

# Comparative Race and Ethnic Studies

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## Program of Study

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

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

This major/minor is also available to students interested in the study of Africa in a comparative framework.

## Program Requirements

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

The major requires eleven to twelve courses, depending on whether the student counts two or three civilization studies courses chosen from those listed below under Summary of Requirements toward the general education requirement. Students who take all three Colonizations courses (CRES 24001-24002-

24003) or Introduction to Latin American Civilization courses (LACS 16100-16200-16300/34600-34700-34800) or Latin American Civilization in Oaxaca (SOSC 24302-24402-24502) or African Civilization in Africa (SOSC 26600-26700-26800) or African Civilization in Paris, or take both Introduction to African Civilization courses (ANTH 20701-20702) and the third course in the Colonizations sequence (CRES 24003) will have an eleven-course major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added. The major requires eight elective courses, a BA colloquium (CRES 29800), and a BA essay (CRES 29900). The BA program in CRES consists of eleven to twelve courses, of which at least seven courses are typically chosen from those listed or cross-listed as CRES courses.

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

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

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

The requirements for Options 1 and 2 are virtually identical: one or two civilization studies courses, eight electives, a BA colloquium, and a BA essay. One upper-level language course may be used to meet the major requirements. The course requires approval by the student affairs administrator.

**BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies.** During the final year in the program and after students have completed most of the elective requirements for the major, they must enroll in CRES 29800 (BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies), which is meant to help synthesize the vast knowledge they have gained and to prepare them to write a BA essay.

**Research Project or Essay.** A substantial essay or project is to be completed in the student’s fourth year under the supervision of a Comparative Race and Ethnic Studies adviser, who is a member of the program’s core faculty. Students must choose an essay adviser and submit a formal BA proposal to the student affairs

administrator by the end of their third year of study. BA essays are due on May 1 of their fourth year or by fifth week of their quarter of graduation.

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

Summary of Requirements: Comparative Race and Ethnic Studies

<i>General Education</i>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402
<i>Major</i>	1–2 course(s) of a single civilization sequence*
	4 courses in one specific area of specialization (Africa Past and Present, African American Studies, Latina/o Studies, Asian American Studies, or Native American Studies)
	4 courses in a second area of specialization or 4 comparative courses**
	1 CRES 29800
	<u>1</u> CRES 29900
	11–12

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization sequence is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

### Specialization Programs in Comparative Race and Ethnic Studies

Students must complete one specialization and discuss the courses that will comprise the major with the student affairs administrator.

**Specialization in Africa Past and Present.** Students majoring in Comparative Race and Ethnic Studies who meet the following requirements will be recognized as having completed a specialization in the area of Africa Past and Present.

The following requirements must be met:

<b>General Education</b>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402
<b>Major</b>	1–2 course(s) of a single civilization sequence*
	4 approved courses in Africa Past and Present (CRES 10201, 20103, 20200, 21203/33600, 21217, 22210, 23400, 24201/34201)
	4 courses drawn from at least one additional comparative or ethnic studies area** ( <i>Comparative/General Studies courses</i> : CRES 10200, 18803, 20104/30104, 20173, 20207, 22104, 22500/31700, 23310, 23710/43710, 24140, 24500, 26400/36400, 26600, 27000, 27130, 27400/37400, 27403/37403, 27500, 27600, 47002)
	1 CRES 29800
	<u>1</u> CRES 29900
	11–12

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization course is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

For more information, students should consult with the student affairs administrator.

**Specialization in African American Studies.** Students majoring in Comparative Race and Ethnic Studies who meet the following requirements will be recognized as having completed a specialization in the area of African American Studies.

The following requirements must be met:

<b>General Education</b>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402
<b>Major</b>	1–2 course(s) of a single civilization sequence*
	4 approved courses in African American Studies (CRES 16402, 18803, 20104/30104, 21201, 21225, 22200, 22800, 23200, 23801/33801, 24601, 25200, 25800/45800, 26000, 26300, 26500, 27200/37200, 27300/37300, 27301, 27320, 27803, 28201, 29600)
	4 courses drawn from at least one additional comparative or ethnic studies area** ( <i>Comparative/General Studies courses</i> : CRES 10200, 18803, 20104/30104, 20173, 20207, 22104, 22500/31700, 23310, 23710/43710, 24140, 24500, 26400/36400, 26600, 27000, 27130, 27400/37400, 27403/37403, 27500, 27600, 47002)
	1 CRES 29800
	<u>1</u> CRES 29900
	11–12

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization course is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

For more information, students should consult with the student affairs administrator.

**Specialization in Asian American Studies.** Students majoring in Comparative Race and Ethnic Studies who meet the following requirements will be recognized as having completed a specialization in the area of Asian American Studies.

