Anthropology

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Known as the 'holistic science of humankind', anthropology attempts to understand humanity in the broadest of comparative perspectives and in relationship with other animal species and the physical world. Among all the liberal arts disciplines, anthropology is unique in its goal of bridging the humanities, natural and social sciences, and in its long view of human time (from prehistory to the present). Together with their professors, anthropology students seek answers to the age-old question "what does it mean to be human?" through the detailed study and comparison of cultural traditions.

Learning Goals: Upon graduation, a student will be able to:

• Major-Specific Areas of Knowledge
  o Understand how anthropological theory has developed over time and how this changes perception of human social and cultural diversity.
  o Have a familiarity with the sub-disciplines of anthropology and how each specialization contributes to an understanding of human social and cultural variability.

• Critical Thinking
  o Critically assess issues involving human physical and cultural evolution and appreciate how these contributed to the development of contemporary diversity across the globe.
  o Analyze central aspects of cultures such as kinship, gender, ritual and religion, exchange, and language, and how such aspects vary across time and space.

• Research
  o Organize in-depth research on anthropological issues based on collected field data or literature searches, and creatively, expressively, clearly, and soundly write reports.

• After College
  o Develop a strong foundation for careers or acceptance into graduate schools that capitalize on qualitative methods and data analysis, understanding of cultural diversity, and critical assessment of normative value systems.

• Citizenship
  o Bring broad perspectives to discussions outside of Whitman that deal with the state of the human condition, whether within the local community, the nation, or in global affairs.

Distribution: Courses completed in anthropology apply to the social sciences and cultural pluralism (selected courses) distribution areas.

Total credit requirements for an Anthropology major: A student who enters Whitman without prior college-level preparation in anthropology will have to complete 36 credits to fulfill the requirements for the anthropology major.

The Anthropology major

• 36 Credits

• Required Courses
  o Anthropology 101, 201, 490, and 492 or 498
  o 22 Additional Credits
  o Must take one course in each of the following
    ■ Ethnographic Skills
    o Anthropology 312, 317, 325, 337, or 339
Bio- and Environmental materialities
- Anthropology 259, 300, 304, 306, 328 or 360

Senior Requirements
- Anthropology 490 and 492 or 498
- Oral defense and/or presentation of their senior project or honors thesis

Honors
- Students do not apply for admission to candidacy for honors
- Students must submit a proposal for their thesis or project
  - Must be submitted within the first six weeks of the two-semester period in which student is eligible
- Accumulated at least 87 credits
- Completed two semesters of residency at Whitman.
- Cumulative GPA of at least 3.300 on all credits earned at Whitman College
- Major GPA of at least 3.500
- Complete a written thesis or research project prepared exclusively for the satisfaction of this program
- Earn a grade of at least A- on the honors thesis or project and the honors thesis course
- Pass the senior assessment with distinction
- Chair of the department will notify the Registrar of students attaining Honors no later than the beginning of week 12 of the semester.
- An acceptable digital copy of the Honors Thesis must be submitted to Penrose Library no later than Reading Day

The Anthropology minor:
- 20 Credits
- Required Courses
  - Anthropology 101 and 201
- 12 additional credit in Anthropology

The Anthropology-Environmental Studies combined major: The requirements are fully described in the Environmental Studies section of the catalog.

101 Becoming Human: An Introduction to Anthropology
Fall, Spring  
Fall: Blavascunas; Spring: Pribilsky  4 credits
An introduction to foundational approaches in anthropology with an emphasis on understanding the human condition in broad historical, material, and cross-cultural contexts. Drawing on key ideas such as cultural relativism, human diversity, evolution, language, and “Othering,” case studies will explore the interplay between material and biological factors and particular social conditions for producing diverse ways of life. Open to first-year students and sophomores; juniors and seniors by consent only.

