
COURSES OF INSTRUCTION

FIRST-YEAR SEMINARS

Each fall every first-year student participates in a First-Year Seminar, offered by a faculty member in his or her field of expertise. The seminar topics offered each year vary, as do the faculty members teaching these courses. Examples of First-Year Seminar courses include the following:

008 Epidemics and the Promise of Biotechnology With each frightening new outbreak, such as SARS and Ebola, scientists warn that we are long overdue for a world-wide epidemic that will prove more deadly than the influenza epidemic of 1918 and the current AIDS epidemic. The influenza epidemic of 1918 killed between 20 and 40 million people; half the American casualties in Europe were from the flu, not combat. Most viciously, the 1918 flu killed fast; there are many accounts of people dying within 24 hours of getting sick. By comparison, SARS was far more deadly. The 1918 flu had a mortality rate of 2.5 percent, while the mortality from SARS is between 7 and 20 percent. Certainly the early and rather infectious flu this past winter had doctors and scientists bracing for another deadly epidemic. But other scientists believe that we now have tools to combat epidemics and that it is likely that be able to contain another global outbreak. Biotechnology provides scientists with a tremendous tool to combat diseases. But will biotechnology be enough to fight epidemics? This course explores the scientific, social, historical and moral issues surrounding control of epidemics. (Carle)

Typical readings: Garrett, *The Coming Plague: Newly Emerging Diseases in a World Out of Balance*, *Betrayal of Trust: The Collapse of Global Public Health*; Diamond, *Guns, Germs, and Steel: The Fates of Human Societies*; Karlen,

Man and Microbes: Disease and Plagues in History and Modern Times; selected articles from *Discover*, *The New York Times*, and *Scientific American*

016 Art into Life The project in this course is to make an art exhibition. In this unusual exhibition, titled "Do It," students make the art for the exhibition using a "Do It Yourself" home instruction manual and exhibition kit compiled by artists from the United States, Europe, Asia and South America. The instructions simply establish a framework and a site (either gallery or home) in which the artworks can be made. In the selection and execution of the artworks, students exercise their interpretative skills; for, like a musical composition, each version of a work in "Do It" is meant to be a unique realization of the instructions. At the end of the course the students publish a catalogue, host an opening of the exhibition, and invite the Colleges community to view their work. (Isaak)

Typical readings: Altshuler, *The Avant-Garde in Exhibition: New Art in the Twentieth Century*; Laar and Diepeveen, *Active Sights: Art as Social Interaction*; *The Spirit of Art as Activism*; Barrett, *Criticizing Art: Understanding the Contemporary*

017 Separate Realities Death, dreams, desire and the workings of chance: in this course students explore the use of the aesthetic image to delve into these dimensions of reality usually out of reach to our waking consciousness. Against a theoretical background that draws from anthropological, psychoanalytic, linguistic and aesthetic sources, the journey begins with tales from antiquity, passes through the imagistic thinking of pre-scientific Renaissance physics and cosmology, to arrive at two main artistic movements of the 20th century: surrealism (its genesis in France and its development as an international movement) and magic realism (as developed mainly in Latin

America in the last few decades). Students reflect on a great variety of images from these diverse sources and media (painting, literature, cinema) while analyzing their power to reveal multiple levels of experience. Along with a number of written assignments, the course also requires a multimedia computer project. (Paiewonsky-Conde)

Typical readings: Freud, *Dreams in Folklore*, *The Themes of the Three Caskets*, *Belief In Chance and Superstition*; Jung, *The Soul and Death*, *Dream Symbolism in Relation to Alchemy*; Buchowski, *The Controversy Concerning The Rationality of Magic*; Apuleius, *The Story of Psyche and Love*; tales from Ovid's *Metamorphoses* and Boccaccio's *Decameron*; Breton, *Manifestoes of Surrealism*; paintings by Ernst, Magritte, Picasso, Dali, Miro; poetry by Eluard, Aragon, Desnos, Lorca, Neruda; stories by Bombal, Borges, Cortazar, and novels by Rulfo and Fuentes

018 Genocide and the Modern Age The 20th century can aptly be described as the "Age of Genocide"—a century in which mass murder and mass death marked the convergence of modern organization, modern technology and human propensities for violence and indifference to violence. Students in this course examine the history of genocide and its impact on culture, politics and religion. (Salter)

Typical readings: Wiesel, *Night*; Hirsch, *Genocide and the Politics of Memory*; Camus, *The Plague*; Gourevitch, *Stories from Rwanda*; Homer, *The Iliad*; Dobkowski, *Genocide and the Modern Age*; Chang, *The Rape of Nanking*; Balakian, *Sad Days of Light*; and films and other media.

026 The Talking Beast Anthropomorphic narratives, which feature animals with human-like attributes as characters, are routinely read from early childhood onward, both independently and as part of school curricula. So why are we so fascinated with this type of writing? What is it about "getting inside" the animal mind and world which attracts us over and over again? Students in this course read many examples of this type of fiction in an attempt to answer these questions. The emphasis is on determining how authors create a believable main character, a surrounding world and society, and issues in the animals' lives which move us as readers. (Galloway)

Typical readings: Richard Adams, *Watership Down*; E.B. White, *Charlotte's Web*; Dodie Smith, *The Hundred and One Dalmatians*; Georgii Vladimov, *Faithful Ruslan*; George Orwell, *Animal Farm*; Anna Sewell, *Black Beauty*

028 The Ghost in the Machine This course explores through Western culture the question of what it means to be human. Since Copernicus in the Renaissance recognized that the earth circles the sun and isn't the center of the universe; since Darwin recognized that *Homo sapiens* is just one evolving species among many; since Freud showed that we are not just who we seem to ourselves, the status and nature of the human has been contested and reenvisioned. Is "the human" an essential concept or a constructed one? Is, for example, what makes us human a matter of mind or consciousness? Does the human lie in our capacity for language or dance or tool-using? Does it lie in behavior or individuality or social order? To explore this fundamental question, students examine the boundaries of the human: where the human meets the inhuman, where it meets the more than human, where it meets the natural and where it meets the mechanistic. Each of these boundaries is still turbulently being pushed and tested today. (Weiss, Pickett, Crenner, and Bernes)

Typical readings: Levi, *Survival in Auschwitz*; Palahniuk, *Fight Club*; Asimov, *The Final Question*; Spielberg, *AI*; Faulkner, *The Bear*; Rymer, *Genie: an Abused Child's Flight from Silence*; Shakespeare, *The Tempest*; Dostoevsky, *The Grand Inquisitor*

029 Why Aren't All Countries Rich? Why are some (mainly Western) countries so rich and others (mainly Third World) so poor? Neither the "they are corrupt/lazy/ignorant" nor the "Western colonialists stole all their wealth" stories provide an adequate answer to this question. The most important factor appears to be a country's socio-economic system. Since the only examples of successful 'rich' societies we have are capitalist ones, capitalism appears to be the 'winning' socio-economic system. This course examines the major issues involved in the transition from agricultural to rich societies, why capitalist societies appear to be the only ones to have made this transition and why alternatives to self-interest as a way to organize a successful economy have failed. (Khan)

Typical readings: Basu, *The Economics of Child Labor*; Buchholz, *New Ideas From Dead Economists*; Kuran, *Islamic Economics and the Islamic Subeconomy*; Landes, *Why Are We So Rich and They So Poor?*; Olson, *Why Some Nations Are Rich and Others Poor*; O'Rourke, *Eat the Rich*; Singer, *One World: The Ethics of Globalization*

031 Media and Meaning: Painting, Photography, Documentary Film, and the Internet The question of how works of art and products of culture are meaningful is a complex one. Most of us have felt deeply moved, in ways that are often hard to articulate, by works of art. But why, and how? Is the meaning of art in the hands of the artist, a matter of personal expression? Is meaning, like some say of beauty, in the eye of the beholder? Is meaning a matter of cultural relativity, a question of uncovering biases and assumptions? Or is meaning perhaps determined by the material form used to embody an idea or feeling? Through the study of painting, photography, documentary film, and the internet, this course examines various ways of thinking about meaning. In addition to reading, writing, and discussion, creative projects help illuminate the mysteries of expression, reception, and the yearning for meaning. (Ruth)

Typical readings: Berger, *Ways of Seeing*; Sturken and Cartwright, *Practices of Looking*; Hall, *Representation*; Barthes, *The Responsibility of Forms*

033 Who Rules: Traditional and Contemporary Government in Islam The first Islamic state was established 1,427 years ago. The Prophet served as the head of the state and there was no separation between politics and religion. What was that society like? Can that state of affairs apply to current times? Does Islam proclaim the inseparability of religion and politics? Is there a consensus about that? What do the philosophers of the past and the more contemporary politicians, sociologists, and theologians say about that? Students compare the early model of Islamic government with current Muslim states (such as Iran, Turkey, Sudan) and other forms of government, such as that of the United States, through case studies and films. (Davary)

Typical readings: Brown, *Religion and State: The Muslim Approach to Politics*; Burke and Lapidus, *Islam, Politics and Social Movements*; Rosen, *The Justice of Islam*; Nasr, *Islamic Leviathan*; Ahmed, *Border Passage: From Cairo to America, A Woman's Journey*; Khatami, *Hope and Challenge*

034 The Analytical Methods of Sherlock Holmes In this course, the novels and short stories written by Sir Arthur Conan Doyle are used as a guide for the development of scientific skills of observation, hypothesis testing, deduction, and reporting. Students examine the detective Sherlock Holmes, who was really a scientist at heart, and read several Sherlock Holmes stories to understand and

reproduce his methodology. Students analyze a variety of Doyle's detective stories, take some local field trips to practice powers of observation in natural settings, reproduce several of Holmes' analytical techniques as group experiments in geology and chemistry labs on campus, and visit a crime lab. Holmes' analytical methods and Watson's flair for reporting are used as models for writing. By the end of the semester, students write their own Sherlock Holmes story in Doyle's style illustrating the scientific method and set in the Finger Lakes region. (Curtin)

Typical readings include: Doyle, Sir Arthur Conan, *The Complete Sherlock Holmes*, Hacker, D., *Rules for Writers*; McPhee, J., "The Gravel Page" in *Irons in the Fire*

035 The Souls of Scientists: Scientists as Writers, Artists, Musicians, and Politicians Scientists are geeks. Our image of them is as 'nerds' walking through life with pocket protectors in their shirt pocket or a slide rule hanging from their belt. They repair their glasses with duct-tape and rarely comb their hair – if they still have any. They work in messy labs with noxious fumes, elaborate glass apparatus containing colorful boiling fluids. They fill blackboards with complex chemical or mathematical formulas, peer through microscopes or telescopes, solder on micro circuit boards; *i.e.* they appear to be in a world entirely unto themselves. Who would believe that some of these very same characters have been authors of best-selling fiction and non-fiction, playwrights and poets, composers and accomplished musicians, fine artists and sculptors, politicians, or even thieves and murderers. The goal of this seminar is to delve into several of these scenarios, become exposed to the contributions that scientists have made to the arts, literature, and the culture of their time. Students read their books, examine their art, listen to their music, see their plays, and learn about their lives, loves, and tribulations. (Zeldin)

Typical readings: Djerrasi, *Cantor's Dilemma, The Bourbaki Gambit*; Djerrasi and Hoffmann, *Oxygen*; Frayn, *Copenhagen*; Auburn, *Proof: The Play*; Sacks, *Uncle Tungsten: Memories of a Chemical Boyhood*; Cobb, *Magic, Mayhem and Mavericks*; Levi, *The Periodic Table*

037 Theatre Games and Improvisation Workshop As an introduction to theatre arts, this workshop focuses on the development of the actor's natural and authentic responses to his or her fellow actors through the playing of theatre games. The game is a natural form

that encourages individual involvement through cooperation with others to achieve a collective goal. In this workshop, participants develop skills through direct involvement with each other and with the problem-solving process that is required for the playing of theatre games. The only necessity is an open mind and an interest in exploring the power of intuition as a spontaneous and effective tool for experiencing personal creativity.

