Critical Race and Ethnic Studies

Program of Study

With the founding of a new Department of Race, Diaspora, and Indigeneity (https://news.uchicago.edu/story/department-race-diaspora-and-indigeneity-established-university-chicago/), the Critical Race and Ethnic Studies (CRES) program will transition to a new major/minor in Race, Diaspora, and Indigeneity (RDI). The College Class of 2025 will be the last class with the option to complete a CRES major or minor. The RDI program of study and requirements will appear in the 2023–24 catalog.

The BA program in Critical Race and Ethnic Studies (CRES) offers an interdisciplinary curriculum that leads students to examine both the processes through which members of the human population have been constructed as racial and ethnic groups, and the political, historical, social, and cultural effects of this constitution. It trains students to think critically and comparatively about the varying ways in which race and ethnicity have been constructed in different parts of the world and in different historical periods. Focusing on conquest, subjugation, genocide, slavery, segregation, migration, and diasporas, as well as resistance to these historic and contemporary practices of subjugation, CRES prompts students to examine the political, social, and cultural practices and institutions of minority or marginalized populations in pre-colonial, colonial, and postcolonial settings. These populations include, for example, Indigenous peoples in the Americas, Africa, Australia, and elsewhere who have been subjugated to subaltern positions by colonizers in their own homelands, and populations across the Americas who originated in Africa, Asia, Europe, the Caribbean, Latin America, as well as diasporic communities therein who have been subject to enduring global processes of racialization and its material impact.

The program enables students to understand not only the historical emergence of race and ethnicity but also the conditions that have contributed to the persistence of these ascriptions in various polities, especially as they affect access to education, to the job market, and to welfare services, as well as participation in politics, in power, in the national economy, and in the arts.

A degree in CRES offers training designed to develop fundamental skills in critical thinking, comparative analysis, social theory, reading practices, and research methods regarding social classifications and cultural expressions. A student who obtains a BA in CRES will be well prepared to pursue graduate studies in the humanities, the social sciences, law, medicine, public health, social work, business, or international affairs, as well as in education, journalism, politics, or creative writing.

Program Requirements

Students are encouraged to meet the general education requirements of the College before declaring CRES as their major. They also have the option of combining CRES with any major in the College. They must meet with the director of undergraduate studies or assistant director of student affairs to discuss a plan of study as soon as they declare CRES as their major, no later than the end of Spring Quarter of their third year. They should also consult with the director of undergraduate studies to chart their progression in their course of study. It will help them to write a prospectus of what they intend to accomplish and discuss this with the director.

The major requires 13 courses, which must include the following common core: two courses in theories of race and ethnicity; one advanced theory seminar on race and ethnicity; a senior methods/practicum in Critical Race and Ethnic Studies; and a BA thesis or capstone senior project. Students will meet the remaining requirements by selecting from the CRES course list eight other courses that are consistent with the guidelines articulated in the next paragraphs. Four (4) of these courses must help them develop a specialty area, such as Ethnicity on the American Stage, Race in the American Public Sphere, Racial Capitalism in the Caribbean, Race and Slavery, Native Americans in the Colonization of the Americas, and Asians in American History. The options are numerous and cannot be articulated exhaustively here. Students will meet with the director of undergraduate studies to customize the combination of available courses that can help them define a personalized specialty area. This can be topical or geographic, grounded in history. The remaining four (4) courses are free electives that students can take in any combination, based on their availability, bearing in mind that they are pursuing a degree in CRES. Since CRES is an interdisciplinary major, students should bridge divisions in selecting courses for their specialty areas and their electives. They should select courses from at least two different divisions or professional schools, viz., the Humanities; the Social Sciences; the Crown Family School of Social Work, Policy, and Practice; the Biological Sciences; the Law School; etc. Students will complete their major by either working on a capstone senior project or writing a BA thesis under the supervision of a faculty member teaching in CRES or who is an affiliate of the Center for the Study of Race, Politics, and Culture.

Students will follow one of two options in their requirements for the major beyond the CRES core:

Option 1: Four courses in a specialty area, as explained above, and four other courses drawn from the remaining electives. For example, one may choose to take four courses focused on African Americans, two others dealing exclusively with Asian Americans, and two others on another ethnic or racial diaspora. Students can satisfy their intellectual interests in any combination they like, provided the courses have a CRES number and are consistent with the program requirements articulated above. A student may specialize on any geographic area.
where racialized or ethnicized groups have been oppressed in or marginalized from the dominant political or socioeconomic structures of their polities.

**Option 2:** Students who wish to graduate with a double major in CRES and some other traditional discipline will first have to meet the CRES common core course requirements. They can use some courses in the traditional major to meet the CRES four-course requirement to customize a specialty area, by approval of the director of undergraduate studies. They will also have the option of including courses they have taken to meet their traditional-major requirements in their selection of the four remaining electives, provided the courses have a CRES number.

Students have the option of completing one of two senior projects—a capstone senior project or a BA thesis—in their fourth year in the College under the supervision of a CRES adviser who is an affiliate of the Center for the Study of Race, Politics, and Culture.

All CRES majors must take the senior colloquium in Critical Race and Ethnic Studies in Autumn and Winter Quarters of their fourth year, which is meant to help synthesize the vast knowledge they have gained and to prepare them to write their BA thesis/capstone senior project. Students planning a double major in CRES and a traditional discipline write the same thesis for both. They must thus select a topic that is acceptable to both academic units.

**The BA Thesis/Capstone Senior Project**

The capstone senior project offers a chance to apply training in the major to tackle issues of race and ethnicity in a variety of settings and media. It could include: planning and organizing an undergraduate conference; creating a performance, play, art installation, or photo-essay; or participating in civic engagement in Chicagoland, among many options. The project can be carried out individually or in collaboration with other graduating seniors.

The BA thesis enables students to apply their CRES coursework toward the development of original, critical research on a topic of their choice.

Students pursuing a double major should consult with the directors of undergraduate studies in both CRES and their other major before starting work related to the BA thesis. A consent form, to be signed by both directors of undergraduate studies, 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.

Students must identify a faculty advisor for their project or paper and submit a short proposal to the director of undergraduate studies by the end autumn quarter of their fourth year. The BA theses/projects are due by Friday of the fifth week of the student’s quarter of graduation. Students will present their work at the CRES Symposium during the week before graduation. A recommendation of the adviser is required for honors.

**Major in Critical Race and Ethnic Studies**

**SUMMARY OF REQUIREMENTS: MAJOR IN CRITICAL RACE AND ETHNIC STUDIES**

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
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<tbody>
<tr>
<td>2 courses in theories of race and ethnicity</td>
<td>200</td>
</tr>
<tr>
<td>1 advanced theory seminar</td>
<td>100</td>
</tr>
<tr>
<td>4 courses in one specific area of specialization*</td>
<td>400</td>
</tr>
<tr>
<td>4 CRES electives</td>
<td>400</td>
</tr>
<tr>
<td>CRES 29800 BA Colloquium: Theory and Methods in Critical 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>Total Units</td>
<td>1300</td>
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</tbody>
</table>

* Courses should come from at least two different divisions or professional schools, viz., the Humanities Division, the Social Sciences Division, the Crown Family School of Social Work, Policy, and Practice, the Biological Sciences Division, the Law School, etc.

**Theories of Race and Ethnicity**

The two courses in theories of race and ethnicity may be selected from the following courses:

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>CRES 12200</td>
<td>Introduction to Critical Race Studies: Historical, Global, and Intersectional Perspectives</td>
<td>100</td>
</tr>
<tr>
<td>CRES 12300</td>
<td>Reading Race</td>
<td>100</td>
</tr>
<tr>
<td>CRES 12400</td>
<td>Introduction to Critical Race Theory/Black Studies</td>
<td>100</td>
</tr>
<tr>
<td>CRES 12500</td>
<td>Intersections of Gender and Race Throughout the Modern Middle East</td>
<td>100</td>
</tr>
<tr>
<td>CRES 12503</td>
<td>Sociology of Race and Racism</td>
<td>100</td>
</tr>
</tbody>
</table>
ADVANCED THEORY SEMINAR

The advanced theory seminar may be selected from the following courses:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>CRES 22000</td>
<td>Lethal Landscapes, Toxic Worlds: Geographies of Race, Risk, and Contingency</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22100</td>
<td>Islands of Diaspora: The Making of Race in the Caribbean</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22161</td>
<td>21st Century Ethnic American Literature</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22200</td>
<td>Welcome to the Good Life: The Black/Queer Edition</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22250</td>
<td>Race, Performance, Performativity</td>
<td>100</td>
</tr>
<tr>
<td>CRES 22775</td>
<td>Racial Melancholia</td>
<td>100</td>
</tr>
</tbody>
</table>

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 thesis/capstone senior project.

ADVISING

Students are expected to have consulted with the assistant director of student affairs 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). Each student must choose a BA thesis/capstone adviser who is a member of the Critical Race and Ethnic Studies core faculty (https://d3qi0qpuq55vqj.cloudfront.net/csrpc/docs/2022-2023_Faculty_Affiliates.pdf?mtime=1678088496) by the Autumn Quarter of their fourth year. Students may continue to seek advice from both the assistant director of student affairs and the director of undergraduate studies while completing their programs of study.

MINOR IN CRITICAL RACE AND ETHNIC STUDIES

With the founding of a new Department of Race, Diaspora, and Indigeneity (https://news.uchicago.edu/story/department-race-diaspora-and-indigeneity-established-university-chicago/), the Critical Race and Ethnic Studies (CRES) program will transition to a new major/minor in Race, Diaspora, and Indigeneity (RDI). The College Class of 2025 will be the last class with the option to complete a CRES major or minor. The RDI program of study and requirements will appear in the 2023–24 catalog.

The minor in Critical Race and Ethnic Studies (CRES) consists of five courses. 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 approval of the minor program by the director of undergraduate studies or assistant director of student affairs on the Consent to Complete a Minor Program (https://humanities-web.s3.us-east-2.amazonaws.com/college-prod/s3fs-public/documents/Consent_Minor_Program.pdf) form obtained from their College adviser or online. This form must then be returned to the College adviser by the end of Spring Quarter of the student’s third year.

Courses in the minor may not be double-counted with the student’s major(s), other minors, or general education requirements. Courses in the minor must be taken for quality grades unless a course only offers a P/F grading option, and more than half of the requirements for the minor must be met by registering for courses bearing University of Chicago course numbers.

SUMMARY OF REQUIREMENTS: MINOR IN CRITICAL RACE AND ETHNIC STUDIES

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 courses in theories of race and ethnicity</td>
<td>200</td>
</tr>
<tr>
<td>3 additional CRES courses</td>
<td>300</td>
</tr>
<tr>
<td><strong>Total Units</strong></td>
<td><strong>500</strong></td>
</tr>
</tbody>
</table>

COMPARATIVE RACE AND ETHNIC STUDIES COURSES

**CRES 10200. Introduction to World Music. 100 Units.**

This course is a selected survey of classical, popular, and folk 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 ritual, aesthetic experience, mode of communication, and artistic expression is explored.

Terms Offered: Autumn Spring Winter

Note(s): Background in music not required. Students must confirm enrollment by attending one of the first two sessions of class. This course meets the general education requirement in the arts.

Equivalent Course(s): MUSI 10200
CRES 12220. Race, Gender, and Class: Introduction to Cultural Studies. 100 Units.
This course provides an introduction to the interdisciplinary field of Cultural Studies by way of a tripartite investigation of the field’s three key categories: Race, Class, and Gender. Where do these categories come from, and what role do they play in shaping our collective social reality? Rather than advancing static definitions of these three terms, the course will introduce a set of tools and strategies for “reading” race, class, and gender as evolving and intersecting modes of human differentiation. We will thus attend to these concepts’ dual status as real material structures and symbolic constructs which shape how we relate to larger social collectivities like “peoples” and “nations.” Readings will include theorizations of race, gender, and class from a variety of intellectual traditions, with an emphasis on writers who have employed these categories in various modes of cultural analysis (Stuart Hall, Paul Gilroy, Raymond Williams, Hazel Carby, Saidiya Hartman, and Lisa Lowe, to name a few). Attention will also be given to dissident cultural formations which have adopted these categories as rallying cries to challenge dominant social orders (i.e., anti-racist, working-class, and feminist movements.) Students will develop their skills as cultural studies analysts through a sequence of exercises which ask them to interpret the raced, classed, and gendered dimensions of a variety of cultural objects: songs, films, “memes,” advertisements, political speeches, etc.
Instructor(s): Eve L. Ewing Terms Offered: Winter
Equivalent Course(s): GNSE 12117

CRES 12274. Racial Capitalism. 100 Units.
This course examines the history of race and racism in America from the perspective of “racial capitalism” as a political economy. The course will trace the development of racial capitalism as a concept within Black Marxist thought, from C.L.R. James and Oliver Cromwell Cox to Cedric J. Robinson to parallel developments and formulations among contemporary theorists Adolph Reed Jr., Barbara and Karen Fields, Keeanga-Yamahtta Taylor, Iyko Day, etc. Special attention will be given to the moral psychology of racial capitalist ideology in the context of American chattel slavery and its resultant “aftermarkets” in American society. The course will compare racial capitalism as a political economic approach to race and racism to rival “identitarian” approaches including critical whiteness studies and Afropessimism. The course will conclude by exploring responses by religious communities to racial capitalism, visiting several ethnographic studies of how religion can facilitate radical forms of resistance to racial capitalism.
Instructor(s): Jonathan Tran Terms Offered: Autumn
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 28774, THEO 38774

CRES 12300. Reading Race. 100 Units.
Before and since Anthropology became a discrete scientific field of study, questions about the biological reality, potential utility and misuse of the concept of race in Homo sapiens have been debated. We will read and discuss a sample of writings by 18th, 19th, and 20th century and contemporary authors who attempted to define human races and those who have promoted or debunked the utility of the concept of race with special attention to it role in retarding social progress, and the extermination and exploitation of some populations and individuals.
Instructor(s): Russell Tuttle
Equivalent Course(s): HIPS 20003, ANTH 38305, ANTH 20003

CRES 12500. Intersections of Gender and Race Throughout the Modern Middle East. 100 Units.
This course will explore how parts of the modern Middle East confronted notions, questions, and definitions of race and gender. Organized thematically and covering a region that spans from North Africa to Iran, we will use the analytics of race and gender in an intersecting way to explore topics in the Middle East such as: structural racism, colonialism, slavery, local nationalisms, whiteness, racism in nation building, eugenics, scientific racism, and global solidarity movements. In so doing, our course will reveal that race is an operative category in the study of Middle East history, the historical racial logics operating in various Middle Eastern countries, and how race and gender intersect at the site of individual as well as the effects of this. This course is designed for anyone interested in race theory, gender theory, intersectionality, and Middle East history. By the end of this course, students will have the tools to think in a multidimensional way about aspects of Middle East history that do not often receive such an intersectional treatment. Additionally, they will develop the methodological tools to discern local race and gender logics that might be different than what they’re most familiar with. Finally, through coming to understand their relationship to the knowledge of our course, students will also be able to use the course as a springboard for continued learning in other courses that treat race, gender, and the Middle East.
Instructor(s): Chelsie May Terms Offered: Autumn
Equivalent Course(s): NEHC 22500, GNSE 22509

CRES 12600. Racial Formations. 100 Units.
Race is arguably the most significant social category shaping the fabric and trajectory of American life—and yet, it is also one of the most poorly understood and eagerly avoided topics in our public consciousness. In this course, we will examine paradigms for understanding race in both academic and popular contexts. Using theoretical constructs, historical case studies, contemporary topics in politics and culture, and empirical research on racial attitudes and disparities, this course explores questions such as: what are the racial boundaries that shape our lives? Where did they come from, how have they changed over time, and how are they continuing to evolve? Whose interests do they serve? We will also draw on news and current events to observe and analyze the ways that racial boundaries and the social meaning of race impact public policy and public debate.
Instructor(s): Eve L. Ewing Terms Offered: Winter
Prerequisite(s): None
Equivalent Course(s): RDIN 12100

CRES 12700. Diaspora(s) 100 Units.
This class will orient students to the practices, frameworks, and geographies of diasporic communities from the early modern period to the present. The term’s initial origins in Jewish experiences of forced dispersal and migration underscores how its meaning is shaped by histories of collective displacement and loss, as well as invention and heritage. The discourse of diaspora remains foundational for several interdisciplinary fields, including Black studies, Asian American studies, Indigenous studies, Latinx studies, and more. Within these intellectual orientations, diasporic identities are notably expansive and unfixed. As observed by the late cultural theorist Stuart Hall, “diaspora identities are those which are constantly producing and reproducing themselves anew, through transformation and difference,” bridging old and new traditions of worldmaking, resistance, and solidarities within and across distinct diasporic sensibilities. Students in this class will work with scholarly, literary, sonic, and visual materials demonstrating how use of diaspora alternately mobilizes and roots people, in ways that claim pasts and futures at once.

Instructor(s): Adam Green Terms Offered: Spring
Equivalent Course(s): HIST 12706, RDIN 12200, GLST 22700

CRES 12800. Formations of Indigeneity. 100 Units.
Whose land are we on? What does it mean to be Indigenous, for generations past and in the twenty-first century? From debates over claims of Indigenous ancestry by political actors to the struggles of sacred lands protection against natural resource extraction, understanding the stakes of these concerns for Indigenous peoples and nations is more relevant than ever. This seminar-part of the sequence for majors in the Department of Race, Diaspora, and Indigeneity-introduces students to core texts and concepts in the field of Native American and Indigenous Studies (NAIS). Topics will include sovereignty and governance, settler colonialism, citizenship and nationhood, blood quantum and racialization, diasporas and urban indigeneity, and relationships to land and environment. Course activities may include engagement with Indigenous films, dialogues with visiting Indigenous scholars, and field trips to Chicago-area cultural institutions.

Instructor(s): Teresa Montoya and Matthew Kruer Terms Offered: Autumn
Equivalent Course(s): HIST 17800, RDIN 12300

CRES 13201. Literature, Property, and Violence. 100 Units.
Ranging from the spectacular to the hidden, from the national to the domestic, affecting people unequally across races and genders, violence often confounds our expectations for representation. Similarly, property, itself unequally distributed, either appears or disappears depending on how we tell a story. Narrative is a crucial aspect of how we both reveal and conceal the presence of violence and property in everyday life. Taking its material from US literature prior to the twenty-first century, this course examines how both violence and property intertwine throughout the literary history of the United States. In this course, we will focus on the ways that literary texts, primarily prose narrative, represent these confusing phenomena to understand the political, aesthetic, and historical implications of both property and violence. We will read a variety of literary texts, including work by Harriet Jacobs, Herman Melville, and Toni Morrison with supplemental readings from a variety of critical and theoretical perspectives. (Fiction, 1830-1940)

Instructor(s): Adam Fales Terms Offered: Autumn
Prerequisite(s): Admission to the London Program (study abroad) is required.
Equivalent Course(s): ENGL 10102

CRES 13580. Introduction to Asian American Literatures. 100 Units.
This is a survey course that introduces students to the complex and uneven history of Asians in American from within a transnational context. As a class, we will look at Asian American texts and films while working together to create a lexicon of multilingual, immigrant realities. Through theoretical works that will help us define keywords in the field and a wide range of genres (novels, films, plays, and graphic novels), we will examine how Asia and Asians have been represented in the literatures and popular medias of America. Some of the assigned authors include, but are not limited to, Carlos Bulosan, Maxine Hong Kingston, Joy Kogawa, Fae Myenne Ng, Nora Okja Keller, Cathy Park Hong, Ted Chiang, and Yoko Tawada.