153 Religion and Native America
Spring  
Thayne  4 credits
When Europeans first arrived in the Americas, they did not typically recognize Indigenous rituals, beliefs, and practices as “religion.” Over time, however, European Enlightenment categories such as “natural religion” were applied to Indigenous practices, with significant implications. This course will be both an excavation of the category of religion and a history of religion in Native America, including its contemporary setting. We will consider how religious, anthropological, and other Euroamerican categories have influenced and been involved in the production of “Indigenous religion” and Indigeneity in North America, as well as ways these categories have been co-constituted with/as/against race. The course will also focus on Native American engagement with Christianity, missionary work to Indigenous peoples, Native “conversion,” and U.S. reform efforts, such as federal boarding
schools. We will consider how religion has functioned within the U.S. legal system, particularly in cases where Indigenous peoples have sought to protect their lands and practices under the rubric of religion. Particular attention will be given to religion in this region, with sections on Washat, or the Seven Drums religion of the Plateau peoples, First Salmon ceremonies of Pacific NW peoples, the missionary work of Myron Eells (son of Whitman Seminary founder Cushing Eells), and the missionary efforts of Marcus and Narcissa Whitman—namesakes of Whitman College—among the Cayuse, Walla Walla, and Umatilla people, and the complicated issue of memorializing and remembering the so-called “Whitman Massacre” and legacy. May be taken for credit toward the Race & Ethnic Studies major or minor. May be elected as Religion 153. Open only to first and second year students.

201 The Strange Familiar: Fundamentals of Cultural Anthropology
Fall
4 credits
An introduction to the history, theory, and methods of cultural anthropology. Students will be evaluated through in-class exams, short essays, and ethnographic research and writing exercises. Open to sophomores and juniors; seniors by consent only.

206 Anthropology and Europe
Not Offered 2020-21
4 credits
“Europe” exists as a category under constant negotiation and renegotiation. This course asks what the region of Europe has meant to the field of anthropology and how ethnography has both sustained and contested ideas of Europe. How is European geography lived, constructed and contested by a multitude of actors, institutions, and ideologies? The course examines recent ethnographic debates and ethnographies that question the status of Europe as a category with an essential meaning.

210 Bring Out Your Dead: Anthropology of Death and Dying
Spring
4 credits
Drawing from philosophy, history, literature, film, and various sub-disciplines of anthropology, this course will develop a robust theoretical framework for an anthropology of dead and dying bodies centered on the political, cultural, and scientific problematizations of the boundary between life and death. The course will introduce students to a substantial corpus of anthropological research on death-that-is-life of chronic disease and end-of-life care; biotechnologies and the ethics of remaking life and death; temporalities of death and dying; the necropolitical critique of the social abandonment and killing of racialized, ethnicized, and gendered Others; the management of human remains and relics; the corpse’s centrality to the shifting terrain of evidence and the implications of forensics for witnessing of trauma, violence, and loss; and spaces of death and dying as key sites of political mobilization and imaginaries of emancipation. May be taken for credit toward the Race and Ethnic Studies major or minor.

217 Language and Culture
Spring
4 credits
Language is examined as a cultural system. The first half focuses on language structure and includes a discussion of signs, reference, meaning, and categories. The second half examines language use in socially situated contexts (pragmatics), and deals with problems of participant relations, poetic and discourse structure, and the analysis of myth and ritual as linguistic genres. May not be taken for credit if Anthropology 317 was completed.

220 China Now
Not Offered 2020-21
4 credits
Since the end of the Maoist era and the beginning of "Reform and Opening Up" (beginning in 1978), China has experienced staggering social changes, from transitioning to a market economy to re-entering the global political theater as an increasingly influential superpower. This course explores these transformations and their consequences for Chinese society and politics, national and regional cultures, and ordinary life. We will examine topics including the history and politics of "Reform and Opening Up"; urbanization, migration, and the division of labor in cities and countryside; shifts in mass consumption and mediated desire; the social reproduction of traditional concepts like "guanxi" and "face"; religion and ethics; and ecological and environmental imaginations in 21st-century China. The
class format will be mixed, lectures + discussion; assignments will include short paper assignments (4-6 pages), weekly forum posts, and a final presentation of a research topic.

