Comparative Race and Ethnic Studies

Department Website: http://csrpc.uchicago.edu

Program of Study

The BA program in Comparative Race and Ethnic Studies offers an interdisciplinary curriculum through which students can examine the histories, languages, and cultures of the racial and ethnic groups in and of themselves, in relationship to each other, and, particularly, in structural contexts of power. Focusing on genocide, slavery, conquest, confinement, immigration, and the diaspora of peoples around the globe, Comparative Race and Ethnic Studies examines the material, artistic, and literary expressions of peoples who originated in Africa, Latin America, Asia, and Europe, who moved voluntarily or were forcefully bound over to the Americas and here evolved stigmatized identities, which were tied to the cultures and histories of their natal lands in complicated ways.

A student who obtains a BA in Comparative Race and Ethnic Studies will be well prepared for admission to graduate programs in the humanities and social sciences, to professional schools in law, medicine, public health, social work, business, or international affairs, and to careers in education, journalism, politics, creative writing, and the nonprofit sector. A degree in Comparative Race and Ethnic Studies offers training designed to impart fundamental skills in critical thinking, comparative analysis, social theory, research methods, and written expression.

Areas of specialization include: Africa Past and Present, African American Studies, Latino/a Studies, Asian American Studies, and Native American Studies. This major/minor is also available to students interested in the study of Africa in a comparative framework.

Program Requirements

Students are encouraged to meet the general education requirement in the humanities and/or social sciences before declaring their major. Students must meet with the student affairs administrator to discuss a plan of study as soon as they declare their major (no later than the end of Spring Quarter of their third year). Students are also required to consult with the student affairs administrator to chart their progression through their course of study.

A. Civilization Requirement

The major requires eleven to twelve courses, depending on whether the student counts two or three civilization studies courses chosen from those listed below. The CRES civilization requirement can only be fulfilled by taking courses from those listed below (other civilization sequences may be approved by petition). Courses can be taken in any order, but they must be in the same sequence. For example, a student can take Colonizations III and then Colonizations I, but they cannot fulfill the civilization requirement by taking Colonizations III and Introduction to Latin American Civilization I. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
</tr>
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<tbody>
<tr>
<td>CRES 24001</td>
<td>Colonizations I</td>
<td>300</td>
</tr>
<tr>
<td>CRES 24002</td>
<td>Colonizations II</td>
<td>300</td>
</tr>
<tr>
<td>CRES 24003</td>
<td>Colonizations III</td>
<td>300</td>
</tr>
<tr>
<td>SOSC 22551</td>
<td>African Civilizations: Colonialism, Migration, Diaspora I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>SOSC 22552</td>
<td>African Civilizations: Colonialism, Migration, Diaspora I</td>
<td>300</td>
</tr>
<tr>
<td>SOSC 22553</td>
<td>African Civilizations: Colonialism, Migration, Diaspora II</td>
<td>300</td>
</tr>
<tr>
<td>LACS 16100</td>
<td>Introduction to Latin American Civilization I</td>
<td>300</td>
</tr>
<tr>
<td>LACS 16200</td>
<td>Introduction to Latin American Civilization II</td>
<td>300</td>
</tr>
<tr>
<td>LACS 16300</td>
<td>Introduction to Latin American Civilization III</td>
<td>300</td>
</tr>
<tr>
<td>SOSC 19019-19020-19021</td>
<td>Latin American Civilization in Oaxaca I-II-III</td>
<td>300</td>
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<tr>
<td>SOSC 19019</td>
<td>Latin American Civilization in Oaxaca I</td>
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<td>SOSC 19020</td>
<td>Latin American Civilization in Oaxaca II</td>
<td>300</td>
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<tr>
<td>SOSC 19021</td>
<td>Latin American Civilization in Oaxaca III</td>
<td>300</td>
</tr>
<tr>
<td>HIST 10101-10102-10103</td>
<td>Introduction to African Civilization I-II-III</td>
<td>300</td>
</tr>
<tr>
<td>HIST 10101</td>
<td>Introduction to African Civilization I</td>
<td>300</td>
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<tr>
<td>HIST 10102</td>
<td>Introduction to African Civilization II</td>
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<tr>
<td>HIST 10103</td>
<td>Introduction to African Civilization III</td>
<td>300</td>
</tr>
<tr>
<td>SALC 20100-20200</td>
<td>Introduction to the Civilizations of South Asia I-II</td>
<td>200</td>
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<tr>
<td>SALC 20100</td>
<td>Introduction to the Civilizations of South Asia I</td>
<td>200</td>
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<tr>
<td>SALC 20200</td>
<td>Introduction to the Civilizations of South Asia II</td>
<td>200</td>
</tr>
<tr>
<td>EALC 10800-10900-11000</td>
<td>Introduction to the Civilizations of East Asia I-II-III</td>
<td>300</td>
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</tbody>
</table>
### B. Research Project or Essay Requirement

A substantial essay or project is to be completed in the student's fourth year under the supervision of a Comparative Race and Ethnic Studies adviser, who is a member of the program's core faculty. Students must choose an essay adviser and submit a formal BA proposal to the student affairs administrator by the end of their third year of study. BA essays are due on May 1 of their fourth year or by fifth week of their quarter of graduation.

This program may accept a BA paper or project used to satisfy the same requirement in another major if certain conditions are met and with the required consent of both program chairs. Students should also consult with the chairs by the earliest BA colloquium deadline (or, if one program fails to set a deadline, by the end of their third year). A consent form, to be signed by both chairs, is available from the College adviser. It must be completed and returned to the College adviser by the end of Autumn Quarter of the student's year of graduation.

### C. BA Colloquium Requirement

Students must attend a BA colloquium that begins with a general meeting and individual meetings during the second half of Spring Quarter of their third year and continues through Autumn, Winter, and Spring Quarters of their fourth year. They may register for CRES 29800 BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies in any one of those quarters, though most majors register for it during Autumn Quarter. They submit a completed thesis during Spring Quarter of their fourth year. (Students who plan to graduate before the Spring Quarter of their fourth year will need to register for the BA Colloquium earlier and should meet with the student affairs administrator to plan an appropriate program). This course is designed to introduce students to a range of qualitative research methods and to help determine which method would fit a research project of their own design in the field of race and ethnic studies. It functions as a research workshop in which students identify a research topic, develop a research question, and explore a range of methods that may or may not be appropriate for the research project.

### D. Requirements for the Major and the Minor

**Major in Comparative Race and Ethnic Studies**

Students have two ways to fulfill the elective requirements for the major:

- **Option 1** allows students to focus four courses on one specific area of specialization—Africa Past and Present, African American Studies, Asian American Studies, Latina/o Studies, or Native American Studies (other diasporic communities may qualify by petition)—and a second four-course cluster drawn from a different area or four comparative courses. For example, one may choose to take four courses focused on African American Studies and choose a second four courses focused exclusively on Asian American Studies or four courses in the Comparative/General Studies category.

- **Option 2** is designed for students who wish to explore comparative race and ethnic studies primarily through a disciplinary (e.g., anthropology, English, history) or interdisciplinary program focus (e.g., gender studies, Latin American studies), or who wish to graduate with a double major in Comparative Race and Ethnic Studies. Accordingly, one four-course cluster must be focused on one area (Africa Past and Present, African American Studies, Asian American Studies, Latina/o Studies, Native American Studies). A second cluster of four courses should fall within a specific discipline or interdisciplinary area.

