The Center for the Study of Race, Politics, and Culture

DIRECTORS
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FACULTY
Faculty affiliates of the CSRPC can be found at csrpc.uchicago.edu/people/

FUNDING AND OPPORTUNITIES
The CSRPC has many resources for masters and doctoral students who work on topics around race and ethnicity. The Center offers dissertation and residential fellowships, research and travel funding, and workshops and writing support.

For additional information about the Center for the Study of Race, Politics, and Culture, please see csrpc.uchicago.edu

Comparative Race and Ethnic Studies Courses

CRES 30001. Topics in African American History. 100 Units.
This course is designed to explore in-depth selected topics in African American history and historiography. The specific focus this term will be “race and twentieth-century social science.” Readings and discussion will explore the history of the relation between social-science theory and racial thought and practice from the race science of the late-nineteenth century through Franz Boas’s cultural relativism to mid-twentieth century notions of a so-called culture of poverty. Our attention will focus on the real-world, especially public policy, implications of social-scientific thought. In addition to active participation in class discussions each student will write a final paper on a selected topic.
Equivalent Course(s): HIST 40001

CRES 30110. Trans-Saharan Africa. 100 Units.
Should Mediterranean and sub-Saharan Africa be treated as one or two historical units? What was the global and regional significance of medieval and early modern trans-Saharan caravan trade? How are we to understand the vast empires that sprang up in the West and Central Sudan during this era? How and in what form did Islam and the broader culture that accompanied it spread across this entire region? What was the role of slavery in the economic and cultural development of both North and West-West Central Africa? To what extent did European colonial rule and its aftermath alter or encourage the social and cultural processes initiated by trans-Saharan contacts? We will consider these questions in this course, which will mix lectures on Tuesdays with discussion of readings on Thursdays. Assignments: Two short 3-5-page critical papers on specialized readings and one longer final essay of 10-12 pages.
Equivalent Course(s): CRES 20110, HIST 30110, HIST 20110

CRES 30203. Colloquium: Colonial African History. 100 Units.
In the late nineteenth century, European nations embarked on an ambitious effort to conquer and occupy Africa. This course considers the conditions that enabled the European “scramble for Africa” and the long-lasting consequences of that project. We will use primary sources, secondary texts, fiction, and films to explore the meanings and manifestations of the European occupation for African peoples. Specific themes to be investigated include colonial institutions and systems of rule; social and political effects of colonialism; colonial religious movements; resistance and rebellion; nationalism and independence. We will draw case studies from French West Africa, Kenya, Nigeria, Sierra Leone, and South Africa.
Equivalent Course(s): HIST 40203

CRES 30235. Democracy, Race and Equal Protection. 100 Units.
In this course, students explore the relationship between democratic governance and the equal protection of the law from several disciplinary perspectives. The primary focus is on integrating dominant legal understandings of equal protection, on one hand, with influential theories of democratic legitimacy, on the other. As such, students encounter key case law, court opinions and commentary from leading legal scholars. They also engage with foundational texts in democratic theory, the sociology of law and organizations, and legal anthropology. Many of these readings will focus primarily on racially unequal protections under the criminal law. This is because criminal prosecution has been intimately tied to racial discrimination and white supremacist violence throughout the history of the United States. Now, debate is fierce around how police and prosecutors fail to protect the lives of Black people. This seminar invites students to join this debate using a variety of theoretical tools and methodological approaches.
Equivalent Course(s): SOCI 30335, MAPS 30235, PLSC 21011, HMRT 30235
CRES 30308. Political Theologies of Slavery and Freedom in the Atlantic World. 100 Units.
This seminar examines the interdisciplinary form of knowledge known as “political theology” in the context of Atlantic slavery. The course will trace two major developments. First, we will explore how Christian metaphysics facilitated colonialism and slavery, focusing on the emergence of race as a theological (rather than a biological) concept and on the self-fulfilling providentialism that structured fantasies of Euro-Christian world dominance. Second, we will explore how indigenous and African cosmologies and Christianities informed enslaved resistance and abolitionism. Our readings will range from works of political theology (Augustine, Calvin, Hobbes) to early American writings (Las Casas, Ligon, Jefferson) to Black Atlantic anti-slavery texts (Wheatley, Walker, Turner). We’ll consider the explorer George Best’s rewriting of the biblical Curse of Ham, Francis Bacon’s claim that Europe’s superior technology evidenced its Chosen status, and the ideology of “hereditary heathenism” that forestalled early efforts to convert slaves to Christianity. Likewise, we’ll consider the role of obeah in the Haitian Revolution, the competing attitudes toward Christian slave revolt found in fiction by Douglass and Stowe, and the continued contestation of what W. E. B. Du Bois called “the new religion of whiteness.” Secondary authors may include Charles Taylor, Talal Asad, Max Weber, Colin Kidd, Rebecca Goetz, Jared Hickman, Katharine Gerbner, Jorge Cañizares-Esguerra, and J. Cameron Carter
Equivalent Course(s): KNOW 40308, CHSS 40308, SCTR 40308

CRES 31008. The Philosophy of Civic Engagement. 100 Units.
What is “civic engagement” and why should colleges, universities, and other educational institutions practice and encourage it? How, for example, does the University of Chicago’s Office of Civic Engagement define the theory and practice of civic engagement, fitting it within the University’s core mission and valorizing certain approaches to it for students, faculty, staff, and the University as a whole? What alternative models might be available? And what are the limitations of such institutionalized efforts, as highlighted in efforts to “decolonize” institutions of higher education? When, in short, does such institutionalized civic engagement conflict with efforts to move beyond the discourses of diversity and civic education to embrace more critical perspectives on the settler colonial ideologies informing educational institutions in current neoliberal societies? This course will be developed in active collaboration with the UChicago Civic Knowledge Project, which for two decades has explored alternatives visions of civic friendship on Chicago’s South Side. (A) (I) (IV)
Equivalent Course(s): PHIL 31008, CMST 21008, PHIL 21008

CRES 31019. African American Cinema 1900 to 1950. 100 Units.
This course surveys African American cinema from its origins to the 1960s. We will consider how the introduction and development of moving image technologies, film styles, and exhibition practices intersected with long-standing debates about the Black public image, Black access to means of cultural production, the politics of emergent forms of mass culture, and articulations of a Black aesthetic. Films made by, about, and for African Americans will be considered in light of segregationist policies and practices, blackface minstrelsy, anti-racist activism (including anti-lynching, voting rights, and fair employment and housing campaigns), Black women’s artistic and political work, Black movie-going and spectatorship, uses of Black music in Hollywood and independent film making, gestures toward integration initiated by the Brown v. Board of Education Supreme Court decision of 1954, and articulations of Black nationalism. The course will also consider the emerging body of scholarship on race and cinema, particularly pertaining to Black film culture of this period. Topics to be discussed include the earliest Black images on film from the 1890s; Black independent “race movies” (by Oscar Micheaux, Spencer Williams); popularity of Black artists in early sound films; all-Black Hollywood musicals; post-World War II “social problem” films; and nontheatrical films, including educational films about racial difference, the ethnographic films of Zora Neale Hurston, and home movies
Equivalent Course(s): CRES 21019, CMST 21019, CMST 31019

CRES 31082. African-American Documentary. 100 Units.
Though a “documentary impulse” can be traced in Black cinema from actualities of Black soldiers in the 1910s to the social realism of contemporary fiction films, documentary is a distinct form of persuasive media making that relies on evidence and invites performances of expertise and authenticity. Documentary conventions and production contexts have emphasized giving voice to marginalized subjects, allowing little space for Black people to craft their own systems representation, distribution and exhibition. Watching films as varied as The Negro Soldier (1944), Still a Brother: Inside the Negro Middle Class (1968), Eyes on the Prize (1987-1990), Four Little Girls (1997) and 13th (2016), we will consider how documentary film form and culture have been used, critiqued and transformed by Black artists, activists and intellectuals seeking to document Black lives, investigate Black subjectivities, and affect social change. We will look at works and careers of prolific documentarians (William Greaves, Madeline Anderson, St. Clair Bourne, Henry Hampton, Marlon Riggs, Shola Lynch), filmmakers who move between fiction and documentary (Spike Lee, Charles Burnett, Yvonne Welbon, Ava DuVernay) and artists who work at provocative intersections of experimental and documentary film and video (Camille Billops and James V. Hatch, Barbara McCullough, Kevin Jerome Everson, Martine Syms). Class work includes developing a pitch for a documentary about Black documentary.
Equivalent Course(s): CMST 21082, CRES 21082, CMST 31082

CRES 31562. Third World Women’s Writing. 100 Units.
Though a term initially coined by French anthropologist Alfred Sauvy to categorized “developing” nations unaligned with major world powers during the Cold War, this course asks how African, Asian, Caribbean, and other Third Worldist women writers reclaimed the “Third World” as a project of people-centered unity, and engineered what political and cultural possibilities Third Worldist literature might realize for women in the
anti- and post-colonial eras and today. Students will read critical transnational feminist theory and scholarship alongside novels and short stories by such authors as Maryse Condé, Marie NDiaye, and Salwa Al Neimi. (20th/21st)
Equivalent Course(s): ENGL 31562, GNSE 31562

