

79-106/A2  
6 units

***Introduction to Asian Religions***

Monday/Wednesday, 9:30am-10:50am **\*\*Mini Course\*\***

P. Soorakkulame

This course provides an introduction to the traditional religions from Asia, particularly Hinduism, Buddhism, Jainism, Daoism, and Confucianism from historical, comparative, and cross-cultural perspectives. The course focuses on each tradition's history, beliefs, and practices, while also exploring its internal diversity. The study of these religions will be based on lectures, readings, film, and discussion. Readings include primary sources in translation as well as scholarly research. In the process, students will develop the ability to engage the worlds of Asian religions in an informed manner and see how religions influence people's attitudes and behaviors. This course is open to all students and majors alike, requires no prerequisites, and may be used to fulfill the Religious Studies minor.

79-112  
9 units

***Introduction to Asian American History***

Tuesday/Thursday, 9:30am-10:50am

C. Kubler

This introductory course surveys the histories of Asian Americans from the early nineteenth century to the present. We will cover major themes such as migration and diaspora, race, labor, citizenship, and identity and community formation as we examine the continuities and discontinuities between the Asian American past and present. Special attention will also be paid to both local and global aspects of Asian American history (in the United States, in other countries of the Americas, and in Asia) as we work to build a more robust understanding of what it means to be "Asian American" and how such social categorizations fit into broader patterns of construction and re-articulation according to varying historical contexts. This course fulfills Dietrich College's "Humanities" general education requirement.

79-145  
9 units

***Genocide and Weapons of Mass Destruction***

Monday/Wednesday, 1:00pm-1:50pm  
Recitations on Friday

R. Law

"Genocide" and "weapons of mass destruction" have been getting a lot of exposure lately - in the news, in popular culture, and even on the Fence on campus. What do they mean? Why was it necessary to invent them? How do we know when we are being confronted with them? What should we do then? This course surveys the history of genocide, weapons of mass destruction, and related phenomena. Can you imagine being responsible for the deaths of hundreds, thousands, or even millions of people? No? Almost everyone who ended up committing unspeakable atrocities had not been able to either. In fact, many of them still would not face their responsibility even after their complicity has been proven beyond doubt. Some convinced themselves, often sincerely, that there was no choice or that someone else was actually responsible. Others found reasons to justify, in their minds at least, taking many lives. Still others managed to forget that they had blood on their hands. How could anyone do such terrible things? More important, can you be sure that you would not act like them under similar circumstances? This course will teach you to look out for factors that turn ordinary people into mass killers. You will explore why conflicts break out and potential solutions. You will also learn to see from multiple perspectives and to be humble before history. Our exploration will begin with the European encounter with the Western Hemisphere and continue to 19th-century imperialism, the Holocaust, the atomic bombings of Japan, the Cold War, and decolonization and independence. By the end, you will have grasped the historical facts and contemporary concepts of genocide and weapons of mass destruction. You will also come to appreciate the significance of unintended consequences and the ambiguity of human progress, a realization that will guide you in life. This course fulfills Dietrich College's "Intercultural and Global Inquiry" general education requirement.

79-162  
9 units

***New World Slavery***  
Monday/Wednesday, 2:00pm-3:20pm

E. Fields-Black

This course is a part of a two-course series in which students will learn the history of the enslavement of people from the African continent and their descendants in the Old World (Africa and the Islamic World) and the New World (the US, the Caribbean, and Latin America). When most Americans think about slavery in the New World, they envision enslaved people laboring on cotton plantations in the US South. This course is designed to broaden and complicate that single story. It will examine the enslavement of Africans and people of African descent in the New World, investigating labor organization on rice, sugar, cotton, tobacco, and indigo plantations, as well as gender, class, and age (specifically the experiences of enslaved children). It will also investigate the diversity of ways that enslaved people resisted bondage, seized, and fought for their freedom. Wherever possible, students will read primary sources in which enslaved and formerly enslaved people tell their own stories of their own lives. They will learn to critically read and analyze primary sources written by enslavers, slave traders, abolitionists, etc. and secondary sources. We will also view and discuss different representations of enslaved societies in popular media, including recent films about enslavement and enslaved people. This course may be used to fulfill the African and African American Studies minor.

