

# *American Studies Program*



## *Fall 2009 Course Brochure*

*(Includes American Studies and Related Programs)*

*Times and dates subject to change without notice.*

*Please contact Delayne Graham at 496-9629 if you have any further questions.*

# American Studies Schedule of Classes Fall 2009

\*\*CLASS LOCATIONS ARE SUBJECT TO CHANGE\*\*

<b>Course</b>	<b>CRN</b>	<b>Title</b>	<b>Instructor</b>	<b>Day</b>	<b>Time</b>	<b>Room</b>
AMST 60100-001	10879	Introduction to American Studies	Mullen	T	3:00-5:50	REC 103
AMST 65000 -002	10882	Reading Seminar in American Studies: Fighting Words: Violence in American Literature <i>(Cross-listed with ENGL 65700)</i>	Bross	MW	3:30-4:45	HEAV 206
AMST 65000 -003	10883	Reading Seminar in American Studies: Contemporary Native Literature <i>(Cross-listed with ENGL 58300)</i>	Peterson	TH	3:00-5:50	HEAV 129
AMST 65000 -004	10884	Reading Seminar in American Studies: African American Women Writers <i>(Cross-listed with ENGL 67200)</i>	Patton	TTH	12:00-1:15	HEAV 102
AMST 65000 -008	10888	Reading Seminar in American Studies: Recent American Philosophy: The Pragmatic Philosophy of Jane Addams & John Dewey <i>(Cross-listed with PHIL 507)</i>	Seigfried	W	6:30-9:20	BRNG 1248
AMST 65000 -009	10889	Reading Seminar in American Studies: Postcolonial/Postglobal Latin America <i>(Cross-listed with ENGL 59200)</i>	Lopez	MWF	12:30-1:20	HEAV 128
AMST 69500	10890	Service Learning Internship	Arrange			
AMST 69900		Research Ph.D. Thesis	Arrange			
AMST 69900		Research Ph.D. Thesis Absentia	Arrange			

# American Studies Course Catalog

## Fall 2009

### American Studies

#### AMST 60100: Introduction to American Studies

Bill Mullen

T, 3:00-5:50

AMST 601 is a reading-and-research seminar designed to introduce students to some of the major issues and tensions that have shaped the field of American Studies from the middle decades of the twentieth century to the present. You'll learn to recognize and critique the goals and assumptions of scholars working within and across various disciplines, and you'll gain a better sense of what questions, methodologies, and critical/theoretical approaches may be most useful for your own intellectual development.

#### AMST 65000-002: Fighting Words: Violence in American Literature

*Meets with ENGL 65700*

Kristina Bross

MW, 3:30-4:45

In this course students will examine and critique seemingly enduring themes of violence and identity in early American literature. We will focus on the twinned events of the Antinomian Controversy and the Pequot War of 1636-1637 as a case study, reading texts generated by participants in the 17<sup>th</sup>-century events, examining the circulation and embellishment of those accounts in the years following the events, and tracing the representation of Puritans, Pequots and Heretics into the 19<sup>th</sup> century and beyond. We will examine representations of monsters—moral, spiritual, and physical. We will consider incendiary political rhetoric as well as literally incendiary military tactics. We will analyze the rhetorical and spiritual justifications offered for genocide in the 1630s and 1640s, and then consider how generations of writers in the 19<sup>th</sup>-century dealt with their own moment of Indian Removal while they constructed interracial romances out of the vexed historical record. Along the way, we will read propaganda tracts, novels, short fiction, histories, and ephemera. Of particular concern will be the surprising ways that gender intersects representations of violence throughout the long literary history of this moment, whether in descriptions of war or in clashes over spiritual beliefs. Students will also have the opportunity to work with me and with Kevin McBride, Director of Research for the Mashantucket Pequot Museum, to prepare a critical edition of one of the Pequot War narratives, part of a long-term project in uncovering and disseminating a Native-centered view of the Pequot War.

