

## **ANTHROPOLOGY (AS) {ANTH}**

**L/R 001. Introduction to Archaeology. (C)** History & Tradition Sector. All classes. Dibble or Sabloff, J.

An introduction to the history, concepts, and methods of the anthropological study of ancient peoples using archaeological illustrations to indicate the relationships of archaeological interpretations with cultural and physical anthropology.

**L/R 002. Introduction to Cultural Anthropology. (C)** Society Sector. All classes. Staff.

An introduction to the study of culture and human institutions, how they change, and their role in both literate and nonliterate societies.

**L/R 003. Introduction to Human Evolution. (C)** Living World Sector. All classes. Monge or Fernandez-Duque.

How did humans evolve? When did humans start to walk on two legs? How are humans related to non-human primates? This course focuses on the scientific study of human evolution describing the emergence, development, and diversification of our species, *Homo sapiens*. First we cover the fundamental principles of evolutionary theory and some of the basics of genetics and heredity as they relate to human morphological, physiological, and genetic variation. We then examine what studies of nonhuman primates (monkeys and apes) can reveal about our own evolutionary past, reviewing the behavioral and ecological diversity seen among living primates. We conclude the course examining the "hard" evidence of human evolution - the fossil and material culture record of human history from our earliest primate ancestors to the emergence of modern *Homo sapiens*. You will also have the opportunity, during recitations, to conduct hands-on exercises collecting and analyzing behavioral, morphological, and genetic data on both humans and nonhuman primates and working with the Department of Anthropology's extensive collection of fossil casts.

**L/R 004. The Modern World and Its Cultural Background. (B)** Humanities & Social Science Sector. Class of 2010 & beyond. Kim, J. Also fulfills General Requirement in Society for Class of 2009 and prior.

An introduction to the diversity of cultures in the world. This course is divided into two parts. The first briefly examines different models of understanding human diversity: ethnicities, religions, languages, political forms, economic structures, cultures, and "civilizations". Students will learn to think about the world as an interconnected whole, and know the significance of culture on a global scale. The second part is an introduction to area studies, in which we undertake a survey of the different regions of the world. This semester we focus on Asia, specifically East Asia, Southeast Asia, Central Asia, and South Asia. We conduct the survey paying attention to the different aspects of human diversities, which we examine in the first part of this course. Students will acquire a greater appreciation and understanding of cultural differences in the more comprehensive social context.

**L/R 012. (HIST012, SOCI012) Globalization And Its Historical Significance. (C)** Humanities & Social Science Sector. Class of 2010 & beyond. Spooner.

This course uses data from what is actually happening in the course of the semester to introduce the concepts and methods of the social sciences. It analyzes the current state of globalization and sets it in historical perspective. We will focus on a series of questions not only about actual processes but about the growing awareness of them, and the consequences of this awareness. In answering these questions, we will distinguish between active campaigns to cover the world (e.g., Christian and Muslim proselytism, opening up markets, democratization) and the unplanned diffusion of new ways of organizing trade, capital flows, tourism and the Internet. The body of the course will deal with a series of analytical types of globalization, reviewing both the early and recent history of these processes. The overall approach will be historical and comparative, setting globalization on the larger stage of the economic, political and cultural development of various parts of the modern world. The course is taught collaboratively by two social scientists: an anthropologist and a sociologist, offering the opportunity to compare and contrast two distinct disciplinary points of view. It seeks to develop a concept-based understanding of the various dimensions of globalization: economic, political, social, and cultural.

At the end of the course students will understand the significance of globalization in the modern world, and be able to compare the approaches of different social sciences.

**SM 018. (AFRC018, AFST018) Popular Culture in Africa. (C)** Distribution Course in Society. Class of 2009 & prior only. Barnes. Freshman Seminar.

This course concentrates on popular culture in sub-Saharan Africa. It examines the way people reflect on and represent various aspects and issues in their daily lives, in public media, and through a diverse range of performative and creative outlets. It explores the way cultural traditions are created, promulgated, and perpetuated. It looks at the way popular culture deals with pleasure and pain; identity difference, and diversity; wealth and power; modernity and history;

gender relations; suppression, resistance, and violence; and local versus global processes. In short, popular culture will serve as a window through which to observe contemporary life.

**SM 032. (LALS032) The Rise and Fall of Ancient Maya Civilization. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Sabloff, J. Freshman Seminar.

The civilization of the ancient Maya, which flourished between approximately 1000 B.C. and the Spanish Conquest of the sixteenth century A.D. in what is now southern Mexico and northern Central America, has long been of wide public interest. The soaring temples of Tikal, the beautiful palaces of Palenque, the sophisticated carved monuments and sculpture, and the complex writing, astronomical, and mathematical systems of this pre-industrial civilization have been widely photographed and written about. However, revolutionary advances in archaeological research which have provided important new data about the farmers and craftspeople who supported the great Maya rulers, and the decipherment of Maya hieroglyphics writing over the past two decades have led to the overthrow of the traditional model of Lowland Maya civilization and the growth of new understandings of the development of Lowland Maya civilization, the rise of urban states, and the successful adaptation to a difficult and varied tropical environment. Through a series of case studies, this seminar will examine the research that has led to these new insights and will evaluate the exciting new models of Maya civilization and its achievements that have emerged in recent years.

**SM 086. Desire and Demand: Culture and Consumption in the Global Marketplace. (M)** Diggs-Thompson. Freshman Seminar.

Does consumption shape culture or does culture shape consumption? Does the archaic term "errand running" now fall under the heading of "power shopping"? As even the most mundane purchase becomes socially symbolic and culturally meaningful we can now persuasively argue that the concept of "need" has been transformed. When successful selling must account for differences in age, gender, ethnicity, language and even religion, how is demand created and how are diverse populations "sold"? From Delhi to New York, we ask the question: does the process of globalization also homogenize consumption? Has shopping become both entertainment and pop culture and exactly how has it become inextricably bound to issues of self-image, social status and identity? Analyzing a variety of physical and virtual venues in different countries, from the 19th century to the present, this seminar examines the process of shopping in the global marketplace, and the culture surrounding consumption, including social and political-economic facts which impact if, when, why, and how people purchase goods. We study the efficiency of the "consumer continuum," production -- promotion -- purchase, and examine how culture, consumption, marketing, and global capitalism have become intertwined around the world.

**100. (NELC281, SAST161) Topics In Anthropology and the Modern World: Afghanistan and Pakistan in Regional Perspective. (B)** Distribution Course in Society. Class of 2009 & prior only. Spooner.

This course relates anthropological models and methods to current problems in the Modern World. The overall objective is to show how the research findings and analytical concepts of anthropology may be used to illuminate and explain events as they have unfolded in the recent news and in the course of the semester. Each edition of the course will focus on a particular country or region that has been in the news.

**102. (ANTH692) American Civilization: The 20th Century. (C)** History & Tradition Sector. All classes. Hammarberg.

This course covers the changing society and culture of the United States during the 20th century. It begins with American regionalism in 1900 and traces the rise of mass culture and economic depression in the period from WWI through WWII, followed by the changing conflicts of idealism, realism and popular culture to the end of the Cold War, the rise of the internet, and the new problems posed by 21st century globalism. The course will emphasize the discussion and analysis of primary source materials, employing material culture, texts, and film as forms of evidence. The concept of culture enables us to treat the changing cultural context as the "natural" environment of Americans during the 20th century.

**104. Sex and Human Nature. (B)** Living World Sector. All classes. Vallengia/Fernandez-Duque.

This is an introduction to the scientific study of sex in humans. Within an evolutionary framework, the course examines genetic, physiological, ecological, social and behavioral aspects of sex in humans. After providing the basic principles of evolutionary biology, the course will examine the development of sexual anatomy and physiology. How is sex determined? How is orgasm achieved? Why do girls and boys develop sexually at different ages? The role of ecology and social life in shaping human mating patterns will be evaluated through the use of ethnographies and cross-cultural materials on a variety of human cultures. Does everybody have sex the way we do? Why marry? Are there biological bases for love? Why do we experience jealousy? Finally, topics relevant to human sexuality today will be discussed, such as recreational sex, contraception, and sexually transmitted diseases. Examples are drawn primarily from traditional and modern human societies; data from studies of nonhuman primates are also considered.

**105. Human Adaptation. (C)** May be counted as a General Requirement Course in Living World. Class of 2009 & prior only. Staff. Prerequisite(s): ANTH 003 or BIOL 101 or permission of instructor.

An examination of the methods and techniques of physical anthropology as applied to specific problems of biological variation in man. Emphasis will be upon physical anthropology as a biological science.

**106. Anthropological Genetics. (M)** Schurr. Prerequisite(s): ANTH 003.

This course explores the use of genetics to understand human biological variation and evolution. Among the areas of genetics to be explored are dermatoglyphics (fingerprints), craniometrics (skulls and teeth), anthropometrics (body dimensions), simple Mendelian traits, molecular genetics, genetics of complex traits (skin color, height, obesity), population genetics, and disease adaptations.

**SM 108. In Search of the Neanderthals. (M)** Staff.

This course will outline Neandertal biology, behavior, and current debates over the place of the Neandertals in human evolution. The main goal of the course is an up-to-date understanding about who the Neandertals were, and how they lived, through the examination of paleontological and archaeological data. What did they look like? What did they eat? What sort of weapons did they make? What's this I hear about a cave bear cult? As we do this, we will also explore the history of scientific and popular thought about Neandertals and how it has reflected changes in broader societal attitudes over time. The course will include in-class, hands-on laboratory activities. The reading list will range from selected journal articles to excerpts from popular literature like 'Clan of the Cave Bear.'