223 Religion and the Spirit of Capitalism  
Spring  
Yuan  
4 credits  
As global capitalism reaches into every corner of human life, what role does religion play in the reproduction of social inequalities, labor practices, and exploitative economies? Did religion sow the seeds of capitalism? How might religious traditions and practices be used to critique capitalism and reimagine the culture it created? In this course, we delve into the entanglements between religion and the dominant economic form of the modern world: capitalism. Areas covered include classical social theories of religion and capitalism (Marx, Weber, Tocqueville, Durkheim); contemporary examples of interactions between religious practice and capitalist processes; and the mobilization of religious traditions in critiquing and resisting capitalism. Topics may include the “Confucian ethic” and economic growth in East Asia; Islamic financial institutions; the effect of Pentecostalism’s explosive growth on the economic experiences of African and Latin American communities; the marketization and commodification of religion; and more. May be elected as Religion 223.

225 Global Christianity  
Fall  
Yuan  
4 credits  
This course examines Christianity in its multiplicity and diversity, from its origins in a pluralistic ancient Mediterranean world to the spread of Christian practices and cultural forms throughout the globe. Through engagement with anthropology, history, theology, and literary texts, we will explore how various Christian texts, concepts, institutions, practices, and narratives have circulated among different populations in distinct socio-historical contexts. The course centers around two key questions: How has Christianity been formed and reformed through its global encounters? And how have these encounters in turn shaped the world as we know it? May be elected as Religion 225.

246-248 Special Topics in Peoples and Cultures  
1-4 credits  
Any current offerings follow.

247 ST: Carceral Cultures  
Fall  
Serin  
4 credits  
This course offers students an intellectual toolkit for thinking critically and engaging politically with contemporary problems of mass incarceration. Drawing on historical, ethnographic, legal, and literary texts on slave plantations, native reservations, internment camps, prisons, refugee camps and immigration detention centers in diverse cultural and geographical locations, we will rethink capital, labor, and political economy; regimes of racialization and gendering; and sovereignty and biopolitics in imperial, post-colonial, settler-colonial, and neoliberal contexts. We will also attend to the experiences and alternative imaginaries of those captive in carceral complexes in an effort to learn from abolition movements. May be elected as Politics 201. Distribution area: social sciences.

248 ST: Political Anthropology  
Fall  
Serin  
4 credits  
How does anthropology contribute to and challenge the established categories and concepts of the political? What sorts of questions emerge when anthropology engages with the theoretical perspectives of other disciplines, in particular political theory? What methodological insights does anthropology bring to the critical inquiry of hegemony, ideology, and culture; political economy and race; nationalism and identity politics; states and statelessness; zones of exception and sovereignty; biopolitics and governmentality; resistance and subalternity; political affect and embodiment; science and technology and securitization? What new and alternative imaginaries of the political do these interdisciplinary questions and
collaborations analytically produce? May be elected as Politics 202. May be taken for credit toward the Politics or Race and Ethnic Studies major or minor. Distribution area: cultural pluralism or social sciences.

257 Chinese Society and Culture
Not offered 2020-21 4 credits
An introduction to modern Chinese society and culture, rural and urban, with an emphasis on enduring cultural practices and modern transformation. Using ethnographies and films, this course looks at changing ideas about cosmos, the individual, family, gender, social relations, ethnicity, politics, and the state from late imperial times to the present.

258 Peoples of the Tibeto-Burman Highlands
Not offered 2020-21 4 credits
An introduction to the society and culture of the Tibetan, Yi, Naxi, Jingpo, and other peoples living in the region of southwest China, northern Mianmar (Burma), and Tibet. Studies in history, religion, politics, and social structure point out the differences as well as the similarities among these Tibeto-Burman peoples.

