

2017-2018 UTHC Faculty Fellows



Margaret Andersen, Associate Professor
Department of History
Ph.D., University of Iowa

Project: *Motherhood for the Nation: Reproduction, Family Policy and Social Welfare in France and Empire, 1939-1965*

This book project centers on the development of family policy, with its strong emphasis on the social and national importance of motherhood, in France and North Africa from 1939 to 1965. The book examines the fluctuating meanings attached to motherhood by situating family policy squarely within the larger context of French imperialism and France's transition to a post-colonial state. Given the shared histories of France and North Africa, the book argues that understanding French family policy and social welfare during this period requires examining how race and immigration changed the demographic debate and shaped the approach the state took to promoting motherhood and a more robust birthrate.



Justin Arft, Assistant Professor
Department of Classics
Ph.D., University of Missouri

Project: *The Queen and Her Question: Arete and the Odyssey's Construction of Odysseus*

The Queen and Her Question argues that Arete, the queen of the Phaeacians in Homer's *Odyssey*, plays a critical role in the plot and construction of the epic despite her being an undervalued or misinterpreted figure in Homeric scholarship. Given that the Homeric audience knew many versions of Odysseus, Arete signals the very process by which the *Odyssey* constructs a distinct presentation of its hero, allowing a reconsideration of the recognition scenes that characterize the latter half of the poem. By focusing on the structures and themes surrounding this figure, *The Queen and Her Question* sheds light on the compositional poetics of Homer and especially the epic's relationship to its tradition and audience.



Robert Bast, Associate Professor
Department of History
Ph.D., University of Arizona

Project: *Prophet and King of the World's Last Age: Augustin Bader's Reformation, 1524-1530*

This project traces the evolution of Reformation apocalypticism from the populist uprising of Augsburg's evangelical artisans to the dissident movement around the exiled weaver Augustine Bader. It traces Bader's transformation through successive stages: from urban lay preacher to wandering prophet to millennial, messianic king of the world's last age. It charts and analyzes the various encounters with Anabaptists, revolutionary evangelicals, and Jews that formed the raw material from which Bader crafted his religious identity. In the process this book will highlight the extraordinary cross-currents of apocalyptic expectation coursing through early modern Europe, and the agency of common people in appropriating them in ways that satisfied religious aspirations shunted aside as the Reformation made common cause with traditional regimes of power.



Flavia Brizio-Skov, Professor
Department of Modern Foreign Languages and Literatures
Ph.D., Washington University

Project: *Filling the Gaps: Classic, Italian and Revisionist Westerns*

Filling the Gaps is a book-length project that presents an unconventional “history” of the western genre that spans from 1939 to the present. This study uses violence as a tool to highlight the differences between classic, Italian and revisionist westerns. The work aims at filling the many *gaps* that exist in the history of the western cinematic genre, at examining areas of the genre that have not yet been studied thoroughly and, above all, at analyzing the influence that a decade of Italian spaghetti had on the American westerns of the 70s. It also addresses the inadequacy of much English scholarship that has maintained that women are marginal in the western genre.



Jon Garthoff, Assistant Professor
Department of Philosophy
Ph.D., University of California, Los Angeles

Project: *Animal Psychology in Ethical Theory*

This work explicates the role of psychological capacities in ethical theory, including especially capacities -- examples include consciousness and inference -- that we share with many animals lacking capacities of reflective and critical reason. Among the claims it elaborates and defends are (i) that all and only conscious beings possess moral standing; (ii) that many animals lacking critical reason act freely and are (non-morally) responsible for their actions; and (iii) that moral responsibility is the exclusive domain of critical reasoners, a category likely including (on Earth) only humans.



Harrison Meadows, Assistant Professor
Department of Modern Foreign Languages and Literatures
Ph.D., University of Colorado Boulder

Project: *Wild Theater: Staging the Margins of Culture in Baroque Spain (1588-1693)*

Like many characters from folklore, the wild figure has inhabited the forests of our cultural imagination in one form or another throughout the course of recorded human history. Representations of these hairy, dangerous characters date back as long ago as ancient Mesopotamia in the Epic of Gilgamesh. My project, *Wild Theater: Staging the Margins of Culture in Baroque Spain* (1588-1693) explores a period in Spanish history during which theater becomes obsessed with wild folk. Manifested by the many plays casting a wild figure, this immense popularity points to heightened anxieties surrounding the conservation of social order and cultural identity during the decline of the Spanish empire.

