The information presented here is as of 11/12/2012.

ANTHROPOLOGY AND SOCIOLOGY (Div. II)
Chair: Professor ANTONIA FOIAS

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

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 social thought about men and women and society, to the systematic analysis of social institutions and social interaction, and to the sociological 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 ANTH 204 and 206 during their sophomore year. The sequences are:

Anthropology

ANTH 101 The Scope of Anthropology

Joint (ANSO)

ANSO 205 Ways of Knowing
ANSO 206 Social Theory

Sociology

SOC 101 Invitation to Sociology

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.

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 STUDY 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.

JOINT CORE COURSES

ANTH 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 and archival research?

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

Not available for the Gaudino option.

Hour: 1:10-3:50 W

SHEVCHENKO

ANTH 206(F) Social Theory

An introduction to social theory in anthropology and sociology. The course explores both disciplines’ stances toward the puzzles of tradition and modernity through the works of major thinkers such as Marx, Weber, Durkheim, Freud, and others. In particular, the course examines ways in which the two disciplines approach the fundamental problems of human experience: how do men and women in different cultures and societies construct and maintain social order? How do they allocate authority, responsibility, and blame, as well as social prestige, power, and material wealth? How do they regulate sexual relationships and organize work? What systems of beliefs and reinforcing symbols do they fashion to come to grips with evil, misfortune, transgression, and mortality? What epistemological frameworks underpin their worlds? What happens when social worlds fall apart? The course also reconstructs the intellectual trajectories and social histories of both disciplines.

Format: seminar. Requirements: full participation in the seminar, class presentations, several short papers.
Prerequisites: ANTH 101 or SOC 101 or ANTH 205 or permission of the instructor. Enroll limit: 25 (expected: 25). Preference given to Students who are already declared majors in Anthropology or Sociology.

Not available for the Gaudino option.

Hour: 11:00-12:15 MWF

M. F. BROWN
ANTH 101(F) 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 description 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.
No prerequisites. Enrollment limit: 30 (expected: 30). Preference given to first-year students and sophomores. Juniors and seniors admitted only by permission of instructor. Hour: 2:35-3:50 MR First Semester: BROWN 11:00-12:15 MWF Second Semester: SEARLE

ANTH 103 Pyramids, Bones, and Sherds: What is Archaeology? (Not offered 2012-2013)
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 technology 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).

ANTH 105(F) Introduction to Public and Global Health (Same as INTR 150)
Public health focuses on improving health at the level of individuals, communities, or populations. It seeks to understand both individual and collective behaviors that shape health outcomes in the world today. This course introduces students to core concepts and methods within the fields of public and global health. It investigates the interrelationship of individual and social choices with demographic and biological factors in producing health outcomes. We look at the pathology and epidemiology of the major diseases and health disparities in the world today, focusing as much on health equity as on the social and cultural constructions of illness, disease, and health-seeking behaviors. We explore several case studies to understand the contributing causes of and policy initiatives around the major crises in global health today including HIV/AIDS, tuberculosis, malaria, and maternal mortality. The course involves multiple disciplinary perspectives including anthropology, sociology, economics, biology, bioethics, and political science. By the end of the semester, we will have addressed public health policies for individuals as well as communities. How does one reconcile the competing moral, social, and human rights claims in shaping health policies and practices at a variety of levels? Format: seminar/discussion. Evaluation will be based upon participation in class blog, class discussion, one presentation, and final paper.
Hour: 11:00-12:15 MWF

ANTH 203 Introduction to Native American Studies (Same as AMST 203) (Not offered 2012-2013) (D)
(See under AMST 203 for full description.)

ANTH 207 North-American Indians (Not offered 2012-2013) (W) (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 ethnographic, historical, and historical works, as well as examples of contemporary Native American literature. This course satisfies the EDJ 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 varies, with a high level of class participation expected. Requirements: a midterm, a final exam, and one 15-page research paper.
M. F. BROWN

ANTH 209 Ecologies of Place: Culture, Commodities and Everyday Life (Same as AMST 209 and ENVI 209) (Not offered 2012-2013)
(See under ENVI 209 for full description.)

