Students planning to apply for admission to the CLS major, the MedHum major, or the CLS concentration should organize their course of study in order to complete the following prerequisites by the end of the sophomore year:

1. Preparation to undertake advanced work in one foreign language, to be demonstrated by completion of two introduction to literature courses, typically numbered 3333-3350.
2. Completion of at least four terms of study of a second foreign language or two terms in each of two foreign languages.
3. Enrollment in CPLS UN3900 INTRO TO COMP LIT # SOCIETY in the spring semester of the sophomore year.

Information about admission requirements and application to the majors or concentration can be found at https://icls.columbia.edu/undergraduate-program/admissions-to-the-majors-or-concentration/.

Students are advised to meet with the director of undergraduate studies before submitting the statement of purpose for the required application. Applications are due in early January of the sophomore year.

**Departmental Honors**

To be eligible for departmental honors, students must have a minimum grade point average of 3.6 for courses in the major. Departmental honors will be conferred only on students who have submitted a superior senior thesis that clearly demonstrates originality and excellent scholarship. Note that the senior thesis is not required for the major. For information on the honors program, see http://icls.columbia.edu/programs/departmental-honors/.

**Guidelines for all ICLS Majors and Concentrators**

Requirements for the major and concentration in Comparative Literature and Society were updated in February 2019; please contact the director of undergraduate studies with any questions. An application worksheet can be found on our website. Applications are due in early January of a student’s sophomore year. At the time of application, students interested
in the major (including the major in Medical Humanities) or concentration must have met these requirements:

1. Foreign language 1: four semesters of language training (or equivalent) and one introductory literature course, typically numbered 3330–3350;
2. (CLS Majors and Concentrations only) Foreign language 2: four semesters of one language or two semesters of two languages;
3. CPLS UN3900 INTRO TO COMP LIT # SOCIETY, usually taken in the spring of the sophomore year;
4. A focus statement, 1-2 pages in length. The focus is a period, theme, problem, movement, etc., that is explored from an interdisciplinary and/or a comparative perspective. Faculty understand that this statement is a work in progress, but that it serves as a useful guide to students’ academic pursuits and course selection.

### Major in Comparative Literature and Society

The major in Comparative Literature and Society consists of a minimum of 33 points or 11 courses, distributed as follows. Courses taken to fulfill the application requirements do not count toward the major. Courses fulfilling major requirements must be advanced, discussion-based seminars. Language courses in the Beginner I to Intermediate II stream cannot be counted to fulfill any major requirement. With the exception of courses taken to satisfy the global core requirement, double counting of courses to the CPLS major and another program or university requirement must be approved by the DUS. Requirements for the major and concentration in Comparative Literature and Society were updated in February 2019; please contact the director of undergraduate studies with any questions.

1. CPLS UN3900 INTRO TO COMP LIT # SOCIETY, required for all majors and normally taken in the spring of the sophomore year (3 points)
2. Advanced courses as follows (please note that one course may be used to fulfill two of the advanced course requirements):
   - Two courses with a CPLS designator. Clxx courses, i.e. courses cross-listed between ICLS and other departments, may also be counted toward this requirement (6-8 points)
   - Two seminars in a humanities or social science discipline other than literature (e.g. Architecture, Anthropology, Art History, Economics, Gender & Sexuality Studies, History, Law, Linguistics, Music, Political Science, Race & Ethnicity Studies, Sociology...). The two courses must be grounded in the same disciplinary approach but don’t have to be offered by the same department or program (6-8 points)
   - Two courses requiring readings in a language other than English. (The two courses don’t have to be in the same foreign language) (6-8 points)
   - Two courses focusing on a specific national or regional literature or culture, chosen from any discipline (The two courses should focus on the same nation/region) (6-8 points)
   - One elective course reflecting the student’s intellectual interests. The senior thesis may be counted toward this requirement. Additional foreign language study may also be counted with DUS approval (3-4 points)
3. CPLS UN3991 Senior Seminar in Comparative Literature and Society
4. CPLS UN3995 Senior thesis (optional). (3 points) year-long course

5. Students sign up for thesis credits as a year-long course (CPLS 3995) in the fall and spring semester of the senior year. Please see our detailed thesis guide on our website. They work with an adviser from the Columbia/Barnard faculty who oversees the project and assigns the final grade. The DUS of ICLS is the second reader for all projects. The thesis must be a minimum of 11,000 and 15,000 words in length, double-spaced and must include footnotes and a bibliography. Translations, creative work and multi-media projects can be submitted with the prior approval of the DUS. These must be accompanied by an introduction that situates the project intellectually. The thesis should be written in English unless a student receives permission from the DUS to write in another language. Note that the completed thesis is submitted before the end of the spring semester, usually by April 15. The thesis is considered as a 3-point course with 1 credit earned in the Fall and 2 credits earned in the Spring. It may be counted in lieu of a course taken to meet requirements 2, 3, 4, or 5.

Students should consult frequently with the DUS to ensure that their program of study develops in consonance with the intellectual project described in the focus statement that was presented as part of the admissions process. The faculty understands that this statement is itself a work in progress, but also that it serves as a useful guide to the student’s academic pursuits and course selection.

### Major in Medical Humanities

The major in Medical Humanities requires 33 points (11 courses). Note that language courses taken to fulfill the application requirements 1 above do not count toward the required points for the major. Courses fulfilling major requirements must be advanced, discussion-based seminars. Language courses in the Beginner I to Intermediate II stream cannot be counted to fulfill any major requirement. Students interested in the major are strongly encouraged to fulfill their science requirement with classes in human biology (e.g., Human Species, Genes and Development) or human psychology (e.g., Mind, Brain, and Behavior).

