

*Comparative Literature &*

*Cultural Studies*



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*Undergraduate and Graduate Programs*

*Department of Foreign Languages & Literatures*

*University of New Mexico*

*Fall 2008*

This list includes courses offered by the Department of Foreign Languages and Literatures as well as courses offered by affiliated programs and departments. We obtained all course descriptions included in this document through faculty or departmental contacts and by consulting the catalog. Since not all course descriptions were available when this document was compiled, please contact either the department offering the course or the instructor of record to get more information.

Also, be aware that instructors and departments may change the scheduling and content of courses before the fall semester commences. Please consult with LOBOWEB to insure that the information listed below is correct. Additionally, graduate students should check the UNM catalog to verify that a specific course counts for graduate credit and contact their academic advisor or the CL/CS Director to verify that the department will validate their selected course work.

Should you be interested in related courses not listed in this catalogue, please contact the CL/CS Studies Director for more advisement. Depending on your program of studies and areas of specialty, other seminars might well qualify.

**GENERAL CONTACT INFORMATION:**

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## COMPARATIVE LITERATURE/CULTURAL STUDIES

### **CLST 333.001/COMP 333.001/ENGL 333.001 Satire and Romance TR 2:00-3:15 Smith**

We will read some ancient satire (Juvenal, Horace), and Romance (Longus, Petronius) and talk about the survival of these genres in modern satiric writing such as Rabelais, Swift, and Pope. There will be an in-class presentation and a final paper required.

### **CLST 334.001/ ENGL 334.001/COMP 334.001 Homeric Cinematography TR 12:30-1:45 Garcia**

Oral performance and the theater were the media by which ancient Greek audiences experienced their literature; for us, the movie theater and television are the media by which we primarily experience cultural entertainment. What can we learn by looking at these vastly different kinds of media and their corresponding artistic productions side by side? The goal of this course is to learn to become sensitive to the “visual” elements in ancient literature through a close analysis of ancient Greek texts, filmed versions of and allusions to those texts, and key concepts in film theory. We will focus on Homer’s *Iliad* and *Odyssey*, as well as select Greek tragedies, and compare them with films by Clint Eastwood (*Unforgiven*, *Letters from Iwo Jima*), Terrence Malick (*The Thin Red Line*), Joel and Ethan Cohen (*O Brother, Where Art Thou*), Sergei Eisenstein (*Strike*, *Battleship Potemkin*), and others.

### **COMP 336.001/GRMN 336.001/ENGL 336.001/COMP 222 Fairy Tales T R 9:30-10:45 Baackmann**

This course satisfies part of the core requirements for the humanities and will explore the genre and development of the fairy tale. We will look at a wide variety of texts and films, such as early oral tales from France and Italy, the collection of tales compiled by the brothers Grimm, tales by Hans Andersen and Oscar Wilde, contemporary fairy tales, as well as modern American film adaptations (*Freeway* 1996, *Little Mermaid*, *Wizard of Oz*). The course will provide a historical overview of the European fairy tale tradition, and investigate differences between the early oral tradition and the folk and wonder tale, the Romantic fairy tale, and more ‘realistic’ versions of the last 19<sup>th</sup> and 20<sup>th</sup> century. We will explore the following questions: To what extent has the historical and social context shaped the form and content of these tales? How do fairy tales express social and psychological conflicts? Were they intended for children? What is a child, then and now? How are gender roles portrayed? What happened to this genre in the last two centuries? How has Walt Disney adapted fairy tales?

### **COMP 338.002/RUSS 338 002/ ENGL 338 002: Modern Russian Culture: Magnificence, Mayhem and Mafia M W 2:00-3:15 Ivanova**

Russia has always been a fascinating place, with its mixture of globe-shaking politics and world-class culture. The future – whatever it holds – promises nothing less. Through analysis of literature, film, and visual arts we will learn about Russia and the USSR in the twentieth century and its impact on the world; try to understand the present of post-Soviet Russia; and imagine Russia in the future. In an attempt to comprehend the Western puzzlement in dealing with unique Russian contradictions we will discuss the magnificence of Russian culture as well as look into the dark side of the Russian tradition, the destructive impulses of Stalinism and most recently of Russian Mafia.