ANTH 210(S) Music Theater in World Cultures (Same as MUS 214 and THEA 215) (D) (W)
(See under MUS 214 for full description.)

ANTH 214(F) The Rise and Fall of Civilizations (Same as ENV 224)
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 decline 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).
Hour: 9:55-11:10 TR

ANTH 216(S) Indigenous Peoples of Latin America (D)
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.
Hour: 1:10-2:25 MR

ANTH 219 The Art and Archaeology of Maya Civilization: A Marriage Made in Xibalba (Same as ArtH 209) (Not offered 2012-2013)
The ancient Maya civilization was one of the most sophisticated and complex cultures of prehistoric Central America. Its complex calendrics, astronomy, mathematics and hieroglyphic writing system are well known worldwide. The course will examine the trajectory and nature of ancient Maya civilization from the combined perspectives of archaeology and art history. The origins and evolution of the Maya states during the Preclassic period (1000 B.C.-A.D. 250) will be explored first by looking at the rich archaeological evidence and at Preclassic art styles. The Classic Maya civilization (A.D. 250-1000) will then be presented through a detailed survey of the archaeology, art and hieroglyphic texts of the period. Finally, the collapse of Classic Maya civilization and its transformation and endurance during the Postclassic period and under early Spanish rule (A.D. 1000-1600) will be critically evaluated through a detailed review of the archaeological and iconographic evidence. Format: lecture/discussion. Requirements: midterm and final exams, hieroglyphic project, research paper. No prerequisites, but an introductory Art History or Anthropology course recommended. No enrollment limit (expected: 16). Preference: given to Arso and Art History majors.

ANTH 222 Charisma and Celebrity (Same as REL 273) (Not offered 2012-2013) (W)
This course examines the ways in which cultures select, ritually celebrate, institutionally harness, and ultimately devour people designated as "extraordinary". We will begin by considering cultural archetypes and theories of the hero and how heroism has been understood in different eras and cultural contexts. Using Weber's theory of charisma as a foundation, we will look at a number of specific case studies to evaluate the relationship between individual creativity and action and the demands of social conformity and
control. Finally, we will examine how charisma is commoditized in the form of the celebrity in contemporary American culture.

Format: seminar. Requirements: class participation, two short response papers, research paper, final exam.


D. EDWARDS

ANTH 223 Ethnic Minorities in China: Past and Present (Same as Chinese 223) (Not offered 2012-2013) (D)

(See under CHIN 223 for full description.)

YU

ANTH 225 Visible Culture: Documentary and Nonfiction (Same as English 236) (Not offered 2012-2013)

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 modern and Western cultural settings. Questions 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?

Tea-target, 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.

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

D. EDWARDS

ANTH 234 Masculinities (Same as WGSS 234) (Not offered 2012-2013) (W)

What does it mean to be a man? This course approaches masculinity in its 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 lived 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.

JUST

ANTH 235 Roman Archaeology and Material Culture (Same as Arth 235, CLAS 224 and HIST 224) (Not offered 2012-2013)

(See under CLAS 224 for full description.)

RUBIN

ANTH 240 Roman Cities in the Near East (Same as CLAS 340 and HIST 340) (Not offered 2011-2012) (D)

(See under CLAS 340 for full description.)

RUBIN

ANTH 244(S) Globalizing India (D)

India’s dramatic rise to global prominence has captured public attention. In newspapers, magazines, and popular books, we read about economic prosperity, growing cities, and new ideologies. In this course, we will investigate the social issues behind these headlines by drawing on ethnographic accounts of contemporary life in India. Case studies will provide us with nuanced perspectives on issues such as migration, outsourcing, consumption, and economic development and enable us to re-consider popular and scholarly characterizations of globalization. As we explore the re-configurations of politics, power, and social life that have occurred since economic liberalization began in the early 1990s, we will tease apart the complex relationships between global economic integration and socio-cultural change. We will investigate how globalization presents possibilities for social and political change as well as for exploitation along existing fault lines of inequality and exclusion. Course materials will include ethnographic case studies, documentary films, commercial films, and items from contemporary Indian media. Lectures will contextualize this material by providing background on India’s history, cultural traditions, and politics.

