In this course we will examine how the idea of "the modern" develops at the end of the 18th century and how being modern (or progressive, or hip) became one of the crucial criteria for understanding and evaluating cultural change during the last 200 years. Our readings will be drawn from a variety of areas--philosophy, novels, music, painting, and photography--and we will be concerned with the relations between culture and historical change. Finally, we shall try to determine what it means to be modern today and whether it makes sense to go beyond the modern to the postmodern.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: HIST214, COL214
Prereq: None

CHUM224 Public Freehold*: Collective Strategies and the Commons in Art Since 1960
Art since 1960 has forged a contradictory alliance between the legal field of intellectual property and the expanded tradition of poststructural thought. Taking its title from conceptual artist Lawrence Weiner, this course navigates this contradiction via four units, each corresponding to a specific artistic strategy: appropriation, scoring, collaboration, and participation. Testing the limits of the signable, saleable, and stealable, such techniques have thrown traditional concepts of originality and possessive individualism into arrears while giving rise, quite paradoxically, to some of the most celebrated careers and widely reported lawsuits involving allegations of creative property theft. Do such maneuvers amount to specious self-aggrandizement? Or do they indicate a renewed search to locate, foment, and protect sources of creative invention? The ever-expanding horizon of collaborative media access and increased pressures to enclose this new electronic commons have made such questions all the more urgent today. Artists considered include Claire Fontaine, General Idea, Pierre Huyghe, Juliana Huxtable, Sherrrie Levine, Tino Sehgal, Sturtevant, Hito Steyerl, Andy Warhol, and Lawrence Weiner.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ARHA249
Prereq: None

CHUM228 Virtue and Vice in History, Literature, and Philosophy
Beginning with Aristotle and Confucius and reading our way through significant texts of Christianity, humanism, postmodernism, and contemporary cultural productions, we will explore the ethics, power, and politics intersecting in the idea of virtue.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-COL
Identical With: COL228, PHIL112, HIST140
Prereq: None

CHUM267 The Acceleration of Europe: Mobility and Communication, 1000—1700
This research course explores the thesis that during the Middle Ages, Europeans began to move faster, to move more often, and, by doing so, transformed the nature of social life, cultural life, and the character of selves and minds in the world. The course will explore the material aspects of this, such as the nature and development of roads and bridges, ships and canals, inns and hospitality that sustained and encouraged advancing travel. Thematic importance will be given to the place of horses and horseriding in these developments. The course is about the history of communication and the idea that a particular sort of traveler was created through later medieval travel and became the means of cultural and psychological acceleration. The social and cognitive networks established through travel, including the exchange of letters and messages, linked the local to the national. Merchants, pilgrims, soldiers, judges, students, preachers, and bureaucrats became the means of spreading news, changing views, and speeding up the world. This course will expose students to methods and skills in the digital humanities such as network analysis, geographic information systems, and database analysis.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: HIST392
Prereq: None

CHUM276 Moving Through the Revolutionary Age: British Colonies and Early America, 1774–1815
Thomas Jefferson argued in his 1805 inaugural address that boundaries were less important than principles. Regardless of where they lived, Americans were Americans. British colonists were equally mobile and equally sure that their British liberties followed them wherever they went, which in no small part led to the Revolution. In the period during and after the American Revolution, with the creation of states and colonies in northern North America, people and ideas moved with regularity from one region to the next, thus testing Jefferson’s ideals and extant imperial bonds. This course will examine the movement of peoples and ideas within and across these new boundaries to explore the idea of mobility as a revolutionary, Native, and loyalist ideal. American settlers wanted to push west, and some later moved north; Natives desired to maintain their migratory patterns and traditional lands; and British Loyalists moved to remain members of--and demand changes within--the British Empire, while also relocating to American states when necessary. The borders that divided colonies and separated states were challenged and ignored as soon as they were created. By exploring the political ideals, territorial claims, and movement of people during and after the American Revolution, students will be encouraged to study the Revolution not as an American event, but rather as a North American process shaped by those who moved through it.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: HIST310
Prereq: None

CHUM300 Black Phoenix Rising: Death and Resurrection of Black Lives
The Black Lives Matter Movement has renewed our collective need to theorize the value of black lives within a deluge of death and disappearance in black communities. This movement is part of a deep transnational tradition in black radical praxis that aims to transform scholarly, activist, and public discourse and public policies concerning the systemic and epistemic effects of institutional racisms and the prospects for antiracist futures. How might we envision a black radical praxis that simultaneously recognizes the vitality of black lives and challenges the cultural ideas and social practices that generate and justify black people’s death and suffering? This seminar traces a genealogy of black radical praxis that interrogates the necropolitics of race and positions this system of power against the prospect of thriving black people. In doing so, the course erects an interdisciplinary theoretical framework that features scholarship in critical race science studies, intersectionality, and transnational cultural studies.
as they inform how a black radical praxis can contribute to the uprising and raising up of black communities.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: SISP300, AFAM300
Prereq: None

CHUM302 Alliances, Commons, and Shared Resources
Some resources are only useful in large units and therefore need to be shared by multiple users. Examples include agricultural and forest land, fisheries, streaming video and music services, highways, computer platforms, and news reporting. This course studies methods of sharing resources including common property, formal and informal alliances, clubs, open source, and government regulation and ownership. Students interested in the environment, rural development, news and entertainment media, transportation, and communications should consider this course, as we will cover all of those topics and see their economic similarities.

Offering: Crosslisting
Grading: OPT
Credits: 1.00
Gen Ed Area: SBS-ECON
Identical With: ECON220
Prereq: ECON101 OR ECON110

CHUM303 What if? Introduction to Counterfactual History
What if the Roman Empire had never collapsed? What if the South had won the Civil War? What if Hitler had never been born? To ask these questions is to delve into a new field of historical inquiry known as counterfactual history. In the last several decades, the exploration of "what if?" scenarios has become a notable phenomenon in Western culture. As seen in countless novels, films, television shows, comic books, plays, and historical essays, the question of how history might have been different has begun to fascinate audiences as never before.