**COMP 453.001/HIST 453.001/PHIL 453.001 Asian Studies Thesis Arranged  
Brau**

This class provides an anthropological introduction to contemporary Japanese culture, specifically, social relationships within and structures of such institutions as the family, school, and the corporation. In addition to introducing some key concepts about Japan that have been put forth both by native and non-native social scientists, the class will also cover some of ways that Japanese society, in particular, its youth, have changed.

**COMP 580 002/MLNG 580.002/GRMN 549.002 Women Writers of the  
Enlightenment TR 12:30-1:45 Cheek**

How did women live and write the Enlightenment? This course examines the fictions, correspondences, poems, treatises and travel accounts written by late eighteenth-century women writers (French, English, Dutch, Swiss and German) alongside their lived experience. We will look at these writers and their work with a focus on gender and geography. What sorts of transnational relationships did these women forge through their own travel, letter writing and publishing and what kind of larger world and related gender identities did their work imagine? We will read the work of a variety of authors, including Elizabeth Inchbald (English, but she translated from French and was translated into French by Charrière), Mary Wollstonecraft (English, but she traveled to and wrote about France and Scandinavia), Ann Radcliffe (English, but she wrote about "Italy"), Isabelle de Charrière (Dutch, but she lived in Switzerland and wrote in French), Françoise de Graffigny (from Lorraine, but she lived in Paris and wrote about Peru), Germaine de Staël (French, but she was of half Swiss parentage, married to a Swede, and ultimately exiled), Elizabeth Marsh (English, but she was conceived in the West Indies and captured by Moroccan corsairs), and Sophie La Roche (German, but she traveled to and wrote about Switzerland, Holland, France and England). Texts will generally be available in both English and in the original language.

**COMP580.001/GRMN 550.001/MLNG 580.001 Intro to Film Theory M 4:00-  
6:30 Schroeter**

More than a century ago, on December 28, 1895, the Lumière brothers held the first public screening of motion pictures in a Paris Café. Shortly after, first attempts were made to conceptualize the unique traits of an art that critics today frequently refer to as the art form of the 20th century.

This course seeks to introduce students on the graduate level to major issues and debates in film theory of the past eighty years. The first part of the course will provide a structural framework for the analysis of visual narratives, and address questions of technique, narrativity, diegesis, and cinematic coding. We will then proceed to examine major developments in classical film theory, such as the relationship between the real and the image, and the evolution of a cinematic language. The major part of the course, however, will investigate post-classical theories of film that often focus on cinema as an ideological apparatus that produces a distinct subject effect. These approaches are informed by Althusserian marxism, Lacanian psychoanalysis, post-structuralism, semiotics, and feminist theory.

## AMERICAN STUDIES

### **303.002 Law in the Political Community M 7:00 – 9:30 Wright**

Course description is available through the Political Science department.

### **310.005 Sports in America M 7:00 – 9:30 Richter**

This class will discuss sports within the context of US culture, but not limit our conversation to American borders. For instance, how do baseball players “farmed” from the Dominican Republic to play in the United States represent a new aspect of globalization that affects both the national economy of the D.R., but also American players in Major League Baseball? How does the lack of professional women’s leagues in America push American women out of the country and into foreign leagues, thus making it seem as if there are no professional-caliber female athletes in the United States? Throughout this course, we will synthesize information about the various places where sport intersects our lives, directly and indirectly. Students will be required to think critically and to write clearly about this intriguing topic that has become so ubiquitous that we often fail to notice its pervasiveness. Ultimately, we will try to answer the question: “What are we really discussing when we talk about sports?”

### **310.003/510.003 Cities, Suburbs & Social Justice W 4:00 – 6:30 Goldstein**

### **310.006 Genes, People and Language TR 11:00 – 12:15 Hudson**

Course description is available from the Linguistics department.

### **313.001 American Folklore & Folklife TR 9:00 – 12:00**

### **330.004 Lesbian Culture & Politics TR 11:00 – 12:15 Staff**

Course description is available through the Women Studies Department.