Typical readings: Hyde, *The Gift, Imagination and the Erotic Life of Property*; Ackerman, *A Natural History of the Senses*; Artaud, *The Theatre and Its Double*; Saint Denis, *The Rediscovery of Style*; various articles and essays. (Dannenfelser)

038 Class and Gender through the Lens of Mozart's DaPonte Operas As a genre, 18th-century Italian opera buffa depended for its dramatic effect on a reversal of the customary expectations of class and gender stereotypes held by members of the middle-class. Nowhere is this reversal clearer and more effectively used than in the three comic operas composed by Mozart for Vienna in the 1780s on texts supplied by the librettist Lorenzo da Ponte. Thus, study of these delightful works provides insight into attitudes about what was considered proper behavior for men and women among the three separate classes of Viennese society (laded aristocracy, professional middle class, and menial domestic servants). Many of those attitudes and expectations still may be found embedded in current European and American societies. This seminar uses the scenarios and the verbal and musical texts as a basis for considering issues of class and gender, then and now. (Myers)

Typical readings: Scores and librettos for Mozart's *Marriage of Figaro*, *Thus do they All*, and *Don Giovanni*; Beaumarchais, *The Barber of Seville* and *The Marriage of Figaro*, Steptoe, *Mozart's Da Ponte Operas*; Rousseau, *The Social Contract*; excerpts on 18th century class and gender

039 From Feminism to Funk: Culture and Politics of the 1970s This course takes as its starting point the thesis that much of what we think of as characteristic of contemporary America, from technology to terrorism, finds its root in the decade of the 1970s. Drawing on contextual readings by a range of historians, students examine writing and cultural objects of the era to consider the validity of this thesis. Texts include novels, essays, political speeches, photographs, music, visual art and film. (Conroy-Goldman)

Typical readings: Schulman, *The Seventies: The Great Shift in American Culture, Society, and Politics*; Frum, *How We Got Here: the 70s*; Brownmiller, *Memoir of a Revolution*; Levin, *The Stepford Wives*; Didion, *The White Album*; movies, albums

041 Science and Public Policy What role does science play in the development of public policy? What role should it play? These are the questions students address as they analyze the content and impact of science in policy debates related to human health, energy, biotechnology, and the environment. In some cases, advances in science and technology themselves create a need for new policies, as in human cloning. In other cases, science is called upon to inform a debate, such as setting national standards for water and air quality. In this seminar, students examine the ways scientific information and the process of science are portrayed in these debates and evaluate the objectivity of scientific knowledge being used. (Newell)

Typical readings: Sarewitz, *Frontiers of Illusion: Science, Technology, and the Politics of Progress*; Miller, *Changing the Atmosphere: Expert Knowledge and Environmental Governance*; Bonnicksen, *Crafting a Cloning Policy: from Dolly to Stem Cells*; articles from the popular press, including *The New York Times*

053 Migrant Experiences Current debates on migrants largely focus on the social, political, and economic problems that apparently this social group creates in their adopted countries—usually the Western World. Such thinking rarely focuses on the particular experiences of migrants, the motivations for migrating in the first instance and their experiences of living in host countries. The purpose of this seminar is to explore the “other” side of the picture in order to understand the personal, spatial, social, political and economic complexities that migrants grapple with in their home and adopted countries—whether their migration is temporary or permanent. (Ruwanpura)

Typical readings: Spencer, *The Politics of Migration*; Gamburd, *The Kitchen Spoon's Tale: Transnationalism and Sri Lanka's Migrant Housemaids*; Kunzru, *The Impressionist*; Jeganathan, *On Water's Edge*. Films: *In This World*, *Bread and Roses*. Newspapers and news Web sites: BBC World, *The Guardian*, *New York Times*, *Le Monde Diplomatique*, and *The Independent*

104 Lost in Translation: Memory in Exile In the wake of post colonialism, and in the context of globalization, a web of transnational communities has emerged in the world. These new migrations have transformed national literatures. In this seminar students focus on the work of writers from the Diaspora—writers who live outside their countries and in the memory of their native languages, religions and cultures, while forging new identities abroad. Through the works of African, Caribbean, and Vietnamese Diaspora writers, students question notions of authenticity and alienation. What strategies do these writers devise to relocate themselves in new imaginary or physical spaces? How do they capture the pressures, the challenges, and the experiences shaping their migrant communities? In what ways, do they negotiate their pluralistic identities while they live in states of displacement, wandering, remembrance, and are confronted to prejudice? How do their writings reconfigure national literary paradigms? These are among the many issues discussed in this seminar. The main objective is to understand how patterns of memory, exile, and identity affect and operate in the fictional works of these writers. (Dahouda, Etienne)

Typical readings include: Kien Nguyen, *The Unwanted*; Le Thi Diem Thuy, *The Gangster We are all Looking for*; Truong, *The Book of Salt*; Danticat, *Krik? Krak!*; Youngblood, *Black Girl in Paris*; essays by Edward Said, Amin Maalouf and Brent Hayes

107 The Culture of Respect Every community of human beings, every society around the world, is faced with the challenge of creating a culture where all individuals are respected independently of their differences. This course studies both the differences and the common bonds that connect human beings to one another. Issues of gender, race, class, religion, and sexuality, among others, are studied historically and from multicultural perspectives. By studying the dynamics of oppression that result from unequal access to power, money, information and education, and by listening to experiences and stories of hope, students develop tools to create a society in which all voices are heard. A theoretical framework for a deeper understanding of the dynamics of human oppression is provided. Yet, this course goes beyond theory to practice. In this light, the class is team-taught by faculty and students. (Canizares, Molina)

Typical readings: Andersen and Hill Collins, *Race, Class and Gender: An Anthology*; Acosta-Belen and Sjostrom, *The Hispanic*

Experience in the United States: Contemporary Issues and Perspectives; Shapiro, *No Pity*; Adams, et al., *Readings for Diversity and Social Justice*; Takaki, *Strangers from a Different Shore*; Tilly, *Stories, Identities and Social Change*

110 Education, Justice and Happiness, Plato's Republic Worried about injustice and misery in a society that had executed his great teacher, Socrates, for "corrupting" youthful minds, Plato addressed the question of how people can live in a way that leads to social justice and personal happiness. His concerns inspired him to investigate many topics that remain important today: education, the equality of the sexes, democracy and tyranny, psychological health, class divisions, censorship and the nature of art, and the nature of knowledge. Plato believed the use of human reason is essential to achieving justice and happiness. Because acting rationally requires some foundation of knowledge, however, he needed to consider how we can acquire the appropriate knowledge and how we can verify that the things we "know" are true, and not mistakes or illusions. Plato's responses to these questions are so powerful and provocative that they continue to be debated, after 2,400 years, as elements of our understanding of the world. This course explores Plato's ideas in the context of his time, always keeping in mind their relevance to our lives today. (Baer, Spates)

119 Under the Spell This seminar explores the aesthetic appreciation of the natural environment as the source of inspiration for some of the world's greatest literature, poetry, mythology and dance forms. After listening to the "call of the wild" in primitive as well as technological societies like our own, students come to understand how intensely the human imagination has followed the course of the stars and the rush of leaves, rivers and birds in carving out its religions, its habitations and its emotional dispositions. (Flynn)

Typical readings: Lucretius, *The Nature of Things*; Ovid, *Metamorphoses*; Malouf, *An Imaginary Life*; Ackerman, *A Natural History of the Senses*; Whitman, *Song of Myself*; Gaard, *Ecofeminism and Wilderness*; film *From the Heart of the World: The Elder Brothers' Warning*

121 I Consume, Therefore I Am The course explores the multiple roles that consumption plays in modern industrial society. Included is the role of consumption in the health of our economy. Students analyze the role of consumption our system of social stratification and status. The creation of identity through consumption and its

consequences is assessed. The role of mass media in promoting consumption is explored. Shopping as a social activity is critically examined. The consumer movement, simple living movement, and downshifting alternatives to consumer culture is examined. Finally, the role of consumption in a critically examined life is discussed. (Waller)

Typical readings: Schor, *The Overspent American*; Veblen, *The Theory of the Leisure Class*; Vonnegut, *God Bless You Mister Rosewater*; Golman, *Reading Ads Socially*; *The Consumer Society Reader*, Schor & Holt.

135 The Question of Human Progress The idea that improvement is “natural” has been fundamental to recent Western civilization. Even when confronted with powerful contradictory evidence, such as the Holocaust experience or ecological destruction, many 21st-century Americans continue to believe that the cosmos and human history move in an ultimately progressive way – that the future is vague, and may have difficulties, yet in the long run it will always somehow be automatically benign. This course examines the history of this very uncommon idea, explores constraints upon it, and attempts to identify steps which might plausibly be considered to be examples of progress, and will try to do them. (McNally)

Typical readings: Genesis; Voltaire, *Candide*; Locke, *Second Treatise*; Darwin, *The Descent of Man*; T.H. Huxley, *Evolution and Ethics*; Zomiatin, *We*; Heilbroner, *Visions of the Future*; Singer, *One World*; Piercy, *Woman on the Edge of Time*

138 Reverberations of Scientific Revolutions Scientific discoveries have wrought epochal changes in human society throughout history. These happen not only through technological innovations, but also through radical modifications that science has forced humans to make regarding intellectual perspectives on fundamental truths. Oftentimes, scientific discoveries have clashed with traditional beliefs and superstitions, provoking revolutionary shifts in human thought. This course comprises a survey of the reciprocal influences driving the historical developments of science and society, and critically examines the influences of ancient Greek and Roman philosophies, ancient versus modern cosmologies, the impact of the printing press and the technological revolution, evolution and genetics, relativity and quantum mechanics, and the concepts of “space” and “time.” (Faux)

Typical readings: Excerpts from Euclid’s *Elements*; *Aphorisms* of Epicurus; Newton’s

Principia; Darwin’s *On the Evolution of Species*; Einstein’s *What is relativity*; Watson’s *The Double Helix*

143 Music of the Harlem Renaissance: Jazz, Blues, and Spirituals This seminar studies the role of jazz, blues, spiritual and gospel music in the Harlem Renaissance (1920-1935). The Renaissance was an effort, primarily through the arts, to secure economic, social and cultural equality for African-Americans. The movement encouraged the aristocratic adaptation of folk materials in the creation of “high art,” with the purpose of replacing existing values with their newly formulated ones. While treated in the past primarily as a literary movement, we now understand that music’s role was much more basic and important to the movement, a conclusion supported both by comments of the black leadership and by the central role of music in the Renaissance’s philosophy and practice. (D’Angelo)

Typical readings: Ellington, *Music is My Mistress*; Handy, *Father of the Blues*; Lewis, *When Harlem was in Vogue*; Locke, *The Negro and His Music*; Vance, *Fats Waller: His Life and Times*; Floyd (ed.) *Black Music in the Harlem Renaissance: A Collection of Essays*; plus selected recordings and videos

147 Africa: Myths and Realities Africa is probably the least understood continent by Americans. As a result, there are many myths and misconceptions about the people and the countries of this vast continent. This course examines the reality of Africa from many viewpoints: its geography, environment, demographics, and history; its social, economic, and political structures; and its art, music, and literature. Students also examine contemporary issues in South Africa, Nigeria, Senegal, Rwanda and elsewhere. Among the course’s varied experiences are guest lectures, films, and readings. (Joseph, Pinto, McCorkle)

Typical readings: Gordon and Gordon (eds.), *Understanding Contemporary Africa*; works by Achebe, Emecheta, Fanon, and Mandela

153 Nutrition: Issues and Controversies Nutrition is a rapidly growing field with many important and controversial issues: How are diet and disease related? What are the links between nutrition and weight control? What impact can nutrition have on sports performance? Print and electronic media are filled with information on these and other nutrition-related questions, but how can one assess this information? In this course students attempt to differentiate between pseudo-

scientific information on nutrition and information based upon valid scientific research. Where possible, they match Web sites making nutrition-related claims with in-depth readings. A major goal is the assessment of opposing viewpoints using both scientific standards and personal beliefs and values. In the process, students practice the skills of information retrieval, reading, writing, critical thinking, explanation, and persuasion. (Kerlan)

Typical readings: Forsythe, *Nutrition and You with Readings*; Nestle and Dixon, *Taking Sides: Clashing Views on Controversial Issues in Food and Nutrition*; FoodWise Dietary Analysis Software

158 Birth and Fortune How does the happenstance of birth mark the lives of men and women born into common or different historical eras and social situations? How does one's age at the time of critical life and historical events influence the experience of those events? This seminar examines the relation between historical and personal time and the ways in which historical events and times mark the lives of individuals. What are the impacts of war or of economic depression? What accounted for the Baby Boom of the 1950s, or the emergence of women as economic and political actors in the 1960s and 1970s? What is the meaning of a "generation"? Participants read in the fields of history, sociology, demography, anthropology, psychology, and literature, and undertake independent research utilizing life history methodologies. (Bennett)

Typical readings: Easterlin, *Birth and Fortune*; Elder, *Children of the Great Depression*; Mannheim on the concept of political generation; Ryder on the concept of birth cohorts; Friedan, *The Feminine Mystique*

166 Truth and Reconciliation In this course students consider two examples of societies that have attempted to deal with a past history of racial oppression. One is South Africa, and the other is the American South, with a focus on Mississippi during the civil rights years. By 1990, the system of apartheid had begun to crumble in South Africa. With the election of Nelson Mandela and the framing of a new constitution, the South African government created a Truth and Reconciliation Commission to try to deal with the outrages of the past and attempt an effort at national unity. The work of the Commission both borrowed from and inspired other Truth Commissions around the world. American historian George Fredrickson has

researched a comparative history of racial discrimination in South Africa and America in his book *Black Liberation*. That provides a general framework for this examination of the two societies. Students consider the civil rights movement in America, and the government's effort to end legal discrimination in this country. They discuss suggestions that have been made to create similar programs of reconciliation and reparations in America. (George)

Typical readings: Dorfman, *Death and the Maiden*; Moody, *Coming of Age in Mississippi*; Fredrickson, *Black Liberation*; Marsh, *God's Long Summer*; Tutu, *No Future Without Forgiveness*; Huie, *Three Lives for Mississippi*; James and Van De Vijver, *After the TRC*; Orr, *From Biko to Basson*

173 Origins of Human Culture This course explores human behavior from three perspectives. How is our behavior controlled by biology? How is our behavior controlled by culture? What is consciousness, and how has it changed over time? The study of biological and cultural evolution provides a context to explore consciousness. Archaeology, for example the study of prehistoric art, offers a window to our cognition in the past. Because these questions strike so close to home, it is dangerously tempting to answer them based on how we "feel." However, students resist that temptation and, rather, emphasize analysis of the evidence and critical argument. (Bowyer)

Typical readings: Miller, *Darwin for Beginners*; Leakey, *The Origin of Humankind*; White, *Prehistoric Art*; Mithen, *The Prehistory of the Mind*

