

## SPRING 2023 HATE STUDIES INITIATIVE

Courses included in the Hate Studies Initiative intersect this definition of Hate Studies: “Inquiries into the human capacity to define, and then dehumanize or demonize, an ‘other,’ and the processes which inform and give expression to, or can curtail, control, or combat, that capacity.” For more information about Hate Studies, and faculty and student resources, please visit <https://bcsh.bard.edu/>

### **A Lexicon of Migration**

Course Number: **ANTH/GIS 224**

CRN Number: **11277**

Class cap: **22**

Credits: **4**

Professor: **Jeff Jurgens**

Schedule/Location: **Mon Wed 10:10 AM – 11:30 AM Avery Film Center 117**

Distributional Area: **SA Social Analysis D+J Difference and Justice**

Crosslists: **American & Indigenous Studies; Global & International Studies; Human Rights; Middle Eastern Studies**

Migration is one of the most important and contested features of today’s interconnected world. In one way or another, it has transformed most if not all contemporary nation-states into “pluralist,” “post-migrant,” and/or “super-diverse” polities. And it affects everyone—regardless of their own migratory status. This course examines the history of migration from local, national, and global perspectives, with particular emphasis on the economic and political developments that have produced specific forms of mobility in the Americas, Europe, and the Middle East.. The course also traces the emergence of new modes of border regulation and migration governance as well as novel forms of migrant cultural production and representation. Above all, it aims to provide students with the tools to engage critically with many of the concepts and buzzwords—among them “asylum,” “border,” “belonging,” “citizenship,” and “illegality”—that define contemporary public debates. It also encourages students to examine how migration experiences have been, and will continue to be, inflected by differences of race, ethnicity, gender, sexuality, class, religious affiliation, (dis)ability, and legal status. A Lexicon of Migration is a network collaborative course that will work together with similar courses on other OSUN campuses, in addition to courses in the Migration Consortium at Bennington, Sarah Lawrence, and Vassar.

This is an OSUN Network Collaborative Course, taught on multiple OSUN partner institutions and designed to allow students to learn and work together across campuses.

### **Anthropology for Decolonization**

Course Number: **ANTH 292**

CRN Number: **11281**

Class cap: **22**

Credits: **4**

Professor: **Naoko Kumada**

Schedule/Location: **Mon Wed 3:30 PM – 4:50 PM Hegeman 204**

Distributional Area: **SA Social Analysis D+J Difference and Justice**

Crosslists: **Africana Studies; Asian Studies; Global & International Studies**

The course will address racial and economic injustice by locating it within the historical and global processes of colonialism. By drawing out the scope of the issue and its interconnections, we hope to understand better the local and international solidarities required to address it. Indeed, Black liberationist leaders from W.E.B. DuBois to Stokeley Carmichael, Malcolm X, James Baldwin, Martin Luther King, and Angela Davis have articulated the demand for racial justice against a global canvas, and in ways that underlined its continuity with the anti-colonial movements of their day. They saw a fundamental continuity between militarism and racialized carceral practice abroad and at home, and were inspired by Afro-Asian decolonization and the vision of a decolonized world order articulated by the Bandung Conference. In recent months the apparatus of global counterinsurgency and the paramilitary arm of border patrol have been mobilized against protesters on the streets of Washington DC and Portland. There has long been a reciprocal, mutually constitutive relationship between regimes of territorial expansion, slaveholding, and the elimination of indigenous peoples on the North American continent and overseas. Taking an anthropological approach, and suspending the dichotomy between foreign and domestic belied by an ever-expanding frontier, the course will examine the protracted, structuring effects of racialised practices of warfare, colonial administration, and exploitation on the US Mainland and in its overseas colonies, territories, protectorates, and bases in the Pacific, East Asia, and the Caribbean. We will study empire not only as a historical and now global imperative of hegemony but as a set of formations structuring the experience and lifeworlds of its subjects through practices and technologies of social control such as policing, schools, prisons, camps, reservations and border control. We will also examine the persistence and recurrence of notions of Western supremacy and exceptionalism in multiple contexts as we seek postcolonial ethnographic perspectives on racial injustice.

