

Man as Monster: An Exploration of the Causes and Manifestations of Hate

Al-Quds Bard College
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English literature, History, Human Rights

What are the origins of hate? How is the “problem of hate” different or independent from the “problem of evil?” Do certain social circumstances lend themselves to outbreaks of hatred, or is hatred a consistent emotion inherent in every society and each one of us? Using ancient and modern literature, art, film, historical texts and in-class speakers, this course sets out to explore, question, and complicate the notion of hatred, beginning with its earliest depictions in literature and continuing to the beginning of the twentieth century. The semester will begin with a discussion of Cain and Abel in the Bible and Quran as a framing story. Why does hatred so often happen between those close to us? How is it tied to love, honor, and physical difference? The first weeks will explore depictions of “man as monster” as a condition used to justify hatred, exclusion, and murder, using human deformities as an example. The idea that physical deformity was the result of a punishment for moral sin will be traced from Cain to Greek and Roman art (where the hero is often physically beautiful, but evil, as in the case of Cyclops, is shown through deformity) to the New Testament (where leprosy is often called a “demon”) to medieval Christian texts and historical examples of laws for lepers. By tracing the link between actual leprosy and “social leprosy”, we will explore the question: How did equating physical difference with moral depravity set the stage for future acts of hatred? We will move to the Spanish Inquisition, where by examining court documents (collected in Lu An Homza’s *The Spanish Inquisition 1478-1614*) we will discuss crimes brought to trial, including heresy, witchcraft and sodomy. Why were these “crimes” so threatening? Students will also view Crusader art, in which Jews are depicted as demons and Arabs as having dog heads. From there we will read Shakespeare’s *The Merchant of Venice*, using the character of Shylock to continue the discussion of the “other” as grotesque. We will move to America, focusing on the Salem Witch trials in primary sources and literature (*Young Goodman Brown* by Nathaniel Hawthorne, *The Crucible* by Arthur Miller). The semester will culminate at the onset of WWI, noting that the class takes place on the 100th anniversary of its onset in 1914. By reading texts (*The Forty Days of Musa Dagh*, Franz Werfel) and newspaper articles on the Armenian and Assyrian genocide, and inviting guest speakers from both communities from Bethlehem and Jerusalem, we will begin a discussion of how the nation state accelerated the concept of “difference” that persists until the present day. We will end with the text: *Less Than Human: Why We Demean, Enslave, and Exterminate Others* by David Livingstone Smith. The class will include several debates and will culminate in final projects. We welcome shared video classes with Bard affiliate schools.

Great Hatred, Little Room: Contested Ireland/Island

Richard Aldous, Deirdre d'Albertis (Bard Annandale)

I RANTED to the knave and fool, But outgrew that school, Would transform the part, Fit audience found, but cannot rule
My fanatic heart. I sought my betters: though in each Fine manners, liberal speech, Turn hatred into sport,
Nothing said or done can reach My fanatic heart, Out of Ireland have we come. Great hatred, little room,
Maimed us at the start. I carry from my mother's womb A fanatic heart.
"Remorse For Intemperate Speech," W. B. Yeats

Throughout the 20th century, Ireland and its "Troubles" represented what many believed to be one of the most intractable and seemingly irresolvable cases of hatred and conflict in the world. Violence and internecine warfare had often characterized its 800 year relationship with Britain. Sectarian hatred between Roman Catholics and Protestants, as well as conflicts within these groups, and the cultural and political divisions between North and South, were entrenched. Constitutional politicians battled with paramilitary groups to define a complex discourse based on ancient enmity. Terrorism and violence to a large extent shaped the rest of the world's perception of Ireland, particularly Northern Ireland--a view complicated by the perspectives of a global Irish diaspora formed in the wake of centuries of immigration. In this course, we will explore the historical roots and cultural imagination of this long-standing strain of hatred and attempts to move beyond it in Ireland.

Iconic events--the Easter Rising, a war of independence and the violence of the Black and Tans, civil war, Bloody Sunday, hunger strikes in the Maze Prison--combined with the enduring trope of "blood sacrifice" to shape this cultural imaginary. How have works of art (poetry, plays, song, film) and popular culture (Gaelic games, the "Orange" marches) served to stimulate and define hatred as well as to overcome the human drive toward aggression and hostility? How did History figure into the cultural production

of 20th century Irish Nationalists and Republicans, Unionists and Loyalists? From the standpoint of history, how did these myths obscure other realities now available to us?