The following requirements must be met:

<b>General Education</b>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402	
<b>Major</b>	1–2	course(s) of a single civilization sequence*
	4	approved courses in Asian American Studies (CRES 17602, 23700/33700)***
	4	courses drawn from at least one additional comparative or ethnic studies area** ( <i>Comparative/General Studies courses:</i> CRES 10200, 18803, 20104/30104, 20173, 20207, 22104, 22500/31700, 23310, 23710/43710, 24140, 24500, 26400/36400, 26600, 27000, 27130, 27400/37400, 27403/37403, 27500, 27600, 47002)
	1	CRES 29800
	<u>1</u>	CRES 29900
	11–12	

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization course is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

\*\*\*Students may also submit a petition to the student affairs administrator to accept courses with Asian American context that are offered on a one-time basis.

For more information, students should consult with the student affairs administrator.

**Specialization in Latina/o Studies.** Students majoring in Comparative Race and Ethnic Studies who meet the following requirements will be recognized as having completed a specialization in the area of Latina/o Studies.

The following requirements must be met:

<b>General Education</b>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402	
<b>Major</b>	1–2	course(s) of a single civilization sequence*
	4	approved courses in Latina/o Studies (CRES 22804, 26502, 28000, 29000/39000)***
	4	courses drawn from at least one additional comparative or ethnic studies area** ( <i>Comparative/General Studies courses:</i> CRES 10200, 18803, 20104/30104, 20173, 20207, 22104, 22500/31700, 23310, 23710/43710, 24140, 24500, 26400/36400, 26600, 27000, 27130, 27400/37400, 27403/37403, 27500, 27600, 47002)
	1	CRES 29800
	<u>1</u>	CRES 29900
	11–12	

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization course is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

\*\*\*Students may also submit a petition to the student affairs administrator to accept courses with Latina/o context that are offered on a one-time basis.

For more information, students should consult with the student affairs administrator.

**Specialization in Native American Studies.** Students majoring in Comparative Race and Ethnic Studies who meet the following requirements will be recognized as having completed a specialization in the area of Native American Studies.

The following requirements must be met:

<i>General Education</i>	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402	
<i>Major</i>	1–2	course(s) of a single civilization sequence*
	4	approved courses in Native American Studies (CRES 21205, 21301, 31800, 33101-33102, 34501-34502)***
	4	courses drawn from at least one additional comparative or ethnic studies area** ( <i>Comparative/General Studies courses:</i> CRES 10200, 18803, 20104/30104, 20173, 20207, 22104, 22500/31700, 23310, 23710/43710, 24140, 24500, 26400/36400, 26600, 27000, 27130, 27400/37400, 27403/37403, 27500, 27600, 47002)
	1	CRES 29800
	<u>1</u>	CRES 29900
	11–12	

\* If the first two quarters of a civilization studies sequence are taken to fulfill the general education requirement, the third quarter will count towards the major; if a non-CRES civilization course is used to fulfill the general education requirement, then two quarters must be included in the major. If a student has counted all three civilization courses towards general education, then a CRES elective must be added.

\*\* Students completing a second major may choose 4 courses within a single discipline or interdisciplinary field (e.g., history, gender studies, sociology, political science) that focus on race and ethnic issues.

\*\*\*Students may also submit a petition to the student affairs administrator to accept courses with Native American context that are offered on a one-time basis.

For more information, students should consult with the student affairs administrator.

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

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

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

**Minor Program in Comparative Race and Ethnic Studies**

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

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

Requirements follow for the minor program:

0–2	CRES 24001-24002, ANTH 20701-20702, SOSC 26600-26700, LACS 16100-16200, or SOSC 24302-24402
4	courses in one specific area of specialization (Africa Past and Present, African American Studies, Latina/o Studies, Asian American Studies, or Native American Studies)
<u>1</u>	Comparative course
5–7*	

\* Depending on whether the civilization studies courses are taken for general education

**Degree Listing**

Students who major or minor in Comparative Race and Ethnic Studies will have their area of specialization listed on their transcript. Thus a student with



an African American Studies focus will have the degree listed as “Comparative Race and Ethnic Studies, with African American Studies.” The same will apply for those students who focus on Africa Past and Present, Asian American Studies, Latina/o Studies, and Native American Studies.

### Faculty

H. Agrama, L. Auslander, R. Austen (Emeritus), L. Berlant, P. Bohlman, D. Borges, M. Briones, T. Bruguera, S. Burns, D. Chakrabarty, K. Charles, K. Choi, Y. Choi, C. Cohen, J. Cole, J. Comaroff, J. L. Comaroff, R. Coronado, J. Dailey, S. Dawdy, M. Dawson, D. English, M. Dietler, C. Evans, K. Fikes, T. Fisher, R. Fogelson, A. Ford, L. Gandhi, M. Gilliam, J. Goldsby, J. A. Goldsmith, R. Gooding-Williams, A. Green, R. Gutiérrez, J. Hevia, T. Holt, D. Hopkins, D. Hutchinson, T. Jackson, R. Jean-Baptiste, W. Johnson, M. Keels, J. Kelly, K. Kim, R. Kittles, E. Kourí, L. Kruger, D. L. Levine (Emeritus), A. Lugo-Ortiz, W. McDade, O. McRoberts, S. Mufwene, D. Norton, E. Oliver, O. Olopade, E. Osborn, S. Palmié, V. Parks, C. Payne, M. Peek, D. Phillips, S. Reddy, F. Richard, G. Miranda Samuels, L. Sanchez-Johnsen, J. Saville, M. Small, M. B. Spencer, M. R. Trouillot, D. Voisin, R. Von Hallberg, K. Warren, T. Zahra