CRES 31900. ¿Cuerpos Desechables? Estéticas de la No-Vida en las Literaturas Hispanoamericanas. 100 Units.
In this seminar we will conduct a theoretical exploration of the aesthetic procedures through which human life has been represented as expendable in Spanish-American literature from the Conquest to the twenty-first century, as well as an examination of the historical and philosophical contexts within which such figurations emerged. The course will focus on case studies that correspond to four key moments in the history of the region: conquest and colonization, slavery and the formation of national states in the nineteenth century, the triumph of a capitalist export economy at the turn of the twentieth, and the violent challenges posed by globalization and narcotráfico in the contemporary context. Among the issues and texts we may engage are Fray Bartolomé de las Casas and Francisco de Vitoria’s sixteenth-century dispute on the right of conquest and the Brevisima relación de la destrucción de las Indias, Esteban Echevarría’s El matadero, Lucio Mansilla’s Una excursión a los indios ranqueles, Juan F. Manzano’s Autobiografía de un esclavo, Manuel Zeno Gandía’s La charca, and Fernando Vallejo’s La virgen de los sicarios.
Equivalent Course(s): LACS 31900, HMRT 31901, SPAN 31900

CRES 32012. Technologies of Race Making. 100 Units.
This course considers the intersections between technology, science, and race. It explores how technologies have been developed and used to assign racial meaning to people’s identities and bodies and how this has impacted economic, political, and social power structures. We will read studies relating to historical and present-day technologies and discuss topics such as racial science, phrenology, biometry, surveillance and policing, artificial intelligence and automation, and data production and reuse. A major theme that runs through the course is the practice of race-making, how biological race is enacted and made relevant in specific technological practices. Which assumptions and expectations about human variation are built into the technologies? What are the effects of its use in practice? How does race making configure into more durable forms, such as standards, databanks, and protocols? This class will be bi-modal, with in class and online options.
Equivalent Course(s): HIPS 22102, ANTH 33336, SOCI 30325, KNOW 22012, CHSS 32012

CRES 33110. Anthropology of Indigeneity. 100 Units.
Around the world, appeals to indigeneity undergird contentious struggles over land, territory, and resources. While indigeneity is often treated as an instrument of political representation and legal appeal, this course explores the historical and relational underpinnings from which so-called ethnic movements draw. Building from ethnographic and historical texts, the course begins with a careful examination of how embodied orientations to place have given way to distinct articulations of political belonging, particularly in the Andean region of South America. We then consider how these place-based modes of collectivity have been shaped by various events including colonial land dispossession, republican projects of national integration and citizenship, labor movements and new extractive economies, multicultural reforms, and anti-imperialist projects of ethnic revivalism. In the final part of the course, we track the unexpected ways that these older orientations to place and collectivity are creatively redeployed within newer struggles for indigenous and environmental justice. By exploring the ways that specific histories of attachment shape contemporary demands for rights and political belonging, the course aims to foster new ways of approaching indigeneity in anthropology and beyond.
Equivalent Course(s): CRES 22610, ANTH 33110, LACS 22610, LACS 32610, ANTH 22610

CRES 33209. France and Its Empire, 1830-2020. 100 Units.
Opening with the French invasion of Algeria and closing with the contemporary debates around race, gender, secularism, and Islam, this course will provide both an overview of France’s engagement in the world and its consequences and an in-depth knowledge of some key moments or events. Special attention will be given to the engagement of French feminists in the imperial project and the development of feminist movements in West and North Africa; the role of indigenous intermediaries; and the mobilization of culture in the interests of both imperial rule and anti-colonial nationalism. Materials will include primary printed and visual and material sources, such as films, as well as a textbook for background. The format will combine lecture and discussion. Assignments: class presentations on the readings, a midterm paper, and a final paper. Attendance will be required and participation graded.
Equivalent Course(s): GNSE 35209, HIST 33209, HIST 23209, CRES 23209, GNSE 25209

CRES 33275. Justice: Race, Digital Media, & Human Rights Activism. 100 Units.
How have digital media platforms influenced and motivated recent developments in human rights activism? Can literature, art, and film contribute to political debate and systemic change as much as on-the-ground protest? In this interdisciplinary seminar, we will explore a variety of ways that grassroots activists, writers, artists, and filmmakers have made inventive use of digital media to aid in political struggles for refugee rights, gender equality, environmental justice, police abolition, data protection and privacy, and an economy founded on fair labor practices. We will be especially attuned to how their practices advocate for communities of color and other marginalized groups, who are disproportionately impacted by regimes of surveillance, state violence, and capitalist expansion. In addition to resources and tools created by digital transparency activists, we will examine how cultural practitioners make political interventions and claims with literature, art, media, and other nontraditional forms of engagement. These cultural case studies will include films produced with iPhones and
drones that document the global refugee crisis, digital poems concerning discrimination against immigrants, new media art installations that critique algorithm-driven predictive policing, and border-crossing robotic sculptures, among others.
Equivalent Course(s): HMRT 23275, MAAD 13275, HMRT 33275, CRES 23275

CRES 33500. Caribbean Fiction: Self-Understanding and Exoticism. 100 Units.
The Caribbean is often described as enigmatic, uncommon, and supernatural. While foreigners assume that the Caribbean is exotic, this course will explore this assumption from a Caribbean perspective. We will examine the links between Caribbean and Old World imagination, the relationship between exoticism and Caribbean notions of superstition, and the way in which the Caribbean fictional universe derives from a variety of cultural myths.
Equivalent Course(s): LACS 23500, FREN 33500, CMLT 31801, FREN 23500, CRES 23500, CMLT 21801, LACS 33500

CRES 33700. Capitalism, Colonialism, and Nationalism in the Pacific. 100 Units.
This course compares colonial capitalist projects and their dialogic transformations up to present political dilemmas, with special attention to Fiji, New Zealand, and Hawai‘i, and a focus on the labor diaspora, the fates of indigenous polities, and tensions in contemporary citizenship. We will compare Wakefield’s “scientific colonization” in New Zealand, Gordon’s social experiments and indentured labor in Fiji, and the plantations, American annexation, tourism, and the military in Hawai‘i. We will compare the colonial experiences of the Maori, Hawaiians, and indigenous Fijians, and also those of the immigrant laborers and their descendants, especially white New Zealanders, the South Asians in Fiji, and the Japanese in Hawai‘i. General propositions about nationalism, capitalism “late” and otherwise, global cultural flows, and postcolonial subject positions will be juxtaposed with contemporary Pacific conflicts.
Equivalent Course(s): ANTH 23700, ANTH 33700, CRES 23710

CRES 34111. The Soviet Empire. 100 Units.
What kind of empire was the Soviet Union? Focusing on the central idea of Eurasia, we will explore how discourses of gender, sexuality and ethnicity operated under the multinational empire. How did communism shape the state’s regulation of the bodies of its citizens? How did genres from the realist novel to experimental film challenge a cohesive patriarchal, Russophone vision of Soviet Eurasia? We will examine how writers and filmmakers in the Caucasus and Central Asia answered Soviet Orientalist imaginaries, working through an interdisciplinary archive drawing literature and film from the Soviet colonial ‘periphery’ in the Caucasus and Central Asia as well as writings about the hybrid conception of Eurasia across linguistics, anthropology, and geography.
Equivalent Course(s): NEHC 24110, REES 34110, NEHC 34110, CRES 24111, CMILT 34111, REES 24110

CRES 34706. Edo/Tokyo: Society and the City in Japan. 100 Units.
This course explores the history of one of the world’s largest cities from its origins as the castle town of the Tokugawa shoguns in the early seventeenth century, to its transformation into a national capital and imperial center, and concludes in the postwar era as Tokyo emerged from the ashes of World War II to become a center of global capital and culture. Our focus will be on the complex and evolving interactions between the natural and built environments of the city and politics, culture, and social relations.
Equivalent Course(s): EALC 34706, EALC 24706, ENST 24706, HIST 34706, HIST 24706, CRES 24706, ARCH 24706

CRES 35113. From Mestizaje to the Mexican Genome. 100 Units.
As the Kingdom of New Spain became independent Mexico, how did a society structured around status, caste and corporate bodies imagine itself as a republic of equal citizens? This course will explore the categories of class, culture and, particularly, race, with which, for over two hundred years, Mexican politicians and public writers, scientists and intellectuals have sought to make sense of the nation, decipher its ethnic, linguistic and cultural diversity, aussage the profound inequalities that have riddled it, and forge a “national identity”.
Equivalent Course(s): CRES 25113, LACS 35113, HIST 26124, HIST 36124, LACS 25113

CRES 35451. Uneasy Intimacies: Interracial Modernism. 100 Units.
This course explores the way Modernist writers theorized interracial encounter and intimacies. Considering both the direct and indirect conversations taking place between writers across the color line during the early 20th century, we will examine the shared and divergent concerns, styles, and forms emerging from writers grappling with the desires, failures and fantasies of interracial encounter. Potential authors include Virginia Woolf, Gertrude Stein, Nella Larsen, William Faulkner, Zora Neale Hurston, and Claude McKay. (20th-21st)
Equivalent Course(s): ENGL 35451

