THE ANTHROPOLOGY MAJOR

Ten courses distributed as follows:

1. One Gateway (introductory) sociocultural anthropology course (ANTH 05-39)
2. One Gateway biological anthropology or archaeology course (ANTH 40-59)
3. ANTH 130 - Anthropological Thought
4. One area-focused course numbered below 160 (gateway or mid-level)
5. Two upper-level seminars (ANTH 160-189)
6. Four additional courses in anthropology

We recommend taking Anthropology 130 in the junior year.

A maximum of two cross-listed courses offered by other Tufts departments may be counted toward the Anthropology major.

Students must achieve a grade of C- or better for a course to count for credit toward the major.

DECLARING A MAJOR

Any full-time faculty member of the department can be your advisor. Try to meet with as many of the faculty members as possible to talk about your own goals and expectations. Select an advisor who seems most attuned to your interests. Pick up and fill out the “Declaration of Major” form from the department and have your new Anthropology advisor sign it. Take the signed form to our Staff Assistant to photocopy for our files. Deliver the signed form to the Student Services Desk in Dowling Hall. You have now officially declared a major and henceforth relevant documents (transcripts, pre-registration packets, etc.) will come to your new advisor.

DOUBLE MAJORS

The same form should be used to declare a second major. Your folder will have to go to your advisors in both departments so have the department make an additional copy for the second department.
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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor(s)</th>
<th>Days</th>
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<tr>
<td>ANTH 24</td>
<td>Anthropology of the Environment</td>
<td>Alex Blanchette</td>
<td>F+</td>
<td>TTh</td>
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<tr>
<td>ANTH 26*</td>
<td>Anthropology of Socialism and Postsocialism*</td>
<td>Tatiana Chudakova</td>
<td>H+</td>
<td>TTh</td>
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<td>ANTH 40</td>
<td>Biological Anthropology + Lab</td>
<td>Zarin Machanda</td>
<td>K+</td>
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<td>ANTH 50</td>
<td>Prehistoric Archaeology</td>
<td>Lauren Sullivan</td>
<td>M+</td>
<td>MW</td>
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<td>ANTH 126</td>
<td>Food, Nutrition, and Culture</td>
<td>Alex Blanchette &amp;</td>
<td>G+</td>
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<td>Anthropology of Religion</td>
<td>Emilio Spadola</td>
<td>L+</td>
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<td>ANTH 132</td>
<td>Myth, Ritual and Symbol</td>
<td>Cathy Stanton</td>
<td>E+</td>
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<tr>
<td>ANTH 136</td>
<td>Cultures of Computing</td>
<td>Ricky Crano</td>
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<td>ANTH 148</td>
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<td>Tatiana Chudakova</td>
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<td>ANTH 161</td>
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<td>Cathy Stanton</td>
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<td>ANTH 185-21</td>
<td>Dance Work</td>
<td>Sharon Kivenko</td>
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<td>ANTH 185-22</td>
<td>Religion and Media</td>
<td>Emilio Spadola</td>
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<td>W</td>
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<td>ANTH 99</td>
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<td>ANTH 191</td>
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<td>ANTH 197</td>
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Co-listed with Anthropology:

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</thead>
<tbody>
<tr>
<td>AMER 10-01*</td>
<td>Racial Politics and Urban Space in the US*</td>
<td>Thomas Abowd</td>
<td>G+</td>
<td>MW</td>
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<tr>
<td>CST 0194-01*</td>
<td>Colonialism and Culture in the Middle East*</td>
<td>Thomas Abowd</td>
<td>E+</td>
<td>MW</td>
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</table>

*starred courses count towards the Anthropology area course requirement
Amahl Bishara | Associate Professor *on leave*
amahl.bishara@tufts.edu | Eaton Hall Room 304
Media, human rights, the state, knowledge production, politics of place and mobility, expressive practices, Middle East

Alex Blanchette | Assistant Professor
alex.blanchette@tufts.edu | Eaton Hall Room 309
Ecology, labor, green capitalism; posthumanist theory, biotechnology, animals; modernity, alienation, determination; food politics; industrial agriculture, U.S.