### Courses: Comparative Race and Ethnic Studies (CRES)

#### *Africa Past and Present*

**20005. Colonial African History.** (AFAM 20005, HIST 20005) In the late nineteenth century, European powers embarked on an ambitious effort to conquer and occupy the African continent. This course considers the conditions that enabled the European “Scramble for Africa” and the long-lasting consequences of the project. Primary sources, secondary texts, and fiction will present students with various perspectives on the experiences and effects of colonialism. Case studies will be drawn from French West Africa, Nigeria, South Africa, and Kenya. *E. Osborn. Spring.*

**20701-20702. Introduction to African Civilization I, II.** (=AFAM 20701-20702, ANTH 20701-20702, CHDV 21401 [20702], HIST 10101-10102, SOSC 22500-22600) *Completion of the general education requirement in social sciences recommended. Taking these courses in sequence is recommended but not required. This sequence meets the general education requirement in civilization studies.* This year the African Civilization Sequence focuses primarily on the colonial encounter, with some attention, in the second quarter, to everyday life in the contemporary period. The first quarter focuses on West, North, and Central Africa. The second quarter focuses on Eastern and Southern Africa, including Madagascar. We explore various aspects of how the colonial encounter transformed local societies, even as indigenous African social structures profoundly molded and shaped these diverse processes. Topics include the institution of colonial rule, independence movements, ethnicity and interethnic violence, ritual and the body, love, marriage, money, and popular culture. *E. Osborn, Autumn; R. Jean-Baptiste, Winter.*

**24201/34201. Cinema in Africa.** (=AFAM 21900, CMST 24201/34201, CMLT 22900/42900, CRES 24201/34201, ENGL 27600/48601, SOSC 27600) *PQ: Prior college-level course in either African studies or film studies.* This course examines cinema in Africa and films produced in Africa. It places cinema in SubSaharan Africa in its social, cultural, and aesthetic contexts ranging from neocolonial to postcolonial, Western to Southern Africa, documentary to fiction, and art cinema to TV. We begin with *La Noire de...* (1966), a groundbreaking film by the “father” of African cinema, Ousmane Sembene. We compare this film to a South African film, *The Magic Garden* (1960), that more closely resembles African American musical film. Other films discussed in the first part of the course include anti-colonial and anti-apartheid films from Lionel Rogosin’s *Come Back Africa* (1959) to Sarah Maldoror’s *Sambizanga*, Ousmane Sembene’s *Camp de Thiaroye* (1984), and Jean Marie Teno’s *Afrique, Je te Plumerai* (1995). We then examine cinematic representations of tensions between urban and rural, traditional and modern life, and the different implications of these tensions for men and women, Western and Southern Africa, in fiction, documentary and ethnographic film. *L. Kruger. Winter.*

**25701. North Africa: Late Antiquity to Islam.** (=CLAS 30200, CLCV 20200, HIST 25701/35701, NEHC 20634/30634) This course examines topics in continuity and change from the third through ninth centuries CE, including changes in Roman, Vandalic, Byzantine, and early Islamic Africa. Topics include the waning of paganism and the respective spread and waning of Christianity, the dynamics of the seventh-century Muslim conquest and Byzantine collapse, and transformation of late antique North Africa into a component of Islamic civilization. Topography and issues of the autochthonous populations also receive some analysis. Readings are in primary sources and the latest modern scholarship. All work in English. *W. Kaegi. Autumn.*

#### *African American Studies*

**20101. Colonial Autobiography.** (=HIST 20101) This lecture course examines selected topics in the African American experience from the slave trade to slavery emancipation. Each lecture focuses on a specific problem of interpretation in African American history, all framed by an overall theme: the “making” of an African American people out of diverse ethnic groups brought together under conditions of extreme oppression; and its corollary, the structural constraints and openings for resistance to that oppression. Readings emphasize primary sources, especially autobiographical materials, supplemented by readings in important secondary sources. *R. Austen. Spring.*

**20104/30104. Urban Structure and Process.** (=GEOG 22700/32700, SOCI 20104/30104) 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 U.S. experience as a way of developing worldwide urban policy. *O. McRoberts. Spring.*

**21201. Intensive Study of a Culture: Chicago Blues.** (ANTH 21201) This course is an anthropological and historical exploration of one of the most original and influential American musical genres in its social and cultural context. We examine transformations in the cultural meaning of the blues and its place within broader American cultural currents, the social and economic situation of blues musicians, and the political economy of blues within the wider music industry. *M. Dietler. Spring.*

**22706. Slavery Shaped the Atlantic World.** (=HIST 22706, AFAM 22706) Over the course of nearly four hundred years, some ten million Africans were forcibly transported across the ocean and scattered through two continents, irrevocably transforming the Americas and their homeland. Similarly, societies throughout North and South America were forever changed as former slaves took up the challenge of emancipation and became citizens. This class is both an introduction to broad narratives of slavery and freedom, and an opportunity to learn about the daily lives and experiences of slaves and former slaves. It is taught through a combination of lecture and discussion. *J. Palmer. Winter.*