Graduate Fellows



Jacqueline Kerr
Sixth-Year Doctoral Student (in 2017-18), Department of English

Project: *Mapping the Rhetorical Tectonics of Place in Regional and Local Discourses of Hydraulic Fracturing*

In the national debate over hydraulic fracturing (fracking), pro- and anti-fracking discourses tend to depict a flattened, homogenous American public that shares the same beliefs, values, and experiences with fracking. To unflatten the rhetorical landscape and flesh out the dimensions of place in regional and local discourses of fracking, my dissertation centers on a case study of Vernal, Utah – an historically boom-and-bust town in northeastern Utah struggling financially amidst the recent downturn in the gas and oil industry and dealing with a controversy over the possible link between pollution from fracking and the town’s escalating infant mortality rate. Drawing on archival materials and interviews with 13 residents and government officials, this project offers insight into the lived experiences of residents in a fracked town. Their stories illustrate the necessity of considering the intricate rhetorical dimensions of place in people’s beliefs, attitudes, behaviors, and actions toward complex environmental issues like fracking.



Bradley Phillis
Fifth-Year Doctoral Student (in 2017-18), Department of History

Project: *Two Murders and a Coronation: Crusade and the Counts of Flanders, 1071-1204*

This work investigates Flemish participation in the crusades during the long twelfth century. Specifically, it analyzes the ways in which the counts of Flanders sought to increase their prestige, both inside and outside the county, as crusaders. Several counts turned toward Jerusalem in order to solidify their positions in the aftermath of domestic crises. As a result, crusading became one of the ubiquitous activities of the Flemish counts. The association between the counts and crusading reached its zenith in 1204 when Count Baldwin IX was crowned emperor of the Latin Kingdom of Constantinople immediately after the Fourth Crusade.



Brittany Poe
Fifth-Year Doctoral Student (in 2017-18), Department of History

Project: *Beyond Paris: Alan of Lille and the Reception of Scholastic Theology in Occitania and Iberia, 1150-1300*

This project broadens discussion of medieval Scholastic theology to include the mutual relationship between the theologian and his environment by examining the ways in which Scholastic theology was adapted to and consumed by the multiconfessional populations of the Languedoc and northern Iberia, specifically through the career and works of Alan of Lille (c. 1120-1201). His theological program was picked up in various intellectual circles in Iberia where it was adapted for use in mediating Christian-Muslim-Jewish relations. Alan represents, in many ways, the diffusion of Scholastic theology and an opportunity to examine the interaction between schoolmen and their environment.



Lydia Walker
Sixth-year Doctoral Student (in 2017-2018), Department of History

Project: *Lay Spirituality, Crusading, and Reform in the Sermons of Jacques de Vitry*

In the early thirteenth century, papal leadership tied together crusading endeavors, clerical reform, the eradication of heresy, proper ecclesiastical governance, and the management of Christian-Jewish relations, and so created a vision of a global Christendom. A key figure was the charismatic preacher Jacques de Vitry. After an active career supporting communities of lay women, preaching crusade, and serving as the Bishop of Acre, Jacques used the last decade of his life to write over 400 sermons, most of which remain unedited. These sermons reflect his lifelong efforts to understand and communicate with people of different social orders, and to share this knowledge with other clerics. This project contributes to our understanding of this fascinating figure, and contributes to the scholarly conversations regarding thirteenth-century preaching, gendered rhetoric, and crusade ideology.



Katie Kleinkopf
Sixth-Year Doctoral Student (in 2017-2018), Department of History
Marco Haslam Dissertation Fellow

Project: *Second-Skin: Ascetics as Body-Places in Late Antique Christianity*

Early Christian ascetics, from the deserts of Syria and Egypt, to the cities of Rome and Paris, have been interpreted primarily through the physical manipulation and poignant symbolism of their flesh. As a newly-constructed body-places, ascetics, this study argues, refused strict categorization and existed within a space of uncertainty, blurring the binaries of person/object, living/dead, and male/female. Not only did ascetics encompass their abodes as their second skin so that they could approach God as angelic beings which transcended human-constructed binaries, but episcopal authorities used the same images to construct ascetics as tangible, less autonomous places in order to further their own political and religious aims. This project, then, ultimately works to blur the line between categories frequently accepted as “natural” in order to reveal ascetics as contested spaces on which early Christian leaders attempted to reify norms, but through which the holy person him or herself superseded earthly classification.