Tatiana Chudakova | Assistant Professor
tatiana.chudakova@tufts.edu | Eaton Hall Room 311B
Medical anthropology, science and technology, environment, ethnicity and indigeneity, nationalism, post-socialism, Russia, North Asia.

Zarin Machanda | Assistant Professor
zarin.machanda@tufts.edu | Eaton Hall Room 308
Biological anthropology, primatology, chimpanzee behavioral ecology, primate life history and development, the evolution of social relationships, the ecology of male-female relationships

Sarah Pinto | Professor | Chair
sarah.pinto@tufts.edu | Eaton Hall Room 307
Medical anthropology, gender, reproduction, social and feminist theory, caste, political subjectivity, India, U.S.

Nick Seaver | Assistant Professor
nick.seaver@tufts.edu | Eaton Hall Room 311A
Computing and algorithms, sound and music, knowledge and attention, taste and classification, media technologies, science and technology studies

Rosalind Shaw | Associate Professor *on leave*
rosalind.shaw@tufts.edu
Transnational justice, anthropology of mass violence, local and transnational practices of redress and social repair, child and youth combatants, social memory, Atlantic slave trade, ritual and religion, West Africa, Sierra Leone

Emilio Spadola | Visiting Associate Professor
emilio.spadola@tufts.edu | Eaton Hall Room 304
Anthropology of religion, media and communication studies, security and governmentality, North Africa and the Muslim world

Cathy Stanton | Senior Lecturer
cathy.stanton@tufts.edu | Eaton Hall Room 303
Tourism, museums, myth and ritual, cultural performance, culture-led redevelopment, mobilities, farm history/heritage

Lauren Sullivan | Lecturer
lauren.sullivan@umb.edu | Eaton Hall Room 303
Mesoamerican archaeology, Mayan archaeology, the rise and fall of complex societies, prehistory of the American Southwest, Paleoindians of North America, human evolution, cultural anthropology, ceramic analysis, Belize

Emeritus Faculty

Stephen Bailey | Associate Professor
David Guss | Professor
Deborah Pacini Hernandez | Professor
This course provides an overview of intellectual debates in Environmental Anthropology across the 20th and 21st centuries, with an emphasis on the shifting human place in nature amidst our current epoch of global ecological crises. The conceptual topics are wide-ranging and include the Western cultural idea of pure nature; the practice of ethnography; how the material world influences culture; human adaptation and environmental determinism; resource extraction and capitalist natures; species extinction and biodiversity; and environmental racism and justice. This entry-level course grounds students in the key terms and debates of anthropology and social theory, while critically interrogating popular ideas such as resiliency and sustainability. This course counts toward the Social Sciences distribution requirement and the Anthropology sociocultural gateway requirement.

How does communism live on today? This course explores the political, cultural, and economic transformations that have swept across the former Soviet Union after the collapse of state socialism. Often labeled “postsocialist,” this part of the world – territorially, about 1/6th of the globe – is typically narrated in relation to its socialist past. But what does it mean to be “post-socialist”? What was state socialism, and how did it shape the highly diverse cultural worlds it brought together under the same political mantle? This class is concerned with how the “specters” of state socialism live on – or are exorcised – in institutions, political and economic practices, cultural narratives, and everyday lives and habits. We will explore such topics as: power and political resistance; ethnicity and nationalism; gender and body politics; health and illness; commodification and consumption; religion, magic, and rationality; resource extraction; nuclear and militarized environments; and the rise of criminal economies. We will draw on a variety of texts, but primarily ethnography, popular media, and film to reflect on the “afterlives” of socialist projects and formations, tracing their hauntings and remainders in the present. We will survey case studies from Russia, Eastern Europe, Central Asia, and Inner Asia. This course counts toward the Social Sciences distribution requirement, the Russian Culture option, the Anthropology sociocultural gateway requirement, and the Anthropology area course requirement.
Human biological diversity surrounds us: we vary in size, shape and color; in the ways that our bodies respond to heat, cold, food, and workload; and in our fundamental genetic makeup. Biological Anthropology introduces the student to these problems of biological diversity in living and prehistoric populations. Basic evolutionary principles are applied to explain the origins, mechanisms and trends of this human diversity. Topics include the human and primate fossil record, the interplay of biology and culture, adaptation to environmental stress, the evolutionary significance of infectious disease, including AIDS, smallpox, cholera, and malaria; basic Mendelian and population, genetics, primate behavior, human growth, and the evolutionary meaning of complex behaviors. This course counts toward the Natural Sciences distribution requirement and the Anthropology bio/arch gateway requirement.