Instructor(s): Mee-Ju Ro Terms Offered: TBD
Equivalent Course(s): ENGL 13580

CRES 13590. Race and Time. 100 Units.
In this advanced undergraduate course, we will explore the relationship between race and time. How might a concept of time already be racialized? How does the racialized subject experience time? How might such a temporality be figured through literary narratives? We’ll take up these and a host of other questions pertaining to the politics and poetics of time through a literary, theoretical, and cinematic study that asks us to think critically about schemas of time in the works of writers of colour. Some of the assigned authors and writers include, but are not limited to, Ted Chiang, Shani Mootoo, Toni Morrison, Octavia Butler, Jamaica Kincaid, Anna Lee Walters, Yoko Tawada, and Frantz Fanon.

Instructor(s): Mee-Ju Ro Terms Offered: Spring
Equivalent Course(s): ENGL 13590
CRES 15470. Sexual Violence in Asian America. 100 Units.
The course will make connections across historical and everyday violence on Asian American women to think about why violence against Asian women in wartime is hypervisible, yet everyday sexual violence against Asian American women is invisible. Reading texts from Asian American studies and Black and women of color feminism, we will consider the socialization of sexual violence and rape culture historically and within the present. (Fiction, Theory)
Instructor(s): Thaomi Michelle Dinh Terms Offered: Spring
Equivalent Course(s): ENGL 15470, GNSE 23134

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, Incas, and Aztecs. This 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.
Instructor(s): A. Kolata & S. Newman Terms Offered: Autumn
Equivalent Course(s): LACS 34600, LACS 16100, ANTH 23101, SOSC 26100, HIST 36101, HIST 16101

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.
Instructor(s): M. Hicks Terms Offered: Winter
Equivalent Course(s): ANTH 23102, PPHA 39770, HIST 16102, LACS 16200, LACS 34700, HIST 36102, 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.
Instructor(s): D. Borges Terms Offered: Spring
Equivalent Course(s): SOSC 26300, PPHA 39780, HIST 36103, LACS 34800, LACS 16300, HIST 16103, ANTH 23103

CRES 17606. American Revolutions. 100 Units.
In 1750, “British America” was a diverse and fractious collection of colonies huddled along the eastern seaboard, on the margins of the churning waters of the Atlantic world. Forty years later, thirteen of those remote American settlements had become, through rebellion and war, into a revolutionary nation. The traumatic passage of this transformation established the world’s first modern republic and set in motion an age of democratic revolutions that reverberated in Europe, the Caribbean, Latin America, and western North America. This course explores this remarkable epoch in early American history. Topics include the first global military struggle (the Seven Years War); the transformation from scattered urban riots against taxes into a rebellion against the world’s strongest imperial power; the everyday experience of occupation, insurgency, and civil war; Black and Native American struggles for independence; experiments in women’s rights, radical democracy, and religious freedom; the fragility of the new union and the ragged road toward a federal nation-state; and the revolutionary idealism that inspired revolutions in France, Haiti, and the Americas, with consequences that shaped the early United States and all its diverse peoples. Grades will be based on three short papers and one final paper. This lecture course is open to non-History majors and does not presume any previous history coursework.
Instructor(s): M. Kruez Terms Offered: Autumn
Note(s): History Gateways are introductory courses meant to appeal to 1st- through 3rd-yr students who may not have done previous course work on the topic of the course; topics cover the globe and span the ages.
Equivalent Course(s): HIST 17606, AMER 17606

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 problems: 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 Aphra Behn, Daniel Defoe, Henry Fielding, G.W.F. Hegel, Louis Althusser, and Michel Foucault, in addition to historical documents including gallows narratives, newspapers, and early theorizations of the police concept. (Fiction, 1650-1830, 1830-1940, Theory)
Instructor(s): Christopher Taylor Terms Offered: Autumn
Prerequisite(s): This is a research and criticism seminar intended for third-year English majors.
Equivalent Course(s): ENGL 18108
CRES 18702. Race, Politics, and Sports in the United States. 100 Units.
Kneeling or standing for the national anthem? Breaking the glass ceiling, coming out of the closet, or crossing the color line in sports? This course will take up the question of why sports are so central to American identity and what historic role sports and athletes have played in American political life. Muhammad Ali, Billie Jean King, Jackie Robinson, and Bill Russell are only a few of the athletes who fought for freedom, inclusion, and equality in sports and American life. Through close critical readings of popular and scholarly writing, memoirs, and visual culture (film and television), we will examine the seminal overlapping events in sports history and American history to understand the collision and convergence of our politics and sports culture.
Instructor(s): M. Briones Terms Offered: Winter
Note(s): History in the World courses use history as a valuable tool to help students critically exam our society, culture, and politics. Preference given to 1st- and 2nd-yr students.
Equivalent Course(s): HIST 18702

CRES 19960. Comedy from the Margins. 100 Units.
This course examines the centrality of normativity to our conceptions of funniness, reading theories of comedy alongside stand-up, sitcoms, dramedy, and romantic comedy. We will ask: in what ways do comedic formulas establish ideas of the "normal" in order to subvert (or perhaps reinforce) them? How, does comedy about the "strange"—as the foreign, the queer, the excessive or the abject—reframe structures of sociality often taken for granted, forcing us to grapple with questions of citizenship and belonging, gendered and sexual norms, racialization and power? In addition to theories of comedy and joke theory, students will analyze theoretical works on race, gender and sexuality alongside popular television series, talk shows, and comedy specials.
Possible texts and comics include: Chewing Gum, Fleabag, Insecure, Reservation Dogs, Ramy, Atlanta, Awkwafina is Nora from Queens, Julio Torres, Hasan Minhaj, Ali Wong, Jacqueline Novak, Dave Chappelle, Hannah Gadsby, and Ronny Chieng. (Theory, 1830-1940)
Instructor(s): Shirl Yang Terms Offered: Spring
Equivalent Course(s): ENGL 19960, GNSE 19960, ENGL 39960

CRES 20004. Introduction to Asian American Studies. 100 Units.
This course seeks to examine the historical context and pragmatic implications of the ethnic-political category "Asian American." How has this category invented or domesticated norms of Asianess even as it elides, or seeks to merge, intra-ethnic and geopolitical tensions? What is the nature of the relationship between "Asia" and "America," and how does being "Asian American" regiment transnational relations and the politics of identity?
Discussions will cover the Chinese Exclusion Act, Japanese internment camps, the Korean and Vietnam wars, affirmative action debates, model minority and perpetual foreigner tropes, as well as responses to COVID-19. How does Asian Americanness inform approaches to race and ethnicity? In other words, what difference does it make? Through the works of Mae M. Ngae, Rey Chow, Dorinne Kondo, Yến Lê Espiritu, Jasbir Puar, Jodi Kim, and others, students will be introduced to a variety of ways forward.
Instructor(s): Alice Yeh Terms Offered: Winter
Equivalent Course(s): HIST 28001, ANTH 23608, GLST 20004

CRES 20030. Feeling Brown, Feeling Down. 100 Units.
Taking its cue from José Esteban Muñoz’s 2006 essay in Signs, this course interrogates negative affective categories as they are expressed in US ethnic literature in the 20th and 21st centuries. As Muñoz argues, “depression has become one of the dominant affective positions addressed within the cultural field of contemporary global capitalism”; this course explores orientations such as depression, shame, sickness, and melancholy to think critically about racial formations amidst capital and how these are posed alongside literary questions. Primary texts may include Larsen, Ozeki, Morrison, and Okada; secondary texts may include Ahmed, Freud, Muñoz, Cheng, and Spillers.
Instructor(s): Megan Tüsler Terms Offered: Winter
Equivalent Course(s): AMER 27708, MAPH 47708, ENGL 27708, ENGL 47708, AMER 47708

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.
Instructor(s): R. Vargas Terms Offered: Spring
Equivalent Course(s): ENST 20104, GEOG 22700, GEOG 32700, ARCH 20104, CHST 20104, SOCS 25100, SOCI 20104, SOCI 30104

CRES 20151. Pacific Worlds: Race, Gender, Health, and the Environment. 100 Units.
This discussion-based course will introduce students to both classical and recent scholarship in Pacific World historiography: By adopting micro-historical, comparative, and transnational methods, students will examine the formation of three overlapping “worlds”: The Antipodes, Polynesia, and the northeastern Pacific. Analyzing the myriad intersections of race, gender, health, and the environment, we will explore a range of large-scale historical processes that shaped and reshaped the Pacific between the mid-eighteenth and the mid-twentieth centuries. These processes include European exploration, settler colonialism, and indigenous sovereignty; sex, depopulation, and race science; labor, migration, and urbanization; industrialization and environmental exploitation; and imperial expansion and citizenship. The course is intended for students with an interest in the
Pacific Islands, Australasia, and the North American West, as well as those interested in race, gender, health, or the environment within indigenous, immigrant, or settler colonial contexts. Required readings - which will consist of book chapters and academic articles - will be used to contextualize and critically analyze a variety of primary sources during each class session.

Instructor(s): Christopher Kindell

Terms Offered: Spring

Note(s): This course counts towards the ENST 4th year Capstone requirement. Restricted to 3rd and 4th year students.

Equivalent Course(s): HIPS 20151, GLST 25151, HIST 25030, ENST 20151, HLTH 20151, GNSE 22151

CRES 20233. Race in Contemporary American Society. 100 Units.

This survey course in the sociology of race offers a socio-historical investigation of race in American society. We will examine issues of race, ethnic and immigrant settlement in the United States. Also, we shall explore the classic and contemporary literature on race and inter-group dynamics. Our investigative tools will include an analysis of primary and secondary sources, multimedia materials, photographic images, and journaling. While our survey will be broad, we will treat Chicago and its environs as a case study to comprehend the racial, ethnic, and political challenges in the growth and development of a city.

Instructor(s): S. Hicks-Bartlett

Terms Offered: Autumn Spring. Autumn quarter offered at the Undergraduate level only and Spring offered at the Graduate level only

Equivalent Course(s): SOCI 20233, SOCI 30233, MAPS 30233

CRES 20240. Religion in Israeli-Palestinian Conflict and Peacemaking. 100 Units.

The Israeli-Palestinian conflict is arguably the most intractable political conflict at present. The conflict has been subjected to various historiographies and narrative explorations, offering often-competing explanations in an attempt to understand its origin and evolution, and also the failure of its resolution. This course explores the role of religion in the historical development of the conflict and in its contemporary manifestation, while at the same time probing the potential role of religion in the resolution of the conflict and outlining the history of attempts for religious peace-making in Israel/Palestine. Combining concrete historical analysis and intellectual history, the course will focus on the Jewish, Muslim and Christian views of the conflict and its potential resolution, relating to such themes as covenant, messianism, political theology, the sanctity of the land and the role of Jerusalem. These concepts and others will be explored against the backdrop of the concrete history of the conflict, focusing initially on the formative period of 1897-1948, pivoting to the 1967 war and its aftermath and concluding with the religionization of politics in recent decades and its far-reaching consequences.

Instructor(s): David Barak-Gorodetsky

Terms Offered: Winter

Equivalent Course(s): JWSC 24040, HIST 25900, HMRT 22040, RLST 22040

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.

Instructor(s): R. Flores

Terms Offered: Autumn

Equivalent Course(s): SOCI 20282

CRES 20303. Introduction to African Civilization III. 100 Units.

Part three uses anthropological perspectives to investigate colonial and postcolonial encounters in sub-Saharan Africa, with a particular focus on Southern Africa. The course is centered on the twentieth and twenty-first centuries. It begins with an examination of colonialism, the institutionalization of racism, and dispossession before examining anti-colonialism and the postcolonial period. The class draws on scholarship on and by African writers: from poets to novelists, ethnographers, playwrights, historians, politicians, political theorists, and social critics. Over the course of the quarter, students will learn about forms of personhood, subjectivity, gender, sexuality, kinship practices, governance, migration, and the politics of difference.

Instructor(s): K. Takabirwa & Staff

Prerequisite(s): This course meets the general education requirement in civilization studies.

Terms Offered: Autumn Spring. Autumn quarter offered at the Undergraduate level only and Spring offered at the Graduate level only

Equivalent Course(s): HIPS 20151, GLST 25151, HIST 25030, ENST 20151, HLTH 20151, GNSE 22151

CRES 20500. Identity and the Other in the Qur'an. 100 Units.

How did the Qur'an, Islam's holy text, articulate what it meant to be a Muslim by constructing the confessional other? How did the social, cultural, and political context of the Qur'an's interpreters influence their conceptions of gender or ethnicity? This course explores identities and identity formation in the Qur'an and its interpretation by asking how identity was articulated through the construction of the religious, ethnic, or gendered "other." You will read English translations from the Qur'an, literature associated with its interpretation (exegetics tafsir, biography sira, sayings of the Prophet hadith, and "occasions of revelation" asbab al-nuzul), as well as relevant secondary literature. By the end of the course, you will be familiar with the structure and content of the Qur'an, its history as a text, the early Islamic community, and Qur'anic revelations' relationship to other Abrahamic faiths.
(Christianity and Judaism). No prior knowledge of Middle Eastern history or languages is required, but if you have interests in the study of the Middle East, the Qur'an, or identity, you are strongly encouraged to incorporate your own experiences, research, or projects into the course.

Instructor(s): Kyle Longworth
Terms Offered: Spring
Equivalent Course(s): NEHC 30505, NEHC 20500, RLST 20650

**CRES 20701. Introduction to African Civilization I. 100 Units.**

Part one considers literary, oral, and archeological sources to investigate African societies and states from the early Iron Age through the emergence of the Atlantic World. We will study the empires of Ghana and Mali, the Swahili Coast, Great Zimbabwe, and medieval Ethiopia. We will also explore the expansion of Islam, the origins and effects of European contact, and the transatlantic trade in enslaved human beings.

Instructor(s): K. Hickerson & E. Osborn
Terms Offered: Autumn
Equivalent Course(s): ANTH 20701, MDVL 10101, HIST 10101

**CRES 20755. Making 'I'll Take You There: The Life of Mavis Staples' at Court Theatre. 100 Units.**

Court Theatre has acquired the rights to Greg Kot's 2014 biography of Chicago-born music legend Mavis Staples, 'I'll Take You There: Mavis Staples, the Staple Singers, and the Music that Shaped the Civil Rights Era. Kot is the former music critic for the Chicago Tribune, editorial director of the music platform the Coda Collection, and co-host of Sound Opinions. Playwright Tyla Abercrumbie is leading the work of adapting the life of Mavis Staples for Court's stage. A cast member on Showtime's The Chi, Abercrumbie has been hailed by critics as "the next August Wilson." Using the methods of history, dramaturgy, biography and musicology, students in this course will work with Court's artistic team to map the story's rich historical landscape, excavate the essential characters and identify the key events-social, political and musical-that a playwright might explore. Students will pursue individual research projects grounded in the epic journey of the Staples family and its powerful mobilizing role in the Civil Rights movement. Mavis Staples continues to blend gospel, blues, rock and protest music in her work; her collaborators include Bob Dylan, Prince, and Chuck D. Students will trace the Staples family's story via multiple archives to build a portfolio of sound recordings, oral history interviews, photographs, newspapers, film and video recordings that will help bring the production to life. Kot and Abercrumbie will be regular guests in class.

Instructor(s): N. Titone
Terms Offered: Autumn
Note(s): Students enrolled in this course will be invited on an immersive research expedition in the southern US in Summer 2023, traveling to Tennessee, Alabama, Mississippi and Washington, D.C., in order to trace the steps of the Staple Singers as they made music—and Civil Rights—history.

Equivalent Course(s): RLST 28755, HIST 20300, TAPS 20755, CHST 20755, MUSI 20755

**CRES 20802. Introduction to African Civilization II. 100 Units.**

Part two examines the transformations of African societies in the long nineteenth century. At the beginning of the era, European economic and political presence was mainly coastal, but by the end, nearly the entire continent was colonized. This course examines how and why this occurred, highlighting the struggles of African societies to manage internal reforms and external political, military, and economic pressures. Topics include the Egyptian conquest of Sudan, Omani colonialism on the Swahili coast, Islamic reform movements across the Sahara, and connections between the end of the transatlantic slave trade and the formal colonization of the African continent. Students will examine memoirs of African soldiers, religious texts, colonial handbooks, and visual and material sources, including ethnographic artifacts, photographs, and textiles. Assignments: team projects, document and material analyses, response papers, essays, and written exams. The course will equip students with a working knowledge of the struggles that created many of the political and social boundaries of modern Africa.

Instructor(s): K. Hickerson
Equivalent Course(s): HIST 10102, ANTH 20702

**CRES 21001. Human Rights: Contemporary Issues. 100 Units.**

This course examines basic human rights norms and concepts and selected contemporary human rights problems from across the globe, including human rights implications of the COVID pandemic. Beginning with an overview of the present crises and significant actors on the world stage, we will then examine the political setting for the United Nations' approval of the Universal Declaration on Human Rights in 1948. The post-World War 2 period was a period of optimism and fertile ground for the establishment of a universal rights regime, given the defeat of fascism in Europe. International jurists wanted to establish a framework of rights that went beyond the nation-state, taking into consideration the partitions of India-Pakistan and Israel-Palestine - and the rising expectations of African-Americans in the U.S. and colonized peoples across Africa and Asia. But from the beginning, there were basic contradictions in a system of rights promulgated by representatives of nation-states that ruled colonial regimes, maintained de facto and de jure systems of racial discrimination, and imprisoned political dissidents and journalists.

Cross-cutting themes of the course include the universalism of human rights, problems of impunity and accountability, notions of "exceptionalism," and the emerging issue of the "shamelessness" of authoritarian regimes. Students will research a human rights topic of their choosing, to be presented as either a final research paper or a group presentation.

