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.
ANTH 24  Anthropology of the Environment
Alex Blanchette  F+ TTh 12:00-1:15 PM

ANTH 26* Anthropology of Socialism and Postsocialism*
Tatiana Chudakova  H+ TTh 1:30-2:45 PM

ANTH 40  Biological Anthropology + Lab
Zarin Machanda  K+ MW 4:30-5:45 PM

ANTH 50  Prehistoric Archaeology  CLST: ARCH 30
Lauren Sullivan  M+ MW 6:00-7:15 PM

ANTH 126 Food, Nutrition, and Culture
Alex Blanchette &  G+ MW 1:30-2:45 PM
Zarin Machanda

ANTH 131 Anthropology of Religion  CLST: REL 194-06
Emilio Spadola  L+ TTh 4:30-5:45 PM

ANTH 132 Myth, Ritual and Symbol  CLST: REL 134
Cathy Stanton  E+ MW 10:30-11:45 AM

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

ANTH 148 Medical Anthropology  CLST: STS 148
Tatiana Chudakova  D+ TTh 10:30-11:45 AM

ANTH 161 Fieldwork Lab
Cathy Stanton  7+ W 1:20-4:20 PM

ANTH 185-21 Dance Work  CLST: DNC 91-09
Sharon Kivenko  6 T 1:30-4:30 PM

ANTH 185-22 Religion and Media  CLST: REL 194-07
Emilio Spadola  2 W 9:00-11:30 AM

ANTH 99 Internship
ANTH 191 Directed Reading ANTH 198 Apprenticeship
ANTH 197 Directed Research ANTH 199 Senior Honors Thesis

Co-listed with Anthropology:

AMER 10-01* Racial Politics and Urban Space in the US*  CLST: ANTH 149-42*
Thomas Abowd  G+ MW 1:30-2:45 PM

CST 0194-01* Colonialism and Culture in the Middle East*  CLST: ANTH 149-29*
Thomas Abowd  E+ MW 10:30-11:45 AM

*starred courses count towards the Anthropology area course requirement
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Email</th>
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<th>Address</th>
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</thead>
<tbody>
<tr>
<td>Amahl Bishara</td>
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<td><a href="mailto:amahl.bishara@tufts.edu">amahl.bishara@tufts.edu</a></td>
<td>Eaton Hall Room 304</td>
<td>Media, human rights, the state, knowledge production, politics of place and mobility, expressive practices, Middle East</td>
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<tr>
<td>Alex Blanchette</td>
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<td><a href="mailto:alex.blanchette@tufts.edu">alex.blanchette@tufts.edu</a></td>
<td>Eaton Hall Room 309</td>
<td>Ecology, labor, green capitalism; posthumanist theory, biotechnology, animals; modernity, alienation, determination; food politics; industrial agriculture, U.S.</td>
</tr>
<tr>
<td>Tatiana Chudakova</td>
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<td><a href="mailto:tatiana.chudakova@tufts.edu">tatiana.chudakova@tufts.edu</a></td>
<td>Eaton Hall Room 311B</td>
<td>Medical anthropology, science and technology, environment, ethnicity and indigeneity, nationalism, post-socialism, Russia, North Asia.</td>
</tr>
<tr>
<td>Zarina Machanda</td>
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<td>Eaton Hall Room 308</td>
<td>Biological anthropology, primatology, chimpanzee behavioral ecology, primate life history and development, the evolution of social relationships, the ecology of male-female relationships</td>
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<td>Sarah Pinto</td>
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<tr>
<td>Nick Seaver</td>
<td>Assistant Professor</td>
<td><a href="mailto:nick.seaver@tufts.edu">nick.seaver@tufts.edu</a></td>
<td>Eaton Hall Room 311A</td>
<td>Computing and algorithms, sound and music, knowledge and attention, taste and classification, media technologies, science and technology studies</td>
</tr>
<tr>
<td>Rosalind Shaw</td>
<td>Associate Professor <em>on leave</em></td>
<td><a href="mailto:rosalind.shaw@tufts.edu">rosalind.shaw@tufts.edu</a></td>
<td>Eaton Hall Room 311A</td>
<td>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</td>
</tr>
<tr>
<td>Emilio Spadola</td>
<td>Visiting Associate Professor</td>
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<td>Eaton Hall Room 304</td>
<td>Anthropology of religion, media and communication studies, security and governmentality, North Africa and the Muslim world</td>
</tr>
<tr>
<td>Cathy Stanton</td>
<td>Senior Lecturer</td>
<td><a href="mailto:cathy.stanton@tufts.edu">cathy.stanton@tufts.edu</a></td>
<td>Eaton Hall Room 303</td>
<td>Tourism, museums, myth and ritual, cultural performance, culture-led redevelopment, mobilities, farm history/heritage</td>
</tr>
<tr>
<td>Lauren Sullivan</td>
<td>Lecturer</td>
<td><a href="mailto:lauren.sullivan@umb.edu">lauren.sullivan@umb.edu</a></td>
<td>Eaton Hall Room 303</td>
<td>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</td>
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<tr>
<td>Stephen Bailey</td>
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<tr>
<td>David Guss</td>
<td>Professor</td>
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<td>Deborah Pacini Hernandez</td>
<td>Professor</td>
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**Emeritus Faculty**

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<tr>
<td>Stephen Bailey</td>
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<td>Professor</td>
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ANTH 24  Anthropology of the Environment
Alex Blanchette  F+  TTh  12:00-1:15 PM

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.

ANTH 26  Anthropology of Socialism and Postsocialism
Tatiana Chudakova  H+  TTh  1:30-2:45 PM

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.
Food is a key dimension of understanding human being, becoming, and diversity — from the ways that cooking shaped early human evolution, to how present-day eating practices naturalize embedded inequalities. This course experiments across fields of anthropology by putting the intellectual frameworks and methodologies of biological and socio-cultural traditions into dialogue around the raising, distribution, and consumption of food. Topics include the relationships between food and human biology, including mismatches between evolution and current consumption practices; natural selection and food’s relationship to reproductive success; nutrition, malnutrition, and human growth; toxicity, pesticides, epigenetics, and violent environments; domestication practices from the emergence of agriculture to the ongoing industrialization of plants and animals; sexual divisions of labor with respect to food; co-operation and food sharing in human and non-human groups; the development, circulation, and co-optation of national cuisines (including fast food); the gut microbiome and interspecies relationships; the biology and politics of meat-eating, along with human and bovine lactation; capitalist metabolisms; the engineering of non-human diets such as livestock feed; and burgeoning movements for food sovereignty and justice. Assignments will take the form of papers, tests, and perhaps even non-traditional tasks such as making stone tools, outdoor cooking, and developing natural flavors. This course counts for the Social Sciences distribution requirement.
ANTH 132  Myth, Ritual and Symbol
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
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 “micro-work.” 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 lwa; 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.
department of anthropology

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