**Para-fictional Design Investigations: Hard Labor, Soft Space**

Course Number: ARCH 221 SL

CRN Number: 11429

Class cap: 12

Credits: 4

Professor: Stephanie Lee

Schedule/Location: Tue 10:10 AM - 1:10 PM Garcia-Renart House

Thurs 10:10 AM - 12:10 PM Garcia-Renart House

Distributional Area: PA Practicing Arts D+J Difference and Justice

Crosslists: Environmental &amp; Urban Studies; Experimental Humanities; Human Rights

How can we approach architecture beyond form-based explorations, but as a mode to reimagine current sociopolitical, institutional, and territorial entanglements? This design studio seminar explores architecture as a network of situated relationships between built and non-built environments. We will inquire design research from a planetary dimension by zooming in, pulling apart, and realigning various forms of rural, agricultural, and food systems. Through the appropriation of fact and fiction, students will learn to utilize architectural mediums to produce new subjectivities instead of cementing existing hierarchies and visual relationships. Using speculative drawings, modeling and experimental mapping, students will explore the Hudson Valley region as a site of radical ruralism. We will question the destructive and extractive processes of industrial agriculture, globalization and late capitalism, by carefully suggesting a parafictional alternative: a land practice of resistance, regeneration, and mutual care. Operating as a collaborative studio-seminar, we will produce a series of drawings that reads as one collective canvas with multiple scales, perspectives, and realities. In addition to design workshops, we will discuss readings from Monica White, Dolores Hayden, bell hooks, Adrienne Brown, Lydia Kallipoliti, Jenny Odell, Carrie Lambert-Beatty, Leah Penniman, Saidiya Hartman and Kathryn Yusoff – among others. Prerequisites: ARCH 111 or professor's permission.

**Designing Potential Histories of 'El Bohio' off Anarchy Row**

Course Number: ARCH 321 MC

CRN Number: 11428

Class cap: 12

Credits: 4

Professor: Michael Cohen

Schedule/Location: Wed 10:10 AM – 1:10 PM Garcia-Renart House

Fri 10:10 AM – 12:10 PM Garcia-Renart House

Distributional Area: PA Practicing Arts D+J Difference and Justice

Crosslists: Human Rights

This course asks students to engage the history of an activist community organization as a scaffold for advancing alternative practices of architectural design. Between 1978 to 2001, the collective CHARAS (an acronym made from the names of the group's members) organized educational, arts, and social programming that primarily served the growing Puerto Rican community in what was then known as Loisaida. Occupying several spaces on 9<sup>th</sup> street, the group primarily operated out of the vacated Public School 64 building which they renamed "El Bohio," or the hut. Today, PS 64 sits vacant and is directly adjacent to "Anarchy Row," an encampment of unhoused people that has resisted multiple efforts to clear the settlement. In support of this unhoused population and the broader community of the East Village, students will imagine the adaptive reuse of the vacant school building and the appropriation of other sites on the block. Instead of projecting forward from the present, student's will develop their design proposals through a reading of the multiple histories of the site and the adjacent context, with a particular focus on the CHARAS. Informed by Ariella Azoulay's theory of "potential history," we will construct narratives that imagine futures for communities outside frameworks of domination. Critical texts related to participatory design will be read and our deliverables will double as representational devices and advocacy tools. A field trip will be made to New York City, where we will visit the site, observe materials in the archive of the Museum of Reclaimed Urban Space and possibly meet former members of CHARAS. Prerequisites: ARCH 111 or professor's permission.

**Understanding Social Media**

Course Number: ARTS 208

CRN Number: 11421

Class cap: 22

Credits: 4

Professor: Fahmid Haq

Schedule/Location: Tue Thurs 3:30 PM – 4:50 PM Olin 202

Distributional Area: AA Analysis of Art

Crosslists: Experimental Humanities

Doing social media projects practically and analyzing their role critically are two main objectives of the course. This course will raise some critical question that evolve around social media which will include – surveillance and privacy, labor, big data, misinformation, cyborg and cyberfeminism. Topics will include the socio-historical perspectives regarding technology and society, the nature and characteristics of different social media such as Facebook, YouTube, Instagram, snapchat and more, big data capitalism and imperialism, civic engagement through digital platforms, mainstream media's compelling realities to be more 'social', misinformation, racism and right-wing authoritarianism in social media, the role of social media influencers, branding and social media marketing and an exploration for a true social media. The course will draw from a broad range of social theory including communication and cultural theories, political economy and media anthropology to critically evaluate the impact of social media on human relationships, activism, branding, politics, news production and dissemination and identity formation.

Theoretical notions such as hyperreality by Jean Baudrillard, network society by Manuel Castells and digital labor by Christian Fuchs will be discussed in the class. As 'prosumers', students will create social media projects and analyze some trendy cases evident in different platforms.