188 Anatomy of Voice This course begins with the anatomy of the larynx, which makes the human voice unique with regard to the variations it can impart to audible tone. It moves to metaphor by asking what "voice" is in speaking and writing and how an individual signals his or her own persona, invents characters, or gives shape to ideas and intellectual perspectives. In this way it considers several kinds of "voicing" as it communicates authorial identity, literary persona, gender distinction, political bias, cultural value, or historical era. These modes of language-marking emerge in the study of selected texts from a wide range of times and traditions, as students apply to them Roland Barthes' notion of "writing aloud," or the capacity of the language text to represent the "pulsional incidents" of the voice of author,

character, gender difference, academic discipline, the spirit of a time, or the wisdom of an age. (Cummings)

Typical readings: Strunk and White, *Elements of Style*; Plato, *Phaedrus*; Montaigne, *Essays*; Selected Sonnets, renaissance to modern; Watson, *The Double Helix*; Sayre, *Rosalind Franklin and DNA*; Sartre, *The Words*; Snyder, *Turtle Island*

189 Knowledge and the Moral Nature of Experience W.E.B. DuBois tells us that “Through all the sorrow of the Sorrow of Songs there breathes a hope – a faith in the ultimate justice of things (Souls of Black Folks). Texts are used to confront contrasting and complementary points of view from which inferences pertaining to this “ultimate justice” can be drawn. The notion of morality as it evolves in social circumstances is also considered. Students enrolled in this course are expected to perform two hours of community service per week. (Burns)

Typical readings: Chekhov, *Gooseberries*; Arendt, *Eichmann in Jerusalem: The Banality of Evil*; Bronowski, *Science and Human Values*

196 Theories of Masculinity What makes men tick? Men as men have become analytically interesting. Scholars from a variety of disciplines are searching for general explanations of male experience and masculinity as a cultural construct. This seminar discusses several theories of masculinity representing different ideological and methodological perspectives: conservative, mythopoetic, global, and feminist. For each perspective, students read formal and systematic theory and interpret other kinds of texts about masculinity, including contemporary films and popular literature. (Capraro)

Typical readings: Gilder, *Men and Marriage*; Bly, *Iron John*; Gilmore, *Manhood in the Making*; Stoltenberg, *Refusing to be a Man*

198 Mind and Machine: Natural and Artificial Intelligence In a famous paper just over 50 years ago, Alan Turing asked the question, “Can machines think?” It was the beginning of the field of artificial intelligence. In spite of early predictions that computers would soon display human-level intelligence, computer scientists are still far short of the goal. In the meantime – and partly because of the interest in computer intelligence, a lot has been learned about human intelligence and the physical functioning of the brain. But in this field, too, deep questions remain about the nature of consciousness and the source of emotion and even about the way that people perform such seemingly effortless tasks as recognizing the face of a friend. In this course, students look at the search for computer intelligence, and the difficulties that have been encountered. They discuss philosophical arguments for and against the possibility of such intelligence. And they examine biological intelligence and the relationship between mind and machine. Although the course will deal with computers and the way they work, this is not primarily a technical computer science course. In fact, the main thrust of the course is more philosophical than anything else, with side trips into neuroscience, psychology, and cognitive science, as well as computer science. The big questions are: Can a machine think? What is the nature of human thought? What is the relationship between Man and Machine? (Eck)

Typical readings: Turing, *Computing Machinery and Intelligence*; Pinker, *The Language Instinct*; Moravec, *Robot*; Dreyfus, *On the Internet*; Sacks, *The Man Who Mistook His Wife for a Hat*; Johnson, *Emergence*; Lem, *The Cyberiad*

BIDISCIPLINARY COURSES

120 Russia and the Environment The Soviet Union left a devastating legacy of environmental misuse that Russia still grapples with today. Students consider whether the Soviet model of environmental change is distinctive by looking at the roles played by geography, history, Russian culture, and the Soviet economic and political system. They also consider how the attempted transition to a market-based democratic system has affected the Russian approach to environmental issues. Students look at such cases as the Chernobyl disaster, the desertification of the Aral Sea, the destruction of the Caspian caviar trade and the threat to Lake Baikal. (J. McKinney/Galloway, Fall)

200 Introductory Dialogues in Critical Social Studies We use social and cultural theory in our everyday lives but rarely very consciously. This course investigates ways in which hegemonic “common sense(s)” are constructed and changed, both in society and the academy, and the purposes they serve. The aim is to heighten awareness of personal, practical, and policy implications of social theory, and develop critical responses to it. (Staff, offered alternate years)

210 Perspectives on Latin America An interdisciplinary introduction to the region, also serving as the introductory course in Latin American studies, this course first examines structural characteristics of Latin America such as geography, the interaction of indigenous and European cultures, the economics of mining, and agricultural exports. Second, the course focuses on artistic, literary, economic, and political responses to these characteristics. (S. McKinney/Columbus, offered occasionally)

Typical readings: Weatherford, *Indian Givers*; Thomsen, *Living Poor*; Barrios de Chungara, *Let Me Speak!*; Alvarez, *In the Time of the Butterflies*

229 Two Cities: NY and Toronto This course provides an in-depth examination of these two cities, the most powerful in their respective countries. Each city is examined historically with special consideration given to sociological and economic issues. The basic idea is to see the city as a living organism by using the case study method. By using films, literature, and most importantly, a required five-day field trip to each city, students come to understand the city as a human construction rather than as an abstract concept. Prerequisite: one of the following:

BIDS 228, one of the core courses in urban studies, ANTH 247 *Urban Anthropology*, ECON 213 *Urban Economics*, HIST 264 *Modern European City*, or permission of one instructor. (Spates/McGuire, Spring)

232 Diversity and Adaptation This course examines the role of diversity and adaptation in the natural sphere and in the human sphere by examining cases such as the Galapagos Islands and Darwin’s reaction to them; adaptation of pre-Columbian cultures such as the Incas to their environment; and present-day indigenous adaptation to encroaching modernity. (S. McKinney/Bowyer, offered alternate years)

Typical readings: Darwin, *Voyage of the Beagle*; Weiner, *The Beak of the Finch*; Metraux, *The History of the Incas*; Kane, *Savages*

235 The Third World Experience This course is designed to expose students to the cultures, histories, economies, societies and politics of peoples living in Asia, Africa, and Latin America as well as minority groups in the United States. Students are asked to examine, evaluate and appreciate the Third World experience in relation to their own society and history. They are also asked to recognize the impact of Third World people and nations on American and global society. (Frishman/Tareke, Spring)

245 Men and Masculinity This course offers a reinterpretation of men’s lives from the perspectives of history and sociology, informed by pro-feminist men’s studies. We assert that masculinity is problematic— for men and for women— but also, subject to change, since it is socially constructed and historically variable. We focus on men’s lives in American society from the late 19th-century to the present, and explore the varieties of masculinities in the diversity of race, class, ethnicity, and sexuality. This course allows men and women to come to a deeper understanding of men as men, and to re-think the male experience.

The course syllabus includes small-group discussions, guest lecturers, and films. Course requirements typically include three bidisciplinary essays: a biography exploring the problematics of masculinity; an analytic of men in groups; and speculation on solutions and social change. (Harris/Capraro, Spring)

Typical readings: Pollack, *Real Boys*; Filene, *Him/Her/Self*; Johnson, *The Gender Knot*; Digby, *Men Doing Feminism*; Gonzales, *Muy Macho*; Monette, *Becoming a Man*; Kimmel, *Men Confront Pornography*; Coltrane, *Family Man*

262 Architecture, Morality and Society John Ruskin, among the most influential writers and theorists of the 19th century (and curiously overlooked today), argued that the one art form that everyone had to encounter was architecture. We live in buildings, we work in them, we are influenced by them wherever we are; hence, their importance in each of our lives in social life can hardly be overemphasized. Using Ruskin's writings as the central axis, this course examines his central role in the development of art criticism, architecture theory and early modern art. In addition, it explores the relations between architecture and society by examining some of his sociological theories. Along the way, students study Gothic architecture, William Morris and his influence on the Arts and Crafts Movement, the Bauhaus, and such modern figures as Frank Lloyd Wright. (Spates/Mathews)

265 Comparative Elites This course examines the history and behavior of elites in the British cultural world, with an emphasis on the United States, Great Britain, and South Africa. As social groups that exist in almost every human society, elites make political and economic decisions and often shape cultural tastes, giving them an authority that is disproportionate to their numbers. This course makes a comparative analysis of the similarities and differences of elites in three nations that represent variations on the British model. Drawing on the insights of history, sociology, anthropology, literature, and other disciplines, students will explore elites' power, structure, and self-identity. They will ask questions such as: What is an 'elite'? Who belongs, who doesn't, and why? How do elites vary over time and from place to place? How do they exercise power and how do they understand themselves and their civic role? Has the development of professional authorities in the modern world dispersed elite power in a democratic direction, as some scholars argue, or has it expanded the scope of administrative and moral elites by extending 'governmentality'? What is the significance of elites for social stratification, economic development, and race, ethnicity, and gender? How do elites affect family and marriage patterns, social manners, philanthropy, education, and social mobility? How are changing understandings of rank, class, wealth and equality reflected in the cultural realm, especially in the 'self-help' literature?

Typical readings: Mills, *The Power Elite*; Cannadine, *The Decline and Fall of the British Aristocracy*; Davidoff and Hall, *Family Fortunes*; Jacob, *Capital Elites*; Moodie, *The Rise of*

Afrikanerdom; Bradford, *A Taste of Freedom*; Lemann, *The Big Test*. (Hood/Moodie, offered every three years-2005)

280 Women's Narratives of Wealth and Power This course examines two aspects of women and the economy. One is the role of women in the economic order and the other is the role women have played in offering alternative ways to understand the relationship between the economy and the formation of social, political, and individual consciousness. Major economic theories have consistently not included gender as a category for economic analysis. This course begins with the assumption that women have nevertheless developed ways of conceptualizing the economy and its effects on the major institutions affecting women. These alternative visions have been expressed traditionally in women's novels and by non-traditional women economists. The course approaches the question of women's economic roles from the perspective of institutional economics, literary criticism, feminist criticism, and rhetorical analysis. No prior knowledge of economic theory is required to enroll. The course is a cognate course for the economics major and is crosslisted with the following program majors: Media and Society, Public Policy, and Women's Studies. (Waller/Robertson, offered alternate years)

Typical readings: Edith Wharton, *Age of Innocence*, *House of Mirth*; Thorstein Veblen, *Theory of the Leisure Class*; Charlotte Perkins Gilman, *Yellow Wallpaper*, *Women and Economics*; Maxine Hong Kingston, *Women Warriors*; Marilyn Waring, *If Women Counted*; Joyce Carol Oates, *Shopping*

295 Alcohol Use and Abuse: Causes and Consequences Alcohol is the most widely used and abused drug in contemporary American society. While attractions, pleasures, and possible benefits of alcohol consumption may be debated, there is little argument about the debilitating effect and enormous costs of heavy drinking and alcoholism on the health of individuals, families, and society in general. This course brings together natural science and social science contributions to the interdisciplinary study of this phenomenon by incorporating a variety of academic perspectives including biology, chemistry, social psychology, epidemiology, and sociology, and by making extensive use of multimedia resources. Students explore the effect of family, genetics, peers, ethnicity, and gender on drinking

behavior along with the chemical properties and physiological effects of alcohol on the human body. Social patterns of drinking in various societal contexts also are examined.

Educational programs are developed to share the course outcomes with the larger community.

BIDS 295 can be applied for course credit in sociology and public policy majors and minors and is part of the American Commitments Program of the Association of American Colleges and Universities. It has been recognized nationally as a model for courses about substance use and abuse.

(Perkins/Craig, *offered alternate years*)

Typical readings: Jung, *Under the Influence: Alcohol and Human Behavior*; Fingarette, *Heavy Drinking*; Knapp, *A Love Story*; Venturelli, *Drug Use in America: Social, Cultural, and Political Perspectives*; and selections from the research literature

298 The Ballets Russes: Modernism and the Arts In the history of 20th-century music and dance, no one company has had so profound and so far-reaching influence as The Ballets Russes. This course attempts to explore the artistic achievements of The Ballets Russes by studying the choreography, composition, and design of some of its major productions: *L'Après Midi d'un Faun*, *Petrushka*, *Firebird*, *Le Sacre du Printemps*, and *Les Noces*. It investigates the languages of music, dance, and the visual art as separate but connected expressions of cultural aesthetics through their similarities and their differences. Questions raised include: What is the role and nature of the artist within his or her society—mirror of conscience or outcast rebel? What is the importance or function of art itself—a force for social change or an illustration of established values? What does modernism mean in music, dance and the visual arts? (Myers/Williams, *Fall*)

307 Children in Contexts in a Changing Society That the American family has changed significantly in the last three decades is undisputed; what is less clear are the implications of these changes for American children and by extension for America's schools. In this course students examine the impact of poverty on children in two key contexts: their families and their schools. Discussions focus on 1) determining how poverty places children at developmental and educational risk, and 2) identifying the

processes that may lead to increased risk or increased resilience. Students focus on children's experience of living in poverty but extrapolate their understandings to other policy areas of concern as well. Prerequisites: PSY 100; PSY 203 or EDUC 202; one education course or participation in the education program. (Sutton/DeMeis, *Spring, offered alternate years*).

Typical readings: Edin & Lein, *Making Ends Meet*; *The Future of Children*; Kozol, *Savage Inequalities*; Ohanian, *One Size Fits Few*; reserve journal articles.