**112. Introduction to Chinese Cultures. (B)** Distribution Course in Society. Class of 2009 & prior only. Staff.

In this seminar we look at the diverse cultural traditions and patterns of social formations of traditional and modern China, to gain an introduction to social life in that country. We will consider basic anthropological topics in the Chinese context, including kinship, power and politics, gender, ethnicity, class and status, economic activities, ritual practices and ceremonies, religion, expressive culture, and diaspora/transnational communities in Greater China.

**SM 115. Anthropology and Philosophy. (M)** Humanities & Social Science Sector. Class of 2010 & beyond. Sabloff, P. Academically Based Community Service Course.

Students explore the contributions of anthropology, philosophy, and community service to understanding human nature and human behavior. Within the context of globalization, we will pose basic philosophical questions about the nature of human nature, capitalism, and the forces influencing people's decisions about their own lives. Anthropological accounts (ethnographies) from Asia, Latin America, England, and the USA; excerpts from political philosophers (Rousseau, Smith, Marx, Foucault, Bourdieu, and Freire); and students' first-hand experience volunteering in West Philadelphia will help students reach their own conclusions about these and other globalization issues. Students will use their ABCS (Academically-Based Community Service) experience as an anthropology laboratory, seeing social theory as it operates "on the ground."

**116. (AFRC116, ANTH629) Caribbean Culture and Politics. (M)** Thomas.

This course offers anthropological perspectives on the Caribbean as a geo-political and socio-cultural region, and on contemporary Caribbean diaspora cultures. We will examine how the region's long and diverse colonial history has structured relationships between race, ethnicity, class, gender and power, as well as how people have challenged these structures. As a region in which there have been massive transplantations of peoples and their cultures from Africa, Asia, and Europe, and upon which the United States has exerted considerable influence, we will question the processes by which the meeting and mixing of peoples and cultures has occurred. Course readings include material on the political economy of slavery and the plantation system, family and community life, religious beliefs and practices, gender roles and ideologies, popular culture, and the differing ways national, ethnic, and racial identities are expressed on the islands and throughout the Caribbean diaspora.

**SM 118. The Information Age: Culture, Society, and Political-Economy. (M)** Barnes.

The information age is reshaping our world and the kinds of lives we lead. The forces of globalization, information technology, and the restructuring of capitalism are bringing about new forms of culture, society, and political-economy. Are we moving toward a single planetary society? Or will local communities continue to be culturally diverse? This course will examine these questions from multiple sites around the world, western and non-western. It will include examinations of international institutions and global cities; new types of identity and citizenship; strengths and weaknesses of the nation-state; transnational flows of culture, capital, and social action; and the making and breaking of new global ideologies.

**SM 120. Money in Society and Culture. (M)** Distribution Course in Society. Class of 2009 & prior only. Staff. Freshman Seminar.

Across history and across cultures, money has profoundly shaped the social world. In its myriad forms and functions, money finds expression as object and idea, as complex technological system and potent psychological symbol. In this

course we will consider the meanings that social scientists, cultural critics and popular movements have invested in the objects and practices that surround the use of money in human culture. Topics to be covered include: ideas about the origins and functions of money; the role of money in ancient and contemporary global trading regimes and political formations; diverse and multiple regimes of exchange and money use in different cultures; the impact of money on notions of value, time, social life, and moral order; ritual, magical and symbolic uses of money; and alternate money forms such as community-based currencies and digital/cyber cash. While focusing on objects and relationships associated with economic life, the course will serve as an introduction to basic concepts anthropologists use to think about society, culture and politics. Readings, classroom discussion, and guided research projects will provide the basis for a series of short writing assignments.

**122. Becoming Human. (B)** Natural Science & Mathematics Sector. Class of 2010 and beyond. Dibble. Also fulfills General Requirement in Society for Class of 2009 and prior.

Human evolutionary studies is a composite product of the fieldwork of both Paleolithic archaeology and human paleontology (or what we refer to as "stones and bones"). This marriage of two subdisciplines of anthropology produces a unique set of data that is intellectually managed and driven by theories within anthropology as a whole and even beyond -- to fields such as biology, psychology, and primate ethology, as we try to understand the origins of language, culture, and our unique physical characteristics. In this course, two archaeologists and one physical anthropologist will jointly discuss and debate the actual evidence of human evolution, describing what the actual evidence is and exploring how far can we take these interpretations.

**L/R 123. (COMM110) Communication & Culture. (C)** Society Sector. All classes. Agha.

The course looks at varieties of human expression -- such as art, film, language and song -- as communicative practices that connect persons together to form a common culture. Discussion is centered around particular case studies and ethnographic examples. Examination of communicative practices in terms of the types of expressive signs they employ, their capacity to formulate and transmit cultural beliefs and ideals (such as conceptions of politics, nature, and self), and to define the size and characteristics of groups and communities sharing such ideals. Discussion of the role of media, social institutions, and technologies of communication (print, electronic). Emphasis on contemporary communicative practices and the forms of culture that emerge in the modern world.

**124. (JWST124, NELC155, RELS024) Archaeology & the Bible. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

The Hebrew Bible (Tanak) and archaeological research provide distinct, and at times conflicting, accounts of the origins and development of ancient Israel and its neighbors. Religion, culture and politics ensures that such accounts of the past have significant implications for the world we live in today. In this course we will discuss the latest archaeological research from Israel, the Palestinian Territories and Jordan as it relates to the Bible, moving from Creation to the Babylonian Exile. Students will critically engage the best of both biblical and archaeological scholarship, while being exposed to the interpretive traditions of Anthropology as an alternative approach to the available evidence. Open discussions of the religious, social and political implications of the material covered will be an important aspect of the course.

**SM 127. The Meanings of Things: Material Culture and Human Experience. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff.

Human beings live in a world of things made by and for themselves. This material culture and the technologies used to create it reflect the myriad concerns of people and shape their experiences and lives. This class will explore the ways in which material culture is made meaningful by and creates meaning for people by developing an anthropological understanding of technology. Students will explore the connections between cultural, social, political and economic values and the development and elaboration of various technologies, such as stone tools, metal production, railroads and computers. Furthermore, the course will address the products of technology and the roles they play in shaping human values and experiences. Discussion and analysis will be based on readings and videos of case studies from archaeological to contemporary contexts, and will highlight some current debates on the nature of technological progress. This course will be relevant to those students interested archaeology, anthropology, history of science and technology, design, engineering, architecture, marketing, museum studies and related.

**130. The Barbarian Image. (M)** May be counted as a General Requirement Course in History & Tradition. Class of 2009 & prior only. Staff.

The barbarian of comic strip and "fantasy" fiction is but one modern version of a pervasive image running deep in European culture, an image that has shaped European perceptions of the European past, and indeed of the world in general. The "barbarian image" will be traced from its roots in Antiquity, and will be examined critically, primarily though not exclusively for its impact upon European archaeology and the contribution that archaeology can make to its objective evaluation.

**SM 133. (LALS133) Native Peoples and the Environment. (M)** Erickson. Freshman Seminar.

The relationship between the activities of native peoples and the environment is a complex and contentious issue. One perspective argues that native peoples had little impact on the environments because of their low population densities, limited technology, and conservation ethic and worldview. At other extreme, biodiversity, and Nature itself, is considered the product of a long history of human activities. This seminar will examine the Myth of the Ecologically Noble Savage, the Myth of the Pristine Environment, the alliance between native peoples and Green Politics, and the contribution of native peoples to appropriate technology, sustainable development and conservation of biodiversity.

**136. Culture and Conflict in International Relations. (M)** Distribution Course in Society. Class of 2009 & prior only. Spooner.

Selected international conflicts will be analyzed from a cultural point of view. This exercise will have the following advantages, each of which will be emphasized throughout the course: (a) students will study a series of internationally important situations from a distinctive academic point of view; (b) they will explore the analytical value of the concept of culture with the rigour with which it has been developed in anthropology, but in application to material not commonly treated by anthropologists, and (c) since anthropologists have difficulty comprehending and analyzing conflict within a cultural framework, they will at the same time be engaging in a theoretically experimental exercise by addressing questions concerning the relationship between conflict and cultural process. The course should be useful both to prospective anthropology majors and all undergraduates interested in the modern world, and will ideally attract students with a wide variety of interests.

**SM 137. (SAST055) Development Debate in India. (C)** Distribution Course in Society. Class of 2009 & prior only. Ghosh.

There has been a great deal of discussion, of late, about civilization and attacks upon it. This course examines the meaning of "civilization" and "progress" by way of i) classical sources in social thought, ii) pivotal issues in contemporary cultural anthropology and iii) materials related to South Asia -- India in particular. The course demands close readings of (at times) dense texts, class presentations, short video reaction papers, longer papers per assignments given and a research-informed final paper. The class format combines discussion with lectures with an emphasis on discussion.

**139. (NELC182, URBS139) Ancient Civilizations of the World. (M)** History & Tradition Sector. All classes. Zettler.

The archaeology of the complex societies of the Old and New Worlds from the end of the paleolithic up to and including the earliest civilizations.

