

# Anthropology Graduate Course Descriptions 2017-18

## Fall Term Courses

(The first day of the term for graduate and undergraduate courses is **Thursday, Sept. 7, 2017.**)

## Required Courses

### **Anthropology 9010A – Graduate Research Seminar - Audit**

Friday 2:30 - 3:45pm

- *Required for all first and second-year full-time MA and PhD students. (Students must enroll for a total of four terms of the Research Seminar during their programs.)*

### **Anthropology 9100A – Archaeology Theory - Jean-François Millaire**

Friday 9:30am – 12:30pm

- *Required for bioarchaeology and archaeology students, including applied archaeology (where appropriate to the research project, 9200A may be substituted)*

This course introduces students to the significance and uses of theory in anthropological thinking and practice today. Instead of attempting a comprehensive overview of the history and/or current state of anthropological theory, we will focus on selected readings related to several broad themes of common interest (phenomenology, agency, and entanglements with things and others) in an attempt to illustrate theory's place in anthropological thinking and practice. As the course progresses, students will be encouraged to look beyond assigned readings and begin amassing eclectic reading lists of their own. These reading lists will ultimately inform students' final papers.

### **Anthropology 9200A – Sociocultural Anthropology Theory - Adriana Premat**

Friday 9:30am - 12:30pm

- *Required for sociocultural and linguistic anthropology students (where appropriate to the research project, 9100A may be substituted)*

This core graduate seminar is built around four central topics in anthropology: culture; individual and society; time, memory and the politics of the past; and space and place. It is designed not as a survey of theoretical positions on these topics, but rather as an exercise in critical reading and critical thinking about how these sets of concepts have been, and can be, used. In other words, the objective is to train you to think theoretically, rather than to teach you theories. In addition to thinking through some ways that these four themes have been used in sociocultural anthropology, and what the implications are of different approaches, we will also be considering how archaeologists use these concepts, and whether (or to what degree) we are all talking about the same thing when we engage them. This course crosses over several times in the term with Anthropology 9100A (above).

## Elective Courses

### **Anthropology 9001A – Professional Development - Lisa Hodgetts**

Thursday 1:00 - 4:00pm

Anthropologists develop a suite of valuable transferrable skills that can be effectively applied in a wide range of job settings. This course aims to help students identify and strengthen their marketable skills and learn to present themselves effectively to prospective employers both within and outside of academia. These skills include time management, oral communication, grant writing, teaching, leadership, research, project management, editing, knowledge mobilization, interpersonal skills, and an appreciation of ethical and civic responsibility. The course emphasizes peer and participatory learning and includes a series of collaborative and individual exercises that will not only serve to enrich students' skills, but also provide them with concrete experiences to add to their CVs.

- *This course is open to students in all fields of anthropology*

### **Anthropology 9104A – Special Topics in Bioarchaeology:**

#### **Advanced Analytical Techniques in Archaeology and Bioarchaeology - Andrew Nelson**

Tuesday 9:30am - 12:30pm

The objective of this course is to explore how advanced analytical techniques are applied in archaeology and bioarchaeology. As such, the focus is not on any specific analytical technique per se. Rather, the course focuses on:

- the theoretical context and paradigm within which techniques are applied and results interpreted
- how such analysis must be done within the interdisciplinary context – including defining interdisciplinarity and exploring the factors that encourage and/or discourage interdisciplinary research
- and exploring the nature of collaboration, including issues of intellectual property

Course assignments will include ethnographies of successful interdisciplinary projects across campus, an analysis of how granting agencies shape research and a detailed paper exploring a particular analytical technique and its application that is relevant to the students' research.

### **Anthropology 9112A – Digital Archaeology and Digital Heritage - Neal Ferris**

Monday 1:30 - 4:30pm

This course will explore the implications of digitizing the practice of archaeology, and interacting with the past digitally. How does this digital world change methodologies, analyses, and even how we interpret and think about the archaeological heritage? What are the implications for understanding the past and making the archaeological heritage accessible beyond archaeology, as it becomes engaged with, challenged, and re-imagined online and within social media and a global digital community? The intent of this course is to understand the implications of a digital archaeology, and of a digital heritage arising from that archaeology. It is **NOT** a how-to course,

and digital novices as well as seasoned veterans will easily manage the expectations for this course, including hands-on experiences using digital equipment.