**22800. African American Religion: Themes and Issues.** (=AFAM 22800, RLST 22800) This course introduces the history and religious experiences of African Americans. We focus especially on the social and cultural context of the evolution of African American religion, relationships between black and white churches, and black and white interpretations of African American religion. *C. Evans. Winter.*

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

**26201. New Media and Politics.** (=PLSC 26201) Throughout history "new media," for better or worse, have on occasion transformed politics. The use of radio to share Roosevelt's fireside chats and of television to broadcast the Civil Rights Movement are recognized as landmark moments when "new media," intersecting with political life, changed the course of political engagement. Today's "new media" (the internet, digital media production, and computer games) may also radically change how we think about and engage in politics. This course explores the historical and potential impact of new media on politics. *C. Cohen. Spring.*

**26800. Age of Realism and Naturalism.** (=ENGL 26800) Literary histories tell us that realism and naturalism were aesthetic movements that redefined American fiction at the turn of the nineteenth century. Cultural histories of the era tell us that Americans fiercely debated what constituted the "real" and the "natural" as they coped with the revolutionary changes that turned their worlds upside down between the Civil War and World War I: the consolidation of state power in the federal government; the transformation of the economy into a fully industrialized, corporate-commodity driven order; the emancipation of African Americans from slavery; the liberation of "New Women" (and men) from Victorian gender roles; the metamorphosis of cities into metropolises with the arrival of immigrants from Southern and Eastern Europe; the "closing" of the frontier and the imperialist extension of American power abroad; the sanctification of science, technology, and "professionalized" knowledge as the bulwarks of the nation's tender faith in "progress." This course moves between these two accounts to appreciate the varied styles and issues that characterized the literature of this moment. Authors include Rebecca Harding Davis, William Dean Howells, Theodore Dreiser, Stephen Crane, Kate Chopin, Sui Sin Far, Helen Hunt Jackson, Charles Chestnut, Mark Twain, Henry James, and W. E. B. DuBois. *J. Goldsby. Autumn.*

**27200/37200. African American History to 1877.** (=HIST 27200/37200, LLSO 26901) This lecture course examines selected topics in the African American experience from the slave trade to slavery emancipation. Each lecture focuses on a specific problem of interpretation in African American history, all framed by an overall theme: the "making" of an African American people out of diverse ethnic groups brought together under conditions of extreme oppression; and its corollary, the structural constraints and openings for resistance to that oppression. Readings emphasize primary sources, especially autobiographical materials, supplemented by readings in important secondary sources. *T. Holt. Autumn.*

**27300/37300. African American History since 1877.** (=HIST 27300/37300, LLSO 28800) This course explores in a comparative framework the historical forces that shaped the work, culture, and political struggles of African American people in the United States from the end of American Reconstruction to the present. *T. Holt. Winter.*

**27311. Antislavery in the Age of Atlantic Revolutions: Politics and Cultures of Antislavery in Comparative Scope, 1776–1848.** (=AFAM 27311, HMRT 27311, HIST 29003) This course examines the history of the struggles against the slave trade and slavery in the transatlantic world from the late eighteenth century to the nineteenth century. We focus on the "Age of the Atlantic Revolutions" as a critical catalyst by which antislavery was accelerated and transformed. Observing that a variety of experiments in liberty and citizenship were tested and implemented through interrelated revolutions, the course excavates a wide array of problems involved in the antislavery struggles: human rights, popular mobilization, violence, resistance, nationhood, capitalism, labor ideologies, colonialism, and racism. Students obtain a synthetic and comprehensive view of the processes that brought an end to colonial slavery, beyond the narrow

perspectives predicated either on antislavery policy-making or on national boundaries. While a short lecture is given at the opening of every class, classes center around discussions grounded in assigned readings. *Y. Kwon. Autumn.*

**27312. American Literature and American Segregation.** (=AFAM 27312, ENGL 27304, HIST 27011) Part history, part theory, and large part literature, this course aims to produce an interdisciplinary perspective on American segregation and the strategies of politically invested storytelling that emerged from it. We examine how American writers dramatized the experience of being a racialized individual during segregation and the contradictions inherent to a national pairing of enforced race hierarchy and professed democratic equality. We also discuss how the relationship between race and class emerges and changes in the years leading up to the Civil Rights Movement and how literature was put to the problematic political task of “making human” the African American figure under Jim Crow. Authors to be considered include but are not limited to: Ralph Ellison, George Schuyler, William Faulkner, Richard Wright, Gwendolyn Brooks, Zora Neale Hurston, Ann Petry, and Mark Twain. *R. Watson. Autumn.*

