

THE UNIVERSITY OF NORTH CAROLINA AT ASHEVILLE

FACULTY SENATE

Senate Document Number 6014S

Date of Senate Approval 3/06/14

Statement of Faculty Senate Action:

APC Document 48: **Add new courses to the Anthropology curriculum:
ANTH 280, 355, 360, 385, 390, 420**

Effective Date: Fall 2014

1. Add: On page 263, new course, **ANTH 280**, Cultures of Africa:

280 Cultures of Africa (4)

An introduction to African culture and society. It has two aims: first, to read, watch, and discuss a range of ethnographic and popular *representations* of African cultures; and second, to develop a critical understanding of the complex and *dynamic processes* of African societies. The course will involve lectures and discussion as well as small-group workshops. Odd years Fall.

2. Add: On page 264, new course, **ANTH 355**, Marginality and Radicalism:

355 Marginality and Radicalism (4)

Explores contemporary forms of marginality and radicalism, as well as the quests for meaning and belonging that accompany them. Course draws on anthropological, sociological and philosophical texts. Junior standing and/or background in socio-cultural theory is strongly recommended. Spring.

3. Add: On page 264, new course, **ANTH 360**, America and the Middle East:

360 America and the Middle East (4)

Concentrates on how “the Middle East” is made in America--as an imagined geography, an object of knowledge, as well as a complicated set of political realities. The course has three interrelated components. 1) Deconstruction: We inquire into the political and epistemological processes, through which “the Middle East” has been perceived and represented in the United States--as a violent and “backward” region, the problems of which are routinely attributed to essentialized religious and ethnic identities; namely, “Muslim” and “Arab.” 2) History: In contrast to this ideological void of understanding, which is created and sustained by social and political mechanisms, we examine how “the Middle East” has largely been shaped by such historical processes as European colonialism, the Cold-War, and the global hegemony of the United States. 3) Ethnography: Students then choose a particular issue and/or country, on which to carry out a research project and receive individualized advice on how to use ethnographic sources within a framework of historically contextualized critical analysis. Spring.

4. **Add:** On page 265, new course, **ANTH 385**, Topics in Contemporary Anthropological Theory:

385 Topics in Contemporary Anthropological Theory (4)

An exploration of one or more contemporary themes in Anthropological theory. Topics vary by semester. May be repeated for credit as topic varies. See Department Chair.

5. **Add:** On page 265, new course, **ANTH 390**, Nomadism:

390 Nomadism (4)

The course sets out to study a range of nomadic societies around the world, to notice their variety and similarity, and to understand the dynamics that differentiate mobile from stationary peoples. Nomadism was the original human condition. As an adaptive strategy, it has lasted longer than any other - even as nowadays traditionally nomadic societies are dying out or being absorbed by sedentaries. As the world becomes more global, and as disenfranchised communities move underground, nomadism has even become a technique of resistance. Even years Spring.

6. **Add:** On page 265, new course, **ANTH 420**, cross-listing with SOC 420, Difference and Inequality:

420 Difference and Inequality (SOC 420) (4)

Investigates the most significant categories of difference on the cultural landscape of American society—social class, race, sex and gender, sexual identity and disability. Course content emphasizes structural inequality and the social construction of difference and privilege. The construction of difference is analyzed by deconstructing racialized, gendered, heteronormative and ableist hierarchal structures and theoretical explanations on social reproduction and social change. How do categories of people come to be seen as “different”? How does being seen as “different” affect peoples’ lived experience? What meaning does difference and inequality have for social interaction, social institutions, or culture? What difference does “difference” make? How does science and popular culture produce meaning relative to difference and inequality? What role does ideology play in the construction, experience and meaning of difference? Particular attention is given to the interaction and intersections among categories of difference. Prerequisite: ANTH or SOC 225. Fall and Spring.

Impact: With the exception of ANTH 420, these courses that have been taught as special topics by regular faculty, and will now become part of our new curriculum offered on the new 4 credit model, with appropriate expansion of topics covered and skills developed. Adding the courses to the regular curriculum will not require additional resources.

ANTH 280 was sunsetted a few years ago, and has been subsequently taught as a special topics course, and we wish to reinstate it into the catalogue. We are cross-listing ANTH (SOC) 420 because it contains content from both disciplines.

Rationale: The addition of these courses fills out the Anthropology offerings in the catalogue.