79-189  
9 units

***Democracy and History: Thinking Beyond the Self***  
Monday/Wednesday, 12:00pm-12:50pm  
Recitations on Friday

R. Law

Voters face a momentous choice. A fascist megalomaniac is running for president. He has tried to seize power before via an insurrection. It failed, but he mostly escaped punishment thanks to sympathetic or feckless judges. He mixes showmanship, lies, propaganda, demagoguery, and a victimhood narrative to depict himself as the country's savior and to attract millions to his personality cult. If elected, he vows to undo the existing democratic system and rule as a dictator, rid the country of leftist vermin, and stop outsiders' poisoning of the nation's blood. He fearmongers about who deserves membership in the nation, the country's international obligations, religion, the economy, and a faraway war to divide the people. The last person standing between him and his goal is an octogenarian president running for reelection. How will the voters decide? In addition to experiencing what happens to this country, we will examine democracy in ancient Rome, France, Japan, China, and Iran. Living in a democracy means thinking beyond the self and from others' perspectives. It means looking for facts but being open to different interpretations. And it means taking responsibility to think critically. These traits are also essential for understanding history. This course will train you in the historian's skillset and mindset so you can act democratically. You will learn to tell facts from opinions and to see from various angles. The course will push you to think for yourself and to argue effectively for your own position. These skills of thinking historically are useful not just for school or work, but they are indispensable to a democratic society. Democracy is chosen as the course theme because it is a feature that sets humans apart from other organisms. Knowing the history of democracy is knowing what it means to be human, which is the soul of the humanities. This course fulfills Dietrich College's "Humanities" general education requirement.

79-198  
9 units

***Research Training***  
Section A: Voting Rights in the United States  
Section C: Environmental Justice and Human Rights in Latin America  
Section E: Topics in Asian American History: Chinatowns

L. Tetrault  
J. Soluri  
C. Kubler

This course is part of a set of 100-level courses offered by Dietrich College departments as independent studies for second-semester freshmen and first- or second-semester sophomores in the College. In general, these courses are designed to give students some real research experience through work on a faculty project in ways that might stimulate and nurture subsequent interest in research participation. Faculty and students devise a personal and regularized meeting and task schedule. Each Research Training course is worth 9 units, which generally means a minimum for students of about 9 work-hours per week. For Dietrich College students only; minimum cumulative QPA of 3.0 (at the time of registration) required for approved entry; additional prerequisites (e.g.,

language proficiency) may arise out of the particular demands of the research project in question. By permission of the relevant professor and the Director of Undergraduate Studies.

**79-201**  
**9 units**

***Introduction to Anthropology***

Section A: Tuesday/Thursday, 12:30pm-1:50pm  
Section B: Monday/Wednesday, 2:00-3:30pm

Instructor TBA  
Instructor TBA

Anthropologist Ruth Benedict claimed that anthropology's mission is truly to "make the world safe for human difference." Cultural anthropologists "make the strange familiar and the familiar strange," attempting to understand the internal logic of cultures which might, at first glance, seem bizarre to us. At the same time, anthropologists probe those aspects of our own society which might appear equally bizarre to outsiders. The goal of this course is to raise questions basic to the study of culture and social relationships in a multitude of contexts. We will also discuss the particular research methods informing anthropology, as well as anthropologists' relationship to the people they study, and the responsibilities informing those relationships. The readings focus on topics that have long captured anthropologists' attention and that continue to be intensely debated: social inequality, race, colonialism, body, kinship, religion, gender, social lives of things, globalization and migration. Through written work, including ethnographic readings and a novel, films, and in-class discussions, we will examine how anthropology makes us more aware of our own culturally ingrained assumptions, while broadening our understanding of human experiences. This course is structured as a combination of lectures and seminar discussions, and it fulfills Dietrich College's "Social Sciences" general education requirement. This class also satisfies one of the core requirements for the Anthropology minor.