Format: lecture/discussion. Requirements: attendance at film screenings; participation and class presentations; two quizzes, midterm and final.

No prerequisites; open to all students. Enrollment limit: 20 (expected 20). Preference given to Anthropology and Sociology majors.

Hour: 8:30-9:45 TR

SEARLE

ANTH 246 India’s Identities: Religion, Caste, and Gender (Same as REL 246 and WGSS 246) (Not offered 2012-2013) (D)

(See under REL 246 for full description.)

GUTSCHOW

ANTH 248(F) Body Politics, Gender and Religion in South Asia (Same as ASST 248, REL 248 and WGSS 249) (D)

(See under REL 248 for full description.)

GUTSCHOW

ANTH 256 Engendering Buddhism: How Women and Men Shape and Are Shaped by Buddhism (Same as ASST 256, REL 256 and WGSS 256) (Not offered 2012-2013) (W) (D)

(See under REL 256 for full description.)

GUTSCHOW

ANTH 258 Divine Kingship in the Ancient Mediterranean (Same as CLAS 394, HIST 258 and REL 213) (Not offered 2012-2013)

(See under CLAS 394 for full description.)

RUBIN

ANTH 260(S) Cultural Evolution (W)

The past decade has seen a revival of Big History in the form of studies of large-scale, persistent patterns in human cultural development. This interdisciplinary tutorial draws on the insights of Big History by bringing together evolutionary thought and complexity theory to consider the emergence of recognizably human social behavior in the distant past, the impact of such innovations as language, tool-making, and ritual on human adaptation, and the circumstances that eventually led to the domestication of plants and animals and the rise of ranked societies and social inequality. Readings will include works by the historian David Christian, the philosopher Daniel Dennett, and the physical anthropologist Richard Lee. Questions to be considered in the tutorial include: What is the evolutionary significance of religion? Why did human populations shift from hunting and gathering to agriculture even though farming is risky and requires much more work? What can complexity theory tell us about the trajectory of human societies as the global population increases? How plausible is that claim that digital technologies and sophisticated prosthetics are destined to transform us into a posthuman species?

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.

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

D. EDWARDS

ANTH 272 (formerly 219) Sex in Society: Cultural Constructions of Reproduction (Same as WGSS 272) (Not offered 2012-2013)

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, including the way contemporary scholars think about 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 fracas over motherhood in the US popularly dubbed the ‘Mommy Wars.’ Throughout the course, we remain focused on the social, cultural, and medical construction of birth and reproduction more generally. To this end, we 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, 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.


GUTSCHOW

ANTH 290(F) Urban Space, Culture, and Power (D) (W)

We will address two central questions with which scholars of urban life have wrestled.  First, does city life engender certain kinds of social relationships?  And second, can one answer the second question, we will examine the politics of urban restructuring, studying struggles over urban space to understand different constellations of power from the colonial era to the globalizing present.  We will tease out the moral, racial, and modernist ideologies that have underpinned both colonial and postcolonial urban projects, as well as the relationships between those ideologies and scholarly theories of the city.  In the final section of the course, we will focus on the repositioning of cities as sites of capital investment, global economic integration, and elite consumption in the contemporary era.  We will examine the social and aesthetic visions that have inspired attempts to produce “World Cities” as well as the Format: tutorial. Requirements: participation, short response papers, midterm, and final paper.

No prerequisites; open to all students. Enrollment limit: 10 (expected: 10). Preference given to Anthropology and Sociology majors.

Tutorial meetings to be arranged.