1. CPLS UN3900 INTRO TO COMP LIT # SOCIETY, required for all ICLS majors and normally taken in the spring of the sophomore year.
2. Advanced courses as follows (please note that one course may be used to fulfill two of the advanced course requirements):
   - 1 course with a CPLS or CL- course identifier: 3-4 points
     Students choose from among the wide range of courses sponsored by the Institute for Comparative Literature and Society or cross-listed between ICLS and other departments. These offerings change every semester and are listed on the ICLS website.
   - 1 course with readings in a language other than English: 3-4 points
     Students may either take a course that is taught wholly or partially in a foreign language or a course taught in English for which they have received approval to do most of the reading in a foreign language.
   - 3 courses that form the disciplinary/methodological nexus of the student’s interests: 9-12 points
     Students will develop an individualized course of study at the nexus of health, society and the humanities in discussion with the DUS (Some example of prior constellations include but are not limited to: Literature and Medicine; Narrative Medicine; Medical Anthropology; History of
Medical Humanities

Concentration in Comparative Literature and Society

The concentration in Comparative Literature and Society consists of a minimum of 27 points or 9 courses, distributed as follows. Please note that courses taken to fulfill the application requirements do not count toward the major. Courses fulfilling major requirements must be advanced, discussion-based seminars. Language courses in the Beginner I to Intermediate II stream cannot be counted to fulfill any major requirement. With the exception of courses taken to satisfy the global core requirement, any double counting of courses to the CPLS major and another program or university requirement must be approved by the DUS. Requirements for the major and concentration in Comparative Literature and Society were updated in February 2019; please contact the director of undergraduate studies with any questions.

1. CPLS UN3900 INTRO TO COMP LIT # SOCIETY, normally taken in the spring of the sophomore year;

2. Advanced courses as follows:
   - Two courses with a CPLS designator. CL-- courses, i.e. courses cross-listed between ICLS and other departments, may also be counted toward this requirement (6-8 points)
   - Two seminars in a humanities or social science discipline other than literature (e.g. Architecture, Anthropology, Art History, Economics, Gender & Sexuality Studies, History, Law, Linguistics, Music, Political Science, Race & Ethnicity Studies, Sociology…). The two courses must be grounded in the same disciplinary approach but don't have to be offered by the same department or program (6-8 points)
   - Two courses requiring readings in a language other than English (the two courses don't have to be in the same foreign language) (6-8 points)
   - One course focusing on a specific national or regional literature or culture, chosen from any discipline (3-8 points)
   - Senior Seminar in Comparative Literature and Society (CPLS V3991)

The senior seminar is taken in fall semester of the senior year. Students explore three areas of contemporary reflection in the field of comparative literature and society. Topics change yearly and are aligned with current ICLS research projects. Recent examples include: Bandung Humanism; Global Language Justice; A Safer Online Public Square

   - (Optional) Senior Thesis (CPLS 3995) (3 points) year-long course

Students sign up for thesis credits as a year-long course (CPLS 3995) in the fall and spring semester of the senior year. Please see our detailed thesis guide on our website. They work with an adviser from the Columbia/Barnard faculty who oversees the project and assigns the final grade. The DUS of ICLS is the second reader for all projects. The thesis must be a minimum of 11,000 and 15,000 words in length, double-spaced and must include footnotes and a bibliography. Translations, creative work and multi-media projects can be submitted with the prior approval of the DUS. These must be accompanied by an introduction that situates the project intellectually. The thesis should be written in English unless a student receives permission from the DUS to write in another language. Note that the completed thesis is submitted before the end of the spring semester, usually by April 15. The thesis is considered as a 3-point course with 1 credit earned in the Fall and 2 credits earned in the Spring.

Students should consult frequently with the DUS to ensure that their program of study develops in consonance with the intellectual project described in the focus statement that was presented as part of the admissions process. The faculty understands that this statement is itself a work in progress, but also that it serves as a useful guide to the student's academic pursuits and course selection.
**SPRING 2021 COURSES**

**HIST UN2978 Science and Pseudoscience: Alchemy to AI. 4.00 points.**

During the 2020 US presidential election and the years of the COVID-19 pandemic, science and "scientific truths" were fiercely contested. This course provides a historical perspective on the issues at stake. The course begins with an historical account of how areas of natural knowledge, such as astrology, alchemy, and "natural magic," which were central components of an educated person’s view of the world in early modern Europe, became marginalized, while a new philosophy of nature (what we would now call empirical science) came to dominate the discourse of rationality. Historical developments examined in this course out of which this new understanding of nature emerged include the rise of the centralized state, religious reform, and European expansion. The course uses this historical account to show how science and pseudoscience developed in tandem in the period from 1400 to 1800. This historical account equips students to examine contemporary issues of expertise, the social construction of science, pluralism in science, certainty and uncertainty in science, as well as critical engagement with contemporary technologies.

**CPLS UN3231 Rhetoric of Science: The roles of metaphor and narrative in the scientific enterprise. 3.00 points.**

This course is intended as a general introduction to the discipline known as Rhetoric of Science, which, in its simplest form, aims to apply the tools of rhetorical inquiry to the various modes of scientific discourse. Special attention will be given to examining the roles that metaphor and narrative play in that effort. A significant part of this course will be devoted to the feminist critique and analysis of science, in terms of both theory development and science communication. We will begin the course with a review of the perceived dichotomies and polarizing viewpoints that undergird and inform much of the scholarship. Using C.P. Snow’s seminal Rede Lecture The Two Cultures and the Scientific Revolution as background, we will go on to discuss some of the significant changes in the philosophy of science that gave rise to the "interpretive turn" and post-empiricist philosophies of science—in particular, Thomas Kuhn’s epoch-making The Structure of Scientific Revolutions, which will be read in its entirety. We will then consider the ways that Kuhn’s work lays the foundations for the emergence of Rhetoric of Science as a discipline, especially his emphasis on the roles that language, argument, and persuasion play in the development, communication, and acceptance of scientific theory and knowledge. The course will then focus on some of the foundational work in the field of Rhetoric of Science as the discipline attempts to carve out a place for itself as distinct from the philosophy or sociology of science. From that point we will move to a discussion of metaphor and analogy in the scientific enterprise, and consider the ways scientists use storytelling as the vehicle for communication. The course will end with a close study of the alternatives proposed by feminist scholars on two important fronts. The first begins with the groundbreaking work of scientist/philosopher Evelyn Fox Keller and her reflections on the role of gender in the practice and development of science, and continues with the work of philosophers such as Sandra Harding and Donna Haraway and the critique of objectivity and development of standpoint epistemologies. We will then move on to feminist approaches to science communication and the ways that gendered language can skew our understanding of both gender and the world. An important outcome of this course will be an understanding of the importance that language plays in the lives of both scientists and non-scientists alike, and how an awareness of rhetorical devices—whether or not they are consciously employed—can enhance our understanding and practice of science, as well as help bridge the divide between science and humanistic inquiry.
ENGL UN3385 PLAYING WITH GENDER IN THE MIDDLE AGES. 4.00 points.