### **Cartographies of Conquest, Incarceration and Abolition**

Course Number: **AS 315**

CRN Number: **11235**

Class cap: **15**

Credits: **4**

Professor: **Margaux Kristjansson**

Schedule/Location: **Wed 3:30 PM – 5:50 PM Olin Languages Center 208**

Distributional Area: **SA Social Analysis D+J Difference and Justice**

Crosslists: **Africana Studies; Anthropology; Human Rights**

This course examines the birth and ongoing life of the prison on Indigenous lands. Students will analyze the carceral geographies of colonial statecraft are shaped by conquest, slavery, cisness and capitalism. We will study the writings of political prisoners and insurgent intellectuals at the intersections of Native Studies, Africana Studies and Legal Studies. We ask: What is conquest, and how does it permeate Western legal thought from the Crusades to the massacre of the Attica revolutionaries to the present? How is conquest manifested spatially through prisons and policing? What is the relationship between the struggle to free 'political prisoners' and the struggle to abolish a carceral state that Che Gossett contends holds Black and Native people as 'prisoners of the political'? This course is an upper level seminar, and as such, there will be weekly readings and writing responses, and a final research paper. Texts by: Gossett, Janet Campbell Hale, Robert A Williams, Leonard Peltier, Stephanie Lumsden, Luanna Ross, Joy James, George Jackson, Dian Million, Lily George, Angela Davis, Ruth Wilson Gilmore, The Red Nation, Howard Adams, Ed Mead, Sam Melville. *This course is part of the Rethinking Place: Bard-on-Mahicantuck Initiative.*

### **Economic Growth and Inequality**

Course Number: **ECON 247**

CRN Number: **11286**

Class cap: **20**

Credits: **4**

Professor: **Liudmila Malyshava**

Schedule/Location: **Tue Thurs 8:30 AM – 9:50 AM OSUN Course**

Distributional Area: **SA Social Analysis D+J Difference and Justice**

Crosslists: **American & Indigenous Studies; Global & International Studies; Human Rights**

Since the 1980s, income inequality has increased dramatically and is now the highest on record. Since 2000, 95% of income gains have gone to the top 1% whose share remains at an all-time high, even during economic downturns. Economists have only recently acknowledged and turned their attention to these facts. There is still much uncertainty regarding the causes and consequences of such disturbing trends, let alone the potential economic policies required to combat inequality and restore social justice. This course presents a survey of the landmark theories of economic growth and income distribution focusing on their interconnectedness. Students are invited to explore the causes and consequences of economic inequality from a variety of analytical perspectives, to judge the current social division based on ethical and moral values, and to discuss concrete actions to bring about positive change toward a just society. Through what processes is income created and distributed? Why has growth become so biased toward the very few? Is there such a thing as a balanced or equitable growth and, if so, what does it require? What are extractive and predatory governments? Why do policies designed to address inequality end up exacerbating its already unprecedented levels and leading to further, more pronounced social class division and concentration of power? In answering these questions, we focus on the case of the United States, one of the most unequal economies in the world, and complement our analysis with international comparisons. This is an OSUN Online Class, taught online and open to Bard students and students from OSUN partner institutions.

### **Seminar in the Economics of Discrimination**

Course Number: **ECON 338**

CRN Number: **11297**

Class cap: **16**

Credits: **4**

Professor: **Michael Martell**

Schedule/Location: **Wed 9:10 AM – 11:30 AM Olin 303**

Distributional Area: **SA Social Analysis D+J Difference and Justice**

Crosslists: **Africana Studies; American & Indigenous Studies; Gender and Sexuality Studies; Human Rights**

Cross-listed: Gender and Sexuality Studies Many economists believe that markets are a relatively effective mechanism for coordinating wants and desires among members of society. Nevertheless we observe differences in economic outcomes for different groups of society. In this course we will explore the process through which differences in earnings manifest as well as the impact of these differences on wealth and well-being. We pay particular attention to the role of discrimination in generating unequal outcomes in labor markets. We will study discrimination with standard neo-classical approaches as well as through the analytical approaches of various schools of political economy including feminist, institutionalist, and Marxist. We will discuss equality of economic opportunity and economic outcomes across, as well as relevant public policies for race, class, gender, sex and sexual orientation. Prerequisite: ECON 100

**Contagion***Course Number: HIST 381**CRN Number: 11313**Class cap: 12**Credits: 4**Professor: Tabetha Ewing**Schedule/Location: Fri 12:30 PM – 2:50 PM Reem Kayden Center 101**Distributional Area: HA Historical Analysis**Crosslists: French Studies; Gender and Sexuality Studies; Human Rights*

This course explores some of the oldest objects and modes of communication, but it focuses on the period between the Great Famine of Northern Europe and the Great Fear during the French Revolution, by way of the Wars of Religion and several financial bubbles burst. It looks at the social groups most associated with spreading hearsay, women, “the common people,” and the enslaved, and at those groups, identified usually by religious difference, who were made scapegoats to the majority populations in crisis periods. As a study of what passed for information and its changing media, students sample different methods of socio-cultural analysis to chart its transmission and reception. The entangled histories of rumor, heresy, disease, and financial panic suggest themselves as precursors of mass media propaganda, agitprop, and fake-news. But they also indicate a world in which the body, bodiliness, and body metaphors were central to truth claims, whether folk wisdom, common sense, or princely decree. These phenomena are intimately tied to state-building, the rise of the police, and administrative centralization. The course looks squarely at cyclical histories of hatred, of strangers, religious minorities, and racial others, with the understanding that contemporaries did not view their beliefs as such, but rather as simple or prophetic truth. Time, information, knowledge, and communication, at play together, are the critical ingredients to historiographical understanding. Students will answer the questions: how do we communicate the history of fleeting events, of passing emotions, of patent untruths or impossibilities? Students will complete creative final projects using old media and new and, in doing so, reshape how history is told (read, heard, viewed, or otherwise experienced). (Major Conference-Historiography)

