally privileged form of social transformation; techniques and meanings of "organized agitation"; civic action and religious virtue; protest in the city; transnational movements; and the formation of ideosyncratic techniques of protest that emerged as a consequence of British colonialism, various phases of “globalization,” postcolonial states, and the growth of institutions of “security.” We will connect such cultural representations and embodied practices of “political action” with notions of community, caste and alterity, religion, sex, sexuality and gender, and resistance or “emancipation.” Crucially, the course seeks to enable participants to reflect critically upon categories such as “the crowd,” ‘tradition,’ “mass movement,” “military,” “the activist,” and political violence.

Format: seminar. Requirements: full participation and attendance, two class presentations, and two papers.

No prerequisites; open to non-majors. Enrollment limit: 15 (expected: 15). Preference given to Anthropology and Sociology majors.

Hour: 2:35-3:50 MR

VALIANI

SOCI 345 Producing the Past (Same as Asian Studies 345 and History 349) (Not offered 2010-2011)
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 ways that both the historically marginalized and the historically dominant will read such works focused on a range of cultural settings, all of which contain the potential to disrupt 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.

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

Hour: 2:35-3:50 MR

VALIANI

SOCI 368(S) Technology and Modern Society
With expanding access to and use of the Internet, controversial developments in such bio-technical 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 unreflectingly continue to reflect confidence in technology’s ability to continue to improve the human condition. Indispensably, 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 consider 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, communicate, and organize themselves. The course will also examine the effects of technology on medicine, education, criminal law and agriculture and with will consider such counter-cultural reactions to technology as the Luddite movement in early nineteenth century England, Amish agrarian practices, and the CSA (community supported agriculture) movement in the contemporary United States.

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


Hour: 9:55-11:10

NOLAN

SOCI 387(F) Propaganda
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 considerations that comparatively emphasize which elements of propaganda are to be understood as such, as well as the symbolic element: the role of consumer practices in creating and articulating identities, building relational solidarities and acting as a form of resistance. How is propaganda disseminated? What are the effects of propaganda on society? How is propaganda created and used? How do we study propaganda?

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


Not available for the Graduiro option.

Hour: 1:10-2:30 W

JACKALL

50
SOC 397(F), 398(S)  Independent Study

SOC 402(S)  Senior Seminar: The Foundations of American Society
An examination of the social, cultural, epistemological, and moral foundations of contemporary American society. This seminar will pay special attention to the: economic and social consequences of the de-industrialization and concomitant globalization of the American economy and America’s new debtor-nation status; social and cultural effects of ongoing massive immigration, legal and illegal; increasing bureaucratization of every sphere of life, especially the growth of the leviathan state apparatus; proliferation of claims on public and private bureaucracies fueled by adroit and competing advocacy; clashes between the manifold cultural frameworks that give meaning to personal experiences; institutionalization of adversary political cultures, on both the left and right; entrenchment of centrifugal ideologies of multiculturalism and diversity; polarization of our elites and stalemating of America’s political system; and the remarkable multiplicity of moral codes that often conflict with presumably common laws. In all, the course addresses a crucial question: who are we now as a nation? It proceeds entirely through discussion and student presentations of lively contemporary materials. Students are required to have read certain classical sociological and political texts before the class begins.
Format: seminar. Requirements: full participation in the seminar, responsibility for multiple class presentations, several brief papers, major paper.
Prerequisites: senior major or permission of instructor. Enrollment limit: 20 (expected: 20). Preference: limited to senior majors in Sociology; all other students must receive permission from the instructor.
Not available for the Gaudino option.
Hour: 11:20-12:35 TR JACKALL

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