**143. Being Human: Biology, Culture & Human Diversity. (C)** May be counted as a General Requirement Course in Living World. Class of 2009 & prior only. Valeggia.

This course is an exploration of human biology from an evolutionary and biocultural perspective. Under this light, the class will provide you with general concepts for a better understanding of what it means to be human. We will see humans as mammals, as primates, and as hominids. We will explore the basics of human genetics, growth & development, nutrition, disease and life history. Biological variation in contemporary and past societies will be reviewed in reference to evolutionary processes.

**SM 146. (AFRC146, GSOC146, URBS146) Writing Multiculturalism. (M)** Distribution Course in Society. Class of 2009 & prior only. Sanday.

Diversity is a fact of life, characteristic not only of the US national culture but of the global culture as well. This course introduces anthropological theories of culture and multiculturalism and the method of ethnography. Students will read and report on selected classic readings. After learning the basic concepts, students will be introduced to the concept of culture and the method of ethnography. The core of the course will revolve around "doing ethnography" through participant/observation in multicultural settings. Students can use their life experience, home communities, or Penn as their field of observation. The goal of the course is to introduce beginning students to public interest anthropology. No background in anthropology is required.

**SM 152. Fat and Society. (C)** Kauer.

This course is designed to approach a topic of great interest and relevance to people--both men and women--living in the US today. The readings and concepts of fat: physiology, anatomy, body image, body, weight, macronutrient, "fatty" foods, ideas about low fat and non-fat, and the morality of fat and thin. Using critical thinking skills from anthropology, students and instructor will explore meanings of fat: their origin, their effects on individuals, and on society. In particular, we will examine ideas taken for granted by society (especially the biomedical culture, as it extends into the community) about the relations between food, fatness, happiness, health and morality. Course material draws broadly from the social sciences and humanities and deals with the biological, biomedical, and socio-cultural aspects of fat in

our culture. In saying "fat", we are also implicitly saying "thin", and this course is designed to delve into the varied discourse on fat/thin, on body/body image, health, and beauty.

**SM 168. Genetics and the Modern World. (M)** Schurr. Prerequisite(s): ANTH 003; some background in biology and genetics is also helpful, but not required.

Without question, genetic research is making a profound impact on the modern world. It has led to many new and exciting insights in the field of biological anthropology, particularly those subareas concerned with human origins and biological diversity, and is having an equally important influence on the biomedical sciences. Furthermore, through the use of new genetic technologies, the entire human genome has been recently sequenced, giving us an opportunity to better understand the nature of human development, disease and biological variation at the molecular level. This course will explore the new findings in biological anthropology resulting from the use of these genetic methods, as well as examine the social and political implications of these advances. Among the topics to be covered in the course are the Human Genome Project, genetic testing in forensic and criminal cases, race and biological variation, genetic engineering, the genetic basis of disease, and modern human origins.

**170. (ANTH507) Primate Behavior and Human Evolution. (M)** Fernandez-Duquet.

The course examines the diversity of the living primates, as well as their behavior and evolution. We will look at the ways in which individuals compete with one another to survive, mate and rear their offspring and how their behavior interacts with ecological factors to produce the sorts of societies that we see among primates. We will also consider how our understanding of living primates can help us reconstruct the evolution of human behavior.

**SM 184. Food and Culture.(M)**Kauer, J.

In this seminar we will explore the various relationships between food and culture. Readings will draw from a range of fields aside from anthropology, including psychology, food studies, history, nutrition, and sociology. We will read about and discuss cross-cultural variation in food habits, the meanings underlying eating and food in the United States, and the different ways that individuals construct 'self' and identity through food and eating. Discussion in class will rely on in-depth reading, analysis, and discussion of the assigned texts. There will be a few short writing assignments throughout the class. In addition, students will conduct interviews and then write a paper based on both these and research in the published literature.

**190. (AFRC190, AFST190, HIST190) Introduction to Africa. (A)** Society Sector. All classes. Barnes.

During the semester we will focus on people and communities of sub-Saharan Africa and on the ways people represent, reflect on, and react to various aspects and issues in their lives and the institutions which dominate their communities. We will focus particularly on the history, contemporary expression, and inter-relationships among politics, religion, and aesthetic practice. Members of Penn's African Studies community will share their expertise with the class and introduce the University's Africa resources. Texts consist of weekly readings, films, and recordings; and class members will be expected to attend several lectures outside of class.

**SM 191. Migration and Multicultural Membership: The U.S. Experience. (C)** Ghosh.

This course examines the movement of peoples across borders. We focus on national borders in particular and, more specifically, migration to the U.S. The investigation itself will be framed by theories of society, social membership, and social change including the way that migration and other "flows" have challenged these theories. We will consider the role of media (music, internet, films, etc.), globalization, and religion. Attention will be given to South Asian origin populations with contrasts drawn vis-a-vis comparable immigrant populations in the U.S. (e.g. Latin-American/Latino groups) and perhaps elsewhere. Requirements include papers, class presentations, and one exam.

**199. Independent Study in Anthropology. (C)** Staff. Prerequisite(s): Junior or senior standing and written permission of instructor and undergraduate chairman. See Department for Advisor.

A study under faculty supervision of a problem area or topic not included in the formal curriculum.

**202. (ANTH501, SAST162) Archaeology of South Asia. (C)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Possehl. May be repeated for credit.

A survey of the archaeology of India, Pakistan, and Afghanistan from the Stone Age to historical times.

**210. Death: Anthropological Perspectives. (M)** Monge.

This course will cover the topic of DEATH from a bio/cultural perspective including the evolution of life history (aging and demography - mortality) as well as from an archaeological perspective (prehistory) and early history of mortuary practices. Nothing in the lifespan of humans is so revealing on the interface of culture and biology as is death and the experience of death. This course is not concerned specifically with how an individual experiences death, but in the ways that culture and biology have come to define and deal with physical death and the death experience.

**211. North American Archaeology. (M)** History & Tradition Sector. All classes. Preucel.

This course provides a basic survey of the archaeology of indigenous peoples of North America from the earliest inhabitants until the arrival of Europeans. The regional coverage includes the continental U.S., northern Mexico, Canada, and the Arctic. Because of time limitations, specific emphasis will be placed on the Midwest, Southwest and Southeast regions of the U.S. Topics include the history of North American archaeology, peopling of the continent, origins and evolution of agriculture, early village life, native architecture, prehistoric art and symbolism, native american cosmology and astronomy, ancient technology, outside contacts and relationships, prehistoric economies and trade, social and political structure, the rise of cultural complexity, and early contacts with Europeans. The focus will be on the archaeological record combined with analogy from ethnohistory and ethnography. This regional survey course is designed for mid-level undergraduates. There are no formal prerequisites for the course, although it is expected that students have taken ANTH 001.

**SM 214. (AFRC214, AFST214) Societies and Cultures of Africa. (M)** Distribution Course in Society. Class of 2009 & prior only. Kopytoff.

An Introduction to the peoples and cultures of Sub-Saharan Africa, including culture history, languages, traditional social and political structures, and traditional religion.

**SM 215. What is Culture?. (A)** Ghosh. Prerequisite(s): ANTH 002. Course is designed for Anthropology majors. Those outside of the major require permission of the instructor.

Anthropology has often been defined as the study of culture. What is culture? How can "it" be studied, and what do these studies tell us? The course revolves around three questions i) how should we account for/make sense of the fact of human diversity? ii) what is the relation between the material and cultural components (or 'orders') of social life? and iii) what is the relation between the individual and the collectivity? We will explore how various theories have taken up these notions, in different guises and - at times - in combination. Our investigation will be theoretical, not ethnographic. We will examine 'classical' thinkers in social science, history and political philosophy with an aim to ground an understanding of contemporary theories of culture.

**SM 219. (ANTH719) Archaeology Field Project. (A)** Humanities & Social Science Sector. Class of 2010 & beyond. Schuyler. Permission of instructor required.

First-hand participation in research project in historical archaeology in Southern New Jersey. Transportation provided by the university. Students will assist in excavations and archival research on local archaeological sites. Class is open to all undergraduates, no previous archaeological experience is required. Attendance will involve Fridays or Saturdays, all day from 8:00 to 5:00 including travel time to the excavations and back to the University Museum. Students enroll for only one day (F or S). Enrollment is limited so specific permission of the instructor is required (Robert L. Schuyler: schuyler@sas.upenn.edu; (215)898-6965; U Museum 412). Course may be repeated for credit and a follow up laboratory course (Anth 220 in the spring semester) will also be available during which the artifacts and documentary sources collected in the fall will be analyzed at the University Museum. Course may be repeated for credit.

**220. (ANTH720) Archaeology Laboratory Field Project. (B)** Humanities & Social Science Sector. Class of 2010 & beyond. Schuyler.

Follow-up for Anthropology 219. Students may enroll in either or both courses, and in any sequence; however, preference will be given to those previously enrolled in 219 that Fall. Class will meet in three hour sections on Fridays and Saturdays and will involve the analysis of artifacts, documentary records, oral historic sources and period illustrations collected on Southern New Jersey historic sites that Fall. No previous archaeological or lab experience is required. (Robert L. Schuyler: schuyler@sas.upenn.edu; (215) 898-6965; UMuseum 412). Course may be repeated for credit.