What kind of flexibility and play does gender signify in medieval literature? How was gender enacted and how did it impact identity, sexuality, shape-shifting, intimacy and empowerment? How does it echo in our ideas of queerness, closeness, and sexual identity as understood today? This class will look at how a kind of power associated with gender and sexuality figures in medieval literature and is echoed in contemporary poetics and theory. This course takes the idea of _play_ seriously (despite the paradoxical nature of this statement), discerning how gender embodies a form of discursive and non discursive play in premodern works. In doing so, we will examine how the definition of gender is implicated in theological, cultural, and scientific discourses on the nature of the body and sexuality, how it links to the role of the liminality in discourses of power, and how poetic play and gender figure in contemporary contexts, both literary and theoretical. We begin by looking at representations and attitudes towards gender in the Middle Ages via literary and non-literary texts, examining the role of gender in relation to rhetoric, philosophy, representations of Christ, Old Norse mythology, and more. We will then look at how medieval texts play with gender and speak to modern times. Often, medieval texts and modern theoretical work will be paired together to "dialogue" with one another. And, since dialogue is a trans-historical pedagogical form of play, we will see where our discussions take us, possibly modifying the syllabus, letting our course transform along the way.

Spring 2022: ENGL UN3385

<table>
<thead>
<tr>
<th>Course</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>ENGL 3385</td>
<td>001/14393</td>
<td>Th 10:10am - 12:00pm</td>
<td>Patricia Daley</td>
<td>4.00</td>
<td>14/18</td>
</tr>
</tbody>
</table>

CLIA UN3685 Regarding the Medieval Other: Inhibition, Individuality, and Identity. 3.00 points.

White supremacists have attempted to coopt the iconography of the Middle Ages in their campaign to legitimize their hateful agendas, glorifying the medieval period for its supposed racial and cultural homogeneity. Yet literary, artistic, and historical sources from the period indicate that the Middle Ages were, in fact, far more diverse than many presume. This course offers a correction to the notion of a homogenous Middle Ages by focusing on the role and status of the Other in this period. We will examine those at the margins of medieval society, including women, enslaved persons, Muslims, Jews, queer folk, people of color, the impoverished, and the disabled. The course will ultimately nuance students’ potential preconceived notions of the Middle Ages, demonstrating the degree to which medieval society defies modern assumptions of both its uniformity and stratification. Our primary focus on Italian literary and historical sources will be supplemented as appropriate by other medieval European perspectives, by critical theory, and by literature from the period. In English.

Spring 2022: CLIA UN3685

<table>
<thead>
<tr>
<th>Course</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLIA 3685</td>
<td>001/14082</td>
<td>M 6:10pm - 8:00pm</td>
<td>Christina Lopez</td>
<td>3.00</td>
<td>10/25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1102 International Affairs Bldg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CLIA 3685</td>
<td>AU1/18565</td>
<td>M 6:10pm - 8:00pm</td>
<td>Christina Lopez</td>
<td>3.00</td>
<td>4/3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Room TBA</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PHIL UN3756 Critical Philosophy of Race: What is Race?. 3 points.

This course is a philosophical examination of the meaning and significance of the concept of race. The course will chiefly aim to answer: What do we mean by the term "race"? And why is it often tied to the existence of racism? From where does the concept come? And what role did "race" play in the philosophical thought and the culture of Western modernity? Among the questions that can be asked are, How do concepts of race contribute to the formation and justification of various economic, political, and social institutions and practices, such as slavery, colonialism, and segregation? However, we will also inquire at the end of the course whether "race" is always a destructive concept, or whether it can be re-defined as part of a liberation project centered on racial identity; the appreciation and celebration of racial difference and solidarity.

Spring 2022: PHIL UN3756

<table>
<thead>
<tr>
<th>Course</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 3756</td>
<td>001/12029</td>
<td>T Th 8:40am - 9:55am</td>
<td>Robert Gooding-Williams</td>
<td>3</td>
<td>29/80</td>
</tr>
<tr>
<td></td>
<td></td>
<td>622 Hamilton Hall</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PHIL UN3852 PHILOSOPHY AND LITERATURE. 3.00 points.

Spring 2022: PHIL UN3852

<table>
<thead>
<tr>
<th>Course</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHIL 3852</td>
<td>001/12034</td>
<td>M W 10:10am - 11:25am</td>
<td>Lydia Goehr</td>
<td>3.00</td>
<td>48/80</td>
</tr>
<tr>
<td></td>
<td></td>
<td>413 Kent Hall</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHIL 3852</td>
<td>AU1/18576</td>
<td>M W 10:10am - 11:25am</td>
<td>Lydia Goehr</td>
<td>3.00</td>
<td>8/8</td>
</tr>
<tr>
<td></td>
<td></td>
<td>413 Kent Hall</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CPLS UN3900 INTRO TO COMP LIT # SOCIETY. 3.00 points.

Introduction to concepts and methods of comparative literature in cross-disciplinary and global context. Topics may include: oral, print, and visual culture; epic, novel, and nation; literature of travel, exile, and diaspora; sex and gender transformation; the human/inhuman; writing trauma; urban imaginaries; world literature; medical humanities. Open only to students who have applied for and declared a major in Comparative Literature and Society or Medical Humanities.

Spring 2022: CPLS UN3900

<table>
<thead>
<tr>
<th>Course</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPLS 3900</td>
<td>001/13005</td>
<td>W 12:10pm - 2:00pm</td>
<td>Madeleine Dobbie</td>
<td>3.00</td>
<td>26/25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>311 Fayerweather</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CPLS 3900</td>
<td>002/13014</td>
<td>T 2:10pm - 4:00pm</td>
<td>Tommaso Manfredini</td>
<td>3.00</td>
<td>17/25</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mpr River Side Church</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
CPLS UN3995 SENIOR THESIS IN COMP LIT/SOC. 3.00 points.
This year-long, three-credit course is mandatory for students who will be writing their Senior Thesis in Comparative Literature and Society or in Medical Humanities. Students who wish to be considered for Departmental honors are required to submit a Senior Thesis. The thesis is a rigorous research work of approximately 40 pages, and it will include citations and a bibliographical apparatus. It may be written in English or, with the permission of the Director of Undergraduate Studies, in another language relevant to the students scholarly interests. Although modeled after an independent study, in which core elements of the structure, direction, and pace of the work are decided together by the student and their faculty thesis supervisor, students are nonetheless expected to complete certain major steps in the research and writing process according to the timeline outlined by the ICLS DUS.