259 Culture, Environment and Development in the Andes
Not offered 2020-21 4 credits
This course focuses on the intersection of two major concerns in global development—environmental sustainability and the self-determination of indigenous communities—as they play out in the Andes region of South America. Environmentally, this mountainous region is home to astounding biotic and geomorphological diversity and concentrations of major watersheds, glaciers, and complex forests. Culturally and politically, the Andes region also stands out as a locus of Latin America’s indigenous rights movement. This course asks a series of questions centered on understanding environmental issues and movements from the perspective of indigenous peoples, including: How are pressing environmental changes altering indigenous livelihoods and how are indigenous groups responding to these challenges? How do indigenous movement politics rooted in struggles for sovereignty and legal recognition intersect with global environmental concerns and social movements to address climate change, water resources, and biodiversity? How do approaches to development that take seriously nature-culture connections address issues of indigenous livelihoods and sustainability and in what ways do they fail? Readings will draw from anthropology, geography, global health, political theory, journalism, and history. This course builds on Anthropology 201, but it is not required. May be elected as Environmental Studies 259, but must be elected as Environmental Studies 259 to satisfy the interdisciplinary course requirement in environmental studies.

300 Malignant Cultures: Anthropologies of Cancer
Spring Pribilsky 4 credits
Cancer – the uncontrolled growth of abnormal cells in the body – is the cause of nearly 13 percent of all deaths annually. (Over 12 million cancers are diagnosed each year with a corresponding 8 million deaths.) Because of its often unknown direct causes, and its association with suffering and the disfigurement of the human body, cancer is frequently described as a “dreaded” disease, the name itself serving as a metaphor for unchecked disorder and chaos. This course, blending a reading seminar with community-based research, will explore a variety of sociocultural dimensions of cancer, from the epidemiology and demographics of the disease, with a particular focus on how cancer maps on to social inequalities including race and ethnicity, to its cultural history – its rich metaphors, symbols and social connotations. Readings will explore cancer in the US as well as its rising incidence in the developing world. Drawing from medical anthropology, course themes will explore both the possibilities and limitations of an ethnographic approach to mine cancer’s meanings, with special attention placed on the perspective of sufferers and the sociocultural contexts in which the disease occurs. In the community-based research portion of the class, students will carry out their own ethnographic research and/or service-learning projects among different cancer communities in the Inland Northwest. Students will have the opportunity to explore issues such as survivorship, the intersection of cancer with poverty, race, ethnicity and gender/sexuality, cultural aspects of treatment, environmental justice, support groups and advocacy, and health activism. Assessment of student
performance will be determined through short essays, class participation and leadership, and completion of a community ethnography project.

304 Anthropology of Complementary, Alternative and Integrative Medicine
Not offered 2020-21
4 credits
Medical systems vary depending on time, space, place, available (and desired) resources, culturally held beliefs, politics, and socioeconomic circumstances. This course explores medical systems – combinations of healthcare philosophies and treatment modalities – from anthropological perspectives. In particular, students will: 1) study complementary and alternative medicine (CAM), a broad category of medical systems that includes Traditional Chinese Medicine, Naturopathy, Chiropractic, and Homeopathy; 2) consider the rising popularity of CAM in North America and how this has (or has not) affected healthcare policy and conventional practice; and, 3) examine who accesses CAM, in what forms, and for what conditions. Second, students will learn how CAM systems are integrated with biomedicine in what is called “integrative medicine” (IM), for diagnoses and treatment plans. Finally, the course will reflect on what anthropology can bring to the study of CAM/IM: how risks and efficacies of CAM therapies are measured and assessed; how patient-provider relationships shift when biomedical and CAM systems are integrated; how standards of practice and provider training and certification are evaluated; and how underserved populations attain and use CAM/IM.