SEARLE
ANTH 299 Ritual, Power and Transgression (Same as REL 274) (Not offered 2012-2013) (W)
Anthropology began, in part, as an effort to study “savage” cultures before they disappeared under the onslaught of modern civilization, and indeed most of the societies investi-
gated by early anthropologists no longer exist or survive in completely altered form. As they lost their original object of study, however, anthropologists also discovered that
the tools and concepts developed in the study of “primitive” cultures could be applied to the contemporary world. Exploring this possibility, this course examines the relevance of
fundamental anthropological concepts that have developed through the structural and symbolic study of myth and ritual to the contemporary world in which we live.
The course is divided into four sections. In the first unit, we read and discuss the work of Mary Douglas, Victor Turner, and Marshall Sahlins on myth and ritual, focusing in
particular on the ways in which different cultures construct categories of inclusion and exclusion, safe and dangerous, pure and impure, while also creating the “in between”
spaces within which these categories are transgressive and transformative. In this foundation, we move to the second unit in which we discuss the structural relationship between ritual,
power, and transgression in western contexts, taking the majority of our examples from early modern European and American history. In the third section of the course, we
consider what an anthropological perspective can reveal about some seminal events in 20th century history, and we end the course by considering how anthropological theory
informs two critical areas of current concern: immigration and national security.
Format: seminar.
Requirements: class participation, two short response papers, 10-page research paper, final exam.
Prerequisites: ANTH 101, SOC 101, REL 101, or any other ANTH or SOC course.
Enrollment limit: 19 (expected: 19). Preference given to Anthropology, Sociology or Religion majors.
D. EDWARDS

ANTH 324(F) Empires of Antiquity (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 encap-
som a number of different ethnicities, political and peoples. However, their rise and rapid often collapse beg an important question: how stable have empires been in human
prehistory? Are they intrinsically unstable political forms? This 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, etnographers, archaeologists and politi-
cal anthropologists we will consider the causes of the expansion and collapse of these empires. We will also explore their sociopolitical and economic systems as mechanisms for
their maintenance in order to provide a cross-cultural comparison of the differential success and final decline of all these empires.
Format: seminar.
Requirements: weekly short response papers and a research paper, class presentation and participation.
No prerequisites.
Enrollment limit: 15. Open to first-year students.
Hour: 2:25-3:50 TF
FOIAS

ANTH 326(S) Financial Lives (W)
Since the 1970s, the international financial system has grown dramatically, outpacing its traditional role in facilitating international trade and production. New markets in
countries which had previously restricted foreign investment, new financial institutions, and new market participants have precipitated growth in the volume of financial
flows and in their significance to economies and livelihoods worldwide. In this course, we will consider the financial system from the point of view of those who operate it. We
will begin by reconsidering the category “art” and by exploring the idea that visual practices are culturally constructed.
In the second half of the course, we will attend to the role of material culture in capitalist societies by exploring the processes whereby things become commodities; by investigating the relationship between style, aesthetics, and class; and by tracing the interrelationships between design, advertising, and consum-
er society. Readings will include the work of Pierre Bourdieu, Dick Hebdige, Bronislaw Malinowski, Karl Marx, Arnette Weiner, and others.
Format: seminar. Requirements: participation, three short papers, and a 10-page research paper.
No prerequisites.
Hour: 1:10-3:50 W
SEARLE

ANTH 328T Emotions and the Self (Not offered 2012-2013) (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 ana-
yzes 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 incorporating psychological and cultural perspectives on emotional experience. We will conduct reading assignments and engage in critical analysis of theory and
bear on central pan-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
explicit (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.
Enrollment limit: 10 (expected: 10). Open to first-year students.
JUST

ANTH 330(F) Materiality and Meaning (Same as ARTH 230) (W)
In this course we will study the things people make and use, from works of art to clothing, buildings, and tools. We will use anthropological theory to explore the social and
communicative roles that objects play in human society and an explanation of how people use objects to communicate, rebel, exert power, or make sense of the world around them.
We will begin by reconsidering the category “art” and by exploring the idea that visual practices are culturally constructed. Through reading ethnographic case studies, we will
investigate how ideas of meaning and value are produced in different cultural contexts. In particular, we will focus on semiotic theories of value and on theories of exchange, building on
Marcel Mauss’s seminal work The Gift. In the second half of the course, we will attend to the role of material culture in capitalist societies by exploring the processes whereby things
come to be commodities; by investigating the relationship between style, aesthetics, and class; and by tracing the interrelationships between design, advertising, and consum-
er society. Readings will include the work of Pierre Bourdieu, Dick Hebdige, Bronislaw Malinowski, Karl Marx, Annette Weiner, and others.
Format: seminar. Requirements: participation, three short papers, and a final project.
Prerequisites: none, open to all students.
Enrollment limit: 19 (expected: 19). Preference given to Anthropology and Sociology majors.
Hour: 1:10-3:50 W
SEARLE