Fall 2022: CPLS UN3995
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPLS 3995</td>
<td>001/13908</td>
<td></td>
<td>Tommaso Manfredini</td>
<td>3.00</td>
<td>17/25</td>
</tr>
</tbody>
</table>

Spring 2022: CPLS UN3995
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPLS 3995</td>
<td>001/11109</td>
<td></td>
<td>Tommaso Manfredini</td>
<td>3.00</td>
<td>15/20</td>
</tr>
</tbody>
</table>

CLRS GU4111 Narrative and Repetition: Circling in Time and Space. 3.00 points.
An introduction to central concepts in narrative theory: plot, archetype, myth, story vs. discourse, Freudian analysis, history and narrative, chronotype and personal narrative. These are explored in the context of sustained investigation of a particular plot device: the time loop. Examples come from Russian modernist fiction, Soviet and American science fiction, and film. We compare being stuck in a time loop with being lost in space - a theme found in personal narratives shared orally and online, as well as in literary fiction. Students develop a final paper topic on time loop narrative of their choice.

Spring 2022: CLRS GU4111
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLRS 4111</td>
<td>001/14355</td>
<td>T Th 2:40pm - 3:55pm</td>
<td>Jessica Merrill</td>
<td>3.00</td>
<td>9/20</td>
</tr>
</tbody>
</table>

CLPS GU4201 Post-Freud. 4 points.
This course examines psychoanalytic movements that are viewed either as post-Freudian in theory or as emerging after Freud's time. The course begins by considering the ways Freud's cultural and historical surround, as well as the wartime diaspora of the European psychoanalytic community, shaped Freudian and post-Freudian thought. It then focuses on significant schools and theories of psychoanalysis that were developed from the mid 20th century to the present. Through readings of key texts and selected case studies, it explores theorists' challenges to classical thought and technique, and their reconfigurations, modernizations, and total rejections of central Freudian ideas. The course concludes by looking at contemporary theorists' moves to integrate notions of culture, concepts of trauma, and findings from neuroscience and attachment research into the psychoanalytic frame.

Spring 2022: CLPS GU4201
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLPS 4201</td>
<td>001/11108</td>
<td>M 2:10pm - 4:00pm</td>
<td>Karen Seeley</td>
<td>4</td>
<td>5/25</td>
</tr>
</tbody>
</table>

CPLS GU4323 Utopia and the Pandemic. 3.00 points.
The idea of utopia, from its earliest pre-modern examples, involves the question of proper governance, the ideal relations between a state and its peoples, and the responsibilities owed between individuals. In all of its forms, Utopias create borders and insist on degrees of isolation. In this class, we explore the pressures that plagues and other catastrophes place on the ideals of utopia, especially in terms of how social relations are imagined. We will study the relationship between utopia and dystopia; how science fiction and reality converge; and how we might humanize individual and collective interests. The problem of isolation and utopia pierces the very heart of the novel as a genre. Literary pleasure, both within and outside of the text, involving both the work of the reader and writer, is often figured in terms of isolation. The rise of the novel as a genre tracks with the rise of peaceful, solitary time. But against this pleasure in isolation, we can see the frustrations and loneliness highlighted by the contested contemporary public health interventions of social distancing and lockdown. In thinking about utopia, we will examine the role that isolation plays in its production. In a review of a novel by Margaret Atwood, Frederic Jameson suggested that, “the post catastrophe situation in reality constitutes the preparation for the emergence of Utopia itself.” This antagonism will drive our study of isolation, individuation and collective futures. The first half of the class will focus on classical depictions of utopia, dystopia and catastrophe while the second half will look at contemporary imaginings. We will read novels by Daniel Defoe, Mary Shelley, Octavia Butler, and Ling Ma among others, alongside classic social contract theory, political philosophy and public health history to explore the intersections of biopolitics and the imagination. Throughout we will seek to imagine the possibility of emerging more together out of catastrophe.

Spring 2022: CLPS GU4323
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPLS 4323</td>
<td>001/11120</td>
<td>T 10:10am - 12:00pm</td>
<td>Rishi Goyal</td>
<td>3.00</td>
<td>18/25</td>
</tr>
</tbody>
</table>

Spring 2022: CLPS GU4323
<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLPS 4323</td>
<td>001/11120</td>
<td>T 10:10am - 12:00pm</td>
<td>Rishi Goyal</td>
<td>3.00</td>
<td>18/25</td>
</tr>
</tbody>
</table>
Abolition Medicine: Medical Racisms and Anti-Racisms. 3.00 points.
In 1935, WEB Dubois wrote about abolition democracy: an idea based not only on breaking down unjust systems, but on building up new, antiracist social structures. Scholar activists like Angela Davis, Ruth Gilmore and Mariame Kaba have long contended that the abolition of slavery was but one first step in ongoing abolitionist practices dismantling racialized systems of policing, surveillance and incarceration. The possibilities of prison and police abolition have recently come into the mainstream national consciousness during the 2020 resurgence of nationwide Black Lives Matters (BLM) protests. As we collectively imagine what nonpunitive and supportive community reinvestment in employment, education, childcare, mental health, and housing might look like, medicine must be a part of these conversations. Indeed, if racist violence is a public health emergency, and we are trying to bring forth a “public health approach to public safety” – what are medicine’s responsibilities to these social and institutional reinventions? Medicine has a long and fraught history of racial violence. It was, after all, medicine and pseudoscientific inquiry that helped establish what we know as the racial categorizations of today: ways of separating human beings based on things like skin color and hair texture that were used (and often continue to be used) to justify the enslavement, exclusion, or genocide of one group of people by another. Additionally, the history of the professionalization of U.S. medicine, through the formation of medical schools and professional organizations as well as and the certification of trained physicians, is a history of exclusion, with a solidification of the identity of “physician” around upper middle class white masculinity. Indeed, the 1910 Flexner Report, whose aim was to make consistent training across the country’s medical schools, was explicit in its racism. From practices of eugenic sterilization, to histories of experimentation upon bodies of color, medicine is unfortunately built upon racist, sexist and able-ist practices. This course is built on the premise that a socially just practice of medicine is a bioethical imperative. Such a practice cannot be achieved, however, without examining medicine’s histories of racism, as well as learning from and building upon histories of anti-racist health practice. The first half of the semester will be dedicated to learning about histories of medical racism: from eugenics and racist experimentation to public health xenophobic fear mongering. The second half of the semester will be dedicated to examining medical and grassroots anti-racist practices: from the free health clinics and hospital takeovers of the Black Panther and Young Lords Parties, to environmental activism in Flint and the Sioux Rock Reservation to antiracist AIDS and COVID activism.