This course explores the rise of counterfactual history as a new force in contemporary Western culture. After examining the emergence of counterfactual history against the background of recent political, cultural, and intellectual changes that have taken place in the West, we will investigate how "what if?" narratives help us better understand the larger dynamics of history. Counterfactual history, for example, can help us better grasp the deeper aspects of historical causality. Is history driven by great individuals or broad structural forces? If we remove Hitler from German history, do we still witness the rise of Nazism? Studying counterfactual history also helps us appreciate the complexity of drawing moral conclusions about historical events. We can only judge the wisdom of the United States dropping the atomic bomb on Hiroshima in 1945, for example, by contemplating what might have happened had it not been done. Finally, we will also explore how counterfactual histories shed light upon the workings of collective memory. What do accounts of what never happened tell us about the memory of what did?

We will investigate these and other issues from a theoretical as well as from an empirical perspective, examining a wide range of academic scholarship on counterfactual history as well as primary examples of the genre from the realms of literature, film, and historiography. Our case studies will span many of the pivotal events of modern history, including the outbreak of the American Revolution, the Civil War, the rise of the Third Reich, the outbreak of World War II, the perpetration of the Holocaust, the dropping of the atomic bomb, and events of the post-9/11 world.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM

Prereq: None

CHUM304 Britons and Other Life Forms
George Eliot wrote in Middlemarch that "If we had a keen vision and feeling of all ordinary human life, it would be like hearing the grass grow and the squirrel's heart beat, and we should die of that roar which lies on the other side of silence." This course will require us to think about the various ways in which writers conceive of and represent precisely our potential—or, as Eliot suggests, our inability—to comprehend "all" life, or even just "other" life forms.

We will consider literary approaches to relatedness, with an emphasis on 19th-century British literature: How do these writers envision the connections between individuals and organisms, and how do they conceive of intimacies, environments, and totalities? To what extent do they imagine themselves as able to represent those connections? And how to these understandings impact literary form and political understanding? We will focus on formal questions, such as those of protagonist and minor character, poetic "I" and listener, as well as on two major forces of 19th-century culture: an emergent social theory that tried to conceive of humanity in terms of communities, populations, and "social bodies," and an increasingly prominent science that was starting to think in terms of environments and ecologies (it's worth noting that the terms "environment" and "ecology" are 19th-century in origin).

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL307
Prereq: None

CHUM305 Matter, Community, Environment
In recent years, it has become increasingly difficult to consider human communities without also considering questions of "nature" or "environment." Actor-network theory condemns nature/society dualisms; ecological theory argues that there is indeed no "nature" or "society"—only the anthropocene; and, drawing from the former two positions, object-oriented ontology conceives of ideas (such as "community" or "society") as objects and ecological actors. In this seminar, we will consider various approaches taken in recent years to thinking about our relations to the worlds we inhabit. We will attempt to think not only outside a focus on "us" as humans in the first place but even outside a focus on sentient life or life in general. Examining theories of matter, community, and environment, we will discuss and analyze work by philosophers, evolutionary biologists, literary scholars, and sociologists, among others. We will pay special attention to how theorists and critics are blurring the boundaries between nature and society, environment and community, life and matter. In addition to class participation and a series of brief reading responses, students will be required to produce a final paper dealing with any topic related to the course.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL302, SISP303, COL303
Prereq: None

CHUM307 Anthropocene as Modern Grand Narrative
The Anthropocene refers to the new age in which humankind started to have a significant impact in altering or rupturing the Earth's system, and the Earth is now moving out of its current geological epoch (the Holocene) and into "a less biologically diverse, less forested, much warmer, and probably wetter and stormier state." (Steffen, Crutzen, and McNeill 2007, Sciences Module, 614). This course begins by examining the debates on the definition and periodization of the Anthropocene and then explores precursors to the concept of the Anthropocene, such as Confucian and Daoist writings on the taming of the natural environment for human needs, the catastrophism vs. uniformitarianism debate, and contesting definitions of sustainability. Finally, it looks at how recent works of environmental history engaged with the concept of the Anthropocene and brought our attention
to the impact of the transition from organic economy to carbon economy. Is the Anthropocene a new meta-narrative that professes to be the theory that explains all human activity? Is the Anthropocene a call to arms for environmental justice? Is the Anthropocene just a declensionist fairy tale—one that leads us down a dead end, throwing up our arms in resignation over the irreversible destruction of the natural environment?

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: HIST382, SISP382
Prereq: None

CHUM309 Truth and the Poet: Lyric Subjectivity from Dante to Dylan
Who is the poet? What is subjectivity? How do lyric works reify their own claims to truth? What is the role of the poet in society? This course examines the poet in relation to the history of subjectivity. We will explore how poetry—specifically, lyric poetry—instatiates and validates subjectivity without deffering to empirical or objective truth claims. We will consider whether the history of the lyric can be read as a series of observations in phenomenology that answer directly to the theological turn in contemporary thought, and we will discuss the ways in which lyric subjectivity in particular challenges the boundary of human experience, logical argument, and empirical knowledge.

Offering: Crosslisting
Grading: Cr/U
Credits: 1.00
Gen Ed Area: HA-COL
Identical With: COL309
Prereq: None

CHUM310 French Crowds, Mobs, and Mobilities
Under the date of 14th July 1789, Louis XVI entered in his diary but one word: “rien.” That day, a crowd of sans-culottes flooded the streets of Paris, overwhelmed the guards, and captured the Bastille. What the king could not foresee is the political power of a mob, a “foule,” deriving its etymology and strength from the pressure of thousands of feet pounding the pavement. From this founding event onward, the building of the French nation could be read as a history of mobile crowds kept alive today in yearly student and union demonstrations. How does “rien” become the emblematic event of French national identity? What moves a crowd, and what does a crowd move? What do such gatherings accomplish, and how do they form in France and why?

Drawing on French sociology and literature, this course will explore the influence that crowds have exerted on French politics, society, and aesthetics. We will discuss the power of numbers by focusing on major subversive events in French history from the 18th century to contemporary France: the French Revolution, Chouanneries, barricades and the Commune in Paris, and May 1968, but also colonial and immigrant demonstrations in France. Students will be encouraged to relate the course to their own experience of mobile crowds, in concerts or sports events, on more quotidian moves such as commuting, and to draw comparisons with demonstrations across time and space, such as the “Arab Spring.”