#### AMST 65000-003: Contemporary Native Literature

*Meets with ENGL 58300*

Nancy J. Peterson

Th, 3:00-5:50

Contemporary Native literature offers a dynamic space where many forms of tribal and traditional knowledges meet, including art, history, politics, science, and spirituality. This course focuses on Native authors working today who explore new ways of telling stories and who use their writing to theorize what Native literature can aspire to in the twenty-first century. Potential authors for the syllabus include LeAnne Howe (Choctaw), Linda Hogan (Chickasaw), Thomas King (Cherokee), Eric Gansworth (Onondaga), Sherman Alexie (Spokane-Coeur d'Alene), and Louise Erdrich (Turtle Mountain Ojibwe). The novel as a genre has been particularly appealing to contemporary Native writers, but we will also read

poetry and some autobiography. Selected criticism and theory from various perspectives—including nationalist/tribalist, feminist, mixedblood, and ethnographic approaches—will be assigned to enrich our understanding of Native literature. This course will be of interest to graduate students in English working in contemporary American literature and in ethnic or postcolonial studies, and to graduate students from American Studies interested in Native or ethnic studies. Major assignments will include oral presentations, an annotated bibliography or book review, a 15-page final paper. Prior knowledge of Native literature is not required to be successful in this course, but everyone should be prepared to read and research widely and deeply, and to enter the field in an informed, responsible way.

**AMST 65000-004: African American Women Writers**

*Meets with ENGL 67200*

Venetria Patton

TTh, 12:00-1:15

This course will introduce students to foundational texts within black feminist discourse as well as provide an opportunity to read and discuss novels by African American women writers. A sample of the novels to be read will include: Toni Cade Bambara's *The Salt Eaters*, Paule Marshall's *Praisesong for the Widow*, Toni Morrison's *Beloved*, and Tina McElroy Ansa's *Ugly Way's*.

**AMST 65000-008: Recent American Philosophy: The Pragmatic Philosophy of Jane Addams & John Dewey**

*Meets with PHIL 50700*

Charlene Seigfried

W, 6:30-9:20

The Pragmatic Philosophy of Jane Addams and John Dewey. John Dewey once defined philosophy as social hope reduced to a working program of action. And for Jane Addams, diversified human experience and the resultant sympathy it should evoke are not only the foundation and guarantee of democracy, but also the basis for knowledge and effective action. For both, problems of knowledge and metaphysics are best pursued through an experimental inquiry aware of and guided by social values. Our continuous interactions with social and physical nature provide contexts and perspectives in which imagination and creativity are as important as sensitivity to given conditions. In this class we will explore why facts and values, organisms and environments, specific differences of race, class, gender, culture and the achievement of a common humanity, localism and cosmopolitanism, are unavoidable tensions in pragmatist philosophy. Areas: epistemology, metaphysics, social and political.

**AMST 65000-009: Postcolonial/Postglobal Latin America**

*Meets with ENGL 59200*

Alfred Lopez

MWF, 12:30-1:20

For a detailed description of this course please contact the instructor directly at [alopez@purdue.edu](mailto:alopez@purdue.edu).

**Anthropology**

*For ANTH courses, please see the Anthropology website for further information on instructors and course descriptions (<http://www.cla.purdue.edu/anthropology/courses/>)*

**Communication**

*For COM courses, please see the Communication website for further information on course descriptions (<http://www.cla.purdue.edu/communication/html/grad/courses.htm>).*

## **Educational Studies**

For EDST & EDCI courses, please see the College of Education's website for further information (<http://www.education.purdue.edu/>).