Jacques Lacan: An introduction to his work. 4 points.
Jacques Lacan (1901 – 1981) was without any doubt the most influential psychoanalyst since Sigmund Freud. A meticulous yet inventive reader of the founder of psychoanalysis, he opened himself up to a panoply of sciences, philosophies, and other discourses as well as to political events and social phenomena in order to attain psychoanalysis not only to its own internal exigencies but also to those that he considered to be the ones of his time.

We will read Lacan according to this double exigency: to formalize anew its own logic, methodology, and construction of objects, which proceed “sui generis” as Freud said; and to put them in friction with some of the phenomena and structural determinants of what seems to impose itself on us today: the erosion of discourse as social bond in a time of an ever increasing number of displaced people; a radical change of the status of speech and the “letter”—as well as literature—in the hyper-digitalized world; the renewed enigma of sex and bodily enjoyment in the context of a tele-techno-medical science becoming increasingly autonomous; the status of “nature” as that what might survive only in being destroyed. In short: What concepts are needed to think the “unconscious” today?

The course will proposed as an introduction to Lacan for which no previous acquaintance with his work is required. It will cover texts and seminars from all the periods of his work with a focus on the those from the 1970s.

Contradictions of Care: From Intimacy to Institution. 3.00 points.
Care is central to the interpersonal claim that is made by the other. It is a response that recognizes and satisfies a need. Care can be motivated by pain and sorrow, but also by desire and the desire for recognition. But while care is a fundamental aspect of healing, it can also be a demand that extracts obligations and liabilities. Care is an ambiguous concept that always already contains or is determined by its oppositions; we will begin by analyzing the concept of care itself, drawing on resources from the history and philosophy of medicine as well as literary sources. Ideals of care that many of us have for our loved ones are difficult to render at scale, and are often in tension with the for-profit motivations behind the development of medications, the administration of healthcare services, and the distribution of goods. We will consider the sorts of compromises that are made every day through readings in literature, history, political science and philosophy and also through first-person experience in the form of a practicum that will run parallel to the course.
HIST GU4962 Making and Knowing in Early Modern Europe: Hands-On History. 4.00 points.
This course introduces undergraduate and graduate students to the materials, techniques, contexts, and meanings of skilled craft and artistic practices in early modern Europe (1350-1750), in order to reflect upon a series of topics, including craft knowledge and artisanal epistemology; the intersections between craft and science; and questions of historical methodology in reconstructing the material world of the past. The course will be run as a “Laboratory Seminar,” with discussions of primary and secondary materials, as well as hands-on work in a laboratory. The first semester long course to use the published Edition of Fr. 640 as its focus, it will test the use of the Edition in a higher education classroom to inform the development of the Companion. This course is associated with the Making and Knowing Project of the Center for Science and Society at Columbia University. The first semester-long course to use the published Edition of Fr. 640 as its focus, it will test the use of the Edition in a higher education classroom to inform the development of Phase II of the Making and Knowing Project - a Research and Teaching Companion. Students’ final projects (exploratory and experimental work in the form of digital/textual analysis of Ms. Fr. 640, reconstruction insight reports, videos for the Companion, or a combination) will be published as part of the Companion or the Sandbox depending on content and long-term maintenance considerations.

Spring 2022: HIST GU4962
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
HIST 4962  001/10502  M 10:10am - 12:00pm 513 Fayerweather  Pamela Smith  4.00  18/30

SOCI GR5001 Freedom: Personal, Political and Academic. 4 points.
Though this is a graduate seminar, undergraduate juniors and seniors are permitted to enroll. There are no pre-requisites for the course. The fourteen weeks of the course will consist of a combination of 1) lectures by the instructors followed by discussions, 2) discussions with guest visitors who are distinguished scholars in the field and whose work will be pre-circulated to the seminar, and 3) presentations by students on the readings on the syllabus.

Requirements: Strictly regular attendance, prior reading of weekly texts, and a term paper at the end of term of roughly 20-25 pages.

General Description:

The concept of freedom is analytically complex and has a long and varied intellectual history. This course will focus on the concept as it emerged in the modern period (roughly since the seventeenth century in Europe) and focus in particular on three aspects of freedom. Though the primary interest of the seminar will be on political and academic freedom, it will be useful to begin with a very brief discussion of the most abstract dimension of freedom by asking what notion of freedom might individual human subjects be said to possess given the determinism that seems to be everywhere indicated by the comprehensive explanatory power of modern science.

FALL 2021 COURSES

CLGR UN3252 What is Fascism?. 3.00 points.
This course explores fascism through an interdisciplinary, transhistorical lens. Beginning with Germany's Third Reich, we will examine fascism's history and foundations in social, political, religious, and scientific developments. We will explore various theories—ranging from psychoanalytic to philosophical—which try to explain the rise and spread of fascism. To help conceptualize fascism, we will analyze its complex relationship with race, ideology, and nationalism, and in particular, its deployment of technology, aesthetics, and propaganda. We will apply our own working definition of fascism to the contemporary moment by analyzing current populist, authoritarian movements around the globe. Taught in English.