The requirements for Options 1 and 2 are virtually identical: one or two civilization studies courses, eight electives, a BA colloquium, and a BA essay. The BA program in CRES consists of eleven to twelve courses, of which at least seven courses must be chosen from those listed or cross-listed as CRES courses. One upper-level language course may be used to meet the major requirements. The course requires approval by the student affairs administrator.

### Summary of Requirements: Major in Comparative Race and Ethnic Studies

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>1–2 course(s) of a single civilization sequence *</td>
<td>100-200</td>
</tr>
<tr>
<td>4 courses in one specific area of specialization **</td>
<td>400</td>
</tr>
<tr>
<td>4 courses in a second area of specialization or 4 comparative courses ***</td>
<td>400</td>
</tr>
<tr>
<td>CRES 29800 BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies</td>
<td>100</td>
</tr>
<tr>
<td>CRES 29900 Preparation for the BA Essay</td>
<td>100</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>1100-1200</strong></td>
</tr>
</tbody>
</table>

* Consult the Jewish Studies page of this catalog for specifics.
* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count toward the major. If a student has counted all three civilization studies courses toward general education, then a CRES elective must be added. If a non-CRES civilization studies sequence is used to fulfill the general education requirement, then two quarters of a CRES civilization studies sequence must be included in the major.

** Africa Past and Present, African American Studies, Latina/o Studies, Asian American Studies, or Native American Studies.

*** Students completing a second major may choose four courses within a single discipline or interdisciplinary field (e.g., history, gender and sexuality studies, sociology, political science) that focus on race and ethnic issues.

Minor in Comparative Race and Ethnic Studies

The minor in Comparative Race and Ethnic Studies consists of five to seven courses, depending upon whether the two civilization studies courses are taken for general education. Credit toward the minor for courses taken at any other institution must be discussed with the director of undergraduate studies in advance of registration. Language courses may not be used to fulfill the CRES minor requirements. Students must receive the student affairs administrator's approval of the minor program on a form obtained from their College adviser. This form must then be returned to their College adviser by the end of Spring Quarter of their third year.

Courses in the minor program may not be (1) double counted with the student's major(s) or with other minors and (2) may not be counted toward general education requirements. Courses in the minor must be taken for quality grades, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers. Courses taken to complete a minor are counted toward electives.

Summary of Requirements: Minor in Comparative Race and Ethnic Studies

Up to 2 courses of a single civilization sequence * 000-200
4 courses in one specific area of specialization (Africa Past and Present, African American Studies, Latina/o Studies, Asian American Studies, or Native American Studies) 400
1 comparative course 100
Total Units 500-700

* Depending on whether the civilization studies courses are taken to meet the general education requirement.

Sample CRES Minor Specializing in African American Studies

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>CRES 16101</td>
<td>Introduction to Latin American Civilization I</td>
<td>100</td>
</tr>
<tr>
<td>CRES 16102</td>
<td>Introduction to Latin American Civilization II</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22150</td>
<td>Contemporary African American Politics</td>
<td>100</td>
</tr>
<tr>
<td>CRES 24601</td>
<td>Martin and Malcolm: Life and Belief</td>
<td>100</td>
</tr>
<tr>
<td>CRES 20121</td>
<td>Introduction to African American Literature, 1892-1974</td>
<td>100</td>
</tr>
</tbody>
</table>

Total Units 500

Grading

All courses must be taken for a quality grade unless a course only offers a P/F grading option.

Honors

The BA with honors is awarded to all students who meet the following requirements: a GPA of at least 3.25 overall and 3.5 in the major, and a grade of A- or above on the BA essay.

Advising

Each student must choose an adviser who is a member of the Comparative Race and Ethnic Studies core faculty listed below by the time the BA essay proposal is turned in at the end of the third year. Students are expected to have consulted with the student affairs administrator to identify a faculty adviser and to design their program of study by the beginning of their third year (after the declaration of the major). Students may continue to seek advice from both the student affairs administrator and their faculty adviser while completing their programs of study.

Degree Listing

Students who major or minor in Comparative Race and Ethnic Studies will have their area of specialization listed on their transcript. Thus a student with an African American Studies focus will have the degree listed as "Comparative Race and Ethnic Studies, with African American Studies." The same will apply for those students who focus on Africa Past and Present, Asian American Studies, Latina/o Studies, and Native American Studies.
Courses: Africa Past and Present

CRES 18108. Culture and the Police. 100 Units.
How do cultural products facilitate, abet, and enable the form of social ordering that we call policing? This course will explore the policing function of what modernity calls “culture” by exploring the parallel histories of policing, the emergence of modern police theory, and the rise of the novel. We will focus in particular on how both literature and the police emerge to navigate a series of linked epistemological and political problematics: the relation between particularity and abstraction, the relation between deviance and normalcy, and indeed that of authority as such. While we will focus on texts from the eighteenth- and nineteenth-century Atlantic world, students with a broader interest in policing are encouraged to enroll. Readings will include Daniel Defoe, Patrick Colquhoun, Henry Fielding, G.W.F. Hegel, Louis Althusser, Michel Foucault, Michael McKeon, Mary Poovey, and Mark Neocleous. (Fiction, 1650-1830, 1830-1940, Theory)
Equivalent Course(s): ENGL 18108

CRES 20701. Introduction to African Civilization I. 100 Units.
Part one of the sequence takes a historical approach. We consider how different types of historical evidence-documentary, oral, and material-can be used to investigate processes of change and transformation in Africa from the early Iron Age through the emergence of the Atlantic world in the fifteenth century. We will investigate state formation in comparative perspective and examine case studies from the Swahili coast, the empires of Ghana and Mali, and Great Zimbabwe. The course also examines the diffusion of Islam, European contact, and the trans-Atlantic slave trade.
Equivalent Course(s): ANTH 20701, MDVL 10101, HIST 10101

CRES 20802. Introduction to African Civilization II. 100 Units.
The second segment of the African Civilization sequence uses anthropological perspectives to investigate colonial and postcolonial encounters in sub-Saharan Africa, with particular focus on Southern Africa. The course is centered on the 20th and 21st Centuries. The course begins with an examination of colonialism, the institutionalization of racism, and dispossession, before examining anti-colonialism and the postcolonial period. Over the course of the quarter, students will learn about forms of personhood, subjectivity, kinship practices, governance, migration and the politics of difference.
Equivalent Course(s): ANTH 20702, HIST 10102

CRES 20303. Introduction to African Civilization III. 100 Units.
Part Three investigates the long nineteenth century. It considers the Egyptian conquest of Sudan, Omani colonialism on the Swahili coast, and Islamic reform movements across the Sahara. It will also explore connections between the end of the transatlantic slave trade and the formal colonization of the African continent.
Equivalent Course(s): HIST 10103, ANTH 20703

CRES 24813. South African Fictions and Factions. 100 Units.
This course examines the intersection of narrative in print and film (fiction and documentary) in Southern Africa since mid-20th-century decolonization. We begin with Cry, the Beloved Country, a best seller written by South African Alan Paton while in the US, and the original film version by a Hungarian-born, British-based director (Zoltan Korda) and an American screenwriter (John Howard Lawson), which together show both the international impact of South African stories and the important elements missed by overseas audiences. We will continue with fictional and nonfictional narrative responses to apartheid and decolonization in film and in print, and examine the power and the limits of what critic Louise Bethlehem has called the “rhetoric of urgency” on local and international audiences. We will conclude with writing and film that grapples with the complexities of the post-apartheid world, whose challenges, from crime and corruption to AIDS and the particular problems faced by women and gender minorities, elude the heroic formulas of the anti-apartheid struggle era.
(B)
Equivalent Course(s): CMST 24813, ENGL 24813, CMLT 24813

