THE ANTHROPOLOGY MAJOR

Eleven courses, including:

1. One Gateway (introductory) sociocultural anthropology course (ANTH 10-39)
2. One Gateway biological anthropology or archaeology course (ANTH 40-59)
3. ANTH 130 - Anthropological Thought
4. ANTH 161 - Fieldwork Lab
5. Seven additional anthropology courses, at least one of which must be a “critical geographies” course (course adopting a regional focus), and two of which must be upper-level seminars (Anthropology 162-189).

We recommend taking the theory course (Anthropology 130) in the junior year and the ethnographic methods course (Anthropology 161) prior to the senior year. The department encourages majors to explore the possibility of undertaking an internship (Anthropology 99) or independent study (Anthropology 191-199).

A minimum of 50% of courses counted toward the anthropology major must be completed at the Tufts University home campus or in Tufts University sponsored programs abroad. A maximum of two courses cross-listed in 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.

Students who matriculated at Tufts before September 2018 may choose to complete the Anthropology major using our old requirements:

Ten courses, including:

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
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>ANTH 24</td>
<td>Anthropology of the Environment</td>
<td>Alex Blanchette</td>
<td>G+</td>
<td>MW, 1:30-2:45 PM</td>
<td></td>
</tr>
<tr>
<td>ANTH 26*</td>
<td>Anthropology of Socialism and Postsocialism</td>
<td>Tatiana Chudakova</td>
<td>E+</td>
<td>MW, 10:30-11:45 AM</td>
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<tr>
<td>ANTH 27</td>
<td>Human Rights and Justice in Cultural Context</td>
<td>Amahl Bishara</td>
<td>T+</td>
<td>TR, 9:00-10:15 AM</td>
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<tr>
<td>ANTH 40</td>
<td>Biological Anthropology Lab</td>
<td>Lara Durgavich</td>
<td>L+</td>
<td>TR, 4:30-5:45 PM</td>
<td>LB: E+, F, 10:30-11:45 AM</td>
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<tr>
<td>ANTH 50</td>
<td>Prehistoric Archaeology</td>
<td>Lauren Sullivan</td>
<td>M+</td>
<td>MW, 6:00-7:15 PM</td>
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<tr>
<td>ANTH 130</td>
<td>Anthropological Thought</td>
<td>Emilio Spadola</td>
<td>D+</td>
<td>TR, 10:30-11:45 AM</td>
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<tr>
<td>ANTH 132</td>
<td>Myth, Ritual, and Symbol</td>
<td>Emilio Spadola</td>
<td>H+</td>
<td>TR, 1:30-2:45 PM</td>
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<tr>
<td>ANTH 136</td>
<td>Cultures of Computing</td>
<td>Ricky Crano</td>
<td>I+</td>
<td>MW, 3:00-4:15 PM</td>
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<tr>
<td>ANTH 147</td>
<td>Sex and Money</td>
<td>Sarah Luna</td>
<td>K+</td>
<td>MW, 4:30-5:45 PM</td>
<td>CLST: WGSS 185-01</td>
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<tr>
<td>ANTH 148</td>
<td>Medical Anthropology</td>
<td>Sarah Pinto</td>
<td>F+</td>
<td>TR, 12:00-1:15 PM</td>
<td>CLST: STS 148</td>
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<tr>
<td>ANTH 149-02*</td>
<td>The End of Work in the United States</td>
<td>Alex Blanchette</td>
<td>F+</td>
<td>TR, 12:00-1:15 PM</td>
<td></td>
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<tr>
<td>ANTH 161</td>
<td>Fieldwork Lab</td>
<td>Cathy Stanton</td>
<td>5+</td>
<td>M, 1:20-4:20 PM</td>
<td></td>
</tr>
<tr>
<td>ANTH 168*</td>
<td>Anthropology of Colonialism / Decolonizing Anthropology</td>
<td>Amahl Bishara</td>
<td>7+</td>
<td>W, 1:20-4:20 PM</td>
<td></td>
</tr>
<tr>
<td>ANTH 174</td>
<td>Thinking with Plants: Plants, People and Society</td>
<td>Tatiana Chudakova</td>
<td>6</td>
<td>T, 1:30-4:00 PM</td>
<td></td>
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Crosslisted Courses in other departments or programs:

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<tr>
<th>Course Code</th>
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<tr>
<td>ANTH 149-48</td>
<td>Art and Anthropology</td>
<td>CLST: FAH 192-01</td>
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<td>ANTH 149-49</td>
<td>Music as Culture</td>
<td>CLST: MUS 05-01</td>
</tr>
</tbody>
</table>

*starred courses count towards the Anthropology critical geographies (area)course requirement
Amahl Bishara | Associate Professor
amahl.bishara@tufts.edu | Eaton Hall Room 305
Media, human rights, the state, journalism, democracy, the politics of place, knowledge production, expressivity, the Middle East

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

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.