**79-207**  
**9 units**

***Asian American History Through the Novel***

Tuesday/Thursday, 11:00am-12:20pm

C. Kubler

This course examines the interwoven histories of migration, language, and identity formation and re-formation in Asian American experience. How have migrant and diasporic identities been represented in fictional (or quasi-fictional) terms? How have factors such as race, religion, class, gender, and sexuality shaped everyday Asian American life? And how can literary sources enrich our understanding of such historical experiences? Course readings consist primarily of novels, representing a variety of Asian ethnicities and experiences, by authors including Gaiutra Bahadur, Carlos Bulosan, Maxine Hong Kingston, Joy Kogawa, Chang-Rae Lee, and John Okada. These works are supplemented by selected historical documents and short lectures to shed additional light onto the sociohistorical contexts and issues under study.

**79-208**  
**9 units**

***Witches and Witch-Hunting***

Tuesday/Thursday, 3:30pm-4:50pm

A. Creasman

Between the late 15th and the early 18th centuries, many Europeans became convinced that their society was threatened by a conspiracy of diabolic witches. Although Western beliefs in witchcraft and "devil worship" dated back to antiquity, the 16th and 17th centuries witnessed the most intense campaign of witch-hunting in all of Europe's history. Before it was over, the "Great European Witch-Hunt" of the early modern era cost the lives of thousands across Europe and in its colonies. And although the witch-hunts in early modern Europe and its colonies gradually came to an end, beliefs in witchcraft persist into the modern era and, in many parts of the world today, continue to generate campaigns of popular violence against alleged perpetrators. This course examines witchcraft beliefs and witch-hunting in historical perspective in both their European and colonial contexts. In addition to the early modern witch-hunts, it will address modern witchcraft beliefs and consider witch-hunting as a global problem today. It will focus on the origin and rationale of witch beliefs, the factors driving the timing and intensity of witch-hunts, and the patterns of accusations. Throughout, we will examine the many historical and regional variations in witch beliefs and prosecutions and explore how they reflect major social and cultural issues such as the relationship between "popular" and "elite" culture; religious change; state formation; gender and patriarchy; and the rationalization of law, medicine, and science. This course satisfies one of the elective requirements for the Religious Studies minor.

79-215  
9 units

***Environmental Justice from Conservation to Climate Change***

Monday/Wednesday/Friday, 11:00am-11:50am

J. Soluri

What is environmental justice? Who are environmental justice activists, what do they believe, and how do they act? This course will explore these questions by reading, discussing, and comparing the biographies of famous activists (e.g. Rachel Carson, Chico Mendes, Ken Saro-Wiwa, Wen Bo, Berta Cáceres, and Greta Thunberg) and not-so-famous, "everyday" people in order to understand how and why they have struggled against disproportionate exposure to pollution, government or corporate usurpation of life sustaining resources, or the loss of a home due to climate change. Course readings and discussions will use historical examples to understand connections between "social" problems such as racism and "environmental" problems such as climate change. We will evaluate how social identities, political ideologies, and ecological contexts have influenced the ideas and actions of environmental justice activists. Class discussions, short, written responses to readings, and a final project will encourage students to engage in critical analysis of environmental justice and self-reflect on their individual and collective responsibilities. This course fulfills Dietrich College's "Perspectives on Justice and Injustice" general education requirement.