**27705. Introduction to Black Chicago, 1893 to 2008.** (=AFAM 27305, HIST 27705/37705, LLSO 22210) *A. Green. Spring.*

**27815. Politics and Public Policy in China.** (=PLSC 27815) This course offers a historical and thematic survey of Chinese politics in the twentieth century. Particular attention is given to the formation of the party-state, the imposition of central planning, the Great Leap forward, the Cultural Revolution, reform and liberalization, and China’s role in the world in the post–cold war era. The discussion is framed in terms that allow comparison with other countries. *D. Yang. Winter.*

**28201. U.S. Civil War and Reconstruction, 1846 to 1890.** (=HIST 28201, LLSO 26908) This course explores the coming, course, and contestation of the outcomes of the U.S. civil war and the postwar crisis of Reconstruction. *J. Saville. Winter.*

**28202. African American and Jewish Political Thought.** (=JWSC 28201, PLSC 28201/38201) This course is a comparative exploration of African American and Jewish political thought with reference to the themes of authority, prophecy, membership, solidarity, liberalism, the politics of diaspora, and the politics of identity. We pay attention both to canonical texts and to contemporary debates. *J. Cooper, R. Gooding-Williams. Spring.*

#### *Asian American Studies*

**14400. Japan and West: Nineteenth-Century Encounter.** (=HIST 14400, EALC 14405, JAPN 14405) This course explores the cultural interactions between Japanese and Westerners in the second half of the nineteenth century, the first period of sustained contact and the time in which enduring modes of perception and misperception were formed. We examine travelogues, memoirs, guidebooks, histories, and other works written about Japan by Americans and

Europeans, as well as works by Japanese authored for a Western readership. *S. Burns. Autumn.*

**17602. Introduction to Asian/Pacific Islander American History.** (=HIST 17602) Looking through a broad interdisciplinary lens, this course examines 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 interrogate not only what it means to have been and to be an Asian in America but also what role Asian Americans have played in striving for a multiracial democracy. Conscious of the tendency to homogenize all Asians in the historical imagination, the course is explicitly comparative, incorporating the diverse and disparate experiences of East, Southeast, and South Asians, as well as Pacific Islanders in America. We also investigate and compare the histories of African Americans, Native Americans, ethnic whites, Latinas/os, and Arab Americans to highlight the Asian American experience. *M. Briones. Spring.*

**26633. “Koreanness” in Narratives of Exile, Migration, and Diaspora.** (EALC 26633/36633) Korean migration on a mass scale took place relatively late among the populations of East Asia, setting the spatial boundaries of the Korean diaspora largely around Japan, China, Russia, and the United States. The course examines a selection of literary and visual representations of the Korean diaspora in these four countries, comparing the varying ways in which the images and signification of “Koreanness” manifests itself in various forms in conjunction with a variety of other social and cultural markers. The texts are drawn from the acquired language’s narrative traditions adopted by exiled and diasporic Koreans, as well as from those narrated in Korean. Discussion accentuates the uneven and complex activation of various identity markers. In particular we examine the ethnic or national marker of being “Korean” and identifying patterns of manifestation of “Koreanness” recurrently displayed in the narratives of the Korean exile and diaspora. Works are either translated or subtitled in English. *K. Choi. Spring.*

**27815. Politics and Public Policy in China.** (=PLSC 27815) This course offers a historical and thematic survey of Chinese politics in the twentieth century. Particular attention is given to the formation of the party-state, the imposition of central planning, the Great Leap forward, the Cultural Revolution, reform and liberalization, and China’s role in the world in the post–cold war era. The discussion is framed in terms that allow comparison with other countries. *D. Yang. Winter.*

#### *Latino Studies*

**16101-16102-16103. Introduction to Latin American Civilization I, II, III.** (=ANTH 23101-23102-23103, LACS 16100-16200-16300/34600-34700-34800, HIST 16101-16102-16103/36101-36102-36103, SOSC 26100-26200-26300) *This sequence meets the general education requirement in civilization studies, and need not be taken in order.* This course introduces the history and cultures of Latin America (e.g., Mexico, Central America, South America, Caribbean



Islands). Autumn Quarter examines the origins of civilizations in Latin America with a focus on the political, social, and cultural features of the major pre-Columbian civilizations of the Maya, Inca, and Aztec. The quarter concludes with consideration of the Spanish and Portuguese conquest and the construction of colonial societies in Latin America. 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. Spring Quarter focuses on the twentieth century, with special emphasis on the challenges of economic, political, and social development in the region. *This course is offered every year. Autumn, Winter, Spring.*

**20400. Intensive Study of a Culture: Lowland Maya History and Ethnography.** (=ANTH 21230/30705, CHDV 20400/30401, LACS 20400/30401) This seminar surveys patterns of cultural continuity and discontinuity in the Lowland Maya area of southeastern Mexico at the time of Spanish contact until the present. The survey encompasses the dynamics of first contact; long-term cultural accommodations achieved during colonial rule; disruptions introduced by state and market forces during the early postcolonial period; the status of indigenous communities in the twentieth century; and new social, economic, and political challenges being faced by the contemporary peoples of the area. We stress a variety of traditional theoretical concerns of the broader Mesoamerican region stressed (e.g., the validity of reconstructive ethnography; theories of agrarian community structure; religious revitalization movements; the constitution of such identity categories as indigenous, Mayan, and Yucatecan). In this respect, the course can serve as a general introduction to the anthropology of the region. The relevance of these area patterns for general anthropological debates about the nature of culture, history, identity, and social change are considered. *J. Lucy. Autumn.*