Prehistoric Archaeology provides an introduction to archaeological theory, methods, and goals. The course examines contemporary methods used by archaeologists, and a history of archaeological investigation, and provides a summary of worldwide prehistoric human cultural developments. The focus is on the major turning points in the history of humanity including human evolution, the origins of culture, domestication of plants and animals, and the evolution of cities and ancient civilizations. This course is designed to introduce you to building an argument, to think critically and use scientific analysis in archaeology, to appreciate and explore diverse cultures, and to develop an understanding of the ways in which comparative frameworks in archaeology are used to illuminate broader social processes. This course counts toward the Social Sciences distribution requirement, the World Civilization requirement and the Anthropology bio/arch gateway requirement.
Anthropology of Religion

Religions are among the most powerful forces of both historical transformation and social cohesion. Drawing on classical and contemporary anthropological research, this course asks what “religion” is and how it endures through bodies and texts, objects and institutions. Readings will focus on the historical emergence of religion as a category, anthropological theories of religion, ritual and embodiment, the colonial encounter and religious conversion, religious revival movements, and contemporary debates on religion, secularism, and the public sphere. In addition, students will be expected to observe and participate in public religious gatherings throughout the semester. This course counts toward the Social Sciences distribution requirement.
ANTH 132  Myth, Ritual and Symbol  CLST: REL 134
Cathy Stanton  E+  MW  10:30-11:45 AM
Recommendation: Sophomore standing

Myth, ritual, and symbol exist in all human cultures and play key roles in structuring societies, integrating individuals, facilitating change, and explaining and maintaining our connection to the cosmos. This course will examine key concepts and theories drawn from anthropology, psychology, cultural geography, and studies of religion, ritual, performance, and art. We will investigate such topics as pilgrimage, tricksters, liminality, shamanism, initiation, and myths of origin and apocalypse, as well as some of the ways myths and symbols become located in bodies and landscapes. Challenging the notion of mythic materials as archaic, we will inquire into their power in the present day, including through social media and tourism. We will also explore the complex relationship between myth and science, particularly in contested discourses about anthropogenic climate change. This course counts towards the Social Sciences or Humanities distribution requirement and the World Civilization requirement.