Courses: African American Studies

CRES 20050. Narrating Diaspora. 100 Units.
This course explores how Black writers in the twentieth century variously crafted and defined the African Diaspora while actively navigating this diaspora. Alongside scholarly works in African diaspora theory, readings will include essays and novels by Black writers from the Americas, Europe, and Africa. (Fiction, Theory)
Equivalent Course(s): ENGL 20050

CRES 20104. Urban Structure and Process. 100 Units.
This course reviews competing theories of urban development, especially their ability to explain the changing nature of cities under the impact of advanced industrialism. Analysis includes a consideration of emerging metropolitan regions, the microstructure of local neighborhoods, and the limitations of the past American experience as a way of developing urban policy both in this country and elsewhere.
Equivalent Course(s): SOCI 30104, SOCI 20104, GEOG 32700, SOSC 25100, GEOG 22700
CRES 22150. Contemporary African American Politics. 100 Units.
This course explores the issues, actions, and arguments that comprise black politics today. Our specific task is to explore the question of how do African Americans currently engage in politics and political struggles in the United States. This analysis is rooted in a discussion of contemporary issues, including the election of the first African American president, Barack Obama, the emergence of the Movement for Black Lives, the exponential incarceration of black people, and the intersection of identities and the role black feminism in shaping the radical freedom tradition in black politics. Throughout the course we attempt to situate the politics of African Americans into the larger design we call American politics. Is there such a thing as black politics? If there is, what does it tell us more generally about American politics?
Equivalent Course(s): LLSO 25902, PLSC 22150

CRES 24601. Martin and Malcolm: Life and Belief. 100 Units.
This course examines the religious, social, cultural, political, and personal factors behind the two most prominent public leaders and public intellectuals emerging from the African American community in the 1950s and 1960s: Malcolm X and Martin Luther King Jr. We review their autobiographies, domestic trends within the United States, and larger international forces operating during their times. Their life stories provide the contexts for the sharp differences and surprising commonalities in their political thought and religious beliefs. The operative question is: What can Malcolm and Martin tell us about America during one of the most dynamic periods in the nation's personality metamorphosis? We use documentary videos of each man's speeches and of the social contexts in which they lived.
Equivalent Course(s): RLST 24601

CRES 25405. Child Poverty and Chicago Schools. 100 Units.
This discussion- and debate-based course begins with a sociological and historical examination of child poverty, focusing on its origin, experience, and perpetuation in disadvantaged Chicago communities. Class meetings will involve debating school reform efforts, such as "turnaround" schools, charter schools, Promise Neighborhoods, and stepped-up teacher evaluations. Further, the barriers that have contributed to the failure of previous reform initiatives-barriers that include social isolation, violence, and the educational system itself-will be identified and analyzed in-depth.
Equivalent Course(s): PBPL 25405, EDSO 25405

CRES 27502. Africans in the Early Americas. 100 Units.
During the era of the transatlantic slave trade, more than 350,000 Africans were forcibly trafficked to what is now the United States. The experiences of these men and women and their descendants-particularly their exploitation under a system of racialized slavery-profoundly shaped the course of US history up to and including the present day. These individuals were significant, but they were also only one part of the more than 12 million people who came from Africa to the Americas in the colonial period. Focusing on the diverse experiences of Africans and their descendants-as slaves, but also as colonizers, soldiers, revolutionaries, family members, and free men and women-this course surveys the history of Africans in the Americas from the late fifteenth through the late nineteenth century. Adopting a broad geographic and temporal perspective allows for an exploration of the evolving relationships between labor, gender, and race in North, Central, and South America, including the Spanish, French, and English Caribbean. In this course we will ask: How did the experiences of Africans in the colonial and early republican United States compare with those of Africans in other parts of early America? How might learning about and comparing the experiences of free and enslaved Africans and Afro-descended peoples in different parts of the Americas re-shape our understanding of the multiple origins, meanings, and possibilities of race and national belonging?
Equivalent Course(s): LACS 27502, HIST 29004

Courses: Asian American Studies

CRES 10800-10900-11000. Introduction to the Civilizations of East Asia I-II-III.
This sequence meets the general education requirement in civilization studies. This is a sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present.

CRES 10800. Introduction to the Civilizations of East Asia I. 100 Units.
This sequence meets the general education requirement in civilization studies. This is a sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present.
Equivalent Course(s): HIST 15100, SOSC 23500, EALC 10800

CRES 10900. Introduction to the Civilizations of East Asia II. 100 Units.
This sequence meets the general education requirement in civilization studies. This is a three-quarter sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present.
Equivalent Course(s): EALC 10900, SOSC 23600, HIST 15200

CRES 11000. Introduction to the Civilizations of East Asia III. 100 Units.
This sequence meets the general education requirement in civilization studies. This is a sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present.
Equivalent Course(s): EALC 11000, SOSC 23700, HIST 15300
CRES 10900. Introduction to the Civilizations of East Asia II. 100 Units.
This sequence meets the general education requirement in civilization studies. This is a three-quarter sequence on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present
Equivalent Course(s): EALC 10900, SOSC 23600, HIST 15200

CRES 11000. Introduction to the Civilizations of East Asia III. 100 Units.
This sequence meets the general education requirement in civilization studies. This sequence is on the civilizations of China, Japan, and Korea, with emphasis on major transformation in these cultures and societies from the Middle Ages to the present.
Equivalent Course(s): EALC 11000, SOSC 23700, HIST 15300

CRES 24255. Everyday Maoism: Work, Daily Life, and Material Culture in Socialist China. 100 Units.
The history of Maoist China is usually told as a sequence of political campaigns: land and marriage reform, nationalization of industry, anti-rightist campaign, Great Leap Forward, Cultural Revolution, etc. Yet for the majority of the Chinese population, socialism was as much about material changes as about politics: about the two-story brick houses, electric lights and telephones (loushang louxia, diandeng dianhua) that the revolution had promised; about new work regimes and new consumption patterns—or, to the contrary, about the absence of such change. If we want to understand what socialism meant for different groups of people, we have to look at the "new objects" of socialist modernity, at changes in dress codes and apartment layouts, at electrification and city planning. We have to analyze workplaces and labor processes in order to understand how socialism changed the way people worked. We also have to look at the rationing of consumer goods and its effects on people's daily lives. The course has a strong comparative dimension: we will look at the literature on socialism in the Soviet Union and Eastern Europe, to see how Chinese socialism differed from its cousins. Another aim is methodological. How can we understand the lives of people who wrote little and were rarely written about? To which extent can we read people's life experiences out of material objects?
Equivalent Course(s): EALC 24255, EALC 34255, HIST 34507, HIST 24507

CRES 24514. Colonial Power in East Asia. 100 Units.
This course takes a transnational and comparative approach to the study of colonialism in East Asia from the Opium Wars through the end of World War I. Using foundational theories of postcolonial scholarship as a starting template, we will explore the interrelationship of colonial power and ideologies of race and gender across China, Japan, and Korea during the nineteenth century. Critically evaluating both primary and secondary sources will help us contextualize the development of the Japanese empire within a larger narrative of the expansion of Euro-American colonial power into East Asia. In doing so, we will discover that sites of empire in East Asia often destabilize the most common binaries of postcolonial study: Occident/Orient, colonizer/colonized, white/other, and premodern/modern.
Equivalent Course(s): HIST 24514, EALC 24514, GNSE 24514, GLST 24514

