

# 2011 – 2012 Anthropology Graduate Course Description

(Updated 29 August, 2011)

## **ANT 1000H - Theoretical Paradigms and Case Studies (I. Kalmar)**

This required course for all Masters students will introduce students to the variety of anthropological research, as demonstrated by the work of our faculty members and students themselves. In the first portion of the course, students will themselves write and review grant proposals, using participant observation methods to experience this necessary aspect of anthropological research. In the second portion, readings and discussion of professors' research with members of the Univ. of Toronto department will provide examples of different research topics, methods, and presentation approaches.

## **ANT 3031H - Advanced Research Seminar: Anthropological Demography (S. Sawchuk)**

The study of human populations from an 'anthropological perspective' is a relatively recent area of interest. The field is grounded in the science of demography and it borrows heavily from the fields of economics, mathematics, history, geography and genetics. The examination of anthropological or small scale communities requires special consideration owing to inherent potential stochastic fluctuations due to size, the need to incorporate appropriate error estimation and the fact that not all populations follow the strict western constraints of family living. This course will examine (i) the fundamental qualities of a population structure and composition, (ii) the demographic forces and (iii) the bio-social implications of changes to the demographic structure of human populations. Emphasis will be basic theory and interpretation of various demographic measures. Basic familiarity with spreadsheets and statistics will be an asset in this course. *Readings:* specific articles will be assigned and a comprehensive list of readings will be distributed the first class. *Method of Evaluation:* You must do a minimum of 3 Assignments out the exercises distributed at the beginning of term. Class Presentation of *one* of your assignments.

## **ANT 3041H - Evolutionary Perspectives on Growth and Development (M. Schillaci)**

This course will present an overview of theory and method in the study of human and non-human primate growth and development. The course will explore a variety of topics including allometry, heterochrony, growth and development studies in paleoanthropology, the socioecological and life history correlates of growth, ontogeny of sexual dimorphism, and growth in past human populations. Evolutionary perspectives will also be compared with non-evolutionary studies of growth prevalent in the fields of bioarchaeology and public health. The format of this course will focus on the discussion of readings, as well as on a review of some of the quantitative methods used in the study of growth. Students will have an opportunity to learn some of these methods through two computer-based data analysis projects. You will also be required to write a 10-15 page term paper on a subject of your choosing related to the course. A basic knowledge of the human skeleton, as well as hominid and primate taxonomy and morphology is needed for this course.

### **ANT 3042H - Advanced Topics in Primate Ecology (S. Lehman)**

This graduate seminar focuses on advanced topics in primate ecology. Specifically, topics will focus on how ecological theory relates directly to field work on nonhuman primates and their habitats. Topics include landscape approaches to primate biogeography, how forestry influences primate diversity and abundance, application of conservation to issues in primate ecology, and how primates respond to natural and anthropogenic disturbances. The seminar activities include both oral and written analyses of research articles. Critical discussion of research methods is an important component of the course.

### **ANT 3044H - Current Topics in Primate Social Behaviour (J. Parga)**

This graduate course will review current literature in primate social behaviour. Each week a different student will be responsible for leading (moderating) class discussion of assigned readings. Students will be responsible for writing a final paper on a topic of their choosing and will give a 15-20 minute presentation in class on the subject of their final course paper. Weekly topics will range broadly within primate behaviour, but special attention will be given to socio-ecological theory and the role of evolution in shaping behaviour.

### **ANT 3046H - Paleoecology in Primate and Human Evolution (M. Silcox)**

Paleoecology is the study of the relationship between organisms and their environment in the past. This course will consider the problem of reconstructing ecological variables in extinct primates, including humans.

The first half of the course will examine different methodologies for reconstructing ecological variables, relevant to the whole of the Cenozoic (last 65 million years). Topics will include compositional analysis, stable isotope analysis, and reconstructing autecological variables such as diet and locomotion. The second half of the course will focus on particular localities that have been studied using a variety of methods as case studies. The format of the course will include seminar style discussions, student presentations, and some lecturing.

### **ANT 4020H - Archaeology Theory (E. Swenson)**

This course will be an introduction to some of the major theoretical perspectives that inform archaeology. This includes epistemology and some classic as well as more recent approaches, such as evolution, historical explanation, cultural ecology, political economy, structuralism, post-structuralism, hermeneutics, agency or practice theory, and complexity theory.