ANTH 136  Cultures of Computing  CLST: STS 136
Ricky Crano  I+  MW  3:00-4:15 PM

This course offers a mid-level survey of topics in the cultural analysis of computing. Where popular and engineering discourse around computing often takes it to be a universalizing force that “impacts” culture and society without being significantly influenced by them, we will take the opposite approach, investigating how computers embody cultural ideals and depend on social contexts. Areas of inquiry will range from the mines that provide the rare earth metals necessary for computers to function, to the culture of Silicon Valley workplaces, to global distributions of labor in chip manufacturing and new forms of “microwork.” In addition to ethnographic research on the contemporary variability of experiences with computers, we will attend to the historical development of computing as a cultural form, from its origins in gendered calculational labor to the mid-century emergence of cybernetics to the connections between counterculture and cyberculture. Through regular written responses, student-led discussions, and experimental exercises, students will learn how to examine the sociocultural aspects of computing in their everyday lives. Topics will also include the cultural life of algorithms and big data, the social analysis of mathematics, post-colonial computing, and social media. This course counts toward the Social Sciences distribution requirement.
This course introduces students to the central topics and methodological approaches in medical anthropology. We will track how different medical systems and institutions — Western biomedicine among them — conceive of and act upon individual and collective bodies and subjects. Drawing from both classical and contemporary texts, we interrogate how social, political, and economic forces shape medicine, illness, and healing, and how these are made into objects of inquiry in the social sciences. Topics will include an examination of meaning, belief, and efficacy; the role of medicine in statecraft and colonialism; public health and population management; global health and humanitarianism; environmental health and the distribution of risk; cross-cultural theories of the body; the intersections between medicine and capital; and the effects and promises of new medical technologies. We will pay special attention to the ways in which race, ethnicity, sexuality, and gender structure and are structured by medicine and its interventions. This course counts towards the Social Sciences distribution requirement and the World Civilization requirement.

This workshop-style class offers a hands-on introduction to ethnographic methods, the signature toolkit of cultural anthropology. Students will work individually and collaboratively on small-scale projects. In Fall 2017 we will partner with the Boston Public Market to explore questions about small-scale urban food marketing and regional food economies. Methods and skills covered will include the key strategy of “participant-observation”; research design; spatial, visual, and discourse analysis; formal and informal interviewing; fieldnote writing and coding; ethnographic writing and other products; and ethical considerations, including those arising from the politics of difference, encounter, experience, and representation as well as the balancing of scholarly, community, and client goals. The course is open to students at all levels and counts toward the Social Sciences distribution requirement. The course is open to students at all levels and counts toward the Social Sciences distribution requirement and the Anthropology upper-level seminar requirement.
What does dance do? In entertainment, in ritual, in public display, in social encounters, dance generates responses ranging from the peculiar to the mundane, the repulsive to the sublime. Whether it is the Rockettes performing their Christmas classic “Parade of the Wooden Soldiers”; a Vodouisant dancing as the host of a Vodu Iwa; or an American Football player shuffling onto the field while gesturing “Hands up, Don’t Shoot!,” dance has impact – it works. Performers, arts patrons, scholars and critics bring particular vantage points on dance and dancing, illuminating the role that embodied practices have in human lifeways. In this course, we will bring anthropological methods of research in conversation with analytical frameworks from dance studies, performance studies, and social studies. In so doing, we will consider dance and dancing as a form of productive labor. We will begin with an introduction to dance and performance scholarship, upon which we will overlay foundational thinking about labor and production. With this grounding, we will then turn our attention to representations of labor in dance, so as to consider the ways in which performing work in and of itself requires a specific kind of skilled labor. Here, we will spend time exploring how dance has been used as a tool for nation building, as a means of social identification, and as a space for political protest. We will then look at the professionalization of dance, attending to questions around the work of forming the body in dance training and around the contingencies of and strategies for building a career in dance. In the process, we will consider the types of capital (financial, social, creative, cultural, political, and so on) that dancers can garner by dancing. This course counts toward the Social Sciences distribution requirement and the Anthropology upper-level seminar requirement.
Although “modern” is often equated with “secular,” the late twentieth century and early twenty-first have witnessed a dramatic expansion of religions’ social and political power. Drawing on classical and contemporary anthropological research, the seminar explores this unexpected turn by identifying religion (from re-ligare—“to bind”—or re-legere—“to gather”) with the quintessential forces of modern politics and public cultures: mass communications and technological media. Beginning with studies of religious media, and religions as media, our readings address Euro-Atlantic, African, and Asian contexts to determine how intertwined forces of religion and media inform contemporary culture and politics. Additional topics include secularism and the state, political theology and public spheres, and spirit mediums and new media. This course counts toward the Social Sciences distribution requirement and the Anthropology upper-level seminar requirement.

Use Mecca 3D to teach yourself and your kids authentic Islamic knowledge.

Prerequisites: Permission of Instructor

Please register in Eaton 302. See website for more details.