306 Culture, Politics, Ecology
Spring
16 credits
This seminar examines a range of approaches to the analysis of ecological and social processes, drawing on interpretations of different socio-ecological studies in anthropology and geography. Covers cultural ecology and political ecology. Topics include human/environment relations through the lens of gender, race, class, livelihoods, the topic of nature and nature conservation, local knowledge, resistance and resilience, environmental discourses, social movements and the connections between production and consumption. Students will gain an understanding of how hierarchies, privilege, status and power shape patterns of natural resource use; who and what causes environmental problems; and what the solutions might be. May be elected as Environmental Studies 306, but must be elected as Environmental Studies 306 to satisfy the interdisciplinary course requirement in environmental studies.

312 Ethnographic Film Studies
Spring
16 credits
This survey course on the history and theory of ethnographic film will approach cinematic imagination as an instrument of self-othering. How does ethnographic film expose and disrupt the sensory perceptions, common-sense conceptions, and dominant interpretations of social and cultural practice? What is its political potential as an aesthetic form and medium to construct new meanings, tell alternative (hi)stories, and create different worlds? The course will introduce students to seminal works in the genre from its beginnings at the turn of the 20th century to the present, including more recent, self-reflexive, and experimental productions. Requirements include weekly film screenings, film critiques, and a final exam. May be taken for credit toward the Film and Media Studies major or minor. Prerequisite: Anthropology 201 or consent of instructor.

313 Communism, Socialism, and the Environment
Spring
16 credits
In an age where many associate climate change and environmental destruction with capitalism, what can we learn from the history, ideology and practice of socialism and communism? Was communism uniformly destructive to the environment, marked by catastrophes like the Chernobyl meltdown or the nightmarish geoengineering of Three Gorges Dam in China? What are the unexpected environmental surprises or sustainable aspects of the communist experiment, inadvertent as well as purposeful? This course provides both political theory and case studies to examine what was state socialism, the Communist Party, the experience of living in a Communist country. The course will draw on materials from environmental history, post-socialist anthropology and political ecology to explore the lived realities and utopian projects of communism and socialism. Course draws examples from around the world, including eastern Europe, China, Vietnam, Cuba, Brazil and Tanzania. May be elected as Environmental
Studies 313, but must be elected as Environmental Studies 313 to satisfy the social sciences course requirement in environmental studies.

321 Anthropology of the State
Not offered 2020-21 4 credits
What is the state? What’s special about state power and state institutions? How do we understand and experience bureaucracy, state violence, policing, state secrecy, and transparency? How do state structures produce and intersect with constructions of race, gender, class, and other social distinctions? How do we live within and without the state? This course challenges notions of “the state” as a monolithic entity and examines the state as an ensemble of institutions and practices. We will interrogate the foundations of the state and its manifestations in contexts of cultural and social difference. And we will think in novel ways about what it means to approach the state anthropologically — by centering systems of meaning and belief, everyday practices, structures of power, and emergent forms of resistance. Closely engaging with theories of the nation-state, colonialism, hegemony, governmentality, and other concepts, this course will incorporate materials from social theory, ethnography, documentary films, and other genres to examine representations of the state across a variety of socio-historical contexts. Topics may include bureaucratic regimes, policing and incarceration, conditions of “statelessness,” crisis management, conspiracy theories and paranoia, and the national security state. Prerequisite: four credits in anthropology.

325 The Anthropology of Digital Media
Not offered 2020-21 4 credits
In this course we will explore anthropological approaches to the ways in which people use new media to interact, play with language, and construct various identities in a wide range of political and cultural contexts. We will compare popular and scholarly discussions of media to each other and to our own observations of how real people behave online and in other digitally-mediated spaces. May be taken for credit toward the Film and Media Studies major. Prerequisite: four credits in anthropology or film studies or consent of instructor.

328 Medical Anthropology
Not offered 2020-21 4 credits
Medical anthropology looks at the interface between culture and health in all its forms across the spectrum of societies and cultures. A starting point for this course will be distinguishing physical "disease" from cultural understandings of “illness.” We will then explore the ways worldviews, beliefs, and practices shape both the incidence of disease and the experience of illness. Topics may include the relationship among biology, ecological processes and culture, ethnomedicine, trance and healing, political economic determinants of sickness, cultural assumptions of biomedicine, cross-cultural mental disorders, “culture bound illnesses,” gender and health, and cultural conceptions of the body. Throughout the course, special attention is paid to the possibilities of ethnographic fieldwork for the critical study of health.