**22815. U.S. Latino Literary and Intellectual History: From Subject to Citizen.** (=ENGL 22815, GNDR 22802, LACS 22815) *Reading knowledge of Spanish and French helpful.* How does one go from being a subject of the king to becoming a citizen? From where does one acquire the language to think of equality? In the late eighteenth century, many revolutionary Spaniards and Spanish Americans travelled throughout the Atlantic world seeking to make the philosophy of equality a reality and gain independence of the Spanish colonies. They travelled to and from Europe and Spanish America; and on to New Orleans, Charleston, Washington DC, Philadelphia, and New York. Through their voyages, these individuals would bring this new political language of rights to the places they visited, imbibing of this political philosophy by reading and through conversations and discussions. They produced, as well, a plethora of publications and writings that circulated throughout the Atlantic world. Through lecture and discussion, students in this interdisciplinary course learn of these individuals, their circuits of travel, and their desire to create a modern world. Our focus is on the communities, individuals, and texts that were published and circulated in what is today the United States. We begin with the late eighteenth century and work our way through the nineteenth century. Classes conducted in English; most texts in English. *R. Coronado. Autumn.*

**24901. Trade, Development and Poverty in Mexico.** (=PBPL 24901) Taking the past twenty years as its primary focus, this course examines the impact of economic globalization across Mexico with particular emphasis on the border region and the rural South. We explore the impact of NAFTA and the shift to neoliberal policies in Mexico. In particular, we examine the human dimension of these broad changes as related to social development, immigration, indigenous populations, and poverty. While primarily critical, the primary objective of the course is to engage in an interdisciplinary exploration of the question: Is trade liberalization an effective development strategy for poor Mexicans? *This course is offered in alternate years. C. Broughton. Winter.*

**27313. Indigenous People in Mexico since Independence.** This course aims to introduce students to the history of indigenous people in Mexico from the late nineteenth century to the present. It focuses both on elite discourse on Indians and on the diverse experiences of indigenous people and their communities. Topics include the relationship of indigenous people to the Mexican Revolution, the effects of the postwar "Mexican miracle" on indigenous communities, the evolution of indigenous religious belief and practice, and the more recent phenomenon of indigenous cultural and political radicalization, including among Zapotec speakers in Oaxaca and the Maya of Chiapas. *S. Easterling. Winter.*

**27401/37401. Literaturas del Caribe hispánico en el siglo XX.** (=SPAN 27401/37401) This course explores some key examples of the literatures of the Spanish-speaking Caribbean (Cuba, Puerto Rico, and Santo Domingo) during the twentieth century, including those of its migrant and exile communities. Questions concerning the literary elaboration of the region's histories of slavery and colonialism, militarization, and territorial displacements are at the center of our discussions. Among the authors we may read are Fernando Ortiz, Antonio Pedreira, Pedro Henríquez Ureña, Luis Palés Matos, Nicolás Guillén, René Marqués, Pedro Pietri, Reinaldo Arenas, Ana Lydia Vega, Rita Indiana Hernández, and Pedro Juan Gutiérrez. *A. Lugo-Ortiz. Spring.*

**28000. U.S. Latinos: Origins and Histories.** (=GNDR 28202, HIST 28000/38000, LACS 28000/38000) This course examines the diverse social, economic, political, and cultural histories of those who are now commonly identified as Latinos in the United States. We place particular emphasis on the formative historical experiences of Mexican-Americans and mainland Puerto Ricans, although we give some consideration to the histories of other Latino groups (i.e., Cubans, Central Americans, and Dominicans). Topics include cultural and geographic origins and ties; imperialism and colonization; the economics of migration and employment; legal status; work, women, and the family; racism and other forms of discrimination; the politics of national identity; language and popular culture; and the place of Latinos in U.S. society. *R. Gutiérrez. Autumn.*

**29304. Looking for History: Chronicles of Contemporary Latin America.** (=ENGL 22907/42807, HIST 26205/36205, LACS 29304/39304, SPAN 29304/39304) This course focuses substantively on twentieth-century Latin

American history, but also gives attention to the particular style of literary journalism or “chronicles” characteristic of the instructor’s own writings. In other words, this course explores how chroniclers of contemporary Latin American history produce this particular genre. Texts give an overview of the contemporary history of Bolivia, Colombia, Cuba, El Salvador, Mexico, Nicaragua, and Venezuela, with a full course session devoted to chronicles of Che Guevara. All work in English. *A. Guillermprieto. Autumn.*