### **330.008 Feminist Theory & Methods in Action M 4:00 – 6:30 Rodriguez**

Course description is available through the Women Studies Department.

### **330.009 Intro to Feminist Theory TR 12:30 – 1:45 Brandzel**

Course description is available through the Women Studies Department.

### **332.001 Sexuality & Culture TR 4:00 – 5:15 Brandzel**

The politics of sex are around us everyday – in our laws, on our televisions and radios, and aired in heated political debates. In this course, we tackle some of the controversies associated with “the politics of sex” by examining how sex, gender, and sexuality have been constructed throughout U.S. history, culture and politics. The primary purpose of this class is to study how sexuality is racialized, classed, and gendered, with an emphasis on challenging the ways in which certain identities and practices are normalized and others marked as deviant or unnatural. In this way, AMST 332 provides a survey of feminist, queer, and LGBT theories and is, therefore, a reading intensive course.

### **350.003 Race, Class, & Feminism MW 10:00 – 11:15 Mazumdar**

Course description is available through the Women Studies Department.

**360.001 Contemporary SW Literature W 7:00 – 9:30 Aleman**  
Course description is available through the English Department.

**385.001 Theory & Methods of Am Studies M 2:00 – 4:30 Schreiber**

This seminar offers students an introduction to interdisciplinary approaches in the study of American culture. During the semester, we will examine both the history of American Studies, as well as focus on contemporary scholarship in the field. This scholarship is organized within three general areas: “Race, Ethnicity, Gender and National Identity”; “Media, Popular Culture, and Cultural Studies”; and “Borderlands,” which will emphasize scholarship on the Southwest, and in particular the borderlands of the U.S. and Mexico. The seminar will be framed around the following questions: What is distinct about interdisciplinary scholarship? What kinds of questions do American Studies scholars ask? What does a comparative framework offer in terms of methods?

**422.001/522.001 The Atomic Bomb W 4:00 – 6:30 Vizenor**

This course is structured in three interrelated sections: the first is an analysis of the wartime political, military, and scientific histories of the Manhattan Project; the second is a comparative discussion of the strategic alternatives to the first use of nuclear weapons; the third section considers the memories and literature of the hibakusha, the survivors of the nuclear destruction of Hiroshima, Japan.

**500.001 American Culture Study T 10:00 – 12:30 Lubin**

The American Culture Studies (ACS) pro-seminar introduces students to current theories and methods in the field, to the history of American Studies nationally and at UNM, and to the faculty in the department. It is the required, introductory seminar for all American studies graduate students and is open only to those who have been accepted to the American Studies MA or PhD programs. This pro-seminar is based on the departmental reading list “2005 American Culture Studies: Selected Interdisciplinary Perspectives and Paradigms.” Please note the final course paper is intended to prepare you for the August 2009 ACS exams, which will be administered and graded by the instructor of the seminar.

**550.001 Prisons, Policing & Am Culture R 1:00 – 3:30 Goldstein**

**550.002 Historical Studies in the Social Construction of Race R 4:00 – 6:30 Gomez**

This course builds on my interests in looking at particular, historically situated contexts to understand how race becomes prominent in producing or reproducing inequality in a given place and time (see Manifest Destinies: The Making of the Mexican American Race, 2007). The objective is to compare how this has occurred for different groups (including some ethnic groups now but not always considered white: Jews, Irish, Italians). Although the focus will be on historical studies, students' interests may well be on contemporary dynamics, and papers could focus on either (though the course could provide a good opportunity for interested students to pursue historical methods). Similarly, while the case studies will be focused on the U.S., students' interests (and papers) may focus on racial dynamics in other countries or in trans-national contexts.

**556.001 Native American Lit, Art & History T 2:00 – 4:30 Vizenor**

This graduate seminar considers selected Native American Indian novels, poetry, history, and contemporary paintings and works of art. The seminar is an invitation to discuss the interrelated, comparative literature, art, and situational historical events.