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: FIST310
Prereq: None

CHUM312 Indigenous Religion and the New Age: Inspiration or Appropriation?
Is imitation the sincerest form of flattery? This course examines the way in which indigenous religious practices, images, and ideas become appropriated into New Age religion. In GOD IS RED, Native American philosopher Vine Deloria Jr. argued that indigenous religion is superior to western Christianity and the Christian West has much to learn from it, but many indigenous people understandably object when their practices are copied by outsiders, decontextualized, and used to make a profit. Where is the line between respectfully learning from and disrespectfully appropriating? Why are indigenous practices so appealing to the New Age? How do New Age desires intersect with the needs and desires of contemporary indigenous practitioners, as well as national legal structures and neo-liberal economies? What are the contexts within which decontextualized indigenous practices and ideas become re-contextualized as New Age? We will read and deconstruct the classic manifesto of New Age spirituality THE TEACHINGS OF DON JUAN, examine the Ayahuasca patent case, and consider questions of intellectual property, cultural appropriation, and spiritual tourism.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: RELI312
Prereq: None

CHUM313 Concepts of Matter: A Brief Philosophical History of the Concept of Matter
In this course, we will explore changing notions of matter in Western thought from classical Greek thought through the quantum revolution in physics, and philosophical debates about their implications. We will begin with views of matter in Plato, Aristotle, and the ancient atomists and how they were interrelated with views of human beings: the devaluation of matter and the body in Platonist and Gnostic thought, the perhaps surprisingly positive attitude taken toward death without a hope of continued existence by the materialist Lucretius, and the appropriation of Aristotle’s hylomorphic philosophy into Christian theology and scholastic science in the late middle ages. We will then look at the emergence of a conception of “material substance” in the 17th century, examining the differences between the mathematical formulations of Galileo and Descartes and those of atomists such as Gassendi. The remainder of the section will focus on the rise of materialism and reactions against it: Descartes and Hobbes on the question of whether human beings are merely machines, the Newton-Leibniz debate about the activity of God in nature, Laplace’s demon and the deterministic interpretation of classical mechanics, and the 19th-century reactions of romanticism and spiritualism. Finally, we will examine the radical and counterintuitive changes in the notion of matter occasioned by quantum mechanics, as well as interpretations that put consciousness and subjectivity back into the collapse of the wave function. We will consider whether contemporary physics really has the kind of notion of “material substance” needed for a traditional form of materialism before concluding with readings from philosophers and physicists in the recent revivals of dualism and panpsychism.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-PHIL
Identical With: PHIL310
Prereq: None

CHUM314 Ethnographies of Emerging Media
Emerging media, from social network sites to mobile phones, are reshaping many aspects of daily life, selfhood, and society, yet are often designed with elite, technically savvy users in mind. Whose social connections do “social media” articulate? What kinds of mobility are facilitated by laptops and smartphones? This seminar examines the implicit norms that shape technology design and use, especially dominant understandings of sociality and mobility. We will examine emerging social and mobile media through ethnographic, critical, and interpretative approaches from anthropology, science and technology studies (STS), and information studies, as well as feminist and queer theories. The course will emphasize theoretical and analytical tools to address topics such as mobility and disability, the materiality of information, networked forms of sociality and selfhood, digital divides and inequalities, transnationalism and
place-making, virtual worlds, "big data," and design ethnography. We will consider emerging media practices in cross-cultural and transnational settings to examine the situated contexts of their design and use, while asking broadly what consequences these technologies have for our social worlds. This course requires intensive reading and writing, including a final project that can be undertaken in a variety of ways, such as an ethnographic or critical analysis of an emerging media practice.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Prereq: None

CHUM315 Emperor, Caliph, King: Comparing the Byzantines, Abbasids, and Carolingians

This seminar investigates a unique "age of empires" in the wider Mediterranean world—the ninth century—during which imperializing political revolutions inspired intense cultural production among the Byzantines in Constantinople, the Abbasids in Baghdad, and the Carolingians across Europe. Using the cultural artifacts surviving from these "renaisances," we will investigate how political cultures accounted for their own contested identities through myths of rebirth and return, specifically of Greek, Roman, and Persian imperial traditions. The course uses a workshop environment that relies on both collaboration and independent research; students will apply skills of analysis, creative thinking, and persuasive communication to presentations and a (in-translation) source-based research project.

Offering: Crosslisting
Grading: OPT
Credits: 1.00
Gen Ed Area: HA-COL
Identical With: COL347, HIST327
Prereq: None

CHUM316 City, Mobility, and Technology: Toward the Modern City in Spain

Movements, itineraries, encounters—these are some of the elements that have characterized modern literature. From the Baudelairean figure of the flâneur to the car chases of popular movies such as Bullitt, the city is described from a series of journeys that create a representation of space. However, these narratives reveal more than a personal account of the city: They show the urban architectures that allow the movement in those spaces (paths, roads, lighting), and in doing so, they portray the development of the modern city. With this framework in mind, in this course we will analyze the construction of the modern city in Spain through literary and filmic texts. We will pay special attention to Barcelona and Madrid, but we will also look at how other international cities are perceived and represented in Spanish literature. In doing so, we will explore how these authors understand the modern city and, furthermore, the connections and influences among what we will call international hubs in a specific historical moment.

Our journey will start in the 19th century with great novelists and essayists such as Leopoldo Alas "Clarín," Benito Pérez Galdós, and Mariano José Larra, and we will compare their conceptions of the city with those of poets such as Baudelaire. In their texts, we will see the construction of the industrial city and the conflicts that arise once the urban space becomes a mobile space, technologically and socially speaking. Then we move into the 20th century, and such authors as Federico García Lorca and Carmen Laforet will show us what is it like to be an stranger in the big city, a strangeness emphasized by the migratory movements that characterized the pre- and postwar era in Spain. And films including Luis García Berlanga's Bienvenido, Mr. Marshall and Alejandro González Iñárritu's more recent Biutiful will show us how the city grows outward fueled by capitalism, an economic system that leaves out those who do not inhabit the urban centers, such as the case of Bienvenido, or those who are exploited by it, as we will see in Biutiful. These fascinating narratives offer a very detailed portrayal of urban centers in Spain that will allow us to research their mobile nature.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: FIST262
Prereq: None

CHUM317 Space and Materiality: Performing Place

Scenography explores and shapes the material world in and through the performative event. In site-specific performances, scenography transforms place and time to create an alternative reality in which the materiality of the artistic design and the performer's body intervene in the architecture of a place and the spectator's reception of meaning. In this course, we will study site interventions through the lens of street performance, immersive theater, and the theatrical apparatus to build a theoretical and hands-on understanding of the material potential and limitations of the four key elements involved in the scenographic project—artistic design, the actor's body, local architecture, and time.