CRES 24706. Edo/Tokyo: Society and the City in Japan. 100 Units.
This course will explore the cultural and cultural history of Edo/Tokyo from its origins in the early seventeenth century through circa 1945. Issues to be explored include the configuration of urban space and its transformation over time in relation to issues of status, class, and political authority; the formation of the "city person" as a form of identity; and the tensions between the real city of lived experience and the imagined city of art and literature. We will pay particular attention to two periods of transformation, the 1870s when the modernizing state made Tokyo its capital, and the period of reconstruction after the devastating earthquake of 1923. Assignments include a final research paper of approximately 15 to 18 pages.
Equivalent Course(s): EALC 34706, CRES 34706, HIST 34706, HIST 24706, EALC 24706

CRES 27900. Asian Wars of the Twentieth Century. 100 Units.
This course examines the political, social, economic, 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): CRES 37900, HIST 37900, HIST 27900, EALC 37907, EALC 27907

Courses: Latina/o Studies

CRES 16101-16102-16103. Introduction to Latin American Civilization I-II-III.
Taking these courses in sequence is not required. This sequence meets the general education requirement in civilization studies. This sequence is offered every year. This course introduces the history and cultures of Latin America (e.g., Mexico, Central and South America, and the Caribbean Islands).

CRES 16101. Introduction to Latin American Civilization I. 100 Units.
Autumn Quarter examines the origins of civilizations in Latin America with a focus on the political, social, and cultural features of the major pre-Columbian civilizations of the Maya, Inca, and Aztec. The quarter concludes with an analysis of the Spanish and Portuguese conquest, and the construction of colonial societies in Latin America. The courses in this sequence may be taken in any order.
Equivalent Course(s): HIST 36101, LACS 16100, ANTH 23101, HIST 16101, LACS 34600, SOSC 26100
CRES 16102. Introduction to Latin American Civilization II. 100 Units.
Winter Quarter addresses the evolution of colonial societies, the wars of independence, and the emergence of Latin American nation-states in the changing international context of the nineteenth century.
Equivalent Course(s): LACS 34700, HIST 16102, HIST 36102, LACS 16200, ANTH 23102, PPHA 39770, SOSC 26200

CRES 16103. Introduction to Latin American Civilization III. 100 Units.
Spring Quarter focuses on the twentieth century, with special emphasis on the challenges of economic, political, and social development in the region.
Equivalent Course(s): HIST 16103, HIST 36103, ANTH 23103, PPHA 39780, LACS 34800, LACS 16300, SOSC 26300

CRES 16102. Introduction to Latin American Civilization II. 100 Units.
Winter Quarter addresses the evolution of colonial societies, the wars of independence, and the emergence of Latin American nation-states in the changing international context of the nineteenth century.
Equivalent Course(s): LACS 34700, HIST 16102, HIST 36102, LACS 16200, ANTH 23102, PPHA 39770, SOSC 26200

CRES 16103. Introduction to Latin American Civilization III. 100 Units.
Spring Quarter focuses on the twentieth century, with special emphasis on the challenges of economic, political, and social development in the region.
Equivalent Course(s): HIST 16103, HIST 36103, ANTH 23103, PPHA 39780, LACS 34800, LACS 16300, SOSC 26300

CRES 19880. Inhabiting the Borderlands: Latinx Embodiment in Literature, Art, and Popular Culture. 100 Units.
How does a Latinx cultural identity become legible? What are the conditions of its recognition? What kinds of embodied practices and performances serve to point to the particular intersections of race, ethnicity, class, sexuality, and gender that can be termed “Latinx”? To approach these questions, this course will explore critical texts by Diana Taylor, Gloria Anzaldúa, Julia Alvarez, Coco Fusco, José Esteban Muñoz, and Tomás Ybarra-Frausto, among others, as well as performances, artwork, and literature by La Lupe, Walter Mercado, Yalitza Aparicio, Cherríe Moraga, Judith Baca, Carmen Maria Machado, and more. (Theory)
Equivalent Course(s): GNSE 19880, LACS 19880, ENGL 19880

CRES 21903. Intro. a las lit. hispánicas: textos hispanoamericanos desde la colonia a la independencia. 100 Units.
This course examines an array of representative texts written in Spanish America from the colonial period to the late nineteenth century, underscoring not only their aesthetic qualities but also the historical conditions that made their production possible. Among authors studied are Christopher Columbus, Hernán Cortés, Sor Juana Inés de la Cruz, Simón Bolívar, and José Martí.
Equivalent Course(s): LACS 21903, SPAN 21903

CRES 23335. Racial France. 100 Units.
Over the last two decades, questions of race, racial identity, and racial discrimination have come increasingly to the fore in France, despite (or because of) the country’s prevailing rhetoric of colorblind indivisibility. These issues are becoming ever more pressing on a background of intensifying racisms and right-wing populism in Europe. The purpose of this course is to offer analytical perspectives about these critical tensions and their ripples across the landscape of contemporary French politics. Using readings from a wide variety of fields (among others, anthropology, sociology, literature, philosophy, history, political science, and news media), we will unpack the discourses and lived experiences of race that have shaped the politics of national identity and difference in France since the late 18th century. We will see that the question of “racial France” has been intimately bound up with the country’s history of colonialism and decolonization, with its Republican ideology, with matters of law and government, with questions of citizenship, religion and sexuality, with recent debates on multiculturalism, and with white malaise and resentment stirred by the growth of right-wing extremisms. In the course of our examinations, we will also reflect on the specificity of race and racialization in France, and its differences from racecraft in the United States.
Equivalent Course(s): FREN 33335, FREN 23335, ANTH 33335, ANTH 23335

CRES 25001. queer and Trans Mutual Aid for Survival and Mobilization. 100 Units.
This course will examine contemporary and historical queer and trans-focused mutual aid projects, including support for migrants, prisoners, psychiatric survivors, people with HIV/AIDS, and violence survivors. We will look at why mutual aid projects are often under-celebrated in contemporary narratives of social change, when compared with media advocacy and law and policy reform work. Using materials created by activists engaged in building mutual aid projects, as well as scholarly analysis of such efforts, we will look at what principles and methods characterize politicized survival work and how it intentionally departs from charity frameworks.
Equivalent Course(s): HMRT 35002, GNSE 35002, HMRT 25002, GNSE 25002

CRES 27101. Intro to Brazilian Culture: Essay, Fiction, Cinema and Music. 100 Units.
During the twentieth century, literature, social thought, music and cinema were completely intertwined in Brazil. This class is an introduction to Brazilian culture through these four types of cultural production and their interaction. We will read authors such as Euclides da Cunha, Gilberto Freyre, Mario de Andrade, Clarice Lispector, and listen to samba, bossa nova, and tropicalismo.
Equivalent Course(s): PORT 27100, LACS 37105, PORT 37100, LACS 27105
CRES 27303. Topics in US-Mexico Borderlands History. 100 Units.
This course explores the history of the U.S.-Mexican borderlands, from its native past to its present, as a geographical and cultural field and as a site of contested sovereignties. It is organized around major themes in the history of the region, including indigenous and European imperialism, settler colonialism, nationalism, migration, labor, and citizenship. Special attention will also be given to the themes of cultural hybridity, transculturation, and the fluidity of social identities defined by the categories of class, ethnicity, gender, nationality, and race. The structure of this course emphasizes the interaction of historical forces across imperial, national, and cultural boundaries, highlighting the dynamic of borderlands as historical phenomena and as a method of interpreting and understanding the past. Students enrolled in this course will gain critical thinking and analytical skills as well as a broader understanding of topics in U.S. and Mexican history that continue to influence contemporary political debates. They will be encouraged to look beyond the rigid dichotomies that often divide the borderlands and investigate the full spectrum of cultural, economic, and social relationships that bring people together as well as those that push them apart. Students will also learn to look for common patterns that emerge across time and space while remaining attentive to the nuances of local identities, cultures, and histories.