**A Human right to Homes or Homelessness***Course Number: HR 278**CRN Number: 11317**Class cap: 22**Credits: 4**Professor: Kwame Holmes**Schedule/Location: Tue Thurs 10:10 AM – 11:30 AM Olin 101**Distributional Area: SA Social Analysis D+J Difference and Justice**Crosslists: American & Indigenous Studies; Environmental & Urban Studies*

This seminar in homelessness and human rights will be organized by two interrelated questions: 1. How have antipoverty and Human Rights activists attempted to establish a right to shelter in Western nation-states? 2. How does homelessness, as a lived/observed/ignored experience, expose “the home,” domesticity, the single family dwelling, and the private sphere are themselves generative of multiple human rights crises? We’ll begin with foundational settler colonial projects and their trans-historical work to locate “unsettled” indigenous populations, emancipated “vagrants,” and “landless vagabonds” outside of moral, legal and national community We’ll engage the emergence of the term (and social problem) “homelessness” as both a compassionate and anxious response to a rapidly expanding, domestically untethered, sometimes disabled, other times queer, cis male (and masculine presenting) population at the turn of the 20<sup>th</sup> century. We’ll think homelessness through the feminine, exploring the challenges divorced women, single mothers and trans femmes in securing shelter in the 1960s and 1970s. We’ll read the testimony of folks who move “seamlessly” between friends’ couches, parking lots, roadside motels, warming shelters and county jails. We’ll interrogate how, at extremis, homelessness resists Western norms that demand we lock visible evidence of financial precarity and emotional variability behind the doors of one’s residence, to shroud them within appropriate dress and to obscure them with layers of “clean” odor (as defined by personal hygiene product manufacturers). We’ll expose the consequences of mass-production of single family homes for global climate. And we’ll study the work of activists for tenant’s rights, squatters rights and a constitutional right to sleep under the open sky.

**The Divided Self***Course Number: HR 351**CRN Number: 11533**Class cap: 12**Credits: 4**Professor: Zahid Rafiq**Schedule/Location: Wed 8:00 AM – 10:20 AM OSUN Course**Distributional Area: LA Literary Analysis in English**Crosslists: Literature*

Aleksandr Solzhenitsyn wrote: “If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to cleave a piece of his own heart?” In this course we look through works of literature at people who are at war within themselves, and at lives that become places of contestations between opposing forces. We will encounter and study characters who act, or are supposed to act, or are dealing with the consequences of their actions, in ways that have left them divided, people whose desires cut

through them, or people simply caught in situations where they split from within. From a son looking to avenge the killing of his father, to a magistrate with dubious sympathies at an outpost of the Empire, from a murderer to a lover, we will look at the site of this splitting, and the process and consequences of it, at the loss of the wholeless (if there ever was one) and see the fate of the various and variously divided selves. Our reading list will include works (and selections from works) such as Dr. Jekyll and Mr. Hyde by R.L. Stevenson, Faust by Goethe, Waiting for the Barbarians by J.M. Coetzee, Days of Abandonment by Elena Ferrante, Mimic Men by V.S Naipaul, Samskara by U.R. Anantamurthy, Hamlet by Shakespeare, The Divided Self, R.D. Laing, Giovanni's Room by James Baldwin, and Crime and Punishment by Fyodor Dostoevsky. This is an OSUN Online Class, taught online and open to Bard students and students from OSUN partner institutions.

**Disability Rights, Chronic Life**

Course Number: **HR 372** CRN Number: **11534** Class cap: **15** Credits: **4**  
 Professor: **Evan Williams**  
 Schedule/Location: **Wed 3:30 PM – 5:50 PM Reem Kayden Center 111**  
 Distributional Area: **SA Social Analysis D+J Difference and Justice**  
 Crosslists: **American & Indigenous Studies; Human Rights**

This seminar engages with disability studies, queer theory, architectural and design history, political ecology, and histories of radical organizing and mobilization that focus on the idea and experience of disability and sickness. In traversing these materials, this seminar aims to ask: rather than seeing disability and sickness simply as a limitation or failure to reach a “healthy” norm, what can the experience and often hidden histories of the disabled and chronically ill, as well as those who fight for their care, reveal about social structures, ideologies, and patterns of circulation that cannot be seen otherwise? What would it mean to move beyond the political and ideological centrality of the idea of health and to instead understand the way that it can function to normalize racialized and gendered structures of exclusion and privation? And what models of care, collectivity, flexibility, and access have been, and might be posed, against this, through the speculative work of chronic theorists and disability justice advocates and through hard-fought campaigns and daily ad hoc solutions alike? In addition to grappling with a range of historical and theoretical texts, we’ll also center on artistic, political, and critical tactics that work to draw out those hidden causes and the roles that conceptions of health, hygiene, and security play in reinforcing models of restricted access and normalized violence.