**Anthropology 9225A – Special Topics in Sociocultural Anthropology:**

**The Faces and Phases of Nations and Nationalisms - Randa Farah**

Wednesday 10:30am -1:30pm

From its liberationist anti-colonial moment, to its ugly racist and fascist face, nationalism - the ideological motor of the 'nation' and nation-state has multiple faces and phases. Most scholars agree that the genesis of national consciousness and the concept of the 'nation' are attributed to the two momentous revolutions of the 18<sup>th</sup> century: The North American colonies' rebellion against Great Britain leading to the American Declaration of Independence (1776), and the French Revolution (1789) – the latter having literally beheaded Absolutism in the figure of Louis the XVI. These momentous events fomented the meaning of the 'nation' as a social unit, or in Anderson's famous expression, imagined community, a unity among equal and free citizens with authority to invest sovereignty in the state – the 'nation-state' – thereby obscuring class struggles and other social fissures in society. The history of the emergence of the nation-state is closely entwined with capitalist expansion and the colonial domination of millions of people and a vast stretch of the Earth's territory for markets and cheap labor. There in the colonial world of 'natives', the noble ideals of the Enlightenment were suspended. Thus, anti-colonial *national* liberation movements in the 'Third World' sought to mobilize the largest alliance of classes in a 'front' against colonialism. Many of these movements inherited colonial institutions and as new 'independent' states became oppressive regimes and continued to orbit in the imperial sphere, unable to achieve real sovereignty and independence. A postcolonial theory and critics of postcolonial scholars emerged out of this condition. In this course, we examine the various theories, types and manifestations of nations and nationalism, and will draw on case studies from Europe, Africa, Asia and Latin America.

- *May be taken for credit towards the MER Collaborative Program.*

**Anthropology 9900A– Special Topics in Anthropology:**

**History of Anthropological Thought - Kim Clark**

Thursday 9:30am - 12:30pm

We are standing on the shoulders of giants – some of anthropology's most brilliant minds have grappled with how to understand social organization. In this course we will explore the history of some important anthropological theories about social organization, analyzing how anthropological concepts and categories have been constructed and reconstructed over time. We will do so by examining the work and lives of some foundational figures in sociocultural anthropology from the late-19th and 20th centuries. We will read examples of their original (primary) work, in order to understand how particular kinds of anthropological questions or perspectives emerged out of the intersection of specific life circumstances and interests, intellectual networks and formation of schools of thought, and particular ethnographic

circumstances in specific political and historical contexts. The intention is not to try to cover all major figures – many are left out! – but rather to turn an anthropological eye on anthropology itself, exploring both a series of anthropological concepts and the social processes through which anthropological perspectives are actively produced. This course will be of special interest to students who do not have a strong background in the history of anthropological thought, or simply want to enjoy reading/re-reading and discussing some foundational works.

*Cross-listed with Anthropology 3350F.*

## Winter Term Courses

*(The first day of the term for graduate and undergraduate courses is **Monday, Jan. 8, 2018.**)*

## Required Courses

### **Anthropology 9010B – Graduate Research Seminar - Audit**

Friday 2:30 - 3:45pm

- *Required for all first and second-year full-time MA and PhD students. (Students must enroll for a total of four terms of the Research Seminar during their programs.)*

### **Anthropology 9101B – Research Methods in Archaeology/Bioarchaeology - Andrew Nelson**

Friday 9:30am - 12:30pm

- *Required for bioarchaeology and archaeology students, including applied archaeology (where appropriate to the research project, 9201B may be substituted)*

There are several aims to this course. The proximate aim is to work with you to develop your thesis research proposal. The ultimate aim is to examine how methodology is applied to address issues that flow from theory and to appreciate that there are common themes among the various methodological approaches that are utilized in archaeology and bioarchaeology. Among the issues that we will be addressing through readings, presentations and discussions are: the nature of anthropological research – and specifically anthropological archaeology and bioarchaeology; the nature of research questions and the design of research programs to address those questions; how is our research situated in relation to the existing literature; ethics; and the nitty gritty of data collection and analysis.

### **Anthropology 9201B – Research Methods in Sociocultural Anthropology - Karen Pennesi**

Friday 9:30am - 12:30pm

- *Required for sociocultural and linguistic anthropology students (where appropriate to the research project, 9101B may be substituted)*

This course offers an introduction to a range of issues related to the practice of anthropological and ethnographic research. Among the topics we will be addressing through readings, presentations and discussions are: the nature and ethics of anthropological work, research

design, and the advantages and limitations of different approaches to data collection and analysis. The course will also consider the logic, aims, and methods of comparative analysis.

**Anthropology 9110B – Principles of Applied Archaeology - Peter Timmins**

Monday 1:30 - 4:30pm

- *Required for all Applied Archaeology students*

This course will examine the principles and concerns that are integral to the practice of applied archaeology in North America, and the role of applied archaeology in heritage management in general. The course will review legislation and professional practices that govern applied archaeologists, and in particular the form of archaeology carried out by consultant archaeologists hired by third parties to undertake archaeological investigations in advance of land development or resource extraction (commonly called Cultural Resource Management - CRM). Over the last 4 decades CRM archaeology has grown to dominate the practice of archaeology in North America to the point that it now constitutes the majority of all archaeology conducted on an annual basis, and provides employment for the majority of professionals in the field. Increasingly CRM archaeology has also begun to define the critical issues facing archaeology more generally.

*Cross-listed with Anthropology 4429G.*

## **Elective Courses**

**Anthropology 9003B – Anthropology and Collaboration:**

**Collaborative Anthropology without Hierarchy - Regna Darnell**

Tuesday 1:30 - 4:30pm

Although the conditions of power that have underwritten Anthropology's history of colonialism are not going to go away, many contemporary anthropologists have worked to produce a countervailing relational mode of research that is dialogic, co-constructed and emergent. Such a relational ontology acknowledges the embodied realities of all interlocutors, respecting both the materiality and intractability of the world and the contingency and contextuality of our ability to know it. Much of the logic and vocabulary of the social sciences, including anthropology, carries unrecognized theoretical baggage of evolutionary hierarchy with its accompanying sense of entitlement.