79-224  
9 units

***The Making of the Modern Middle East***

Tuesday/Thursday, 11:00am-12:20pm

L. Banko

The class focuses on the 19th and 20th century Middle East and covers the modern history of imperial and colonial formations in the Ottoman Empire, Iran, the Arab world, Turkey, and the Gulf. The class will trace the developments of nationalism, colonialism and settler colonialism, decolonization/independence, reform, state-building, popular politics, revolution, and the role of society and social movements in shaping these histories. The class will interrogate the notion of 'modernity' as well as notions of the nation and empire in the Middle East across time and space. Readings focus on both secondary and primary sources with an emphasis on knowledge produced within the Middle East. Students will critically assess the types of knowledge production and their links to empire and decolonization that have shaped how we understand the modern history of the region.

79-227  
9 units

***Modern Africa: The Slave Trade to the End of Apartheid***

Monday/Wednesday, 11:00am-12:20pm

E. Fields-Black

The course is designed to give students an understanding and appreciation of African history and culture from the "inside out." Though it deals with the period of European expansion in Africa, it is centered on African language/ethnic groups, villages, and individuals as historical actors who daily make collective and personal decisions to pass down, innovate, and borrow practices, technology, spiritual systems, etc. in the face of social, political, and economic realities. The course is also designed to get students thinking critically about how historians select and interpret sources to construct and reconstruct history at these different levels. This course fulfills Dietrich College's "Intercultural and Global Inquiry" general education requirement. It also satisfies one of the core requirements for the African and African American Studies minor.

79-234  
9 units

***Technology and Society***

Tuesday/Thursday, 11:00am-12:20pm

I. Alexander

How has technology shaped human society? And how have human beings shaped technology in return? This course investigates these questions across history—from stone tools, agriculture, and ancient cities to windmills, cathedrals, and the printing press; from railroads, electricity, and airplanes to atom bombs, the internet, and the dishwasher. In analyzing these tools, we will explore the dynamic relationships between technological systems and the social, political, religious, artistic, and economic worlds in which they emerged. We will also pay particular attention to technology's effects, asking both who benefited from and who was harmed by technological change. By the end of the course, students will be able to reflect critically on how humanity chooses which technologies to exploit and how human societies have been transformed by these choices. This course fulfills Dietrich College's "Humanities" general education requirement.

79-248  
9 units

***U.S. Constitution & the Presidency***  
Tuesday/Thursday, 3:30pm-4:50pm

S. Sandage

This course explores the changing role and powers of the American Presidency under the Constitution, from the founding era through the twentieth century. After absorbing drafting and ratification debates, we will focus on how particular presidents (Washington, Lincoln, FDR, Nixon) established or expanded the executive power and how particular conflicts (the Civil War, the "Court Packing" plan, Watergate) restructured or restricted the presidency. Readings will include the U.S. Constitution (of course), selections from The Federalist Papers, and short books including Daniel Farber's "Lincoln's Constitution" and Cass Sunstein's "Impeachment: A Citizen's Guide." Grades will be based on three short papers, a final paper, and daily preparedness and participation in group discussion. This course fulfills Dietrich College's "Contextual Thinking" general education requirement.

79-255  
9 units

***Modern Ireland: Politics and Culture from the Famine (1847) to Today***  
Tuesday/Thursday, 12:30pm-1:50pm

A. Beatty

This course studies the political, economic and social development of Ireland across its long nineteenth century. Beginning with the social and economic effects of the Famine of the 1840s, it studies Ireland's growing incorporation into the British-centric global economy, the growing role of Catholicism in Irish politics, the cultural ferment of the late nineteenth century and the events leading up to formal independence in 1922. Following on from this, the course reviews the development of the two Irelands (the Republic of Ireland and Northern Ireland), the rise to hegemony of Fianna Fáil and the Ulster Unionist Party, the politics of gender and sexuality in two of western Europe's most conservative societies, violence in Northern Ireland, and rapid economic, social and political changes since the 1990s. Ultimately, this course seeks to use Ireland as a case study for understanding the history of small nations and modern European nationalism as well as economic and political development on the periphery of Europe. It also fulfills Dietrich College's "Humanities" general education requirement.