330 Resistance and Refusal
Not offered 2020-21 4 credits
What does it mean to push back against power? Since the 1970s, resistance has been a dominant framework for cultural anthropologists. Emerging out of interests in social inequality, hegemony, and power, anthropologists have sought to analyze practices of "resistance" at multiple scales, from mass political movements to the "hidden transcripts" of everyday life. This focus on resistance has also met its own resistances, most recently from scholars who have theorized "refusal" as an alternative framework for understanding counter-hegemonic practices. In this seminar, we will engage with texts on a variety of issues -- including civil disobedience, peasant uprisings, postcolonial and indigenous protests, religious "piety" movements, non-sovereign politics, and ethnographic refusal -- to explore the following questions: What is the difference between resisting and refusing -- and why does it matter? How do acts of resistance and refusal generate new structures of power? And what might the future of resistance and refusal look like? Class format is seminar (discussion-based) and assignments include short papers (4-6 pages), oral presentations on readings, and a final exploratory paper on a research topic.
**337 Regional Ethnographic Fieldwork: Researching and Writing Culture**  
*Not offered 2020-21*  
4 credits  
This course, run as a workshop-seminar, introduces students to the ins and outs of ethnographic research, from research design to ethics and writing. Focused around a different research topic or problem in eastern Washington chosen each year the course is taught (e.g., housing, health care for the poor and uninsured, food security), students will devise an ethnographic research project amendable to the employment of a variety of ethnographic methods. Methods may include mapping, linguistic/discourse analysis, focused observation, ethnographic interviewing, and focus groups. Technical readings on ethnographic methods, ethics, and writing will be supplemented with critical readings from anthropology and related fields germane to the particular year’s topic of study. Assignments will include short papers and a final ethnographic report. *Prerequisite: Anthropology 201 or consent of instructor.*

**339 Ethnographic Research and Writing**  
*Not offered 2020-21*  
4 credits  
This course is a hands-on workshop in how to conduct ethnographic research and present findings in the genre of ethnographic writing. We will look at how cultural anthropologists and other ethnographers propose research questions and designs and execute ethnographic projects. Readings will combine straightforward discussions of the technical aspects of specific methods with reflections on the ethnographic process drawn from ethnographic writings themselves, fieldwork reflections, and fictionalized accounts of the fieldwork experience.

**347-348 Special Topics in Anthropology**  
1-4 credits  
Any current offerings follow.

**347 ST: Affect and Emotion**  
*Fall*  
Yuan  
4 credits  
Collective effervescence, eco-anxiety, intimacy, political despair, radical hope — how do these intensely human experiences and feelings shape our social world? While scholars from Durkheim onward have considered how collective structures of feeling drive social transformation, the recent “affective turn” in anthropology and other humanistic social sciences has raised new and urgent questions: How is climate change viscerally “felt”? Why do people love or despise political candidates? How does social media become saturated with ”toxic” affect? And, more broadly, how might theories of affect, emotion, passion, and sensation inform our understanding of ethics and politics? In this course, we tackle texts that engage with these forces beyond the rational, exploring how “affect” and “emotion” helps us to understand how people inhabit and produce certain life-worlds, atmospheres, and futures. We will combine theoretical readings (e.g., Deleuze, Massumi, Berlant) with ethnographic accounts of the social lives of affect and emotion across diverse cultural contexts. Topics include the role of affect in political movements; language and emotion; vulnerability and precarity; social intimacy and alienation; memory and trauma; and the affective dimensions of capitalism, religion, democracy, climate change, and other phenomena. This course will be structured as a discussion-focused seminar, with student presentations, reading responses, and a final research paper. Distribution area: cultural pluralism or social sciences.