**Equal in Paris? Race, Identity, and Belonging in Post-War French Thought**

Course Number: **HR 394** CRN Number: **11323** Class cap: **15** Credits: **4**  
 Professor: **Adam Shatz**  
 Schedule/Location: **Wed 9:10 AM – 11:30 AM Olin 302**  
 Distributional Area: **HA Historical Analysis**  
 Crosslists: **Africana Studies; French Studies; Global & International Studies**

This course is an introduction to the imagination of “otherness” in post-war France, after the Republic’s liberation from Nazi occupation. We will examine the French encounter with Jews, Arabs, and Black people, by way of a rich array of philosophical, anthropological, literary, and cinematic representations, from the 1940s to the present. We will consider how these groups have been constructed but also how writers and intellectuals within these groups have imagined themselves in response to persecution and oppression. By challenging the injustices of fascism, racism, and colonial subjugation, they have made themselves felt as historical subjects, changing not only France, but the way we think about identity, the construction of “race”, belonging, and the nature of citizenship. Readings by (among others) Sartre, Beauvoir, Suzanne Césaire, Frantz Fanon, Albert Memmi, Roland Barthes, James Baldwin, William Gardner Smith, Nabile Fares, Zahia Rahmani, Angela Davis, and Patrick Modiano.

**Apartheid in Israel-Palestine**

Course Number: **HR 395** CRN Number: **11324** Class cap: **15** Credits: **4**  
 Professor: **Nathan Thrall**  
 Schedule/Location: **Tue 9:10 AM – 11:30 AM Olin 306**  
 Distributional Area: **SA Social Analysis D+J Difference and Justice**  
 Crosslists: **Global & International Studies; Middle Eastern Studies**

This course will examine Israel-Palestine and the crime of apartheid. What is apartheid? Is it primarily an analogy to a period of rule in 20<sup>th</sup>-century South Africa and Namibia? Is it a legal concept that exists independently of any similarities and differences with apartheid in South Africa? Why have leading international, Palestinian, and Israeli human rights organizations found that Israeli officials are committing the crime of apartheid? What are the political, analytical, and legal implications of this finding? Through close scrutiny of recent reports on Israeli apartheid by leading human rights organizations, including Human Rights Watch, al-Haq, and B'Tselem, as well as criticisms of those reports, students will survey the central issues concerning apartheid in Israel-Palestine. These issues include legal as opposed to popular conceptions of the crime, defining the perpetrators and victims of the crime,

understanding the relationship between apartheid framings and settler colonial framings of Israel-Palestine, arguments over the geographical scope of the crime, and whether Israeli practices in the occupied territory are committed by the Israeli state or by a distinct regime that is separate from it. Guest speakers may include representatives of leading Israeli, Palestinian, and international human rights organizations.

**Pier Paolo Pasolini***Course Number: ITAL 322**CRN Number: 11220**Class cap: 22**Credits: 4**Professor: Karen Raizen**Schedule/Location: Mon Wed 3:30 PM – 4:50 PM Olin Languages Center 118**Distributional Area: FL Foreign Languages and Lit*

This course constitutes a survey of the works of Pier Paolo Pasolini (1922-1975). Pasolini is known today as poet, filmmaker, journalist, theorist, and intellectual. He is elevated as a gay icon despite always having resisted the status; he is cast as sometimes communist, sometimes Catholic, sometimes both, and sometimes resolutely neither; he is charged with being iconoclast and controversial, and yet is still touted as a pillar of postmodern Italian intellectualism. This course will move chronologically through his life and works, from his early literary and filmic attempts at Neorealism to his investment in auteur cinema, from his focus on Third Worldism and the Global South to the ultimate linguistic explorations of his pessimism. The course will be accompanied throughout the semester by a retrospective of his films. Prerequisites: Italian 202, or permission of instructor. Taught in Italian.