79-261  
9 units

***The Last Emperors: Chinese History and Society, 1600-1900***  
Monday/Wednesday, 11:00am-12:20pm

B. Weiner

This course is an introduction to late-imperial "Chinese" history and society with a focus on the Qing dynasty (1644-1912). We begin by examining the Qing not just as the last of China's imperial dynasties but also as an early-modern, multi-ethnic empire that included Mongolia, Tibet, and Xinjiang. In fact, China's "last emperors" were actually Manchus from northeast Asia. Secondly we investigate the social, economic, intellectual and demographic developments that transformed late-imperial China prior to the coming of the West. Thirdly, we examine Qing responses to a string of nineteenth-century disruptions, including but not limited to western imperialism, that threatened to not only end the dynasty but also challenged the very tenants of Chinese civilization. Lastly, we will look at the fall of China's imperial system, the end of empire, and the post-imperial struggle to reformulate the state and re-imagine society for the twentieth century. This course fulfills Dietrich College's "Humanities" general education requirement.

79-265  
9 units

***Russian History: Game of Thrones***  
Tuesday/Thursday, 9:30am-10:50am

C. Storella

How are states built? How are empires forged? This course, beginning with the first settlements of tribal nomads in the ninth century and ending with the abolition of serfdom in 1861, surveys the grand 'game of thrones' in Russian history. It explores the building of a Russian Empire from the first princely kingdoms at murderous war with each other to the emergence of a strong state, headed by a tsar and centered in Moscow. Over the centuries, we make the acquaintance of Mongol marauders, greedy princes, and brave peasant rebels, as well as Ivan the Terrible, Peter the Great, and the long succession of reformers and reactionaries who occupied the Russian throne. Students will be challenged to think critically about social injustice and resistance, and the relationship between ethnicity, serfdom, land ownership, and empire. This course fulfills Dietrich College's "Contextual Thinking" general education requirement.

79-296/A2  
6 units

***Religion in American Politics***

Tuesday/Thursday, 11:00am-12:20pm **\*\*Mini Course\*\***

J. Gilchrist

Religion figures prominently in American politics, especially in congressional election years. A common view, reinforced by some media and polling organizations, holds that "religiosity" correlates with conservative politics, but that's highly misleading, as religious people are in fact all over the political map - even on issues like abortion, same-sex marriage, and what is taught in public schools. Thomas Jefferson's mention of a "wall of separation" between church and state indicates that religious institutions are generally kept separate from government in America, but religious motivations have always played an important part in our politics. This course will provide a historical perspective on religion in public life down to the present day, including religion's influence on political parties and public policies, and the boundaries set by the Constitution on such activity. This course satisfies one of the elective requirements for the Religious Studies minor.

79-300  
9 units

***Controversial Topics in the History of American Public Policy***

Monday/Wednesday, 9:30am-10:50am

J. Aronson

This course traces the development of US domestic public policy, the growth of the federal government, and the changing relationship among citizens, states, and the federal government over time. We begin with an examination of the current policy landscape and then go back in time to understand how we got to where we are today. We very quickly discover that our current political predicaments are not accidental. Particular people or groups across the political spectrum have worked hard to shape public policy at various critical points in history and have reaped tremendous benefit, even if their influence makes the overall system unstable or unworkable today. We identify critical moments of crisis or change in American politics, examine the imaginaries and policy levers available to people at that time, and explain how policy decisions were made. Students will gain a clear understanding of how interests and political will have been cultivated and mobilized in the past, which can offer them useful models for advancing their own priorities and those of their generation. Topics covered currently include health care and health insurance, abortion, and immigration. This course fulfills Dietrich College's "Contextual Thinking" general education requirement.