Sarah Luna | Kathryn McCarthy Assistant Professor in Women’s Studies
sarah.luna@tufts.edu | Eaton Hall Room 304
Gender and sexuality studies, migration, sexual labor, mission work, Mexico/U.S. border

Zarin Machanda | Assistant Professor *on leave*
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, psychiatry, kinship, history of medicine, global feminisms, India.

Nick Seaver | Assistant Professor *on leave*
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
Violence, memory, and futurity; the anthropology of post-conflict; children and youth; transitional justice; West Africa; Sierra Leone

Emilio Spadola | Visiting Associate Professor
emilio.spadola@tufts.edu | Eaton Hall Room 311A
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
ANTH 24  Anthropology of the Environment
Alex Blanchette  G+, MW, 1:30-2:45 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. Topics are wide-ranging and include the Western cultural idea of pure nature; 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 key terms and debates in anthropology and social theory, while interrogating popular ideas such as nature 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  E+, MW, 10:30-11:45 AM

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 anthropology sociocultural gateway requirement, and the anthropology area/critical geographies requirement.
This introductory course examines anthropological approaches to human rights and justice. It introduces key anthropological methods, like participant-observation, linguistic analysis, media analysis, reflexivity, and cultural critique, and anthropological theories on topics like culture, identity, power, and globalization. We analyze controversies about cultural relativism and universalism, approaches to both violent conflicts and structural violence, and the relationship between anthropology and human rights. We also study ethnographies of human rights work and other approaches to justice, and we examine some strengths and pitfalls of various activist approaches. We pay special attention to media as they are deployed in activism. This course counts toward the Social Sciences distribution requirement, the World Civilization requirement, and the anthropology sociocultural 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 and the World Civilization requirement.

This history of anthropology is the archeology of our contemporary ways of thinking - our pressing social critiques, and concepts like “culture,” “society,” “gender,” “race,” and “religion.” This course examines the history of anthropological theorizing, focusing on the ways anthropology has long cultivated languages of dissent and methods of critical analysis. It examines both our field’s 19th century deployment of racializing and orientalizing categories and its early 20th century rejections of and resistances to colonialism, racism, and the naturalization of gender ideologies. It asks what critical possibilities emerge in anthropology’s singular method of understanding: ethnography. Throughout the course, we will follow several lines of thinking: the development of the culture concept, concepts of system and structure (and post-structural thinking), theories of power, historical analysis, and the emergence of “the subject” as a term of critique. All the while, we will attend to questions of race, class, gender, and sexuality as they figure in anthropological theorizing and in the professional discipline, with an eye for the ways anthropological thought, as a genealogy of our own imaginaries, has given us tools for thinking critically and with a feel for dissent. This course counts toward the Social Sciences distribution requirement.
Computers are suspended in webs of stories. You are likely familiar with some of them: The immateriality of information has made it possible for industries to grow around bits instead of atoms; Cyberspace has overcome the limits of physical distance; Hackers, working out of modest garages, have heroically reshaped the world and become new titans of industry; Enormous data sets have made it possible to produce objective facts about human behavior without relying on explanatory theory. We often hear about how technologies “impact” culture. In this course, we will examine how computing is affected by culture, and, in the process, we will come to question the idea that culture and technology are necessarily separate from each other. To do this, we will explore alternative stories about computing—stories that highlight people, places, objects, and processes that the usual stories neglect. These range from revolutionary Chilean politicians in the 1970s to New Yorkers working in the first dotcom boom, from undersea cables running off the coast of Hawai‘i to cybernetic musicians. Through our readings as well as written assignments, we will practice more expansive ways of paying attention to the cultural life of computers and situating computing in broader social, economic, geographic, and political contexts. Whether or not you plan to work in computing or with computers, these skills will help you make sense of the techno-social world, consider the global context in which technologies function, and work toward more equitable arrangements of people and computers. This course counts toward the Social Sciences distribution requirement.
ANTH 147  
Sex and Money: Anthropology of Sex Work  
Sarah Luna  
K+, MW, 4:30-5:45 PM  
CLST: WGSS 185-01

This course considers intersections between sex (and other forms of intimacy) and money (and other forms of exchange) by reading ethnographies about sex workers and those who seek to regulate, profit from, or “help” them. We will ask how neoliberalism has shaped ways of earning a living throughout the world, and how it has informed and changed gender roles and intimate relationships. Other topics include ethical concerns with studying sex workers; their relationships with family members, pimps, and clients; moral panics about “white slavery” and “sex trafficking;” the whore stigma; sex tourism; criminalization and legalization; transactional sex; and the eroticization of perceived racial difference. This course counts toward the Social Sciences distribution requirement.