CRES 35952. Reading the Suburbs. 100 Units.
From midcentury writers like John Cheever, John Updike, and Richard Yates to the more contemporary work of Richard Ford, Tom Perrotta and shows like The Real Housewives the suburbs have largely been thought of as a place of homogenous unhappiness. In this class, we will both look at how this narrative has been constructed over the last sixty years while also interrogating the centrality of this claim by looking at works troubling its claims by authors such as Anne Petry, Chang Rae Lee, Vladimir Nabokov, and Alice Childress. Alongside fiction, we will be looking at history, advertising, and film that contextualize the rise of the suburbs, helping us understand the key role the suburbs played and continue to play in the accumulation of wealth, racial mobility, second wave feminism, and policing.
CRES 36183. Migrations, Refugees, Races. 100 Units.
This MA/BA-level course introduces students to globalization theory, with particular attention to readings that showcase the displacements and migrations that characterize the era of advanced global capitalism. Fleeing economic, social, and climatological collapse, migrants hardly find a second home; they become refugees without refuge. The limits on their flourishing extend far beyond the national borders that they cross in search of livable life. Wherever they go, they are discriminated and psychologically segregated by discourses of race nationalism, discourses in which migrations give rise to races. This course will focus on this process of migrant racialization— all the more pressing in light of current world events—with a curriculum that includes works by Weber, Simmel, Smohalla, Benedict Anderson, Anzaldúa, Appadurai, Brathwaite, Walter Benjamin, Celan, Derrida, Eggers, Ghosh, Le Guin, Glissant, Vine Deloria Jr., Woody Guthrie, Mbembe, Haraway, Tsing, Giddens, Negri and Hardt, Jason Moore, Bhabha, August Wilson, Sterling Brown, Big Bill Broonzy, Jacob Lawrence, Miguel Mélendez, Mary Louise Pratt, Momaday, Silko, Canclini, Karen Tei Yamashita, Heise, Gikandi, Schmidt-Camacho, Fields and Fields, Bonilla-Silva, and Massey, in addition to film screenings and field exercises. (H)
Equivalent Course(s): ENGL 35952

CRES 36220. Witches, Sinners, and Saints. 100 Units.
This course examines representations of women’s bodies and sexualities in early modern Iberian and colonial Latin American writings. We will study the body through a variety of lenses: the anatomical body as a site of construction of sexual difference, the witch’s body as a site of sexual excess, the mystic’s body as a double of the possessed body, the tortured body as a site of knowledge production, and the racialized bodies of women as sites to govern sexuality, spirituality, labor, and property in the reaches of the Spanish Empire.
Equivalent Course(s): GNSE 36210, SPAN 36210, GNSE 26210, CRES 36220, LACS 36212, SPAN 26210, LACS 26212

CRES 36290. Mapping Black Social Dance: Hip Hop and House in the Community and Onstage. 100 Units.
This hybrid studio/seminar course offers an overview of the formal techniques, cultural contexts, and social trends that shape current Black social and vernacular dance practices. Modules will be built around Black social culture by looking at key histories and theories around Black dance, music and other cultural aesthetics from hip hop to house. As part of our exploration, we will cover themes such as: the Great Migration, the range of Black social dance forms from blues, jazz, disco, and dancehall that have influenced the evolution of hip hop and house on a global scale; and the spectrum of social spaces from clubs to lounges and public events that have been critical to preserving Black cultural heritage and creating safe spaces for belonging and flourishing. Selected readings and viewings will supplement movement practice to give historical, cultural, and political context.
Equivalent Course(s): TAPS 36290, MUSI 33620, CRES 26290, TAPS 26290, MUSI 23620

CRES 36504. Freedom and Slavery in Nineteenth-Century Brazil. 100 Units.
This course will explore social change in Brazil, with a focus on the lived experience of slavery and emancipation in the nineteenth century. It will also introduce methods of historical research. Students will write papers based on a wide variety of primary documents: accounts by foreign travelers, diaries, wills and testaments, deeds of manumission, the 1872 national census and earlier surveys, records of the Atlantic slave trade, writings by abolitionists, art and photographs.
Equivalent Course(s): TAPS 36501, LACS 36502, HIST 36502, HIST 26502, CRES 36504, LACS 26502

CRES 36660. The Rise of the Global New Right. 100 Units.
This course traces the intellectual genealogies of the rise of a Global New Right in relation to the contexts of late capitalist neoliberalism, the fall of the Soviet Union, as well as the rise of social media. The course will explore the intertwining political and intellectual histories of the Russian Eurasianist movement, Hungarian Jobbik, the American Traditional Workers Party, the French GRECE, Greek Golden Dawn, and others through their published essays, blogs, vlogs and social media. Perhaps most importantly, the course asks: can we use f-word (fascism) to describe this problem? In order to pose this question we will explore the aesthetic concerns of the New Right in relation to postmodern theory, and the affective politics of nationalism. This course thus frames the rise of a global new right intermedial and comparatively as a historical, geopolitical and aesthetic problem.
Equivalent Course(s): CRES 26660, ENGL 26660, SIGN 26050, REES 26660, REES 36661, ENGL 36661, CMLT 26660, CMLT 36660

CRES 36705. The Celts: Ancient, Modern, and Postmodern. 100 Units.
Celts and things Celtic have long occupied a prominent and protean place in the popular imagination, and "the Celts" has been an amazingly versatile concept in the politics of identity and collective memory in recent history. This course is an anthropological exploration of this phenomenon that examines: (1) the use of the ancient past in the construction of modern nationalist mythologies of Celtic identity (e.g., in France and Ireland) and regional movements of resistance to nationalist and colonialist project (e.g., in Brittany, Ireland, Scotland, Wales, Galicia, Asturias); (2) the construction of transnational ethno-nostalgic forms of Celtic identity in modern diasporic communities (Irish, Scottish, etc.); and (3) various recent spiritualist visions of Celticity that decouple the concept from ethnic understandings (e.g., in the New Age and Neo-Pagan movements). All of these are treated in the context of what is known archaeologically about the ancient peoples of Europe who serve as a symbolic reservoir for modern Celtic identities. The course explores these competing Celtimagery imaginaries in the spaces and media where they are constructed and performed, ranging from museums and monuments, to neo-druid organizations, Celtic cyberspace, Celtic festivals, Celtic theme parks, Celtic music, Celtic commodities, etc.
CRES 37002. Colloquium: Interracial America. 100 Units.
This course will examine the interaction between different racialized and ethnic groups in America (and beyond) from the eighteenth-century to the present moment. Conventional studies rely on a simplistic black-white paradigm of US race relations. This seminar aims to move beyond that dichotomy and searches for broader historical models, which include yellow, brown, red, and ethnic white. For example, how do we interpret recently excavated histories of Afro-Cherokee relations in antebellum America? What are hepcats, pachucos, and yogores? What is a “model minority,” and why did Asians inherit the mantle from Jews? What is a “protest minority,” and why were Blacks and Jews labeled as such during the civil rights movement? How does race operate differently in an ostensible racial paradise like Hawai’i? How do we understand race, nation, and decolonization in a global context, as evidenced by radical activism in California in the 1960s and ‘70s? We will critically interrogate the history of contact that exists between and among these diverse “groups.” If conflicted, what factors have prevented meaningful alliances? If confluent, what goals have elicited cooperation?
Equivalent Course(s): AMER 47002, HIST 47002

CRES 37110. Égalité des races dans la francophonie. 100 Units.
Equivalent Course(s): FREN 27100, CRES 27100, FREN 37100

CRES 37200. African American History to 1883. 100 Units.
A lecture course discussing selected topics in the African American experience (economic, political, social) from African origins through the Supreme Court decision invalidating Reconstruction Era protections of African American civil rights. Course evaluations via online quizzes and take-home essays.
Equivalent Course(s): HIST 27200, HIST 37200, CRES 27200

CRES 37214. Art and Knowledge. 100 Units.
This course is an exploration of questions concerning the relationship between Art and knowledge. Is Art knowledge? Can Art create knowledge? If Art is neither knowledge nor creates knowledge, what is its function? These questions are discussed using themes: secrecy, rumor, ignorance and surveillance, and a corresponding set of artworks by a group of artists who utilize these approaches: Vito Acconci, Bruce Nauman, Sophie Calle and Julia Scher, among others. We will also do close readings of essays relating to our themes, for example: texts on recent theories of ignorance as knowledge or Derrida’s metaphysics of presence. To round out our discussions, students will participate in a series of hands-on art exercises to give our analyses more material form and further reexemplify our exploration.
Equivalent Course(s): ARTV 27214, CRES 27214, GNSE 37214, TAPS 27214, ARTV 27214, TAPS 37214, GNSE 27224

CRES 37300. African American History since 1883. 100 Units.
A lecture course discussing selected topics in the African American experience (economic, political, social) from Reconstruction Era protections of African American civil rights through social and political movements in the twentieth and twenty-first centuries seeking their restoration. Course evaluations via online quizzes and take-home essays.
Equivalent Course(s): HIST 27300, HIST 37300, CRES 27300