Instructor(s): Susan Gzesh, Senior Lecturer, (The College)
Terms Offered: Autumn Spring Winter
Equivalent Course(s): CHST 21001, SOSC 21001, LACS 21001, HIST 29304, HMRT 21001, LLSO 21001
CRES 21025. Creating a Different Image: Black Women’s Filmmaking of the 1970s-90s. 100 Units.
This course will explore the rich intersections between African American women’s filmmaking, literary production, and feminist thought from the 1970s to the early 1990s, with an emphasis on the formation of a Black women’s film culture beginning in the 1970s. We will examine the range of Black feminisms presented through film and the ways that these films have challenged, countered, and reimagined dominant narratives about race, class, gender, and sexuality in America. We will explore the power and limitations of filmmaking as a mode of Black feminist activism; the range of Black feminisms presented through film; and the specific filmic engagements of well-known Black feminist critics such as bell hooks, Toni Cade Bambara, and Michele Wallace. As many Black feminist writers were engaged with filmmaking and film culture, we will look at these films alongside Black women’s creative and critical writing from the period. Approaching filmmaking in the context of Black feminist thought will allow us to examine the possibilities of interdisciplinary approaches to film studies broadly, as well as to think specifically about the research methods and theories that are demanded by Black women’s filmmaking in particular.
Instructor(s): Allyson Field Terms Offered: Winter
Prerequisite(s): This course is open to graduate and undergraduate students from across the disciplines; our conversations and presentations of the films will both depend on and be energized by different disciplinary perspectives.
Note(s): Not offered in 2023-24. Please email Professor Field at anfield@uchicago.edu before enrolling. Course Description Continued: We will discuss the form, aesthetics, and politics of individual films and we will examine larger efforts by artists and activists to build a Black women’s film culture, asking such questions as: What does a film history of Black feminism look like, and what scholarly and creative methods does such a history demand? To begin to answer these questions, we will revisit the 1976 Sojourner Truth Festival of the Arts—believed to be the first ever Black women’s film festival—organized by Michele Wallace, Faith Ringgold, Patricia Jones, Margo Jefferson, and Monica Freeman. The class will collectively participate in a homage series inspired by the 1976 festival, featuring work by filmmakers from the original festival such as Monica Freeman, Madeline Anderson, Michelle Parker, Ayoka Chenzira, Carol Munday Lawrence, Edie Lynch, and Camille Billops; as well as others including Julie Dash, Zeinabu irene Davis, Maya Angelou, and Yvonne Welbon. The weekly course screenings will be open to the public and students will gain experience in the public presentation of films by actively engaging in public-facing aspects of film exhibition (writing program notes, delivering introductions, participating in discussions, etc.). The class will culminate with a two-day symposium that will bring together around 35 Black feminist filmmakers and artists, including a number from the 1976 festival, to revisit the threads and legacies of the original event and discuss the present and future of Black women’s film practices.
Equivalent Course(s): GNSE 20128, HMRT 21025, CMST 21025, KNOW 31025, CMST 31025, HIST 27415, HMRT 31025, GNSE 30128, HIST 37415

CRES 21100. Cultural Psychology. 100 Units.
There is a substantial portion of the psychological nature of human beings that is neither homogeneous nor fixed across time and space. At the heart of the discipline of cultural psychology is the tenet of psychological pluralism, which states that the study of “normal” psychology is the study of multiple psychologies and not just the study of a single or uniform fundamental psychology for all peoples of the world. Research findings in cultural psychology thus raise provocative questions about the integrity and value of alternative forms of subjectivity across cultural groups. In this course we analyze the concept of “culture” and examine ethnic and cross-cultural variations in mental functioning with special attention to the cultural psychology of emotions, self, moral judgment, categorization, and reasoning.
Instructor(s): R. Shweder Terms Offered: Winter
Prerequisite(s): Undergraduates must be in third or fourth year.
Note(s): CHDV Distribution: B, C
Equivalent Course(s): CHDV 31000, PSYC 33000, ANTH 24320, GNSE 21001, AMER 33000, ANTH 35110, GNSE 31000, PSYC 23000, KNOW 3100, CHDV 21000

CRES 21202. Anthropology of Caste. 100 Units.
This seminar course explores anthropological approaches to caste. We will survey colonial ethnological accounts to structuralist, transactionalist, historical anthropological, and contemporary ethnographic accounts of forms of caste difference, identity, and violence in South and East Asia, with an eye to comparison to other forms of invidious social difference in other times and cultures.
Instructor(s): Constantine Nakassis
Equivalent Course(s): ANTH 32202, SALC 32202, SALC 22202, ANTH 22202

CRES 21275. Theologies from Africa, Asia, and Latin America. 100 Units.
What are the life factors and specific contexts that amazingly gave rise to religious thinking in the 1960s Third World theologies? And what are the relations among gender, culture, politics, and economics in these global theologies? This class compares and contrasts various systems and methods in contemporary theologies, male and female, in Africa, Asia, and Latin America. As we engage these systems of thought, we want to examine the logic of their theologies and the sources used to construct knowledge -- particularly the relation between the materiality of context and the imagination of theology.
Instructor(s): Dwight Hopkins Terms Offered: Winter
Equivalent Course(s): RLST 21275, LACS 21275
CRES 21303. Christianity and Slavery in America, 1619-1865. 100 Units.
This seminar will examine the relationship between Christian thought and the practice of slavery as they evolved historically, especially in the context of European enslavement of peoples of African descent in the colonies of British North America and in the antebellum South. Emphasis will be placed on the ways in which Christianity functioned as an ideological justification of the institution of slavery and an amelioration of practices deemed abusive within slave societies. The following questions will be addressed in some form: Why did some Christians oppose slavery at a specific time and in a particular historical context? In other words, why did slavery become a moral problem for an influential though minority segment of the United States by the early 19th century? What was the process by which and why did white evangelical Christians, especially in the South, become the most prominent defenders of slavery as it was increasingly confined to the South? What were some of the consequences of debates about slavery in regard to efforts to engage broader social reform? What role did race play in the historical development of slavery? How did people of African descent shape and practice Christianity in British North America and the Southern States of the United States? Although our focus is on what became the United States of America, we shall also linger on discussions about the broader international dimensions of slavery and slavery's importance in the development of the Americas.
Instructor(s): Curtis Evans Terms Offered: Spring
Note(s): This course fulfills the elective requirement for a new MAPSS concentration on the Formation of Knowledge https://ifk.uchicago.edu/mapss/. This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RAME 42901, RLST 21303, HIST 47102, KNOW 21303, HCHR 42901, KNOW 42901

CRES 21306. Sovereign Rights: Decolonization and the Cold War in Image and Word. 100 Units.
This course explores two historical processes often discussed in isolation: decolonization and the Cold War. Through our particular emphasis on solidarity movements arising from the global South, we consider a point in time during which shout for political and economic equality among nations envisioned potential futures that would alter the global landscape. What transformed perceptions of the ‘Third World’ from a loose coalition of governments that sought to upend contemporary global structures, into an amorphous constitution of states perpetually in need of humanitarian aid? Over the course of the quarter we will explore these trajectories through a mixture of primary documents and visual sources, contextualized by both foundational historical scholarship and more recent interventions. Short writing assignments, library and museum visits, and class discussions will culminate in an opportunity for students to use course themes to design their own exhibit according to their own interests.
Instructor(s): Elcin Rafael Pérez, Graduate Lecturer Terms Offered: Spring
Equivalent Course(s): HMRT 23406, GLST 24406

CRES 21403. Race and Religion in the Americas. 100 Units.
This course examines the intricate and complex relationships between race and religion. To do this, the class will focus on examples from religions of the Caribbean and the United States from the 19th and 20th centuries, including Christianity, Hinduism, Islam, and Afro-Caribbean religions. We will use these examples to understand and compare the different ways in which religion and race have been constructed together, and to think through key terms and concepts for the study of religion and race, such as diaspora, cultural continuity and change, hybridization, and nationalism. (A)
Instructor(s): A. Rocklin Terms Offered: Spring
Equivalent Course(s): RLST 21403

CRES 21410. Politics of Technoscience in Africa. 100 Units.
Euro-American discourse has often portrayed Africa as either a place without science and technology or as the home of deep and ancient wisdom. European imperialists used the alleged absence of science and technology as a justification for colonialism while pharmaceutical companies sought out African knowledge about healing plants. In addition to their practical applications, science and technology carry significant symbolic weight in discussions about Africa. In this class, we examine the politics of scientific and technical knowledge in Africa with a focus on colonialism and its aftermath. How have different people produced and used knowledge about the environment, medicine, and technology? What kinds of knowledge count as indigenous and who gets credit for innovation? How have independent African governments dealt with the imperial legacies of science? From the interpretation of archaeological ruins to the design of new medical technologies, this class will examine science and technology as political practice in Africa.
Equivalent Course(s): KNOW 21410, ANTH 22165, HIPS 21410

CRES 21411. Sex, Race, and Empire. 100 Units.
This course surveys how science, race, and gender interacted in the early modern Atlantic world from 1500-1800. We will critically examine how new modes of scientific inquiry brought Africans, Americans, and Europeans into contact and conflict. Along the way, we will ask how, why, and with consequences imperial science created new knowledge claims about human inequality, especially racial and sexual difference. We will draw primarily on British, Iberian, and French imperial agendas in order to track the experiences of men and women from all corners of the Atlantic world, including indigenous peoples, enslaved black Africans, free people of color, and white Europeans. Through a variety of primary and secondary sources, we will uncover European aspirations to curate, control, and exploit the natural world and the agency of subjugated peoples in responding to and resisting these designs. Topics covered include natural history collecting and classification; the invention of racial
theory; slavery and maroons; women, gender, and reproduction; consumption; and violence, resistance, and revolution.
Equivalent Course(s): HIST 25315, HIPS 21411, GNSE 21411, KNOW 21411

CRES 21416. Reproduction and Motherhood in Multimedia (1800-present) 100 Units.
What do artificial wombs, monstrous creations, and dystopian medical landscapes have in common? Answers to these questions are the subject of this interdisciplinary course in which we explore the many ways in which human reproduction has entered multimedia from the eighteenth century through present. In our course, the concept of “reproduction” will be problematized through film, advertising, texts, literature, and objects. Through these sources, we will critically explore how popular representations of human reproduction have shaped the status of the female body and notions of motherhood over time. We will also see how the liberating potential of new forms of multimedia have often served to reinforce—rather than resist or re-imagine—longstanding motifs and beliefs surrounding the maternal body and womanhood, from the image of the hysterical woman to that of the monstrous mother. Themes covered include the science of reproduction, hysteria, monstronstieties, maternal imagination, artificial life, race, contraception, infertility, and sex education.
Instructor(s): Margaret Carlyle Terms Offered: Autumn
Equivalent Course(s): KNOW 21416, GNSE 21416, HIPS 21416

CRES 21417. American Modernities. 100 Units.
This seminar covers social thought in the United States from the Progressive Era to the present. The central theme will be the highly charged concept of modernity. Modernity is often thought of as an attribute or invention of Western Europe. Yet, what if we see it as a family of experiences shared by many interconnecting peoples? After framing the concept of modernity generally, drawing on Baudelaire, Weber, and Taylor, we will move to the United States. There, three historical processes of rupture and renascence—the Atlantic slave trade; the indigenous cataclysm brought about by European settlement; and transnational migration-yielded forms of modernity autochthonous to the Americas. Part I, Sources of Modernity; Part II, Rupture and Reweaving; Part III, Disciplines of Witnessing; Part IV, Deconstructing Modernity
Instructor(s): Isaiah Lorado Wilner Terms Offered: Autumn
Equivalent Course(s): HIST 27014, KNOW 21417, HIPS 21417

CRES 21419. Indigenous Knowledge and the Foundations of Modern Social Theory. 100 Units.
Indigenous people are often seen as “objects” of social theory; this course considers their role as subjects of social theory-makers of modern knowledge who made foundational contributions to basic ideas about humanity. We will take up three case studies, each of which highlights an indigenous people who unleashed a cascade of fresh thinking: the Australian Aborigines who influenced the ideas of Emile Durkheim and Sigmund Freud; the Native peoples of the Northwest Coast of America who stimulated Franz Boas to reconstruct the concept of culture; and the indigenous peoples of the Trobriand Islands who shaped Bronislaw Malinowski’s ideas about gifts, hospitality, and reciprocity. As we will see, much of what we call social theory turns out to rely on a vast archive of nonstate knowledge generated by indigenous intellectuals.
Instructor(s): Isaiah Lorado Wilner Terms Offered: Spring
Equivalent Course(s): KNOW 21419, HIPS 21419

CRES 21501. Indigenous Religions, Health, and Healing. 100 Units.
This course introduces students to the dynamic, often-contested understandings of health, healing, and religion among the Indigenous peoples of the Americas. Our task will be threefold: first, to examine the drastic effects of settler colonialism upon the social determinants of health for Indigenous peoples throughout the Americas, including the Caribbean, Mexico, United States, and Hawaii. Second, we shall attempt to understand healing practices as they are steeped in and curated by Indigenous traditions and religious beliefs. Our goal is to counteract centuries-old stereotypical images of Native peoples and challenge our preconceived notions of wellness, selfhood, and the boundaries of medicine. Third, we will reflect upon contemporary Indigenous approaches to health and healing with particular attention to the postcolonial hybridity of these practices. Throughout the course we will attend to a generative diversity of epistemologies, anthropology, and religious worldviews with the ultimate goal that a renewed understanding of Indigenous healing traditions will augment our own approaches to global/public health and the study of religion.
Instructor(s): Mark M. Lambert Terms Offered: Winter
Equivalent Course(s): CHST 27501, CCTS 21016, HLTH 27501, KNOW 27501, HIPS 27520, RLST 27501

CRES 21505. Critical Approaches to Labor Studies. 100 Units.
Work occupies a central role in our lives. This course will provide a critical overview of labor studies. We will cover topics such as the concept of the working class; labor process theory; perspectives on labor market segmentation based on race, ethnicity, gender, class and migrant status; the types of jobs that are available in the labor market, and what they mean for the workers who hold them. While covering the entire field of labor studies is beyond the scope of any single course, we will draw upon selected readings examining occupations in agriculture, manufacturing, services and the gig economy from different parts of the world. We will also cover issues around informal work and emotional labor. This course is open to students across disciplines interested in critical labor studies. It is particularly recommended for thesis proposal writers. All class meetings are mandatory.
Instructor(s): Amit Anshumali Terms Offered: Spring
Equivalent Course(s): GNSE 31505, GNSE 21504, MAPS 31505, SOCS 21505, SOCI 30322
CRES 21600. Francophone Caribbean Culture and Society: Art, Music, and Cinema. 100 Units.
This course provides an interdisciplinary survey of the contemporary Francophone Caribbean. Students will study a wide range of its cultural manifestations (performing arts like music and dance, literature, cinema, architecture and other visual arts, gastronomy). Attention is also paid to such sociolinguistic issues as the coexistence of French and Kreyòl, and the standardization of Kreyòl.
Instructor(s): Gerdine Ulysse  Terms Offered: Spring
Note(s): Taught in English.
Equivalent Course(s): FREN 21601, GLST 21600, LACS 21600, KREY 21600

CRES 21733. Marxism, Anarchism, and the Black Radical Tradition. 100 Units.
This course serves as an introduction to Black Radical Tradition as an insurgent political formation and intellectual practice. While many genealogies of Black Studies depart from the formal institutionalization of Black Studies departments and programs in the latter half of the 20th Century, this course is differently attuned to the dialectic of Black thought and Black insurgency in which the latter-what C.L.R. James describes as a history of Pan-African revolt against the plantation and its afterlives—is always a precondition of the former. As a critical survey of said histories and the ideas derived from them, this course will examine the relationship between knowledge production (theory) and material struggle (praxis) in the Black Radical Tradition alongside adjacent but distinct political traditions such as Marxism and anarchism. Born out of a protracted "state of emergency," the Black Radical Tradition permits us to appraise, critique, and confront the alarms raised by the COVID-19 pandemic and global climate collapse alongside settler colonialism and plantation slavery in the longue durée. To this end, students will consult non-fiction, literature, art, and film from authors and creators such as James, Audre Lorde, Lizzie Borden, W.E.B. Du Bois, Josina Machel, Kimathi Mohammed, and Lorenzo Ervin.
Instructor(s): Ryan Jobson Terms Offered: Winter
Equivalent Course(s): ANTH 22733

CRES 21820. Global Justice and the Ethics of Immigration. 100 Units.
This seminar introduces urgent moral and political questions in international affairs, with a particular focus on human rights, global inequality, colonialism and decolonization, structural injustice, and immigration. Addressed ethical questions will include: How should we understand the demands of social and distributive justice beyond state borders? Are economic inequalities between countries unjust? If so, why? What do affluent countries owe to less affluent countries? Who should bear responsibility for structural and historical injustices? Is there a human right to migrate? Do states have a right to close their borders to immigrants? Do states have a right to constrain their citizens' ability to emigrate? We will address these and other ethical questions by reading and critically assessing important texts written by leading scholars within the fields of political philosophy, postcolonial theory, legal scholarship and applied ethics. The seminar requires no prior background.
Instructor(s): C. Cordelli Terms Offered: Spring
Equivalent Course(s): PLSC 21820

CRES 21915. Body of Rights: Women's Rights and Human Rights in the 20th Century. 100 Units.
This course will consider the political, religious, and social debates in the United States and Europe over sex, marriage, birth control, abortion, and rape as a lens through which to understand the evolution of women's human rights in the 20th century. Along the way, we will touch on eugenics and the "battle for births" in the World War II era; the birth control movement in the United States; fetal personhood and women's citizenship; the medicalization of women's bodies; maternity leave, childcare policies, and women's economic mobility; and the effects of Christian Conservatism on the anti-abortion movement. This course will explore the extent to which political debates over women's sexual and reproductive rights have served as stand-ins for discussions over women's rights and over women's place in society more generally. How have governments used women's fertility and status as mothers to expand or curtail women's rights? What are the political, social, and cultural effects of legislating aspects of sex and reproduction-and, more pertinently, what are the effects of doing so on the human rights of women?
Equivalent Course(s): HMRT 21907, GNSE 21915

CRES 21950. Latin American Literatures and Cultures: Colonial and 19th-Century. 100 Units.
This course introduces students to the writing produced in Hispanic and Portuguese America during the period marked by the early processes of European colonization in the sixteenth century through the revolutionary movements that, in the nineteenth century, led to the establishment of independent nation-states across the continent. The assigned texts relate to the first encounters between Indigenous, Black, and European populations in the region, to the emergence of distinct ("New World") notions of cultural identity (along with the invention of new racial categories), and to the disputes over the meaning of nationhood that characterized the anti-colonial struggles for independence. Issues covered in this survey include the idea of texts as spaces of cultural and political conflict; the relationships between Christianization, secularization, and practices of racialization; the transatlantic slave trade; the uses of the colonial past in early nationalist projects; and the aesthetic languages through which this production was partly articulated (such as the Barroco de Indias, or "New World baroque," Neoclassicism, Romanticism, and Modernismo, among others). In addition to enhancing your knowledge of Latin American cultural history and improving your close reading and critical thinking skills, this course is designed to continue building on your linguistic competence in Spanish.
Instructor(s): Agnes Lugo-Ortiz Terms Offered: Spring
Prerequisite(s): SPAN 20300 or consent of instructor.
Note(s): Taught in Spanish. This course is the equivalent of SPAN 21903.
CRES 21955. Latin American Literatures and Cultures: 20th and 21st Centuries. 100 Units.

This course will survey some of the main literary and cultural tendencies in Latin America from the beginning of the twentieth century to the present. We will pay special attention to their aesthetic dimensions, as well as the socio-historical and political conditions that made them possible, and in which they simultaneously intervened. Questions to be studied might include the innovations of the Modernist and avant-garde movements, fantastic literature, the novel of the so-called "Boom," cultural production associated with revolutionary movements, military dictatorships, and the Cold War, as well as new currents in literary and theatrical practices. Likewise, the course will foreground some of the following concepts relevant to the study of this production: modernity and modernization; development and neocolonialism; neo-colonialism and empire; cultural autonomy and ideas of poetic and cultural renewal; the epic vs. the novel; realism and non-verisimilitude; and performativity, among others. In addition to enhancing your knowledge of Latin American cultural history and improving your close reading and critical thinking skills, this course is designed to continue building on your linguistic competence in Spanish.

Instructor(s): Danielle Roper Terms Offered: Winter
Prerequisite(s): SPAN 20300 or consent of instructor.
Equivalent Course(s): LACS 21900

CRES 22111. Black Death. 100 Units.

Karla FC Holloway proposes the concept of "black death," arguing that "African Americans' particular vulnerability to an untimely death in the United States intimately affects how black culture both represents itself and is represented." Whether attributable to Holloway or not, the term 'Black death' circulates in scholarship, popular media, and political discourses arguably because it apprehends a commonsensical, albeit unfortunate, understanding of the relationship between death and Black people. This seminar-style course surveys death as an object of inquiry, metaphor, political occasion, and inspiration for aesthetic creation. The course is primarily Black Studies in its frameworks and subject matter-reading texts and other materials across disciplines, genres, and media. The course recognizes that the threads of race and death are inherently global and connected to European colonial imperial expansion, racism, capitalism, and modernity. Throughout the course we ask: What is the relationship between Black people or blackness and death? Is 'Black death' unique? How do we take seriously ubiquitous legacies of violence while also accounting for socio-historical specificity? What are the attendant practices, creations, and modes of thinking and being associated with Black death? At the end of the course, students will have honed skills in close reading, critical thinking, and thoughtful discussion through the study of race and death.

Instructor(s): LaShaya Howie Terms Offered: Spring
Prerequisite(s): This is an advanced level course; students should have taken at least one course introductory critical race theories course prior to enrolling.
Equivalent Course(s): ANTH 22111

CRES 22112. African American Political Thought: Democracy's Reconstruction. 100 Units.