CRES 27504. Racism without Race. 100 Units.
In early 2010 a member of staff at the Regenstein library contacted the police to report an unruly student. The police arrived at the scene and charged the student with criminal trespass and resisting arrest. The student was put in a choke hold and handcuffed before being taken to the local police station where he was held in a cell overnight. According to witnesses, the library staff member's response was unwarranted and so too were the actions taken by the police officers. Individuals later interviewed for the Chicago Maroon described the student's treatment as an instance of 'racial profiling.' How are we to make sense of this incident and others similar to it? There is strong evidence to suggest that the reactions of the authority figures involved were shaped by their attitudes toward skin color. It would seem farfetched, however, to conclude that these reactions reflected an ideology of racial differentiation or what we might call 'traditional' race ideology: the view that human beings can be classified scientifically according to race and that some races are better than, or superior to, others. Theories of race and racial difference have largely been discredited and there are no longer any official institutions, respected academics or public individuals who espouse these. How then do we explain the continued salience of skin color, and what value is there in applying terms such as 'race' and 'racism' to describe it? The following course seeks to reframe the way we go about analyzing contemporary forms of social differentiation based on skin color. It looks at skin color as a culturally recognizable sign, which, like other signs, acquires significance only within the context of a broader set of semiotic ideologies and practices. This means directing our attention to the ways in which color-as-sign takes on meaning in the world we live. Such an approach offers a conceptual framework for a comparative study of past and present forms of discrimination based on skin color while also remaining sensitive to the particularities that define these.
Equivalent Course(s): ANTH 22155

CRES 28000. United States Latinos: Origins and Histories. 100 Units.
An examination of the diverse social, economic, political, and cultural histories of those who are now commonly identified as Latinos in the United States. Particular emphasis will be placed on the formative experiences of Mexican Americans and mainland Puerto Ricans, although some consideration will also be given to the histories of other Latino groups, i.e., Cubans, Central Americans, and Dominicans. Topics include cultural and geographic origins and ties; imperialism and colonization; the economics of migration and employment; legal status; work, women, and the family; racism and other forms of discrimination; the politics of national identity; language and popular culture; and the place of Latinos in US society. Equivalent Course(s): AMER 28001,CRES 28000,GNSE 28202,HIST 38000,LACS 28000,LACS 38000,CRES 38000,GNSE 38202,AMER 38001
Equivalent Course(s): AMER 38001, GNSE 38202, HIST 38000, AMER 28001, LACS 28000, LACS 38000, HIST 28000, CRES 38000, GNSE 28202

CRES 29000. Latin American Religions, New and Old. 100 Units.
This course will consider select pre-twentieth-century issues, such as the transformations of Christianity in colonial society and the Catholic Church as a state institution. It will emphasize twentieth-century developments: religious rebellions; conversion to evangelical Protestant churches; Afro-diasporan religions; reformist and revolutionary Catholicism; new and New Age religions.
Equivalent Course(s): RLST 21401, LACS 39000, LACS 29000, CRES 39000, HIST 29000, HIST 39000, HCHR 39200, MAPS 39200

CRES 36500. History of Mexico, 1876 to Present. 100 Units.
From the Porfiriato and the Revolution to the present, this course is a survey of Mexican society and politics, with emphasis on the connections between economic developments, social justice, and political organization. Topics include fin de sicle modernization and the agrarian problem; causes and consequences of the Revolution of 1910; the making of the modern Mexican state; relations with the United States; industrialism and land reform; urbanization and migration; ethnicity, culture, and nationalism; economic crises, neoliberalism, and social inequality; political reforms and electoral democracy; violence and narco-trafficking; the end of PRI rule; and AMLO's new government. Assignments: Class presentations, take-home midterm, and final essays.
Equivalent Course(s): HIST 26500, LLSO 26500, HIST 36500, CRES 26500, LACS 36500, LACS 26500
Courses: Native American Studies

CRES 27501. Urban Indians: Native Americans and the City. 100 Units.
The majority of Native Americans in the United States now live in urban areas and this has been the case for more than half a century, but discussions about cities rarely acknowledge their presence beyond (sometimes) lumping them in with catchall categories often labeled "Other." In this course, students will encounter and examine the distinct experiences and contributions of Native Americans in cities, large and small, past and present. We'll look, first, at the context in which the population shift away from rural and reservation spaces took place and discuss the ways in which being/becoming "urban" and the process of "urbanization" may not be as straightforward as expected. Students will then dive into studies of the daily struggles and successes of Native American city-dwellers, with an emphasis on mid-20th-century Chicago. Readings and in-class activities will explore issues related to: housing, work, stereotypes and discrimination, cultural survival and traditionalism, physical and mental health, the rise of pan-Indianism, activism, schooling, class divisions, multi/locality, generational differences, identity and intersectionality, representation and the arts, and the very recognition or lack thereof mentioned above. The knowledge and analytic skills developed in this course will therefore serve as an uncommon window into Native American studies and urban studies, as well as broader race- and place-conscious work in the social sciences and humanities.

Courses: Comparative/General Studies

CRES 10200. Introduction to World Music. 100 Units.
This course is a selected survey of varied, traditional, folk and popular music traditions from around the world. The goals are not only to expand our skills as listeners but also to redefine what we consider music to be and, in the process, stimulate a fresh approach to our own diverse musical traditions. In addition, the role of music as a ritual, aesthetic experience, mode of communication, and artistic expression is explored.
Equivalent Course(s): MUSI 10200

CRES 20104. Urban Structure and Process. 100 Units.
This course reviews competing theories of urban development, especially their ability to explain the changing nature of cities under the impact of advanced industrialism. Analysis includes a consideration of emerging metropolitan regions, the microstructure of local neighborhoods, and the limitations of the past American experience as a way of developing urban policy both in this country and elsewhere.
Equivalent Course(s): SOCI 30104, SOCI 20104, GEOG 32700, SOSC 25100, GEOG 22700

CRES 20140. Qualitative Field Methods. 100 Units.
This course introduces techniques of, and approaches to, ethnographic field research. We emphasize quality of attention and awareness of perspective as foundational aspects of the craft. Students conduct research at a site, compose and share field notes, and produce a final paper distilling sociological insight from the fieldwork.
Equivalent Course(s): CHDV 20140, SOCI 20140

CRES 20207. Race, Ethnicity, and Human Development. 100 Units.
Twenty-first century practices of relevance to education, social services, health care and public policy deserve buttressing by cultural and context linked perspectives about human development as experienced by diverse groups. Although generally unacknowledged as such post-Brown v. 1954, the conditions purported to support human development for diverse citizens remain problematic. The consequent interpretative shortcomings serve to increase human vulnerability. Specifically, given the problem of evident unacknowledged privilege for some as well as the insufficient access to resources experienced by others, the dilemma skews our interpretation of behavior, design of research, choice of theory, and determination of policy and practice. The course is based upon the premise that the study of human development is enhanced by examining the experiences of diverse groups, without one group standing as the "standard" against which others are compared and evaluated. Accordingly, the course provides an encompassing theoretical framework for examining the processes of human development for diverse humans while also highlighting the critical role of context and culture.
Equivalent Course(s): EDSO 20207, CHDV 20207