This course is divided in four units: site-specific interventions; street performance; immersive theater; and theatrical apparatus. Each unit includes scholarly readings, assignments in performance and scenography, and a response paper. The final project for the course is a performance intervention devised for a particular site on campus that demonstrates the student's cumulative grasp of site specificity, scenography, and materiality.

Offering: Host
Grading: OPT
Credits: 1.00
Gen Ed Area: HA-THEA
Identical With: THEA357
Prereq: None

CHUM318 Comparing Revolutions: The United States and Early Canada, 1774–1815

The American Revolution didn't just create the United States. Loyalists fled to British colonies in what would become Canada, while Native nations reasserted their sovereignty over ancestral homelands. British, French, American, and Indigenous peoples in North America expanded (or moved) west, established new communities, and struggled to retain (or create) new identities.

Students in this seminar will read widely in the literature of the revolutionary era as it pertains to American, Canadian, and Native groups and will undertake specifically comparative research as part of Professor Lennon's larger book project. What did Benjamin Franklin think of Montreal? Where did Iroquoia go after 1783? How did the creation of states such as Vermont compare to the division of Quebec the same year? What impact did David Thompson's exploration for the Hudson's Bay Company have on Lewis and Clark? By combining close reading of the most recent literature with in-depth exploration of primary sources, this seminar will encourage students to consider the Revolution as a continental rather than national event.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: HIST349
Prereq: None

CHUM319 Zionism: A Political Theology

This seminar examines the political theology of Zionism by focusing on the intersections of secular aspirations and theological notions embedded in the ideology and practice of the national Jewish mission.
To this end, the seminar is designed to explore the modern concept of political theology. In analyzing a range of selected primary and secondary sources, it will also bring this concept to bear on an understanding of the Zionist secular adaptations of theological concepts, such as heresy, faith, inner experience, and redemption. Finally, the seminar will focus on how this type of political-theology informed the national Jewish language, symbolism, literature, social institutions, and social and political imagination.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: RELI319, CJST319
Prereq: None

CHUM320 Modern Intellectual History in Global Perspectives
Recently, postcolonial critics have urged historians to reconsider the emergence of ideas central to European intellectual history—including reason, society, and human rights—as part of a global process. In this course, we will explore intellectual history in dialogue with the non-West. Topics include the Enlightenment, romanticism, nationalism, modernity, and postmodernity. Discussions will address how these movements took shape through a series of cross-cultural exchanges and exclusions.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: COL320, FGSS319
Prereq: None

CHUM322 The Hope-lessness Photology of the Syrian Uprising
This course examines the Syrian uprising that started on March 15, 2011, and how photography can be produced to understand the social political factors in the creation of image language in "a hope-lessness photology."

This course explores the trajectory of uprising through popular demonstrations and protest slogans in photography as the sine qua non of a new revolutionary and artistic language in Syria since 2011 so far. In addition, this course will provide a survey of the principles aesthetic and political dimensions through the study of thematic photography based on several critical approaches.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: COL320, FGSS319
Prereq: None

CHUM323 Necropolitics and Black "Fugitive" Politics
In his important essay interrogating the (im)possibility of black sociality, Fred Moten attempts to find an order of black social life which would unfold in the very confrontation between black (social) death and the law. However, as he argues, this form of black life would be " reducible neither to simple interdiction nor bare transgression." The form of black life that interests Moten is essentially one of "fugitivity." In a recent response to Moten’s text, David Marriott worries that "by writing blackness as ceaseless fugitivitity," Moten advances "a position in which blackness is only black when it exceeds its racial disavowal" and therefore blackness "can only be recognized as black in so far as it escapes the racism of its history." In this course, we will trace and follow the implications of Moten’s intervention. More specifically, we will explore what forms and figures of sovereignty an aesthetics and politics of fugitive subjectivity could yield given that "black life" remains arguably the most precarious form of living under various contemporary "necropolitical" apparatuses of sanctioned racial exclusion, control, persecution and— in worse cases— genocide. Key figures will include Frantz Fanon, Achille Mbembe, Jacques Derrida, Michel Foucault, Jared Sexton, David Marriott, Fred Moten, Christina Sharpe, Saidiya Hartman, Alexander G. Weheliye, Elizabeth Povinelli, and Gayatri Spivak.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: PHIL355
Prereq: None

CHUM324 Race and the Enlightenment: A Historical and Philosophical Enquiry
It was during the Enlightenment Era (c. 1760-1800) that scientific reasoning, a belief in progress, and new claims on personal and political liberty swept away a tenacious medieval worldview. It was also during this era, however, that the notion of race crystalized in European and North American thought. Today, we still live with implications of this major shift, be it in classification schemes, anatomical prejudices, or ethnographical myths. This is particularly true for Africans or people of African descent. This class will bring some of the Enlightenment’s most prominent thinkers into dialogue with the emergency of the concept of race theory. In particular, we will focus on the clash between the Enlightenment era’s belief that “all men were created equals” and the various ways that the Black African came to be studied within “natural history” and various philosophical models. This historical backdrop will lead us not only to a discussion of the economic imperatives of human slavery but to a series of contemporary reflections on the status of the Enlightenment put forward by postcolonial critics. Note: This class is offered in the context of the Wesleyan’s Center for the Humanities’ “Grand Narratives/Modest Proposals” theme and speakers series during the Spring 2018 semester.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-AFAM
Identical With: AFAM325, SISP324
Prereq: None

CHUM328 Waiting: Bodies, Time, Necropolitics
This interdisciplinary course draws from social theory, gender studies, medical anthropology, disability studies and science studies to address the social stratification of time in corporeal terms. Many theorists have described the 21st century as marked by acceleration; this course addresses its counterpoint: the slow, interminable wait, the being made-to-wait, and the socially structured scenes and experiences of waiting. How can we understanding waiting in the city emergency room for the mentally ill immigrant? What is it in the gender transition clinic? The polluted, toxic neighborhood? The refugee camp? We will begin by surveying multiple frameworks through which we can theorize time and its suspension. We will then focus on experiences of waiting in intersectional terms, that is, in relation to gender and sexuality, race, class, and dis/ability. We will explore how practices that produce life, health, and well-being (biopolitics) can also be necropolitical, when attention, care, or action is given to some, but prolonged or suspended for others. Readings will include works on necropolitical theory (Georgio Agamben, Achille Mbembe), medical and state subordination and abandonment (Javier Auyero, Joao Biehl), and queer and crip time (Lee Edelman, Elizabeth Freeman, Alison Kafer). We will explore a wide range of experiences of waiting, from those related to cancer diagnosis (Sarah Jain), gender assignment surgery (Alexandre Baril), to environmental toxicity (Michelle Murphy) and asylum seeking (Jennifer Bagelman).