**560.001 Borderlands Ethnography W 2:00 – 4:30 Trujillo**

The notion of borderlands and the US-Mexican border are central issues, metaphors, and driving topics in American Studies, Chicana/o Studies, Southwest Studies, and other disciplines. The borderlands and border refer to both a political barrier etched into the landscape and, perhaps even more significantly, a metaphorical space of cultural and identity formation. This course will examine both aspects of the border and will trace the development of border culture and border theory as concepts. Of particular interest will be the ways that these ideas have shaped and drawn into question the concepts of identity and alterity as well as specific ethnographic representations of "American," Chicana/o or Hispanic, and Native people.

**ART & ART HISTORY**

**Please check with department for course descriptions**

- 402.001/502.001 Native American Art I TR 11:00-12:15 Fry, D**
- 417.001/517.001 Seminar: Native American Tourist Arts W 12:30-3:15 Szabo**
- 420.001/520.001 History of Graphic Arts I MW 12:30-1:45 Anderson-Riedel**
- 425.001/525.001 19th-Century Photography MWF 2:00-2:50 Staff**
- 429.001/529.001 Crusader Art R 12:30-3:15 Andrews**
- 450.001/550.001 Spanish Colonial Art TR 2:00-3:15 Hernandez**
- 453.001/553.001 African American Art TR 2:00-3:15 Buick**
- 463.001/563.001 Modern Architecture T 2:00-4:30 Bastea**
- 464.001/564.001 European Art: 1750-1848 MW 3:30-4:45 Anderson-Riedel**
- 472.001/572.001 American Art: 1675-1875 TR 11:00-12:15 Buick**
- 476.00/576.001 Chicano Art: 1965-1995 TR 9:30-10:45 Barnet-Sanche**
- 493.001/593.001 Art of Latin Am.: 1820-1945 TR 12:30-1:45 Barnet-Sanchez**

**ENGLISH**

**Please check with department for course descriptions**

- 511.001 Post-Structural Feminist Theory TR 3:30-4:45 Wichelns**
- 511.002 Feminist Theory M 2:00-4:30 Mazumdar**

**519.001 Visual Rhetoric TR 2:00-3:15 Thomas**  
**520.003 Writing & Cultural Studies MWF 1:00-1:50 Kells**  
**540.002 19th Cent. Rhetoric: Race & Gender TR 2:00-3:15 Romano**  
**556 British Romanticism TR 12:30-1:45 Harrison**  
**557 Victorian Studies TR 11:00-12:15 Hunt**  
**559 Irish Literature TR 9:30-10:45 Power**  
**568.002 The Sixties in America TR 12:30-1:45 Jones**  
**568.003 Asian American Literature R 7:00-9:30 Shigekuni**  
**574 Contemporary Southwestern Literature 7:00-9:30 W Alemán**  
**579 Postcolonial Literature TR 12:30-1:45 Jussawalla**  
**586 British Fiction TR 9:30-10:45 Beene**  
**587 Poetry Criticism MW 5:30-6:45 Hofer**  
**610 Narrative Theory R 4:00-7:30 Torres**  
**650 Beowulf M 4:00-7:30 Damico**  
**660 American Literary Naturalism T 7:00-10:30 Scharnhorst**

## **HISTORY**

**Please check with department for course descriptions**

**300.001/500.001 Latin American History T 5:30-8:00 Hall**  
**300.002/500.002 Russian History MWF 12:00-12:50 Staff**  
**300.003/500.003 The Irish Diaspora MWF 11:00-11:50 Richardson**  
**300.004/500.004 20th C Music in the US TR 12:30-1:45 Ball**