CRES 20282. Immigrant America. 100 Units.
Nearly 60 million immigrants have arrived in the U.S. in the past 50 years, mostly from Latin America and Asia, but also from Africa and the Middle-East. Today, a near-record 14% of the country's population is foreign born compared with just 5% in 1965. These profound demographic changes raise critical questions: Why do immigrants come to the U.S.? What impact do they have on U.S. society? Are today's immigrants fundamentally different from previous waves of immigrants? Are these immigrants assimilating to the U.S. or retaining their culture? Why do some immigrant groups appear to fare better than others? This course will expose students to the latest social science research on contemporary immigration to the United States. We will explore its origins, adaptation patterns, and long-term effects on American society.
Equivalent Course(s): SOCI 20282
CRES 21206. Philosophy of Race and Racism. 100 Units.
The idea that there exist different "races" of human beings is something that many-perhaps even most-people in the United States today take for granted. And yet modern notions of "race" and "racial difference" raise deep philosophical problems: What exactly is race? Is race a natural kind (like water) or a social kind (like citizenship)? If race is a social kind-i.e., something human beings have constructed—are there any good reasons to keep using it? According to many philosophers, these questions cannot be properly analyzed in abstraction from the history of modern racism and the liberation struggles racial oppression has given rise to. Together, we'll read classic and contemporary texts on these themes by authors such as W.E.B. Du Bois, Frantz Fanon, Angela Davis, Charles Mills, Naomi Zack, Chike Jeffers, Kwame Anthony Appiah, and Lucius Outlaw. (A)
Equivalent Course(s): PHIL 21206

CRES 21348. Anthropology, Criminality, and Transgression. 100 Units.
Alongside other disciplines in the social sciences, anthropology has a vexed and complicated history in the study of crime since the 19th-century. This course aims to consider this broader history of criminality within anthropology with specific attention to readings of transgressive criminal action, or the potential of "illegality" to destabilize particular ways of life beyond the maintenance of an existing world. This attention is a departure from other anthropological foci on crime as - for instance - pathological, symptomatic, opportunistic, reactionary, constructed, or in collusion with "legitimate" political and economic orders. While still attending to these themes through keys texts in the anthropology of crime, this course reflects on how conceptualizations of "change" (particularly political change) and criminality have been historically transformed and renewed within this literature. This course draws from anthropological studies alongside work in other disciplines and traditions of the social sciences such as political science, providing tools to identify the potentials and limits of studying crime as acts of resistance, insurgency, and/or political opposition.
Equivalent Course(s): PLSC 21348, ANTH 21348

CRES 21903. Intro. a las lit. hispánicas: textos hispanoamericanos desde la colonia a la independencia. 100 Units.
This course examines an array of representative texts written in Spanish America from the colonial period to the late nineteenth century, underscoring not only their aesthetic qualities but also the historical conditions that made their production possible. Among authors studied are Christopher Columbus, Hernán Cortés, Sor Juana Inés de la Cruz, Simón Bolívar, and José Martí.
Equivalent Course(s): LACS 21903, SPAN 21903

CRES 24001-24002-24003. Colonizations I-II-III.
This sequence meets the general education requirement in civilization studies. This three-quarter sequence approaches the concept of civilization from an emphasis on cross-cultural/societal connection and exchange. We explore the dynamics of conquest, slavery, colonialism, and their reciprocal relationships with concepts such as resistance, freedom, and independence, with an eye toward understanding their interlocking role in the making of the modern world.

CRES 24001. Colonizations I. 100 Units.
This sequence meets the general education requirement in civilization studies. This three-quarter sequence approaches the concept of civilization from an emphasis on cross-cultural/societal connection and exchange. We explore the dynamics of conquest, slavery, colonialism, and their reciprocal relationships with concepts such as resistance, freedom, and independence, with an eye toward understanding their interlocking role in the making of the modern world. Themes of slavery, colonization, and the making of the Atlantic world are covered in the first quarter. Note(s): This sequence meets the general education requirement in civilization studies. This course is offered every year. These courses can be taken in any sequence.
Equivalent Course(s): SOSC 24001, ANTH 24001, HIST 18301

CRES 24002. Colonizations II. 100 Units.
Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter.
Equivalent Course(s): ANTH 24002, HIST 18302, SOSC 24002

CRES 24003. Colonizations III. 100 Units.
The third quarter considers the processes and consequences of decolonization both in the newly independent nations and the former colonial powers.
Equivalent Course(s): HIST 18303, SALC 20702, ANTH 24003, SOSC 24003

CRES 24002. Colonizations II. 100 Units.
Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter.
Equivalent Course(s): ANTH 24002, HIST 18302, SOSC 24002

CRES 24003. Colonizations III. 100 Units.
The third quarter considers the processes and consequences of decolonization both in the newly independent nations and the former colonial powers.
Equivalent Course(s): HIST 18303, SALC 20702, ANTH 24003, SOSC 24003
CRES 24111. 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): CMLT 24111, CMLT 34111, NEHC 24110, CRES 34111, NEHC 34110, REES 24110, REES 34110

CRES 24113. Limits and Possibilities of Intimacy and Friendship: Black Feminist and Anti-Racist Perspectives. 100 Units.
This course considers the possibilities and limits of intimacy and friendship in the context of anti-racist and anti-colonial politics and organizing, particularly from women of color resisting violence transnationally and across the African Diaspora. It will consider topics such as trust, love, care, and solidarity within and across anti-racist and anti-colonial struggles. This course centers the academic and activist work of women of color in the late 20th and 21st century from Brazil, Colombia, the United States, Palestine, and South Africa, to name a few, in various forms, such as journals, zines, memoirs, pamphlets, speeches, letters, and films. Work of allies will be read alongside, while the concept of "allyship" will be challenged and considered.
Equivalent Course(s): GNSE 24113, GLST 24113

CRES 24341. Topics in Medical Anthropology. 100 Units.
This seminar will review theoretical positions and debates in the burgeoning fields of medical anthropology and science and technology studies (STS). We will begin this seminar exploring how "disease" and "health" in the early 19-century became inseparable from political, economic, and technological imperatives. By highlighting the epistemological foundations of modern biology and medicine, the remainder of this seminar will then focus on major perspectives in, and responses to, critical studies of health and medicine, subjectivity and the body, entanglements of ecology and health, humanitarianism, and psychoanalytic anthropology.
Equivalent Course(s): ANTH 24341, CHDV 40301, CHDV 24341, ANTH 40310, CHSS 40310, HIPS 24341

CRES 24515. Social Outcasts: Exclusion and Discontent in Late Imperial and Modern China. 100 Units.
This course considers the often neglected presence of "social outcasts" in Chinese history as a gateway to understanding ideas and practices of discrimination from the late Qing to modern-day China. It traces changes in the intersection of law, custom, and daily social practices, focusing on attempts aimed at legitimizing discrimination across class, territory, ethnicity, religion, gender and disability. Thus a theoretical objective of the course is to analyze legal and social dimensions of exclusion along the axis of empire and state building. Chronologically, this course begins with the collapse of status order in the late Qing and explores how the Republic and the PRC managed transgressive elements of society, from beggars, prostitutes, and the insane to ethnic and religious minorities. We will use legal documents, police records, and visual materials to explore how sociocultural processes shape the experience of discrimination and its resistance. Another focus of this course will be asking how disenfranchised groups might enhance our understanding of mainstream values. Through discussions, in-class presentations, and written assignments, students will develop skills to analyze historical evidence and critically reflect on its implication for cross-cultural issues.
Equivalent Course(s): GNSE 24515, EALC 24515, HIST 24515