311 Writing Movement, Dancing Words: An Analysis of Composition This course explores the connections and distinctions between the processes of written composition and movement composition. Students are not expected to have studied dance as a prerequisite for the course but should have interest in using movement as a form of artistic expression. The course is taught as a series of workshops in which students present movement studies and do writing exercises in class, in addition to outside reading, writing, and choreography. Topics such as body intelligence, creative expression, observation and detail, and grammar are addressed in both disciplines. Once each week, students spend 90 minutes composing and critiquing in a "lab" setting. The course grade is determined by a course portfolio presented at the end of the semester. (Davenport/Forbes, *Fall*)

Typical readings: Lamott, *Bird by Bird*; Willard, *Telling Time: Angels, Ancestors and Stories, Essays on Writing*; Schrader, *A Sense of Dance, Exploring Your Movement Potential*; Lavender, *Dancers Talking Dance, Critical Evaluation in Choreography Class*

316 The Anglo Saxons This course provides an interdisciplinary approach to the civilization and social life of the Anglo Saxon and Celtic realms from the end of Roman Britain to the Norman Conquest—a formative period for later British self-conception and an exemplary instance of blending between Germanic, Celtic, and Mediterranean civilizations. Students work from the perspectives of written and visual evidence—literature, sermons, histories, buildings, manuscripts, and monuments. These materials demonstrate that what has been called a "Dark Age" was not so dark after all. The course benefits students studying English, comparative literature, art history, and European studies. (Erussard/Tinkler, *Fall, offered occasionally*)

365 Dramatic Worlds of South Asia From street art to street performances, from classical drama to Hindu temple festivals, from Buddhist sand mandalas to family rituals, from local pilgrimages to Islamic communal rites, from storytellers to dancers; there are many opportunities for the student of South Asian cultures and traditions to study the ways in which people create, express and even transform their relation to the spaces they inhabit. Rituals and expressive traditions are central modes through which people affirm their sense of what to value, how to belong, how to rule, and how to affirm a sense of social and cosmological order. In this course, students explore dramatic representations in public and sacred spaces and attempt to decipher their possible meanings. They are

pushed to think about the contexts and conditions which impute these performances, cultural practices, and religious traditions with political meaning in South Asia. (Mohan and Bloss, *Spring, offered alternate years*)

Typical readings: Kirin Narayan, *Storytellers, Saints and Scoundrels*; Sarachchandra, *The Folk Drama of Ceylon*; Haberman, *Journey Through the Twelve Forests*; von Grunebaum, *Muhammadan Festivals*; Mines and Lamb, *Everyday Life in South Asia*; Raheja and Gold, *Listen to the Heron's Words*; Scott, *Domination and the Arts of Resistance*; Goffman, *Presentation of Self in Everyday Life*; Bharucha, *The Politics of Cultural Practice: Thinking through Theatre in an Age of Globalization*

AESTHETICS

Program Faculty

Rosalind Simson, Philosophy,

Coordinator

James Crenner, English and

Comparative Literature

Donna Davenport, Dance

Mark Jones, Art

The aesthetics program seeks to help students gain insight into the nature of artistic expression, the role of criticism in the arts, and the place of the arts in society. These are particularly significant issues in the current social climate in which the arts increasingly have been asked to justify themselves as government funding, both for the arts and for public education in the arts, has dwindled.

The program offers an interdisciplinary minor consisting of five courses. Students choose two different arts (studio art, creative writing, film, dance, music, or theatre) and undertake courses that explore studio and theory aspects of each. To be credited toward the minor, all courses must be completed with a grade of C- or better.

REQUIREMENTS FOR THE MINOR

interdisciplinary, 5 courses

Either AEP 335 *The Arts and Human Development* or PHIL 230 *Aesthetics*, and two courses in each of two different arts selected by the student. For each art selected, students must complete either: a) one studio course and one theory course, or b) two combined studio and theory courses, or c) one combined studio and theory course and either one studio or one theory course.

ART COURSES

Studio Courses

ART 105	Color and Composition
ART 114	Introduction to Sculpture
ART 115	Three Dimensional Design
ART 125	Introduction to Drawing
ART 203	Representational Painting
ART 204	Abstract Painting
ART 209	Watercolor
ART 215	Sculpture (Modeling)
ART 225	Life Drawing
ART 227	Advanced Drawing
ART 234	Photography
ART 245	Photocopying/Printing
ART 246	Intaglio Printing
ART 248	Woodcut Printing
ART 301	Photography Workshop
ART 305	Painting Workshop
ART 315	Sculpture Workshop
ART 345	Printmaking Workshop

Theory Courses

ART 100	Issues in Art
ART 201	African-American Art
ART 211	Feminism in the Arts
ART 250	20th-Century European Art: Reality Remade
ART 282	American Art of the 20th-Century
ART 440	The Art Museum

CREATIVE WRITING COURSES

Studio Courses

ENG 260	Creative Writing
ENG 305	Poetry Workshop
ENG 309	Fiction Workshop
ENG 310	Creative Non-Fiction Workshop

Theory Courses

ENG 202	Modern Short Story
ENG 210	Modernist American Poetry
ENG 264	Post World War II American Poetry
ENG 291	Introduction to African-American Literature I
ENG 292	Introduction to African-American Literature II
ENG 300	Literary Theory Since Plato
ENG 302	Post-Structuralist Literary Theory
ENG 304	Feminist Literary Theory
ENG 318	Body, Memory, and Representation

ENG 327	The Lyric
ENG 342	Readings in Multi-Ethnic Women's Literature
ENG 343	Initiation Literature
ENG 354	Forms of Memoir
ENG 381	Sexuality and American Literature
ENG 388	Writing on the Body

Combined Theory-Studio Course

BIDS 311	Writing Movement, Dancing Words
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DANCE COURSES**Studio Courses**

DAN 140	Dance Ensemble
DAN 250	Dance Improvisation
DAT	Any full-credit dance technique course or two half-credit technique courses. Consecutive study is not required.

Theory Courses

DAN 210	Dance History I
DAN 212	Dance History II
DAN 325	Movement Analysis: Laban Studies
DAN 432	Teaching Methods

Combined Studio-Theory Courses

DAN 105	Introduction to Dance: Theory and Practice
DAN 200	Dance Composition I
DAN 215	Movement for Athletes: Analysis and Performance
DAN 300	Dance Composition II

MUSIC COURSES**Studio Courses**

MUS 900	Any two private instruction or ensemble courses (900 series) will count as one studio course. Consecutive study not required.
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Theory Courses

MUS 110	Introduction to Music Theory
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Combined Studio-Theory Courses

MUS 120	Tonal Theory and Aural Skills I
MUS 121	Tonal Theory and Aural Skills II
MUS 231	Tonal and Chromatic Theory
MUS 232	Advanced Chromatic Theory and Counterpoint
MUS 450	Composition I: Small Forms
MUS 450	Composition II: Large Forms

THEATRE COURSES**Studio Courses**

ENG 178	Acting I
ENG 275	Acting II
ENG 386	Shakespearean Performance

Theory Courses

ENG 278	Introduction to Dramatic Literature
ENG 357	Theories of Theatre

Combined Studio-Theory Courses

ENG 307	Playwriting Workshop
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FILM**Studio Courses**

ENG 178	Acting I
ENG 275	Acting II
ENG 308	Screenwriting I

Theory Courses

ART 212	Women Make Movies
ENG 176	Film Analysis I
ENG 230	Film Analysis II
ENG 233	The Art of the Screenplay
ENG 368	Film and Ideology
ENG 370	Hollywood on Hollywood
ENG 375	Science Fiction Film
ENG 376	New Waves

AFRICANA STUDIES

Coordinating Committee

Marilyn Jiménez, Africana Studies,
Coordinator

Biman Basu, English

John Burns, Education

Elena Ciletti, Art

Kanate Dahouda, French and
Francophone Studies

Richard G. Dillon, Anthropology

Kevin Dunn, Political Science

Alan Frishman, Economics

Catherine Gallouët, French and
Francophone Studies

Jack Harris, Sociology

Cedric Johnson, Political Science

George Joseph, French and

Francophone Studies

DeWayne Lucas, Political Science

Dunbar Moodie, Sociology

Thelma Pinto, Africana Studies

Gebru Tareke, History

The Africana studies program enhances the educational development of students by offering courses that reflect the experience of Africa, African-Americans, and the African diaspora.

The program offers an interdisciplinary major in Africana studies and interdisciplinary minors in African studies, Africana studies, and African-American studies.

All courses to be counted toward a major or minor must be completed with a grade of C- or higher.

REQUIREMENTS FOR THE MAJOR

interdisciplinary, 10 courses

One 100-level introductory course or BIDS 235 *The Third World Experience*, eight courses in one of three concentrations (African, African-American, Africana) and a 400-level seminar course. Within the eight courses of the concentration, there must be at least one

course exploring each of the following perspectives: historical (H), contemporary (CP), artistic/literary (AL), anthropological (A), and comparative or cross-cultural (C). An independent study may substitute for the seminar if such a course is not offered.

REQUIREMENTS FOR THE MINOR IN AFRICAN STUDIES

interdisciplinary, 5 courses

An introductory course and four courses from the African concentration list. At least three different perspectives (historical, contemporary, artistic/literary, anthropological, and comparative or cross-cultural) must be represented within these four courses. One perspective must be historical, the other two should be chosen in consultation with an adviser in the program.

REQUIREMENT FOR THE MINOR IN AFRICAN-AMERICAN STUDIES

interdisciplinary, 5 courses

An introductory course and four courses from the African-American concentration list. At least three different perspectives (historical, contemporary, artistic/literary, anthropological, and comparative or cross-cultural) must be represented within these four courses. One perspective must be historical, the other two should be chosen in consultation with an adviser in the program.

REQUIREMENTS FOR THE MINOR IN AFRICANA STUDIES

interdisciplinary, 5 courses

An introductory course and four courses from either the African or African-American concentration lists. At least three different perspectives (historical, contemporary, artistic/literary, anthropological, and comparative or cross-cultural) must be represented within these four courses. One perspective must be historical, the other two should be chosen

in consultation with an adviser in the program. Students are encouraged to take as many comparative or cross-cultural courses as their program permits.

CROSSLISTED COURSES

Introductory Courses

ALST 150	Foundations of Africana Studies
BIDS 235	Third World Experience
FSEM 147	Africa: Myths and Reality

African Concentration

ALST 201	South Africa: An Orientation
ALST 214	Senegal: An Orientation (AL)
ALST 216	African Literature II: National Literatures of Africa (AL)
ALST 240	Third World Women's Texts (CP)
ALST 309	Black Cinema (AL, C)
ANTH 290	Pharaohs, Fellahin, and Fantasy (A)
ANTH 296	African Cultures (A)
ANTH 352	Builders and Seekers (A)
FRE 352	Advanced Francophone Topics: Maghreb Literature (AL)
HIST 283	South Africa in Transition (H)
HIST 284	Africa: From Colonialism to Neocolonialism (H)
HIST 285	The Middle East: Roots of Conflict (H)
HIST 364	Seminar: African History
HIST 461	Seminar: War and Peace in the Middle East
SOC 222	Social Change (C)

African-American Concentration

ALST 200	Ghettoscapes (AL, C)
ALST 225	African-American Culture (AL)
ALST 309	Black Cinema (AL, C)
ALST 460	Invisible Man and its Contexts (AL)
ART 201	African-American Art (AL)
EDUC 337	Education and Racial Diversity in the U.S. (C)
ENG 290	African American Autobiography (AL)
ENG 291	Introduction to African-American Literature I (AL)
ENG 292	Introduction to African-American Literature II (AL)
ENG 318	Body, Memory, and Representation (AL)
ENG 342	Readings in Multi-Ethnic Women's Literature (AL)
FRNE 218	Island Voices: Caribbean Literature in French (AL)
HIST 227	African-American History I (H)

HIST 228	African-American History II: The Modern Era (H)
HIST 306	Civil War and Reconstruction: 1845-1877 (H)
POL 215	Minority Group Politics (C)
POL 270	African-American Political Thought (C)
POL 333	Civil Rights (C)
POL 348	Racism and Hatreds (CP)
REL 238	Liberating Theology (C)
REL 239	Rastaman and Christ (C)
SOC 221	Sociology of Minorities (C)
WRRH 251	Black Talk/White Talk (C)

COURSE DESCRIPTIONS

150 Foundations of Africana Studies This course provides the foundations and context for Africana Studies from an historical and contemporary perspective. It defines the geographical parameters which include the study of Africans on the Continent and in the diaspora (Europe, the Americas and the Caribbean). It also clarifies concepts and correct false perceptions of Africa and Africans, with a focus on inclusiveness and diversity of both the traditional and the modern. This course is multi-disciplinary cross-cultural, taught from an African-centered perspective sensitive to race, gender, and class. Faculty members from the departments of anthropology, economics, French, history, political science and sociology participate as guest lecturers. (Pinto, *offered alternate years*)

200 Ghettoscapes More than ever, the ghetto has come to dominate the American imagination. Mainstream media has portrayed the inner city as a place of fear and to be feared. In reaction to this view, many African-American and Latino writers and filmmakers have forged powerful images of community and effort. This course focuses on films and literary texts that take up the imagery of the ghetto and its role in modern American society. In addition, students consider the role of the inner city as the crucible for hip-hop culture, including its international manifestations. (Jiménez, *offered alternate years*)