**Free Speech***Course Number: LIT 218**CRN Number: 11395**Class cap: 22**Credits: 4**Professor: Thomas Keenan**Schedule/Location: Mon Wed 10:10 AM – 11:30 AM Barringer 104**Distributional Area: MBV Meaning, Being, Value D+J Difference and Justice**Crosslists: Human Rights*

(Human Rights core course, OSUN global course) An introduction to debates about freedom of expression. What is 'freedom of speech'? Is there a right to say anything? Why? We will investigate who has had this right, where and why, and what it has had to do in particular with politics and culture. What powers does speech have, and for what? Debates about censorship, dissidence and protest, hate speech, the First Amendment and Article 19 of the Universal Declaration of Human Rights will be obvious starting points, but we will also explore some less obvious questions: about faith and the secular, the rights of minorities, migration, surveillance, speaking and political agency, law and politics, social media, and the force(s) of words. In asking about the status of the speaking human subject, we will look at the ways in which the subject of rights, and indeed the thought of human rights itself, derives from an experience of claiming, speaking, and speaking up. These questions will be examined, if not answered, across a variety of philosophical, legal, journalistic, and political texts, with a heavy dose of case studies (many of them happening right now) and readings in contemporary critical and legal theory. Taught in parallel with classes at Bard College Berlin (Germany), Al-Quds Bard College for Liberal Arts and Sciences in Abu Dis (Palestine), and the American University of Central Asia in Bishkek (Kyrgystan). Many of our assignments and activities will be shared, and we will work jointly on some material with students at other schools. This is an OSUN Network Collaborative Course, taught on multiple OSUN partner institutions and designed to allow students to learn and work together across campuses.

**Stalin and Power***Course Number: LIT 2205**CRN Number: 11683**Class cap: 20**Credits: 4**Professor: Jonathan Brent**Schedule/Location: Fri 3:10 PM – 5:30 PM Olin 101**Distributional Area: LA Literary Analysis in English**Crosslists: Historical Studies; Russian and Eurasian Studies*

This course will investigate Stalin's rise and seizure of absolute power and the way his power was reflected in society and Soviet literature. Readings will concentrate on historical documents from Soviet political and governmental organs, including top secret and still classified KGB documents; novels; diaries; transcripts of conversations with Stalin; Stalin's personal letters; and contemporary reflections. We will read Vasily Grossman's great novel, *Life and Fate*; *Walpurgis Night* by Venedikt Erofeev; *Sofia Petrovna*, by Lidia Chukovskaya; along with other works that help us understanding the meaning and extent of Stalin's power and the way it shaped and was shaped by the life of the people.

**Far from Paris: Voices and Visions from Africa and the Caribbean**Course Number: **LIT 262**CRN Number: **11392**Class cap: **22**Credits: **4**Professor: **Gabriella Lindsay**Schedule/Location: **Tue Thurs 5:10 PM – 6:30 PM Olin 204**Distributional Area: **FL Foreign Languages and Lit**Crosslists: **French Studies; Middle Eastern Studies**

Many of the most celebrated literary texts produced in French in the 20<sup>th</sup> and 21<sup>st</sup> centuries were by writers from or with roots in countries outside France. These works are often categorized as 'Francophone' literature – a term that highlights their disputed status in relation to the established canon of 'French' literature. In this class, we will read some of the most celebrated and influential of these works, allowing you to explore the global and political dimension of the French language and giving you the opportunity to read and discuss a wide range of literary and philosophical texts by writers from a variety of backgrounds. We will investigate the connections between language, literature and colonialism, the role of writers in the anti-colonial and postcolonial contexts, and the way filmmakers have contributed to this conversation. Questions around cultural, racial and gendered identities, as well the relationship between literature and politics will anchor the course. Authors and directors to be studied will likely include Aimé Césaire, Suzanne Césaire, Franz Fanon, Patrick Chamoiseau, Edouard Glissant, Léopold Senghor, Assia Djebar, Ousmane Sembène, Albert Memmi, and Marie Ndiaye, among others. All readings and discussions will be in English. As a course dedicated to examining how difference and power have been explored by writers, it fulfills the Difference and Justice requirement. This course is part of the World Literature Course offering.

**Dreyfus/Wilde: Narratives of Martyrdom**Course Number: **LIT 392**CRN Number: **11401**Class cap: **15**Credits: **4**Professor: **Stephen Graham**Schedule/Location: **Tue 3:10 PM – 5:30 PM Olin 305**Distributional Area: **LA Literary Analysis in English D+J Difference and Justice**Crosslists: **Human Rights; Victorian Studies**

The trials and convictions of Captain Alfred Dreyfus (1894-5) and Oscar Wilde (1895) placed anti-Semitism and homophobia (respectively) at the center of modern political discourse, sent shock waves through Britain and France, and transformed politicians, intellectuals and ordinary citizens into passionate partisans of one "side" or the other. Both "affairs" became literary narratives even as they played out in real time, involving some of the best-known writers of the last 125 years. We will read some of the most significant of these accounts by writers like Wilde, Émile Zola, Frank Harris and Anatole France, along with more recent treatments by André Gide, Moises Kaufman and Robert Harris. Apart from their intrinsic interest, these readings should provide a useful lens through which to view today's fractured political landscape.