ANTH 335 In Between: The Ritual Construction of Identity and Difference (Not offered 2012-2013)
This course examines the categories of inclusion and exclusion, 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 consider what a variety of cultural contexts in which liminality is of central importance, including transvestism in traditional Native American and contempo-
rary US cultures, various avant garde artisitic movements, and the ritual construction of the suicide bomber/martyr in Islamist practice.
Format: seminar. Requirements: class participation, short response papers, research paper, final exam.
Prerequisites: ANTH 101, SOC 101 or another ANTH/SOC course.
EDWARDS

ANTH 347 Tribe and State on the Afghan-Pakistan Border (Same as ASST 347) (Not offered 2012-2013)
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 Pushtun and Baluchi tribes that
are part of, yet independent from the states that surround them. We will go on to consider the nature of Islam as a political force in the region, with particular emphasis on the ways in
which religious groups and the state have interacted. Finally, we will examine the role of the US in the region and its policies and actions, as well as the issues generated by the
presence of the United States in the region and its allies to control the borderlands, and we will conclude the course 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 (non-fiction and fiction), ethnographies of tribal societies, and contemporary studies.
Format: seminar.
Requirements: class participation, short response papers, research paper, and final exam.
No prerequisites.
EDWARDS

ANTH 391 Insurgencies: Revolts, Revolutions, Wars of National Liberation, and Jihads (Same as HIST 391 and INTR 391) (Not offered 2012-2013)
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-state and 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 alike 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 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 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: 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 uprisings, 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 ongoing civil 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 conflict in a globalizing world.

Format: seminar. Requirements: class participation, two exams, research paper.

No prerequisites. Open to first-year students. Enrollment limit: 30 (expected: 20). Preference will be given to Anthropology and Sociology majors.

**SOCIOLOGY COURSES**

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

**SOC 101(F,S) 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 capitalists, 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.


Hour: 11:20-12:35 TR
Second Semester: MANGLOS

**SOC 202 Terrorism and National Security (Not offered 2012-2013)**

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 the surveillance, infiltration, and penetration of terrorist organizations; the relationships between national security and personal liberty; the legal dilemmas of targeting, 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—against 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 the intended and unintended consequences in the fight against terror. The course also examines the threat of terrorists’ use of biological, chemical, and nuclear weapons of 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 nonofficial propaganda on all sides of these issues. A Guando Fund Course.

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

Enrollment limit: 25 (expected: 25). All students are required to submit an application in order to be included in the course.

Not available for the Guando option.

**SOC 211(F) Race and the Environment (Same as AFR 211, AMST 211 and ENVI 211) (D)**

(See under AFR 211 for full description.)

J. MANIGAULT-BRYANT

**SOC 218(S) Crime**

An examination of crime, criminals, and crime-fighters. Topics include: violent urban youth gangs in America; the recruitment, socialization, argot, culture, worldviews, and codes of youth gang membership; drug trafficking; white-collar crime; and mass media hip-hop, graffiti, to analyzing monuments. Bearing in mind the inexorable social change of past decades, we will reconsider some classical thought on urban life in the context of postmodern discourse, conceptualize the post-industrial and global city, and conclude with an examination of the problems faced by cities in developing countries.

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


Not available for the Guando option; cannot be taken on a pass/fail basis.

Hour: 7:00-9:40 p.m.

JACKALL

**SOC 219(S) Images and Society**

“This is obvious” is what we say when we feel that our point is irreducible. 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 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 ads.
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.

Hour: 2:30-3:55 MR. SHEVCHENKO

SOC 220 (F) Modern African Societies (Same as AFR 222) (W)

Africa is a place of extremes: its nation-states are some of the world’s youngest and poorest; its societies are some of the most diverse and most unequal; and its landscapes are some of the most stunning, fertile, and severe. This sociological study of the continent will focus on the larger sub-tropical or sub-Saharan region. We will utilize both macro-level and micro-level approach, connecting the workings of the state and other large-scale institutions such as markets and NGOs (nongovernment organizations) to the most intimate behaviors and experiences such as marrying, starting families, building households, making livelihoods, and migrating. By the end of the course, students will have familiarity with the most relevant (and controversial) topics in African affairs: religion, sexuality, gender, corruption, ethnic identity, HIV/AIDS, and health care. Students will also have a stronger understanding of Africa’s place in the world and the processes that perpetuate its under-development.