**SM 223. Experimental Archaeology. (M)** Staff.

This course will introduce the student to the anthropological sub-field of Experimental Archaeology, by focusing on the role experimentation plays in archaeological interpretation, as well as the process of experimentation. Students will spend the first part of the course gaining an understanding of Experimental Archaeology, its history, varying definitions of its practice and its goals. Different types of experiments will be highlighted with a particular focus being placed on the sort of results obtainable via experimentation at a variety of degrees of control in experimentation. During the second part of the course, students will be presented with case studies of experimental archaeological research, as they research and prepare their own presentations on a specific topic of experimental research. The main aims of the course are to make the students aware of the variety of experimental research being undertaken and to help them develop a critical eye towards the evaluation of experimental results and the usefulness of experimentation in archaeological research.

**229. Underwater Archaeology. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Staff. Archaeological finds are made underwater as well as on land. These underwater finds may offer vivid and unusually complete information on ancient trade patterns and politics, technology, and environments. This course will cover research on shipwrecks and on settlements and landscapes that have been preserved underwater. Attention will be paid to the special challenges and methods of underwater research and to understanding undersea finds in their local archaeological context.

**230. (ANTH633) Forensic Anthropology. (M)** Monge.

This course will investigate and discuss the various techniques of analysis that biological anthropologists can apply to forensic cases. Topics include human osteology, the recovery of bodies, the analysis of life history, the reconstruction of causes of death, and various case studies where anthropologists have contributed significantly to solving forensic cases. Discussions will include the limitations of forensic anthropology and the application of DNA recovery to skeletal/mummified materials.

**231. (CINE231) Anthropology and the Cinema. (C)** Humanities & Social Science Sector. Class of 2010 & beyond. Krasniewicz.

This course analyzes mass-market American films using traditional anthropological theories about symbolism, ritual, mythology, language, metaphor, narrative and discourse. The goal is to think of the movies as significant cultural artifacts that we use to make sense of the world rather than as just forms of entertainment or art. Through a study of popular American films and their related merchandise and cultural influences, we will also see how anthropology can be used to study contemporary cultures.

**SM 233. (SAST360) South Asia: Anthropologies and Histories. (M)** Ghosh.

This course offers a survey of readings in the historical anthropology of South Asia, India in particular. Readings touch on an array of topics, including (post) colonialism, nationalism, violence, village life, family life, media and diaspora. The common theme will be a focus on how social agents are constructed and represented, and how social change is effected. Class sessions will combine lecture and discussion, with an emphasis on the latter.

**236. (ANTH636, NELC241, NELC641, URBS236) Iraq: Ancient Cities & Empires. (M)** Zettler.

This course surveys the cultural traditions of ancient Mesopotamia, the land between the Tigris and Euphrates Rivers, a region commonly dubbed "cradle of civilization" or "heartland of cities," from an archaeological perspective. It will investigate the emergence of sedentism and agriculture; early villages and increasingly complex Neolithic and Chalcolithic cultures; the evolution of urban, literate societies in the late 4th millennium; the city-states and incipient supra-regional polities of the third and second millennium; the gradual emergence of the Assyrian and Babylonian "world empires," well-known from historical books of the Bible, in the first millennium; and the cultural mix of Mesopotamia under the successive domination of Greeks, Persians and Arabs. The course seeks to foster an appreciation of the rich cultural heritage of ancient Mesopotamia, an understanding of cultural continuities in the Middle East and a sense of the ancient Near Eastern underpinnings of western civilization. No Prerequisite.

**L/R 238. (HSOC238) Introduction to Medical Anthropology. (C)** Barg.

Introduction to medical anthropology takes central concepts in anthropology -- culture, adaptation, human variation, belief, political economy, the body -- and applies them to human health and illness. Students explore key elements of healing systems including healing technologies and healer-patient relationships. Modern day applications for medical anthropology are stressed.

**242. World Ethnography. (C)** May be counted as a General Requirement Course in Society. Class of 2009 & prior only. Sanday. Prerequisite(s): ANTH 002.

The aim of this course is to provide an overview of the varieties of human experience in the world culture areas identified by anthropologists. The course will concentrate on regional cultural themes and social organizational processes in each of these areas. Students will read a sample of the classic ethnographies and articles that cover central anthropological topics.

**244. The Evolution of Behavior. (M)** May be counted as a General Requirement Course in Living World. Class of 2009 & prior only. Staff. Prerequisite(s): ANTH 003 or permission of instructor.

In this course we will look at behavior from an evolutionary perspective, drawing on a variety of studies of both non-humans and humans. In particular, we will explore the extent to which our understanding of human behavior might be enhanced by knowing our evolutionary history. The focus will be on integrating biological and cultural influences into a more complete and useful understanding of ourselves. We will discuss a number of general topics, including sexuality, diet, cognition, cultural evolution, the evolution of hierarchy, consciousness, cognition, language, and mental illness.

**SM 246. (ANTH649) Molecular Anthropology. (C)** Schurr. Prerequisite(s): ANTH 003, Intro to Human Evolution; some background in biology and genetics will also be useful.

In this course, we will explore the molecular revolution in biological anthropology, and, in particular, examine the nature and theory of collecting molecular data to address anthropological questions concerning human origins, evolution and biological variation. Some of the topics to be covered in this course are the phylogenetic relationships among primates, kinship in apes and monkeys, the hominoid trichotomy, modern human origins and migrations, Neandertal genetics, biogenetics of skin color, disease adaptations, and the Human Genome Project.

**247. (ANTH747) Archaeology Laboratory Field Project-Summer. (L)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Schuyler.

This course is a summer version of Anth 220 (see that course for full description). In summer more emphasis will be placed on field visitations. Course open to all students; no instructor permission needed. Course may be repeated for credit and students may take both anth 247 and 220. Questions: contact Robert L Schuyler; schuyler@sas.upen.edu; (215) 898-6965; Univ Museum 412/6398.

**248. Food and Feasting: Archaeology of the Table. (C)** Moore.

Food satisfies human needs on many levels. Anth 248 explores the importance of food in human experience, starting with the nutritional and ecological aspects of food choice and going on to focus on to the social and ritual significance of foods and feasts. Particular attention will be paid to the way that archaeologists and biological anthropologists find out about food use in the past. Contemporary observations about the central significance of eating as a social activity will be linked to the development of cuisines, economies, and civilizations in ancient times. The course will use lectures, discussions, films, food tastings, and fieldwork to explore the course themes. An optional community service component will be outlined the first week of class.

**250. (LALS250) Aztecs, Mayas, and Incas. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Sharer. Prerequisite(s): ANTH 001 or permission of instructor.

A survey of the development of PreColumbian civilization in the Americas, from the appearance of the earliest states in Mexico and the Andes to the Spanish Conquest.

**SM 254. (LTAM254) Archaeology of the Inca. (M)** History & Tradition Sector. All classes. Erickson.

The Inca created a vast and powerful South American empire in the high Andes Mountains that was finally conquered by Spain. Using Penn's impressive Museum collections and other archaeological, linguistic, and historical sources, this course will examine Inca religion and worldview, architecture, sacred temples, the capital of Cuzco, ritual calendar, ceque system, textiles, metalworking, economic policies and expansionist politics from the dual perspectives of Inca rulers and their subjects. Our task is to explain the rise, dominance, and fall of the Incas as a major South American civilization.

**262. Social Reorganization: Tribes, Communities and Corporations. (M)** Spooner.

All human life is organized, unconsciously and culturally, at least (informal organization); in some cases also purposively, or ideologically, for specific objectives (formal organization), either general, as in modern government, or limited, as in business. This course will interrelate anthropological work on social organization with the history of formal organization in a way that will bring anthropologists into dialogue with a variety of sociological interests in organizational forms. A wide variety of ethnographic and sociological examples of formal and informal organization will be described and analyzed within the framework of the emerging modern awareness of the possibility of organizing and reorganizing society and social groups for specific short- and longterm objectives.

**SM 273. Globalization & Health. (M)** Petryna.

In some parts of the world spending on pharmaceuticals is astronomical. In others, people struggle for survival amid new and reemerging epidemics and have little of no access to basic or life-saving therapies. Treatments for infectious diseases that disproportionately affect the world's poor, remain under-researched and global health disparities are increasing. This interdisciplinary seminar integrates perspectives from the social sciences and the biomedical sciences to explore 1) the development and global flows of medical technologies; 2) how the health of individuals and groups is affected by medical technologies, public policy, and the forces of globalization as each of these impacts local worlds.

The seminar is structured to allow us to examine specific case material from around the world (Haiti, South Africa, Brazil, Russia, China, India, for example), and to address the ways in which social, political-economic, and technological factors -- which are increasingly global in nature -- influence basic biological mechanisms and disease outcomes and distribution. As we analyze each case and gain familiarity with ethnographic methods, we will ask how more effective interventions can be formulated. The course draws from historical and ethnographic accounts, medical journals, ethical analyses, and films, and familiarizes students with critical debates on globalization and with local responses to globalizing processes.

**280. Language and Culture. (M)** May be counted as a General Requirement Course in Society. Class of 2009 & prior only. Staff. Prerequisite(s): ANTH 002 or permission of instructor.

Examination of language as a part of culture, as a source of knowledge about other aspects of culture, and as social behavior.

**SM 282. (ENGL282) Topics In Native American Literature. (M)** Distribution Course in Arts & Letters. Class of 2009 & prior only.