CRES 37401. Literaturas del Caribe Hispanico en el siglo XX. 100 Units.
En este curso se estudiarán algunos ejemplos salientes de las literaturas producidas en el Caribe hispánico insular (Cuba, Puerto Rico y Santo Domingo) durante el siglo XX y a principios del XXI. Entre los asuntos a discutir tendrán un lugar principal los modos en que esta producción se ha constituido como respuesta y elaboración estética de las historias de esclavitud, violencia racial y colonialismo, de militarización y desplazamientos territoriales migratorios, que han marcado a la región en su carácter de frontera imperial desde el siglo XVI. En el curso también se abordará la condición simbólica del Caribe como espacio de utopías y catástrofes, escenario privilegiado tanto de las aspiraciones revolucionarias propias de la modernidad (e.g. la Revolución Haitiana del 1791 y la Revolución Cubana del 1959) como de los terrores de la destrucción ecológica (con su experiencia cruel de huracanes y terremotos).
Equivalent Course(s): LACS 37401, LACS 27401, SPAN 37401, SPAN 27401, CRES 27401

CRES 37403. African American Lives and Times. 100 Units.
This colloquium will examine selected topics and issues in African American history during a dynamic and critical decade, 1893 and 1903, that witnessed the redefinition of American national and sectional identities,
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social and labor relations, and race and gender relations. A principal premise of the course is that African American life and work was at the nexus of the birth of modern America, as reflected in labor and consumption, in transnational relations (especially Africa), in cultural expression (especially music and literature), and in the resistance or contestation to many of these developments. The course will focus on the Chicago World’s Fair and the publication of Du Bois’s Souls of Black Folk as seminal moments in the era. Our discussions will be framed by diverse primary materials, including visual and aural sources, juxtaposed with interpretations of the era by various historians. A principal goal of the course is that students gain a greater appreciation for interpreting historical processes through in-depth examination of the complex and multiple currents of an defined era—a slice of time—as well as skills in interpreting diverse primary sources.

CRES 37404. The Politics and Art of Black Death. 100 Units.
Equivalent Course(s): CMST 21002, ARTV 27404, CRES 27404, CMST 31002, PLSC 26501, ARTV 37404, PLSC 36501

CRES 37500. Language and Globalization. 100 Units.
Globalization has been a buzz word in our lives over the past few decades. It is also one of those terms whose varying meanings have become more and more challenging to characterize in a uniform way. The phenomena it names have been associated with important transformations in our cultures, including the languages we speak. Distinguishing myths from facts, this course articulates the different meanings of globalization, anchors them in a long history of socioeconomic colonization, and highlights the specific ways in which the phenomena it names have affected the structures and vitality of languages around the world. We learn about the dynamics of population contact in class and their impact on the evolution of languages.
Equivalent Course(s): ANTH 27705, LING 37500, LING 27500, BPRO 24500, ANTH 47905, CRES 27500

CRES 37550. Black Power and Jews, Black Power and Palestine. 100 Units.
This course focuses on how several movements with goals of a more liberated future negotiated mutual recognition and were inspired by each other. Mainly, we’ll look at the influence the Black Power Movement and women of color feminism in the U.S. had on Middle Eastern Jewish struggles against racism in Israel and Palestinian struggles against Israeli occupation. Looking at Black Power’s influence on Middle Eastern Jews and Palestinians will also necessitate explorations into shared organizing among U.S. based efforts to combat racism and anti-semitism. Our examination of these influences and intersecting organizing will focus not only on when solidarity seemed productive, but when it seemed limited or difficult, often due to presentist concerns. A major goal of the course is for the liberated future these anti-discriminatory movements were and are working towards to be thought of as possible. To this end, by the end of the course students will be able to understand the motivations for solidarity efforts among black, Jewish, and Palestinian activists, recognize what factors have historically disrupted these efforts, and by extension use this knowledge to feel hopeful about the shared struggle of these movements. While reading and analyzing historical and theoretical articles, memoirs, podcasts, and op-eds, the course will also include instruction on and practice of writing visionary fiction and op-eds.
Equivalent Course(s): GNSE 27550, JWSC 26610, CRES 27550, GNSE 37550, NEHC 27550

CRES 37555. Forms of Labor in Caribbean Literature. 100 Units.
From the barrack-yard fiction of C.L.R. James to the Haitian peasant novel, Caribbean literature has been deeply preoccupied with the lives and struggles of the region’s working people: Caribbean literature is, in many ways, a literature of labor. This course facilitates critical engagement with the role of labor in Caribbean literature, exploring how transformations in the conditions of work shape the development of regional literary trends from the early twentieth century through the 1960s. During this period, Caribbean writers identified the project of a national literature with the native working classes even while economic pressures led many to seek work abroad. How do Caribbean writers make sense of these contradictions? What strategies do poets and novelists employ to reconcile processes of transnational migration with narratives of national identity? This course surveys literatures produced across the Caribbean archipelago, comparing the varied forms and genres adopted by Haitian, Bajan, Trinidadian, Jamaican, and Guyanese writers to represent the working classes of their respective islands. Lectures and supplementary critical readings will situate literary texts in relation to histories of economic development in the Caribbean, with particular attention to the plantation, the peasantry, and the expansion of U.S. imperialism. Authors on the syllabus are likely to include Claude McKay, Eric Walrond, Jacques Roumain, C.L.R. James, George Lamming, and Sylvia Wynter.
Equivalent Course(s): CRES 27555, ENGL 27555

CRES 37705. Introduction to Black Chicago, 1893 to 2010. 100 Units.
This course surveys the history of African Americans in Chicago, from before the twentieth century to the near present. In referring to that history, we treat a variety of themes, including migration and its impact, the origins and effects of class stratification, the relation of culture and cultural endeavor to collective consciousness, the rise of institutionalized religions, facts and fictions of political empowerment, and the correspondence of Black lives and living to indices of city wellness (services, schools, safety, general civic feeling). This is a history class that situates itself within a robust interdisciplinary conversation. Students can expect to engage works of autobiography and poetry, sociology, documentary photography, and political science as well as more straightforward historical analysis. By the end of the class, students should have grounding in Black Chicago’s history and an appreciation of how this history outlines and anticipates Black life and racial politics in the modern United States.
Equivalent Course(s): HIST 27705, HIST 37705, AMER 27705, LLSO 22209, AMER 37705, CRES 27705
CRES 37709. Soul and the Black Seventies. 100 Units.
This course considers in what ways soul as cultural genre and style shaped, and was shaped by, the political, social, structural, cultural, and ethical shifts and conditions associated with the 1970s. It will focus on popular music as both symbolic field and system of production, while also taking up other forms of expression-literary, intellectual, institutional, activist-in order to propose an alternate, and compelling, archive for this era. The course intends to deepen understanding of the feel and meaning of soul by relating it to consequential legacies of the 1970s: urban identity and crisis, emerging limitations of racial reformism, the deepening class stratification of Black life, and the radical disruption of social norms through feminism, in particular Black feminism.
Equivalent Course(s): HIST 27909, HIST 37790, MUSI 27909, CRES 27790, GNSE 37790, MUSI 37790, GNSE 27790

CRES 37900. Asian Wars of the Twentieth Century. 100 Units.
This course examines the political, economic, social, cultural, racial, and military aspects of the major Asian wars of the twentieth century: the Pacific War, the Korean War, and the Vietnam War. At the beginning of the course we pay particular attention to just war doctrines and then use two to three books for each war (along with several films) to examine alternative approaches to understanding the origins of these wars, their conduct, and their consequences.
Equivalent Course(s): EALC 27907, HIST 37900, EALC 37907, HIST 27900, CRES 27900

CRES 38703. Baseball and American Culture, 1840-1970. 100 Units.
This course will examine the rise and fall of baseball as America’s national pastime. We will trace the relationship between baseball and American society from the development of the game in the mid-nineteenth century to its enormous popularity in the first half of the twentieth century to its more recent problems and declining status in our culture. The focus will be on baseball as a professional sport, with more attention devoted to the early history of the game rather than to the recent era. Emphasis will be on using baseball as a historical lens through which we will analyze the development of American society and culture rather than on the celebration of individuals or teams. Crucial elements of racialization, ethnicity, class, gender, nationalism, and masculinity will be in play as we consider the Negro Leagues, women’s leagues, the Latinization and globalization of the game, and more.
Equivalent Course(s): HIST 28703, CRES 28703, HIST 38703

CRES 38906. Nineteenth-Century American Mass Entertainment. 100 Units.
Popular culture filters, reflects, and occasionally refracts many of the central values, prejudices, and preoccupations of a given society. From the Industrial Revolution to the advent of feature films in the early twentieth century, American audiences sought both entertainment and reassurance from performers, daredevils, amusement parks, lecturers, magicians, panoramas, athletes, and photographers. Amidst the Civil War, they paid for portraits that purportedly revealed the ghosts of lost loved ones; in an age of imperialism, they forked over hard-earned cash to relive the glories of western settlement, adventure, and conquest in Buffalo Bill’s Wild West. Mass entertainment not only echoed the central events of the age it helped shape them: from phrenology as the channel for antebellum convictions about outward appearance (and racial identity), to the race riots following Jack Johnson’s boxing victory over Jim Jeffries. Many of these entertainment forms became economic juggernauts in their own right, and in the process of achieving unprecedented popularity, they also shaped collective memory, gender roles, race relations, and the public’s sense of acceptable beliefs and behaviors. This lecture course will examine the history of modern American entertainment over the course of the long nineteenth century. Requirements include careful reading, active and thoughtful participation, and written assignments.
Equivalent Course(s): GNSE 38906, HIST 28906, CRES 28906, GNSE 28906, HIST 38906