## **English**

### **ENGL 58300: Contemporary Native Literature**

*Meets with AMST 65000-003*

Nancy J. Peterson

Th, 3:00-5:50

Contemporary Native literature offers a dynamic space where many forms of tribal and traditional knowledges meet, including art, history, politics, science, and spirituality. This course focuses on Native authors working today who explore new ways of telling stories and who use their writing to theorize what Native literature can aspire to in the twenty-first century. Potential authors for the syllabus include LeAnne Howe (Choctaw), Linda Hogan (Chickasaw), Thomas King (Cherokee), Eric Gansworth (Onondaga), Sherman Alexie (Spokane-Coeur d'Alene), and Louise Erdrich (Turtle Mountain Ojibwe). The novel as a genre has been particularly appealing to contemporary Native writers, but we will also read poetry and some autobiography. Selected criticism and theory from various perspectives—including nationalist/tribalist, feminist, mixedblood, and ethnographic approaches—will be assigned to enrich our understanding of Native literature. This course will be of interest to graduate students in English working in contemporary American literature and in ethnic or postcolonial studies, and to graduate students from American Studies interested in Native or ethnic studies. Major assignments will include oral presentations, an annotated bibliography or book review, a 15-page final paper. Prior knowledge of Native literature is not required to be successful in this course, but everyone should be prepared to read and research widely and deeply, and to enter the field in an informed, responsible way.

### **ENGL 59200: Postcolonial/Postglobal Latin America**

*Meets with AMST 65000-009*

Alfred Lopez

MWF, 12:30-1:20

For a detailed description of this course please contact the instructor directly at [alopez@purdue.edu](mailto:alopez@purdue.edu).

### **ENGL 65700-001: Fighting Words: Violence in American Literature**

*Meets with AMST 65000-002*

Kristina Bross

MW, 3:30-4:45

In this course students will examine and critique seemingly enduring themes of violence and identity in early American literature. We will focus on the twinned events of the Antinomian Controversy and the Pequot War of 1636-1637 as a case study, reading texts generated by participants in the 17<sup>th</sup>-century events, examining the circulation and embellishment of those accounts in the years following the events, and tracing the representation of Puritans, Pequots and Heretics into the 19<sup>th</sup> century and beyond. We will examine representations of monsters—moral, spiritual, and physical. We will consider incendiary political rhetoric as well as literally incendiary military tactics. We will analyze the rhetorical and spiritual justifications offered for genocide in the 1630s and 1640s, and then consider how generations of writers in the 19<sup>th</sup>-century dealt with their own moment of Indian Removal

while they constructed interracial romances out of the vexed historical record. Along the way, we will read propaganda tracts, novels, short fiction, histories, and ephemera. Of particular concern will be the surprising ways that gender intersects representations of violence throughout the long literary history of this moment, whether in descriptions of war or in clashes over spiritual beliefs. Students will also have the opportunity to work with me and with Kevin McBride, Director of Research for the Mashantucket Pequot Museum, to prepare a critical edition of one of the Pequot War narratives, part of a long-term project in uncovering and disseminating a Native-centered view of the Pequot War.