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: FGSS329, SISP328
Prereq: None

CHUM330 Women Make the World: Global Technologies and Gender
Women are only recently appearing as actors in global histories of technology, informed the national Jewish language, symbolism, literature, social institutions, and cross-cultural exchanges. In addition, this course will explore the trajectory of uprising through popular demonstrations and protest slogans in photography as the sine qua non of a new revolutionary and artistic language in Syria since 2011 so far. While many theorists have described the 21st century as marked by acceleration; this course addresses its counterpoint: the slow, interminable wait, the being made-to-wait, and the socially structured scenes and experiences of waiting. How can we understand waiting in the city emergency room for the mentally ill immigrant? What is it in the gender transition clinic? The polluted, toxic neighborhood? The refugee camp? We will begin by surveying multiple frameworks through which we can theorize time and its suspension. We will then focus on experiences of waiting in intersectional terms, that is, in relation to gender and sexuality, race, class, and dis/ability. We will explore how practices that produce life, health, and well-being (biopolitics) can also be necropolitical, when attention, care, or action is given to some, but prolonged or suspended for others. Readings will include works on necropolitical theory (Georgio Agamben, Achille Mbembe), medical and state subordination and abandonment (Javier Auyero, Joao Biehl), and queer and crip time (Lee Edelman, Elizabeth Freeman, Alison Kafer). We will explore a wide range of experiences of waiting, from those related to cancer diagnosis (Sarah Jain), gender assignment surgery (Alexandre Baril), to environmental toxicity (Michelle Murphy) and asylum seeking (Jennifer Bagelman).
maintenance to industrial manufacture. Initially, scholars located women in relation to specifically gendered objects such as reproductive technologies such as the birth control pill and tools for "women's work" such as the washing machine. Yet, women have also made "masculine" technological work such as engineering and computer programming their own. Few individual women are credited for their inventions, and one of our challenges will be to locate women's creative production of technological tools and processes in diverse societies from the Americas, Europe, Africa, and Asia. What constitutes women's technology, even women's work, is an unstable category that we will unpack in this class. Moving beyond the domestic space and the family, women's technological work contended with new and emerging state projects related to the economy and politics. Women found their technological identities entangled with discourses of state building and, increasingly, after the end of the Cold War, with narratives about international development. These histories of the state overlapped with the domestic, and, over the course of the semester, we will engage with women's global technological stories in relation to big questions about the family, sexuality, and gender and labor. In turn, these same histories will allow us to unpack the ways in which women have engaged with state and international discourses on the economy and development.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Prereq: None

CHUM332 Musical Mobility in America: Diasporas, Migrations, Borderlands
The United States has always been a nation of people on the move, by choice or through pressure. The three headings of diasporas, migrations, and borderlands summarize a complex, interlocking, and often volatile set of flows. In all cases, music plays a key role in defining, expressing, and encapsulating the individual and collective aspirations, fears, experiences, and sensibilities that mobility induces and engages.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: MUSC267
Prereq: None

CHUM334 Entertaining Social Change
How has the systemic critique of social contradictions been popularized in modern times? We will consider the diverse strategies that artists, songwriters/performers, radical historians (working with cartoonists), and moviemakers have developed to entertain Americans--teach them, fascinate them, move them, persuade them, provoke them, make them laugh--so that Americans will be more inclined to entertain social critique. We will explore the popularizing (and the selling) of social critique in several genres: art (Barbara Kruger); graphic history (Howard Zinn, Paul Buhle); songs/song lyrics (Woody Guthrie/protest folk singers); folk-rock stars such as Crosby, Stills, Nash, and Young, Jackson Browne, Ani DiFranco, and Father John Misty; the political development of hip-hop (Gil Scott-Heron, NWA); politically edgy comedy (Lenny Bruce, Jon Stewart, Stephen Colbert); and movies (Malcolm X, Straight Outta Compton, No, Network, Where to Invade Next, Matewan, Wall Street, The Big Short).

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-AMST
Identical With: AMST315, ENGL309, FGSS315
Prereq: None

CHUM338 You, Me, We, Them: A History of Comparison in a Globalizing World
Race, nation, religion, and civilization represent some of the most powerful axes of identification by which humans over the past three centuries have known, embraced, incorporated, marginalized, and persecuted others. Yet each of these terms came to indicate very different referents in the shift from the medieval to the modern. Following experiences of European imperialism and non-European resistance, acceptance, and accommodation, postcolonial cultures drew on Western and indigenous traditions to know themselves and their place in a gradually globalizing set of political, economic, and epistemic orders.

In this interdisciplinary seminar, we will critically examine personal and social dynamics of comparison in three broad historical periods. First, using sources from Mughal India, medieval England, and the Ottoman empire, we will consider examples of how premodern communities engaged in acts of comparison to know the natural, human, and superhuman worlds (a distinction based on a necessarily questionable comparison). Second, through materials generated during the European age of discovery and empire, the seminar will explore how "modern" paradigms--informed by Western Christian and European-originated science--reshaped Indian, English, and Turkish worldviews. This occurred not simply because the taxonomical categories changed but because the very nature of comparison and classification shifted to modes that emphasized singularity, individuality, and nonambiguity. Meanwhile, new ideals of human belonging relied on emergent notions of inclusivity and tolerance. Finally, while globalization appears to both erase boundaries through transnational and cross-cultural flows of culture and capital, it has also served the interests of those seeking a deeper reinscription (or imagined reinscription) of differences. Thus, the seminar concludes with a set of theoretical reflections on comparison that are considered in light of specific postcolonial societies and their endeavors to define themselves and the larger world.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Prereq: None