**300.006 Latin American History MWF 11:00-11:50 Staff**  
**300.007 Studies in History MW 5:30-7:45 Staff**  
**300.013 Expediciones:Camino Real TR 3:30-4:45 Gurule**  
**306.001/506.001 Reformation Era 1500-1600 MWF 11:00-11:50 Steen**  
**319.001/519.001 Spain & Portugal since 1700 TR 12:30-1:45 Sanabria**  
**321.001/521.001 Women in the Modern World TR 11:00-12:15 Ferguson**  
**331.001/531.001 American Revolution 1763-1789 MWF 1:00-1:50 Yazawa**  
**334.001/534.001 Civil War Era MWF 9:00-09:50 Staff**  
**338.001/538.001 History of World War II Era MWF 11:00-11:50 Szasz**  
**341.001/541.001 US Foreign Relations post 1900 TR 9:30-10:45 Pugach**  
**370.001 Early South America MWF 12:00-12:50 Gauderman**  
**381.001/581.001 Traditional China TR 11:00-12:15 Porter**  
**386.001/586.001 Islamic Middle East MWF 10:00-10:50 Risso**  
**423.001/523.001 Germany 1871-1971 TR 7:00-8:15 Spidle**  
**424.001/524.001 Modern Eastern Europe MWF 11:00-11:50 Bokovoy**  
**431.001/631.001 Political History of US TR 2:00-3:15 Garcia y Grie**  
**463.001/643.001 Hispanic Frontiers TR 12:30-1:45 Truett**  
**470.001/650.001 Labor & Working Class History TR 11:00-12:15 Hutchison**

## PHILOSOPHY

### **341.009 Into to Feminist Theory TR 12:30-1:45P Brandzel**

Feminist theory, at its best, interrogates the relationships between identity, knowledge and power through the discourses of gender, race, class, sexuality and nation. This means that feminist theory necessarily overlaps, if not infringes upon, other bodies of theory, such as queer theory, critical race theory, and postcolonial theory. This course attempts to navigate these intersections (or collisions) by focusing our discussion around a few examples of more specific issues, such as performativity, subjectification, representation, culture, citizenship, law, capitalism, globalization, and activism. Therefore, while this course does not provide feminist, queer, critical race and postcolonial theories in their totality, it will provide the tools and the language to continue accessing these theoretical branches and these scholarly debates in future coursework and study through a critical, intersectional approach. Along the way towards examining some of the great variety of theoretical work, the overall agenda is to create the space for you to build your own body of feminist-critical race-queer-postcolonial theorizing. In other words, the goal is for you to not only understand how different theorists envision the world, but to theorize the world for yourself and find your own answers and, if all goes well, new questions.

### **343.001/543.001 Contemporary Continental Philosophy TR 2:00-3:15 Johnston**

The aim of this course is to provide students with a comprehensive overview of the main figures and movements of twentieth-century Continental philosophy (i.e., twentieth-century European philosophy situated primarily in France and Germany). Many of the philosophical approaches and orientations informing work done in various sectors of the theoretical humanities today are linked to the Continental philosophical tradition. A shared tendency generally found throughout the figures and movements of this tradition is an emphasis on such factors as history, ideology, language, and sexuality as overwhelmingly important influences shaping who we are and how we experience ourselves and the world around us. The course will begin with Edmund Husserl and end with Jacques Derrida, covering a wide range of figures in-between. The movements covered include: phenomenology, existentialism, Marxism, structuralism, post-structuralism, psychoanalysis, feminist theory, and deconstruction.

### **346.001/546.001 20<sup>TM</sup> Century Philosophy TR 11:00-12:15 Goodman**

In this course we shall consider writings from three main traditions of twentieth century thought: analytic philosophy, represented by Bertrand Russell and Ludwig Wittgenstein, continental philosophy, represented by Jean-Paul Sartre, and pragmatism, represented by William James, John Dewey, Richard Rorty, and Hilary Putnam. Class time will be devoted to lectures and discussion on the assigned readings. Evaluation is based on discussion of the readings, two in-class examinations, and a final examination during finals week. Texts: Bertrand Russell, *The Problems of Philosophy*, Cosimo. Ludwig Wittgenstein, *Philosophical Occasions*, Hackett. Jean-Paul Sartre, *Basic Writings*, Routledge. Russell Goodman, ed., *Pragmatism: A Contemporary Reader*, Routledge

### **350.001/550.001 Philosophy of Science MWF 12:00-12:50 Staff**

This course is a survey of the main epistemological, ontological and conceptual issues that arise from or concern the methodology and content of the empirical sciences.