CPLS UN3333 EAST/WEST FRAMETALE NARRATIVES. 4.00 points.
CC/GS/SEAS: Partial Fulfillment of Global Core Requirement
A study of frame tale collections from India, Persia, the Middle East, and Western Europe from the 5th century C.E. through the 17th century. We will trace the development of short story/novella from their oral traditions and written reworkings, studying such texts as 1001 Nights, Kalila wa-Dimnah, Scholar’s Guide, and the works of Boccaccio, Marguerite de Navarre, Cervantes, and María de Zayas. This is a Global Core course. Application Instructions: E-mail Professor Patricia E. Grieve (peg1@columbia.edu), with the subject heading Application: E/W Frametale Narratives. In your message, include basic information: your name, school, major, year of study, and relevant courses taken, along with a brief statement about why you are interested in taking the course. Applicants will be notified of decisions within a week.

SOCI GR5001 Freedom: Personal, Political and Academic. 4 points.
Though this is a graduate seminar, undergraduate juniors and seniors are permitted to enroll. There are no pre-requisites for the course. The fourteen weeks of the course will consist of a combination of 1) lectures by the instructors followed by discussions, 2) discussions with guest visitors who are distinguished scholars in the field and whose work will be pre-circulated to the seminar, and 3) presentations by students on the readings on the syllabus.

Requirements: Strictly regular attendance, prior reading of weekly texts, and a term paper at the end of term of roughly 20-25 pages.

General Description:

The concept of freedom is analytically complex and has a long and varied intellectual history. This course will focus on the concept as it emerged in the modern period (roughly since the seventeenth century in Europe) and focus in particular on three aspects of freedom. Though the primary interest of the seminar will be on political and academic freedom, it will be useful to begin with a very brief discussion of the most abstract dimension of freedom by asking what notion of freedom might individual human subjects be said to possess given the determinism that seems to be everywhere indicated by the comprehensive explanatory power of modern science.

Spring 2022: SOCI GR5001
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
SOCI 5001  001/14064  M 4:10pm - 6:00pm 107 Jerome L Greene Hall  4  9/15
SPAN UN3349 Hispanic Cultures I: Islamic Spain through the Colonial Period. 3 points.

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

Prerequisites: L” course: enrollment limited to 15 students. Completion of language requirement, third-year language sequence (W3300).

Provides students with an overview of the cultural history of the Hispanic world, from eighth-century Islamic and Christian Spain and the pre-Hispanic Americas through the late Middle Ages and Early Modern period until about 1700, covering texts and cultural artifacts from both Spain and the Americas.

Fall 2021: SPAN UN3349

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPAN 3349</td>
<td>001/12015</td>
<td>M W 11:40am - 12:55pm 206 Casa Hispanica</td>
<td>Daniel Saenz</td>
<td>3</td>
<td>11/15</td>
</tr>
<tr>
<td>SPAN 3349</td>
<td>004/20396</td>
<td>M W 2:40pm - 3:55pm 201 Casa Hispanica</td>
<td>Seth Kimmel</td>
<td>3</td>
<td>14/15</td>
</tr>
<tr>
<td>SPAN 3349</td>
<td>020/00358</td>
<td>T Th 4:10pm - 5:25pm 237 Milbank Hall</td>
<td>Orlando</td>
<td>3</td>
<td>13/15</td>
</tr>
</tbody>
</table>

Spring 2022: SPAN UN3349

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>SPAN 3349</td>
<td>001/13713</td>
<td>M W 1:10pm - 2:25pm 201 Casa Hispanica</td>
<td>Daniel Saenz</td>
<td>3</td>
<td>15/15</td>
</tr>
<tr>
<td>SPAN 3349</td>
<td>002/20290</td>
<td>T Th 8:40am - 9:55am 505 Casa Hispanica</td>
<td>Alexandra Mendez</td>
<td>3</td>
<td>8/15</td>
</tr>
<tr>
<td>SPAN 3349</td>
<td>003/20291</td>
<td>T Th 11:40am - 12:55pm 225 Milbank Hall</td>
<td>Alexandra Mendez</td>
<td>3</td>
<td>10/15</td>
</tr>
<tr>
<td>SPAN 3349</td>
<td>010/00412</td>
<td>T Th 4:10pm - 5:25pm 237 Milbank Hall</td>
<td>Orlando</td>
<td>3</td>
<td>14/15</td>
</tr>
</tbody>
</table>

CLGM UN3800 WRITING RESISTANCE. 3.00 points.

Set within a transnational and transdisciplinary feminist framework, Writing Resistance will unfold and examine the ways traumatic, lived experiences of gender and structural violence, systemic oppression and precarity, incarceration, racism, and colonialism, have been silenced or submerged in canonical writing and official history making. As an antidote, we will attempt a “queering” of this patriarchal and “colonial archive” (Stoler), by shedding light and focusing on diverse forms of writing, autobiographies and biomythographies, poetry and fiction, and theoretical readings that are either produced by or centered on the lived experiences, psyches and bodies, of women, people of color, dissidents and incarcerated people, queer, transgender, and non-binary individuals, refugees and other historically and systematically marginalized voices and identities. Within the context of what has often been approached as “minor literature” (Derrida), the fragmented truths, interrupted stories, and the “descent to the everyday” (Das), will reveal not only traumas, suffering, and alienation, but also what Veena Das approaches as “poisonous knowledge,” where the gendered, queer, racialized, and political body, solidarity, and silence, return as resistance, reclaiming voices, visibility, and authorship.

Fall 2021: CLGM UN3800

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLGM 3800</td>
<td>001/10680</td>
<td>T 2:10pm - 4:00pm 613 Hamilton Hall</td>
<td>Katherine Stetatos</td>
<td>3.00</td>
<td>14/20</td>
</tr>
</tbody>
</table>

CLME UN3928 Arabic Prison Writing. 3 points.

CC/GS/SEAS: Partial Fulfillment of Global Core Requirement

This course studies the genealogy of the prison in Arab culture as manifested in memoirs, narratives, and poems. These cut across a vast temporal and spatial swath, covering selections from the Quran, Sufi narratives from al-Hallalj oeuvre, poetry by prisoners of war: classical, medieval, and modern. It also studies modern narratives by women prisoners and political prisoners, and narratives that engage with these issues. Arabic prison writing is studied against other genealogies of this prism, especially in the West, to map out the birth of prison, its institutionalization, mechanism, and role. All readings for the course are in English translations.