CHUM340 Observing Justice: Trials and Judgments in Arendt, Kleist, and Kafka
Hannah Arendt's Eichmann in Jerusalem (written at Wesleyan's Center for Advanced Studies in 1962) is often reduced to the easily misunderstood phrase “the banality of evil.” This seminar will seek to account for the explicit and implicit theoretical claims of Arendt's work. The course will be divided into two parts: In the first, we will explore in-depth Eichmann in Jerusalem and its controversial reception in conjunction with Arendt's evaluation of the faculty of judgment as elusive yet decisive in establishing a viable moral philosophy after Auschwitz. We will conclude our study of Arendt with her lectures on Kant's Critique of the Power of Judgment, a work that she treats not as Kant's aesthetics but rather as his (unwritten) political philosophy. The second part of the seminar will be dedicated to literary depictions of trials and/or texts that have themselves a trial-like structure. Our literary case studies include texts by Kleist, Kafka, and Peter Weiss. The ultimate purpose of the seminar is to study and critique procedural (and this includes literary and juridical) evaluative mechanisms that allow the truth of inhuman acts to come to light. Thus, we will examine the rules, procedures, and language games that are instrumental in making ineffable events appear.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: GRST340, COL340
Prereq: None

CHUM341 Global Histories: Problems in Scale, Scope, Depth, and Time
How big is too big? How far back in time can historians go? How best to understand the relationship between science and history? What counts as evidence? What accounts for the rise (or return, some would argue) of macrohistory? What does it portend for the future of microhistory? This advanced seminar will examine the history and historiographical implications of macro-
Students will learn strategies for informed live tweeting, editorial oversight of efficacy, depth, and appropriateness to the subject under consideration. Tumblr, and class blogs. Then we as a class will evaluate these artifacts in terms of the content to be discussed, disseminated, and archived using such forms as Twitter, Tumblr, blogs, and social media are changing the way that intellectuals produce, disseminate, discuss, and archive their work. This course will explore the relation between the production of knowledge and discourse of race/alterity in three significant historical moments: during the 16th-century expansion of Spain into the Americas, during the 18th-century Enlightenment in Europe, and in the late 19th- and early 20th-century postbellum United States. In each period, a school of thought will be under investigation. The course begins with the Spanish School of Salamanca's discussion of the "affairs of the Indies," undertaken in the context of the then-emergent juridical/natural law perspective that was articulated as the primary basis of ethical judgments and that served as the conceptual framework within which the question of the status of the indigenous peoples and the expropriations of their lands was to be considered. Then the course moves to the European Enlightenment (Scottish, French, and German), where one of the central preoccupations remained a new taxonomy classifying human groups, this as part of an increasing scientific perspective. Finally, the Dunning School of historiography, located primarily at Johns Hopkins and Columbia universities, is examined. The formulations of this school of thought emerged in the aftermath of the Civil War and provided intellectual justification for the reconfiguration of racial hierarchy during the era of Reconstruction and beyond. Moreover, several of the prominent historians associated with the school played an important role in the founding and in the early development of the professionalization of the discipline of history in the United States.

Each school of thought will be examined for its respective insights as well as for the limitations that we can perceive from a contemporary standpoint. These intellectual movements will be analyzed for their conceptualization that made the colonization of the Americas (in the case of the Spanish), the hierarchical categorization of human groups (in the case of the Enlightenment), or the reaffirmation of a postslavery racial hierarchy (in the case of the United States) seem legitimate and just.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: AFAM342, HIST346
Prereq: None

CHUM346 Digital Humanities: Intellectual Encounters in the 21st Century

Tweeting, Tumblr, blogs, and social media are changing the way that intellectuals produce, disseminate, discuss, and archive their work. This course will explore new modes of intellectual production and dissemination in theory and practice to explore and evaluate the ways that these forms are changing intellectual production (if indeed they are). The course combines two distinct components: attendance at the Center for the Humanities weekly Monday Night Lecture series, and faculty and weekly discussion meetings. The lectures will serve as content to be discussed, disseminated, and archived using such forms as Twitter, Tumblr, and class blogs. Then we as a class will evaluate these artifacts in terms of efficacy, depth, and appropriateness to the subject under consideration. Students will learn strategies for informed live tweeting, editorial oversight of academic discussion forums, academic blogging, and other new media.

Offering: Host
Grading: Cr/U
Credits: 1.00
Gen Ed Area: HA-CHUM

CHUM348 Representing Gender in Politics and the Media

This course examines the representation of gender in media coverage of politics. The course begins with political theory literature on the act of representation. What does it mean to represent someone? Political scientists have considered substantive and descriptive representation, among other types. Under what circumstances is one approach preferable for representing gender? How might these concepts be linked? The course extends these questions to the realm of news media, investigating differences in how female and male politicians are portrayed in the media, how viewers and readers react to these portrayals, and how politicians themselves attempt to craft a gender strategy that will enable their political success. The course examines these issues in cross-national perspective with the goal of understanding how representations of gender vary according to cultural context.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: SBS-CHUM
Identical With: GOVT292, FGSS347
Prereq: None

CHUM350 The Affective Power of Music

Hope," Johann Mattheson tells us, "is a raising of the spirits. Despair, however, is a depression of the same. These can be very naturally represented with tones, especially when other factors such as tempo contribute their part." When Mattheson penned these words in the early 18th century, he was contributing to a growing body of theory known as the Affektenlehre, or the doctrine of affections in music. The aim of this hopeful Enlightenment project was to specify how, exactly, musical tones were able to evoke basic emotions in listeners. For Mattheson, the project was straightforward: use tones in a way that is directly homologous to the operation of the "animal spirits" within the body. Although Mattheson's ideas—and the Affektenlehre in general—faded into obscurity by the early 19th century, the notion that music has a power to touch our emotions has persisted from antiquity to the present day. This course will explore the sound world of various moments in intellectual history in an effort to understand how theory and aesthetics have adduced music as a chief progenitor of basic affects such as hope, fear, despair, and joy. In addition to the Affektenlehre, we will explore classical warnings about the power of music, medieval accounts of music's ability to afford religious transport, the use of music in the theoretical work of the Frankfort School (including its important role in Ernst Bloch's Spirit of Utopia), and selected writings from the recent "affective turn." Together we will discover how the nonverbal medium of musical tones has been used to speak so eloquently on the basic forms of human feeling.