**352.001/552.001 Theory of Knowledge MWF 11:00-11:50 Hannan**

The nature of knowledge has been a central preoccupation of Western philosophy. In this course we will explore the following topics through classical and contemporary readings: skepticism; perception; analysis of the concept of knowledge; theories of the structure of knowledge and justification (foundationalism, coherentism, etc.); internalism and externalism with regard to justification; Kant and the *a priori* induction; scientific method; the "ethics of belief"; challenges and alternatives to traditional epistemology. Required text: Louis P. Pojman, editor, *The Theory of Knowledge: Classical and Contemporary Readings*, Third Edition (Wadsworth, 2003), paperback..

**363.001 Environmental Ethics MWF 11:00-11:50 Gerber, Lisa**

We will investigate issues of the human relationship with the environment. We will be asking questions about aesthetics, rights, virtue, religion, obligations to the environment, and obligations to future generations. We will apply our theoretical study to concrete issues such as human population, pollution, resource use, endangered species, and wilderness.

**365.001/565.001 Philosophy of Religion W 7:00-9:30 Burgess, Andrew**

What can philosophy prove in the area of religion? How is it possible for people with different religious backgrounds to communicate with each other? What difference does an explanation from the social sciences make to religious faith? These are the kinds of questions explored in this class, through readings from such philosophers as Anselm, Aquinas, Descartes, Hume, Kant, Kierkegaard, and others. The format of the course is generally of seminar shape but also includes lectures, discussions, and debates. Most of the readings are taken from "Ten Essential Texts in the Philosophy of Religion: Classical and Contemporary Issues," ed. Steve M. Cahn, and George Mavrodes's "Belief in God: A Study of the Epistemology of Religion." Course requirements include a seminar report, mid-term, final, and paper.

**410.001/510.001 Kant M 4:00-6:30 Domski**

The 1781 publication of the *Critique of Pure Reason* (commonly referred to as the First Critique) marks the beginning of Immanuel Kant's so-called critical period, a period during which he was simultaneously responding to Humean skepticism and trying to accommodate the Newtonian worldview. Before the second edition of the First Critique appeared in 1787, Kant composed and published three works that contribute to and help clarify his general critical project: *Prolegomena to any Future Metaphysics* (1783), *Grounding for the Metaphysics of Morals* (1785), and *Metaphysical Foundations of Natural Science* (1786). Our primary goal in this class is to complete a careful reading of the First Critique and examine the critical project Kant sets out in this work. In the course of our examination, we will refer to works published during 1781 to 1787 to aid our understanding of why Kant chose to change, add, and delete portions of the first edition Critique before the second edition appeared in print. We will also appeal to trends in the history of philosophy and the history of science to help make sense of Kant's transcendental idealism.

**438.001/538.001 Buddhist Philosophy-India TR 9:30-10:45 Hayes**

The Buddha is reported to have said that whoever knows the Buddha's teachings knows the Buddha, and whoever knows the doctrine of dependent origination knows the Buddha's teachings. Buddhists ever since have struggled to come up with a satisfactory theory of cause and effect. Our task will be to examine several approaches to causality in the Indian Buddhist scholastic tradition and to compare them with causal theories in Western philosophy. Beginning with discussions of dependent origination in the Pail canon, we'll move on to two abhidharma traditions and to the critique of causality by the Madhyamikas.

**441.002/541.002 Mysticism in South Asia MW 2:00-3:15 Bussanich**

In this seminar we will examine a wide range of mystical thought and experience in South Asia from the first millennium BCE to the present in Hindu, Buddhist, and Sufi traditions. Beginning with classical yogic and meditative practice in the Upanisads, early Buddhist texts, Bhagavad-Gita, and Yoga-sutras, important themes are the nature of desire and the religious imperatives for its suppression or fulfillment through meditation, hathayoga (physical poses), and action and the articulation of paths and procedures aiming at liberation and enlightenment. In the medieval period we will trace the rise of devotion (bhakti) in Sanskrit and vernacular literatures throughout India in readings from the Bhagavata Purana, Yoga-Vasistha, and Gitagovinda and diverse mystical poets: Mirabai, Kabir, Jnaneshwar, Nanak, the Alvars, and Tukaram. Requirements: Students will be expected to write brief papers on the major readings and a final exam and participate vigorously in class discussions. Prerequisites: Religious Studies 263 Eastern Religions or Phil 108 Introduction to Asian Philosophy or Phil 334 Indian Philosophy or Phil 348 Comparative Philosophy or permission of the instructor.