Format: seminar. Requirements: bi-weekly intellectual journal entries, term paper in multiple drafts, midterm and final exam.


Hour: 8:30-9:45 MWF. MANGLO

SOC 242 Food and Society (Not offered 2012-2013)

The French critic Roland Barthes famously said that food is a system of communication. This multidisciplinary course is designed to introduce students to different ways of thinking about food through an exploration of the complex social and cultural rules that underlie food’s consumption. Because our food choices communicate who we are—or what we think society is—food reveals how societies throughout the world construct difference, whether religious, ethnic, national, or racial. The class will also examine nutrition, hunger, ideals of desirability in body image, and visual representations of food in advertising and art. Probable readings include: primatologist Richard Wrangham on how cooking made us human; nutritionist Marion Nestle on food politics; R. Marie Griffith on the Christian diet movement; policy analyst Raj Patel on the global food system; Psychologist Williams-Forson on black women, food, and power; journalist Michael Pollan on ethical food choices; philosopher Carolyn Korsmeyer on taste; archaeologist Martin Jones on why humans make food; and sociologist Gary Alan Fine on the culture of restaurant work.

Format: seminar. Requirements: active class participation, weekly response papers, two 6- to 8-page papers, final exam.

No prerequisites; not open to first-year students. Enrollment limit: 19 (expected: 19). Preference given to students with a demonstrated interest in the study of food. Not available for the Gaudino option.

D. GOLDSTEIN

SOC 245 (F) Global Migration

Calls for “immigration reform” abound in politics and the media. Legislation in border states (Arizona, Texas, Alabama) is national news, often sparking protests across the country. Communities of foreigners reside in small towns as well as big cities, making up 12 percent of the U.S. population. Similar tensions in Europe have resulted in anti-Muslim legislation and even violence. Yet is global migration a problem or an opportunity? In order to answer that question, we will analyze the social dimensions of global migration flows, focusing first on the politics of migration in the modern economic era and secondly on the migrant experience. We will look historically at how migration has been defined alternately as “good” and “bad” for societies, and discuss the most common arguments on either side. As case studies of large-scale migration, we will focus on three significant flows: from Asia to Western Europe; from West Africa to the U.S. and Europe; and from Latin America to the U.S.

Format: seminar. Requirements: weekly response papers, two short papers, midterm and final in short answer format.

No prerequisites; Sociology 101 recommended. Enrollment limit: 20 (expected: 20). Preference given to Sociology and Anthropology majors.

NOLAN

SOC 267 (F) Race in the America’s (Same as AFR 267 and AMST 267) (D)

(See under AFR 267 for full description.)

J. MANIGAULT-BRYANT

SOC 268 Class and Inequality (Not offered 2012-2013)

This course is designed to explore, both theoretically and empirically, the theme of social structure and inequality in contemporary modern societies. One’s position in social space largely determines one’s consciousness, identity, values, attitudes, interest, and behavior. While inequality is ubiquitous, there are cross-cultural variations in the definition of status and consequent distribution of social conditions and opportunities among individuals. In modern societies, social space and individual status are closely interconnected with the economic system and, consequently, with the occupational structures and relations evolving from it. Currently, globalization and technological developments are rapidly transforming societies and patterns of inequality. In stable societies, changes in the economic and social sphere are evolutionary in nature. However, these changes come at an accelerated pace and are typically accompanied by initial chaos and turbulence in societies undergoing major systemic transformation (or even revolution). These societies provide excellent opportunities to study the relationship of social change and stratification. Therefore, an important focus of this course will also be on the systemic transition from state socialism to market democracies in Russia and Eastern Europe since 1989.

Format: seminar. Requirements: response papers, mid term exam and final research paper.


RULIKOVA

SOC 291 (S) Religion and the American Environmental Imagination (Same as ENVI 291 and REL 291) (W)

(See under ENVI 291 for full description.)

HOWE

SOC 303 (F) Cultures of Climate Change (Same as ENVI 303) (W)

(See under ENVI 303 for full description.)