This course investigates the major themes, debates, and tensions that animate African American thought from the American war for independence through the present day. We will explore how enslaved Africans and free African Americans confronted the changing racial regimes in American history, resisted forms of racial domination, and reimagined the values at the heart of American democracy. Such a survey of African American thought raises critical questions about the possibility of articulating a unifying African American experience, the costs of forming political attachments to states and national identities as well as the prospects for establishing a multiracial democratic society in the U.S. We will approach these debates with an historical-comparative method, seeking to understand how the terms of political debate have shifted over the course of the past two centuries. Authors that we will cover include Phillis Wheatley, Frederick Douglass, Harriet Jacobs, Martin Delaney, Ida B. Wells, James Baldwin, Audre Lorde, Angela Davis, and Clarence Thomas.

Instructor(s): Larry Svabek Terms Offered: Winter
Prerequisite(s): This is an advanced level course; students should have taken at least one course introductory critical race theories course prior to enrolling.
Equivalent Course(s): ANTH 22112

CRES 22141. 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.

Instructor(s): Rowan Bayne Terms Offered: Spring
Note(s): Instructor consent required for undergraduates.
Equivalent Course(s): CRES 40141, ENGL 20242, GNSE 45141, MAPH 40141, ENGL 40141, GNSE 25141

CRES 22161. 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)
Instructor(s): Megan Tusler Terms Offered: Winter
Equivalent Course(s): ENGL 40161, MAPH 40161, AMER 40161, CRES 40161, ENGL 20161

CRES 22210. Decolonization and Culture. 100 Units.
This course introduces students to the various theories of militant or “fighting” cultures engendered by
global struggles for decolonization throughout the twentieth century. Beginning with the global upswing of
revolutionary movements at the end of World War I, intellectuals and artists from the colonial world began
to enlist poetry, novels, art, music and other cultural forms in the struggle for decolonization. At the same
that culture was instrumentalized for larger political struggles, meanwhile, “culture” itself was increasingly
understood as a distinct site of struggle: The decolonization of culture was part and parcel of the decolonization
of peoples. This course traces this evolving global discourse linking culture and decolonization across the
twentieth century, exploring how writers and activists from the colonial world articulated a new cultural agenda
within the context of broader programs of social transformation. Throughout we will contend with key questions and
dilemmas faced by culture producers in the age of decolonization: What is the role of artists in a revolution?
How does culture serve as a staging ground for larger political and ideological conflicts? What are the promises and
pitfalls of treating decolonization as a metaphor? To answer these and other related questions, we will draw on
case studies from the Harlem Renaissance, the Proletarian Literature movement, Haitian and Latin American
Indigénist movements, Négritude, and Third Worldism.
Instructor(s): Sanjukta Poddar Terms Offered: Spring
Equivalent Course(s): CMLT 22210

CRES 22211. Against Caste and Race: A Parallel History of Resistance in India and in the United States. 100 Units.
The present moment represents a critical juncture in the history of movements against race-based discrimination
in the United States, and caste-based oppression in India and in the Indian diaspora across the world. Since
2021, several educational institutions and corporations in the US have recognized caste as a protected category.
Against this background, the course invites students to pay attention to caste as an emergent and recent form
of discrimination in the US, and evaluate it against the oldest, race. The course will provide students with an
overview of the major intellectual trajectories of the two movements and identify notable moments of
synchronicity and solidarity between them. To this end, students will read seminal works by anti-caste and
anti-race intellectuals and activists. Together, we will seek to understand the affective experiences at stake
by watching films, listening to podcasts, and reading poetry and fiction. The focus will be on the analysis of
innovative strategies of resistance offered against caste and race, and modes through which the discriminated
claimed selfhood and emerged as subjects. Students will also examine how race and caste privileges that operate
at an everyday level are directly linked with histories of discrimination and perpetuate structural exploitation.
Finally, we will have a chance to compare the emergence of Critical Caste Studies as a new disciplinary approach
alongside the rise of Critical Race Studies.
Instructor(s): Noah Hansen Terms Offered: Spring
Equivalent Course(s): CMLT 22210

CRES 22450. Performing Black Feeling. 100 Units.
What does it feel like to be Black? And how does that Black feeling perform itself? In this course, with
contributors from Audre Lorde to Chance the Rapper, we’ll take up a bevy of performances by Black folks of
Black feeling. The quarter’s aim is to discover together methodologies for understanding Black subjectivity
through the recognition of Black peoples’ heterogenous capacity for deep feeling. We trace Black feeling through
the cultural, historical, and political contexts that it emerges in the 1960s to the affective resonance and reception
of its performance in popular culture, activist performance, poetry, and on the stage today.
Instructor(s): G. Randle Terms Offered: Spring
Equivalent Course(s): TAPS 22450

CRES 22520. Slavery as Metaphor in Latin America. 100 Units.
This course will examine the long-lived trope of slavery as a metaphor-for love, sex, god, and imperial
domination-in the Iberian Atlantic from the seventeenth to the late-nineteenth centuries. Focusing on
literary, spiritual, and political texts, we will explore the ways in which slavery as a metaphor has informed
understandings and conceptions of actual slavery in Ibero-America. What happens when a captive writes a poem
about being enslaved to their lover? What does it mean for a slave master to define their relationship to Europe in
terms of bondage? How must we read spiritual writings and religious sermons depicting God as a “true master”
in slave-holding territories? In addition to these questions, we will analyze the presence of enslaved people in
literary texts written by white Creole authors in order to explore how they shape modern conceptions of freedom
and whiteness. Readings will include literary texts by Cuban and Brazilian authors, religious sermons, literature
written by slaves and former slaves, as well as independentist letters and pamphlets. In addressing the ubiquity
of slavery both as a trope and as a concrete system of labor exploitation and capital accumulation, students will
be able to better recognize the material implications of cultural artifacts, and to build connections between the Spanish, Portuguese, and Brazilian empires.

Instructor(s): I. Fraga  Terms Offered: Autumn

Note(s): Class will be taught in English, with the possibility of extra sessions in Spanish for HLBS majors and minors.

Equivalent Course(s): SPAN 22520, LACS 22520

CRES 22800. African American Religion: Themes and Issues. 100 Units.

This course explores themes and topics that have marked the study of African American religion including but not limited to enslavement and Christianization, resistance and adjustment to slavery and Jim Crow segregation, urbanization and diversification of religious communities, and the lived experience of religious believers and practitioners. This class is a broad survey of religious beliefs and practices from the 17th century to the late 20th century.

Instructor(s): Curtis Evans Terms Offered: Winter

Equivalent Course(s): HIST 20003, RLST 22800

CRES 22845. Xenophobia and the Politics of Belonging. 100 Units.

What work does xenophobia do in the making and marking of nation-states? What does it mean to belong, in a world structured by migration? In this course, we will examine the practices and politics of exclusion, of othering and of unbelying. Drawing on cases from North America and Sub-Saharan Africa, we will study xenophobia at different points along its spectrum of intensity - from mass atrocities to the seemingly banal ways in which othering and exclusion are baked into everyday life. We will study each case in depth in its own right, as well as how it sits within broader experiences of exclusion and violence around the world and across time.

In the course, we will explore theoretical debates surrounding nativism, autochthony, and different forms of nationalism, and the ways they relate to xenophobia. Scholars of migration and belonging have long shown that collective identities are constructed in large part in relation to an external other. Does (one person's) belonging necessitate (another's) unbelying? In this course we ask: how does the 'stranger' come to be seen as threatening or destabilizing? How does one come to be seen as a 'stranger'?

Instructor(s): Kathryn Takabvirwa

Equivalent Course(s): ANTH 22845

CRES 22910. bell hooks and Cornel West: Education for Resistance. 100 Units.

Cornel West and bell hooks are two of the most influential philosophers and cultural critics of the past half-century. Their writings-including their co-authored book-address pressing questions about politics, religion, race, education, film, and gender. In different ways, they each find resources for hope, love, and liberation in an unjust social order. In this course, we will read selections from their writings over the last forty years alongside the authors who influenced their thinking (including Du Bois, Freire, Morrison, King, and Baldwin). We will pay special attention to how hooks and West communicate to popular audiences, how they engage religious traditions (their own and others'), and the role of dialogue in their thought and practice. The goal of the course is not just to think about hooks and West, but to think with them about ethics, writing, American culture, and the aims of education. No prior familiarity with either author is required.

Instructor(s): Russell Johnson Terms Offered: Winter

Equivalent Course(s): FNDL 25911, RLST 25910, GNSE 25910

CRES 23001. Censorship in East Asia: The Case of Colonial Korea. 100 Units.

This course examines the operation and consequences of censorship in the Japanese Empire, with focus on its effects in colonial Korea. It begins with two basic premises: first, both the Japanese colonial authorities’ measures of repression, and the Korean responses to them, can be understood as noticeably more staunch and sophisticated when compared to any other region of the Empire; and second, the censorship practices in Korea offers itself as a case that is in itself an effective point of comparison to better understand other censorship operations in general and the impact of these operations across different regions. With a view to probing an inter- and intra-relationship between censorship practices among a variety of imperial/colonial regions, this course studies the institutions related to censorship, the human agents involved in censorship-both external and internal—and texts and translations that were produced in and outside of Korea, and were subject to censorship. Overall, the course stresses the importance of establishing a comparative understanding of the functions of censorship, and on the basis of this comparative thinking we will strive to conceptualize the characteristics of Japanese colonial censorship in Korea.

Instructor(s): K. Choi Terms Offered: Autumn

Note(s): Not offered in 2023-24.

Equivalent Course(s): EALC 23001, MAAD 16001, EALC 43000

CRES 23002. Schooling and Identity. 100 Units.

This course examines the dynamic relations between schooling and identity. We will explore how schools both enable and constrain the identities available to students and the consequences of this for academic achievement. We will examine these relations from multiple disciplinary perspectives, applying psychological, anthropological, sociological, and critical theories to understanding how students not only construct identities for themselves within schools, but also negotiate the identities imposed on them by others. Topics will include the role of peer culture, adult expectations, school practices and enduring social structures in shaping processes of identity formation in students and how these processes influence school engagement and achievement. We will
consider how these processes unfold at all levels of schooling, from preschool through college, and for students who navigate a range of social identities, from marginalized to privileged.

Instructor(s): Lisa Rosen
Terms Offered: Winter. Offered 2022-23
Prerequisite(s): Priority registration will be given to MAPSS students seeking the Education and Society certificate.
Equivalent Course(s): SOCI 30530, CHDV 23003, EDSO 23002, EDSO 33002, SOCI 20530

CRES 23005. Education and Social Inequality. 100 Units.
How and why do educational outcomes and experiences vary across student populations? What role do schools play in a society’s system of stratification? How do schools both contribute to social mobility and to the reproduction of the prevailing social order? This course examines these questions through the lens of social and cultural theory, engaging current academic debates on the causes and consequences of social inequality in educational outcomes. We will engage these debates by studying foundational and emerging theories and examining empirical research on how social inequalities are reproduced or ameliorated through schools. Through close readings of historical, anthropological and sociological case studies of schooling in the U.S., students will develop an understanding of the structural forces and cultural processes that produce inequality in neighborhoods and schools, how they contribute to unequal opportunities, experiences, and achievement outcomes for students along lines of race/ethnicity, class, gender, and immigration status, and how students themselves navigate and interpret this unequal terrain. We will cover such topics as neighborhood and school segregation; peer culture; social networks; elite schooling; the interaction between home, society and educational institutions; and dynamics of assimilation for students from immigrant communities.

Instructor(s): Lisa Rosen
Terms Offered: Autumn. Offered 2022-23
Equivalent Course(s): CHDV 23005, CHST 23005, SOCI 20297, EDSO 23005

CRES 23111. Black Theology: Hopkins Versus Cone. 100 Units.
Black Theology of Liberation, an indigenous USA discipline and movement, began on July 31, 1966 and spread nationally and internationally when James H. Cone published his first book in March 1969. Since that time, a second generation has emerged. In this course, we will create a debate between the second generation (represented by Dwight N. Hopkins) and the first generation (represented by James H. Cone). We will look at the political, economic, cultural, gender, and sexual orientation parts of this debate.

Instructor(s): Dwight Hopkins
Terms Offered: Spring
Equivalent Course(s): GLST 23111, FNDL 25308, RLST 23111, AMER 23111

CRES 23128. Home and Empire: From Little House on the Prairie to Refugee Camps. 100 Units.
What can living rooms tell us about Empires? What did it mean to be a housewife in an imperial society? This course answers these and other questions by exploring the relationship between domesticity and imperialism over the past three hundred years. We will explore how Catholic Native Potawatomi women decorated their homes in the early 18th century, how black South African maids interacted with white employers during apartheid, and how young male refugees in contemporary France try to make homes in the land of their former colonial ruler. Through this work students will unpack the racial, gendered, spatial, and political logics of imperial rule. This course is organized around three thematic phases: conquest and expansion, rule and resistance, and decolonization. After introducing theoretical approaches to the study of domesticity and imperialism, we will use case studies from across the globe to work through these thematic groups. We will discuss cases from North America, the Caribbean, Asia, Africa, Oceania, and Europe. By combining secondary literature with films, memoirs, domestic objects, and visual sources we will evaluate the intersections of imperialism and home-life. Students will ultimately conduct a final research project on a topic of their choosing to explore these courses' themes in depth. Students will work to challenge notions of home as an idyllic or a historical space and see the power and struggles that took place within walls.

Instructor(s): Greg Valdespino
Terms Offered: Winter
Note(s): This course counts as a Concepts Course for GNSE majors
Equivalent Course(s): GLST 23111, FNDL 25308, RLST 23111, AMER 23111

CRES 23132. Activist Survival Kits: Feminism, Race, and the Politics of Movement Health. 100 Units.
What makes activism sustainable and accessible? Not just ideologically or politically, but physically, emotionally, and some would ask, spiritually? How do actors in progressive social justice movements enact care for movement survival? Conversely, when might care serve to depoliticize or otherwise undermine political action? Including the contested topics of burnout and self-care, questions of movement survival and activist sustainability touch on Marxist, Black, and Disabled feminisms, queer theory, the sociology of health and illness, critical theory, and other theoretical lineages. This course takes as its starting points Sarah Ahmed’s concept of feminist “killjoy survival kits,” Black feminist epistemology, adrienne marie brown’s Pleasure Activism, and the sociology of lay health experiences. Ultimately, this course will analyze, theorize, and critique care in activism and social movements. At the same time, it will create space to discern what our own visions of sustainable, politically committed wellbeing look like.

Instructor(s): Allison Reed
Terms Offered: Spring
Note(s): This course counts as a Concepts course for GNSE majors
Equivalent Course(s): GNSE 23132, SOCI 20535
CRES 23211. Black Ownership of Wealth: A Theological Consideration. 100 Units.
Since Africans were brought to the Virginia Colony (August 1619), throughout slavery and segregation until today, black Americans (men and women) have always owned wealth. They have always had human agency. These black families accumulated wealth and offered a concurrent narrative and framing from the mainstream understanding of black Americans as victims. Who are these black families who remain mainly invisible from the dominant black story? What is material, financial wealth? Who has it? And how did they get it?
Instructor(s): Dwight Hopkins Terms Offered: Spring
Note(s): This course meets the CS Committee distribution requirement for Divinity students.
Equivalent Course(s): THEO 45800, AMER 25800, RLST 25800

CRES 23305. Taking Back the Land: Anthropology, Geography & Ethnoscience for Land Justice. 100 Units.
In a world of settler property regimes, corporate holdings and national parks, how are communities reclaiming the lands they’ve lost? National parks overturned; indigenous community conservation areas established; food deserts restored with expanding networks of community gardens; the last decade has seen an eruption of opportunities for land justice amidst continuing challenges from ongoing processes of capitalism, colonialism, and climate change. This course offers a wholistic anthropological approach to land justice activism that begins with strategies for building collaborations, before looking at tools to help assert claims over territories and resources, and finally, exploring ways of restoring reclaimed lands with new foodways, forests, and community governance. Alongside critical readings and guest teachings from land justice activists in Southeast Asia and North America, the course will examine how a diversity of citizen science tools are being combined with indigenous, anthropological, geographic, and ecological methods to formulate a toolkit for land justice activism and community land/resource management. From counter mapping territory with remote sensing to effective strategies used to block mining projects; from indigenous conservation planning to guerrilla gardening: this course will explore different approaches to reclaiming lands and resources.
Instructor(s): Marshall Kramer Terms Offered: Spring
Equivalent Course(s): HIPS 22205, ANTH 22206, CHSS 32205, GLST 22205, ANTH 32207, MAPS 32205, ENST 22205

CRES 23320. Short Stories of the Black Atlantic: A Francophone Perspective. 100 Units.
Since the late eighteenth century, French writers have relied on the brevity and evocative powers of the short story to inform, shock, and impassion their readers with the realities of slavery, colonialism, and racial violence in the Atlantic World. From Germaine de Staël to Claire de Duras to Prosper Mérimée, the experiences of Africans and people of African descent on both sides of the Atlantic-enslaved or free-have served to shape the contours of a literary genre rooted in a set of romantic sentiments, exotic expectations, and sensationalistic ends. Soon enough, however, the subjects of these lived experiences took the pen to write their own (short) stories, thus cannibalizing the genre in order to fit the necessities of their own cultural settings and political agendas. In this course, we will trace the evolution of the short story as it traveled along the shores, around the themes, and across the traditions of the Francophone Black Atlantic. We will explore the ways in which writers from France, the Caribbean, and West Africa have dialogue with one another to further hybridize a literary genre often defined by its very indefinability. Along with canonical texts by Staël, Duras, and Mérimée, we will read nineteenth- and twentieth-century short stories by Victor Séjour (Louisiana), Frédéric Marcelin (Haiti), Paul Morand (France), Ousmane Sembène (Senegal), and Maryse Condé (Guadeloupe)—among others.
Instructor(s): B. Craipain Terms Offered: Winter
Prerequisite(s): FREN 20500 or 20503 for French majors and minors.
Note(s): Class discussions in English. All texts will be available in both French and English.
Equivalent Course(s): LACS 23320, FREN 23320

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 populisms 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.
Instructor(s): Francois Richard Terms Offered: TBD
Equivalent Course(s): ANTH 23335, FREN 33335, ANTH 33335, FREN 23335

CRES 23336. Religion, Nation, Race. 100 Units.
Religion, nation, race: as familiar as these terms and the categories they name may be, they prove strangely resistant to definition–especially when, as often happens, they are entangled with one another. This seminar course orients students in the busy field of contemporary theoretical writing on these categories and the myriad ways they mutually complicate one another. Our central texts will be two recent books addressing a pair of
historically, culturally, and geographically disparate examples: Anustup Basu, Hindutva as Political Monotheism (2021), on Hindu right-wing nationalism in contemporary India, and Adi Ophir and Ishay Rosen-Zvi, Goy (2018), on the figure of the non-Jewish other in late-ancient Jewish literature. These books will be supplemented by shorter texts by philosophers, religionists, literary theorists, political scientists, and anthropologists. The major assignment for this course (in lieu of a final paper) is the collaborative production of a critical lexicon of keywords for the study of religion, nation, and race. Prerequisite: completion of a Social Sciences core sequence. Instructor(s): Sam Catlin Terms Offered: Winter Equivalent Course(s): SALC 23336, JWSC 23336, CMLT 23336, HMRT 23336, RLST 26336

CRES 23460. The Black Stage: History and Practice. 100 Units.