CRES 38900. Muslims in the United States. 100 Units.
Muslim migration to the United States and Western Europe proliferated in the last quarter of the 20th Century, and Islam has been a visible (and controversial) presence in these societies ever since. Though internally varied by race, ethnicity, national origins, sect and class positionality, Muslim communities have faced homogenizing narratives rooted in orientalist frameworks. As Islam continues to be a site of conflict in geopolitical struggles, these frameworks have reproduced themselves into the twenty-first century. This course will use an intersectional and critical lens to examine the issues facing Muslims in the United States and Western Europe on both macro and micro levels. One third of the course will cover the interactions between Muslim communities and their “host societies” vis-à-vis the state, mass media, and public opinion. Another third of the course will delve into issues of socioeconomic mobility and cultural assimilation. Finally, the last third will show how these macro concepts influence the everyday lived experiences of Muslims in these contexts. This is a seminar-style, reading-heavy course. Students should be familiar with and capable of deploying the sociological concepts of race, class, gender and intersectionality.
Equivalent Course(s): GNSE 28900, GNSE 38900, ISLM 38900, CHDV 28999, CHDV 38900, SOCI 30324

CRES 40110. Color, Ethnicity, Cultural Context, and Human Vulnerability. 100 Units.
The specific level of vulnerability may vary across the life course; nevertheless, all humans are vulnerable and, thus, unavoidably possess both risks and protective factors. The level and character of human vulnerability matters and has implications for physical health, psychological well being, the character of culture, and mental health status. The balance between the two (i.e., risks and protective factors) can be influenced by ethnic group membership and identifiability (e.g., skin color). The cultural contexts where growth and development take place play a significant role in life course human development. As a globally admired cultural context with a particular national identity, one of America’s foundational tenets is that citizenship promises the privilege of freedom, allows access to social benefits, and holds sacred the defense of rights. Our centuries-old cultural context and
national identity as a liberty-guaranteeing democracy also presents challenges. The implied identity frequently makes it difficult to acknowledge that the depth of experience and its determinative nature may be but skin deep. In America, there continues to be an uneasiness and palpable personal discomfort whenever discussions concerning ethnic diversity, race, color, and the Constitutional promise and actual practice of equal opportunity occur. Other nations are populated with vulnerable humans, as well, and experience parallel dissonance concerning the social tolerance of human diversity. Given the shared status of human vulnerability, the course unpacks and analyzes how differences in ethnicity, skin color, and other indicators of group membership impact vulnerability and opportunity for diverse groups. Specifically, the course analyzes the balance between risk level and protective factor presence and examines the consequent physical status, psychological well-being, and mental health outcomes for its dissimilar citizens. The course especially emphasizes the American cultural context but, in addition, highlights the unique experiences of ethnically varied individuals developing in multiple cultural contexts around the globe.

Equivalent Course(s): CHDV 40110

CRES 40141. Structural -isms. 100 Units.
What does it mean to designate 'structure' as the operative force in discrimination against categories of person-as in appeals to structural racism or structural violence on the basis of gender? And how can we approach this question by attending to aesthetic uses of structure and form, especially as these have been understood in such paradigms as structuralism and recent literary formalisms? How do we read for structure, in reading for racism and for systemic discrimination on other bases? We'll focus on intersections of race, gender, and class (in U.S. contexts) as these categories have been reconfigured in the past half century or so. To explore appeals to structure, we'll consider definitions of literary and aesthetic form, debates about structure vs. agency, and questions of individual and collective action as mediated by institutions. Readings will balance theory with examples drawn from fiction, documentary film, built form, and other media. Throughout, we'll pay particular attention to problems of structure construed as problems of narrative, as we develop sharper terms for understanding how discrimination proceeds structurally.

Equivalent Course(s): GSSE 45141, MAPH 40141, GNSE 25141, ENGL 40141, ENGL 20242, CRES 22141

CRES 40161. 21st Century Ethnic American Literature. 100 Units.
This class will read US novels and short stories by African-American, American Indian, Asian-American, and Latinx writers from the last twenty years to conceptualize the shifting categories of race and ethnicity, paired with critical and theoretical works in critical cultural race studies. (20th/21st)

Equivalent Course(s): ENGL 20161, CRES 22161, MAPH 40161, AMER 40161, ENGL 40161

CRES 40204. A Proto-History of Race? Judaism, Christianity, and Islam in Spain and North Africa (1200-1600) 100 Units.
This course focuses on phenomena of mass conversion and the emergence of ideologies of lineage and purity of blood in the western Mediterranean, more specifically, the Iberian Peninsula and the Maghreb. The rivalry between Islam and Christianity (with Judaism a frequent go-between) in this region produced many distinctive cultural formations. Among those formations were ideas about the limits of conversion that may be compared to modern concepts of race. The word "race" was itself first applied to humans in Iberia during this period, to designate Christians descended from Muslims or Jews, and similar concepts emerged in Islamic North Africa. We will explore these ideas in the Christian Iberian kingdoms, with frequent excursions into Almoravid, Almohad, Marinid and Nasrid Islamic polities. Our goal will be to produce a Mediterranean archaeology of some of the concepts with which Christian and Muslim colonizers encountered the New World and sub-Saharan Africa in the sixteenth century.

Equivalent Course(s): SCTR 40204, HIJD 40204, SPAN 40204, ISLM 40204, HIST 60904, HCHR 40204

CRES 40270. Development in Adolescents. 100 Units.
Adolescence is a period of rapid growth and development irrespective of circumstances, contextual conditions and supports; thus, it represents both significant challenges and unique opportunities. The conceptual orientation takes account of the noted difficulties but also speculates about the predictors of resiliency and the sources of positive youth development achieved. The course delineates the developmental period's complexity made worse by the many contextual and cultural forces due to socially structured conditions; that fact interact with youths' unavoidable and unique meaning-making processes. As a function of some youths' privileging circumstances versus the low resource and chronic conditions of others, both coping and identity formation processes are emphasized as highly consequential. Thus, stage specific developmental processes are explored for understanding gap findings for a society's diverse youth given citizenship requirements expected of all. In sum, the course presents the experiences of diverse youth from a variety of theoretical perspectives. The strategy improves our understanding about the "what" of human development as well as dynamic insights about the "how" and "why." Ultimately, the conceptual orientation described is critical for 1) designing better social policy, 2) improving the training and support of socializing agents (e.g., teachers), and 3) enhancing human developmental outcomes (e.g., resilient patterns).

Equivalent Course(s): CHDV 40207, EDSO 40207

CRES 40304. Between Nature and Artifice: The Formation of Scientific Knowledge. 100 Units.
This course critically examines concepts of "nature" and "artifice" in the formation of scientific knowledge, from the Babylonians to the Romantics, and the ways that this history has been written and problematized by both canonical and less canonical works in the history of science from the twentieth century to the present. Our course
CRES 40311. The Invention of Hunger. 100 Units.
Hunger is often thought of as an unchanging biological fact, but what it means to be hungry has changed profoundly over the course of the nineteenth and twentieth centuries. From the pleasure of sweets to the trauma of famine, hunger has influenced some of the most important economic, political, and cultural developments of the modern age. Drawing from a variety of scholarly disciplines, as well as primary readings including novels, scientific texts, and journalism, we will explore how experiences and understandings of hunger were intertwined with race, class, and gender, and played a pivotal role in the development of the slave trade, colonialism, and humanitarian ethics. We will situate famines, hunger strikes, eating disorders, and other ways of thinking about food in their historical and cultural contexts. We will end the course by examining how this history has influenced how we understand the culture and economics of food in our own society. For each class period, students will write a 1-2 page reflection on one or several of the week’s readings that they will circulate to the entire class at least 24 hours before seminar. There will be a 15-20 page final paper on the theme of hunger, broadly defined. This paper will incorporate outside secondary works related to students’ specific research interests.
Equivalent Course(s): KNOW 40311