ENGL 65700-002: Mark Twain

Robert Lamb

T, 6:30-9:20

This major author seminar is designed to take graduate students through the process of immersing themselves in a field of critical study and mastering it well enough so that they can produce both a scholarly presentation and an article suitable for submission to a refereed journal. It is specifically focused on professionalizing graduate students who intend to pursue a career in literary scholarship, and is not intended for those who merely enjoy reading Mark Twain. For our primary texts, we will be reading selected longer narratives: *Roughing It* (1872), *The Adventures of Tom Sawyer* (1876), *Life on the Mississippi* (1883), *Adventures of Huckleberry Finn* (1884), *A Connecticut Yankee in King Arthur's Court* (1889), *Pudd'nhead Wilson* and *Those Extraordinary Twins* (1894), and *No. 44: The Mysterious Stranger* (posthumously published 1969). We will be using the University of California/Mark Twain Library editions of these texts, except for *Life on the Mississippi* (Penguin) and *Pudd'nhead Wilson/Those Extraordinary Twins* (Norton Critical). There will also be several shorter, associated texts (e.g., "Huck and Tom among the Indians," "Schoolhouse Hill"). In addition to the main text for our weekly meetings, the syllabus will list 30 to 60 pieces of criticism on that text—articles and book chapters. The articles can be found in the HSSE stacks; the roughly 140 books will be on reserve in the undergraduate library. After our class meetings, each student will sign up to read roughly four to five of these articles/chapters for the next meeting (the number of critical articles each student will have to read depends on the length of the main text). Students will be expected to bring the knowledge of the articles they have read to class and to participate in our discussions. Each student will also sign up to give a half-hour talk during the term focused on a major issue regarding one of the main texts (e.g., ecological perspectives on *Life on the Mississippi*, the controversy over the ending of *Huck Finn*, the critique of nineteenth-century institutions and ideologies in *Connecticut Yankee*, the deconstruction of race in *Pudd'nhead Wilson*). I will provide a list of topics at the beginning of the semester and meet with students individually after they have signed up for one of them. For the talk, each presenter will draw upon the relevant articles/book chapters for that week, and will offer a historiographical overview of the criticism on the topic. In addition to giving a talk, at the end of the term, each student will turn in a 20-25 page seminar paper in either MLA or Chicago format and give a conference style presentation based on that paper. Conference presentations will be fifteen minutes with an additional ten minutes allotted for questions and answers. With regard to both the seminar paper and the presentation, I am open to all critical approaches (e.g., genetic, generic, biographical, formalist, historicist, structuralist, poststructuralist, New Historicist, feminist, ecocritical, postcolonial, linguistic, Marxist, rhetorical, psychoanalytic, reader response, etc.). Please note: You need not have a background in Twain and Twain Studies for this course, but be aware that the seminar will entail a good deal of work. Students should enroll in it only if they are prepared to make a serious commitment of time and energy. I know that Mark Twain is a funny guy and a beloved global icon, but his texts are also the culturally richest and most aesthetically varied ever

produced in America; they intersect with virtually every important historical and cultural topic of his time (e.g., race, class, ethnicity, regionalism, gender, industrialization, imperialism, realism, naturalism, religion, conceptions of human subjectivity, authorship and the literary marketplace, definitions of America, etc.); and Twain criticism is a long standing, highly developed, diverse and complex field that draws upon every critical methodology in literary studies. It is not for the faint of heart. Also please note: Unlike my 500-level courses where I allow students to enroll even after the course is full, this is a seminar and I'm afraid I cannot allow it to go over the maximum seminar enrollment. I'm aware of the department's current dearth of graduate courses in American literature, a situation that I consider extremely unfortunate. But under no circumstances can I allow an over-enrollment since it would undermine the quality of the course for those already enrolled in it. So if you want to take this course, I strongly suggest that you sign up for it immediately lest you find it closed out.

ENGL 67200: African American Women Writers

*Meets with AMST 65000-004*

Venetria Patton

TTh, 12:00-1:15

This course will introduce students to foundational texts within black feminist discourse as well as provide an opportunity to read and discuss novels by African American women writers. A sample of the novels to be read will include: Toni Cade Bambara's *The Salt Eaters*, Paule Marshall's *Praisesong for the Widow*, Toni Morrison's *Beloved*, and Tina McElroy Ansa's *Ugly Way's*.

## **History**

*For HIST courses, please see the History website for further information on course descriptions. (<http://www.cla.purdue.edu/academic/history/Courses/CRSMAIN.HTM>)*

HIST 50500: Haunted Pasts: Ghosts, Ghouls, & Monsters in Global Culture

Tithi Bhattacharya

TTh, 12:00-1:15

HIST 57600: Spanish Colonial Society

Charles Cutter

W, 2:30-5:20

HIST 58700: U.S. Foreign Affairs: World War I to Present

Pat Hearden

TTh, 1:30-2:45

HIST 64100: Indigenous Global History

Dawn Marsh

W, 3:30-6:20

HIST 65100: 19<sup>th</sup> Century U.S.