In this course students will analyze, critique, and produce dramatic work fueled by the question: What makes theatre Black and how can drama be utilized to affirm, celebrate, and amplify the specific and heterogeneous experiences of Black folks? Though our inquiry will be guided by our dramaturgical work on Court Theatre’s summer 2021 production of Othello, we will also rigorously study and analyze other texts, productions, and companies—both contemporary and historic. Our course aim is to hone our ability not just to make our own creative work but also to think critically about the work of others. Instructor(s): G. Randle-Bent Terms Offered: Spring Equivalent Course(s): TAPS 22460

CRES 23526. Race, Decolonization, and Human Rights in the 20th Century. 100 Units.

This course draws on a wide range of materials including historical secondary literature, primary sources, works of political theory on Black political thought, and post-colonial literature and film. Topics will include the colonial civilizing missions of the 19th century, the history of self-determination as an idea, the international repercussions of Apartheid, violent and negotiated decolonization in East Africa, post-colonial migration to Europe and the racialized politics of deportation, among others. The primary geographic focus of this course is on Africa. Instructor(s): Usama Rafi, Pozen Center for Human Rights Graduate Lecturer Terms Offered: Spring Equivalent Course(s): GLST 23526, HMRT 23526

CRES 23710. 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. Instructor(s): John Kelly Equivalent Course(s): ANTH 33700, ANTH 23700, CRES 33700

CRES 23722. Music and Mixture: Interracial Performance and the Politics of Appropriation. 100 Units.

This course will engage with historical and recent examples of “Performing the Other,” beginning with blackface minstrelsy and moving through representations of racialized Others on the operatic stage and the Hollywood screen. We will also consider cross-cultural performances that go “Beyond Appropriation.” What does it mean to take ownership of a culturally-specific art form in an increasingly global age where access to cultural resources is continually expanding? What are the ethics, politics, and problematics of cross-cultural engagement? Our goal will be to discuss the history of cultural appropriation in music and theater as well as to complicate contemporary applications of a term that has perhaps lost some of its nuance in the process of its adoption by mainstream media and pop culture, as well as within academia. This syllabus stages a dialogue between performance studies and (ethno)musicology, exploring music as a vehicle for the performance of racial and cultural identity. Instructor(s): Varshini Narayanan Terms Offered: Winter Equivalent Course(s): TAPS 20222, MUSI 23722

CRES 23755. The Idea of Africa. 100 Units.

The Idea of Africa, a new interdisciplinary course, offers undergraduates students an opportunity to engage critically with key philosophical and political debates about contemporary Africa on the continent and globally. The course takes its title from V.Y. Mudimbe’s 1994 book which builds on his earlier work The Invention of Africa. It asks three questions: (1) How and to what purposes has Africa been conceived as metaphor and concept. (2) How might we locate Africa as a geographic site and conceptual space to think through contemporary debates about citizenship, migration and new structures of political economy? (3) What futures and modes of futurity are articulated from the space and metaphor of Africa? This lecture course co-thought in an interdisciplinary mode will include public guest lectures, field trips, and engagement with visual arts, and film related to the themes of the course. The course will be divided into the following four sections: 1) Inventing Africa; 2) Political Trajectories; 3) Afro-Mobilities; 4) Afro-Futures. Instructor(s): Natacha Nsabimana & Adom Getachew Terms Offered: Spring Note(s): Cap 50
CRES 23804. Consciousness and Critique: The Autobiographies of Dorothy Day and Malcolm X. 100 Units.
A close reading of Dorothy Day’s The Long Loneliness (1952) and of The Autobiography of Malcolm X (1964) will allow the exploration of the relation between self-creation or re-invention, on the one hand, and, social critique and change, on the other. Day was a social radical who, motivated by the cause of the poor, became the founder of the Catholic Worker movement; Malcolm X was a revolutionary who became an iconic figure in the global Black freedom struggle. The reconstruction of memory, the relation of narration and consciousness, the appropriation of cultural and religious narratives, the diagnosis of personal fault and social ill, and the arc of conversion are among themes to be considered; reference will also be made to Augustine’s classic autobiography, Confessions (397).
Instructor(s): K. Culp
Terms Offered: Spring
Equivalent Course(s): FNDL 23804, GNSE 23814, RLST 23804

CRES 23807. Toxic: Body Burdens and Environmental Exposures. 100 Units.
Toxicity is a pervasive and often elusive presence in our lives today. In this seminar class, we begin to address this condition by asking: what exactly is toxic? Who bears the burden of this classification? And, how then, are these understandings of toxicity defined and deployed in broader historical, political, and scientific contexts? From these preliminary questions, we explore the pathways through which toxic exposure, contamination, and fallout accumulates in disproportionate and uneven ways, especially for minoritized populations and upon Indigenous territories. Drawing upon a variety of social science literature and community-based research we trace these challenges through overlapping structures of race, class, gender, citizenship, and coloniality. This transnational and interdisciplinary orientation will acquaint students with case studies of exposure across different scales and geographies, from Chernobyl to Chicago. Through mixed approaches of ethnography and media curation, students will also have the opportunity to research and document their own cases studies of body burdens and environmental exposure.
Instructor(s): Teresa Montoya
Equivalent Course(s): ENST 23807, ANTH 23807, HLTH 23807

CRES 23830. Indigenous Media and the Politics of Representation. 100 Units.
This undergraduate seminar explores popular representations of Indigenous nations and issues across various modes of media such as film, photography, digital platforms, and museum installations. With a particular focus on media forms produced by Indigenous artists, filmmakers, and curators we will analyze these narratives through frameworks of self-determination, resistance, visual sovereignty, and relational futures. Throughout the course, we will consider Indigenous media production(s) in relation to the broader social, historical, and cultural contexts in which they circulate in North America and beyond. The material covered in this course will acquaint students with an introduction to the contemporary debates surrounding Indigenous media and representation as they intersect with the larger fields of visual anthropology and Indigenous Studies.
Instructor(s): Teresa Montoya
Terms Offered: Autumn
Equivalent Course(s): ANTH 22830, MAAD 12830

CRES 23907. Gandhi and His Critics. 100 Units.
The moral and political writings of M.K. Gandhi constitute one of the most influential archives of ethics in the twentieth century. For a man so devoted to periodic vows of silence and withdrawal, he nevertheless left over ninety volumes of public speeches, personal correspondence, and published essays. A modernist arrayed against the brutalities of modernity, Gandhi’s thought encompassed concepts of sovereignty, the state, self and society, religion, civilization, and force. His insistence on cultivating technologies of the self as a response to both colonial and intimate violence was inspired by an eclectic range of source material. Generations of critical thinkers from around the world, including Black, feminist, Communist, and Dalit political activists, engaged with his ideas. This course explores several themes in Gandhi’s ethical thought and the responses they have generated.
Instructor(s): Anand Venkatkrishnan
Terms Offered: Winter
Note(s): This course meets the HS Committee distribution requirement for Divinity students.
Equivalent Course(s): RETH 33907, HIREL 33907, FNDL 23907, RLST 23907

CRES 24001-24002-24003. Colonizations I-II-III.
This sequence meets the general education requirement in civilization studies. This three-quarter sequence critically unsetles the concept of ‘civilization’ by focusing on the histories and discourses of power, resistance, and political possibility that have given shape to the modern world. We explore modern forms of colonialism across the globe: their dynamics of dispossession, exploitation and domination; their contradictions and unforeseen consequences; their relationships with processes of resistance, revolution, freedom and independence; and their legacies in the present. The sequence also centers colonialism’s fundamental entanglement with capitalism and with the processes of race/racialization, labor/class, gender, and sexuality that have come to configure political identities today.

CRES 24001. Colonizations I: Colonialism, Enslavement and Resistance in the Atlantic World. 100 Units.
This quarter examines the making of the Atlantic world in the aftermath of European colonial expansion. Focusing on the Caribbean, North and South America, and western Africa, we cover the dynamics of invasion, representation of otherness, enslavement, colonial economies and societies, as well as resistance and revolution.
Instructor(s): Staff
Terms Offered: Autumn Spring Winter
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): HIST 18301, SOSC 24001, ANTH 24001

CRES 24002. Colonizations II: Imperial Expansion, Anti-Imperialism, and Nation in Asia. 100 Units.
This quarter covers the histories of modern European and Japanese colonialism in South and East Asia and the Pacific. Themes examined include the logics and dynamics of imperial expansion and rule; Orientalist discourses; uprisings and anti-imperial movements; the rise of nationalisms; and paths to decolonization in the region.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): ANTH 24002, HIST 18302, SOSC 24002, SALC 24002

CRES 24003. Colonizations III: Decolonization, Revolution, Freedom. 100 Units.
The third quarter considers the processes and consequences of decolonization both in newly independent nations and former colonial powers. Through an engagement with postcolonial studies, we explore the problematics of freedom and sovereignty; anti-colonial movements, thinking and struggles; nation-making and nationalism; and the enduring legacies of colonialism.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Note(s): This sequence meets the general education requirement in civilization studies. These courses can be taken in any sequence.
Equivalent Course(s): ANTH 24003, SALC 20702, SOSC 24003, HIST 18303

CRES 24205. Narrating Social Change. 100 Units.
This course is a mixed enrollment class which brings UChicago students and incarcerated students together for a quarter of learning, dialogue and knowledge-building across the prison wall. We will examine how individuals, groups, and oppressed communities produce, reproduce and reimagine what equality, justice, agency and freedom mean as they engage in activism for social change. Throughout the quarter, we will explore contemporary and historical examples of people engaging in resistance to oppression. In some cases, people act alone or in small groups to provide themselves with limited agency. In other examples, people work collectively to build organizations and social movements that transform countries. To explore these topics, we will use materials from multiple mediums including film, poetry, memoir, and cultural works. This is the first time UChicago students will have the opportunity to participate in a mixed enrollment course with incarcerated students at Stateville. (In Spring 2020, we were scheduled to begin a mixed enrollment course when the pandemic shut down classes at Stateville Prison and UChicago pivoted to remote learning). Eight to ten UChicago students will be selected for enrollment in the course. If all goes according to plan, the class will be held on Fridays, 10:30-1:15pm at Stateville Correction Center in Crest Hill, Illinois. For UChicago students, classes may alternate between Stateville and UChicago's Hyde Park Campus.
Instructor(s): Alice Kim, Pozen Center for Human Rights Director of Human Rights Practice, Cathy Cohen, David and Mary Winton Green Distinguished Service Professor of Political Science Terms Offered: Autumn Prerequisite(s): Undergraduate students who have taken at least two classes in Human Rights and/or Critical Race and Ethnic Studies are eligible to apply. A special application will be required in advance of Fall 2022 quarter. If you are interested in applying for this course, please email Alice Kim and you will receive the application when it becomes available in August 2022.
Note(s): Only students who receive notice of acceptance are eligible to enroll in this course with instructor consent.
Equivalent Course(s): RDIN 24205, HMRT 24205, CHST 24205

CRES 24252. Black Quietude. 100 Units.
This course considers modes of quietude as they intersect experiences of blackness. What can be conveyed or contained in moments of stillness or quiet? Is black quietude a moment of universalism that transcends the determinations of race? Or do black subjects carry or project the experience of racialization into their spaces of quiet? Do we define quiet for the black subject on the same terms as for other racial categories? (Theory)
Instructor(s): Tina Post Terms Offered: Winter
Equivalent Course(s): ENGL 24252

CRES 24305. Autobiog Writ: Gender & Modern Korea. 100 Units.
This course explores the intersections between gender, the genre of autobiography, forms of media (written; oral; visual; audiovisual) and historical, cultural, and political contexts of modern Korea. The students read theoretical writings on autobiography and gender as well as selected Korean autobiographical writings while being introduced to Korean historical contexts especially as they relate to practice of publication in a broader sense. The focus of the course is placed on the female gender-on the relationship between Korean women's life-experience, self-formation, and writing practices in particular while dealing with the gender relationship in general, although some relevant discussions on the male gender proceeds in parallel.
Instructor(s): K. Choi Terms Offered: Winter
Note(s): Not offered in 2023-24.
Equivalent Course(s): EALC 34305, GNSE 35305, EALC 24305, GNSE 25300
CRES 24420. Unsettling Encounters: Colonial Latin America in Film. 100 Units.
This course explores a selection of foundational texts of Latin American literature in conversation with films about colonial Latin America by American and European directors. We will engage questions of when, why, and how images remain historical moments, and will consider the possibilities and limitations of using film to represent history. Students will learn and practice techniques of textual analysis and film criticism while discussing themes such as visual literacy, cultural imperialism, and economic colonialism.
Equivalent Course(s): CMST 23820, LACS 24420, SPAN 24420

CRES 24599. Historical and Contemporary Issues in U.S. Racial Health Inequality. 100 Units.
This course explores persistent health inequality in the U.S. from the 1900s to the present day. The focus will be on racial gaps in urban health inequality with some discussion of rural communities. Readings will largely cover the research on Black and White gaps in health inequality, with the understanding that most of the issues discussed extend to health inequalities across many racial and ethnic groups. Readings cover the broad range of social determinants of health (socioeconomic status, education, access to health care, homelessness) and how these social determinants are rooted in longstanding legacies of American inequality. A major component of class assignments will be identifying emerging research and innovative policies and programs that point to promising pathways to eliminating health disparities.
Instructor(s): M. Keels Terms Offered: Autumn
Prerequisite(s): Only students with 2nd year standing or above.
Note(s): Fulfills grad requirement: 2,4 and undergrad major requirement B.
Equivalent Course(s): CHDV 24599, HLTH 24599, PBPL 24599, CHST 24599, CHDV 44599

CRES 24601. Martin and Malcolm: Life and Belief. 100 Units.
This course examines the religious, social, cultural, political, and personal factors that went into the making of 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 will review their autobiographies, the domestic trends within the USA, and the 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. At the end of their lives, were they still radical contrasts, sharing the same views, or had their beliefs shifted - did Malcolm become Martin and Martin become Malcolm?
Instructor(s): Dwight Hopkins Terms Offered: Winter
Equivalent Course(s): AMER 24601, FNDL 24601, HIST 27209, RLST 24601

CRES 24650. African American Language. 100 Units.
In this course, we explore how African American speech is defined and what it suggests about the relationship between race and language. Specifically, we explore the dialect’s earliest linguistic descriptions, trace its historical development, interrogate its significance in entertainment and pop culture, and evaluate language attitudes and their implications in the education and courtroom settings. By the end of the course, you will recognize and describe dialectal patterns, as well as be able to challenge linguistic prejudice against the variety and its speakers.
Instructor(s): Susan Gzesh, Senior Lecturer, (The College) Terms Offered: Autumn
Prerequisite(s): A prior course in Human Rights or a migration-related topic would be desirable but not necessary
Equivalent Course(s): HIST 44701, LING 24650, LING 34650

CRES 24701. Human Rights: Migrant, Refugee, Citizen. 100 Units.
The fundamental principle underlying human rights is that they are inherent in the identity of all human beings, regardless of place and without regard to citizenship, nationality, or immigration status. Human rights are universal and must be respected everywhere and always. Human rights treaties and doctrines mandate that a person does not lose their human rights simply by crossing a border. While citizens enjoy certain political rights withheld from foreigners within any given nation-state, what ARE the rights of non-citizens in the contemporary world? Students will research a human rights topic of their choosing, to be presented as either a final research paper or a group presentation.
Instructor(s): Susan Gzesh, Senior Lecturer, (The College) Terms Offered: Autumn Winter
Prerequisite(s): A prior course in Human Rights or a migration-related topic would be desirable but not necessary
Equivalent Course(s): HMRT 34701, LACS 25303, SSAD 44701, HMRT 24701, SOSC 24701, LLSO 24701

CRES 24706. 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 developed environments of the city and politics, culture, and social relations.
Instructor(s): S. Burns Terms Offered: Autumn
Equivalent Course(s): HIST 34706, EALC 24706, HIST 24706, ARCH 24706, CRES 34706, EALC 34706, ENST 24706

CRES 24913. Marginalized Theologies. 100 Units.
This course considers texts from 20th century authors who represent paradigms of “marginalized theologies,” roughly organized among the categories of class, race, and gender: Gustavo Gutiérrez, James Cone, and Mary Daly. We will consider the constructive and normative claims that these authors make about responsibility, liberation, and religious (or areligious) self-understanding, as well as their appropriation of traditions and resources that have often been used to marginalize them. We will be equally concerned, though, to come to a
This experimental course is based on the model of Sabores y Lenguas, a project realized in eight Latin American metropoles between 1997 and 2007. At the beginning of the course, students will be guided to analyze materials from the vast documentary archive from Sabores y Lenguas (including photography, video, writing, and objects) of locally specific foodways, folklore, and food-related material culture. They will then transform the materials into conceptual and representational units of an imaginary museum as an interactive space organized around themes and questions that emerge from collective discussion and workshop practice. In a second phase, the course will engage students in concrete ethnographic research to document and develop critical interpretations of the cultures of food in Latin American Chicago: the taxonomies of cuisines, their distribution in urban space, the history and movement of recipes and ingredients, popular celebrations and ritual feasts, food language and music, food-related memories, and the politics of achieving a gustatory good life. In the final phase of the course, students will be asked to design the imaginary museum itself—not just its exhibits or the presentations in its auditorium, but its garden, meeting spaces, dining hall, and more. The goal is to collectively create an open-ended web-based resource that will accommodate further additions and revisions by students and/or community members long after the course has ended.

Instructor(s): Miralda, Antoni Terms Offered: Autumn
Note(s): Reading knowledge of Spanish is recommended, but not required.
Equivalent Course(s): ARTV 30353, SPAN 26122, ANTH 25320, LACS 35127, SPAN 36122, LACS 25127, ARTV 20353, ANTH 35320

This course examines intersections of democratic & Indigenous politics in liberal settler colonial contexts such as Canada & the United States. By the turn of the 21st century, toleration of cultural difference - or "multiculturalism," broadly defined - became a hallmark of liberal democratic countries. As a result, political institutions & society became generally more inclusive of cultural minorities & Indigenous peoples - and yet, members of cultural minorities & Indigenous communities have criticized the multicultural framework for misunderstanding the meaning of their claims. At the same time, some liberals & conservatives have argued that the multicultural framework jeopardizes liberal individualism & the national identity of the western state. Given the plethora of critiques across the political spectrum, political theorist Will Kymlicka notes "although people disagree about what comes after multiculturalism, there is a surprising consensus that we are indeed in a post-multicultural era". This seminar asks: if it is the case that liberal democratic countries are factually diverse, but we have reached an "exhaustion point" with liberal multiculturalism, what is the future of plural politics? We will explore alternative democratic & Indigenous political frameworks to radically reframe the meaning of diversity beyond state-centric conceptions of identity. As such, we will be introduced to expansive possibilities for plural and shared politics, including decolonization.

Terms Offered: Winter
Equivalent Course(s): PLSC 25201

This course aims to provide students an overview of key environmental and ecological issues in the Indian subcontinent. How have the unique precolonial, colonial, regional and national histories of this region shaped the peculiar nature of environmental issues? We will consider three major concepts—"extinction", "disaster" and "dystopia" to see how they can be used to frame issues of environmental and ecological concern. Each concept will act as a framing device for issues such as conservation and preservation of wildlife, erasure of adivasis (first dwellers) ways of life, environmental justice, water scarcity and climate change. The course will aim to develop students' ability to assess the specificity of these concepts in different disciplines. For example: What methods and sources will an environmental historian use to write about wildlife? How does this differ from the approach an ecologist or literary writer might take? Students will analyze various media: both literary and visual, such as autobiographies of shikaris (hunters), graphic novels, photographs, documentary films, ethnographic accounts and environmental history.