Typical readings: Wright, *How Bigger Was Born*; Petry, *The Street*; Naylor, *The Women of Brewster Place*; Brown, *Manchild in the Promised Land*; Thomas, *Down These Mean Streets*; Rodríguez, *The Boy Without a Flag: Tales of the South Bronx*. Films include *Hanging in with the Homeboys*; *Boyz 'n the Hood*; *Menace II Society*; *Mi Vida Loca*; *Crossover Dreams*

201 South Africa: An Orientation This course provides an inter-disciplinary introduction to the people, land and culture of South Africa. It is a requirement for students planning to go on the South Africa program. It will be taught from an African-centered and feminist perspective inclusive of the variety and diversity of peoples and cultures. It will include the historical, socio-political, literary and cultural aspects. The cultural component will include music and the arts. Issues of health and safety will be central to the course. (Pinto, *Fall, offered alternate years*)

214 Sénégal: An Orientation This course provides an introduction to the people, land, and culture of Sénégal for students planning to go on the Sénégal program. It includes an introduction to Sénégalese history, religion, economics, manners and customs, arts and crafts, food, sports, geography, wildlife, and vegetation. Students touch on issues of health and safe traveling. There is extensive viewing of slides and videotapes. (Joseph, *offered alternate years*)

216 African Literature II: National Literatures of Africa This course is a continuation of African Literature I and focuses on a single national literature from Africa and the ways in which writers and bards work in the context of the postcolonial national society identity. (Joseph, *offered in Sénégal*)

Typical readings: Poetry of L.S. Senghor; Ousmane Sembene, *Harmattan*; Aminata Sow Fall, *La Grève des Bâttus*; A. Sadj, *Maïmouna*; Birago Diop, *Contes D'Amadou Coumba*; Boubacar Boris Diop, *Grand Dakar Usine*

225 African-American Culture This course attempts to identify and analyze distinctive elements of African-American culture. It focuses on literature, dance, and film, but also refers to music and visual arts. While it follows the development of African-American culture chronologically, it often returns to key experiences and sees them in light of new experiences or different contexts. (Jiménez, *offered alternate years*)

Typical readings: Dubois, *The Souls of Black Folk*; Toomer, *Cane*; Hurston, *Their Eyes Were Watching God*; Morrison, *Song of Solomon*

240 Third World Women's Texts This course analyzes issues of special importance to Third World women through literary texts. The focus is on the "politics of the body," and includes discussion of such issues as reproduction, fertility and infertility, self-image and racial identity, and aging. (Pinto, Jiménez, *offered alternate years*)

Typical readings: Rifaat, *Distant View of a Minaret*; El Saadawi, *Woman at Point Zero*; Emecheta, *The Bride Price*; Edgell, *Beka Lamb*

309 Black Cinema This course examines films by African, African American, and other African diaspora directors. It focuses on the attempt by different filmmakers to wrest an African/diasporic identity and aesthetic from a medium that has been defined predominantly by American and European models. Students analyze the implicit and explicit attempts to formulate a black aesthetic within film, as well as the general phenomenon of the representation of blacks in film. Directors considered include: Haile Gerima, Ousmane Sembene, Souleymane Cisse, Charles Burnett, Camille Billops, Isaac Julien, Sara Maldoror, Julie Dash, Spike Lee, and others. (Jiménez, *offered alternate years*)

310 Black Images/White Myths This course is designed to provide basic analytical tools for the study of racial and ethnic images in films, television, and other texts. The focus is on African-American and Latino images in mainstream media as inflected through issues of race/ethnicity, gender, and class. (Jiménez, *offered alternate years*)

Typical readings: essays by Stuart Hall, Paul Gilroy, bell hooks, and others, plus various films

460 Invisible Man and Its Contexts This course is a seminar focusing on a close reading and analysis of Ralph Ellison's *Invisible Man*. Ellison's novel is a pivotal work in the study of African-American culture because it draws upon many aspects of the African-American experience—history, music, politics, etc., and poses fundamental questions about identity and the nature of American democracy. It also has the distinction of coining one of the enduring tropes of racial discourse – invisibility. Prerequisite: ALST 225, HIST 227, HIST 228, or equivalent. (Jiménez)

Typical readings: Ellison, *Invisible Man* and *Shadow and Act*; Sundgust, *Cultural Contexts to Ellison's Invisible Man*

461 **Experience of Race** In this seminar students explore all aspects of race as part of the human experience in an attempt to understand why racial categories are so pervasive and enduring in Western thought. How did racial categories arise? Was there a time when Western societies did not think in terms of race? Or is race a “natural” way of fixing differences? What is the difference between racialized thinking and racism? Has racism ended, as some social thinkers contend? Will we ever stop categorizing people in terms of race? In addition, students examine the differences in how race is experienced in the United States, Latin America and the English-speaking Caribbean. (Jiménez, offered alternate years)

Typical readings: Goldberg, *Racist Culture*; Fanon, *Black Skins/White Masks*; Ellison, *Invisible Man*; Lamming, *In the Castle of My Skin*

AMERICAN STUDIES

Program Faculty

Eric Patterson, English and Comparative Literature, Coordinator
 Lee Quinby, English, Coordinator
 Betty Bayer, Women's Studies
 Kanate Dahouda, French and Francophone Studies
 Iva Deutchman, Political Science
 Christopher Gunn, Economics
 Jack Harris, Sociology
 Clifton Hood, History
 Marilyn Jiménez, Africana Studies
 Cedric Johnson, Political Science
 DeWayne Lucas, Political Science
 Elisabeth Lyon, English
 Richard Mason, Sociology
 Craig Rimmerman, Political Science
 Daniel Singal, History

The American studies program interprets American culture from an interdisciplinary point of view that combines critical social science and humanities approaches. The program provides a basis for graduate study in a variety of fields, as well as an excellent background for law, journalism, and other professional careers.

American studies offers an interdisciplinary major and minor. To count toward the major or minor, all courses must be passed with a grade of C- or better.

REQUIREMENTS FOR THE MAJOR

interdisciplinary, 12 courses

AMST 100, 101, and 201; two courses from the American studies introductory group; six courses from the American studies advanced group chosen to balance between the humanities and social sciences, five of which must focus on a student-defined topic; and AMST 465.

REQUIREMENTS FOR THE MINOR

interdisciplinary, 6 courses

AMST 100 or 101, an introductory course from a field relevant to American Studies and four courses from the introductory or advanced groups, three of which center on a major issue or theme. These should include courses from two different divisions.

AMERICAN STUDIES COURSES

Introductory Courses

ANTH 110	Introduction to Cultural Anthropology
ECON 120	Contemporary Issues
ECON 122	Economics of Caring
HIST 105	Introduction to the American Experience
POL 110	Introduction to American Politics
REL 108	Religion and Alienation
REL 109	Imagining American Religion(s)
SOC 100	Introduction to Sociology

Advanced Courses

AMST 302	Culture of Empire
AMST 310	History of Sexual Minorities in America
ANTH 220	Sex Roles: A Cross-Cultural Perspective
ANTH 230	Beyond Monogamy
ART 201	African-American Art
ART 282	American Art of the 20th-Century
ART 340	American Architecture to 1900
ECON 212	Environmental Economics
ECON 213	Urban Economics
ECON 232	U.S. Economy: A Critical Analysis
ECON 236	Introduction to Radical Political Economy
ECON 305	Political Economy
EDUC 337	Education and Racial Diversity in the U.S.
EDUC 343	Special Populations in Texts
ENG 176	Film Analysis
ENG 207	American Literature to Melville
ENG 208	American Literature from Crane
ENG 210	Modernist American Poetry
ENG 216	Literature of the Gilded Age
ENG 230	Film Analysis
ENG 264	Post World War II American Poetry
ENG 287	Film Histories I
ENG 288	Film Histories II
ENG 289	Film Histories III
ENG 291	Introduction to African-American Literature I

ENG 375	Science Fiction Film
FRE 242	Introduction to Quebec Studies
FRNE 218	Culture and Identity in French Caribbean Literature and Society
HIST 204	History of American Society
HIST 208	Women in American History
HIST 215	American Urban History
HIST 227	African-American History I
HIST 228	African-American History II: The Modern Era
HIST 246	American Environmental History
HIST 300	American Colonial History
HIST 304	The Early National Republic: 1789-1840
HIST 306	Civil War and Reconstruction: 1845-1877
HIST 310	Rise of Industrial America
HIST 311	20th-Century America: 1917-1941
HIST 312	The U.S. Since 1939
HIST 314	Aquarian Age: The United States in the 1960s
HIST 336	History of American Thought to 1865
HIST 337	History of American Thought Since 1865
HIST 340	Faulkner and Southern Historical Consciousness
HIST 352	Who Wants to be a Millionaire? Elites in America
MUS 207	Music and American Culture
MUS 210	American Musical Theatre
POL 219	Sexual Minority Movements and Public Policy
POL 222	Political Parties
POL 225	American Presidency
POL 229	State and Local Government
POL 236	Urban Politics and Public Policy
POL 238	Sex and Power
POL 270	African-American Political Thought
POL 290	American Foreign Policy
POL 320	Mass Media
POL 332	American Constitutional Law
POL 333	Civil Rights
POL 334	Civil Liberties
REL 272	The Sociology of the American Jew
REL 278	Jewish Life and Thought in Modern Times
SOC 221	Sociology of Minorities
SOC 223	Social Stratification
SOC 224	Social Deviance
SOC 225	Sociology of the Family
SOC 226	Sociology of Sex and Gender
SOC 244	Religion in American Society
SOC 249	Technology and Society
SOC 251	Sociology of the City
SOC 258	Social Problems

SOC 259	Social Movements
SOC 261	Sociology of Education
SOC 271	Sociology of Environmental Issues
SOC 290	Sociology of Community
WMST 323	Research in Social Psychology
WMST 357	Self in American Culture

COURSE DESCRIPTIONS

100 **History and Form of American Culture**

This course discusses the origins and development of the dominant cultural institutions of the United States, particularly the evolution and impact of the mass media and advertising and the way in which mass culture perpetuates systems of domination based on class, race, and gender. (Patterson, *offered annually*)

Typical readings: Domhoff, *Who Rules America Now?*; Ewen, *Captains of Consciousness*; Dyer, *Advertising as Communication*; Zinn, *A People's History of the U.S.*; Barnouw, *Tube of Plenty*; a variety of interpretive articles, as well as primary sources

101 America: I, Eye, Aye This course focuses on American first-person narratives in order to examine the ways in which a variety of American writers have advanced their moral and political views by conjoining conventions of autobiography, natural history, and social critique. It includes an analysis of the politics of self- and national-identity through close textual readings. (Quinby, *offered annually*)

Typical readings: Jefferson, *Declaration of Independence*; essays by Emerson, Thoreau, Whitman, and Fuller; *Narrative of the Life of Frederick Douglass*; Jordan, *On Call*

201 **Methods of American Studies as Used in the Study of American Attitudes Toward Nature**

This course provides a continuation of the issues and ideas raised in AMST 100 and 101. It examines several ways in which theories of culture have been used to look at American attitudes toward the natural world and thus serves to introduce the student of American culture to methods of cultural analysis. It also provides a chronological overview of the evolution of American views of the natural world, touching on attitudes toward Native Americans, natural resources, gender and nature, human uses of animals, development of agribusiness, etc. (Patterson, *offered annually*)

Typical readings: Smith, *Virgin Land*; Marx, *The Machine in the Garden*; Nash, *Wilderness and the American Mind*; Merchant, *The Death of Nature*; Jefferson, *Notes on Virginia*; Crèvecoeur, *Letters of an American Farmer*

302 The Culture of Empire This course traces the history of racist attitudes in the United States and their impact on Native Americans, African Americans, and the people of the Philippines, Japan, and Vietnam. This course requires active participation in classroom discussions and a substantial research paper. (Patterson, *offered alternate years*)

Typical readings: Berkhofer, *The White Man's Indian*; Jordan, *The White Man's Burden*; Dower, *War Without Mercy*; Drinnon, *Facing West*; Thompson, *Sentimental Imperialism*

310 **The History of Sexual Minorities in America**

This course traces the historical development of lesbian and gay communities in the United States, with particular emphasis on changing concepts and definitions of lesbian and gay identity, the growth of lesbian and gay social institutions, the development of political organizations devoted to the protection of the civil rights of lesbian and gay Americans, the problem of homophobia, and the political activism generated by the AIDS crisis. The course requires active participation in classroom discussions and a substantial research paper. (Patterson, *offered alternate years*)

Typical readings: Adam, *The Rise of a Gay and Lesbian Movement*; Katz, *Gay American History*; Faderman, *Odd Girls and Twilight Lovers*; Duberman, *Hidden From History*

465 **Senior Seminar: Issues in American Studies** (*Offered annually*)

ANTHROPOLOGY AND SOCIOLOGY

T. Dunbar Moodie, Ph.D.; Professor,
 Department Chair (fall)
 H. Wesley Perkins, Ph.D.; Professor,
 Department Chair (spring)
 Sheila Bennett, Ph.D.; Professor
 Judith-Maria Buechler, Ph.D.; Professor
 Richard G. Dillon, Ph.D.; Professor
 Jack Dash Harris, Ph.D.; Professor
 Richard Mason, Ph.D.; Associate
 Professor
 Dia Mohan, Ph.D.; Assistant Professor
 Renee Monson, Ph.D.; Assistant
 Professor
 Ilene Nicholas, Ph.D.; Associate
 Professor
 Barbara Nikolovska, Ph.D.; Adjunct
 Assistant Professor
 James L. Spates, Ph.D.; Professor
 Lung-chang Young, Ph.D.; Professor
 Emeritus

Anthropology and sociology are closely related social science disciplines. They study the ways in which people live together under various social and cultural conditions. By exploring the multifaceted dimensions of human societies, they seek to understand human behavior, social interactions, and institutional structures in all their diversity.