HOWE

SOC 304 (S) Religion, Identity, and Place (Same as REL 324T) (W)

In this course, we will explore the role that religion has played in answers to the question of identity, specifically focusing on the peoples of the four continents surrounding the Atlantic. We will begin with an introduction to some important theorists in the social sciences and how they have explained the relationship between religion and identity. Then we will focus on the narratives of five individuals as case studies through which to explore this question, using their personal writings as well as biographies. All of these individuals have a religious tradition, have moved across countries and regions, and are exemplary of larger movements of people throughout the Atlantic World. The course will also serve as a basic introduction to three major religious traditions: Christianity, Islam, and African traditional religion.


No prerequisites. Enrollment limit: 10 (expected: 10). Preference given to juniors and seniors. May not be taken on a pass/fail basis.

Tutorial meetings to be arranged.

MANGLOS

SOC 305 The Sociology of Black Religious Experience (Same as AFR 305, AMST 304 and REL 315) (Not offered 2012-2013)

(See under AFR 305 for full description.)

J. MANIGAULT-BRYANT

SOC 306 (S) Lessons of 'The Game': The Wire and American Culture (Same as AFR 300 and AMST 300)

(See under AFR 300 for full description.)

J. MANIGAULT-BRYANT and LONG

SOC 311 (F) Espionage

An exploration of the occupational world of intelligence officers. A focus on the 20th-century history of intelligence in the United States, Britain, and the Soviet Union, and on the post 9/11 Western intelligence efforts against Islamist terrorists. An appraisal of the structure and ethos of intelligence work both in the field and in the headquarters analysis of field materials. An examination of the training, social psychology, moral rules-in-use, and world views of intelligence officers, including those engaged in counterintelligence and counterespionage. A look at remarkable intelligence successes and catastrophic failures. Extensive reading of memoirs written by former intelligence officers.

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

No prerequisites. Enrollment limit: 25 (expected: 25). All students are required to submit an application in order to be included in the course. Not available for the Gaudino option.

Hour: 7:00-9:40 p.m. M. JAKCALK
SOC 315 Culture, Consumption, and Modernity (Not offered 2012-2013)
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? The sharp distinction between the private and 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 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, publicity and its institutions, from the coffee house to the mass media, individual and collective identities, the "religion of individualism" and its rites and 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 involve intercultural comparisons, drawing on a wide range of literature, from Jurgen Habermas to Svetlana Boym, Nancy Fraser and Richard Sennett.
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. Enrollment limit: 10 (expected: 10). Preference given to Anthropology and Sociology majors.
SHEVCHENKO

SOC 317T The Public and the Private (Not offered 2012-2013) (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 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, publicity and its institutions, from the coffee house to the mass media, individual and collective identities, the "religion of individualism" and its rites and 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 involve intercultural comparisons, drawing on a wide range of literature, from Jurgen Habermas to Svetlana Boym, Nancy Fraser and Richard Sennett.
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No prerequisites. Enrollment limit: 10 (expected: 10). Preference given to Anthropology and Sociology majors.
SHEVCHENKO

SOC 319 Ethnographic Approaches to Africana Studies (Same as AFR 319 and AMST 319) (Not offered 2012-2013)
(See under AFR 319 for full description.)
R. MANIGAULT-BRYANT

SOC 324 Memory and Identity (Not offered 2012-2013)
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 mechanisms 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, 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).
SHEVCHENKO

SOC 368 Technology and Modern Society (Not offered 2012-2013)
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 remain unfailingly 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 also has 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, education, criminal law, and agriculture and 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.
NOLAN

SOC 385 (formerly ANSO 402) The Foundations of American Society (Not offered 2012-2013)
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 an ever more complex 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 expected to have read certain classical sociological and political texts before the class begins.
Format: seminar. Requirements: several class presentations, major term paper.
JACKALL

SOC 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 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 malaise 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; 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: 25 (expected: 25). All students are required to submit an application in order to be included in the course. Not available for the Gaudino option.
Hour: 1:10-3:50 T
JACKALL

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

ANSO 402(S) Senior Seminar
See under ANSO 402 for full description.

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