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-MUSC

CHUM352 The Politics of Death: The Living, the Dead, and the State

This course will explore the intersections between the living, the dead, and the state, focusing on the ways that death and the dead body raise particular questions and problems for different kinds of political regimes. The course will examine the collisions between the state and the dead, both symbolic and material, by investigating spaces where the state and death intersect in revealing ways: cemeteries, cremation, monuments, rituals, and religious institutions and cultures. The course will also follow, borrowing anthropologist Katherine Verdery's term, "the political lives of dead bodies," the ways in which states mobilize dead bodies to reconfigure the political order.

Offering: Host
Grading: A-F
Credits: 1.00
distribution. What industrial and sociocultural conditions have enabled such
crosses dramatic and comedic genres, the downbeat tone has also been
hand. While most evident on premium and basic cable channels, where it
television serials, with attention to its implications for television storytelling,
CHUM362 Television Storytelling: Consuming Darkness
Prereq: None
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL363, THEA366, AFAM362
Prereq: None

CHUM354 Hope and Hopelessness in an Age of Mass Incarceration
The United States incarceraes more people than any other country in the
world. Over 2 million people are caught in the criminal justice system today. A
disproportionate number of those incarcerated are people of color, particularly
black, Latino/a, and indigenous men. Women, too, are a growing part of the
prison population, as are queer, transgender, and gender-nonconforming
people. Young people, particularly impoverished black youth, are funneled into
correctional supervision through the school-to-prison pipeline. For many people
in the country today, avoiding prison seems hopeless.

This interdisciplinary course, grounded on philosophical reflections on hope,
liberty, respect, and exclusion, will critically explore the moral, psychological,
ethical, social, and political issues raised by mass incarceration in the United
States. We will be particularly interested in whether and under what conditions
hope is possible for those marginalized under the carceral system.
Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: PHIL354
Prereq: None

CHUM356 Queer Necropolitics
Since the 1980s AIDS epidemic, the politics of death have been central to queer
cartographicizations of identity, selfhood, and community. Queer writers reflecting
upon the early AIDS years often express a sense of ambivalence about their
own survival in the midst of their friends and family dying with impunity. At the
same time, queer studies scholars have argued that the AIDS epidemic literalized
long-existing forms of symbolic death experienced by queer people. Indeed, the
idea that “social death” is a precondition for queer identity has been taken up
by many scholars across fields, especially at sites of intersectionality between
sexuality, race, and class.

In this course, we will explore the concept of necropolitics as it pertains to
queer communities and ideologies. We will examine sites of literal queer death,
through the history of the AIDS epidemic, the emergence of hate crime statutes,
incidences of transphobic/homophobic violence, and the disproportionate
incarceration of queer people of color. We will also examine sites of symbolic
queer death, through the discourses of citizenship and belonging, criminalization,
civil rights and exclusions. Concepts covered will include: Michel Foucault’s work
on biopolitics, Sarah Schulman’s idea of homophobia as a pleasure system, Jose
Esteban Munoz’s work on queer futurity, Lee Edelman’s work on queerness as
abjection, prison, AIDS, as well as the generative, the contra-rationally beautiful
(Moten), and if to say “gender-y” is to say threatening, off-kilter, violatable, as
well playful, and transformative (Sedgwick, Doyle), then what happens when we
listen in brown, that is, with the headphones of melancholia, depression, as well
as wildness, the excessive, the “hot and spicy” as critiques of the violence of the
whitened norm (Muñoz)?

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL363, THEA366, AFAM362
Prereq: None

CHUM366 The Sounds of Black and Brown Performance
This course organizes itself as a scene of listening with care to black and brown
sounds, where listening is conceived as a mode of audience engagement of
performances informed by avant-garde, queer, and critical race theories.
Listening, then, is part of the artistic-theoretical practices that students will both
read about and act out in this course. Here, we will engage theater, dance, and
performance with the demand of listening in brown for the distinct sounds made
in different performances, whether by identifiably racialized artist-subjects or
not, and how they compel us to think of embodiment. If to say black is to say
abjection, prison, AIDS, as well as the generative, the contra-rationally beautiful
(Moten), and if to say “gender-y” is to say threatening, off-kilter, violatable, as
well playful, and transformative (Sedgwick, Doyle), then what happens when we

listen in brown, that is, with the headphones of melancholia, depression, as well
as wildness, the excessive, the “hot and spicy” as critiques of the violence of the
whitened norm (Muñoz)?

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL363, THEA366, AFAM362
Prereq: None

CHUM367 Ethics and Literature
P. B. Shelley’s claim that “the great instrument of moral good is the imagination”
lacks the 20th-century pessimism of his inheritor, W. H. Auden, who wrote
that “poetry makes nothing happen.” Beginning from this disagreement about
the influence of creative work on social and material relations, this course will
explore the ethical effects of aesthetic production. Drawing on a historically
broad set of readings—from the Enlightenment and Romantic period through the
21st century—we will look at how writers and philosophers have addressed
the relationship between literary and cultural works and moral transformation.
These works help us examine how, as Wittgenstein puts it “words are also deeds.

Offering: Crosslisting
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-ENGL
Identical With: ENGL365
Prereq: None

CHUM368 Comparative Philosophy
This seminar will explore the substantive and methodological issues that arise
when one takes seriously the idea that philosophy has been, and continues
to be, practiced within multiple traditions of inquiry, in many different ways,
and in many different languages. We will examine and critique some of the
ways in which “comparison” has been used, as well as examine arguments
that comparison across traditions is, in fact, impossible. Although most of our
attention will be focused on written academic research, we will also attend to

an affective shift in an industry that, since its early days, has been known for
telling reassuring stories and promoting an ethic of consumption? Does the shift
constitute a break, or can it be interpreted as an intensification of features long
present in televisual formats? Is the contemporary taste for darkness among
demographically valued viewers merely a marker of distinction, or does it reflect
and reinforce a significant shift in mood among segments of the professional
middle class? Can narratives about flawed protagonists, failed institutions,
and limited possibilities nourish new forms of hope and provide resources for
remaking subjectivities and reimagining futures?

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-FILM
Identical With: ANTH361, FILM362, AMST362
Prereq: None

CHUM356 Queer Necropolitics
Since the 1980s AIDS epidemic, the politics of death have been central to queer
cartographicizations of identity, selfhood, and community. Queer writers reflecting
upon the early AIDS years often express a sense of ambivalence about their
own survival in the midst of their friends and family dying with impunity. At the
same time, queer studies scholars have argued that the AIDS epidemic literalized
long-existing forms of symbolic death experienced by queer people. Indeed, the
idea that “social death” is a precondition for queer identity has been taken up
by many scholars across fields, especially at sites of intersectionality between
sexuality, race, and class.