79-302  
9 units

***Killer Robots? The Ethics, Law, and Politics of Drones and A.I. in War***

Monday/Wednesday, 12:30pm-1:50pm

J. Aronson

Unmanned aerial vehicles (drones) have become a central feature of the United States' global counterterrorism strategy since September 11, 2001, and autonomous weapons systems (often called "killer robots" by critics) are increasingly being integrated into military arsenals around the world. According to proponents, drones and autonomous weapons systems are much safer than manned systems, so accurate that they can be used to target individuals and detect threats in real time, and efficient and inexpensive enough to be used for long-term surveillance and protection missions around the globe. According to critics, the use of lethal autonomous weapons systems is problematic because of the obfuscation of historically and legally accepted chains of accountability and responsibility, as well as the difficulty of translating complex decision-making processes including ethical and moral ones into computer code. This course will evaluate these issues through the lenses of law, politics, morality, history, and military strategy.

79-314  
9 units

***How Do We Remember? The Politics and Cultures of Memory***

Monday/Wednesday, 12:30pm-1:50pm

E. Grama

What is the relationship between an individual person and collective memories? How do societies "remember"? This course proposes an interdisciplinary approach to the relationship between memory and history. It explores various ways in which societies have mobilized their remembrances of the past for political and economic ends in the present; how and whose memory began to matter in a global 20th century; and how individual testimonies have highlighted the role of body, experience, trauma, and nostalgia for writing new, more inclusive and heterogenous histories. In the first part of the



course, we will read excerpts from works by historians, sociologists, and anthropologists about cultural and collective memory. In the second part of the course, we will analyze how the politics of memory intermesh at a local and global scale, via a set of case studies that focus on: the memory of the Shoah (the Holocaust) in post-1945 Western and Central Europe; political violence, civil war, and reconciliation in post-1990 Guatemala; and the role of remembrance and testimony for claims of moral retribution in the aftermaths of colonialism (the Mau Mau revolt in colonial Kenya and the long-term efforts of the British government to conceal their violent repression of the anticolonial struggles). This class will follow the format of a seminar. The professor will give short lectures each week in order to introduce the readings and place them within larger debates, but the course will mainly be discussion-oriented, and it fulfills Dietrich College's "Contextual Thinking" general education requirement.

**79-315**  
**9 units**

***The Politics of Water in Global Perspective***

Monday/Wednesday, 2:00pm-3:20pm

A. Owen

Water is necessary for all forms of life on Earth. The purpose of this course is to introduce students to social and political aspects of water, using in-depth case studies that draw on a variety of perspectives. Examples of regional water projects we'll study include traditional tank irrigation in South India; international negotiations along the Nile River; and the U.S. Government in negotiation with native activists and fisheries on the Columbia River. In addition to regional variety, readings will explore a variety of themes, for example, water and gender; water and armed conflict; and water and private companies versus public management. By the end of this course, students should be able to articulate their own answers to these questions: How have global organizations and participants characterized, enacted, and addressed problems of water supply and delivery for those who need it most? How do particular regions reflect global trends in water resource development, and how might these diverge from global trends? How have social and environmental studies in the literature of development come to understand the problem of water? One set of readings is assigned each week. Students should be prepared to discuss each week's readings in a thoughtful way during class meeting time.

**79-316/62-371**  
**9 units**

***Photography, the First 100 Years, 1839-1939***

Mondays, 7:00pm-9:50pm

A. May

Photography was announced to the world almost simultaneously in 1839, first in France and then a few months later in England. Accurate "likenesses" of people were available to the masses, and soon reproducible images of faraway places were intriguing to all. This course will explore the earliest image-makers Daguerre and Fox Talbot, the Civil War photographs organized by Mathew Brady, the introduction in 1888 of the Kodak by George Eastman, the critically important social documentary photography of Jacob Riis and his successor, Lewis Hine, the Photo-Secession of Alfred Stieglitz, the Harlem Renaissance of James VanDerZee, the precisionist f64 photographers Ansel Adams, Imogen Cunningham, and Edward Weston, and other important photographers who came before World War II. The class will be introduced to 19th century processes, such as the daguerreotype, tintype, and ambrotype, as well as albumen prints, cyanotypes, and more.