Careful study of speeches, memoir, and political documents will allow us to examine the functioning of "languages of hatred" as well as the movement to lay to rest and move beyond such languages after the Belfast "Good Friday" Agreement of 1998 and its implementation in 2007. In many ways, the course will culminate in this recent history of conflict: a deep study of the Good Friday negotiations reveals not the triumph of love over hatred, but rather a story of how an agreement is thrashed out by those who hate each other, followed by the story of its implementation and how to make such an agreement work in practice. We will examine the importance of culture in changing political life even as we recognize the persistence of affective memory in present-day Northern Ireland.

What does it mean to live in a "post-hatred" environment? Does hate ever really go away? We will end the semester with a week of field studies in Dublin and Belfast. In situ, we will explore the built environment of "peace walls" and murals, base ourselves at Queen's University, Belfast (QUB), visit Stormont, talk to political figures such as Bertie Ahern and Martin McGuinness, as well as meet with peace workers dedicated to rebuilding civil society after The Troubles.

Texts and objects under consideration would include:

Read Yeats poetry in depth, also "Purgatory"--September 1913,
Easter, 1916

Beckett--End Game

William Trevor, Fools of Fortune

Friel, Translations

Frank O'Connor's 'Guest of the Nation' and Sean O'Casey's *The Shadow of a Gunman*.

Films:

Cal (1984)

Michael Collins (1996)

The Wind that Shakes the Barley (2006)

Hunger (2008)

Objects:

"Peace Walls"

Belfast Murals

James Connolly's shirt, 1916

Bloody Sunday handkerchief, 1972

History:

BERTIE AHERN, THE AUTOBIOGRAPHY

TIM PAT COOGAN, THE TROUBLES

DIAMAID FERRITER, THE TRANSFORMATION OF
IRELAND

RICHARD ENGLISH, ARMED STRUGGLE: THE HISTORY
OF THE IRA

TOBY HARDEN, BANDIT COUNTRY: THE IRA AND SOUTH
ARMAGH

cain.ulst.ac.uk/ CAIN: Northern Ireland Conflict, Politics, and
Society. Information on 'the troubles'.

SUTTON INDEX OF DEATHS

FINTAN O'TOOLE, IRELAND IN 100 OBJECTS

ALVIN JACKSON, HOME RULE

GOOD FRIDAY AGREEMENT

Finally, we propose to collaborate with colleagues such as cultural anthropologist Megan Callaghan of the Bard Prison Initiative, writer Joseph O'Neill, and historians Greg Moynahan and Mark Lytle in developing our focus. We would like to share our inquiry with students and faculty at Simon's Rock, the Bard High Schools,

and Global Affairs Program in New York City, even as our attention to "post-hatred" language and history has particularly significant implications for our international campuses as well (Smolny, Eastern European campuses, ECLA, Al-Quds).

Ewa Atanassow
ECLA-Bard, Berlin

Hate and Revolution

/proposal for an interdisciplinary course on
The Enduring Question of Hate in Human Civilization/

What: This course would examine the role of hate in revolutionary transformations as a factor in precipitating social change and in the aftermath of great social upheavals. Focusing on class relations in revolutionary France, and on race relations in the United States at the time of the Founding and in the run up to the Civil War, the course would seek to raise larger questions about the nature and politics of hate, and its role in revolutionary transformations. It would promote a liberal arts approach to the study of hate in human civilization, stressing interdisciplinarity and self-reflection as key pedagogical objectives.

Why: France and the United States claim to be the first modern democratic societies. Born around the same time in the crucible of revolution, they exemplify two different understandings of democracy and track alternative paths to modernity. A comparative look at the role of hate in these two historical trajectories would be an opportunity to raise questions about the impact of culture, history and political structures on hate. Examining side-by-side class and race issues would sharpen the students' understanding of social processes and psychological mechanisms that make hatred a powerful political force. It would prompt them to think more broadly about the dynamic of social relations in democratic society, and about the possibility of shaping these relations in desirable ways, thus inviting contemporary parallels.