**441.003/541.003 German Idealism MW 2:00-3:15 Kalar**

One of the deepest and richest movements in the history of philosophy is German Idealism, the philosophical revolution that took place in the wake of Kant's epochal "critical philosophy" between 1781 and approximately 1820. This movement is characterized by a concern with the possibility of "absolute" or "unconditioned" knowledge, an obsession with the nature of subjectivity, and a proclivity for system. Beyond this, however, German Idealism broached essential questions about the very nature of philosophy itself, and what form it should take. This course will attempt to provide an overview of this crucial and complex tapestry of ideas. At least a sample of each of the main figures in German Idealism will be studied, including Kant, Fichte, Schelling, and Hegel. For the sake of an illuminating contrast, leading figures in German Romanticism, such as Friedrich Schlegel, Novalis, Schleiermacher, and Holderlin may also be discussed. There will be three short papers for undergraduates, and a longer seminar paper for graduate students. All students will be required to take a final exam.

**442.001/542.001 Derrida TR 3:30-4:45 Thomson**

In this graduate and advanced undergraduate seminar, we will seek to understand the philosophical significance of Jacques Derrida (1930-2004), one of the most influential and controversial thinkers of the late twentieth century. In order to chart a course through Derrida's incredibly prolific and extremely difficult body of work, the seminar will be guided by (and will seek thereby to test the limits of) the interpretive thesis that Derrida is best understood as a critical post-Heideggerian thinker. In my view, Derrida recognized Heidegger as the most important philosopher of the twentieth century and so sought to *critically appropriate* Heidegger's views. This means that Derrida developed his own views on the basis of Heidegger's thought (as he understood it) and also criticized that thought where (in his view) it failed to fully develop its own radical implications. Course requirements: Derrida is one of the most difficult philosophers of the twentieth century, so this course should not be your first exposure to continental philosophy (!). Even students well versed in continental thought should probably not enroll in this course unless they are up for the serious challenge of reading his work, a challenge which will only reward those who can meet it with a great deal of their own time, energy, and thought. Required Texts will include: 1). Thomson, *Heidegger on Ontotheology: Technology and the Politics of Education* (Cambridge UP, 2005); 2). Derrida. *Spurs: Nietzsche's Styles* (U. Chicago, 1981); 3). Derrida, *Psyche: Inventions of the Other*, Volume II (Stanford UP 2008); 4), Derrida, *Who's Afraid of Philosophy: Right to Philosophy I* (Stanford UP, 2002); 5). Derrida, *On the Name* (Stanford UP, 1995); 6). Derrida, *Specters of Marx: The State of the Debt, the Work of Mourning, & the New International* (Routledge, 1994); and 7). Derrida, *The Animal That Therefore I Am* (Fordham UP: 2008).

**485.001 Philosophical Foundations of Economic Theory F 1:00-3:30  
Muzumdar**

In this course we shall study about the "Philosophy of Economics". The three main elements of the course will be as follows: (a) rational choice, (b) the appraisal of economic outcomes, institutions and processes, and (c) the ontology of economic phenomena and the possibilities of acquiring knowledge of them. Although these inquiries overlap in many ways, it is useful to divide philosophy of economics in this way into three subject matters which can be regarded respectively as branches of action theory, ethics (or normative social and political philosophy), and philosophy of science. Economic theories of rationality, welfare, and social choice defend substantive philosophical theses often informed by relevant philosophical literature and of evident interest to those interested in action theory, philosophical psychology, and social and political philosophy. Economics is of particular interest to those interested in epistemology and philosophy of science both because of its detailed peculiarities and because it possesses many of the overt features of the natural sciences, while its object consists of social phenomena.

**520.001 Graduate Proseminar in Philosophy TBA ARR Bussanich**

This course serves as an introduction to graduate study in philosophy at the University of New Mexico. This includes introduction to the faculty and their research interests, as well as an opportunity for scholarly interaction with fellow graduate students.