Instructor(s): Joya John Terms Offered: Spring
Equivalent Course(s): HIST 26806, ENGL 22434, GLST 25310, SALC 25310
CRES 25320. Debate, Dissent, Deviate: Literary Modernities in South Asia. 100 Units.
This class introduces students to the modernist movement in post-independence South Asia. Modernism will be understood here as a radical experimental movement in literature, film, photography and other arts, primarily aimed at critiquing mainstream narratives of history and culture. Given its wide scope, we will analyze a variety of texts over the ten-week duration of the class. These include novels, short stories, manifestos, essays, photographs, and films. The chronological span of the class is from the 1930s to the 1970s. Our aim will be to understand the diverse meanings of modernism as we go through our weekly readings. Was it a global phenomenon that was adopted blindly by postcolonial artists? Or were there specifically South Asian innovations that enable us to think about the local context as formative of global modernism? What bearings do such speculations have on genre, gender, and medium, as well as on politics? I will help situate the readings of each week in their specific literary and political contexts. Students will be able to evaluate, experiment with, and analyze various forms of modernist literary expressions emerging out of South Asia. This class will provide them with critical tools to interpret, assess, compare, and contrast cultural histories of non-Western locations and peoples, with an eye for literary radicalism. No prior knowledge of any South Asian language is necessary.
Instructor(s): S. Dasgupta Terms Offered: Autumn
Equivalent Course(s): KNOW 25320, GLST 25132, SALC 25320, ENGL 25320, GNSE 25320

CRES 25323. Tolerance and Intolerance in South Asia. 100 Units.
Few places in the world are as embroiled in the problem of diversity as South Asia, where sectarian violence-fought mainly along religious lines, but also along caste, gender, and linguistic lines-is at the center of political maneuvering. South Asia offers important lessons in how people manage to live together despite histories of mutual strife and conflict about communities and castes. Focusing on the period of British colonial rule, this class explores different instances and ideologies of toleration and conflict. How were South Asian discourses of toleration by such leaders as Gandhi and Nehru different from their European counterparts (e.g., John Locke and John Rawls)? How did their ideologies differ from those articulated by their minority peers such as Ambedkar, Azad, and Madani? We will analyze constitutive precepts, namely secularism, syncretism, toleration. Our attention here will be on the universal connotations of these ideas and their South Asian expression. Fifth week onward, we will turn our attention to select thinkers: Gandhi, Ambedkar, Azad, Madani. Our focus here will be on the ways that each intellectual negotiated the thorny issues of toleration, difference, ethnicity, and belonging. All the thinkers covered in this class had an active presence in nationalist era politics. Finally, we will read historical accounts of some of the most frequent causes of intolerance, namely cow slaughter, music played before the mosque, and desecration of sacred objects.
Instructor(s): T. Reza Terms Offered: Spring
Note(s): All reading materials will be available in English. No prior knowledge of South Asian history or South Asian languages is required.
Equivalent Course(s): RLST 25323, KNOW 25323, HIST 26812, SALC 25323

CRES 25500. PIR: Contemporary and Research Applications. 100 Units.
In this seminar, students will design and carry out their own research project based on readings and themes from PIR. They will explore other relevant literature, including secondary scholarship, and develop a question to examine through ethnographic, archival, library and/or media-based research. The final product can be a research paper, a Canvas-based web page presentation, or other form. In addition to providing some exposure to qualitative research methods and the use of secondary literature, the course will also introduce students to research resources and projects on campus and beyond through field trips and guest speakers.
Instructor(s): Jennifer Spruill Terms Offered: Spring
Prerequisite(s): SOSC 11400, SOSC 11500, SOSC 11600
Equivalent Course(s): SOCI 20288, SOSC 25500

CRES 25560. Race, Religion, and the Formation of the Latinx Identity. 100 Units.
In this class, we will focus on the conditions of possibility, development, and problems surrounding the formation of the Latinx identity. We will pay special attention to how such an identity is expressed through and informed by religious experience, and to how religious experience is theoretically articulated in Latinx theology and religious thought. To pursue this task, we will devote the first part of the class to the examination of the conditions of possibility of Latinidad by focusing on the formation of the Latinx self. What makes Latines, Latines? Is this a forcefully assigned identity or one that can be claimed and embraced with pride? Is there such a thing as a unified Latinx self or shall we favor approaches that stress hybridity or multiplicity? In the second part of the class, we will shift from self-formation to community-formation by examining the experience of mestizaje (racial mixing) and its theoretical articulation in Latinx theology. Is this concept useful to describe the Latinx experience or does it romanticize the violence of European colonialism? Lastly, we will return to the formation of Latinx identity considering the ambiguities of religious ethnic identity through the examples of tensions between Catholic and Evangelical Latinos, and those emerging from the experiences of Latinos converting to non-Christian religions. No prerequisites.
Instructor(s): Raul Zegarra Terms Offered: Winter
Equivalent Course(s): RLST 25560, KNOW 25560, LACS 25560, GNSE 25560

CRES 25563. Does American Democracy Need Religion? 100 Units.
In the United States, we find ourselves living as part of a democracy. But that simple fact doesn't necessarily make us fans of democracy by default. In fact, it leaves many questions unanswered: Is democracy a good thing? If so, why and on what grounds? Why should you or I value democracy and its ideals (e.g., equality, liberty,
fraternity? If we do, what (if anything) grounds our devotion to this shared political tradition? And does, can, or should religion have a role to play? In this course, we will explore American democracy as a normative tradition and its relationship to various religious traditions in American society. Through examining key interpreters of American democracy such as Danielle Allen, Abraham Lincoln, Martin Luther King, Jr., Cornel West, Joshua Abraham Heschel, and Amanda Gorman, we will approach the question of how religion and democracy relate to one another. We’ll investigate the relative independence of democracy and religion, focusing on philosophers and poets who emphasize American democracy as tradition in its own right. We will also consider “Civil Religion in America,” through the work of sociologists and historians who suggest the dependence of the democratic on religion or something like it. Finally, we’ll question the relative interdependence of American democracy and religious traditions by turning to claims of influential religious and political leaders and activists. No prerequisite knowledge required.

Instructor(s): Derek Buyan Terms Offered: Spring
Equivalent Course(s): AMER 25563, RLST 25563, PBPL 25563

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

CRES 25640. Language as Resistance. 100 Units.
Course Description TBA
Instructor(s): Tulio Bermudez Terms Offered: Spring
Equivalent Course(s): LING 35640, LACS 35640, LACS 25640, LING 25640

CRES 25704. Environmental Justice in Chicago. 100 Units.
This course will examine the development of environmental justice theory and practice through social scientific and ethical literature about the subject as well as primary source accounts of environmental injustices. We will focus on environmental justice issues in Chicago including, but not limited to waste disposal, toxic air and water, the Chicago heat wave, and climate change. Particular attention will be paid to environmental racism and the often understudied role of religion in environmental justice theory and practice. Throughout the course we will explore how normative commitments are expressed in different types of literature as well as the basis for normative judgments and the types of authorities authors utilize and claim as they consider environmental justice.
Instructor(s): Sarah Fredericks Terms Offered: Winter
Note(s): Graduate students need permission to enroll and will have additional requirements.
Equivalent Course(s): HMRT 25704, PBPL 25704, ENST 25704, CHST 25704, CEGU 25704, AMER 25704, RLST 25704, KNOW 25704

CRES 25721. Music of the Black Radical Tradition. 100 Units.
Black artists are often written out of the history of musical experimentalism. John Cage’s place in the canon is secure, but what of Cecil Taylor’s? Or Anthony Braxton’s? Or Matana Roberts’s? Labels like “jazz” or “free jazz” segregate these artists from white experimentalists, suggesting that their music is best understood within a narrowly racialized genre category, rather than as part of the experimental mainstream, with its assumed whiteness, institutional support, and inbuilt prestige. This course redresses this imbalance by centering the music of Black radical composers in the latter half of the twentieth century. We will study the music of a wide range of composers, including many associated with the Association for the Advancement of Creative Musicians (AACM), one of the most venerable musical collectives of the twentieth century, rooted right here in Chicago’s South Side. The course will tack between studies of the music’s sounds and its historical, political, and ideological contexts. We will develop critical and analytical language for engaging the often-bracing sound worlds of those composers while building out a contextual understanding of their work as at once capably experimental and situated in a political context of resistance.
Instructor(s): Steve Rings Terms Offered: Spring
Equivalent Course(s): MUSI 25721

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 25732, SSAD 45732, CRES 45732

CRES 25800. POC (Playwrights of Color) 100 Units.
This course explores contemporary works by American playwrights of color, with a focus on how to thoughtfully lead and/or participate in conversations around race and theatre both in- and outside of the rehearsal room. Students will read and discuss how playwrights such as Adrienne Kennedy (1960s), Suzan-Lori Parks (1990s-2000s), Branden Jacob-Jenkins and Young Jean Lee (2018) employ imagery, archetypes and stereotypes, and taught and true history to expand and morph not just the American canon but the American story to include rather than exclude people of color.
Instructor(s): Jess McLeod Terms Offered: Autumn
Note(s): ATTENDANCE AT FIRST CLASS SESSION IS MANDATORY.
Equivalent Course(s): TAPS 25800

CRES 25945. Settler Colonialism: From the US to Palestine. 100 Units.
In this course, we will consider settler colonialism as a contemporary, ongoing process as it unfolds in both North America and the Middle East, thinking through the problems of state formation, citizenship, land expropriation, and the law in these two contexts. While US and the state of Israel share a (tentative) commitment to liberal democracy, this has hinged on the erasure of indigenous populations even as the states expanded to envelop greater swaths of territory. In the process, settler and indigenous peoples have been moved, as well as transformed, producing new subjectivities in relation to both the state and international law. Over the quarter, we will examine the transformations of space and subjects effected by the settler colonial project, drawing on historical, anthropological, and theoretical literature.
Instructor(s): Callie Maidhof Terms Offered: Not offered 2022-2023
Equivalent Course(s): ANTH 25945, RLST 26945, GLST 25945

CRES 25950. The Psychology of Stereotyping and Prejudice. 100 Units.
This course introduces concepts and research in the study of stereotyping and prejudice. Topics 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. The course will cover a variety of groups (e.g., race, gender, weight, and sexual orientation) and explore the implications of stereotyping and prejudice across a number of settings (e.g., educational, law, and health).
Instructor(s): A. Light Terms Offered: Winter
Equivalent Course(s): PSYC 25950

CRES 26068. Violence and the State. 100 Units.
Violence in modern states is at once exceptional and ever-present, thought of as aberration even as it is routinely employed. Focusing primarily on modern Europe and its colonial empires, this seminar will explore this contradiction in theory and practice. We will consider violence at the intersection of race, gender, and class. We will learn how various modern thinkers including Tocqueville, Weber, and Sorel theorized the place of violence in liberal society. We will read writers and activists like Frantz Fanon, Mohandas Gandhi, and Assia Djebar to understand the role of violence in empire and decolonization. Finally, we will connect this history to the present day by considering how it relates to police violence in the contemporary world.
Instructor(s): Yan Slobodkin Terms Offered: Spring
Note(s): This course partially fulfills the research seminar requirement for the IRHUM major.
Equivalent Course(s): KNOW 26068, HMRT 27003, GNSE 27005, IRHU 27003

CRES 26115. Queer South Asia. 100 Units.
This course explores representations of queerness, same-sex love, sexualities and debates around them by introducing students to a variety of literary texts translated from South Asian languages as well as films, geographically ranging from India and Pakistan to Sri Lanka. We will also read scholarship that will help us place the production and reception of these primary sources in historical, political, cultural and religious contexts. In particular, we will examine questions of history and continuity (recurrent themes and images); form and genre (differences of representation in mythological narratives, poetry, biography, fiction, erotic/legal/medical treatises); the relationship of gender to sexuality (differences and similarities between representations of male-male and female-female relations); queerness as a site for exploring other differences, such as caste or religious difference; and questions of cross-cultural and transnational dialogue and cultural specificity.
Instructor(s): Nisha Kommattam Terms Offered: Autumn
Equivalent Course(s): GNSE 26113, SALC 26113, CMLT 26113, HMRT 26113

CRES 26205. American Political Economy and Race. 100 Units.
This course will explore how individual or group identity and social location is understood in economics. Specifically, we will use a political economy framework, which emerges from the premise that economic life has material, cultural, and political dimensions and that an individual’s (or group’s) identity or social location—e.g., race, gender, and class—may constrain or empower agents in their participation in economic and political life. The readings will draw from diverse disciplines including political science, economics, and sociology and will focus primarily on the intersection of race and class.
Instructor(s): P. Posey Terms Offered: Winter
Equivalent Course(s): PLSC 26205

CRES 26212. Moses and Modernity. 100 Units.
The story of Moses is at once the most nationalist and the most multiculturalist of narratives. -Barbara Johnson
"Moses fails to enter Canaan, not because his life is too short, but because it is a human life. -Franz Kafka The
biblical figure of Moses has furnished a diverse range of interpreters—from the early Rabbis, to Black abolitionist
activists in the antebellum U.S., to mid-20th century German authors challenging Nazism—with a powerful
exemplar of the potential of emancipation and the meaning of national identity. At the same time, the sheer
number of interpretations and retellings of the story of Moses and the Exodus of the ancient Israelites from
Egypt suggests the contradictions and ambiguities which persistently haunt those political projects. In this
discussion-based seminar course, we’ll reflect on both of these aspects of the Exodus story as it is told and retold
in modernity. Our journey begins with the books of Exodus and Deuteronomy as well as early rabbinic and
Christian exegesis before moving on to more recent representations and interpretations. These include visual
artworks (Michelangelo, Chagall); music (Schoenberg, African American spiritual songs); Cecil B. DeMille’s 1923
silent blockbuster The Ten Commandments; Freud’s Moses and Monotheism and a response to Freud by Edward
Said; and literary writings by Yehuda Amichai, Shulamith Hareven, Frances E. W. Harper, Zora Neale Hurston,
Alain Mabanckou, Thomas Mann, and Avivah Gottlieb Zornberg.
Instructor(s): Sam Catlin Terms Offered: Autumn
Equivalent Course(s): GRMN 26212, JWSC 26212, RLS 26213, CMLT 26212

CRES 26220. 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.
Instructor(s): Larissa Brewer-García Terms Offered: Autumn
Prerequisite(s): For undergrads: SPAN 20300 or consent of instructor.
Note(s): Taught in Spanish.
Equivalent Course(s): SPAN 26210, LACS 36212, CRES 36220, SPAN 36210, LACS 26212, GNSE 36210, GNSE 26210

CRES 26230. Dance, Identity, and Appropriation. 100 Units.
This survey course will look at the ways that dance-across genres, geographies, and histories—has negotiated,
challenged, and complicated ideas of identity and authority. Grounded in histories including the 1893 World
Columbian Exposition, where Swedish-American Christine Olson performed Turkish dance on the Midway,
as well as modern dance pioneer Ruth St. Denis’ imitation of the Indianness she encountered on a cigarette
ad, we will explore case studies including American minstrel traditions, hip hop dance, the Nutcracker and
other classical ballets, dance tourism like Hula and West African forms, viral K-pop dance tutorials, and more.
These case studies will be used to discover how dance, and the dancing body, performs and problematizes
appropriation. Part seminar/part practicum, assignments will include short written papers and performance
projects including dance reconstructions.
Instructor(s): E. Leopold Terms Offered: Winter
Equivalent Course(s): TAPS 26220, TAPS 26220

CRES 26231. Dance and the Archive. 100 Units.
In this class, dance and the archive are addressed through three relationships: documenting dance for the
archive, researching dance in the archive, and dancing as an archive of past events. The course unveils major
topics in dance history and practice, such as alternative ideas about historical narratives and categories, the
ephemerality of live performance, and how bodies hold knowledge and lived experience, with an emphasis
on how racial structures shape archives. In course assignments, students will conduct research using archival
sources and build archives that document and consist of their own moving bodies.
Instructor(s): Tara Aisha Willis Terms Offered: Autumn
Equivalent Course(s): TAPS 26230, TAPS 36230

CRES 26240. Black Experimentation in Dance. 100 Units.
In this course, experimentation is explored as a choreographic approach to dancing and making dances.
Grounded in process, practice, inquiry, and improvisation, experimentation has a long history in Black expressive
culture. This class pairs readings at the intersection of Black performance theory, feminist and queer of color
theory, and Black dance studies with examples of dance performances and artists interrogating topics such as
the problem of aesthetic categorization, navigating racial visibility/invisibility onstage, and the politics of Black
dancing bodies. The class focuses on concert dance in the United States, but may cover examples from social
dance, popular entertainment, performance art, and global contexts.
Instructor(s): Tara Aisha Willis Terms Offered: Spring
Equivalent Course(s): GNSE 36240, CNSE 26240, TAPS 36240, TAPS 26240

CRES 26260. Katherine Dunham: Politics in Motion. 100 Units.
This course traces the creative, political, and scholarly legacies of Katherine Dunham (1909-2006), exploring
the immeasurable impact of her career as a dancer, choreographer, anthropologist, activist, and creator of
the Dunham Technique. Students will merge embodied practice with in-class discussions of theoretical texts, questioning the role of Black dance traditions of the 20th century in helping shape transnational and Black diaspora studies. In keeping with the geographic scope of Dunham’s practice and research, we will engage Black dance and social movements of the Caribbean, Latin America, the United States, and beyond. Central concepts of performance ethnography, Caribbean studies, and Black feminisms will anchor an investigation of dance as an intellectual process and as social action. We will contemplate the methods of artist-activists and artist-scholars in traversing disciplines and foregrounding new fields of thought. This course will balance training with a certified practitioner in Dunham Technique with field studies, archival research, and short choreographic experiments while taking advantage of concurrent city-wide events celebrating Dunham’s legacy. No previous dance experience is required, and students should be prepared to engage through the body as well as intellectually in each class.

Instructor(s): H. Crawford Terms Offered: Autumn
Equivalent Course(s): TAPS 36290, TAPS 26290, CHST 26290

CRES 26290. 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 dance 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 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.

Instructor(s): M. McNeal Terms Offered: Spring
Equivalent Course(s): TAPS 36290, TAPS 26290, MUSI 33620, MUSI 23620, CRES 36290

CRES 26302. Bodies at Work: Art & Civic Responsibility. 100 Units.
Contemporary artists are quickly adapting their practices to be more inclusive, diverse, accessible and physically safe. In particular, the rise of intimacy design and anti-racist work in theatre, film and television has opened up a dialogue about how artists do their work responsibly. Through practice and investigation, this class will dive into the responsibility of artists in contemporary artistic processes. We will explore both how the tools and capacities of artists can transform civic practice and, conversely, how artists are grappling with the civic issues of body safety; anti-racism and accessibility in arts practice. We will explore how centering the body can create respectful engagement in the arts. We will look at the work of Enrich Chicago, Nicole Brewer, Sonya Renee Taylor, Not in Our House and Intimacy Directors & Coordinators among others.

Instructor(s): D. de Mayo Terms Offered: Spring
Equivalent Course(s): GNSE 26303, CHST 26302, TAPS 26302

CRES 26380. Indigenous Politics in Latin America. 100 Units.
This course examines the history of Indigenous policies and politics in Latin America from the first encounters with European empires through the 21st Century. Course readings and discussions will consider several key historical moments across the region: European encounters/colonization; the rise of liberalism and capitalist expansion in the 19th century; 20th-century integration policies; and pan-Indigenous and transnational social movements in recent decades. Students will engage with primary and secondary texts that offer interpretations and perspectives both within and across imperial and national boundaries.