This course explores an aspect of Native-American literature intensively; specific course topics will vary from year to year.

**288. Myth, Fraud, and Science in Archaeology. (M)** Sharer. Prerequisite(s): ANTH 001 or permission of instructor.

This course is intended to examine the distinctions between scientific and non-scientific approaches in archaeology. It is designed for people with a genuine interest in learning what archaeology is really all about, and who wish to critically evaluate the many different accounts about the past in order to make decisions for themselves as to what may be reliable or unreliable information. The course will analyze a variety of case studies derived from both the archaeological and pseudo-archaeological literature in order to define criteria for evaluating the accuracy and reliability to these accounts.

**301. Senior Thesis. (B)** Staff. Permit required.

Individual research under faculty supervision culminating in a thesis.

**SM 305. (ANTH609, URBS409) Anthropology & Policy: History, Theory, Practice. (B)** Sabloff, P.

From the inception of the discipline, anthropologists have applied their ethnographic and theoretical knowledge to policy issues concerning the alleviation of practical human problems. This approach has not only benefited peoples in need but it has also enriched the discipline, providing anthropologists with the opportunity to develop new theories and methodologies from a problem-centered approach. The class will examine the connection between anthropology and policy, theory and practice (or 'praxis'), research and application. We will study these connections by reading about historical and current projects. As an ABCS course, students will also volunteer in a volunteer organization of their choice in the Philadelphia area, conduct anthropological research on the organization, and suggest ways that the anthropological approach might support the efforts of the organization.

**SM 310. (HSOC310) Anthropology and Biomedical Science. (M)** Staff. Prerequisite(s): ANTH 243 or permission of instructor. Priority given to Penn Med students.

An examination of the role of anthropology in biomedical research, focusing upon health and disease as outcomes of biocultural systems. Where possible, students will engage in collection and analysis of data and the dissemination of the results.

**SM 312. (HSOC321, URBS312) Health in Urban Communities. (A)** Distribution Course in Society. Class of 2009 & prior only. Johnston.

This course will introduce students to anthropological approaches to health and to theories of participatory action research. This combined theoretical perspective will then be put into practice using West Philadelphia community schools as a case study. Students will become involved in design and implementation of health-related projects at an urban elementary or middle school. As one of the course requirements, students will be expected to produce a detailed research proposal for future implementation.

**SM 314. (HSOC314) Nutrition & Community Service. (C)** Staff.

A seminar on the role of the anthropological perspective in the enhancement of health and nutrition in urban communities through Academically Based Community Service. Students will examine the theory and method of participatory action research; sociocultural determinants of health behavior change; the role of cultural models in health related behavior; and factors affecting health risk perceptions. Course requirements include: participation in the Urban Nutrition Initiative; a class presentation; and a final paper.

**341. Psychology and Culture. (C)** Distribution Course in Society. Class of 2009 & prior only. Hammarberg. Prerequisite(s): ANTH 002.

The topic in the coming term is identity. "Identity," according to AFC Wallace, "may be considered any image, or set of images (conscious or unconscious), which an individual has of himself or herself". The full set of images of self refers to many aspects of the person on a number levels of generality: "his or her" wishes and desires, strengths and capabilities, vulnerabilities and weaknesses, past experiences, moral qualities, social status and roles, physical appearance, sexual orientation, ethnic, religious, or group identification and much else." Our task in this course is to examine the ways people develop and deploy their social and personal identity over the course of their lives under

conditions of a culturally constituted conception of self. Cross-cultural materials we will consider include films, autobiographical writings, personal observations, and life history representations.

**353. Political Anthropology. (M) Staff.**

Political systems of Western and non-Western societies and theories of politics, culture, and society will be examined from an anthropological perspective.

**359. (HSOC359) Nutritional Anthropology. (M) Johnston.**

Human nutrition and nutritional status within context of anthropology, health, and disease. Particular emphasis on nutritional problems and the development of strategies to describe, analyze, and solve them. Students will participate in the Urban Nutrition Initiative, an academically based community service project in local area schools.

**404. Introduction to the Human Skeleton. (M) Staff.** Prerequisite(s): ANTH 003 or ANTH 105.

An introduction to the anatomy and biology of the human skeleton. Laboratory work will be supplemental by lectures and demonstrations on the development structure, function, and evolution of the human skeleton.

**SM 411. (GSOC511) Anthropology of Sex and Gender. (M) Sanday.** Prerequisite(s): ANTH 002.

This course surveys psychoanalytic and social theories of sex and gender. We begin with the social organization and construction of sexual expression and engendered subjectivity. The social ordering of power through the mechanisms of sexual behavior and engendered subjectivity is considered next. In addition to reading anthropological analyses of sex and gender in specific ethnographic contexts, students will become familiar with relevant theorists such as Belsey, Strathern, de Lauretis, Foucault, Freud and Lacan. Short papers will be assigned in which students apply specific theories to interpret case material. Advanced undergraduates and graduate students are welcome.

**413. Archaeology of American Southwest. (M) Preucel.**

This course provides an overview of the prehistoric cultures of the American Southwest. It interweaves archaeological data, ethnohistorical accounts, ethnographic descriptions, and indigenous perspectives. Topics covered include the history of archaeological research, origins and migrations, agriculture and land use, ideology and belief systems. Special attention will be given to Chaco and Hohokam as contrasting case studies of regional ideological systems with strong connections to indigenous people today. In addition, the course addresses such historical and contemporary questions as colonization, resistance, tourism, and repatriation. Relevant ethnographic and archaeological videos will be shown and the Southwestern collections of the University Museum will be used.

**L/L 415. Archaeology of Animals. (M) Staff.** Prerequisite(s): ANTH 001 or permission from instructor.

This course introduces the study of animal bones from archaeological sites. Faunal analysis is an interdisciplinary science which draws methods from archaeology, biology, and paleontology. Bones, shells, and other remains yield evidence for the use of animals by humans, and evidence for the biology of animals and for past environments. The course will focus on research approaches to important transitions in human-animal relationships: the development of human hunting and fishing, animal domestication, early pastoralism, and the emergence of market economies in animal products. Class presentations will include lectures and discussion concerning research design and archaeological case material, with additional videos, slidework with field and laboratory equipment, and supervised work identifying and archaeological materials from Museum collections.

**SM 416. (COMM420) Public Interest Anthropology. (C) Sanday.** Prerequisite(s): ANTH 002 or permission of instructor.

Because of its four-field, holistic approach anthropology is uniquely equipped to address a wide range of public and community service issues such as health, teen pregnancy, sexuality, domestic violence, ebonics, race, repatriation, and cultural heritage. Because of its emphasis on participant observation and seeing things from "the other's" point of view, anthropological methods are helpful to all professionals working in the U.S. public sphere, be it government, law, education, or health fields. This course introduces the student to public service issues, from the perspective of selected Penn anthropology faculty. Lectures will be given by faculty representing the four fields. With the course coordinator, students will be encouraged to pursue several public interest issues of their choice. Undergraduate and graduate students from all departments and schools are encouraged to take the course.

**422. Computer Applications in Anthropology. (M) Dibble.** May be repeated for credit.

Presentation of computer applications relevant to anthropological field work and analysis, primarily based on micro or portable computers. Focus each year will vary depending on development of new applications and the interests of students.

**433. (LALS433) Andean Archaeology. (M)** Erickson.

Consideration of culture history of native peoples of Andean area, with emphasis on pre-conquest archaeology of Central Andean region.

**SM 437. (GAFL474, HSOC437) Cultural Models & Health. (C)** Distribution Course in Society. Class of 2009 & prior only. Barg.

There is a great deal of variation among population groups in the incidence of and mortality from most major diseases. Biological and social factors can account for some of this variation. However, there is increasing evidence that behavior- and the cultural models that are linked to health behavior- play an important role, too. Cognitive anthropology is the study of how people in social groups conceive of objects and events in their world. It provides a framework for understanding how members of different groups categorize illness and treatment. It also helps to explain why risk perception, helpseeking behavior, and decision making styles vary to the extent they do. This seminar will explore the history of cognitive anthropology, schema theory, connectionism, the role of cultural models, and factors affecting health decision making. Methods for identifying cultural models will be discussed and practiced. Implications for health communication will be discussed.

**SM 441. (HSOC441) Cross Cultural Approaches to Health and Illness. (M)** Barg.

This course will explore the ways that health and illness-related beliefs and behaviors develop within communities. We will identify the forces that shape these beliefs and behaviors and ultimately affect who gets sick, who gets well, and the very nature of the illness experience. Emphasis will be given to the relationships among sociocultural, political and biological factors and the ways that these factors interact to produce the variation that we see in health and illness related attitudes, behaviors and outcomes across cultures.

**445. Old World Paleolithic. (M)** Dibble. Prerequisite(s): ANTH 001.

Survey of European Paleolithic archaeology including survey of evidence relative to changing habitat, the human fossil finds, the technology, the subsistence activities, and of the social and cultural inferences that have been drawn.

**SM 451. (ANTH751) Historical Archaeology. (M)** Schuyler.

Archaeology of the Modern World from the Columbian voyage (1492) to the 20th century. Topics such as the rise of early modern Europe, European exploration and colonization, African American Archaeology, Asian American Archaeology, the rise of colonial society, contact with native peoples, the Industrial Revolution, and the archaeology of the 20th century will be covered.