In this course, we will explore the concept of necropolitics as it pertains to
queer communities and ideologies. We will examine sites of literal queer death,
through the history of the AIDS epidemic, the emergence of hate crime statutes,
incidences of transphobic/homophobic violence, and the disproportionate
incarceration of queer people of color. We will also examine sites of symbolic
queer death, through the discourses of citizenship and belonging, criminalization,
civil rights and exclusions. Concepts covered will include: Michel Foucault’s work
on biopolitics, Sarah Schulman’s idea of homophobia as a pleasure system, Jose
Esteban Munoz’s work on queer futurity, Lee Edelman’s work on queerness as
abjection, prison, AIDS, as well as the generative, the contra-rationally beautiful
(Moten), and if to say “gender-y” is to say threatening, off-kilter, violatable, as
well playful, and transformative (Sedgwick, Doyle), then what happens when we

listen in brown, that is, with the headphones of melancholia, depression, as well
as wildness, the excessive, the “hot and spicy” as critiques of the violence of the
whitened norm (Muñoz)?

Offering: Host
Grading: A-F
Credits: 1.00
Gen Ed Area: HA-CHUM
Identical With: ENGL363, THEA366, AFAM362
Prereq: None
the challenges and benefits of interacting directly with philosophers in other countries and cultures.

Offering: Host  
Grading: A-F  
Credits: 1.00  
Gen Ed Area: HA-CHUM  
Identical With: ENGL372  
Prereq: None

CHUM370 Engaging Audiences: Spectatorship Within Black Popular Culture and Performance

This course uses recent scholarship on spectatorship and popular culture to interrogate the production and reception of "popular" black performances and representations within and beyond the United States. With special attention to the historical context in which these black cultural products are created, disseminated, and received, we focus on the social spaces, local contexts, temporal conditions, and embodied acts within which these case studies emerge and examine the political implications of their consumption and sustainability. Central to our investigation will be a consideration of the ways in which the terrain of "the popular" is inextricably linked to issues of aesthetics, appropriation, authenticity, circulation, community, globalization, identity, marginalization, meaning-making, and power. Case studies will include historic and contemporary examples from theater, dance, film, music, media, and the visual arts.

Offering: Host  
Grading: A-F  
Credits: 1.00  
Gen Ed Area: HA-CHUM  
Identical With: THEA370, AFAM370  
Prereq: None

CHUM372 Literature and Visual Culture in Shakespeare's England

This interdisciplinary course explores the relationship between literature and visual culture as conceived and developed by poets, playwrights, and painters of the English Renaissance. We will examine the relationship between the word and the image in a broad range of texts including aesthetic treatises, poems, plays, and court masques and consider how they influenced and were influenced by contemporary visual culture. Equal attention will be paid to the production and reception of the verbal and visual field: How did poets, playwrights, and painters conceive and materially produce the relation of the verbal to the visual in their respective media? And how was this relation, in turn, received by readers, audiences, and spectators? Several trips to Olin Library's Special Collections will allow us to see firsthand how early printed books materially shaped their meanings, both verbally and visually. Topics covered will include iconoclasm and iconophobia, the tradition of ut pictura poesis (as is painting, so is poetry), the paragone (competition or comparison) between the verbal and visual arts, visual poetics and rhetorical tropes (e.g., ekphrasis, enargia, hypotyposis), the gendered discourse of "face-painting" (portraiture, cosmetics), and the influence of visual culture on dramatic literature and stagecraft.

Offering: Crosslisting  
Grading: A-F  
Credits: 1.00  
Gen Ed Area: HA-ENGL  
Identical With: ENGL372  
Prereq: None

CHUM381 Student Fellowship

The student fellowship entails full participation in the lectures and colloquia. Student fellows read, hear, and converse on the common themes. They are to work on their research projects and give a presentation to the Center for Humanities fellows.

Offering: Host  
Grading: A-F  
Credits: 1.00

Gen Ed Area: HA-CHUM  
Prereq: None

CHUM384 The Contemporary Stage and the Antitheatrical Prejudice

Theater has always hosted a broad array of arts disciplines: dance, literature, music, the visual arts, and, most recently, film and the digital moving image are commonly incorporated on the theatrical stage. Regardless, the lingering assumption that theater is irrevocably anchored in a dramatic text resulted in the classification of the emerging theatrical forms of the late 20th century as "performance," rather than as "theater" per se. The theoretical foundation of this course will be what Erika Fischer-Lichte has called "the performative turn." We will consider theater as event as we examine its mobility across arts disciplines. Theater's defining characteristic lies in the verifiable autonomy of a production's "performance text," not the written one, but the live and kinesthetic "text" that engages the actors' bodies and design elements in time and space.

Offering: Host  
Grading: A-F  
Credits: 1.00  
Gen Ed Area: HA-CHUM  
Identical With: THEA325  
Prereq: None

CHUM401 Individual Tutorial, Undergraduate

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM402 Individual Tutorial, Undergraduate

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM407 Senior Tutorial (downgraded thesis)

Downgraded Senior Thesis Tutorial - Project to be arranged in consultation with the tutor. Only enrolled in through the Honors Coordinator.

Offering: Host  
Grading: A-F

CHUM408 Senior Tutorial (downgraded thesis)

Downgraded Senior Thesis Tutorial - Project to be arranged in consultation with the tutor. Only enrolled in through the Honors Coordinator.

Offering: Host  
Grading: A-F

CHUM409 Senior Thesis Tutorial

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM410 Senior Thesis Tutorial

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM411 Group Tutorial, Undergraduate

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM412 Group Tutorial, Undergraduate

Topic to be arranged in consultation with the tutor.

Offering: Host  
Grading: OPT

CHUM420 Student Forum

Student-run group tutorial, sponsored by a faculty member and approved by the chair of a department or program.
CHUM491 Teaching Apprentice Tutorial
The teaching apprentice program offers undergraduate students the opportunity
to assist in teaching a faculty member’s course for academic credit.
Offering: Host
Grading: OPT

CHUM492 Teaching Apprentice Tutorial
The teaching apprentice program offers undergraduate students the opportunity
to assist in teaching a faculty member’s course for academic credit.
Offering: Host
Grading: OPT