**348 ST: First Foods as Indigenous Sovereignty**  
*Spring*  
Thayne  
4 credits  
This course will be co-taught with Modesta Minthorn, Director of Education for the Confederated Tribes of the Umatilla Indian Reservation (CTUIR). The course will be taught on the Umatilla Indian Reservation (UIR) and half of the class members will be from the CTUIR community. Whitman students will be bussed from campus to the UIR. We will focus on the institution, practice, and discourse of First Foods, situated within the broader topic of Food Sovereignty as practiced, discussed, and institutionalized in American Indian and Indigenous movements and communities. The course will draw on works by anthropologists, Indigenous activists, leaders, and writers, and community-based research. The course will include several
guest speakers and will involve three to four field trips outside of the scheduled class time to sites in and around the UIR and CTUIR traditional use area. Distribution area: cultural pluralism or social sciences.

349 Urban Life: Readings in the Anthropology of Cities
Not offered 2020-21        4 credits
An upper-level introduction to the subfield of urban anthropology using ethnographic examples that explore the form and quality of urban life in the United States, Europe, and selected non-Western cultures. Case studies will be read to assess the varying theories and methods applied in anthropological analyses of cities, their significance in the broader field of urban studies, and the provocative themes that emerge such as social networks, violence, health and disease, and homelessness. The course examines contemporary U.S. “inner city” problems, rapidly urbanizing cities in the developing world, and trends in today’s emerging “global cities.” May be taken for credit toward the Race and Ethnic Studies major or minor.

358 Social Bodies, Diverse Identities: the Anthropology of Sex and Gender
Fall           Serin     4 credits
Sex and gender have been framing, analytical categories throughout the history of anthropology. This course explores why sex and gender are invaluable to understanding the human condition. Yet, “sex” and “gender” are not stagnant categories. Instead, they vary across time, place and researcher. Thus, while considering cross-cultural expressions of sex and gender in the ethnographic record, this course is also designed to examine theoretical developments in the field. May be elected as Gender Studies 358. Recommended Prerequisite: Anthropology 201 or Gender Studies 100.

360 The Cultural Politics of Science
Not offered 2020-21        4 credits
An upper-level introduction to the widening field known as science and technology studies (STS). Interdisciplinary in scope, this course primarily draws on ethnographic attempts to understand how science and technology shape human lives and livelihoods and how society and culture, in turn, shape the development of science and technology. Throughout the course we will be particularly concerned with ways that scientific visions and projects, broad in scope, articulate, mirror, distort, and shape hierarchies based on such categories as gender, race, class, development, definitions of citizenship, understandings of nature, the production of knowledge, and global capitalism. Topics may include race-based pharmaceuticals, climate debates and “natural” disasters, genomics, politicized archaeology, science in postcolonial contexts, DNA fingerprinting, clinical trials, cyborgs, nuclear weapons production, and human/nonhuman relationships. May be elected as Environmental Studies 362, but must be elected as Environmental Studies 362 to satisfy the interdisciplinary course requirement in environmental studies.

417 Independent Study in Anthropology
Fall, Spring   Staff     1-4 credits
For advanced students only. The student will undertake readings in depth in an area of theory or content of his or her own choice. Prerequisite: consent of instructor.

490 Senior Seminar
Fall           Pribilsky   4 credits
The goal of this course is to help students further explore the role of social theory and its relevance to the development of anthropological research. In a seminar setting, students will read and critically discuss a number of contemporary anthropological monographs possessing exemplary theoretical, methodological, and empirical sophistication. Short written assignments will supplement in-class discussion. As a secondary goal, students will craft and workshop a proposal for their own capstone research project. Required of, and only open to, senior anthropology majors.

492 Senior Project
Spring         Pribilsky   2 credits
Senior major students create a substantial original capstone project based on the previous semester plan.
498 Honors Thesis/Project
Spring          Pribilsky       2 credits

Designed to further independent research leading to the preparation of an undergraduate honors thesis/project in anthropology. Required of and limited to senior honors candidates in anthropology. Prerequisite: admission to honors candidacy.