ANTH 148  
Medical Anthropology  
Sarah Pinto  
F+, TR, 12:00-1:15 PM  
CLST: STS 148

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.
ANTH 149-02*  The End of Work in the United States
Alex Blanchette  F+, TR, 12:00-1:15 PM

The United States is a place where most people not only work to live, but also one where many seem quite willing to live for work. That is, work has been culturally naturalized as a largely apolitical, inevitable, and unquestioned good. This remains true even at a moment when neoliberal policies have decimated dignified working-class employment, environmental protections and safety nets are being stripped in a seemingly desperate bid to create fleeting jobs, and automation technologies may make capitalism less dependent on human bodies. In rejoinder, this course looks at how anthropologists of the U.S. have imagined getting a life beyond work. It examines other ways of organizing society — from play, to sex, to faith — that do not revolve around unending growth and labor productivity. In so doing, we trace a host of issues seldom featured within the same conversation: capitalism and the labor theory of value; “disruptive” technologies; de-growth movements; programs for universal basic income; housework; video games; youth subcultures; aging and retirement; and various American utopian communities. At root, this course suggests work consumes too much collective imagination. To this end, we will also try to experiment with practicing forms of learning that are not overdetermined by inherited work ethics, images, and values. This course counts towards the Social Sciences distribution requirement and the anthropology area/critical geographies requirement.

ANTH 161  Fieldwork Lab
Cathy Stanton  5+, M, 1:20-4:20 PM
Required course for Anthropology majors

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.
ANTH 168*  Anthropology of Colonialism / Decolonizing Anthropology
Amahl Bishara 7+, W, 1:20-4:20 PM
Recommendation: One course in cultural anthropology or colonialism studies

This course presents students with anthropological tools to analyze colonialism, as well as to evaluate anthropology’s shifting relationship to colonialism and decolonization. How do colonial states and societies maintain dominance? What identities and subjectivities are created by colonialism? When and how does colonialism end? What does anthropology have to do with colonialism and decolonization? We will read historical anthropology, archaeology, and contemporary ethnography, complemented by other disciplinary approaches and film, and we will focus on European-style colonialism as it has operated across several regions. We consider when and how anthropology has been complicit with colonial projects. We study approaches to the workings of the colonial state. We examine modes of colonial resistance and debates about what constitutes decolonization or the “unsettling” of settler colonialism. We explore how anthropologists can build a decolonizing anthropology. This course counts toward the anthropology upper-level seminar requirement, the anthropology area/critical geographies requirement and the Social Sciences distribution requirement.

ANTH 174  Thinking with Plants: Plants, People and Society
Tatiana Chudakova 6, T, 1:30-4:00 PM
Recommendation: One course in anthropology

This advanced anthropology seminar explores how thinking with, making use of, and living alongside plants textures distinct sensory, affective, and symbolic lifeworlds. It focuses on the ways in which plants have furnished both material and intellectual resources for a wide variety of human activities and pursuits — from food to medicine, from highly visible and hotly debated illegal substances to the overlooked and unremarkable armatures of our daily lives. More than simply a material resource, plants are widely used to model and make sense of the world, as well as to organize relations of power: for example, as aids for visualizing knowledge; as metaphors that recast certain bodies and subjects as disposable, undesirable, or open to exploitation; or as intellectual objects and ecological actors that facilitate boundary making. Topics explored in the course include the following: anthropological approaches to the circulation of plants; the historical legacies of colonial cultivation, extraction, and power; the place of plants in different lived environments and symbolic ecologies; plants, capitalism, and commodity chains; indigenous knowledge, tourism, and biopiracy; commercialization, criminalization and legality, in particular in relation to legal medicines and illegal drugs; and multi-species approaches to living with and among botanical beings. This course counts toward the anthropology upper-level seminar requirement and the Social Sciences distribution requirement.
SCHOOL OF ARTS AND SCIENCES

Anthropology

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