The anthropology and sociology department offers disciplinary majors in anthropology, sociology, and anthropology-sociology; the department offers minors in anthropology and in sociology. All courses to be credited toward any major or minor in the department must be passed with a grade of C- or better.

REQUIREMENTS FOR THE ANTHROPOLOGY MAJOR (B.A.)

disciplinary, 10 courses

ANTH 273, ANTH 306, and a seminar (either a 400-level seminar or a 200- or 300-level seminar with an advanced component); an anthropology course focused on a geographic area; and six additional anthropology electives. Within the six electives, one must be at the 300 level, and at least two must be outside the student's primary subfield of specialization (cultural anthropology, archaeology, linguistics, or physical anthropology). One 200- or 300-level sociology course can substitute for an anthropology elective course.

REQUIREMENTS FOR THE ANTHROPOLOGY MINOR

disciplinary, 5 courses

ANTH 110 and four additional courses in anthropology, of which at least three must be at the 200 level or above, and one must be at the 300 level or above.

REQUIREMENTS FOR THE SOCIOLOGY MAJOR (B.A.)

disciplinary, 10 courses

SOC 100; SOC 211; SOC 212; SOC 300; SOC 464 or SOC 465; and five additional sociology courses, at least one which must be at the 300 level. One of these may be an anthropology course.

REQUIREMENTS FOR THE SOCIOLOGY MINOR

disciplinary, 6 courses

SOC 100; either SOC 211, SOC 212 or 300; and four additional sociology courses.

REQUIREMENTS FOR THE ANTHROPOLOGY-SOCIOLOGY MAJOR (B.A.)

disciplinary, 10 courses

ANTH 110; SOC 100; a combination of three courses from department core offerings (ANTH 273, ANTH 306, SOC 211, SOC 212, and SOC 300) that includes both anthropology and sociology as well as both theory and methods; a seminar in either anthropology or sociology; two electives in anthropology; and two electives in sociology.

ANTHROPOLOGY COURSE DESCRIPTIONS

102 Archaeological Myth and Reality: World Prehistory This course seeks to replace myths of “killer apes” and “ancient astronauts” with archaeological reality. A broad survey of archaeological knowledge of both New and Old World prehistory provides a framework for analysis of major transitions in cultural evolution and of selected archaeological puzzles, such as the enigmatic markings of the Peruvian desert near Nazca. This course is designed for non-majors who want a general understanding of what “happened” in prehistory. The course is also suitable for prospective majors who need an overview of the archaeological record against which to set more specialized courses in archaeology. No prerequisites. (Nicholas, *offered annually*)

110 Introduction to Cultural Anthropology This course explores the anthropological understanding of human society through ethnographic case studies of particular societies. In the holistic approach of anthropology, the interrelations of kinship, economics, politics, and religion are stressed. Special emphasis is also placed on anthropological theories of human behavior and the wide range of creative solutions to the problem of social living devised by various cultures of the world. (Buechler, Dillon, *offered each semester*)

115 Language and Culture This course introduces students to the study of language as a natural phenomenon and as a human creation. Different approaches to the analysis and study of language as a social and symbolic system are presented. Topics include the Sapir-Whorf hypothesis (the idea that language determines how and what we think), the relationship between language and gender, how social forces alter the shape of language,

and what language tells us about the structure of the human mind. (Staff, *offered occasionally*)

205 Race, Class, and Ethnicity This course explores race, class, and ethnicity by focusing on new immigrant groups in the United States and Europe. It addresses the broad social, cultural, economic, and political forces outside and within communities that affect the lives and identities of new female and male, legal and illegal migrants. The impact of racism is crucial in shaping the way in which migrants live, their transcultural connections, and their concepts of themselves and others. Students analyze the relations between groups such as white and African Americans with Latin Americans, Asians, and Eastern Europeans in the U.S., and Europeans with each other and non-Europeans in Europe. This is explored in the contexts of work places, schools, residences, shopping areas, and festive and crisis events. The comparisons shed new light on theoretical and policy issues regarding multiculturalism and diversity in the North American context. (Buechler, *offered alternate years*)

206 Early Cities This course deals with the manner in which humankind first came to live in cities. Early urbanism is viewed within the context of the general origins of complex society in both the Old and New Worlds. Explanatory models, such as those emphasizing population pressure and trade as causal mechanisms for the growth of cities, are reviewed. This course provides the student with a knowledge of early urban forms in different parts of the world, as well as familiarity with the methods used by archaeologists to study such phenomena. ANTH 102 is helpful background but is not required. (Nicholas, *offered alternate years*)

208 Archaeology of Japan and China This course surveys the archaeology of East Asia from the Paleolithic through the era of classical civilizations. Special attention is given to the growth and development of cities in this region, but other aspects of the record are not neglected. Students study the “underground army” of the first emperor of China, the monumental mounded tombs of early Japan, the extraordinary pottery of the Jomon culture, and more. Students discuss the overall trajectories of China and Japan in a social evolutionary perspective. (Nicholas, *offered every two to three years*)

209 Women and Men in Prehistory Until recently, much of world prehistory has been written as if only men were participants in the

evolution of culture. Women for the most part have been invisible to archaeology. In the last decade, however, archaeologists have begun to focus explicitly on the issue of gender in prehistory. This course examines some of the older male-centric models, as well as some of the innovative (and controversial) new work, endeavoring to build a picture of the past in which both men and women are seen to be actors. Cases are chosen from a mix of archaeological periods and settings but currently include the controversy over the gender of the occupant of Tomb 7 at Monte Alban, Oaxaca, Mexico. (Nicholas, *offered every two to three years*)

210 Prehistoric Ecology Karl Butzer has said that when we study human ecology, we look at the “dynamic interface between environment, technology, and society.” This course takes an ecological perspective to the prehistory of humankind, finding that many events in the past can be understood more clearly when ecological analyses are undertaken. Much of the course centers on the radical shift in human relationship to the environment that took place when hunting and gathering was replaced by domestication of plants and animals. Ecologically oriented research on the trajectories of the great ancient civilizations is also studied. (Nicholas, *offered alternate years*)

220 Sex Roles: A Cross-Cultural Perspective This approach to the study of sex roles is cross-cultural and multidisciplinary, oriented toward an understanding of the behavior of women and men in various societies including the United States. The course addresses such questions as: What are the biological bases of femaleness and maleness? Are there correlations between physical environments and the status of women and men? How do individuals learn their sex roles? Do some social structures, religious ideologies, rituals, and values support or perpetuate inequality between the sexes? And, have sex roles changed with modernization, urbanization, and industrialization? (Buechler, *offered alternate years*)

227 Intercultural Communication To what extent is communication between members of different cultures really possible? This course uses an anthropological approach and examples from many cultures and ethnic groups to address this question. It explores the systematic blindness that all too often produces conflicts between members of different cultures, ethnic groups, and races, and considers the role of values and relativism in intercultural relations. The course welcomes

foreign students, those planning study abroad, and students experiencing the challenges of “re-entry” to American culture. No prerequisites. ANTH 110 is helpful but not required. (Dillon, *offered annually*)

228 Physical Anthropology Physical anthropology studies humans as biological organisms (members of the Primate Order). This course provides an overview of the three major divisions of physical anthropology: anatomical and behavioral characteristics of living non-human primates; the fossil evidence for human evolution, including discussion of the origins of culture as a major adaptive characteristic of humankind; and examination of human variability today, including a discussion of race. (Nicholas, *offered alternate years*)

230 Beyond Monogamy: The Family and Kinship in Cross-Cultural Perspective In the recent debate over “family values,” questions regarding the normality of various family arrangements have become hugely controversial. But how different can the family get? In this course students explore some of the most unusual marriage, family, and kinship systems known to anthropologists in order to understand how they worked, why people turned to them, and how they often helped people to organize their lives in more satisfying and adaptive ways. No prerequisites. ANTH 110 is helpful but not required. (Dillon, *offered alternate years*)

247 Urban Anthropology Urban anthropology treats the research problems and strategies of anthropologists in a wide variety of urban situations. The course corrects some popular myths and misconceptions about crowding, size, poverty, and class. It also treats issues such as rural/urban migration and interethnic relations. An analysis of crucial social, economic, and political relationships in Third World and Western contexts is provided. (Buechler, *offered alternate years*)

271 Jobs, Power, and Capital: The Anthropology of Work This course is concerned with the theory and policy associated with the concept of work in traditional, transitional, industrial, and post industrial societies. Special attention is given to the changing role of family, kin, and gender in labor, and the impact of industrialization and the new international division of labor on the work experience, the workplace, and the labor process. Open to students in anthropology, sociology, urban studies, women’s studies,

economics, Africana studies, and Latin American studies. Prerequisite: ANTH 110 or by permission of instructor. (Buechler, *offered every three years*)

Note: Students may obtain anthropology seminar credit by enrolling in this course as ANTH 471 *Seminar: Jobs, Power, and Capital*.

273 Ethnographic Research and Methods

This course considers the practice, problems, and analysis of field and library research in social and cultural anthropology. It examines the theoretical background and social and political role of ethnographers, and gains an understanding of the basic skills and qualitative methods of inquiry, including participant observation, interviewing, photography, life history, ethnohistory, and network and structural analysis. Students conduct research projects locally. Prerequisite: ANTH 110. (Buechler, *Spring, offered alternate years*)

Note: Majors should plan to take this alternate-year-only course at the earliest opportunity in order to complete their programs.

280 Environment and Culture: Cultural Ecology

The subject of ecological studies in cultural anthropology is the study of the interaction between human populations and their environments. These populations—hunters, gatherers, farmers, herders, and city dwellers—are examined in diverse habitats or settings: tropical forests, flooded rice plains, highland pastures, deserts, and cities. Attention is focused on ecological concepts and human adaptations and implications of these for present dilemmas in our own troubled environments. What lessons are there to be learned about resource management from “primitive” people? (Buechler, *offered alternate years*)

285 Primate Behavior Because primates are humankind’s closest relatives, the study of primate behavior holds a special fascination for us. This course uses films and readings to examine the various behaviors of representative prosimians, New World monkeys, Old World monkeys, and apes. It looks primarily at studies of natural primate behavior in the wild but also reviews some examples of lab research. The focus is on locomotion, subsistence, social behavior, and intelligence within an evolutionary framework. The course concludes by considering the light which study of non-human primates might shed on the evolutionary origins of our own species. (Nicholas, *offered alternate years*)

296 African Cultures This course considers African societies and cultures from both the insider’s and the outsider’s points of view. Anthropological works and short stories by Africans are used in an attempt to understand the African cultural experience. The course explores the various world views and adaptations represented by traditional African cultures as well as the transformations that these cultures have undergone during the colonial and independent eras. No prerequisites. (Dillon, *offered alternate years*)

297 Peoples and Cultures of Latin America

This course examines the development of diverse populations of Latin America from colonial times to the present, dealing especially with the effects of population growth, urbanization, industrialization, international politics, and rapid social change. (Buechler, *offered alternate years*)

298 Modern Japan Japan is a remarkable society. The only non-western nation to repel colonization and industrialize independently, Japan now has the second largest economy in the world. This course looks at contemporary Japanese society from the perspective of cultural anthropology. In addition to considering anthropologists’ overall interpretations of Japanese culture, personality, and ways of thinking, it explores Japanese society through ethnographies or in-depth case studies of changing Japanese families, schools, businesses, religious groups, villages, cities, and towns. No prerequisites. (Dillon, *offered alternate years*)

306 History of Anthropological Theory

This course explores the range of anthropological theory by reviewing works identified with different theoretical perspectives: 19th-century evolutionism, Boasian empiricism, British social anthropology, structural idealism, cultural ecology, neo-evolutionism, practice theory, and post-modernism. The emphasis is on developing the student’s own ability to evaluate and use theory. Prerequisites: Several anthropology courses or permission of instructor. This is ideally a junior-year course for majors and students from related fields. (Dillon, *offered alternate years*)

Note: Students should plan to take this alternate-year-only course at the earliest opportunity in order to complete their major or minor programs.

326 Pattern and Process in Ancient

Mesoamerican Urbanism This course surveys the broad outline of Mesoamerican archaeology, with a special focus on cities viewed in their ecological and cultural contexts. Cities studied include Monte Alban, Teotihuacan, Tikal, Tula, Chichen Itza, Mayapan, Tenochtitlan, and others. The course familiarizes students with various descriptive and theoretical models of ancient urbanism and discusses the relationship between these theoretical models and the data from Mesoamerica (as well as the relationship between theory and research design). No prerequisites, but ANTH 102 or ANTH 206 provide helpful background. (Nicholas, *offered alternate years*)

352 Builders and Seekers Is egalitarian social life really possible? What factors encourage such a lifestyle or work against it, and what are the different ways of engineering "equality" within a community? In this course, examples of African and Australian hunting and gathering societies are used to explore these issues and to investigate how traditional egalitarian groups have been affected by the contemporary world system. Modern communes and utopias also are considered. Open to both anthropology students and others with relevant background and interest. (Dillon, *offered alternate years*)

Note: Students may obtain anthropology seminar credit by enrolling in this course as ANTH 452 *Seminar: Builders and Seekers*.