Critiques of culture have abounded for decades; anthropologists recognize cultures in the plural but struggle to put the individual, grounded in community, back into the equation. I propose to recuperate Edward Sapir's distinction of cultures "genuine" or "spurious" and to revise the traditional humanities definition culture as belonging to a few, whether by education or temperament. The intention that motivated anthropologists to pluralize "culture" calls for a new term. I propose to pluralize and rework the properties associated with the term "civilization" to include all functioning human societies.

The seminar will explore the relationship between the two paragraphs of this précis, testing theory against ethnographic evidence. Participants are invited to critique and disagree with the premises. A few possible theorists: Gilles Deleuze, Michel Foucault, Donna Haraway, Paul Radin, Edward Sapir, Dennis Tedlock, James Tully.

### **Anthropology 9108B – Advanced Research in Paleopathology and Paleodiet**

**Andrea Waters-Rist**

Tuesday 1:30 - 4:30pm

This course will explore disease and diet in past human populations with particular focus on the interaction of health and nutrition. A range of topics within paleopathology, the study of ancient disease, and paleodiet, the study of ancient diet, will be investigated to learn what can and cannot be discerned about human health through the analyses of skeletal and dental remains from archaeological contexts. Major techniques for reconstructing disease and diet from archaeological human remains are covered. The skeletal and dental markers of disease, injury, and diet are a source of evidence about the broader context in which people lived, for example providing information about changing environments, changing exposure to pathogens, population size and density, conflict between groups, the varied effects of the domestication of plants and animals, and activity patterns such as the gendered division of labour. Cutting-edge research in biological anthropology is utilizing the interaction of health and nutrition to address broad hypotheses about human adaptation and evolution.

- *Cross-listed with Anthropology 4498B*

### **Anthropology 9224B – Advanced Refugee and Migrant Studies: Risky Passages and Restrictive Borders – Refugees and the Contemporary Challenges - Randa Farah**

Tuesday 9:30am - 12:30pm

Airports, harbours and militarized borders furnished with cameras and detectors are symbols of an era of increasing fear, discrimination, and dehumanization of migrants and refugees. Some scholars use the term “global apartheid” to describe borders as barriers. ‘Fortress Europe’ being a clear example for restricting and controlling the entry of most people from the global South. In this global landscape, place of origin, class, national/ethnic identity, or religion are markers for inclusion or exclusion, of acceptance or rejection, but of mobility and immobility. In contrast, borders-as-bridges facilitate the movement of people deemed ‘civilized’ and ‘risk-free’, along with capital and commodities. National security and the threat of terrorism are slogans invoked to mobilize support for this skewed cartography, and used as pretexts to deny entry, deport or detain individuals, who are often victims of wars and weapons unleashed by the very states restricting or preventing entry. Refugee status and citizenship have become much more difficult to obtain for people fleeing wars, violence, persecution, or natural disasters. Moreover, those seeking refuge, are increasingly recast as potential criminals, undesirable, security threats, or queue-jumpers deviously manipulating western humanitarianism, democracy, and ‘tolerance’. However, the increasing militarization of borders is not hindering many of the poor or those exposed to violence and wars from attempting to seek safety, and a better life. Many take

perilous journeys, risking death by drowning as they sail high seas in flimsy boats, or crossing harsh deserts to avoid guards and sophisticated border technologies that aim to catch and trap them, as one does insects or animals in a net. Others remain trapped on borders in detention centers, miserable refugee camps, or within dangerous zones, unable to seek any form of protection or safety from any state.

Using readings, lectures, presentations, class discussions and documentary films, the course engages students to critically examine changing and complex borders and what they tell us about the global order, and the effects of these on migrants and their journeys. In the first part our focus is historical and global, dealing with the emergence of the international refugee regime, followed by the contemporary erosion of refugee rights and international protection. We will draw on case studies and ethnographies such as the US-Mexico border, Fortress Europe, and other examples from around the world, including the recent massive displacement of people from the Middle East and North Africa. We will discuss how refugees strategize to adapt to changing border regimes. We will read/hear through stories and documentaries, the voices of refugees as we follow their precarious journeys to desired harbours of refuge, which do not necessarily turn out to be the 'promised land' they imagined, and do not always have happy endings.

- *Cross-listed with Anthropology 3389G*
- *May be taken for credit towards the MER Collaborative program.*

### **Anthropology 9216B – Advanced Research in Language and Society: Language and Power**

**Tania Granadillo**

Wednesday 10:30am - 1:30pm

The purpose of this course is to examine linkages between linguistic practices and relations of power, drawing primarily on techniques of linguistic anthropology and discourse analysis. Following Philips (1999) we will assume that the power of language lies in its capacity for creating the world and that this capacity can be explored in three different but integrated ways: in the structure of language, in face-to-face interaction and in its connection to macro socio-historical processes.

- *Cross-listed with Anthropology 4412G*