**79-329**  
**9 units**

***LGBTQ+ History***

Monday/Wednesday, 3:30pm-4:50pm

T. Haggerty

This class introduces and discusses LGBTQ history over time, drawing cases and readings from a number of cultures and timeframes. It introduces students to the concept of sexuality as an area of historical inquiry as well as introducing students to the methods and the questions that have engaged historians in this area. This introductory course is designed for all interested students and non-majors alike, as well as those contemplating a Gender Studies minor.

79-331  
9 units

***Body Politics: Women and Health in America***

Section A: Monday/Wednesday, 9:30am-10:50am  
Section B: Monday/Wednesday, 12:30pm-1:50pm

L. Tetrault  
L. Tetrault

This course takes a topical, intersectional approach to the history of U.S. women's health in the nineteenth and twentieth centuries. It is less about governmental politics, although we do some of that. Rather, it sees bodies as cultural texts through which power is built and contested. The course covers topics such as the history of anatomy, menstruation, reproductive rights, body image, mental health, sexuality, violence, childbirth, and menopause. We explore how science and American culture both have constructed these issues over time (some of it is super whacky!), while also examining women's organizing around them. This course is open to all students and majors alike, and it also satisfies one of the core requirements for the Gender Studies minor.

79-342  
9 units

***Age of Crusading, 1000-1800***

Monday/Wednesday, 9:30am-10:50am

A. Garnhart-Bushakra

What does it mean to become a crusader--or be crusaded? How did a pope's sermon galvanize over 100,000 people to leave their homes and undertake a perilous journey across Europe to a place many had never seen? Why did one military campaign in 1096 initiate a seismic shift in the articulation (and acceptance) of Christian holy war? What started as a series of expeditions to Jerusalem--which we now call the "crusades"--later extended to the cities of Constantinople and Cairo, to the regions of Southern France and Italy, and even to the Baltic Sea and the Americas. In this course, we will trace crusading ideology and knighthood from their roots to their fullest expressions throughout the Middle Ages and into modernity. These individuals who "took up the cross"--or encouraged others to do likewise--radically shaped the ideas of identity and piety in Latin Christendom. Perceiving themselves as God's agents in an apocalyptic age, crusaders came to fight Muslims, Jews, pagans, heretics, and even their fellow Christians. They also served as heroic inspiration in bardic song and courtly literature across Spain, France, and England. As scholars we will explore the perspectives of the invaders and those who were invaded, thereby (re)imagining how people responded to the crusaders' presence and their accompanying violence. Our sources will include prophecies, sermons, scripture, poetry, art and archeological remains, and film. Together, we will approach this challenging topic critically, yet respectfully, while completing short analytical papers and a set of reflective quizzes. This course is open to all students, requires no prerequisites, and may be used to fulfill the Religious Studies minor.

79-346  
9 units

***U.S. Political Film and Satire***

Tuesdays, 7:00pm-9:50pm

S. Sandage

A longtime course taught in election years, this version focuses on Hollywood satires of the presidency. Satire means critique as much as humor, often more funny-strange than funny ha-ha. We will watch films attentively (no devices allowed during screenings) and communally, hence the class meets Tuesday evenings. We will study each film for two weeks; one session discussing readings/learning the history of the time it was made, then watching/discussing the whole film the following week. Attendance will be required and essential. Students will learn how (and why) to take notes during screenings, sometimes working together in class to shape their notes and discussions into individual papers. Screenings include 1930s classics "Gabriel Over the White House" and the Marx Brothers' "Duck Soup," Cold War thrillers "The Manchurian Candidate" and "Seven Days in May," and the dark comedies "Dr. Strangelove" and "Being There." One final film will be chosen by the students. Readings include short books and PDF articles. Grading emphasizes attendance and attentive participation, notetaking, and short essays. No prior knowledge of history or film is needed for this class.