United States and France were the subject of illuminating studies by one of the most perspicacious observers of modern society: Tocqueville. Tocqueville's approach to understanding social phenomena highlights the centrality of passions in social and political life. Combining institutional and sociological analysis with moral and psychological reflection, his books on America and France offer a comprehensive account of class and race relations, conveyed in a lucid and elegant prose that resonates with modern readers. Tocqueville's works thus offer a perfect vehicle for an interdisciplinary study that will help students think about the problem of hate on a variety of planes simultaneously, and with reference to their own values and experience.

How: Extensive selections from Tocqueville's *Democracy in America*, and the *Old Regime and the Revolution* would serve as the key texts and point of departure for the course's investigation into hate. They would also organize the course around two main parts: one on France and the other on the US, focusing on class and race respectively.

In addition to Tocqueville's works, each part would include other readings to be determined in consultation with history, literature, art and film colleagues from ECLA, other Bard campuses and beyond. Possible texts may include: Burke's *Reflections on the*

Revolution in France, speeches from the great orators of the French Revolution; Marx's *On the Jewish Question*, Dickens' *Tale of Two Cities* for the French part; and for the American: Declaration of Independence, a survey of the colonial and US legislation pertaining to Native and African Americans; speeches by presidents Washington and Lincoln; selections from the Lincoln-Douglas debates and W. E. B. DuBois's *Souls of Black Folk*. Jonathan Lear's *Radical Hope* could be a great addition. Excerpts from Arendt's *Origins of Totalitarianism* and *On Revolution* could provide a fitting conclusion by bringing together the two parts of the course.

Alongside philosophical and literary texts, film screenings and art discussions would help the students visualize and resonate with the times and societies they will study. Visual works may include Ford's *The Searchers*, Wajda's *Danton*, and Goya's late prints and murals.

Circumstances permitting, the course format may also incorporate an online workshop or joint skype seminar with Christian Crouch's course *Colonial English America*, currently taught at Bard. A guest/Skype lecture by Maurice Samuels from Yale, or Ran Halévi from EHESS/Gallimard would be an opportunity to engage with an expert's view on the social attitudes and political passions during the French Revolution.

/If this pilot-project proves successful one could imagine other courses similarly structured around a comparison, say, between 20th century Russia and Germany, ancient/modern works, or drawing primarily on religious sources./

Statement of interest

submitted to

The Hannah Arendt Center at Bard College in conjunction with the Center for Civic Engagement and the Human Rights Program Syllabus Competition on the Enduring Question of Hate in Human Civilizations

Course title:

The nature of human hate:An interdisciplinary perspective

Course Faculty:

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Course description:

The big question of the proposed course is “Why people hate?” We will attempt to break the conventional conceptualization of hate as an inherently and a taken-for-granted “bad” thing. Rather, we will be generating answers through gaining a more nuanced understanding about the notion of hatred as a multi-dimensional concept. The course will aim at offering an interdisciplinary approach to examining and exploring the phenomenon of hate and its contemporary expressions from the perspectives of various academic disciplines. One of the course’s goals is to provide students with solid theoretical backgrounds and knowledge of existing explanatory frameworks applicable to the study of the notion of hate. Thus, the course will introduce and systematically review major theoretical perspectives on human hate from the disciplinary standpoints of political science, sociology and psychology. This part of the course will include a range of contemporary psychological theories of hate and aggression including its neurobiological foundations, psychodynamic perspective, behavioral, cognitive and personality theory. It will cover sociological theories of violence and hate including the biosocial theory and group-level theories, individual-level theories, and message-based theories. Within this part of the course the students will become familiarized with the everyday expression of hate discussed in the framework of such topics as gender and family hate, terrorist hate, hate crimes, prejudice blackboard. The course will also incorporate the current scholarship on the politics of hate. The latter will incorporate topics of civil wars, security and conflict, ideology, civilian participation, economic globalization, and peace as factors of hate.

Important goal of the course is to enable students to apply these theories to thinking about the past, recent and ongoing events and instances of human hate. Thus, concurrently with the discussion of the major theories we will analyze specific case studies from the region and beyond and discuss them in the light of the aforementioned theories. The topic of ethnoviolence, sectarian and religion-based hatred will be given a special emphasis. Among the case studies we will also be discussing the indirect channels of expressing violence and hate through the contemporary visual arts, popular literature and mass media communication.

The last section of the course is proposed to cover the material related to the notion of piece-building, reconciliation and conversion.

Reading material:

The proposed course will rely both on the well-established reading material focusing on the relevant theoretical paradigms and on the more recent scholarly publications focusing on specific manifestations of hate. The reading list is presented below.