### **ANT 4026H - Arctic Archaeology (M. Friesen)**

Despite its harsh environment, the North American Arctic has seen the development of a series of diverse and successful societies. A number of factors make the Arctic a unique and particularly rewarding place to perform archaeology, including the presence of knowledgeable elders who, in many cases, grew up “on the land”; the often excellent preservation of artifacts due to extreme cold and aridity; and the relatively simple ecosystem, which can enhance reconstruction of human-environment interactions. This course will focus on the archaeological and, to a lesser extent, ethnographic records of Inuit and related peoples, with an emphasis on the eastern Arctic during the past 5000 years. Each week will see the discussion of a specific topic, ranging from culture-historical problems specific to the Arctic such as the causes of early early prehistoric migrations, to more general issues of method and theory such as ethnographic analogy, hunter-gatherer mobility strategies, settlement patterns, social organization, ideology, and intersocietal interaction.

### **ANT 4039H - Origin and Nature of Food Producing Societies (D. G. Smith)**

This course covers both substantive and theoretical aspects of the transition from foraging to resource production. Regional case studies of primary and secondary areas of the shift to resource production throughout the world are investigated, and models to explain the transition are examined. The course will follow a seminar format, where the class will meet to discuss a particular topic. For each of these meetings, a team of students will be responsible for researching the topic in some detail and presenting a summary, while the rest of the class will be responsible for preparing questions for discussion. In addition, each student will prepare one paper for submission. The paper will require the student to formulate a major topic for detailed investigation, write a paper on the research, and present the results to the class.

### **ANT 4042H - Archaeology of Complex Hunter-Gatherers (G. Coupland)**

Complex hunter-gatherers challenge traditional anthropological theory concerning the importance of agriculture to the emergence of cultural complexity. Complex hunter-gatherers – those societies with high population densities, sedentary settlement, developing political economies, and most importantly, pronounced social inequality – have been recorded ethnographically in a few areas of the world, particularly in the Pacific Northwest, but were otherwise thought to have been rare and anomalous. Recent archaeological studies show, however, that complex hunter-gatherers may have been much more common in the more distant past. In this course we will consider the meaning of complexity, look at the factors that are prerequisite to complexity among hunter-gatherers, and examine the ways in which complexity is maintained in hunting and gathering societies. We will also look at how archaeologists recognize evidence of complexity in the archaeological record. Finally, we will examine several case studies (in the form of student presentations) of complex hunter-gatherers from around the world.

### **ANT 4046H - Archaeology of Style (A. Yao)**

Style is central to archaeological description and interpretation.

From the identification of types, complexes to horizons, style allows archaeologists to classify variability in the material record. Beyond a description of the static record, style also carries inherent representational value. This course explores the different ways social meaning is inferred from stylistic understandings of spatial and temporal variation. The course will consider the conceptual basis of style drawing from classic debates in archaeology as well as recent insights from linguistics (space syntax, conceptual metaphors) and architectural theories of space to assess the cognitive and affective dimensions of style. The class will consider the ways these approaches can enhance the study of cultural transmission, boundary formation, and social learning. Case studies include some of the ?hallmark? complexes that have challenged definitions of style:

Puebloan culture, Lungshanoid culture of China, and Bell Beaker culture of Europe.

### **ANT 4060H - Specific Problems: Old World - East Asia (G. Crawford)**

China, Japan and Korea are rich archaeological worlds with their own epistemology and methods. Yet many of the issues in these countries have a bearing on understanding universal archaeological and anthropological problems. This course examines the main issues of concern to archaeologists working in East Asia with a focus on the Palaeolithic through Neolithic. These issues potentially involve human origins, Palaeolithic adaptations, relevance to peopling of the New World, agricultural origins in both north and central China, development of social complexity, the perplexing Jomon issues and the spread of agriculture. Student research interests will also drive the focus of the course. To the extent that we are able because of language and literature availability, case studies will drive our discussions.

### **ANT 4065H - Specific Problems: Old World - Near East Focus (T. Banning)**

Details of the content of this course will be worked out at first class, but the focus will be on the late prehistory of the Near East, most likely from late or middle Epipalaeolithic through Chalcolithic, with emphasis on the Neolithic. Specific topics could include such things as the social and ideological significance of Neolithic architecture, the interpretation of Göbekli Tepe, and the significance of copper in the Chalcolithic. Evaluation will be based on a mix of seminar discussion, seminar leading, short papers or evaluations of readings, and probably a final paper.