**454. Quantitative Analysis of Anthropological Data. (C)** May be counted as a General Requirement Course in Formal Reasoning & Analysis. Class of 2009 & prior only. Dibble.

Problem-oriented approach to application of quantitative methods in anthropological research. Emphasis on formulation of specific problems using real data sets by each student in his or her area of interest. The logic of problem solving using quantitative arguments, the investigation of data reliability and representativeness, and the use of statistical arguments in the presentation of results covered in detail. Use of digital computers as research tools will be an integral part of the presentation.

**455. Lithic Analysis. (M)** Dibble.

Survey of method and theory of lithic analysis, including experimentation, typology, technology, and microwear, focussing on the behavioral implications of lithic assemblage variability.

**468. (LALS468) The Ancient Maya. (M)** Distribution Course in Hist & Tradition. Class of 2009 & prior only. Sharer. Prerequisite(s): ANTH 001.

Examination of current understanding of Ancient Maya, emphasizing critical review of recent archaeological research and theories.

**SM 477. (AAMW477, HSPV577) Molecular Archaeology. (M)** McGovern.

Seminar on a rapidly developing, interdisciplinary field. Application of inorganic and organic chemical techniques for dating and characterizing ancient material remains, and assessing their technological and cultural significance. Middle-range theory--the methodology and limitations of integrating natural scientific data with archaeological hypothesis and reconstruction--is stressed. Topics include geophysical/chemical prospecting of sites, radiocarbon dating and calibration, ceramic provenancing and trade, organic contents analysis of vessels, isotopic dietary studies, and paleogenetics.

**Graduate Courses**

**SM 504. (AFST503) Prehistory of North America. (M) Staff.**

This course provides a basic survey of the archaeology of indigenous peoples of North America from the earliest inhabitants until the arrival of Europeans. The regional coverage includes the continental U.S., northern Mexico, Canada, and the Arctic. Because of time limitations, specific emphasis will be placed on the Midwest, Southwest and Southeast regions of the U.S. Topics include the history of North American archaeology, peopling of the continent, origins and evolution of agriculture, early village life, native architecture, prehistoric art and symbolism, native American cosmology and astronomy, ancient technology, outside contacts and relationships, prehistoric economies and trade, social and political structure, the rise of cultural complexity, and early contacts with Europeans. The focus will be on the archaeological record combined with analogy from ethnohistory and ethnography. This regional survey course is designed for mid-level and upper-level undergraduates and graduate students. There are no formal prerequisites for the course, although it is expected that students have taken Anthr 001 or its equivalent.

**SM 506. (FOLK502, GSOC502) Fieldwork Theory. (C) Hufford, M.**

This graduate seminar explores the theory and practice of folkloristic ethnography, with a focus on sites in West Philadelphia. Through reading and exercises in ethnographic observation and writing, students consider the nature of the ethnographic encounter, its social functions and civic possibilities, and the writings, archives, films, recordings and community events that form its outcomes. Historical and contemporary reading provide an overview of ethnography as it has emerged in the social sciences over the past century, while attention to the techniques and technologies in fieldnotes, sound and video recording, photography, archiving, and sensing will develop students' skills as ethnographic scholars, writers, and community activists. Undergraduates may enroll with permission.

**SM 509. (ANTH126) Who Were the Phoenicians?. (M) Hafford.**

Skilled sailors and merchants or heartless baby killers? Both have been claimed in the ancient accounts for this mysterious people living along the Levantine coast. The Phoenicians were a literate culture and they spread the use of the alphabet far and wide, but little of what they wrote survives. Thus, the story passed down to us comes almost entirely from their enemies and rivals. In this course we attempt to understand the Phoenicians by analyzing their archaeological remains in concert with contemporary and later textual accounts. We will delve into Phoenician cities, shipwrecks, artifacts and inscriptions looking at the culture from its humble early beginnings through to its intense colonization of the Mediterranean that was eventually stamped out by the Romans. We will thus analyze Canaanite, Phoenician and Punic life through their crafts, their architecture, their business and their politics.

**SM 511. Ethics, Archaeology Cultural Heritage. (M) Leventhal.**

**SM 512. Experimental Lithic Technology. (M) Dibble.**

Stone tools provide the most significant source of information about past human behavior and evolution over the past 2.5 million years. But because stone technology has been largely abandoned, archaeologists often rely on experiments to help them determine how such tools were made and used. This course will review the kinds of experiments most often used (both actualistic and replicative), but will focus on understanding the mechanics of stone flaking through controlled experiments. As part of their study, students will take part in both designing and implementing a series of experiments involving mechanical flaking of molded glass cores, and will apply the results of this research to archaeological specimens.

**SM 516. (AFST516, GSOC516, URBS516) Public Interest Workshop. (M) Sanday.**

This is an interdisciplinary workshop sponsored by Peggy Reeves Sanday (Dept of Anthropology) with guest speakers from Communication Studies and other fields. Open to graduate and advanced undergraduate students, the workshop is a response to Amy Gutmann's call for interdisciplinary cooperation across the University and to the Dept. of Anthropology's commitment to developing public interest research and practice as a disciplinary theme. The workshop will be run as an open interdisciplinary forum on framing a public interest social science that ties theory and action. Students are encouraged to apply the framing model to a public interest research and action topic of their choice. Examples of public interest topics to be discussed in class and through outside speakers include the meaning of "public interest," the ways in which the public interest is/is not addressed in the academy, and the relationship of studying the public interest to social justice. This is an academically-based-community-service (ABCS) course.

**SM 518. Research Methods in Sociocultural Anthropology. (M) Sabloff, P. Prerequisite(s): ANTH 002 or any cultural ANTH course (for undergraduates).**

This course is designed to help prepare students for field research by studying several research methods, practicing data gathering techniques central to anthropological research, relating methodology to a sense of problem, and reading on the historical development of anthropological field work. Research methods and techniques will be studied through practice, readings, computer programming, discussion, and lecture. Research methods include but are not limited to ethnography, case study method, comparative methods, and cognitive anthropology. The techniques practiced are participant observation, several types of interviewing, developing and administering questionnaires, collecting census

material, using electronic data bases, and basic training in ANTHROPAC (a software package for cognitive anthropology). Students will select their own research topic for the term in consultation with the professor and will practice the various data gathering techniques within the context of their own research questions. Graduate students are encouraged to select topics related to their dissertation or thesis topics/populations. Discussion and sharing of experience form a major part of the class. Advanced undergraduates are welcome.

**SM 520. Anthropology of Work. (M)** Kim.

**SM 545. (FOLK549) Old World Paleolithic. (M)** Dibble. Prerequisite(s): ANTH 001.

Survey of European Paleolithic archaeology including survey of evidence relative to changing habitat, the human fossil finds, the technology, the subsistence activities, and of the social and cultural inferences that have been drawn.

**547. (EDUC547, FOLK527, URBS547) Anthropology & Education. (C)** Hall.

An introduction to the intent, approach, and contribution of anthropology to the study of socialization and schooling in cross-cultural perspective. Education is examined in traditional, colonial, and complex industrial societies.

**SM 556. (AAMW556) Practicum in Archaeological Field Methods and Problems. (M)** Dibble.

Prerequisite(s): ANTH 241 or 600 and one archaeology area course or permission of instructor.

Seminar analyzing process of archaeological excavation as a problem of research design and method, stressing excavation as an integrated methodological system of research dealing with data retrieval, storage processing, integration and interpretation leading to final publication. Course intended for students proposing archaeological careers; it will be assumed participants have some practical excavation experience.

**SM 557. (AAMW557, LALS557) Seminar in Archaeological Theory and Method: Archaeology of Landscapes. (M)** Erickson. Prerequisite(s): ANTH 241 or 600 and one archaeology area course or permission of instructor.

Advanced seminar for potential professional archaeologists. Course will examine critically main past and present theoretical issues in archaeological research and interpretation, and consider various methodologies utilized toward these interpretative ends.

**SM 577. Seminar: Problems in New World Prehistory. (M)** Staff. Prerequisite(s): ANTH 241 or other course in New World Archaeology. May be repeated for credit.

Selected research topics in New World archaeology, using the resources of the University Museum.

**SM 581. (ANTH281, SAST294, SAST594) Language, Race, and Ethnicity in South Asia: History and the Politics of Culture. (C)** Mitchell.

How has India maintained itself as a nation containing 1/6 of the world's population by recognizing 22 official languages and scores of mother tongues? Why have other South Asian countries broken into conflict over linguistic differences? This course examines the shaping of ethnic, racial, and linguistic categories of identity in modern South Asia, and explores the socio-political movements that have emerged in conjunction with these categories. Topics include colonial administrative practices such as the decennial censuses and the Linguistic Survey of India; the rise of regional linguistic movements; the relationships between language, ethnicity, and the writing of history in the context of ethnic conflicts in Lanka; the Dravidian, Non-Brahmin, Adi-Dravida, and anti-Hindi movements in southern India; the creation of Pakistan and Bangladesh; and recent debates over the origins of the Aryans.

**SM 600. Contemporary Archaeology in Theory. (C)** Staff. First-year anthropology graduate students.

This graduate seminar addresses contemporary anthropological archaeology and considers the varied ways inferences are made about past and present human behavior from the archaeological record. It reviews such fundamental topics as the use of analogy, Middle Range theory, symbolism and meaning, social and cultural evolution, ideology and power, feminism and gender, and indigenous (non-Western) perspectives. It also foregrounds basic issues regarding heritage, looting, and ethics.