362 Evolution and Culture Evolutionary models seek to understand the processes underlying changing successions of living organisms or cultural systems. This course examines the relevance of evolutionary approaches to the understanding of culture. It begins by examining the degree to which biological analogues are or are not appropriate in building models of cultural evolution, considering such topics as Darwinian gradualism, Lamarckianism, and punctuated equilibria. The approaches of the 19th century unilineal evolutionists in anthropology are then contrasted with the multilineal theories of the 20th century. The course concludes with student presentations of research projects on either the history of evolutionary concepts in anthropology or on modern applications thereof. Prerequisites: Students are recommended to complete several anthropology courses before taking this seminar. Students with a strong interest in the topic and backgrounds in related fields are encouraged to seek permission of the instructor. (Nicholas, *offered every three years*)

Note: Students may obtain anthropology seminar credit by enrolling in this course as ANTH 462 *Seminar: Evolution and Culture*.

370 Life Histories The course examines life histories and other personal narratives of ethnographers, memoirs, oral histories, and testimonials of women and men in non-Western and Western contexts. It focuses on how age, gender, class, ethnicity, race, and history affect life experiences of ethnographers and respondents alike. It explores the place and use of such narratives in anthropology and their means of personalizing discourse, encouraging a more direct voice or multivocality and increased reflexivity. Prerequisites: Open to all juniors and seniors in the social sciences, history, women's studies, Africana studies, or Latin American studies. (Buechler, *offered every three years*)

Note: Students may obtain anthropology seminar credit by enrolling in this course as ANTH 470 *Seminar: Life Histories*.

450 Independent Study Permission of the instructor.

495 Honors Permission of the instructor.

499 Internship in Anthropology A minimum of 150 hours of work or practice under the supervision of an anthropology faculty adviser. Students are expected to keep a reflective journal and to produce a paper that relates their experience to more general issues in anthropology. The length and scope of the paper shall be determined in consultation with the internship faculty adviser. Internship adviser permission is required to take this course, and prior departmental approval is required for any students who wish to repeat ANTH 499. Permission of the instructor.

Anthropology Courses Taught Occasionally

- 260 Medical Anthropology
- 290 Pharaohs, Fellahin, Fantasy
- 293 The Near East, Past and Present
- 320 Ethnoarchaeology

SOCIOLOGY COURSE DESCRIPTIONS

100 Introduction to Sociology An introduction to the fundamental concepts of sociology, this course focuses on such central issues as the social nature of personality; the effects of social class, race, and gender on social life; the interactional basis of society; and the place of beliefs and values in social structure and social action. A fundamental concern is to analyze the reciprocal nature of

social existence—to understand how society influences us and how we, in turn, construct it. Typically, the course applies the sociological perspective to an analysis of American society and other social systems. (Harris, Mohan, Monson, Moodie, Perkins, Spates, *offered every semester*)

Note: All upper-level sociology courses require SOC 100 as a prerequisite.

201 Sociology of International Development

This course begins with the emergence of the field of international development in the post-World War II period and focuses on the role of the United Nations and its related organizations in the process. It examines how Third World people have challenged development and contributed their own perspectives. Prerequisite: SOC 100. (Mohan, *offered occasionally*)

211 Research Methods This course is an introduction to the basic issues and fundamental trends of social research. The logic of inquiry, research design, sampling, validity, reliability of indicators in social data, and logistical and ethical problems in the collection and analysis of data form the central problems for consideration. Techniques of data collection, such as, participant observation, content analysis, experimental design, unobtrusive measures, and survey research are discussed. The course is intended to prepare students for original research efforts and also to help them become more sophisticated consumers of the literature of the social sciences today. Prerequisite: SOC 100. (Monson, *offered annually*)

212 Data Analysis This course provides an introduction to the organization and analysis of data in the process of social research. Presentation of data in tabular and graphic forms and the use of elementary descriptive and inferential statistics in social research are examined. The course is ultimately intended to prepare students for original research efforts and to help them become more sophisticated consumers of the literature of the social sciences today. Prerequisite: SOC 100. (Perkins, *offered annually*)

220 Social Psychology In this course, major theoretical perspectives and classic empirical studies in social psychology are introduced. The emphasis is on a broad exposure to a variety of viewpoints in the literature. Theoretical orientations, such as learning theory, exchange theory, role theory, symbolic interaction, attribution theory, and cognitive-balance models are surveyed during

the term. Furthermore, studies in substantive areas, such as, socialization processes, attitude change, interpersonal attraction, group dynamics, conflict and cooperation, and leadership are examined in light of these major perspectives. The course gives attention to the congruencies and disparities among psychological and sociological perspectives within the interdisciplinary field of social psychology. Prerequisite: SOC 100. (Perkins, *offered alternate years*)

221 Race and Ethnic Relations In this course, students analyze minority group relations including inter-group and intra-group dynamics, sources of prejudice and discrimination, social processes of conflict, segregation, assimilation, and accommodation. Minority-majority relations are viewed as a source of conflict and change, and the problems of a multi-group society are analyzed. Emphasis is placed on racial, ethnic, and sexual minorities, and cases center on relations in the United States. Prerequisite: SOC 100. (Staff, *offered occasionally*)

222 Social Change and the Individual We live different lives than our parents and grandparents lived, as do contemporary Turkish women, Andean peasants, Chinese entrepreneurs, and African farmers. What drives change in the ways individuals live their lives, work, believe, behave—technology, political or economic transformations, religious beliefs, wars and famine, natural forces, “globalization”? This course takes a macro-sociological approach to the study of significant changes in human societies from the perspective of the individual’s life experience. Major theories of social change are reviewed in the context of the emergence of capitalism and post-industrial social, political, and economic systems. Prerequisite: SOC 100. (Bennett, Moodie, *offered alternate years*)

223 Inequalities This course is designed to examine various theories of social stratification including Marxist theory, Weber’s three-dimensional approach, and the functional viewpoint. After a review of varied forms of stratification in human societies, the discussion centers on the issues of inequality in American society and the collective effort to resolve the conflict between value, ideal, and social practice. Readings include a number of recently published paperbacks. Prerequisite: SOC 100. (Staff, *offered occasionally*)

224 Social Deviance This course explores the social etiology of deviant behavior, the functions of deviance, and societal reactions to deviance. An interdisciplinary approach is

taken to the internalization of norms, guilt, shame, punishment, and conformity as they relate to deviance. Various theoretical approaches are examined. Social deviance is considered as a regular aspect of societies, and this course is directed toward a normative theory of culture, addressed to the problems of order, conflict, and change. Prerequisite: SOC 100. (Harris, *offered alternate years*)

225 Sociology of Family What is “the family?” Are two-parent, single-parent, or extended families more common historically and cross-culturally? What social forces contribute to the rise in divorce? How have cultural norms concerning motherhood and fatherhood changed over time? The family is analyzed as a social institution embedded in particular historical contexts and which reflects broad economic change, cultural shifts, and political movements, including industrialization, de-industrialization, and feminism. Particular attention is paid to ways in which various axes of social inequality (gender, class, race, and sexuality) shape how family life is experienced at the individual level, and how various family forms are evaluated, penalized, and/or supported at the societal level. Prerequisite: SOC 100. (Bennett, Monson, *offered annually*)

226 Sociology of Sex and Gender What is the connection between biological sex and our identities as men and women? How is the variation over time and across cultures in gendered behavior explained? What are the sources and consequences of differences between women and men? How are these differences linked to inequalities of race and class as well as gender? This course provides an introduction to sociological perspectives on gender relations as a social structure. Several theoretical frameworks for understanding the sources and persistence of gender differences and inequality are considered, including liberal feminism, radical feminism, multicultural feminism, and men’s feminism. Students examine a range of social institutions and ideological constructs shaping the social structure of gender, such as family, employment, sexuality, reproduction, and beauty. Prerequisite: SOC 100. (Monson, *offered annually*)

228 Social Conflict This course starts with the assumption that movements for social change arise through social conflicts and give rise to further conflicts. However, not all conflicts lead to collective action. The course examines the complexity of overlapping race and gender identities and conflicts in two countries—the United States and South Africa—in an effort to specify both the

historical conditions under which conflict leads to effective collective action and those conditions under which it fails to do so. Prerequisite: SOC 100. (Moodie, *offered alternate years*)

230 The Sociology of Everyday Life Through talking to one another and doing things together, both at work and at play, we unthinkingly weave the fabric of our social worlds. At a deeper level, however, common norms and everyday practices may conceal more or less hidden struggles around race, class, gender, or other differences in power and identity. This course examines everyday life in typical American settings such as schools, families, workplaces, and public spaces in order to understand the social forces that constitute both normal life and struggles against conventional norms. Prerequisite: SOC 100. (Moodie, *offered annually*)

233 Women and Political Mobilization in the Third World The primary aim of this course is to understand the role of class, gender, race, and ethnicity in shaping women’s political mobilizations in selected Third World countries and women of color in the U.S. Students study how, when, and why women in Third World countries have organized around certain issues (e.g., national liberation vs. violence against women) and the forms of their political mobilizations, such as revolutions, cooperatives, etc. The secondary aim of the course is to analyze the continuities and discontinuities in women’s mobilizations and feminism in the Third World and the First World. Prerequisites: SOC 100, as well as an introductory sociology or women’s studies course or permission of instructor. (Mohan, *offered occasionally*)

240 Gender and Development What is the relationship between how we think about ‘gender’ and how we think about ‘development,’ ‘tradition,’ and ‘modernity’? Many years of feminist intervention in social processes have provided important insights into this question. We now know that patriarchy is not limited to underdeveloped areas of the world. Women are not the only ones who are affected by it, nor is its effects limited to the home. Patriarchy is not a static tradition but an evolving concept and reality. This course pushes students to see the dialectical relationship between visions of progress and the future and the making of gender relations. Students study how gender relations were formed as a product of the powerful 20th century ideas, policies, and practices of development. They juxtapose women’s place

in the development project in relation to (academic, activist, and daily) feminist interventions and their distinctive understandings of social transformation, progress, and justice. Prerequisite: SOC 100. (Mohan, *Spring, offered alternate years*)

242 The Sociology of Business and Management This course provides an “applied” sociological analysis of the major trends shaping business in the United States and worldwide. Students explore the nature of business organization and management, at the micro level in its institutional forms and the business and management environment, at the macro level as it operates within economic and cultural systems, and within global contexts. The issues of demographic effects, ethical concerns, technological innovation, the role of producers and consumers, and the changing role of government are considered. Prerequisite: SOC 100. (Harris, *offered alternate years*)

243 Religion, State, and Society in Modern Britain This course, taught in Edinburgh during the term abroad there, examines the dramatic variation in religious identity within the United Kingdom as related to personal beliefs, political activity, and civil government. Modern Britain provides a fascinating mixture of traditional state religions based on differing Protestant heritages along with Roman Catholicism, dissenting Protestant traditions, and new cults and sects, all within a society that prizes traditional formality and yet has experienced the secularizing pressures of modern pluralism. Formal religious participation has declined dramatically throughout much of the United Kingdom, but religious beliefs and their connection to national identities and local allegiances remain as crucial influences, especially in parts of Scotland and throughout Northern Ireland where social order and disorder are clearly linked to fervent religious expression and differing national identities. Prerequisite: SOC 100. (Perkins, *offered every three years*)

244 Religion in American Society This course focuses upon religion in American society from the post-World War II era to the present, using sociological theory and empirical research to form the basic analytical perspective. A survey of the major religious traditions is provided along with an introduction to contemporary cults, sects, and new religious movements. Topics such as civil religion, processes of secularization and revival, social and demographic influences on belief and practice, organizational structures,

church and state relations, and political activism of religious groups are examined. Discussion concerning the theological, ethical, and political implications of sociological claims about religion is also encouraged. Prerequisite: SOC 100. (Perkins, *offered alternate years*)

245 Sociology of Work The study of capitalist and pre-capitalist forms of human labor, and the changes in social organization that accompany changes in the mode of production are covered in this class. Students consider non-wage as well as wage labor in contemporary industrial America. Prerequisite: SOC 100. (Mason, Moodie, *offered occasionally*)

249 Technology and Society This course is designed to explore the impact that technologies have on human beings and their societies. It examines the history of technological development, and particularly the industrial revolution and the current cybernetic revolution. A broad range of topics are covered, including such issues as family relations, work patterns, energy and the environment, domestic and international social stratification, and social organization. The course also concentrates on the empirical effects that such inventions as moveable type, compasses, steam engines, automobiles, washers and dryers, telephones, radio, television, rockets, transformers, and computers (to name several) have had on human beings. Prerequisite: SOC 100. (Mason, *offered alternate years*)

251 Sociology of the City More than 80 percent of Americans and 50 percent of the world’s peoples now live in urban areas. Such figures show that the city has become one of the most important and powerful social phenomena of modern times. As a result, it is imperative that we understand the city’s influence on our lives. This course provides a basic introduction to urban life and culture by examining the development of the city in Western history. Classic and modern theories are examined in an attempt to grasp what the city is and what it could be. Prerequisite: SOC 100. (Spates, *offered alternate years*)

253 World Cities Everywhere, in numbers unheard of before, people are flocking to the world’s cities, in many cases, regardless of the fact that when they arrive there, they find living conditions awful or even worse. Why? What do people want from cities? This course attempts to provide an answer to these questions, first, by considering some of the most important theoretical material on the nature of cities and, second, by analyzing extensive interview data collected in four world cities: San Francisco (USA), Toronto