**535.001 Nagarjuna and Candrakirti TR ARR Hayes**

Nagarjuna is arguably the most influential philosopher in Buddhism. His most influential work, the *Madhyamakakarika*, has been translated several times. We shall read several of the key chapters of that work in translation, comparing several translations with the original Sanskrit text. We shall also read as much as possible of Candrakirti's commentary to the first chapter of Nagarjuna's text in the original Sanskrit, with the aim of understanding why Candrakirti rejected the approach of Bhavaviveka, which had been influenced by Dignaga

**ANTHROPOLOGY**

**310/511.001 Language and Culture MW 2:00-3:15 Gorbert**

Examination of the interrelations of language and speech with other selected aspects of culture and cognition.

**330.001 Principles of Cultural Anthropology TR 12:30-1:45 Field**

Development of ideas and theories in sociocultural anthropology; focus on topics such as integration of human societies, sources of change in economic and cultural systems.

**340/530.001 Critical Social Issues TR 11:00-12:15 Lamphere**

This course explores anthropological approaches to some of the important issues that Americans face today in areas of health care, education, preserving the environment, poverty and welfare policy, immigration, balancing work and family and cultural preservation. The focus will be on New Mexico and the Southwest and how families, organizations and local communities (including Native Americans, Hispanos, Anglos, and recent immigrant populations are forging strategies to deal with the problems in these areas.

**340.005 Third World Women R 3:00-5:30 Staff**

**340.007 Lesbian Culture and Politics TR 11:00-12:15 Staff**

This course will look at lesbian culture from the experiences and theories of Chicana, Latina, African descended, Indigenous, and European descended lesbians. We will focus on both popular (TV, film, Comic Books, Anime, and Comedy sketches) and socio-historical theoretical pieces that address "lesbian culture." Finally, we will focus on political and social movements developments in response to oppression as well as community building efforts across the globe. Please note course will be both Global and Local. Assignments: 2 film reviews, 1 integrative paper, and 1 creative writing assignments & other assignments and projects as assigned

**364.001 Family Violence R 1:00-3:50 Steiglitz**

Violence within families is a common feature of societies worldwide and represents an important public health and human rights issue. Although family violence has been the focus of much scholarly debate over the past century, evolutionary-minded researchers have only recently begun to explore its causes and consequences. This course provides an in-depth look at various forms of family conflict and violence over the life course, spanning fetal development to adulthood. We will draw upon the ethnographic record and the animal literature to address current controversies regarding parent-offspring conflict, child abuse, rape, homicide, domestic violence, and other relevant topics. An evolutionary approach will be emphasized, but perspectives from sociology, psychology, and feminist-minded research will also be discussed. Some questions we will explore include: Why do families form in the first place, and under what conditions should we expect conflict and violence among kin to occur? Why is infanticide a common feature of many nonhuman and human societies? How and why does sibling rivalry manifest itself in nonhumans, and is it an inevitable aspect of human development? What are the short- and long-term health consequences of spousal abuse? Was rape common throughout human evolutionary history, and why does it occur today? Has globalization and women's changing economic, political, and reproductive roles altered rates of female partner-directed violence?

**530.005 Culture and Missionization M 2:00-4:45 Dinwoodie**

In this seminar we will explore religious sources of ethnic and national identities by examining the dynamics of culture in the context of missionization. Many have assumed that religion declines where nations or ethnic communities are modernized. By developing more culturally sensitive analyses, recent literature looks at the changing yet ongoing role of religion in ethnic and nationalist movements. While the instructor is especially interested in Oblate missions among Canadian First Nations and what these have meant to the respective participants, a broad range of research interests will be addressed, encouraged, and supported.

**530.007 Feminist Theory and Ethnography T 2:00-4:45 Lamphere**

**546.001 Theory of Ethnography I W 9:30-12:15 Dinwoodie**

Early history of anthropology from the 19<sup>th</sup>-century evolutionists to anthropology of the mid-20<sup>th</sup> century. Contributions of Historical School, Structural Functionalists and Neo-evolutionists. **RESTRICTED:** 1<sup>st</sup> year Ethnology graduate students.