**602. Fundamentals of Physical Anthropology. (C)** Schurr. First-year anthropology graduate students. This course is an introduction to the study of human evolution through a survey of evidence from the various subfields of physical anthropology. Special attention will be paid to current issues and problems in these subfields, and the different ways in which researchers are attempting to understand and uncover the details of human evolution. Among the areas of inquiry to be covered in this course include paleoanthropology, primatology, human biology, molecular anthropology, and evolutionary biology. Some specific issues to be explored will include the primate roots of human behavior, brain and language evolution, new fossil hominids, the origins of anatomically modern humans, and human biogenetic variation.

**SM 603. (COML603) Language in Culture and Society. (C)** Agha. First-year anthropology graduate students. First-year anthropology graduate students or Instructor Permission. Examination of properties of human language which enable social persons to interpret the cultural world and to act within it. Topics include principles of lexical and grammatical organization; the role of language structure (grammar) and linguistic context (indexicality) in discursive activity; referential uses of language; social interaction; markers of social role and criteria by which models of linguistic form and function are formulated and on the empirical limits within which different models have explanatory value.

**SM 605. (COML605, FOLK605, MUSC605) Anthropology of Music. (C)** Staff.

Theories and methods of the ethnomusicological approach to the study of music in culture, applied to selected western and non-western performance contexts.

**606. (EDUC602) Youth Cultural Formations. (M)** Lukose.

This course explores anthropological perspectives on peer-based youth cultures. It explores how educational institutions, media (fashion, music, magazines), and states shape youth cultures in cross-cultural contexts through social processes such as capitalism, nationalism, and increasing globalization. The course emphasizes ethnographies and histories which explore the relationship of these wider social processes to the lived realities of young people, situated in class, gender, national and race-specific contexts.

**SM 617. (COML617) Contemporary Approaches to the Study of Culture and Society. (C)** Staff. First-year anthropology graduate students.

A critical examination of recent history and theory in cultural and social anthropology. Topics include structural-functionalism; symbolic anthropology; post-modern theory. Emphasis is on major schools and trends in America, Britain, and France.

**620. Directed Reading and Research. (C)** Staff. May be repeated for credit.

To be arranged only by consultation with academic adviser and faculty member(s) to be involved; a proposed syllabus must be presented for approval, and written papers will be required without exception. On approval of these papers one copy must be presented to the Department of Anthropology office for filing.

**621. Directed Field Training and Research. (C)** Staff. May be repeated for credit.

To be arranged only by consultation with academic adviser and the faculty member(s) to be involved; a proposed syllabus must be presented for approval and written papers will be required without exception. On approval of these papers, one copy must be presented to the Department of Anthropology office for filing.

**SM 622. Topics in Physical Anthropology: Human Life History. (M)** Valeggia.

Humans are characterized by several distinctive life history features, e.g. large babies, late age at puberty and first reproduction, cessation of menstruation long before death, and a long life span. In addition, our reproductive decisions are heavily influenced by society and culture. This seminar will explore human life history from an evolutionary ecology and biocultural perspective, and will analyze the possible contributions of this approach to other disciplines such as demography, sociology, medicine, and public health. We will read and discuss seminal papers and recent developments on the topic.

**SM 624. Topics in Paleoanthropology. (M)** Staff. Prerequisite(s): Permission of instructor.

Specific issues of anthropological interest discussed and analyzed in light of evidence available from paleoanthropology.

**SM 626. Medical Anthropology: Case Studies and Methods. (M)** Staff. Prerequisite(s): Permission of instructor.

Intensive analysis of the application of anthropological theory and methodology to problems of human health and health care. Offered for students in the Medical Anthropology Program. Other qualified students may enroll with the permission of instructor.

**SM 627. Current Topics in Biological Anthropology.** Fernandez-Duque.

Few aspects of the behavior of human and non-human primates are so intriguing, yet so poorly understood, as the prevalence of intense paternal care in some primate species and human societies. Early hominoids probably evolved a social organization that, among other things, changed from involving loose male-female relationships to close dyadic partnerships requiring male provisioning of offspring. Therefore, the development of extensive paternal care and provisioning is considered a fundamental adaptation in the evolution of human life history patterns and in the differentiation of humans from other primates.

Until recently, an understanding of the evolutionary implications of paternal care in primates was limited by the paucity of longitudinal studies involving identified individuals and by practical methodological difficulties for assessing paternity, for studying the physiological mechanisms underlying observed behaviors and demographic outcomes. Recent increases in the number and extent of field studies, coupled with advances in field and laboratory techniques for genetic and hormonal analyses and new theoretical perspectives, provide now a solid ground from which to reexamine paternal care in primates.

We will review both ultimate and proximate explanations for understanding paternal care and its implications for human and non-human primates. Proximate analyses will examine the neural and endocrine substrates of paternal care and the behavioral mechanisms favoring its development and maintenance. Analyses of the possible functions of paternal care in both monogamous and non-monogamous primate species will focus on examination of the genetic structure of social groups, the energetic costs of caring for offspring, and the ecological conditions under which this behavior is more frequently manifested.

**628. Language in Culture and Society: Special Topics. (M)** Agha. Prerequisite(s): ANTH 603 or Instructor Permission.

The course is devoted to a single research topic of contemporary interest in linguistic anthropology. Topics vary from year to year. Readings locate current debates in relation to longstanding assumptions in the literature and new directions in contemporary research.

**633. (ANTH230) Forensic Anthropology. (M)** Monge.

This course will investigate and discuss the various techniques of analysis that biological anthropologists can apply to forensic cases. Topics include human osteology, the recovery of bodies, the analysis of life history, the reconstruction of causes of death, and various case studies where anthropologists have contributed significantly to solving forensic cases. Discussions will include the limitations of forensic anthropology and the application of DNA recovery to skeletal/mummified materials.

**636. (ANTH236, NELC241) Mesopotamia: Heartland of Cities and Empires. (M)** Zettler.

This course surveys the cultural traditions of ancient Mesopotamia, the land between the Tigris and Euphrates Rivers, a region commonly dubbed "cradle of civilization" or "heartland of cities," from an archaeological perspective. It will investigate the emergence of sedentism and agriculture; early villages and increasingly complex Neolithic and Chalcolithic cultures; the evolution of urban, literate societies in the late 4th millennium; the city-states and incipient supra-regional polities of the third and second millennium; the gradual emergence of the Assyrian and Babylonian "world empires," well-known from historical books of the Bible, in the first millennium; and the cultural mix of Mesopotamia under the successive domination of Greeks, Persians and Arabs. The course seeks to foster an appreciation of the rich cultural heritage of ancient Mesopotamia, an understanding of cultural continuities in the Middle East and a sense of the ancient Near Eastern underpinnings of western civilization.

**SM 642. (AFRC642, GSOC642) Multiculturalism: Fieldwork and Theory. (M)** Sanday. Instructor permission required.

This is primarily a fieldwork, methods, and theory course for students working in multicultural settings or on topics involving the representation of cultural difference in popular culture. This seminar course is built around student projects. Each student will write a final paper for the course based on their fieldwork. Another important component of the course is the theoretical grounding of the fieldwork. Readings will be on multicultural theory and ethnographic methods in multicultural settings. The primary ethnographic site will be on the U.S., but students working in other multicultural settings are invited to enroll.

**SM 648. (COML648) Discourse and Power. (M)** Urban.

This is a seminar designed to explore the interface between social theory and a discourse-centered approach to language and culture, with a specific focus on the concept of power. The theme of the course is the dialectic between language/discourse and social relations. Some attention is given to the classical concepts of power (from Weber), and the ways in which a linguistic/discourse analysis can illuminate these. However, the main focus will be on more recent theoretical formulations (especially those of Bakhtin, Bourdieu, Foucault, Habermas, and Gramsci) -- how a discourse-centered approach articulates with the concepts of "social space," "ideology," "discursive formation," "hegemony," "communicative rationality," and so forth.

**652. History of Anthropology. (C)** Kopytoff. Recommended for graduate students and Anthropology majors.

Historical perspective on people and ideas significant in development of anthropological thought, from the mid-nineteenth century and into the 1970's.

**654. (NELC681) Topics In Anthropology and the Modern World. (A) Spooner.**

This course relates anthropological models and methods to current problems in the Modern World. The overall objective is to show how the research findings and analytical concepts of anthropology may be used to illuminate and explain events as they have unfolded in the recent news and in the course of the semester. Each edition of the course will focus on a particular country or region that has been in the news.

**SM 658. Discourse Analysis. (C) Agha. Prerequisite(s): ANTH 603.**

Examination of current theories and methods in the study of discourse, including verbal and non-verbal communication. Each student conducts an ethnographic or historical study of a discursive practice, culminating in a class presentation and term paper. The first half of the course focuses on the study of discursive interaction in small scale face to face encounters between individuals, including methods of data collection, transcription, and analysis. The second half takes up public discourses which involve many social actors, are linked to widespread social practices, and result in the coordination of large-scale patterns of action, belief, and value in society.

**SM 662. Social Reorganization: Tribes, Communities & Corporations. (M) Spooner.**

A wide variety of ethnographic and sociological examples of formal and informal organization will be described and analyzed within the framework of the emerging modern awareness of the possibility of organizing and reorganizing society and social groups for specific short- and long-term objectives.