### **ANT 5144H - Foundation in Linguistic Anthropology (A. Paz)**

This course introduces the tradition of studying language as a sign system that is ultimately constituted through social action. Contemporary linguistic anthropology views language through theories of cultural practice, in contrast to the widespread Cartesian theories of mind and structure that tend to de-contextualize language and text. We will read foundational works and consider methodologies of describing the role of language and discursive practice in producing social worlds. In that light, we consider the following topics: language structure and use, language ideologies and power, performativity and ritual, textuality and intertextuality, genres and registers. Students will have an opportunity to think about their ethnographic research through the lens of linguistic anthropology.

### **ANT 6003H - Critical Issues in Ethnography I (C. Krupa, M. Lambek)**

This course considers the nature of ethnography through close examination of a series of monographs written by anthropologists and contextualized by a few other works. We inquire into the various ends for which ethnographers write and the various means by which they do so.

How do ethnographers select from the "infinity of information" to produce reasonably whole and coherent works? What is the relationship of ethnography to anthropology understood more broadly? How does a reasonably linear narrative or systematic analysis emerge from experience? How are anthropological arguments and portraits composed and authorized? How has ethnography changed over the course of the past century? Does it 'progress'? What are the risks, limits, challenges, and pleasures of ethnography? Is it primarily a means or an end in itself?

We address the content of specific ethnographic works and their context; the relationships between ethnographic fact and anthropological theory; the production of anthropological knowledge; styles of ethnographic writing; politics and paradoxes of representation; and, most generally, how to read -- and write -- ethnography.

**PLEASE BE SURE TO ATTEND THE FIRST SESSION, Tuesday September 13, 2011.** Books will be ordered at the U of T bookstore. Syllabus will be available from instructors from mid August.

### **ANT 6008H - Posthuman Anthropology (N. Dave)**

This course begins with a critique of the subject and explores what it means, and has meant, for anthropology to take seriously the nonhuman as a subject of culture. Our readings will span anthropology, philosophy, science studies, and feminist theory, among other disciplines, to critically analyze a sociality that includes animals, cyborgs, and spirits as human companions, antagonists, and co-producers. The course will be run as a seminar and evaluation will be based on participation, a class presentation, weekly discussion essays, and a final paper.

### **ANT 6009H - Magic and Modernity (T. Sanders)**

This course considers anthropological approaches to religion and religious phenomena. It aims to explore a number of western and non-western practices and beliefs that challenge the idea that modernity leads to rationalization. Through a range of key anthropological texts, we will consider what insights different occult beliefs and practices provide into contemporary social and cultural processes and predicaments. In so doing, we will see that the ostensibly 'religious' and 'magical' often make claims about, and provide a powerful critique of, modernity's claims to 'rationality'. By examining religion in a broad sense, the course thus compels us to reconsider what we think we know about 'rationality', 'modernity' and 'progress' and the implicit teleological assumptions that underpin them.

### **ANT 6014H - Textuality and Technologies of Mass Mediation (F. Cody)**

This reading-intensive seminar focuses on ethnographic approaches to the process of mass mediation, with specific reference to critical theories of semiotics and textuality. Beginning with general theories offered by thinkers ranging from Plato to Jacques Derrida and Nancy Fraser, the course then moves on to empirical accounts of the social and material lives of texts and their mediatization – the entanglement of semiotic mediation in processes of mass commoditization and bureaucratization. Central themes we will approach from an anthropological perspective on mass mediation include: postcoloniality, the nation-state form, bureaucracy, transnational cultural flows, democratic publics, and the market in cultural goods. While drawing on a range of disciplines, including philosophy, cultural studies, literary theory, and histories of the book, the course also asks what an ethnographic approach to the problems of textuality and mass mediation might offer that other methodologies do not.

### **ANT 6018H - Theories of Nature and Society (H. Cunningham)**

"Nature," Raymond Williams wrote in *Keywords*, "is perhaps the most complex word in the language," and notes that "...any full history of the uses of nature would be a history of a large part of human thought" (1987:219-21).