Fall 2021: CLME UN3928

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLME 3928</td>
<td>001/10620</td>
<td>Th 2:10pm - 4:00pm 207 Knox Hall</td>
<td>Muhsin Al-Musawi</td>
<td>3</td>
<td>25/25</td>
</tr>
</tbody>
</table>

CPLS UN3980 ABOLITION: A SOCIAL JUSTICE PRACTICUM. 3 points.

This course will explore the social justice road to punitive abolition —to the abolition of capital punishment and the dominant punitive punishment paradigm in the United States. It will investigate how abolition of the death penalty might be achieved in this country, but also what it might mean to imagine abolition in the context of policing, of the prison, and also of punishment more broadly.

The United States incarcerates more of its own than any other country in the world and than any other civilization in history. With over 2,600 inmates on death row, 2.2 million people behind bars, another 5 million people on probation or parole, and over 70 million people in the FBI’s criminal record database, this country now operates a criminal justice system of unparalleled punitiveness. The burden of this system has fallen predominantly on poor communities of color. In fact, in some striking ways, this country’s criminal justice system and reliance on mass incarceration have replaced chattel slavery. As Bryan Stevenson explains, “Slavery didn’t end in 1865. It just evolved.”

This course will explore how the country can move from a punitive paradigm to a new paradigm that favors instead education and well-being. It will investigate: (1) how to chart a social justice path toward abolition of the death penalty; (2) how to reimagine the criminal justice system so that it is no longer based on a punitive paradigm; and (3) what it would mean to imagine abolition more broadly of policing and punishment.

Fall 2021: CPLS UN3980

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CPLS 3980</td>
<td>001/17600</td>
<td>T 4:20pm - 6:20pm None None</td>
<td>Omavi Shukur</td>
<td>3</td>
<td>4/4</td>
</tr>
</tbody>
</table>
CPLS UN3991 Senior Seminar in Comparative Literature and Society. 3 points.
Prerequisites: CPLS UN3900
The senior seminar is a capstone course required of all CLS/MLA majors. The seminar provides students the opportunity to discuss selected topics in comparative literature and society and medical humanities in a cross-disciplinary, multilingual, and global perspective. Students undertake individual research projects while participating in directed readings and critical dialogues about theory and research methodologies, which may culminate in the senior thesis. Students review work in progress and share results through weekly oral reports and written reports.

CPLS UN3995 SENIOR THESIS IN COMP LIT/SOC. 3.00 points.
This year-long, three-credit course is mandatory for students who will be writing their Senior Thesis in Comparative Literature and Society or in Medical Humanities. Students who wish to be considered for Departmental honors are required to submit a Senior Thesis. The thesis is a rigorous research work of approximately 40 pages, and it will include citations and a bibliographical apparatus. It may be written in English or, with the permission of the Director of Undergraduate Studies, in another language relevant to the students scholarly interests. Although modeled after an independent study, in which core elements of the structure, direction, and pace of the work are decided together by the student and their faculty thesis supervisor, students are nonetheless expected to complete certain major steps in the research and writing process according to the timeline outlined by the ICLS DUS.

CPLS GU4095 Mobility and Enclosure, Statelessness and Democracy. 4.00 points.
The volume and intensity of human mobility from the Middle East and North Africa to Europe remains dramatically increased nowadays, despite the overall restrictions in mobility imposed by the pandemic conditions worldwide. During the last decade refugee statelessness has evolved into as a quasi-permanent liminal condition of being within the political body of western societies, especially in so called border countries of the European periphery. The continuous expansion and multiplication of camps and hot-spots in countries such as Turkey, Greece, Italy, Spain, etc. has created different states of existence within the national territories, raising a wide range of issues that concern statehood, political rights, the right to equal treatment and access to public goods (i.e., health, education, safety, representation etc.), which concern the core social and political demands of a democratic polity. However, the antinomies and aporias related to refugee statelessness within the nation state are nowadays further aggravated by the pandemic conditions of the last two years. The pandemic has opened up a new space of unprecedented state intervention in the public and private lives of citizens, while reconfiguring the meaning of globalization. Questions of democracy, statehood and statelessness, mobility, access, restriction and enclosure are now re-conditioned under the two-fold historical contingency of refugee life and citizen life in a pandemic. In this course we address these emerging issues through theoretical, literary, legal, historical texts that highlight how long established social and political problems, imbedded in existing structures since the late 20th century, are currently intrinsically re-conditioned. Our intention is to serve a pedagogy that is alert to how the present time affects the social and intellectual life of people across borders and cultures, while retaining deep historical learning that establishes connections between radical new occurrences (such as the Covid pandemic or the refugee problem in the Mediterranean) and long term hard structural patterns.

CLGR GU4170 Thomas Mann's Magic Mountain: Morbidity, Modernity and Metaphysics. 3.00 points.
We will study how Thomas Mann's Magic Mountain explores, through its narration of disease, the intricate relationship between ethical concepts and moral norms, between bodily sensation and psychic dispositions, between metaphysical concepts and medical insight and innovation (the discovery of the x-ray and psychoanalytic treatment, for example), and between the institution of the tuberculosis sanatorium and its morbid and potentially rebellious inhabitants.
CLPS GU4200 FREUD. 3.00 points.
Clinic, Culture, Cruelty: With these three terms one could indicate both
the wide range of Freud’s work and the specific force it kept addressing
without shying away from the theoretical and practical consequences
that came with it. In Civilization and its Discontent Freud develops—in
part openly, in part secretly—a peculiar, paradoxical and abyssal logic
in order to formalize how culture (or civilization) is in a mortal battle
with itself. Even more so, culture is this battle; and civilization is the
result of a violence the sole aim and source of which is the destruction
of civilization. The determining factors of this logic form the proper object
of psychoanalysis which had developed out of clinical concerns; and
what occurs here as “violence,” or “destruction,” as it does in several
texts whose themes are cultural, historical, or sociological, is given
multiple other names in all of Freud’s work or is linked to such names:
the unconscious, the drive, libido, Eros, Thanatos, sexuality, narcissism,
masochism, even hysteria, obsession and psychosis. All these terms
mark instances of the same logic in which what we call the “sexual” and
“language” are entangled with a “cruelty” that is neither the opposite of
pleasure nor can be derived from any supposedly natural ground. In this
seminar, we will trace this logic as well as its material in its reiterations,
displacements, and reinventions from Freud’s clinical writings, through
his constructions and theories of the “psyche,” to his analyses and
speculations in civilization and culture. Freud’s text will be read closely,
with the attention to details that he himself performed as a virtue and
a method. No previous acquaintance with Freud or psychoanalysis is
required—only a mind as open as possible to the surprises over what they
have to offer today.