Caroline Janney

T, 4:30-7:20

## **Philosophy**

*For PHIL courses, please see the Philosophy website for further information on course descriptions (<http://www.cla.purdue.edu/philosophy/courses/index.html>)*

### **PHIL 55500: Critical Theory**

Leonard Harris

T, 6:30-9:20

The course will study the intersection of critical theory (continental) and critical race theory (continental/US). Critical theory's critique of technology, totality, teleology, metaphysics and power, and its embrace of an emancipatory discourse, constructivist approaches to ontology, difference and multiperspectival depiction of reality intersect with, and is used by, critical race theory. The works of Pierre-André Taguieff, Colette Guillaumin, Lucius Outlaw, Lewis Gordon and Bob Carter are especially significant – they engage debates that consider race as it functions in various parts of the world from the prism of critical theory. From at least T. Adorno, M. Horkheimer, *Dialectic of Enlightenment* there has been a debate regarding how to explain race and ethnicity and how to conceive of racism in legal, literary, and philosophical studies within critical theory communities. This, then, is “When and where I [we] enter.”

## **Political Science**

### **POL 61000: American Political Systems, Process & Behaviors**

Bert Rockman

Th, 3:00-5:50

This proseminar introduces graduate students to theories, concepts, and major literature about American political institutions and political behavior. This course is designed as a gateway to the exceedingly rich research and theoretical literature dealing with American politics. The proseminar introduces students to some of the classic literature in American politics and more contemporary developments. Thematically, the seminar seeks to integrate the relationship between participation, the distribution of resources, the nature of representation, the character of American political institutions, and policy outcomes. It also poses the question of how similar or different the US is with regard to other developed constitutional systems.

### **POL 62000: Public Policy Processes**

Laurel Weldon

M, 7:00-9:50

This course is a survey of the main conceptual approaches to the study of public policy. This study includes the examination of government response or non-response to a particular issue or set of issues, such as reproductive freedom, environmental degradation, racism, poverty, globalization, national defense, and the like. We will examine the main approaches to understanding patterns of government response and non-response, asking how and why these patterns vary over time, space, and across issue areas. We will also ask how policy scholars can best improve policy: how can we make the processes of governing more democratic, inclusive, and fair? How can we, as a political community, best respond to the most pressing issues that confront us? In addition to developing competence in these general theoretical questions of public policy, students will develop expertise on a particular policy issue by writing a term paper on the policy issue of their choice.

POL 65100: Feminist Theory & Methodology

*Meets with WOST 68000*

Pat Boling

W, 4:30-7:20

The unifying theme of this course is embodied experience, knowledge, and thinking. We will read broadly from texts dealing with women's and men's bodies, modes of disciplining the body (diet, exercise, cosmetic surgery, images of beauty), differences along axes of gender, class, race and sexual orientation, issues related to motherhood, standpoint theory, work, demands for gender equality, social constructions of gender, gender as performance, and third world feminism. There is also significant attention to research design, feminist methods and methodologies; if there is a "slant" to all this, it is through the social sciences and political theory, reflecting my background as a political scientist, but I endeavor to be mindful of the variety of backgrounds from which students come to this course and inclusive in theoretical and methodological approaches.

**Sociology**

*For SOC courses, please see the Sociology website for further information on instructors and course descriptions (<http://www.cla.purdue.edu/academic/soc/>)*

**Women's Studies**

WOST 68000: Feminist Theory & Methodology

*Meets with POL 65100*

Pat Boling

W, 4:30-7:20

The unifying theme of this course is embodied experience, knowledge, and thinking. We will read broadly from texts dealing with women's and men's bodies, modes of disciplining the body (diet, exercise, cosmetic surgery, images of beauty), differences along axes of gender, class, race and sexual orientation, issues related to motherhood, standpoint theory, work, demands for gender equality, social constructions of gender, gender as performance, and third world feminism. There is also significant attention to research design, feminist methods and methodologies; if there is a "slant" to all this, it is through the social sciences and political theory, reflecting my background as a political scientist, but I endeavor to be mindful of the variety of backgrounds from which students come to this course and inclusive in theoretical and methodological approaches.