This course adopts the *nature-society* distinction as a central problematic and explores some of the ways in which this dualism has been critiqued, contested, rejected and re-fashioned in social theory. Through readings that encompass often quite substantially different approaches to "nature," this course seeks to engender discussion and debate about "nature" and its relation to social theory. Although the course adopts a roughly chronological and thematic framework, the readings have been specifically selected to draw out and investigate the contributions and limitations of different theorists, and, consequently, to draw students into substantive conversations about them. The analytical emphasis of the course builds on the notion of interfaces—points of interconnection and/or disjuncture among the various agendas and "natured" projects being developed by different authors.

### **ANT 6019H - Anthropology of Neoliberalism (J. Song)**

Is there good liberal(ism) and bad liberal(ism) and neoliberalism belong to bad liberalism? Or do we use "liberal" as something referring to progressive politics or philosophy whereas "neoliberal" as something economic? If so, what are the grounds of the divisive thinking and problematics to follow the division? This course explores conceptualization of neoliberalism with a focus on the understanding of financial capitalism by reading key texts of social theories and recent ethnographies that deals with neoliberalism. It aims to critically examine how scholars from different disciplines and articulate the multiple processes and agents of social governing in the context of global and local transformation. Students are expected to actively involve in the critical examination and to construct their own research project based on the examination. Students can choose their research topics either among the subjects introduced in this course or outside of the course, but are required to intensively engage in the class materials and research additional materials beyond the class materials for their own research topic.

### **ANT 6022H - SYMBOLIC ANTHROPOLOGY: STRUCTURALISM, HERMENEUTICS AND POSTSTRUCTURALISM (J. Barker)**

This course provides an advanced introduction to structuralist, hermeneutic and poststructuralist thought through an examination of various theories of language, kinship, myth, ritual, and discourse. The course has two main objectives. First, it aims to introduce graduate students in socio-cultural and linguistic anthropology to an important tradition of theoretical work within the field of symbolic anthropology. Second, it aims to provide methodological training in how to read and interpret cultural phenomena using a variety of theoretical approaches.

### **ANT 6031H - Advanced Research Seminar: Claude Levi-Strauss and the Structuralist Roots of Postmodern Anthropology (G. Gillison)**

Claude Levi-Strauss and the structuralist roots of postmodern anthropology. The course takes a detailed look at the structuralism of Claude Levi-Strauss as a description of human mental functioning. Structuralism is considered as a main source of postmodernism, extreme cultural relativism and, paradoxically, the end of "depth" models and grand paradigms of interpretation in anthropology. The course also provides a "reflexive" view of structuralism, placing it in the political context of Paris in the immediate aftermath of the World War II.

### **ANT 6032H - Advanced Research Seminar: Anthropology of Labor (A. Muehlebach)**

"What do you do?" is a phrase that often opens social dialogue and, on an explicit level, discloses one's profession. Yet the question implicitly demands that a social actor position and distinguish herself socially, politically, and economically, as a gendered subject, as having a particular classed and racialized identity, and as having certain bodily and cognitive abilities. This class deals with labor from an anthropological perspective, that is to say, as a social and cultural process that is never isolated but embedded within social relationships and thus always already reliant on and productive of social inequalities. The class syllabus moves from historical debates about labor to an examination of various forms of labor in the world today - sexual, domestic, immigrant, transnational, flexible, post-industrial, affective, and expert. As we scrutinize labor in a comparative and cross-cultural context, we interrogate how the question of what we "do" is intricately intertwined with who we are.

### **ANT 6033H - Advanced Research Seminar – Tourism and the Politics of Cultural Encounter (S. Satsuka)**

This course examines the political economic, affective, and epistemological dimensions of contemporary transformations of culture, nature, and experience through the lens of tourism and travel encounter. The course explores how different visions of the world come into contact, how they are negotiated and transformed, how they are enacted and materialized in tourist development, and how travel encounters shape people's everyday lives. The course introduces students to theoretical frameworks for exploring the politics of cultural representation and performance; the commodification of culture, nature and people; knowledge production of the "other;" cultural translation; and the affective aspects of development. Throughout the course, students are encouraged to apply these analytic devices to explore topics of their own interest. Students who are interested in the above thematic topics are welcome even if tourism is not the central focus of their studies.