Besides, particular examples from visual art, excerpts from contemporary literature and media outputs will be used as sources for analysis.

Course structure and innovative technologies:

The course will have an interdisciplinary character trying to tie together seemingly disparate disciplines to better understand the complicated nature of the phenomenon of human hate. Breaking the disciplinary boundaries we will aim to attain a generation of a multi-dimensional and critical understanding of the intricate nature of human hate on the basis of theorized analysis of current events.

Case-study approach will encourage students' independent work in teams and advance their skills in applying theories to practice. The analysis of hate as expressed in arts, popular literature and media will literally take students outside of the classroom. We will be visiting art exhibitions, media events and analyze newly released films and books.

Interactive exchange using the Moodle system will enable productive sharing of learning experience among students studying the same subject matter at another Bard-affiliated campus. Video-conferencing and e-learning management system will be used to facilitate the exchange.

Evaluation

The evaluation approach to this course will go beyond the conventional grading but will also assess the dynamics of change among the students in their vision of hate as a result of this course. The course will incorporate baseline and end-of-the-course measurement in the format of reflection papers to evaluate the impact of the course on students' understanding of the subject matter.

Literature

Major sources

1. The Design of Everyday Hate: A Qualitative and Quantitative Analysis, Katherine Aumer-Ryan, The University of Texas at Austin
2. Brustein, William 1996. The Logic of Evil. New Haven, CT: Yale University Press.
3. Collins, Randall. 1974. "Three faces of cruelty: towards a comparative sociology of violence." Theory and Society 1:415 - 440. —. 2008. Violence : a micro-sociological theory. Princeton: Princeton University Press.
4. Felson, Richard B. and Messner, Steven. 1996. "To Kill or Not to Kill?: Lethal Outcomes in Injurious Attacks." Criminology 34: 201-227.
5. Levin, Jack and Gordana Rabrenovic. 2004. Why we hate. Amherst, N.Y.: Prometheus Books.
6. Ben-Porat, Guy. 2006. Global Liberalism, Local Populism: Peace and conflict in Israel/Palestine and Northern Ireland. Syracuse, NY: Syracuse University Press.
7. Brown, Michael E. 2001. Nationalism and ethnic conflict. Cambridge, Mass.: MIT Press.
8. Brubaker, Rogers and David D. Laitin. 1998. "Ethnic and Nationalist Violence." Annual Review of Sociology 24:423-452.
9. Evans, Brad. 2010. "Foucault's Legacy: Security, War and Violence in the 21st Century." Security Dialogue 41:413-433.
10. Jenness, Valerie, and Ryken, Grattet. 2001. Making Hate A Crime: From Social Movement to Law Enforcement. Russell Sage Foundation.
11. Levin, Jack. 2007. The violence of hate : confronting racism, anti-Semitism, and other forms of bigotry. Boston, MA: Pearson Allyn and Bacon.
12. Levin, Jack and Jack McDevitt. 2002. Hate Crimes Revisited. Boulder, CO: Westview Press.
13. Robert J. Sternberg, Karin Sternberg. The Nature of Hate. Harvard University, Massachusetts, April 2008.
14. W. G. Stone, G. Hirliman, The Hate, Factory Paperback- April 1985,
15. Victoria Munro, Hate Crime in the Media: A History (Crime, Media, and Popular Culture) , 2014.
16. Sigmund Freud, "Civilization and Its Discontents", in Civilization, Society and Religion (Middlesex, 1987.
17. B. Krahe (2013). The Social Psychology of Aggression. New York: Psychology Press.
18. The Cambridge Handbook of Violent Behavior and Aggression (2007). Daniel J. Flannery, Alexander T. Vazsonyi, Irwin D. Waldman (Eds.). Cambridge University Press.

Analysis of case studies

Nicholas Sambanis "What is Civil War? Conceptual and Empirical Complexities of an Operational Definition" *Journal of Conflict Resolution*, Vol. 48, No. 6 (Dec., 2004), pp. 814-858.

Meredith Reid Sarkees, Frank Whelon Wayman and J. David Singer, "Inter-State, Intra-State, and Extra-State Wars: A Comprehensive Look at Their Distribution over

Time, 1816-1997", *International Studies Quarterly*, Vol. 47, No. 1 (Mar., 2003), pp. 49-70.