79-355/A2  
6 units

***Fake News: "Truth" in the History of American Journalism***

Tuesday/Thursday, 12:30pm-1:50pm **\*\*Mini Course\*\***

J. Gilchrist

Scandal, conspiracy, and partisan propaganda have been among the stuff of media ever since newspapers first appeared in America, and now they figure prominently in electronic media as well. The question "What is truth" is not just a matter of philosophical speculation, but a critical issue in



contemporary life, from elections to pandemics to climate change and war. Officials at the highest levels make dubious claims, and find media outlets to support them - all driven by motivations other than a commitment to truth. This course is literally "ripped from the headlines" examining conflicts over credibility in print and online in the context of historical experience. We'll explore ways of determining when news really is "fake" and when it's more likely to be "an inconvenient truth."

**79-363**  
**9 units**

***The Rise of American Modern Golf, 1895 to the Present***  
Monday/Wednesday, 3:30pm-4:50pm

S. Schlossman

Aristocratic pastime or the people's game? Gender inclusive or overwhelmingly male? Race inclusive or overwhelmingly white? This course will examine the emergence of golf as both an amateur game and professional sport during the past century-plus. We will focus primarily on the 20th century U.S. but pay some attention to the game's earlier growth in the United Kingdom and its spread, in more recent years, throughout Europe, Asia, Latin America, and even Africa. Students will read and discuss historical, sociological, and literary texts, view documentary and feature films, and even get a taste of how to do research on golf using primary historical documents--spanning the eras from (1910s to 1950s) Bobby Jones and Glenna Collett Vare to Ben Hogan, Sam Snead, Mickey Wright, and Patty Berg; and from (1960s to present) Jack Nicklaus, Arnold Palmer and Lee Trevino to Annika Sorenstam, Michelle Wie, and Lydia Ko. And Tiger Woods, too. The course will have a mid-term essay exam, a final essay exam, a mini-research assignment, and periodic oral presentations by students linked to shared readings and their individual research topics. I will lecture only occasionally; most classes will be centered on group discussion (often student-led) of assigned readings, films, and primary documents.

**79-371**  
**9 units**

***African American Urban History***  
Tuesday/Thursday, 9:30am-10:50am

J. Trotter

As the ravages of the Covid-19 pandemic gradually lifts, the plight of poor and working-class people of African descent will continue to occupy a prominent place in discussions of today's urban community. Effective contemporary public policies, movement strategies, educational programs, media campaigns, and sensitive philanthropic decisions will require deeper and more thoughtful perspectives on the history of urban race and class relations in the past. Focusing on the development of African American urban history from its colonial beginnings through today's "Black Lives Matter Movement," this course will emphasize the many ways that African Americans shaped American urban life through their roles as workers, community-builders, and social justice activists. In addition to weekly classroom discussions of assigned readings, students will write a series of short essays (based upon a mix of secondary and primary sources) on selected topics/themes in the development of African American urban life, culture, and politics. This course satisfies one of the elective requirements for the African and African American Studies minor.

**79-377**  
**9 units**

***Food, Culture, and Power: A History of Eating***  
Monday/Wednesday, 9:30am-10:50am

J. Soluri

How can human societies ensure that 8 billion people have enough good food to eat without exploiting people or the planet? This course will start with the assumption that the answer to that question requires not only technological innovations, but also an understanding of the cultural and political dimensions of food. For the first half of the course, we will explore the history of human eating, starting in deep time and then moving toward the present, considering along the way the historical evolution of food production and consumption, paying attention to both cultural diversity and cultural exchanges of foods and cuisine. Students will pursue individual research projects focused on a topic of their choice related to major course themes during the second half of the semester. Evaluation based on in-class participation, analytical reflections on weekly readings, and the research paper.