### **ANT 6034H - Advanced Research Seminar: The Anthropology of International Intervention (A. Gilbert)**

This course investigates forms of international intervention since the end of the Cold War and considers what an anthropology of such interventions would look like. Toward that end this course is designed around the following questions: Do the imbrications of military, development and humanitarian intervention hail the emergence of a new international political order, as some contend? Or is order/disorder too limited a way to think about these contexts, too rooted in Cold War concerns and representations? Do we need to develop new concepts, or do old ones like empire, colonialism/post-colonialism, governmentality, cultural hegemony, sovereignty or neoliberalism suffice for us to understand what is going on in the intervention encounter? And what of research methodology and the much problematized and yet still core participant/observer paradigm of ethnographic field research? Is there a distinctive role to be played by anthropologists in the scenes of intervention or in their aftermath? And is there anything that unites all the various forms and logics of contemporary international intervention such that we could even designate a distinctive field of anthropological inquiry and critique?

### **ANT 6037H - Advanced Research Seminar: Anthropology of Heritage (L. Mortensen)**

This research seminar takes an anthropological approach to heritage, a subject of emerging interdisciplinary scholarship which nonetheless maintains deep roots in enduring anthropological concerns. We will read several foundational works as well as recent case-based research and monographs to understand and assess the work "heritage" does in the world as a social construct, lived practice, policy intervention, technology of government, and commodity. We will focus particularly on the ways in which heritage is being mobilized in different forms of cultural politics, as a foundational claim to modes of belonging, privileging, property, and rights, and with what effects. While the course primarily addresses the cultural dimensions of heritage, students are encouraged to develop analytical connections deriving from their individual research interests across anthropological sub-disciplines and other primary fields."

### **ANT 6040H – Approaches to Fieldwork (H. Luong)**

This course is designed for graduate students in sociocultural and linguistic anthropology who plan to write their research proposals and to design their field projects in the near future. It will examine different kinds of fieldwork and data collection techniques.

### **ANT 7001H - Medical Anthropology I (H. Wardlow)**

This course reviews some foundational and contemporary work in the field of medical anthropology, treating illness and healing as cultural, political and experiential phenomena. The course examines central topics and concepts in medical anthropology, such as non-Western constructions of the person and traditions of healing; critiques of biomedicine; the emergence of "risk" discourse; gender, sexuality, and reproductive health; and the role medical anthropology has played in the field of international health.

### **JAL 1153H - Conversational Structures (J. Sidnell)**

Conversation appears to be a species-distinctive and universal form of social interaction among human beings. This course provides an introduction to conversation analysis – an empirical approach to social interaction that has, over the last 40 years, begun to piece together a picture of the various ways in which conversation is organized. The course is not a survey of different approaches to the study of interaction or to socio-linguistics. Rather, it employs one sort of empirical material -- naturalistic audio and video tape recordings and transcriptions of ordinary interaction -- and one way of dealing with such material to introduce students to the practice of close observation of conversation and to some of its results. The focus is on students developing the capacity to discern orderliness and method in the details of everyday interaction, and beginning the path to competent and productive independent research in this area.

### **JAL 1155H - Language and Gender (A. Hachimi) TBA**

### **JAR 6501H - From Theory to Ethnography: Anthropological Approaches to Religion (G. Daswani)**

This course introduces graduate students to a range of anthropological approaches to religion through both theoretical and ethnographic texts. By reading select ethnographies alongside key theoretical texts that inform them, we will consider how theoretical paradigms shape anthropologists' research questions, how theory might be undone during fieldwork, and how theory and field notes are crafted into ethnographic texts. The goal of the course is a) to introduce students to theoretical frameworks that have effectively been employed by anthropologists in the study of religion, b) to dwell on different strategies for integrating ethnography and theory, and c) to explore possible tensions between them. The course will be run as a seminar with evaluation based on participation, one oral presentation, reading responses, and a final paper.

### **JSA 5147H - Language, Nationalism and Post-Nationalism (M. Heller)**

The purpose of this course is to examine the relationship between ideologies and practices of language and nation, from the period of the rise of the nation-State in the 19th century to current social changes related to the globalized new economy which challenge prevailing ideas about language and nation. We will discuss the role of language in the construction of major European nation-States and in their colonial expansion; the role of language in post-colonial nation-building; the construction, positioning and repositioning of so-called linguistic minorities and indigenous rights movements (the concept of immigration is relevant, of course, but falls beyond the scope of what we can cover here); the commodification of language and identity in the current economy; language and globalization; and current debates on the ecology of language and language endangerment. Throughout we will also examine the role of linguists, anthropologists and other producers of discourse about language, nation and State in the construction of theories of nation, ethnicity, race and citizenship.