CRES 40315. Black Fugitivity & Fugitive Democracy Radical Democratic Theory and Race. 100 Units.
What does “fugitivity” mean as a concept? As a trope, what kind of rhetorical and political work is it being used to perform by scholars across the humanities and social sciences? How should we assess its appeal, value, limitations, and dangers? This seminar pursues these broad questions by comparing figurations of fugitivity in Black Studies and political theory, specifically in works of Black Study by Hortense Spillers, Fred Moten, and Saidiyah Hartman, and in works of political theory by Sheldon Wolin and Hannah Arendt. In these texts fugitivity gains its meanings by juxtaposing social death and impasse to insurgent movement, creative natality, and aliveness, but theorists represent the meaning, location, protagonists, and characteristic practices of fugitivity differently. Our goal is to discern the stakes in these differences about sociality, maternity, Blackness, and the “grammar” of the democratic and the political. Additional reading includes Neil Roberts’ Freedom as Marronnage, Christina Sharpe’s In the Wake, and recent political theory on the relation between “fugitive democracy” and “Black fugitivity” as well as Toni Morrison’s Paradise and Colson Whitehead’s The Underground Railroad, literary fiction as a form of political theory by reading poet Claudia Rankine’s staging of French-Algerian footballer Zinedine Zidane’s coup de boule as a moving poem of solidarity and collaboration, like the Black Panther Party’s international chapter in Algiers, and the poet Claudia Rankine’s staging of French-Algerian footballer Zinedine Zidane’s coup de boule as a moving poem in Citizen. Through a historical and cultural survey of Black and Arab thought - a field of inquiry we will call “Afro-Arab Studies” - this class will examine the parallel and intersecting narratives of a range of notable Afro-Arab confluences, including but not limited to: négritude and pan-Arabism, the Non-Aligned and Pan-Africanist movements, and recent Black/ Palestinian solidarity organizing. As Arabs sought to define Arab anti-colonial and Pan-Africanist movements, and recent Black/ Palestinian solidarity organizing. As Arabs sought to define Arab anti-colonial political innovations. As Arabs sought to define their independence struggles they looked to the transnational, emancipatory philosophies and movements that African Americans and other African diasporic figures pioneered. These exchanges result in surprising histories of solidarity and collaboration, like the Black Panther Party’s international chapter in Algiers, and the poet Claudia Rankine’s staging of French-Algerian footballer Zinedine Zidane’s coup de boule as a moving poem in Citizen. Through a historical and cultural survey of Black and Arab thought - a field of inquiry we will call “Afro-Arab Studies” - this class will examine the parallel and intersecting narratives of a range of notable Afro-Arab confluences, including but not limited to: négritude and pan-Arabism, the Non-Aligned and Pan-Africanist movements, and recent Black/ Palestinian solidarity organizing. In addition to Afro-Arab literature and poetry, readings will include narrative essays, biography, and cultural theory by such writers and scholars as James Baldwin, Frantz Fanon, Shirley Graham Du Bois, and Radwa Ashour.
Equivalent Course(s): AMER 40315, GNSE 40315, PLSC 40315, KNOW 40315

CRES 41500. Bodies of Transformation. 100 Units.
Drawing on trans studies, disability studies, histories of science, queer and postcolonial theory, this class contends with how bodies and bodies of knowledge change over time. Bodies of Transformation takes a historiographic approach to the social, political, and cultural underpinnings of corporeal meaning, practice and performance in the 19th and 20th centuries. Animating questions include: what is the corporeal real? how is race un/like gender? how does bodily transformation map the complex relationships between coercion and choice? Students will write a 1-2 page reflection on one or several of the week’s readings that they will circulate to the entire class at least 24 hours before seminar. There will be a 15-20 page final paper on the theme of hunger, broadly defined. This paper will incorporate outside secondary works related to students’ specific research interests.
Equivalent Course(s): AMER 40315, GNSE 40315, PLSC 40315, KNOW 40315

CRES 41562. The Afro-Arab World. 100 Units.
Where does the “Middle East” end and Africa begin? This course will explore how Arabic-speaking and African-descended peoples have engaged one another and the overlapping configurations of Blackness and Arabness that circulate in the African Diaspora. Against the backdrop of anti-colonialism and Civil Rights, many Africans and African Americans were inspired by Arab anti-colonial political innovations. As Arabs sought to define their independence struggles they looked to the transnational, emancipatory philosophies and movements that African Americans and other African diasporic figures pioneered. These exchanges result in surprising histories of solidarity and collaboration, like the Black Panther Party’s international chapter in Algiers, and the poet Claudia Rankine’s staging of French-Algerian footballer Zinedine Zidane’s coup de boule as a moving poem in Citizen. Through a historical and cultural survey of Black and Arab thought - a field of inquiry we will call “Afro-Arab Studies” - this class will examine the parallel and intersecting narratives of a range of notable Afro-Arab confluences, including but not limited to: négritude and pan-Arabism, the Non-Aligned and Pan-Africanist movements, and recent Black/ Palestinian solidarity organizing. In addition to Afro-Arab literature and poetry, readings will include narrative essays, biography, and cultural theory by such writers and scholars as James Baldwin, Frantz Fanon, Shirley Graham Du Bois, and Radwa Ashour.
Equivalent Course(s): ENGL 41500

CRES 43400. France and Its Empire, 1830-2020. 100 Units.
Opening with the French invasion of Algeria and closing with the contemporary debates around race, gender, secularism, and Islam, this colloquium will provide an overview of France’s engagement in the world and its consequences, an in-depth knowledge of some key moments or events, and an opportunity to engage the French, US, and British historiography on these topics. Special attention will be given to the engagement of French feminists in the imperial project and the development of feminist movements in West and North Africa, the role of indigenous intermediaries, and the mobilization of culture in the interests of both imperial rule, anti-colonial nationalism, and the postcolonial order.
Equivalent Course(s): GNSE 43400, HIST 43400
CRES 44000. Culture visual y esclavitud en Iberoamérica. 100 Units.
La esclavitud en las Américas no fue únicamente un sistema de organización socio-económica fundamentado en el trabajo coactivo. Este también conllevó la gestación de complejas y heterogéneas formas de producción cultural. En el contexto del moderno sistema de la plantación, ello en parte implicó una inédita articulación filosófica de las relaciones entre poder, raza y cuerpo, sofisticadas formas sincréticas de musicalidad y religiosidad populares, así como la producción de numerosas representaciones artísticas en las que se symbolizaron las conflictivas y a veces insólitas relaciones entre amos y esclavos. En este seminario nos enfocaremos en una serie de artefactos en los que se dramatiza puntualmente la intersección entre cultural visual y dominación esclavista en el mundo iberoamericano, prestando especial atención a sus encuadres transatlánticos y a sus relaciones con los proyectos de constitución nacional en el siglo XIX. Nuestro objetivo es identificar el lugar de lo visual al interior de las cultura de la esclavitud –las lógicas de sus funcionamientos– a partir del reconocimiento de algunas de sus zonas menos estudiadas. Examinaremos una selección de expresiones relativas a la “alta” pintura, las dimensiones visuales de los reglamentos de esclavos, ciertas modalidades performácticas de las prácticas evangélicas y del teatro popular, y la dialéctica de lo visible y lo invisible en narrativas de esclavos y en algunas producciones efímeras de la cultura material.
Equivalent Course(s): CMLT 44000, SPAN 44000, LACS 44000

CRES 44214. Gender, Health & Medicine. 100 Units.
From the day we are born til the day we die, we experience a gendered world that shapes our opportunities, our social interactions, and even our physical health and wellbeing. This course will provide an introduction to sociological perspectives on gender, physical and mental health, and medicine while also providing a deep interrogation of the social, institutional, and biological links between gender and health. We will discuss inequalities in morbidity, mortality, and health behaviors of women, men, and transgendered individuals from different race, ethnic, and class backgrounds, and we will use sociological concepts, theories, and methods to understand why these differences appear. Finally, we will examine how medicine as an institution and medical practices as organizations sometimes contribute to and combat gender inequality in health. By the end of the course, you will be familiar with social scientific perspectives on (1) gender, (2) mental and physical health, and (3) the practice of medicine, as well as some of the fundamental debates in current medical sociology and sociology of gender.
Equivalent Course(s): CHDV 44214, SOCI 40221, GNSE 44214, PBHS 31414

CRES 44502. Black Theology: Liberation or Reconciliation. 100 Units.
TBD
Equivalent Course(s): THEO 44502

CRES 44606. Race and Literature. 100 Units.
Although in the mid 1920s the poet Countee Cullen deemed it a puzzle why God would ”make a poet black, and bid him sing,” it is arguable that from the rise of modernism, through what Mark McGurl calls The Program Era (designating the rise of creative writing programs as the dominant force shaping American literature), and into the present, it has become almost impossible to think of literature and race or identity as being at odds. To make poets and writers is to make them black, Asian, Latinx, etc. By reading a series of literary works and literary histories, we will seek to understand why making race and making identity have become co-implicated on the American scene. Texts: Walter Benn Michaels, Our America, Mark McGurl, The Program Era, William Faulkner, Absalom, Absalom!, Langston Hughes, The Big Sea, Claude McKay, Home to Harlem, Maxine Hong Kingston, The Woman Warrior, Sandra Cisneros, The House on Mango Street, and Toni Morrison, A Mercy. This course will have a particular focus on guiding students through the conventions of academic writing in the Humanities. (20th/21st)
Equivalent Course(s): ENGL 44606

CRES 45264. New Directions in Postcolonial Studies. 100 Units.
Postcolonial studies emerged as an influential sub-field in English departments in the metropolitan academy in the last decades of the twentieth century. This course is an attempt to identify and map the new directions that postcolonial studies appears to be currently moving into, a few decades on. Some of these shifts are clearly signaled, while others might be less perceptible. Even as it engages with new and urgent issues, adopts methods opened up by new technologies, and identifies fresh objects of study that promise greater relevance and staying power, postcolonial studies is also encountering challenges to its historical focus and its method as critique. We will focus on six key developments in the field: 1.
Equivalent Course(s): ENGL 45264

CRES 45501. Black Politics in the U.S. 100 Units.
This seminar for graduate students will cover topics in Black Politics in the United States.
Equivalent Course(s): PLSC 35010