**Machiavelli and Friends**Course Number: **PS 225**CRN Number: **11335**Class cap: **22**Credits: **4**Professor: **Bill Dixon**Schedule/Location: **Tue Thurs 10:10 AM – 11:30 AM Hegeman 106**Distributional Area: **SA Social Analysis**

This course will reconsider Niccolò Machiavelli's political thought from the standpoint of twenty-first century politics. We will inquire how his writings might still inform political life today, with a particular focus on the problem of tyranny, the nature of power, and the creative potentials of citizenship and democracy. The first part of the course will begin with a careful reading of *The Prince*, situating Machiavelli's most famous treatise in its political context and attending closely to its language and arguments. We will then go on to read selections from the *Discourses on Livy*, *The Art of War*, and *The History of Florence*, as well as some of Machiavelli's letters and dramatic works. In the second part of the course, we will engage some of the leading modern critical interpretations of Machiavelli, including neo-conservative, radical democratic, and feminist scholarship, with special attention to how these critics understand his conceptions of gender, violence, justice, imperialism, freedom, and the surprising dynamics of historical and political change. We will also read some "neo-Machiavellian" writers whose works draw at least partial inspiration from *The Prince*, including Friedrich Nietzsche, Max Weber, and the Italian Marxist Antonio Gramsci. In the final part of the class, we will consider "Machiavellianism" as a frame for understanding contemporary politics, including new modes of authoritarianism (e.g. Trump, Putin, Modi, Bolsonaro), the emerging politics of climate change, and the future of the democratic project.

**Feminist Foreign Policy**Course Number: **PS 258**CRN Number: **11336**Class cap: **18**Credits: **2**Professor: **Elmira Bayrasli**Schedule/Location: **Fri 11:50 AM – 1:10 PM Reem Kayden Center 102**Distributional Area: **SA Social Analysis**Crosslists: **Global & International Studies; Gender and Sexuality Studies**

Sweden introduced “feminist foreign policy” in 2014. This policy puts women and girls at the center of every policy decision, with the ultimate aim of advancing gender equality around the world. Since then, several other countries have adopted a “feminist foreign policy”: Canada, Mexico, France, Germany, Netherlands. There is a movement in the United States to adopt a feminist foreign policy. This class will explore the role of women in foreign policy making and the role of gender in foreign policy. It will work to answer these questions: How do we define a feminist foreign policy? How can that be achieved? Can the US adopt a feminist foreign policy? If so, what does that look like?

**Power, Diplomacy, and Warfare in Global Affairs**Course Number: **PS 273**CRN Number: **11342**Class cap: **15**Credits: **4**Professor: **Frederic Hof**Schedule/Location: **Mon Wed 10:10 AM – 11:30 AM Olin 310**Distributional Area: **HA Historical Analysis**Crosslists: **Global & International Studies; Historical Studies**

This course explores the evolving nature of state power in the 21<sup>st</sup> century, the history, complexity, and changing nature of diplomacy in the projection of state power, and the evolution of warfare from the time of Napoleon to the present, with emphasis on the utility of military force as an instrument of state power projection. The objective is to illuminate the relationship between force and statecraft in the modern (post-Napoleonic) era, focusing on the uses and limitations of military force. Students will emerge from this course with a solid grasp of “hard”, “soft”, and “smart” power as defined principally by Joseph Nye, an understanding of the goals, history, constraints and structures of diplomacy, and a firm grasp of the state-people-army revolution introduced by Napoleon, its doctrinal codification by Clausewitz, its application in the American Civil War and the Franco-Prussian War, and the catastrophic results of total industrial warfare in two world wars. Students will likewise become familiar with what General Sir Rupert Smith labels “war among the people,” the prevailing form of armed conflict since 1945 and the principal challenge to the utility of military force.

**Deviance and Social Control**Course Number: **SOC 207**CRN Number: **11362**Class cap: **22**Credits: **4**Professor: **Jussara dos Santos Raxlen**Schedule/Location: **Mon Wed 11:50 AM – 1:10 PM Reem Kayden Center 103**Distributional Area: **SA Social Analysis D+J Difference and Justice**

All societies establish norms of conduct for their members, and in all societies, there seem to be individuals who violate these norms and experience sanctions for doing so. A sanction may be a reward or punishment for one behaving in such a way. However, not all violations of norms are sanctioned. The sociological study of deviance examines how certain people and behaviors come to be defined and labeled as deviant in certain contexts. The course addresses four critical questions: Who or what defines and decides what norms must be upheld and what is deviant? How do those responsible for identifying and sanctioning deviant behavior understand or explain the sources and causes of deviance? What are the consequences for deviants of being so identified and treated? And lastly, how is deviant behavior socially controlled informally (e.g. by the family, peers, or fashion) and through formal organizations (e.g. by the state, law, schools, and police)? Students will learn to critically analyze the problems of definition, identification, explanation, and social reactions to violations of institutional expectations. Throughout the course, we will discuss how issues of class, race, gender, and cultural and historical contexts relate to deviance to understand how standards of normality and deviance always involve relations of power and unequal opportunities to partake in the rewards of living up to the standards of social respectability. Topics include: mental illness and mental disabilities; addiction; non-conforming sexualities; cults; anti-establishment subcultures; youth and delinquency; crime and policing; and public debates about controversial topics, such as sex work, abortion, and gun control.