Instructor(s): Diana Schwartz Francisco Terms Offered: Spring
Equivalent Course(s): LACS 36380, LACS 26380, ANTH 23077, HIST 26318, GLST 26380, HIPS 26380

CRES 26386. Greater Latin America. 100 Units.
What is “Latin America,” who are “Latin Americans” and what is the relationship among and between places and people of the region we call Latin America, on the one hand, and the greater Latinx diaspora in the US on the other? This course explores the history of Latin America as an idea, and the cultural, social, political and economic connections among peoples on both sides of the southern and eastern borders of the United States. Students will engage multiple disciplinary perspectives in course readings and assignments and will explore Chicago as a crucial node in the geography of Greater Latin America. Some topics we will consider are: the origin of the concept of “Latin” America, Inter-Americanism and Pan-Americanism, transnational social movements and intellectual exchanges, migration, and racial and ethnic politics.

Instructor(s): Diana Schwartz Francisco Terms Offered: Autumn
Equivalent Course(s): ANTH 23003, LACS 36386, LACS 26386, HIST 26321

CRES 26400. Structure of Potawatomi. 100 Units.
This introductory course aims to foster appreciation for the Potawatomi (Bodw’ewadmimwen) language, history, and culture as understood through a linguistic, culturally relevant mode. We will become familiar with the rich structures of the language through exposure to traditional stories (yadsokanen) and personal narratives (yathmownen). Some course texts focus on the histories of displacement, sovereignty, and governmental relations as well as the use of humor to cope with tragedy and a shifting cultural identity. Potawatomi, or Bodw’ewadmik, are one of the original inhabitants of the land on which the University of Chicago occupies, and we (exclusive, unless students in the class are also Potawatomi) now have tribal governmental centers and reservations in Kansas, Oklahoma, Wisconsin, Indiana, and Michigan as a result of Indian removal. As an Algonquian language,
Potawatomi is understudied and endangered, but this course offers the ability to become familiar with the language of this land. Students won't be fluent following this course, but will possess newfound appreciation for the diversity of linguistic expression and this community of the Great Lakes region. By the end of this course, students will understand the foundations of Potawatomi phonology, morphosyntax, pragmatics, and discourse and will be prepared to develop new analyses of Potawatomi. This course fulfills the non-Indo-European language requirement for linguistics majors.

Instructor(s): Corinne Kasper
Prerequisite(s): No previous courses in linguistics are required though the introductory course is recommended.
Equivalent Course(s): LING 29400

CRES 26511. Through the Prism of an Intellectual Life: Thinking through conversation in the ruins of empire. 100 Units.

What is the place of conversation in political thought? What makes such conversations generative or fulfilling? What role do conversations about politics play in connecting our present to the past and in helping us to reimage our futures? These are some of the questions that this course hopes to explore by following along the threads of a conversation that has united the aims, hopes, and disappointments of three generations of anti-colonial thinkers in the Afro-Atlantic world. Taking the intellectual life of the Jamaican-British social theorist, Stuart Hall, as an exemplary site for this investigation, students will engage with a variety of sources-recordings, interview transcripts, memoirs, scholarship, and political writings-in an effort to piece together one strand of conversation out of which Hall's intellectual life took shape and through which he in turn shaped the intellectual lives of others. Of particular interest here is the intergenerational character of these conversations. Students will be encouraged to explore how people are shaped by intergenerational preoccupations and concerns, even as they come to take up these preoccupations in new ways that often mark a break from the past. Together, we will also examine how, in narrating their own preoccupations and intellectual lives to themselves, people lay claim to particular pasts and sketch out hoped-for futures.

Instructor(s): Daragh Grant
Terms Offered: Winter

CRES 26774. Narrating Violence in Caribbean Literature. 100 Units.

As a region colonized by various European imperial forces, the Caribbean has long been marked by histories of brutality, resistance, and revolution. What are the stakes of remembering, narrating, and/or fictionalizing these moments of violence? This course, supplemented by historical and theoretical texts, takes a close look at a selection of Caribbean literary works in order to illuminate the complex interaction between violent histories and cultural production. How do Caribbean writers represent historical epochs of terror and torture? What has been the function of violence in literary and cultural history? How do we ethically approach narratives of violence? Is it even possible? Thinking alongside these questions, students will craft close readings, argumentative stances, and personal reflections on the works read in class. These exercises will prepare students for the course’s final research project. Some of the authors we’ll read include Alejo Carpentier, Edwidge Danticat, Rita Indiana, and Jamaica Kincaid, which will help broaden our understanding of literary history across the varied Caribbean region. Materials will be available in their English translation and in their original languages. Course taught in English.

Instructor(s): Gabriela Lomba Guzman

Note(s): Students seeking credit toward the Spanish major/minor must read the texts in the original language and submit their written work in Spanish.

Equivalent Course(s): CCCT 20928, FNDL 20928, PLSC 20928, PARR 20928

CRES 26922. Structuring Refuge: U.S. Refugee Policy and Resettlement Practice. 100 Units.

The UN estimates that there are 100 million forcibly displaced people around the world (UNHCR, 2022), with over 27 million refugees among them, but in 2022 only 57,500 refugees were resettled to third countries. Historically the U.S. has been the largest resettlement country, and in the U.S. refugees are entitled to federal, state, and local supports that other immigrants do without. At the same time, refugees in the U.S. are arguably subject to greater scrutiny and social control than most other un-incarcerated domestic populations. This course asks the central questions: How is refugee status politically constructed and experienced by individuals; what are the interrelationships between institutional actors and refugee policies, with what implications for service delivery; what does research tell us about the resettlement outcomes; and what drives these outcomes; and finally, what are the points of intervention for social workers in the resettlement process? We will address these questions by: 1. detangling the web of international and domestic policies that relate to the refugees’ political identity, 2. focusing on the U.S. resettlement process, 3. analyzing resettlement policies and exploring the implications for social work practice targeted at integration, employment, and mental health, and 4. holding the inherent tension that can result from a dual focus on macro issues of scale and policy and micro issues related to the lived experience of human beings.

Instructor(s): Gabriela Lomba Guzman

Note(s): Students seeking credit toward the Spanish major/minor must read the texts in the original language and submit their written work in Spanish.

Equivalent Course(s): SSAD 46922, CHST 26922, HMRT 46922, SSAD 26922

CRES 26940. Race & Ethnicity in American Comics. 100 Units.

This course examines the representation and discourse of race and ethnicity in an array of American comics, including early newspaper strips, underground and alternative comics, and autobiographical graphic narratives. Along with works that emphasize an intersectional approach to race, we will discuss the history of racist caricature and recent controversies such as the depiction of Mohammed in Danish and French cartoons. We will also study how the mechanics of the visual-textual medium engender unique modes of representing race in
CRES 27001. La Égalité des races dans la francophonie. 100 Units.
La réflexion anthropologique sur la Caraïbe commence avec les premières explorations européennes au cours des 15e et 16e siècles. Tout comme lors du développement de la colonisation, puis du système esclavagiste inauguré par le Code Noir (1685), la question raciale s'instaure au cœur même de la revendication républicaine des esclaves et de l'indépendance haïtienne. C'est cependant au milieu du 19e siècle, période où triomphe l'anthropologie positive, que paraîtront deux ouvrages majeurs sur la question raciale: De l'inégalité des races (1853) de Gobineau et De l'égalité des races humaines (1885) d'Anténor Firmin, l'un des premiers noirs à être membre de la Société d'anthropologie de Paris. Le séminaire analysera ces deux ouvrages en rapport avec l'esprit et l'histoire des idées de l'époque en mettant en évidence, à travers les réflexions théoriques et les œuvres des Durkheim, Firmin, Gobineau, Hibbert, Joseph-Janvier, Madiou, Marcelin, Moreau de Saint-Méry, Renan, Saint-Rémy, Schoelcher, l'émergence croisée et progressive d'un formidable discours sur la race dans l'histoire, la littérature et la philosophie politique, tout au long de la deuxième moitié du 19e siècle.
Equivalent Course(s): ENGL 27017, KNOW 27017, GNSE 27017

CRES 27305. Haj to Utopia: Race, Religion, and Revolution in South Asian America. 100 Units.
With the election of Kamala Harris to the office of Vice President in the 2020 election, it would appear that Americans of South Asian descent find themselves nearer than ever to the center of U.S. political power. But what if one narrated the history of South Asian Americans not according to their inevitable embrace of imperialist politics, economic and cultural capital, but as fraught subjects of a settler colonial regime? What are the alternative futures, of life, love, and liberation, imagined by transnational revolutionaries? How does the politics of immigrant identity operate at the nexus of race and caste? How does religion index race in the eyes of the surveillance state? How do South Asian histories of migration prefigure the mass displacements, border enforcements, and unequal labor conditions that have defined the politics of globalization in the 21st century?
Instructor(s): Anand Venkatkrishnan Terms Offered: Spring
Equivalent Course(s): AMER 27305, RLST 27305, SALC 27305, GLST 27305, HIST 26813

CRES 27379. Reparations. 100 Units.
This course focuses on reparations for racialized slavery in the United States. As we’ll see, the debate over reparations raises a number of complex philosophical questions: what does it mean today to atone for hundreds of years of slavery, given that those who were enslaved, and those who enslaved other human beings, are now dead? Who today has an obligation to atone for it? What are they obligated to do? And, perhaps most importantly, who should have the authority to decide what successful atonement or reparation would look like? These questions arguably cannot be answered decisively without a precise accounting for the wrongs intrinsic to the institution of slavery, on the one hand, and an analysis of post-slavery racial oppression, on the other. Some of the authors we’ll read include: Bernard Boxill, Angela Davis, Fredrick Douglass, W.E.B. Du Bois, C.L.R. James, Charles Mills, Robert Nozick and Jeremy Waldron. (A)
Instructor(s): Tyler Zimmer Terms Offered: Autumn
Equivalent Course(s): PHIL 37379, PHIL 27379

CRES 27401. 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 utopias 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).

Instructor(s): A. Lugo-Ortiz Terms Offered: Autumn
Prerequisite(s): At least one of the following courses: SPAN 21500, 21703, 21803, 21903, or 22003.

Note(s): Taught in Spanish.
Equivalent Course(s): SPAN 27401, LACS 37401, SPAN 37401, CRES 37401, LACS 27401

CRES 27420. American Hinduism. 100 Units.
This undergraduate seminar examines the history and anthropology of Hinduism in the United States, from the eighteenth century to present. Course readings survey the early US history of (mostly) white, male Protestants representing Hindoo Religion, and the tours of prominent Hindu spokesmen, like Swami Vivekananda and Paramhansa Yogananda. Then we survey anthropological studies of convert Hindus from the American counterculture and immigrant Hindus arriving after 1965 in selected devotional (bhakti) and guru movements: ISKCON, Osho, the Swaminarayan Sampraday, Sathya Sai Baba, and Amma.
Instructor(s): Andrew Kunze Terms Offered: Spring
Equivalent Course(s): Rlst 27420

CRES 27450. Social Inequalities in Health: Race/Ethnicity & Class. 100 Units.
This course examines how social stratification and social inequality shape racial/ethnic and socioeconomic inequalities in health. In particular, we will explore the production of race and class inequality in the US and draw on the extant theoretical and empirical literature to understand how these social factors influence health behaviors and health outcomes. Finally, we will review both the classic and emerging methodological approaches used by public health and social scientists to measure and test how these features of society get "under the skin" to shape a variety of health outcomes.
Instructor(s): Aresha Martinez-Cardoso Terms Offered: Autumn
Prerequisite(s): Introductory statistics course.
Equivalent Course(s): Hlth 27450, Pbhs 31450

CRES 27524. The Colonial Construction of Race. 100 Units.
By situating Victorian constructions of race in the context of political and economic debates in Jamaica, New Zealand, India, and Britain, this course will explore how the encounter with colonial difference provoked a range of reactions throughout the nineteenth century. The conceptualization of race in this period was always a multi-sited affair. There was not always a clear line of causation between the "scientific" theories put forth by scholarly bodies and the actions of policymakers, missionaries, and settlers. We will therefore analyze how an array of parties among both the colonizers and colonized invoked race (in a positive or negative sense) to accomplish specific objectives. A host of primary sources, including anthropological treatises, missionary accounts, public speeches, and fictional works will further aid us in assessing the myriad ways in which race-talk structured systems of power relations.
Instructor(s): Zachary Leonard Terms Offered: Winter
Equivalent Course(s): Hist 29417

CRES 27528. The Literature of Riot: The Red Summer of 1919 and African American Literary History. 100 Units.
The Red Summer of 1919 was a series of race riots that swept the US at the end of WWI, marking a confluence of social tensions around race, labor, and migration with a wider crisis of the world imperial system. This course explores the Red Summer's legacies in African American literature and political thought. Working in tandem with the Chicago Race Riot of 1919 Commemoration Project, we will examine how Black writers have responded directly and obliquely to the upheavals of 1919. Our archive, which includes selections from the early 20th century Black press, important literary treatments, and primary historical documents from http://chicago1919.org, will facilitate a geographically and temporally layered understanding of the Red Summer. At stake conceptually in the course are questions of historical interpretation and cultural memory: How have African American writers debated the meaning and significance of these traumatic events even while countering their erasure from official narratives of U.S. history? How do we, and how can we, read 1919 in 2022? Readings include Claude McKay, Cyril Briggs, W.E.B. Du Bois, Marcus Garvey, Alain Locke, Toni Morrison, and Eve Ewing (1830-1940; Fiction; Poetry).
Instructor(s): Noah Hansen Terms Offered: Spring
Equivalent Course(s): Chst 27528, Engl 12001

CRES 27529. Intoxication and Dispossession in Colonialism. 100 Units.
Manhattan, according to one folk etymology, means "the place at which we were drunk." Supposedly the Lenape (Delaware) people named the island after their "general intoxication," in 1609, on wine and aqua vitae offered by the English explorer Henry Hudson. That derivation, though false, nonetheless puts drunkenness intriguingly close to the center of an originary colonial encounter. In this course, students will examine how such scenes were reiterated, transformed, and exploited throughout the 19th century. As we move along these historical itineraries, we will ask how toxic ideology distills and reinforces logics of racial dispossession. But we will also ask how intoxication opens onto altered states, draws out chronic conditions, and expands repertoires of conviviality. Our readings will weave between multiple genres in pursuit of these questions. Juxtaposing antiquarian files and execution sermons, medical inquiries and autobiographies, bureaucratic reports and romantic episodes, we will retrace scenes of intoxication through the texts, images, and institutions that configured them over time.
Instructor(s): Matthew Boulette Terms Offered: Spring
Equivalent Course(s): ENGL 27529

CRES 27530. (Re)Producing Race and Gender through American Material Culture. 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.
Terms Offered: Winter
Equivalent Course(s): ANTH 25214, HIST 27414, ARTH 27530, GNSE 27530

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 dispossessed. 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.
Instructor(s): Jake Fournier Terms Offered: Spring
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.
Terms Offered: Spring
Equivalent Course(s): ENST 27534, HIST 27308

CRES 27535. Whose Hybridity?: "Mixing" Language, Race, and Identity. 100 Units.
Throughout the modern world, members of racial, ethnic, and other groups perform their identities, in part, through the use of multiple languages or linguistic sub-varieties. It is a commonplace assumption that some of these performed identities—and their linguistic modes of expression—are "hybrid" or "mixed." Whether viewed as a cause for celebration or alarm, such assumptions often rely on the idea of previously "pure" things that were later made "hybrid." In various accounts in a range of media, "hybridity" spells the end of desirable ways of life, even the "natural order of things." In other accounts, "hybridity" is celebrated for producing novel relations between discrete categories, practices, and identifications. Yet upon closer inspection, even such supposedly "pure" categories themselves frequently turn out to be anything but "pure." This course will critically explore how "hybridity" is constructed as a matter of concern across a range of intellectual-, geopolitical-, cultural-, and media contexts. It focuses on language as a privileged marker of and resource in identity-construction, both self and other. This class uses theories and methods from anthropology, sociolinguistics, history, and sociology to explore how "hybridity" can be-and has been-used to construct social boundaries, exclusions, and erasures as much as solidarities, inclusions, and recognitions. The class focuses also on the material media in which these inclusions and exclusions are produced.
Instructor(s): Joshua Babcock Terms Offered: TBD
Equivalent Course(s): ANTH 27445

CRES 27537. Poetry for the People': Global Black Politics and Culture in the Age of Marcus Garvey. 100 Units.
When Jamaican activist Marcus Garvey established the Universal Negro Improvement Association, he at once catalyzed a global mass movement for racial equality, projected a new Black diasporic identity, and rewrote the fault-lines of modern racial politics. He also created the organizational and ideological framework for a global Black literature. Poets, workers, and political organizers from across the Black Diaspora sent both poetic and prosaic expressions of race-consciousness to the pages of Garvey's newspaper Negro World. These writers and activists challenged the legitimacy of world white supremacy, developed new modes of transnational racial affiliation, and enshrined Africa as the normative symbolic center of global Black politics. Despite its historical importance, however, Garveyism occupies an ambiguous place in African American studies. Controversies that
trace back to the inception of UNIA, in addition to the loss of the organization’s records, have impeded a full reconciliation with the movement’s global impact. Nonetheless, the great multivolume anthology of UNIA papers edited by Robert A. Hill, in addition to recent revisionist scholarship, suggest unexplored avenues of inquiry. The history of Garveyism, it seems, remains unfinished. “Poetry for the People” will introduce students to the real and imagined worlds of Garveyist Pan-Africanism, and explore the legacies of Garvey’s movement for contemporary debates on race, empire, nationalism, and the politics of culture.

Instructor(s): Noah Hansen
Terms Offered: Spring
Equivalent Course(s): ENGL 27537

CRES 27550. 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 intersectional 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.

Instructor(s): Chelsie May
Terms Offered: Winter
Equivalent Course(s): NEHC 27550, CRES 37550, GNSE 37550, GNSE 27550, JWSC 26610

CRES 27552. Race, Religion, and Emancipation. 100 Units.
In this course we will interrogate the complex relationship between race, religion, and emancipation in the modern period. Drawing on both historical and philosophical approaches, we will ask: What is emancipation, and who is it for? How has emancipation been articulated in relation to religion, and how has this relationship revealed complications in modern ideas of freedom? How has religion functioned as vehicle for racialization, and how has it been racialized itself? Is religion an impediment to freedom or a means for its actualization? Beginning in the European Enlightenment, we will consider these questions in relation to two distinct, though (crucially) related sites: Jewish emancipation in 18th and 19th century Europe, and Black emancipation in the United States. In doing so, we will treat the relationship between religion, race, and emancipation as a central tension of the modern period, the continuing importance of which has significant consequences for liberatory intellectual and political movements in the present. Readings will include philosophical, historical, and theological approaches by authors including Immanuel Kant, Karl Marx, W.E.B. DuBois, Saidiya Hartman, and James Cone. No prior knowledge is required, though students with background knowledge in race and ethnic studies, religious studies, and philosophy may find it helpful.

Instructor(s): William Underwood
Terms Offered: Spring
Equivalent Course(s): GLST 27552, RLST 27552

CRES 27554. Unfinished Business: Revenge and Narrative Form. 100 Units.
What does it mean for something—a concept, an object, a historical inheritance—to “return with a vengeance”? Is revenge motivated by a desire for justice—a clear if ruthless commitment to equivalence—or does it demonstrate a drive towards excess? Does revenge restore order to a system of accounting, or does it compound wrongs that could never have been righted in the first place? Whom exactly is the post-breakup “revenge body” for? As these questions suggest, revenge possesses a special knack for confusing categories of self and other, and resurrecting uncertainties when it comes to cause and effect. Its resistance to closure makes it a complex model for social relation and narrative form. Revenge also has no respect for scale. Making no pretension to being impersonal or detached, revenge is linked to more minor forms like pettiness or grudges. Yet revenge plots often address scales far beyond the personal: events or contexts unfolding at the register of the historical, the intergenerational, the global. Revenge thus undoes unsustainable dichotomies between subject and object, social and individual, and more. We will explore revenge in novels and films alongside theories of revenge: psychoanalytic theories of fixation and the refusal to mourn, queer theorists and affect theorists writing on disaffection and alien affects, and even self-help writers counseling against the self-destructive, corrosive effects of not letting something go.