CRES 45503. The Study of Criminal Justice and Race in the United States. 100 Units.
This course will familiarize students with the major themes in recent scholarship on criminal justice and race in the United States. These include how racial hierarchies influence legislation, the role criminal justice plays in racial construction, the functioning of bureaucracies in racialized societies, and the political consequences of criminal justice policy. It will also take this scholarship as an object of study to critically assess the scope of questions being answered in this area, and examine the relationship between epistemological commitments, ontological premises, and the ability of systematic inquiry to serve or subvert racial hierarchies.
CRES 45510. Black Political Thought: The Problem of Freedom. 100 Units.
In the history of political thought slavery constitutes the paradigmatic metaphor of unfreedom against which normative visions of freedom are articulated. But as historians and theorists have noted, this juxtaposition of slavery and freedom often appears with little regard to the historical experience of the most expansive modern system of slavery—the transatlantic slave trade and chattel slavery in the New World. This course examines the “problem of freedom” by centering this experience. Drawing on texts that range from the slave narrative to the novel, it examines how visions of freedom were articulated through the experience of new world slavery, considers the ambivalence and limits of emancipation and explores why and how the figure of the slave recurs in contemporary political culture. These questions and aims are informed by two broader impulses. First, contemporary political theory has much to gain from a more explicit and nuanced engagement with the experience and legacy of slavery. Second, the transatlantic slave trade and new world slavery are constitutive of black modernity and black political thought. Returning to and rethinking this site is thus one way of better grasping its contours.
Equivalent Course(s): PLSC 45502

CRES 45700. Race and Capitalism. 100 Units.
This course will address issues of race and capitalism.
Equivalent Course(s): PLSC 45710

CRES 45732. Prejudice and Discrimination: Individual Cost and Response. 100 Units.
This foundational diversity class explores the origins and practices of racial/ethnic prejudice, stereotypes, and discrimination, and how demographic factors such as class, gender, sexuality, and nationality intersect to solidify and perpetuate inequality. We will explore the resulting psychological, economic, and sociopolitical tolls on individuals, and also examine various individual responses that can mitigate the negative impacts of or engage in resistance towards such discrimination (such as racial/ethnic identity development, deliberate retention of heritage culture, and social/political mobilization). Moreover, we will examine how these individual responses together with organized and collective efforts can bring about social changes. This class consciously expands a dominant binary discourse of race to develop a more inclusive and complex paradigm that accurately reflects the diversity of contemporary America.
Equivalent Course(s): CRES 25732, SSAD 45732, SSAD 25732

CRES 45950. Stereotyping and Prejudice. 100 Units.
This seminar provides an overview of the literature on stereotyping, prejudice, and discrimination. Topics will include: the formation of stereotypes and prejudice; the processes that underlie stereotyping and prejudice; stereotyping and prejudice from the target's perspective; and prejudice and stereotype reduction.
Equivalent Course(s): PSYC 45950

CRES 46707. Race and the Human in Anticolonial Thought. 100 Units.
This course will consider the vexed status of the human—and of the corresponding terms, humanism and humanity—in midcentury anticolonial thought and postwar antiracist discourse. Our way into this question will be some of the various attempts, after World War Two, to reconstitute “humanity” as a political and moral constituency, both in literature and philosophy but also in the work of institutions such as the UN and UNESCO. We will examine these textual and historical scenes alongside a close consideration of midcentury anticolonial prose concerned with the enduring violence of fascism, slavery, and empire, and the attenuated hopes and false promises of liberal humanism, but invested too in the trope of “humanity” and in the refiguration of radical new humanisms.
Equivalent Course(s): ENGL 46707

CRES 46751. Of Whiteness. 100 Units.
In his essay "The Souls of White Folk," WEB Du Bois asks, "But what on earth is whiteness that one should so desire it?" This course will explore a multiethnic cultural and theoretical archive that grapples with the patterned and partial irrationality of this excessive racial desire. How does whiteness structure the racial/social field? What mechanisms regulate—or have regulated-populations’ access to and desire for it? (18th/19th)
Equivalent Course(s): ENGL 46751

CRES 48700. Colloquium: Social Movements in Chicago, 1950-2010. 100 Units.
This graduate colloquium considers the constellation of social movements that emerged in Chicago in the late 1960s, using old and new approaches to contentious politics. Chicago comprises an urban context that simultaneously encompasses a robust labor tradition, coherent expressions of situated or identity-oriented advocacy, a sustained radical intellectual tradition, localized community-oriented philosophy of organizing, and one of the fullest concentrations of municipal authority, as a party machine regime and also a law enforcement apparatus. Taken together, these conditions and others mark Chicago as among the most revealing crucibles for movement building in the United States over the past half century. The course seeks to survey emerging scholarship on the constitution, contradictions, and impact of movement building in Chicago, seen largely through four case studies—the Puerto Rican movement, radical feminism, LGBTQ liberation/rights, and African American struggles to achieve police accountability. Additionally, the course will survey classic and emerging models of social-movement theory, in order to offer models of analysis for a mode of politics, power, and social formation especially consequential to recent history and poised, it seems, to continue to exert significant
influence. Finally, the course will introduce students to new archives, new source bases, and community-based principles and authorities, in order to suggest innovative and relevant research projects.

Equivalent Course(s): HIST 48700, GNSE 48700

CRES 49001. Colloquium: Slavery & Emancipations-Atlantic Histories. 100 Units.
This course explores political, economic, and cultural linkages among Europe, Africa, and the Americas, as they were fashioned and reconstructed through slavery and the slave trade, slave emancipations and post-emancipation labor regimes, post-abolition colonial projects and post-emancipation racial ideologies and anticolonial liberation movements. Toward the end of the twentieth century, academic historiography revived what in shorthand fashion is termed an “Atlantic world” as a frame of historical analysis. The premises of varying Atlantic frameworks will receive attention in order to explore ways to think historically about material, ideological, and symbolic connections fashioned by slavery and the slave trade and the refashioning of these relationships in a world whose inter-connections were increasingly not premised on the illegitimacy of laws and many practices of enslavement.

Equivalent Course(s): LACS 69001, HIST 69001

CRES 50002. Colloq: Africa in the Era of the Transatlantic Slave Trade. 100 Units.
This graduate course explores the history of the Atlantic world and the trade in enslaved human beings using a range of secondary and primary sources, from oral traditions to digital datasets to diaries and ship records. We will start by examining African social and political systems prior to European contact and then investigate the emergence of the trade in enslaved peoples as a major force of change across the oceanic basin. Themes of study include oral, archaeological, and textual sources of history; definitions and practices of enslavement; the dynamics of trade, gender, and warfare; and the making of the Atlantic world.

Equivalent Course(s): HIST 50002, GNSE 50002

CRES 50101. The Problem with Theory. 100 Units.
This graduate course offers a critical introduction to comparative theoretical methods by attending to theory’s political and epistemological antagonisms and how they have shaped the ways in which we read literature and art. The seminar begins by tracing critical theory’s historical contours—from the high theory boom of the 70s and 80s and the rise of postcolonial, performance, and queer theory in the 90s and 2000s to contemporary critical theory in a comparative context. The course thus attends to problems in thinking about critical theory’s scope, boundaries, and canons, as not only as a mode of doing thought but as a site for disciplinary and institutional critique. The seminar explores how theory has both emerged from and animates the worldliness of literature and art as textual imprints of historicity, imagination, and experience across social, cultural and political contexts.

Equivalent Course(s): GNSE 50102, ENGL 50101, CMLT 50101

CRES 50755. Race/Capital/Extraction. 100 Units.
In the concluding chapters of Capital, Vol. 1, Karl Marx describes the origins of capitalism as an enterprise “written in the annals of mankind in letters of blood and fire.” This process that Marx christened as “so-called primitive accumulation” rests fundamentally on the extraction of raw materials through colonial regimes of enclosure and the brutal exploitation of racialized labor. Nonetheless, the relationship between race and capital is not sufficiently elaborated in Marx’s oeuvre. In turn, this course will reconsider Marxist concepts and categories through a critical evaluation of the analytical domains of “race,” “capital,” and “extraction.” Moreover, students will consider the extent to which these domains productively modify each other: Does capitalism as an economic system depend on race as its ideological substrate? Can race be understood as an extractive project founded on violence, enslavement and mercantile transit of racialized laboring subjects? How are the production of race and the accumulation of capital transformed by extractive economies of fossil fuels and metallic ores? To this end, students will consult the writings of Sylvia Wynter, W.E.B. Du Bois, C.L.R. James, Claudia Jones, Walter Rodney, and Octavia Butler.

Equivalent Course(s): ANTH 50755, CHSS 50755

CRES 51515. An Island is a World: Readings in Caribbean Ethnography. 100 Units.
This advanced graduate seminar examines the construction of the Caribbean as an object of anthropological study. The aims of this seminar are twofold. Following Michel-Rolph Trouillot, this seminar will attend to “Caribbean as viewed by anthropologists, but also about anthropology as viewed from the Caribbean.” In turn, students will consider whether the Caribbean is an exceptional or exemplary geography in the anthropological study include oral, archaeological, and textual sources of history; definitions and practices of enslavement; the dynamics of trade, gender, and warfare; and the making of the Atlantic world.