Fall 2021: CLPS GU4200
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
CLPS 4200  001/15338  Th. 4:10pm - 6:40pm  507 Philosophy Hall  Marcus Coelen  3.00  16/20

CLEN GU4406 MEMOIR: LIFE WRITING AND BODILY DIFFERENCE. 4.00 points.
Life writing has become one of the most widely read literary genres of the
past two decades. Its popularity has correlated with a shift in emphasis in
which the more predictable autobiographies of celebrities and influential
leaders have been joined by a flood of life writing centered on the body.
A genre that was once reserved for the most accomplished and able
bodied among us has increasingly addressed the life experiences of
authors whose bodies diverge from norms of gender, sexuality, race, age,
or health. Our course will study the rise of what G. Thomas Courser calls
“the some body memoir,” asking how it revises traditional autobiography
or health. Our course will study the rise of what G. Thomas Couser calls
authors whose bodies diverge from norms of gender, sexuality, race, age,
bodied among us has increasingly addressed the life experiences of

Fall 2021: CLEN GU4406
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
CLEN 4406  001/15016  W 2:10pm - 4:00pm  612 Philosophy Hall  Rachel Adams  4.00  19/18

CLIA GU4500 Mediterranean Humanities. 3.00 points.
What is the Mediterranean and how was it constructed and canonized
as a space of civilization? A highly multicultural, multilingual area whose
people represent a broad array of religious, ethnic, social and political
difference, the Mediterranean has been seen as the cradle of western
civilization, but also as a dividing border and a unifying confluence zone,
as a sea of pleasure and a sea of death. The course aims to enhance
students’ understanding of the multiple ways this body of water has
been imagined by the people who lived or traveled across its shores.
By exploring major works of theory, literature and cinema since 1800,
it encourages students to engage critically with a number of questions
(nationalism vs cosopolitanism, South/North and East/West divides,
tourism, exile and migration, colonialism and orientalism, borders and
divided societies) and to “read” the sea through different viewpoints:
through the eyes of a German Romantic thinker, a Sephardic Ottoman
family, an Algerian feminist, a French historian, a Syrian refugee, an
Italian anti-fascist, a Moroccan writer, an Egyptian exile, a Bosnian-Croat
scholar, a Cypriot filmmaker, an Algerian-Italian journalist, and others. In the final analysis, Med Hum is meant to arouse
the question of what it means to stand on watery grounds and to view the
world through a constantly shifting lens.

Fall 2021: CLIA GU4500
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
CLIA 4500  001/11886  M 10:10am - 12:00pm  201 80 Claremont  Konstantia Zanou  3.00  20/20
CLIA 4500  002/14059  T 12:10pm - 2:00pm  311 Fayerweather  Konstantia Zanou  3.00  20/20

CLGM GU4600 Multilingual America: Translation, Migration, Gender. 4.00 points.
This course introduces students to the rich tradition of literature
about and by Greeks in America over the past two centuries exploring
questions of multilingualism, translation, migration and gender with
particular attention to the look and sound of different alphabets and
foreign accents — “It’s all Greek to me!” To what extent can migration
be understood as translation and vice versa? How might debates in
Diaspora and Translation Studies inform each other and how might
both, in turn, elucidate the writing of and about Greeks and other ethnic
minorities, especially women? Authors include Olga Broumas, Elia
Kazan, Alexandros Papadimitrius, Irini Spanidou, Ellery Queen, Eleni
Sikelianos and Thanasis Valtinos as well as performance artists such
as Diamanda Galas. Theoretical and comparative texts include works by
Walter Benjamin, Rey Chow, Jacques Derrida, Xiaolu Guo, Eva Hoffman,
Franz Kafka, Toni Morrison, Vicente Rafael, and Lawrence Venuti, as well
as films such as The Immigrant and The Wizard of Oz. No knowledge
of Greek is necessary, although an extra-credit directed reading is open to
those wishing to read texts in Greek.

Fall 2021: CLGM GU4600
Course Number  Section/Call Number  Times/Location  Instructor  Points  Enrollment
CLGM 4600  001/13954  T 6:10pm - 8:00pm  618 Hamilton Hall  Karen Van Dyck  4.00  3/12
CLGM 4600  AU1/18928  T 6:10pm - 8:00pm  Room TBA  Karen Van Dyck  4.00  1/4
CLEN GU4771 The Literary History of Atrocity. 3 points.
Sometime around the publication of Garcia Marquez's classic novel *One Hundred Years of Solitude* in 1967, novelists who wanted to make a claim to ethical and historical seriousness began to include a scene of extreme violence that, like the banana worker massacre in Garcia Marquez, seemed to offer a definitive guide to the moral landscape of the modern world. This course will explore both the modern literature that was inspired by Garcia Marquez's example and the literature that led up to this extraordinary moment—for example, the literature dealing with the Holocaust, with the dropping of the atomic bomb, with the Japanese invasion of China in the 1930s, and with the Allied bombing of the German cities. It will also ask how extraordinary this moment in fact was, looked at from the perspective of literature as a whole, by inspecting earlier examples of atrocities committed in classical antiquity, in the Crusades, against Native Americans and (in Tolstoy) against the indigenous inhabitants of the Caucasus. Before the concept of the non-combatant had been defined, could there be a concept of the atrocity? Could a culture accuse itself of misconduct toward the members of some other culture? In posing these and related questions, the course offers itself as a major but untold chapter both in world literature and in the moral history of humankind.

<table>
<thead>
<tr>
<th>Course Number</th>
<th>Section/Call Number</th>
<th>Times/Location</th>
<th>Instructor</th>
<th>Points</th>
<th>Enrollment</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLEN 4771</td>
<td>001/12661</td>
<td>M W 10:10am - 11:25am 603 Hamilton Hall</td>
<td>Bruce Robbins</td>
<td>3</td>
<td>47/54</td>
</tr>
</tbody>
</table>