CRES 25002. Feminism, Race, Culture, and Liberation. 100 Units.
Beginning in the twentieth century, a popular global discourse amongst some feminists, anthropologists, and human rights activists has become focused on liberating oppressed peoples from tyrannical systems of power, most often non-Western women of color from traditional patriarchies. However, oftentimes these well-intentioned movements toward liberation are incompatible with the lived realities of the oppressed, and, oftentimes, the "oppressed" are actually active agents in their own liberations. This course will explore what we mean when we discuss ideas of liberation and social acceptance through a gendered cultural lens, considering the foundations of contemporary feminism and human rights dialogues within different cultural and racial contexts. What and whom are we supposed to liberate with our liberal Western ideals, and what and whom are we failing to consider? Why are gender, sex, and sexuality emphasized to the degree they are, and how do differing emphases produce different sociocultural results? What moral exercises are necessary to most accurately understand the various central elements of a human cultural experience? Can individuals, including ourselves, ever truly be liberated from cultural contexts?
Equivalent Course(s): CHDV 25002, GNSE 25602
CRES 25630. Poverty, Work, and Family Policy. 100 Units.
This course examines contemporary policy questions regarding the dual spheres of work and family life, with a particular focus on economically impoverished families and communities. Students will analyze the relative merits of different policies designed to improve the conditions of work and family life and mitigate the effects of poverty on children’s wellbeing. Throughout the ten-week quarter, we will consider demographic, labor market, and policy trends contributing to family poverty and income inequality in American society; interrogate policy debates concerning the responsibility of government, corporate, and informal sectors to address these critical social problems; and examine specific policy and program responses directed at (1) improving employment and economic outcomes and (2) reconciling the competing demands of employment and parenting. Although our primary focus will be on policies that promote the wellbeing of low-income families in the United States, relevant comparisons will be made cross-nationally, across race/ethnicity, and across income. This course is part of the Inequality, Social Problems, and Change minor.
Equivalent Course(s): SSAD 25630, LLSO 25630

CRES 25732. 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): SSAD 45732, CRES 45732, SSAD 25732

CRES 25790. Psychology of Race, Ethnicity, and Social Class: Perspectives and Impact. 100 Units.
This course will explore contemporary theories, findings, and social issues concerning the study of race, ethnicity, and social class as they relate to human behavior from the perspective of the individual in various social contexts. Drawing from disciplines such as cognitive, developmental, and social psychology, this course will also incorporate perspectives from social epidemiology, health disparities research, and critical race theory. Therefore, this course will be guided by a critical analysis lens that recognizes the intersection of gender, race/ethnicity, and social class, using the United States as a “case study” to evaluate the complexities of social inequality. Learning will take place through a series of lectures, in-class activities, and weekly readings, and will emphasize interdisciplinary research, multilevel analysis, and critical evaluation of empirical research articles.
Equivalent Course(s): SSAD 45790, CRES 45790, SSAD 25790

CRES 25990. Stereotype Effects on Cognition. 100 Units.
This course introduces the concept of stereotypes and how stereotypes about group difference affect members of stigmatized groups in terms of their physical and mental health, self-esteem, memory, and cognitive performance. We also discuss research methods for investigating stereotype effects and recent research findings, as well as consider several different kinds of models and theories of stereotype effect. We will cover different stereotypes, including race, gender, aging, mental illness, disabilities, sexual orientation, and social class.
Equivalent Course(s): GNSE 25990, PSYC 25990

CRES 26000. Race and Politics. 100 Units.
Fundamentally, this course is meant to explore how race, both historically and currently, influences politics in the United States. For example, is there something unique about the politics of African Americans? Does the idea and lived experience of whiteness shape one’s political behavior? Throughout the quarter, students interrogate the way scholars, primarily in the field of American politics, have ignored, conceptualized, measured, modeled, and sometimes fully engaged the concept of race. We examine the multiple manifestations of race in the political domain, both as it functions alone and as it intersects with other identities such as gender, class, and sexuality.
Equivalent Course(s): GNSE 25630, LLSO 25630

CRES 27302. Gender, Sexuality, Indigenous Women in the Colonial Encounter. 100 Units.
This course is premised on the belief that the history of gender and sexuality in colonial contexts is just as crucial and revealing as other more geopolitical, military, or diplomatic topics. In this sense, laws regulating marriage or Europeans exchanging of postcards of “exotic women” are just as significant as land annexations or military technology. Through the quarter, we will think through not only what the history of imperialism tells us about gender and sexuality, but also what this type of analysis reveals about colonialism and empire. What was the relationship between the socio-political organization of European empires and ideologies of gender and sexuality in both colony and metropole? We will also consider intersectional questions, such as the connections between regulating intimacy and the creation of race-based imperial hierarchies. To gain historical precision in examining these more abstract or theoretical questions, we will anchor our readings and discussion around particular indigenous woman and their contexts. While the study of gender and sexuality in a colonial context has come a long way in recent years, the majority of sources for examining gender and colonialism are about white women. To push back against this absence, we will take a case study approach to consider the lives and narratives surrounding indigenous women in colonial cultures.
CRES 27526. Race and Gender in the Making of the Modern Atlantic World(s), c. 1700-1990s. 100 Units.
This course offers a program that the development of race, racial ideologies, and gender in the Atlantic is central to understanding the formation of the modern world. The course mobilizes race and gender as analytic categories that shaped encounters with and relations between colonized and colonizer. By adopting this approach, we will use the lens of race and gender to explore how they shaped various historical experiences: such the circulation of peoples and goods in transatlantic contexts; the formation and establishment of slavery, the slave trade, and the plantation complex; antislavery, abolitionism, and emancipation; immigration and post-slavery labor; citizenship and nationhood; reproduction; post-colonial LGBTQ rights, and twentieth-century racial politics. We will also problematize race and gender as flexible categories that historical actors formulated and implemented to establish, maintain, and contest hierarchies of political, economic, and social power. We will use a combination of primary texts, novels, and secondary sources to explore the comparative and intersecting historical experiences of African, Amerindian, Chinese, Creole, European, and Indian experiences in the Atlantic world from early encounters and exploration to twentieth-century decolonization and postcolonialism--thereby challenging traditional racial binaries that have previously informed our understanding of transatlantic empires.
Equivalent Course(s): GNSE 27526, LACS 27526, HIST 29104

CRES 27503. Reading the Border: Gender, Texts, and Performance. 100 Units.
Equivalent Course(s): GNSE 27503, LACS 27503

CRES 27529. Intoxication and Dispossession in Colonialism. 100 Units.
This course introduces students to the role of the material world in the production and reproduction of ideologies of race, gender, and their intersections. Objects around us are imbued with meaning through their design, construction, use, and disuse. Architecture, art, photography, clothing, quilts, toys, food, and even the body have all been used to define groups of people. Combining secondary literature, theory, documentary evidence, and material culture, this course guides students as they ask questions about how ideologies of race and gender are produced, how they are both historically specific and constantly in flux, and how human interaction with the material world creates, challenges, and changes their construction. The primary course objectives are to (1) provide students with an introduction to material culture as a theory and methodology and (2) teach them how to apply it to research on ideologies of gender and race in history.
Equivalent Course(s): ENGL 27529