Equivalent Course(s): ANTH 51515, LACS 51515

CRES 52802. Politics of Intimacy. 100 Units.
This course draws from interdisciplinary debates to position intimate forms in relation to broader textures of emotion and ethics, desire and race, labor and liberation. Heuristically, intimacy allows us to attend to practices that spill beyond more dyadic understandings of ostensibly private domains of sexuality or kinship as opposed to public forms of economic production and labor. Course readings, taken primarily but not exclusively from the Latin American region, will consider specific instances when the gathering together of bodies in close quarters (e.g. in arrangements of domestic servitude, colonial-era monasteries and convents, indigenous slave-holding in the Americas, settler households and adoptive parentage configurations) became problematic and subject to governmental intervention. We will further ask how, in moments of colonial reform, post-colonial change,
and de-colonial mobilization, intimate forms became newly offensive but also grounded (and continue to ground) emergent claims to life and rights. The course ends by mediating on the entailments of intimacy for ethnography, namely, as a model of research rooted in attachments and vulnerabilities rather than spectatorship and distance.

Equivalent Course(s): LACS 52802, GNSE 52802, ANTH 52802

CRES 54104. On Man: Sociogenesis and Subjectivation. 100 Units.

In this course, students will read and engage with how "Man" has been conceptualized and critiqued in certain areas of philosophy and critical theory. The class begins with Man's emergence in colonial contexts, with readings from Frantz Fanon, Homi Bhabha, and Sylvia Wynter. Students will also contend with Man's intersubjectivity with the "Subject" with readings from Michel Foucault, Judith Butler, Jose Munoz, and Hortense Spillers. Memoirs, novels, and auto-documentary films supplement this courses' exploration of the genealogies of "Man." (20th/21st)

Equivalent Course(s): ENGL 54104, GNSE 54104

CRES 55300. I'm a Slave for You. 100 Units.

This course will trace the philosophical, juridical, and literary itinerary of modernity's impossible subject: the person who enslaves himself. From Grotius to Vitoria through Hobbes and Locke up to Mill and beyond, the one thing that modernity's self-possessive subject cannot will to alienate, sell, or give away is himself. From this perspective, slavery can only be a relation of domination or as a vanishing moment before the enslaved contracts into servitude. In the process of installing this perspective, philosophical modernity foreclosed myriad philosophical and legal traditions of self-enslavement at the precise moment that slavery itself was generalized as the Atlantic world's foundational mode of political and social relation. This course will explore how this philosophical bracketing of the problem of auto-enslavement enabled Atlantic modernity to bracket slavery itself as an exceptional, pathological condition; we will then explore how the philosophical coding of humans as free by anthropological default affected the social, legal, and political life of the actually enslaved. The first part of this course will track the impossibilization of auto-enslavement in early modern and Enlightenment philosophical texts on international law, political theory, Biblical hermeneutics, and abolitionism. In the second part of this course, we will examine black and white improvisations with the figure of the self-enslaving subject, reading slave narratives, legal texts and cases.

Equivalent Course(s): ENGL 55300

CRES 56300. The Global Plantation. 100 Units.

From its emergence in the late-medieval Mediterranean, to the slave societies of the New World, through its late colonial heritage in Africa, Asia, and the Pacific, the plantation has been a paradigmatic institution of racial-capitalist modernity. Through a range of texts that includes slave narratives, novels, political economy, sociological studies and recent histories of capitalism, this course explores how the plantation opened a vexed problem-space in which concepts central to the modern world (such as sovereignty, freedom, and labor) emerged, were debated, and continuously refigured. While the plantation is frequently figured as an institution of the past, this transnationally and transhistorically oriented course will examine a set of thinkers who argue for the aliveness of the plantation's present in the shaping of political, economic, and social trajectories in the postcolonial world.

Equivalent Course(s): CDIN 56300, PLSC 56300, ENGL 55603, ANTH 50405

CRES 61102. The L.A. Rebellion and the Politics of Black Cinema. 100 Units.

TBD

Equivalent Course(s): CMST 61102

CRES 61110. African American Humor. 100 Units.

This course traces the development of African American humor from slavery to contemporary times, from Black folk culture to dominant popular culture. Focusing on film and television (but also considering literature, drama and visual art), the course considers how humor reflects the complex histories of American race relations and racialized performance. Some of the relationships examined include those that obtain between Black self-representation and stereotyping from the "outside": between performances for mainstream and for African American audiences; and between visual, literary and verbal expressions. We will consider these issues in relation to general theories of humor (Freud, Bergson) and scholarship on race and humor (Boskin, Levine, Watkins, Carpio), and by examining the comic works of a range of African American artists from the late 19th century to the present, including Bert Williams, Josephine Baker, Langston Hughes, Zora Neale Hurston, Stepin Fetchit, Jackie "Moms" Mabley, Redd Foxx, Bill Cosby, Richard Pryor, Eddie Murphy, Whoopi Goldberg, Dave Chappelle, and Issa Rae.

Equivalent Course(s): CMST 61100

CRES 62604. Visual Culture in American Life, 1800-1915. 100 Units.

How has American society's insatiable thirst for visual media influenced the way US citizens have viewed one another and portrayed themselves to others? In this course we will explore the significance of what Raymond Williams called the "cultural revolution" for the lives of ordinary men and women in the United States. This history encompasses subjects that have retained their relevance in contemporary life, including racial and ethnic stereotypes, armchair travel, virtual versus lived reality, authenticity and artifice, mass entertainment, city life, celebrity, and gender. Readings will include a series of theoretical works in combination with articles and
monographs, to provide a broader underpinning for the problems of perception and historical analysis at play in this realm of scholarly thought and practice.
Equivalent Course(s): HIST 62604, AMER 62604, GNSE 62604

CRES 62805. Colloquium: American Conservatism, 1945-Present. 100 Units.
This course explores the burgeoning historiography of American conservatism, tracing the movement from its grassroots origins after World War II to its institutionalization and militarization in the Reagan era to the rise of evangelicalism and Tea Party politics. We will focus on the role of women in the movement, the ideological alliances in its founding, and the roles of particular conservative groups in the movement's history. This course will move both chronologically and thematically to explore fundamental questions about activism and radicalization, grassroots and top-down ideologies, and the impact of conservative thought and institutions upon American society and state in the late twentieth century.
Equivalent Course(s): HIST 62805, GNSE 62805, AMER 62805

CRES 62903. Colloquium: Urban US History. 100 Units.
This course introduces graduate students to important and innovative scholarly texts in the study of American urban history, with a focus on the nineteenth century. Readings touch upon a range of methodologies, themes, and historical experiences, with some focus on white-Indian relations, slavery, gender roles, the West, reformism, and the cultural histories of market relations, public perception, and spectacle, and print communication. The colloquium is intended for doctoral students in any department who intended to pursue primary, secondary, or outside fields of study in US history, American social and cultural history, comparative cultural history, or American literature. Requirements include careful reading, active and thoughtful participation, and two historiographical presentations in class.
Equivalent Course(s): AMER 62903, HIST 62903, GNSE 62903

CRES 65001. Colloquium: Embodied History. 100 Units.
Does the body have a history? Most historians would agree that it does, but what that means is the subject of much debate. We will first discuss the foundational scholarship on six key topics in the history of the body: race; gender; sexuality; dis/ability; age; and the senses. The following four weeks will be devoted to the history of the body in four contexts: in the city; when imprisoned; at labor; and in religious practice. Readings will be selected for their usefulness in thinking through the problematic of the week and will range widely in geography and time.
Equivalent Course(s): GNSE 65001, HIST 65001

CRES 67400. Colloquium: Settler Colonialism, History and Theory. 100 Units.
This course investigates the phenomenon of settler colonialism, a specific form of empire in which immigrant settlers seek to replicate their home societies through the expropriation of indigenous land and elimination of its population. The recent surge of scholarly interest in settler colonialism has not only revolutionized the study of settler societies in multiple geographic fields, but also established a theoretical scaffold for transnational and global indigenous studies. Yet settler colonial theory has some powerful detractors, and a lively debate about its formulations and the consequences of its application. This course will explore this burgeoning field by engaging with the theoretical literature and case studies that deploy the theory in a variety of contexts across the world. Its core focus will be the British and French empires, but texts will include settler-indigenous contexts including East Asia, South Africa, Australia, Hawai‘i, and Palestine. Students are welcome to pursue research topics in any part of the Atlantic world.
Equivalent Course(s): HIST 67400

CRES 69002. Colloquium: Slavery and Emancipations-Atlantic Histories. 100 Units.
This course explores political, economic, and cultural aspects of slave emancipations, emphasizing major transformations in Caribbean-Atlantic and North American slave systems since the first abolitionist measures of the mid-eighteenth through the early twentieth centuries. The interpretive possibilities opened by varying comparative frameworks will be considered in order to explore ways to think historically about material, ideological, and symbolic connections fashioned by slavery and the slave trade and the refashioning of these relationships in a world whose interconnections were increasingly premised on the illegitimacy of laws and many of the practices of enslavement.
Equivalent Course(s): HIST 69002

CRES 79101. Seminar: Topics in Latin American History I. 100 Units.
This two-quarter research seminar is devoted to the craft of reading and writing Latin American history. Specific topics will shift from year to year, depending on the instructor. This seminar can be taken either as a two-quarter seminar sequence, which culminates in a winter-quarter research paper, or as a autumn-quarter colloquium.
Equivalent Course(s): LACS 79101, HIST 79101

CRES 79102. Seminar: Topics in Latin American History II. 100 Units.
The second quarter is mainly for graduate students writing a History seminar paper.
Equivalent Course(s): HIST 79102, LACS 79102