### *Native American Studies*

**31800. Religious Movements in Native North America.** *PQ: Advanced standing and consent of instructor.* Religious beliefs and practices are assumed to be primordial, eternal, and invariable. However a closer examination reveals that Native American religions are highly dynamic and adaptive, ever reactive to internal pressure and external circumstances. Perhaps the most dramatic forms of religious change are the transformations that anthropologists recognize as nativistic or revitalization movements. These movements on one level represent conscious breaks with an immediate negative past, and they anticipate a positive future in which present sources of oppression are overcome. Many contemporary Native American movements, political and/or religious, can be understood as sharing similar dynamics to past movements. We examine classic accounts of the Ghost Dance, often considered to be the prototypical Native American religious movement; the analysis of the Handsome Lake religion among the Senecas; and other Native American religious movements. *R. Fogelson. Not offered 2010–11; will be offered 2011–12.*

**34501-34502. Anthropology of Museums I, II.** (=ANTH 24511-24512/34501-34502, CHDV 38101-38102, MAPS 34500-34600, SOSC 34500-34600) *PQ: Advanced standing and consent of instructor.* This sequence examines museums from a variety of perspectives. We consider the World’s Columbian Exposition of 1893, the Native American Graves Protection and Repatriation Act, the image and imagination of African American culture as presented in local museums, and museums as memorials as exemplified by Holocaust exhibitions. Several visits to area museums required. *M. Fred. Winter, Spring.*

### *Comparative/General Studies*

**10200. Introduction to World Music.** (=MUSI 10200) *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 dramatic, musical, and visual arts.* 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. *Autumn, Winter, Spring.*

**20104/30104. Urban Structure and Process.** (=GEOG 22700/32700, SOCI 20104/30104) 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 U.S. experience as a way of developing worldwide urban policy. *O. McRoberts. Spring.*

**20173. Inequality in American Society.** (=SOCI 20173) This course is intended as a complement to SOCI 20103 for first- and second-year students who are majoring in sociology, but is open to other students who have had little exposure to current research in inequality. We cover the basic approaches sociologists have employed to understand the causes and consequences of inequality in the United States, with a focus on class, race, gender, and neighborhood. We begin by briefly discussing the main theoretical perspectives on inequality, which were born of nineteenth century efforts by sociologists to understand modernization in Europe. Then, turning to contemporary American society, we examine whether different forms of inequality are persisting, increasing, or decreasing—and why. Topics include culture, skills, discrimination, preferences, the family, and institutional processes, addressing both the logic behind existing theories and the evidence (or lack thereof) in support of them. *M. Small. Spring.*

**20207. Race, Ethnicity, and Human Development.** (=CHDV 20207) This course is based upon the premise that the study of human development is enhanced by examining the experiences of diverse groups, without one group standing as the “standard” against which others are compared and evaluated. Accordingly, this course provides an encompassing theoretical framework for examining the processes of human development for diverse humans, while also highlighting the critical role of context and culture.) *M. Spencer. Autumn.*

**24001-24002-24003. Colonizations I, II, III.** (=ANTH 18301-18302-18303, HIST 18301-18302-18303, SOSC 24001-24002-24003) *PQ: These courses must be taken in sequence. This sequence meets the general education requirement in civilization studies.* This three-quarter sequence approaches the concept of civilization from an emphasis on cross-cultural/societal connection and exchange. We explore the dynamics of conquest, slavery, colonialism, and their reciprocal relationships with concepts such as resistance, freedom, and independence, with an eye toward understanding their interlocking role in the making of the modern world. Themes of slavery, colonization, and the making of the Atlantic world are covered in the first quarter. Modern European and Japanese colonialism in Asia and the Pacific is the theme of the second quarter. The third quarter considers the processes and consequences of decolonization both in the newly independent nations and the former colonial powers. *J. Saville, R. Gutiérrez, Autumn; F. Richard, K. Fikes, S. Palmié, J. Kelly, Winter; H. Agrama, Spring.*

**25201. Poverty in the United States.** (=PBPL 25200) This course examines poverty and inequality in the United States from a sociological perspective, drawing upon the rich social history of Chicago as a case study. We explore

race, class, gender, and other perspectives on poverty, drawing especially from ethnographic and historical accounts. *This course is offered in alternate years. C. Broughton. Winter.*

**26201. New Media and Politics.** (=PLSC 26201) Throughout history “new media,” for better or worse, have on occasion transformed politics. The use of radio to share Roosevelt’s fireside chats and of television to broadcast the Civil Rights Movement are recognized as landmark moments when “new media,” intersecting with political life, changed the course of political engagement. Today’s “new media” (the Internet, digital media production, and computer games) may also radically change how we think about and engage in politics. This course explores the historical and potential impact of new media on politics. *C. Cohen. Spring.*

**27100. Égalité des races dans la francophonie.** (=FREN 27100/37100) La réflexion anthropologie 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, Schœlcher, 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. *D. Desormeaux. Winter.*

**27314. Theorizing the Global Ghetto.** *R. Nashashibi. Winter.*

**27315. Exhibiting Others.** How have nations and museums exhibited cultures other than their own, and how have these exhibitions served as vehicles for constructing racial, national, and transnational identities? This course seeks to answer these questions by considering the ways “other” cultures have been exhibited in France, Germany, Great Britain, and the U.S. across a range of venues from 1851 until today. Since the mid-nineteenth century, nations often displayed raw materials, everyday and sacred objects, artworks, and even live human beings from their colonies at world’s fairs and other international exhibitions. With the rise of anthropological, ethnographic, and, later, modern art museums, exhibiting “other” cultures became more pervasive—at times to advance theories of racial differences, at other times to explore the relationship between race and form. In the last few decades, many of these practices have been called into question; but exhibitions of “others” persist, as do concerns about

how to stage exhibitions that productively explore cultural differences without justifying or encouraging marginalization or division. *M. Tymkiw. Spring.*