CRES 27530. (Re)Producing Race and Gender through American Material Culture. 100 Units.
This course explores the past and present conditions that give rise to these youth-led movements, drawing from multiple scholarly lenses, including political science, sociology, literature, performance, film, and visual culture. Specifically, the course explores young activists and cultural workers, who often identify as people of color, women, queer, and/or undocumented, draw on legacies of activism whilst making political claims using media, art, technology, or other nontraditional forms of participation. The course will engage various formats of political and cultural work, considering how intersecting forms of inequity and differing levels of access affect the shape and scope of participation in both institutions and popular culture.
Equivalent Course(s): HIST 27414, ARTH 27530, GNSE 27530, ANTH 25214

CRES 27531. Race, New Media, and Youth Movements for Justice. 100 Units.
Although racial inequality is an enduring force in American society, new forms of activism--often facilitated by through new media--are changing the terms of political debate around issues of race, gender, power, and justice. From #BlackLivesMatter to #MeToo, sites of political struggle have become increasingly decentered and accessible to a broader array of people. And as is often the case, youth from marginalized groups are at the forefront of these struggles, redefining what counts as political and how to conceive of important concepts like equity, community, and dignity. This seminar-style course explores the past and present conditions that give rise to these youth-led movements, drawing from multiple scholarly lenses, including political science, sociology, literature, performance, film, and visual culture. Specifically, the course explores how young activists and cultural workers, who often identify as people of color, women, queer, and/or undocumented, draw on legacies of activism whilst making political claims using media, art, technology, or other nontraditional forms of participation. The course will engage various formats of political and cultural work, considering how intersecting forms of inequity and differing levels of access affect the shape and scope of participation in both institutions and popular culture.

CRES 27532. The Transatlantic Slave Trade & the Making of the Black Lusophone Atlantic, 1450-1888. 100 Units.
By the abolition of Brazilian slavery in 1888, an estimated 4.3 million men, women, and children from the coasts of Africa had disembarked in Brazil. Despite the fact that nearly forty percent of all Africans sold into the transatlantic slave trade arrived in Brazil, the narrative of slavery in the North Anglophone and Francophone Atlantic dominates the popular imagination as well as the classroom. This course is aimed at increasing students' knowledge about how the Portuguese imperial project in the South Atlantic shaped the histories of Portugal, Brazil, and Africa. It will focus on the social, cultural, and political linkages that were forged as a result of the transatlantic slave trade with particular attention to the Portuguese involvement in Africa; the development and growth of the slave trade to Brazil; the effects of the Middle Passage on identity and community formation; and the continuity and adaptation of African social and cultural practices in the Lusophone Atlantic. The course will conclude with an analysis of the contemporary legacy and memory of slavery.
Equivalent Course(s): HIST 29006, LACS 27532
CRES 27533. Fugitive Poetics: Slaves, Runaways, Exiles, and Nineteenth-Century American Poetry. 100 Units.
This course considers late-eighteenth- and nineteenth-century American poetry from the perspective of the disprized. One central point of discussion will be how slavery and indentured servitude—and the attendant urge for escape and freedom from these and other carceral institutions-shaped the American poetic imaginary. We will take up both the poetry and poetic theory written by fugitives and explore poetry itself as a form of fugitivity for the enslaved, politically exiled, or ideologically confined. Central figures in the traditional canon of nineteenth-century U.S. poetry—Poe, Whitman, and Dickinson—will be considered from this vantage alongside figures like Harriet Jacobs, Frances E. W. Harper, José María Heredia y Heredia, and José Martí, among others. In the process, we will explore the potential connections and collisions between these nineteenth-century literary texts and contemporary lyric and critical race theory. This course is as interested in the nineteenth-century construction of a national American poetics as it is in American poetry itself; equal weight will be given to poetry and prose. Topics will include the poetic imaginary in early American statecraft, prosody and the carceral condition (what Max Cavitch calls "Slavery and its Metrics"), blackface lyrics and class mobility, abolitionism, and inter-American literary exchange.
Equivalent Course(s): ENGL 27533

CRES 27534. The Aspirational City: Chicago's Multicultural Communities. 100 Units.
No city has meant more to the hopes and dreams of more divergent groups of Americans than Chicago. The Aspirational City: Chicago's Multicultural Communities will explore the histories of Chicago's various racial, ethnic and marginalized communities and the ways in which they have sought to fashion the destinies of themselves, their communities, and the city of Chicago. The course is a weekly seminar open to both undergraduate and graduate students.
Equivalent Course(s): HIST 27308, ENST 27534

CRES 27605. United States Legal History. 100 Units.
This course focuses on the connections between law and society in modern America. It explores how legal doctrines and constitutional rules have defined individual rights and social relations in both the public and private spheres. It also examines political struggles that have transformed American law. Topics to be addressed include the meaning of rights; the regulation of property, work, race, and sexual relations; civil disobedience; and legal theory as cultural history. Readings include legal cases, judicial rulings, short stories, and legal and historical scholarship.
Equivalent Course(s): CRES 37605, AMER 27605, HIST 27605, HIST 37605, HMRT 37605, LLSO 28010, GNSE 37605

CRES 28011. Religions of the African Diaspora. 100 Units.
This course is intended as an introduction to religions of the African Diaspora. We will engage a range of themes relevant to the history, beliefs and practices, world-views, and communities of African-derived religions around the globe, including issues of race and race-making, class, gender, sexuality, the body, and representations in the media. We will begin with a discussion of the central terms and major challenges of the field. With those concerns in mind, we will trace the historical movements of Africans across the globe, examining the spread and development of religions through key themes and case studies. We will address a large number traditions, including Santeria, Condomble, Vodoun, Palo, Obeah, Christianity, Islam, and Judaism.
Equivalent Course(s): RLST 28011

CRES 29302. Human Rights II: History and Theory. 100 Units.
This course is concerned with the theory and the historical evolution of the modern human rights regime. It discusses the emergence of a modern “human rights” culture as a product of the formation and expansion of the system of nation-states and the concurrent rise of value-driven social mobilizations. It proceeds to discuss human rights in two prevailing modalities. First, it explores rights as protection of the body and personhood and the modern, Western notion of individualism. Second, it inquires into rights as they affect groups (e.g., ethnicities and, potentially, transnational corporations) or states.
Equivalent Course(s): HMRT 30200, HIST 29302, LLSO 27100, HIST 39302, INRE 31700, HMRT 20200

CRES 29800. BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies. 100 Units.
Please note: Students are encouraged to register for the BA Colloquium in the Spring Quarter of their third year. Third-year CRES majors will meet with the BA preceptor during the second half of Spring Quarter to get started on proposals, identifying a faculty adviser, and other preparatory tasks. This course is designed to introduce students to a range of qualitative research methods and to help determine which method would fit a research project of their own design in the field of race and ethnic studies. It functions as a research workshop in which students identify a research topic, develop a research question, and explore a range of methods that may or may not be appropriate for the research project. Students read each other's work and work through ideas that can serve as the proposal for a BA project.

CRES 29900. Preparation for the BA Essay. 100 Units.
Students may register for Preparation for the BA Essay during any quarter of their fourth year. Students should consult the CRES entry in the Time Schedules to locate the section numbers for faculty advisers.

These courses are for reference only. Please see Class Search (http://registrar.uchicago.edu/classes) for specific offerings. See the Center for the Study of Race, Politics, and Culture webpage for further information.
Font Notice

This document should contain certain fonts with restrictive licenses. For this draft, substitutions were made using less legally
restrictive fonts. Specifically:

Times was used instead of Trajan.
Times was used instead of Palatino.

The editor may contact Leepfrog for a draft with the correct fonts in place.