(Canada), Cairo (Egypt), and Kandy (Sri Lanka). The objective, in the end, is to develop a viable general theory of the city, its reason for being, its purpose in human affairs. Prerequisite: SOC 100. (Spates, *offered alternate years*)

256 Power and Powerlessness This course develops an analysis of power and subordination within civil society: whether or not such power is institutionalized in state structures, whether it confirms state institutions or contradicts them. The distribution of power in society tends to be taken for granted by political scientists, politicians, and state officials, even activists. This course is to develop a theory of power in civil society and to understand how it relates to state rule. Of particular interest are the imperatives of government and what happens to social movements when they achieve state power. Examples are drawn from fragile new democracies in Eastern Europe, Latin America, and South Africa, as well as the United States. Prerequisite: SOC 100. (Moodie, *offered alternate years*)

258 Social Problems The focus of this course is the examination of fundamental social problems confronting contemporary American society. How social problems have emerged or have been perpetuated in recent years, and how social problems are defined and perceived by particular social groups are important issues for this course, as is the analysis of possible solutions to these problems. Poverty, racism, care of the aged, alcohol and substance abuse, the AIDS epidemic, pornography, juvenile delinquency, prostitution, family violence, abortion, children's rights, church and state conflicts, gun control, and capital punishment are some examples of topics for this course. Prerequisite: SOC 100. (Mason, *offered annually*)

259 People Creating Social Change Social movements are both products and producers of social change. Understanding this dialectical relationship is the central focus of this course. Drawing upon social movements of the 1960s, '70s, and '80s, it analyzes the importance of classical and contemporary social-movement theories, such as Marxist, resource mobilization, and new social movement theories. Prerequisite: SOC 100. (Mohan, *offered alternate years*)

260 Sociology of Human Nature Does human nature exist? Given the incredible variation in human societies around the world, are there any characteristics that can be said to be universal attributes of our species? If so, what are these characteristics and how do they

"determine" our social existence? Over the centuries, claims have been made for various traits being built-in parts of human nature, among them aggression, territoriality, sociability, and nurturance. In this course, selected materials from biology, physical anthropology, psychology, sociobiology, and sociology are considered in an attempt to answer the above questions and provide evidence for or against a general theory of human nature. Prerequisite: SOC 100. (Spates, *offered every three years*)

261 Sociology of Education This course is an examination of the interplay between the formal-ideal and informal-personal aspects of education and other social processes. Topics of discussion include the potential of critical experience as contrasted to institutional certification; the assessment of personal career choices; educational experience as a life-long aspect of the legitimation and stratification processes; friendships and voluntary association as resources for the resolution of stress; and education as a selective recruitment and promotion process involved with evolving social trends. Participants are expected to work from a critical, introspective sociological perspective. Prerequisite: SOC 100. (Mason, *offered annually*)

271 Sociology of Environmental Issues This course examines the development and future implications of environmental issues from a sociological perspective. Topics of discussion include: technological fix and social value definitions of environmental issues; how occupational and residence patterns are involved with the perception of and response to environmental issues; urban policies as aspects of environmental issues (e.g., zoning, public transport, etc.); stress involved with current life styles and occupations; and the personal, group, and social responses to resolve environmental problems. Topics of interest to students are discussed as they develop during the course. Prerequisite: SOC 100. (Mason, *offered annually*)

275 Social Policy This course focuses on U.S. income support policies designed to address poverty due to old age, unemployment, and single parenthood, using case studies of other Western welfare states for comparative purposes. The course traces the historical development and restructuring of the U.S. welfare state, from the "poor laws" in the colonial era, through the New Deal of the 1930s, the War on Poverty in the 1960s and 1970s, and the "end of welfare as we know it"

at the turn of the 21st century. Central questions considered include how families, labor markets, and states intersect, and whether welfare states' policies ameliorate or reinforce inequalities of gender, race, and class. Prerequisite: SOC 100. (Monson, *offered alternate years*)

279 South African Apartheid: Before and After This course is designed to introduce students to the policy of apartheid, its origins and its effects on contemporary South African society. Apartheid sought to impose rigid racial and geographical segregation in South Africa while claiming that its aim was to protect cultural differences. The course examines apartheid's origins, its social and economic organization and its ideological justification. In light of this analysis, the course considers the prospects for on-going democracy in 21st century South Africa. (Moodie, *offered occasionally*)

290 Sociology of Community This course first examines the use of the concept of community as it has been applied to kinship groups, neighborhoods, and rural and urban settlements. It seeks to sharpen analytic and conceptual abilities and then focuses investigation on historical and contemporary utopian and intentional communities. Students take several field trips, meet with guest lecturers, and participate in a group project toward creating community. Prerequisite: SOC 100. (Harris, *offered annually*)

291 Society in India Using contemporary issues of caste, gender, communalism, class, and the environment, this course traces the complex ways in which these issues have been shaped by the colonial and post-colonial histories of India, the contemporary development policies of international agencies, and the struggles of the people in India. Students use materials produced in India by Indian scholars and activists, as well as other academic materials, to gain an understanding of the complexity and diversity of contemporary Indian society. No prerequisites. (Mohan, *offered annually*)

299 The Sociology of Vietnam: Conflict, Colonialism, and Catharsis This course explores the social world of Vietnam. Students study Vietnamese history, culture, and social relations. Through this study of their institutions (religion, economy, politics), arts, and artifacts, students find themselves immersed in the life of Vietnam, and are likely to achieve a fuller appreciation of the modes and meanings of what it means to be

Vietnamese, as well as what it means to be American. The course examines the many forces that impinge on Vietnamese social life, and explores how the Vietnamese are seeking to reconcile and resolve the contradictions of socialist and capitalist theory and practice, as they seek to improve the lives of their people and position themselves as a significant Southeast Asian political and economic force. Prerequisites: SOC 100 or an introductory course in anthropology, political science, history, Asian studies, or religious studies. (Harris, *offered alternate years*)

300 Classical Sociological Theory The founders of sociology were deeply concerned about problems that continue to be of vital importance for contemporary sociological inquiry. Questions such as the nature of society and its relationship to individuals, the relation between sociological theory and social practice, whether sociology is a science and, if not, what it is, and so on, are all absolutely central to the sociological enterprise, and yet often become lost. This course returns to the classics in an effort to uncover the questions sociologists need constantly to ask themselves if they wish to reflect cogently upon their role in the contemporary world. Required of all sociology majors. Prerequisite: SOC 100. (Harris, Moodie, Spates, *offered annually*)

301 Modern Sociological Theory This course examines the nature of theory and the problems of theory construction. The course surveys current theories representative of major intellectual orientations. These varieties of contemporary sociological theory are analyzed and the problems encountered within each explored. Theoretical orientations examined include social behaviorism, structural-functionalism, conflict theory, symbolic interactionism, and the psychoanalytic. Prerequisite: SOC 100. (Mason, *offered annually*)

310 Generations This course explores issues of grandparent/parent/child relations, youth and aging, and the value patterns of different generations in contemporary American society. These issues are examined both in terms of developmental stages of the life course and the distinct experiences of historical age cohorts. A major focus of the course is on relationships among succeeding generations and, in particular, on what continuities and discontinuities exist between age groups. In this context the political and moral orientations and parental philosophies of various generations are explored. The course is conducted as an advanced level seminar. Prerequisite: SOC 100. (Perkins, *offered alternate years*)

325 Moral Sociology and Good Society Is it possible for sociology, as a science, to offer evaluative statements about social life, to say that some ways of organizing society are beneficial to human life and that other ways are harmful? Or must sociology, as Max Weber suggested, forever restrict itself to descriptions of society, leaving all judgment to one's role as a "private citizen?" Using sociological analysis of the dilemmas currently being faced by American society as the starting point, this course explores these questions in detail and, in so doing, considers the possibility for developing a scientifically-grounded theory of "the good society." Prerequisite: SOC 100. (Spates, offered alternate years)

340 Sex and the State: Feminist Social Theory This course examines American and European feminist modes of theorizing about sexual difference and gender relations. It analyzes the existential and philosophical assumptions underlying feminist thought, the significance of the female experience, and the specificity of the feminist standpoint. It evaluates the adequacy of feminist theories to explain such phenomena as the constitution of the female subject, power, the reproduction of gender inequality, and difference between women of various cultural and racial groups. Prerequisite: SOC 100. (Monson, Mohan, offered alternate years)

370 Theories of Religion: Religion, Power, and Social Transformation In both Max Weber and Michel Foucault's conceptions of modernity, power tends to be entrenched through reasoned discourse in which the self is formed through subtle and pervasive disciplines to which even resistance is obliged to conform. Religion thus becomes increasingly irrelevant in the modern world. This course considers an alternative model of power which leaves much greater room for consideration of religious (and other) beliefs and solidarities—the theory of Antonio Gramsci. It examines the social significance of religion in four different countries and regions in the contemporary world where the power of specifically Christian belief and organization has manifested itself with forceful effect, namely, Poland, Latin America, South Africa, and the American civil rights movement. Prerequisite: SOC 100. (Moodie, offered alternate years)

450 Independent Study Permission of the instructor required. (Offered annually)

465 Senior Seminar

495 Honors Permission of instructor required. (Offered annually)

499 Internship in Sociology A minimum of 150 hours of work or practice under the supervision of a sociology faculty adviser. Students are expected to keep a reflective journal and to produce a paper that relates their experience to more general issues in sociology. The length and scope of the paper shall be determined in consultation with the internship faculty adviser. Internship adviser permission is required to take this course, and prior departmental approval is required for any students who wish to repeat SOC 499. Permission of instructor.

Sociology Courses Taught Occasionally

- 231 Sociology of Art and Culture
- 241 Sociology of Sport
- 248 Medical Sociology
- 250 Population Crisis in the Third World
- 257 Political Sociology
- 262 Criminology
- 263 Juvenile Delinquency
- 298 Sociology of Mass Communications
- 312 Advanced Quantitative Methods
- 330 Symbolic Interaction
- 350 Sociology of Knowledge
- 380 Totalitarian Society

Note: A number of regularly offered bidisciplinary courses and interdisciplinary program courses carry credit for the sociology major. Examples include BIDS 229 **Two Cities: New York and Toronto**, BIDS 245 **Men and Masculinity**, BIDS 295 **Alcohol Use and Abuse**, BIDS 365 **Dramatic Worlds of South Asia**, ASN 102 **Ottoman World**, and ASN 213 **Tibet Incarnate: Contemporary Tibet**. Students are encouraged to see the Bidisciplinary and Program offerings and to check with department faculty about such offerings.

ARCHITECTURAL STUDIES

Program Faculty

A.E. Ted Aub, Art, Coordinator
 Michael Bogin, Art
 Elena Ciletti, Art
 Jo Anna Isaak, Art
 Frederic Hauser, Architectural Studies
 Clifton Hood, History
 Marilyn Jiménez, Modern Languages
 Stanley Mathews, Art
 James Spates, Sociology
 John Vaughn, Mathematics and
 Computer Science
 Ali Yapicioglu, Architectural Studies

Architectural studies offers a multidisciplinary, holistic approach to design education that embraces a liberal arts philosophy, based on the belief that a roundly educated individual makes the best architect. Students may, with their adviser, tailor the major to suit their individual interests. This is a B.A. program. While an undergraduate professional degree (B. Arch.) is not offered, many of students continue on to complete a professional degree (M. Arch.) at the graduate level.

Students are encouraged to pursue study abroad opportunities during their junior or senior years. Courses offered on these programs can supplement or be substituted for program requirements. The Colleges' programs have offered opportunities for study in New York, Los Angeles, Rome, and Bath, England. The primary outside affiliation offers a study opportunity in Copenhagen through the Denmark International Study program. Other programs available through leading universities offer study sites for architecture in New York/Paris, and Florence. Also available is a cooperative (3+4) joint degree program with Washington University in St. Louis, through which students can earn both a B.A. and an M. Arch. degree in a total

of seven years (see page 27).

Architectural Studies offers an interdisciplinary major; there is no minor in architectural studies. Architectural studies students should take Art 115 *Three Dimensional Design*, Art 125 *Introduction to Drawing*, ART 116 *World Architecture* (alternate: ART 110 *Visual Culture*—taught by Prof. Stan Mathews only), and HIST 102 *The Making of the Modern World* or HIST 103 *Revolutionary Europe* (alt: EUST 102 *European Studies II: Early Modern to Post Modern Europe*) in their first year. They should complete the seven required preliminary courses (see below) by their second year. Architectural studies courses (ARCH 200–400) should be taken in years two through four. Note only three architectural studies courses are required to complete the major, but four to five are recommended. Other courses not in the elective groups defined below may be substituted with the approval of the program coordinator.

REQUIREMENTS FOR THE MAJOR

interdisciplinary, 13 courses

Seven preliminary courses to be completed by the end of the second year; ART 115 *Three Dimensional Design*, ART 116 *World Architecture* (alternate: ART 110 *Visual Culture*), ART 125 *Introduction to Drawing*, HIST 102 *American Urban History* or HIST 103 *Revolutionary Europe* (alternate: EUST 102 *European Studies II*), MATH 130 *Calculus I* or MATH 131 *Calculus II*, PHYS 140 *Principles of Physics*, and one urban studies elective. ARCH 200, ARCH 301 or 302, ARCH 311 or 312, and three additional architectural studies or elective courses selected in consultation with an adviser in the program. One of the 13 courses, either the urban studies elective or one of the three additional electives, must be in the social sciences division.