Paul Collier, "Rebellion as a Quasi-Criminal Activity", *The Journal of Conflict Resolution*, Vol. 44, No. 6, Economic Analysis of Conflict(Dec., 2000), pp. 839-853.

Michael Ross, "What Do we Know about Natural Resources and Civil Wars?" *Journal of Peace Research*, vol. 41, no. 3, 2004, pp. 337-356.

Patrick M. Regan and Daniel Norton, "Greed, Grievance and Mobilization in Civil Wars",
The Journal of Conflict Resolution, Vol. 49, No. 3 (Jun., 2005), pp. 319-336.

Mwangi S. Kimenyi and Njuguna S. Ndung'u. "Sporadic Ethnic Violence: Why Has Kenya Not Experienced a Full-Blown Civil War? in Paul Collier and Nicholas Sambanis (eds), *Understanding Civil War: Evidence and Analysis*, Volume 1, pp.123-156.

Matthew Kirwin, "The Security Dilemma and Conflict in Cote D'Ivoire", *Nordic Journal of African Studies* 15 (1), pp. 42-52, 2006.

Mary Kaldor (2007) *New and Old Wars*, pp 1-33, 72-95.

Stathis Kalyvas (2001) "'New' and 'Old' Civil Wars: A Valid Distinction? *World Politics* 54:1 (Oct), 99-118.

Nicholas Sambanis, "Do Ethnic and Nonethnic Civil Wars Have the Same Causes: A Theoretical and Empirical Inquiry Part 1" , *The Journal of Conflict Resolution*, Vol. 45, No. 3 (Jun., 2001), pp. 259-282.

Monica Duffy Toft, "Getting Religion: The Puzzing Case of Islam and Civil War", *International Security*, Vol. 31, No. 4 (Spring 2007), pp. 97-131.

Scott Gates, "Recruitment and Allegiance: The Microfoundations of Rebellion", *The Journal of Conflict Resolution*, Vol. 46, No. 1, *Understanding Civil War* (Feb.,2002), pp. 111-130.

Jacob N. Shapiro and C. Christine Fairr, "Understanding Support for Islamist Militance in Pakistan", *International Security*, Vol. 34, No. 3 (Winter 2009/10), pp. 79-118.

Guerrillas and Civilian Participation: The National Resistance Army in Uganda, 1981-86",
The Journal of Modern African Studies, Vol. 43, No. 2 (Jun., 2005), pp. 271-296.

Carol B. Thompson " Beyond Civil Society: Child Soldiers as Citizens in Mozambique",
Review of African Political Economy, Vol. 26, No. 80, *Bringing Imperialism Back In*(Jun., 1999), pp. 191-206.

Robert A. Pape, "The Strategic Logic of Suicide Terrorism", *The American Political Science Review*, Vol. 97, No. 3 (Aug., 2003), pp. 343-361.

Jean-Paul Azam and Anke Hoeffler, Violence against Civilians in Civil Wars: Looting or Terror?
Journal of Peace Research, Vol. 39, No. 4, Special Issue on Civil War in Developing Countries (Jul., 2002), pp. 461-485.

Mark Peceny and Michael Durnan, "The FARC's Best Friend: U.S. Antidrug Policies and the Deepening of Colombia's Civil War in the 1990s", *Latin American Politics and Society*, Vol. 48, No. 2 (Summer, 2006), pp. 95-116

Kristian Skrede Gleditsch and Kyle Beardsley, "Nosy Neighbors: Third-Party Actors in Central American Conflicts", *The Journal of Conflict Resolution*, Vol. 48, No. 3 (Jun., 2004), pp. 379-402.

Paul Collier, Anke Hoeffler and Måns Söderbom, "On the Duration of Civil Wars", *Journal of Peace Research*, Vol. 41, No. 3 (May, 2004), pp. 253-273.

Caroline Hartzell and Matthew Hoddie, "Institutionalizing Peace: Power Sharing and Post-Civil War Conflict Management", *American Journal of Political Science*, Vol. 47, No. 2 (Apr., 2003), pp. 318-332.

As well as:

The Cameron Balloon Factory

The Valley of the Shadow

Who Killed William Robinson?

The Martha Ballard Case Study: A Midwife's Tale

The Stanford Prison Experiment

A class divided. Elliott study of stereotype-based violence

Milgram's obedience study

Kitty Genovese's case