Instructor(s): Shirl Yang
Terms Offered: Winter
Equivalent Course(s): ENGL 27554, GNSE 27544

CRES 27555. 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.

Instructor(s): Noah Hansen
Terms Offered: Winter
Equivalent Course(s): CRES 37555, ENGL 27555

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.

Instructor(s): A. Dru Stanley
Terms Offered: Winter
Equivalent Course(s): LLSO 29704, GNSE 37605, AMER 27605, GNSE 27605, HIST 37605, HMRT 27061, HIST 27605, HMRT 37605

CRES 27685. History Colloquium: Asian/Pacific Islander American History, 1850-2021. 100 Units.
Looking through a broad interdisciplinary lens, this course will examine the trajectory of Asians and Pacific Islanders in America. How did nineteenth- and early twentieth-century "sojourners" become "citizens"? What constituted the public's shift in perception of Asians from unassimilable alien to ostensible "model minority"? We will interrogate not only what it means to have been and to be an Asian in America but also what role APIAs have played in striving for a multiracial democracy. The history of anti-Asian violence will be traced from the mid-nineteenth century to the most recent hate crimes in the age of COVID. Conscious of the tendency to homogenize all Asians in the historical imagination, the course will be explicitly comparative, incorporating the diverse and disparate experiences of East, Southeast, and South Asians, as well as Pacific Islanders in America over time. We will, also, at times, investigate the histories of other ethnic/racial groups and compare their experiences to the Asian American experience.

Instructor(s): M. Briones
Terms Offered: Spring
Prerequisite(s): Priority registration is given to History majors.
Equivalent Course(s): HIST 29685

CRES 27699. Race and the Bible. 100 Units.
The course will cover race in the Bible, race in the ancient world of the Bible, American use of the Bible on race, and the critique of race as a formative and constructed concept.

Instructor(s): Erin Galgay Walsh and Simeon Chavel
Terms Offered: Winter
Prerequisite(s): BIBL 31000 (Introduction to the Hebrew Bible) or BIBL 32500 (Introduction to the New Testament). BIBL 32500 can be taken concurrently.

Note(s): This course meets the HS or LMCS Committee distribution requirement for Divinity students. JWSC majors/minors can petition to count this course toward their degree requirement.
Equivalent Course(s): NEHC 29989, HIJD 49999, HCHR 49999, BIBL 49999, NEHC 49989, RLST 29109

CRES 27710. Race and Governmentality in Transnational Literature. 100 Units.
In this course, we read a range of literary works that are concerned with the boundaries of nation-states and the flows between them, and with racial formations across borders. We think critically about different kinds of transnational literature, from travel narratives, to fiction dealing with migrant / refugee / diaspora experience, to "global lit," and how these articulate configurations of race and governmentality under modernity. We read essays by Julie Chu on human cargo, and David Harvey on flexible accumulation. The literary titles we look at might include: Henry James, The American Scene Thomas Mann, Death in Venice Derek Walcott, Omeros Claude Levi-Strauss, Tristes Tropiques Therese Hak Kyung Cha's Dictee Kazuo Ishiguro, Never Let Me Go Amitav Ghosh, The Sea of Poppies Viet Thanh Nguyen, The Sympathizer Claudia Rankine, Just Us: An American Conversation

Instructor(s): Darrel Chia
Terms Offered: Spring
Equivalent Course(s): MAPH 47710, ENGL 47710, ENGL 27710

CRES 27714. Reproductive Modernism. 100 Units.
In this class, we focus on the centrality of debates around women's reproductive capacity in shaping the culture of modernity in the U.S. in the first few decades of the twentieth century. We look at the way that feminist politics, in conjunction with broader developments in industrial capitalist society, disrupted traditional pathways of reproduction, as these have revolved around women's crucial role in sustaining the biological family and the home. We will read fiction, essays, and political tracts around 'women's work' and working class women, the birth control movement, feminist emancipation, marriage and the politics of the home, the rise of consumer culture, and the demands placed on both Black and white women during this period in reproducing "the race." Most generally, we will focus on texts that both trouble and shore up motherhood as the central means of reproducing the biological life and social fabric of American culture. And we will likewise be interested in
writers and political figures that sought to dramatically alter or even dismantle the reproductive social order altogether. (20th/21st)
Instructor(s): Agnes Malinowska
Terms Offered: Spring
Prerequisite(s): Open enrollment for all graduate students, as well as 3rd- and 4th-year undergraduate students with majors in the Humanities and Social Sciences. All others, please email amalinowska@uchicago.edu to request permission to enroll.
Equivalent Course(s): ENGL 47714, MAPH 47714, GNSE 47714, GNSE 27714, ENGL 27714

CRES 27721. Race and Religion: Theorizing Blackness and Jewishness. 100 Units.
Founded on ideals of universalism, pluralism and secularism, France and the United States are fraught with contradictions when it comes to race and religion. Which religions are accepted? Which religions are suspect? Is it minority that defines the difference—or only particular kinds of minority, such as race? To untangle the intersections of race and religion, we will examine Blackness and Jewishness as they are represented in political polemic, fiction, memoir and philosophy from the 1960s to the present. This course introduces students to the foundational concepts for the critical study of race and religion through exploring the constructions of Black and Jewish identity. We will examine the contradictions of secular politics and culture in France and the United States, and discuss how religion, race, and intersecting categories such as gender and sexuality, can become tools of critique. Readings include works by thinkers such as Césaire, Fanon, Memmi, Levinas and Foucault, along with literary classics by Nella Larsen and Sarah Kofman, and contemporary critical essays by Judith Butler, Christina Sharpe and Talal Asad. Throughout this course, we will examine how the concepts of race and religion are key components of the political, philosophical and ethical projects of these authors. No prerequisite knowledge of critical theory, or this historical period, is expected.
Instructor(s): Kirsten Collins
Terms Offered: Winter
Equivalent Course(s): ANTH 23916, GNSE 27721, GLST 27721, FREN 27721, RLST 27721, JWSC 27721, CMLT 27721

CRES 27722. Evangelicals and Race. 100 Units.
This graduate seminar will examine the complex ways, overtly and in more subtle, implicit ways, that Protestant evangelical Christianity has shaped race, the lived experience of race, and conversations about race in the US in the 20th and 21st centuries. Roughly half of the course will engage historical, sociological, and anthropological works on evangelicalism and race as a way of understanding how evangelicals have constructed, supported, and (in rarer instances) challenged racial categories and racism in the US. The course will also spend some time looking at primary sources where key evangelical figures write about and self-consciously reflect on race matters as theological and social phenomena. Some attention will be given to African American Protestants who identify as evangelical or who are regarded as such in scholarly studies. While a host of topics will be addressed, some of the more prominent will include evangelical individualism and resistance to structural understandings of racism, color-blindness as a response to the decline of legal segregation and a way of avoiding or critiquing attention to race in contemporary American life, and the continuing and enduring salience of race in evangelical political practices and voting preferences.
Instructor(s): Curtis Evans
Terms Offered: Spring
Note(s): This course meets the HS or SCSR Committee distribution requirement for Divinity students.
Equivalent Course(s): RLST 27722, RAME 47722, HCHR 47722

CRES 28005. Ella Deloria’s Iron Hawk and the Lakȟóta Literary Tradition. 100 Units.
This course explores the Lakȟóta epic poem Iron Hawk, composed bilingually in the 1920s and 1930s from a centuries-old oral storytelling tradition. We will discuss the poem’s major themes of mythic etiology and communal kinship, as expressed in the words of its two named authors, oral poet Makȟúla and anthropologist Ella Deloria. Our close reading is grounded in the poem’s cultural origins among the Očhéthi Šakówiŋ nation, and we will think carefully about how this story of generosity and kinship implicates indigenous and non-indigenous American readers today. Supplementary readings from Julian Rice, Robert Bringhurst, and David Treuer will help contextualize the poem as a fundamental text of indigenous American literature.
Instructor(s): J. Marsan
Terms Offered: Spring
Equivalent Course(s): FNDL 28005

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, Condomblo, Vodoun, Palo, Obeah, Christianity, Islam, and Judaism.
Equivalent Course(s): RLST 28011

CRES 28421. Theater for Social Change. 100 Units.
Augusto Boal argues that theatre is “rehearsal for the revolution.” Boal’s Theatre of the Oppressed provides key strategies for collaboratively crafting dramatic narrative. These strategies challenge the conventional Aristotelian structure that privileges a single protagonist and subordinates other stories. Instead, Boal structures a poetics in which the “spect-actor” contributes their voice. Students will engage in devising and embodiment exercises...
in Image Theatre, Newspaper Theatre, Forum Theatre, and more, by interpreting texts, (e.g., religious texts, constitutional documents, or political manifestos), interrogating current events, exploring public narratives, and valuing diverse learning styles. Students will contextualize destinations for the course material according to the aesthetic and academic questions that they bring into the classroom. To consider ethical concerns surrounding participatory theatre, we will examine arts groups past and present that employ the techniques of the Theatre of the Oppressed. Readings include Boal, Freire, Jan Cohen-Cruz, Michael Rohd, bell hooks, and Knight and Schwarzman.

Instructor(s): staff Terms Offered: Spring
Note(s): Attendance at first class is mandatory
Equivalent Course(s): TAPS 28421, TAPS 38421

CRES 28502. Policing in America: Black, White and Blue. 100 Units.

The course will focus on policing issues in Chicago and across the nation. It will feature guest speakers and class discussions. This course satisfies the Public Policy practicum Windows requirement.
Instructor(s): Clayton Harris Terms Offered: Autumn Spring
Note(s): This course satisfies the Public Policy practicum windows requirement.
Equivalent Course(s): PBPL 28502

CRES 28619. Postcolonial Openings: World Literature after 1955. 100 Units.

This course familiarizes students with the perspectives, debates, and attitudes that characterize the contemporary field of postcolonial theory, with critical attention to how its interdisciplinary contributions contribute to reading literary works. What are the claims made on behalf of literary texts in orienting us to other lives and possibilities, and in registering the experiences of displacement under global capitalism? To better answer these questions, we read recent scholarship that engages the field in conversations around gender, affect, climate change, and democracy, to think about the impulses that animate the field, and to sketch new directions. We survey the trajectories and self-criticisms within the field, looking at canonical critics (Fanon, Said, Bhabha, Spivak), as well as reading a range of literary and cinematic works by writers like Jean Rhys, E.M. Forster, Mahasweta Devi, Derek Walcott, Arundhati Roy, and Salman Rushdie). (20th/21st)
Instructor(s): Darrel Chia Terms Offered: Winter
Equivalent Course(s): ENGL 38619, HMRT 34520, GNSE 34520, MAPH 34520, ENGL 28619, GNSE 24520

CRES 28705. Literature as Resistance: Reclaiming Italian Margins. 100 Units.

Resistance takes on many forms, some more explicit, some more elusive and covert; the act of writing is one of them. How has writing been used as an act of resistance in the Italian social landscape? How does literature present marginalized individuals with a way to resist cultural and physical oppression, and provide them with a means to promote social and cultural transformation? To answer these and other related questions, this course will explore the formation of counter-hegemonic discourse through the literary production of contemporary writers at the margins of Italian society.
Instructor(s): Elizabeth Tavella Terms Offered: Spring
Note(s): Taught in English.
Equivalent Course(s): GNSE 28705, ITAL 28705

CRES 28887. Listening to Gangsta Rap. 100 Units.

A study of gangsta rap in from its American origins to its international manifestations. The aim is to graph gangsta rap’s aesthetic conception through a discussion of core “canonical” albums in the history of gangsta rap. Most weeks, album-texts will be paired with essays and book chapters as a way to engage with but ultimately critique Western White Supremacist Hetero-Normative Patriarchal Logo-centrism. To mark our engagement, we ask about the impact of gangsta rap in how we conceptualize other forms of art-making. The working thesis of the course is that gangsta rap is, ironically, the apex of Western culture. Readings in English. I will provide digital copies of the texts/films. All albums can be found on YouTube.
Instructor(s): Chris Clarke Terms Offered: Spring
Equivalent Course(s): CMLT 28887

CRES 28906. 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): HIST 28906, HIST 38906, GNSE 38906, GNSE 28906, CRES 38906
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.
Instructor(s): D. Borges Terms Offered: Spring
Equivalent Course(s): LACS 29000, LACS 39000, MAPS 39200, HIST 39000, RLST 21401, HCHR 39200, HIST 29000

CRES 29105. Gendering Slavery. 100 Units.
This reading seminar will introduce students to the key questions, methods, and theories of the burgeoning field
of gendered histories of slavery. Global in scope, but with a focus on the early modern Atlantic world, we will
explore a range of primary and secondary texts from various slave societies. Assigned monographs will cover a
multitude of topics including women and law, sexualities, kinship, and reproduction, and the intersection of race,
labor, and market economies. In addition to examining historical narratives, students will discuss the ethical and
methodological implications of reading and writing histories of violence, erasure, and domination. Learning to
work within and against the limits imposed by hegemonic forms of representation, the fragmentary nature of the
archive, and the afterlives of slavery, this course will examine how masculinity and femininity remade and were
remade by bondage.
Instructor(s): M. Hicks Terms Offered: Autumn
Equivalent Course(s): GNSE 29105, HIST 29105, HIST 39105, LACS 39106, LACS 29106

CRES 29162. Masquerade as Critique. 100 Units.
Critique is most often figured as an act that reveals a reality that was previously hidden, as though one were
pulling back a curtain or lifting a veil. But, as the critic Craig Owens points out, “in a culture in which visibility is
always on the side of the male, invisibility on the side of the female…are not the activities of unveiling, stripping,
laying bare…unmistakably male prerogatives”? This interdisciplinary seminar develops an alternate genealogy of
critique informed by feminist, queer, and Black studies perspectives. It eschews the modernist drive toward
transparency, instead examining tactics of resistance such as masquerade, disidentification, appropriation, drag,
fugitivity, and critical fabulation. This course pairs readings by authors including Eve Sedgwick, bell hooks, José
Muñoz, and Saidiya Hartman with art, performance, and films by figures like Claude Cahun, Carrie Mae Weems,
Jack Smith, the Karrabing Film Collective, Cheryl Dunye, David Hammons, and Jennie Livingston. Together,
we will ask: What is critique, and how does it relate to power? How have artists engaged strategically with
visibility and invisibility, and what can their work teach us today? This course will incorporate guest lectures
and fieldwork in museums and archives. Culminating in a creative final project, it aims to develop a toolkit for
critique that thinks past the timeworn imperative to render the invisible visible.
Instructor(s): L. Pires Terms Offered: Spring
Note(s): Registration by consent, only.
Equivalent Course(s): MAPH 39162, GNSE 39162, ARTH 29162, GNSE 29162, ARTH 39162

CRES 29302. Human Rights: 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.
Instructor(s): L. Pires Terms Offered: Spring
Equivalent Course(s): MAPH 39162, GNSE 39162, ARTH 29162, GNSE 29162, ARTH 39162

CRES 29300. Black Women Work: The labor of Black women in communities, families, and institutions. 100
Units.
This multidisciplinary course will explore the labor of Black women in three distinct arenas-communities,
families, and institutions. Students will explore these areas through engaging with historical and contemporary
narratives, research, and popular media, heavily drawing in a U.S. context, but not exclusively. Through an
engagement of Black women in the U.S. labor force, this course will explore three questions. How has the
labor of Black women contributed to the sustainability of communities, families, and institutions? What are the
choices Black women make to engage and sustain their work? What is the future of the labor of Black women?
Is the future one that is liberatory or not? Students will leave this course with an understanding of the ways
intersectional experiences of oppression contribute to complex conditions and decision-making, that shape
the labor of Black women, the function of certain labor decisions as sites of resistance, as well as the generative
resources that support the professional success and well-being of Black women.
Terms Offered: TBD
Equivalent Course(s): GNSE 20127, SSAD 69600, SSAD 29600

CRES 29700. Readings in Critical Race and Ethnic Studies. 100 Units.
This is a general reading and research course for independent study not related to the BA thesis or BA research.
Students are required to submit the College Reading and Research Course Form. May be taken for P/F grading
Critical Race and Ethnic Studies

with consent of instructor. With prior approval, students who are majoring in Critical Race and Ethnic Studies may use this course to satisfy program requirements.
Terms Offered: Autumn Spring Summer Winter

CRES 29706. Race Law. 100 Units.
Race Law takes the law of race as a distinct body of study. It examines how statutes, cases, and other legal materials create racial categories, and how the legal definitions of race are used to reinforce and establish social hierarchies and to exclude certain categories of persons from full rights-bearing legal personhood. This class explores legal cases and primary sources from colonial America to the present to map out the legal construction of race over time. Although incorporating non-legal sources to highlight that the law is not a "black box", the class focuses on the role of law in crafting our understanding of what race means. "Race Law" will be a small junior colloquium geared at students interested in pursuing the topic of law and race for their senior thesis.
Instructor(s): Evelyn Atkinson Terms Offered: Spring
Note(s): Junior Colloquium in Law, Letters, and Society
Equivalent Course(s): LLSO 29706

CRES 29800. BA Colloquium: Theory and Methods in Critical Race and Ethnic Studies. 100 Units.
This course is designed to introduce students to a range of research methods and to help determine which method(s) would fit a research thesis or capstone project focusing on topics related to race, diaspora, and/or indigeneity. The seminar functions as a research workshop in which students identify a research topic, develop a research question and explore a range of methods for their research thesis or capstone project. Class of 2024: Students will attend this seminar both in Autumn and Winter quarters of their fourth-year. In Autumn quarter the seminar meets weekly. In Winter quarter the seminar meets every other week. Class of 2025 and beyond: Students will attend this seminar in Spring of their third-year and Autumn of their fourth-year. In Spring quarter, the seminar meets weekly. In Autumn quarter the seminar meets every other week. In both cases, the seminar spans two quarters, and students may enroll in the course the quarter of their choosing.
Instructor(s): Staff Terms Offered: Autumn Spring Winter
Prerequisite(s): Consent of instructor.
Equivalent Course(s): RDIN 29800

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.
Terms Offered: Autumn,Winter,Spring
Prerequisite(s): CRES 29800; consent of the faculty supervisor and director of undergraduate studies
Note(s): Students are required to submit the College Reading and Research Course Form. Must be taken for a quality grade.

CRES 29943. Diasporic Narratives and Memories. 100 Units.
Of the many emigrant communities in Chicago, Belarusians are the only group that does not yet have its own museum. Our course takes this lack as an opportunity to provide training for students to create a grassroots community-driven initiative that empirically develops a conceptual foundation for a new type of multi-ethnic museum of emigration, one informed by the experiences of community members themselves and their relationship to the artifacts that define their identities and memories. This course allows students to actively participate in a museum creation project which takes as its point of departure not a nation-state narrative, but the everyday life of a multi-ethnic community with the goal of informing research, policy, and public discourse about emigration. We center our course around the material heritage of Belarusia and its dispersal in emigration. We analyze how a diasporic museum's main role is to collect, protect and curate the material legacy of the Belarusian community to ensure its future stability. The course participants collaborate with the Chicago Studies Program, the NGO Belarusians in Chicago, and the Chicago History Museum to study the role of artifacts in museums. The students conduct the field work about multi-ethnic Belarusian emigration to include experiences of Belarusian Jews, Belarusian Russians, Belarusian Lithuanians, Belarusian Tatars, and other groups from Belarus.
Instructor(s): Olga Solovieva and Bozena Shallcross Terms Offered: Spring
Equivalent Course(s): CMLT 29943, CHST 29943, HIPS 26943, MAPH 39943, KNOW 29943, REES 29950, BPRO 29943