**667. Topics In Psychology & Culture. (C) Hammarberg.**

**676. Culture and Conflict in International Relations. (M) Spooner.**

Selected international conflicts will be analyzed from a cultural point of view. This exercise will have the following advantages, each of which will be emphasized throughout the course: (a) students will study a series of internationally important situations from a distinctive academic point of view; (b) they will explore the analytical value of the concept of culture with the rigor with which it has been developed in anthropology, but in application to material not commonly treated by anthropologists, and (c) since anthropologists have difficulty comprehending and analyzing conflict within a cultural framework, they will at the same time be engaging in a theoretically experimental exercise by addressing questions concerning the relationship between conflict and cultural process. The course should be useful both to anthropology graduate students and to students interested in the modern world in other social sciences, and will ideally attract students with a wide variety of interests.

**692. (ANTH102) American Civilization: The 20th Century. (C) Hammarberg.**

Americans and their civilization in the twentieth century. The first half of the course carries forward to the Depression and World War II; the second half of the course emphasizes the period from World War II to the present. Methods and theories of cultural-historical study are addressed.

**SM 695. Current Topics in Molecular Anthropology. (M) Schurr.**

An examination of the nature and theory of collecting molecular data to address biological anthropological questions concerning human origins, evolution and biological variation. Students will review the methods used to analyze molecular genetic data, and learn to draw evolutionary and phylogenetic conclusions from information.

**SM 701. (AFRC701, AFST701, HIST701) African Studies Seminar. (M) Staff.**

Interdisciplinary seminar for discussion of issues of special interest to graduate students and faculty in African Studies. Topics vary according to the interests and expertise of instructors.

**704. (COML706, EDUC706, FOLK706, URBS706) Culture/Power/Identities. (A) Lukose.**

The seminar provides a forum for critically examining the interrelationships between culture, power and identities, or forms of difference and relations of inequality. The central aim is to provide students with an introduction to classic and more recent social theories concerning the bases of social inequality and relations shaped by race, class, ethnic, national and gender differences. Theories discussed in the course provide analytic tools for examining the role of social institutions, such as education, for mediating social hierarchy and difference. The class will have a seminar format emphasizing close analysis and discussion of the required readings in relation to a set of overarching questions concerning the nature of power, forms of social inequality and the politics of identity and difference.

**SM 705. (AFRC705, AFST705, FOLK715, MUSC705, GSOC705) Seminar in Ethnomusicology. (M) Staff.**

Open to graduate students in all departments.  
Seminar on selected topics in ethnomusicology.

**707. (EDUC700) The Craft of Ethnography. (B) Hall.**

This course is designed to follow after Introduction to Qualitative and Ethnographic Methods (EDUC 672). In the introductory course, students learned how to use qualitative methods in conducting a brief field study. This advanced level course focuses on research design and specifically the craft of ethnographic research. Students will apply what they learn in the course in writing a proposal for a dissertation research project.

**SM 710. Readings and Research in Social Organization. (M) Staff.**

Study and analysis of selected problems in social organization.

**SM 715. Globalization Seminar. (M) Spooner.**

Weekly seminar discussions will focus on current news and opinion about social and cultural change that may be interpreted as globalization in different parts of the world. The overall objective is to develop methodological and theoretical approaches to the study of globalization. Students taking the course for credit will be required to write a research paper.

**SM 717. Cultural Motion Seminar. (C) Urban.**

This is a graduate seminar/workshop for students pursuing research in anthropology at any phase - from preliminary readings, to proposal writing, to dissertation write-up - that deals in some way with cultural motion. Students will be expected to present their own work, and to discuss the work of others, throughout the course of the seminar. The course is appropriate for first or second year graduate students in Anthropology seeking to define a research area or already pursuing research. It is also appropriate for third and fourth year students in the proposal-writing phase. And, finally, the seminar will provide a forum for dissertation-writing students interested in receiving preliminary feedback on their work from peers.

**SM 718. Readings and Research in European Archaeology. (C) Staff. May be repeated for credit.**

Seminar in later prehistoric and early historic Europe, outside of the "Classical World."

**SM 719. (ANTH219) Archaeology Field Project. (A) Schuyler. Permission of instructor required.**

This is a parallel course to Anthropology 219, but on the graduate level. It will only be open to select graduate students (i.e. historical archaeology students and some CGS MA students). Specific permission of the instructor is required in each case.

**720. (ANTH220) Archaeology Laboratory Field Project. (B) Schuyler.**

Follow-up for Anthropology 719 and parallel course to Anthropology 220. Class will meet in three hour sections on Fridays and Saturdays and will involve the analysis of artifacts, documentary records, oral historic sources and period illustrations collected on Southern New Jersey historic sites that Fall. No previous archaeological or lab experience is required. (Robert L. Schuyler: schuyler@sas.upenn.edu; (215) 898-6965; UMuseum 412). Course may be repeated for credit.

**SM 726. (JWST726) Readings and Research in Near Eastern Archaeology. (M) Staff. May be repeated for credit.**

Advanced seminar for students wishing to pursue study of field data, methods, theoretical problems in archaeology of Near East.

**SM 727. Archaeology of Latin America Seminar. (M) Staff. Prerequisite(s): ANTH 468 or ANTH 600.**

Advanced seminar for students wishing to pursue study of field data, method, theoretical problems in archaeology of Latin America.

**SM 730. Readings & Research In Linguistic Anthropology. (D) Agha. Prerequisite(s): ANTH 603.**

The course is designed for students and faculty interested in discussing current research and/or research topics in any area of linguistic or semiotic anthropology. The primary intent of the course is to familiarize students with the literature on selected research topics and to develop their own research agendas in the light of the literature. Students may enroll on an S/U basis for 0.5 CU per semester. The course may be repeated for credit up to 4 times.

**SM 731. Readings and Research in Paleolithic Archaeology. (M) Dibble. Prerequisite(s): ANTH 445 or equivalent.**

Advanced seminar dealing with research developments in the earlier prehistoric archaeology of Old World.

**SM 734. PostProcessual Archaeology. (M) Preucel.**

Is archaeology fragmenting under the weight of antagonistic research programs each of which has its own agenda and methodology? Or is it diversifying into a collection of specialized approaches which together support a coherent and

unified theory? This seminar explores recent developments in archaeological method and theory focusing on the range of approaches that have collectively been termed "postprocessual archaeology." These approaches include various combinations and admixtures of neo-Marxism, poststructuralism, critical theory, and feminism. This seminar will examine some of the theoretical, methodological, and practical tensions within and between these positions with the goal of understanding archaeology's special relationships to the natural and social sciences.

**747. (ANTH247) Archaeology Laboratory Field Project-Summer. (L)** Schuyler.

This course is a summer version of Anth 720 (see that course for full description). In summer more emphasis will be placed on field visitations. Course open to all graduate students; no instructor permission needed. Course may be repeated for credit and students may take both anth 747 and 720. Questions: contact Robert L Schuyler; schuyler@sas.upen.edu; (215) 898-6965; Univ Museum 412/6398.

**SM 750. (ANTH450) African American Archaeology. (M)** Schuyler.

Archaeology of African Americans. Course will cover the new and productive field of the archaeology of African Americans from the 17th to the 20th centuries. The focus will be on continental North America but some attention will also be given to West Africa (AD 1500 - present) and the West Indies. No background (or previous courses) in archaeology or anthropology is required.

**SM 751. (ANTH451) Historical Archaeology. (M)** Schuyler. May be repeated for credit.

General background reading and tutorial preparation in the archaeology of the modern world (A.D. 1400- 20th Century).

**SM 752. Perspectives on the Evolution of Human Behavior. (M)** Staff. Prerequisite(s): ANTH 602 or Instructor permission.

This seminar will consider the evolution of cognitive skills from a variety of perspectives. One focus will be on hominid anatomical evolution, particularly those aspects relevant to the evolution of human behavior (e.g., neuroanatomy). Another focus will be on non-human primate behavior. We will also consider the archaeological evidence left by Pleistocene humans that may be relevant to this question. The goal of the seminar will be to integrate research from many fields of inquiry in order to gain a better understanding of the human condition.

**SM 754. Archaeology of Agency. (C)** Schuyler.

Examination of the current emphasis in many archaeological specialization on "agency" in the formation of the archaeological record. How do prehistoric and historic period archaeologists recognize and understand the activities and decision making of individuals, (or clusters of individuals such as social groups) in the past. As a primary research seminar the class will involve discussion of the current literature on agency but students will also be asked to relate the general theme to their own specialization or dissertation topic. Each student will do a series of brief written class reports and run one class session.

**SM 756. Social Anthropology Seminar. (G)** Spooner.

Weekly seminar discussions will be devoted to the analysis and evaluation of the social anthropology thread or threads in the history of anthropology, and their relevance to the positions and interests of cultural anthropology today. Students taking the course for credit will be required to write a research paper.

**SM 757. (ANTH457) Themes In Historical Archaeology. (A)** Schuyler.

Course will examine research by historical archaeologists on the basic attributes of humanity. Elements that are more biologically grounded (age, gender, race) and elements more purely cultural (ethnicity, class, occupation, nationality, religion) will both be surveyed. Recent field findings and theoretical debates will be covered