**27316. Great Migrations: Migration and the Transformation of the Twentieth-Century United States.** Between 1890 and 1945 the United States experienced a period of unprecedented migration—including the mass migration of southern and eastern Europeans; rise of migration from the countries and territories of the Western Hemisphere; and the “Great Migrations” of African Americans, white Midwesterners, and white Southerners to the North and West. These movements not only transformed significant portions of the United States, they posed a series of “problems” for government officials, scholars, social workers, and nativists. In an effort to address some of the social, political, and economic “problems” migration posed to the country between 1890 and 1945, this course examines the different ways movements originating outside and within the United States altered notions of assimilation, class, ethnicity, and race. *L. Sanguino. Spring.*

**27600. Comparative Race Studies in Context: Service Learning/Internship Credit.** *PQ: Consent of director of undergraduate studies required. Open to Comparative Race and Ethnic Studies students accepted into an internship program or placement at a nonprofit organization, government agency, or other community-based context. Enrollment is limited to fifteen students. Students must make arrangements with the director of undergraduate studies before beginning the internship and submit a College Reading and Research Course Form. For summer internships, students must submit this paperwork by the end of Spring Quarter and register for the course the following Autumn Quarter. For internships during the academic year, students should meet with the director of undergraduate studies as soon as possible before the beginning of the internship and before the beginning of the quarter when credit is to be earned.* This course provides students with the opportunity to reflect on their experiences working within a community context, especially in relation to structures of racial inequality in American society or in a broader global context. *Autumn, Winter, Spring.*

**28202. African American and Jewish Political Thought.** (=AFAM 28201, JWSC 26500, PLSC 28201/38201) This course is a comparative exploration of African American and Jewish political thought with reference to the themes of authority, prophecy, membership, solidarity, liberalism, the politics of diaspora, and the politics of identity. We pay attention both to canonical texts and to contemporary debates. *J. Cooper, R. Gooding-Williams. Spring.*

**28704. Race in the Twentieth-Century Atlantic World.** (=HIST 28704/38704, JWSC 26400, LLSO 28313) This lecture course introduces race on both sides of the Atlantic from the turn of the twentieth-century to the present. Topics include the very definition of the term “race”; policies on the naming, gathering and use of statistics on racial categories; the changing uses of race in advertising; how race figures in the politics and practices of reproduction; representations of race in children’s books; race in sports and the media. We explore both relatively autonomous developments within the nation-states composing the Atlantic world, but our main focus is on transfer, connections, and influence across that

body of water. Most of the materials assigned are primary sources from films, fiction, poetry, political interventions, posters, advertisements, music, and material culture. Key theoretical essays from the Caribbean, France, England, and the United States are also assigned. *L. Auslander, T. Holt. Spring.*

**29302. Human Rights II: History and Theory.** (=HIST 29302/39302, HMRT 20200/30200, INRE 31700, JWSC 26602, LAWS 41301, LLSO 27100) 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 juxtaposes these Western origins with competing non-Western systems of thought and practices on rights. The course 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. *M. Geyer. Winter.*

**29700. Reading and Research: Comparative Race Studies.** *PQ: Consent of instructor and director of undergraduate studies. Students are required to submit the College Reading and Research Course Form. Autumn, Winter, Spring.*

**29800. BA Colloquium: Theory and Methods in Comparative Race and Ethnic Studies.** *Required for students in interdisciplinary programs who are interested in researching topics that focus on race and ethnicity. This is a required yearlong course. Students are required to enroll in CRES 29800 in Spring Quarter of their third year. They attend the seminar during Spring Quarter of their third year and during Autumn and Winter Quarters of their fourth year. They submit a completed thesis during Spring Quarter of their fourth year.* This course is designed to introduce students to a range of qualitative research methods and to help determine which method would fit a research project of their own design in the field of race and ethnic studies. It functions as a research workshop in which students identify a research topic, develop a research question, and explore a range of methods that may or may not be appropriate for the research project. Students read each other's work and work through ideas that can serve as the proposal for a BA project. *M. Medford-Lee. Autumn, Winter, Spring.*

**29302. Human Rights II: History and Theory.** (=HIST 29302/39302, HMRT 20200/30200, INRE 31700, JWSC 26602, LAWS 41301, LLSO 27100) 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 juxtaposes these Western origins with competing non-Western systems of thought and practices on rights. 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. *M. Geyer. Winter.*

**29900. Preparation for the BA Essay.** *PQ: CRES 29800; consent of the faculty supervisor and director of undergraduate studies. Students are required to submit the College Reading and Research Course Form. Must be taken for a quality grade. Autumn, Winter, Spring.*