**Ethno-religious identity and politics in the Middle East and South Asia**Course Number: **SOC 277**CRN Number: **11360**Class cap: **25**Credits: **4**Professor: **Karen Barkey**Schedule/Location: **Tue Thurs 8:30 AM – 9:50 AM OSUN Course**Distributional Area: **SA Social Analysis**Crosslists: **Global & International Studies; Historical Studies; Politics; Study of Religions**

This course is designed for upper-level undergraduates. It is a comparative course intended to bridge areas and disciplines in the social sciences. It brings expertise in sociology, political science and history together, but beyond the fields we will also bring together different methodological approaches to the comparisons between regions and cases. Both the Middle East and South Asia are areas of democratization and conflict around issues of ethnic, religious and communal organization. The pull and push of democratic politics and conflict along communal dimensions can be studied from an historical as well as comparative perspective. The course looks at India and Pakistan in South Asia and Turkey, and Egypt (as well as Syria and Iraq as the the particular contemporary dynamics necessitate) to understand the historical legacies of communalisms in imperial and colonial contexts, but to also understand the particular impact of religious and ethnic politics as they developed in the post democratic era. Different cleavages have become important in each setting and we analyze the manner in which these cleavages have both been partly created and influenced by state policies. This is an OSUN Online Class, taught online and open to Bard students and students from OSUN partner institutions.

**Sociology of Care**Course Number: **SOC 286**CRN Number: **11358**Class cap: **22**Credits: **2**Professor: **Jussara dos Santos Raxlen**Schedule/Location: **Mon 1:30 PM – 2:50 PM Olin 201**Distributional Area: **SA Social Analysis**

The word “care” is everywhere. We read and hear it in many different contexts. It features in a range of discourses, such as familial, academic, political, religious, corporative, medical, and commercial, to name a few. Often, it addresses various kinds of needs (e.g. health) and concerns (e.g. the environment). Linguists call words such as “care” polysemous because they have several meanings. In this two-credit course, we will explore the multiple uses and meanings that “care” has in a variety of social contexts, practices and sites in which we come to participate and interact. Our task is two-fold: First, through our weekly readings and discussions, we try to understand what the concept means and the “work” it does in each specific context we analyze; for example, in philosophy, medical practice, disability studies, self-help books, political debates (e.g. welfare to the poor), the activism and organizing of social movements (e.g. #BlackLivesMatter), “self-care” guides in social media, advertisements of agencies that provide care services for the elderly, and Human Resources materials from places of work, among others. Second, while we critically engage with these materials to assess how care “travels” through these different contexts and what it accomplishes, students will search for other texts, practices, types of paid or unpaid work, symbols, situations or sites where something that could be called “care” might be happening but without explicitly mentioning the word. By the end of the semester, together as a class, we will “curate” and compile a catalogue of “care” examples, or as sociologists say, of possible “operationalizations” of the concept. Individually, each student will write a final analytical paper about a particular use and meaning of “care” that traces how the concept “works”: What does it accomplish and for whom? What kinds of relationships does it allow or preclude? How does it provide for or burden the needs or concerns it is supposed to alleviate? How is it distributed, accessed, or acquired?

**Race, Space, and Place**Course Number: **SOC 356**CRN Number: **11365**Class cap: **15**Credits: **4**Professor: **Jomaira Salas Pujols**Schedule/Location: **Tue 3:10 PM – 5:30 PM Olin 309**Distributional Area: **SA Social Analysis D+J Difference and Justice**Crosslists: **Africana Studies; American & Indigenous Studies; Environmental Studies; Gender and Sexuality Studies; Human Rights**

This seminar explores how race and racism are constructed through spatial means. Drawing on historical, theoretical, and ethnographic analyses, we will consider questions such as: What is space and place? How is racism reproduced through particular kinds of spatial arrangements? And how do racially marginalized groups subvert power and engage in placemaking? We will begin by surveying various theoretical debates about what constitutes “race” and “place.” Next, we will read foundational sociological accounts of how the built environment has been leveraged to produce various types of enduring racial inequalities, including residential segregation, criminalization, and health and education disparities. Finally, we will explore more contemporary accounts of race, placemaking, and resistance, paying particular attention to the urban environment and movements for racial justice. Throughout the course, we will use an intersectional analysis that considers how other axes of power, especially anti-Blackness, inform our understanding of race and space. By the end of the course, students will be able to articulate “place” as an active player, rather than the background, upon which racism and inequality happen.

