

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/>

Post-Eden: Conflicts, Coloniality and Plants

Course Number: **ARCH 214 SL** CRN Number: **92188** Class cap: **12** Credits: **4**
 Professor: **Stephanie Lee**
 Schedule/Location: **Tue 1:30 PM - 4:30 PM**
Thurs 1:30 PM - 3:30 PM
 Distributional Area: **PA Practicing Arts D+J Difference and Justice**
 Crosslists: **Environmental & Urban Studies; Environmental Studies; Experimental Humanities**

How might botanical worlds carry notions of extractive economies, settler colonialism and legacies of racial capitalism? This elective design studio seminar will focus on the interconnectedness of property, plants and bodies from the past to present. While understanding the role of architecture and landscape in agri-capitalism, we will expose matters of resiliency, reform and recovery through case studies such as the Yedikule Gardens, Victory gardens, the Millennium Seed Bank, Crystal Palace, Orangeries, biopiracy and others. Focusing on the role of “floor plans” as an architectural device, we will situate these complex entanglements by collaborating on a toolkit of care for humans, land and everything in between. For the second half of the studio, we will work with the Bard Horticulture and Arboretum Department to design a land-based intervention for the campus. Students will have weekly assignments, and learn techniques of digital drafting, model making, compositional image-making through Adobe Creative Programs and Rhino 3D. No prerequisites.

Asian American Artists Seminar

Course Number: **ARTH 348** CRN Number: **91869** Class cap: **15** Credits: **4**
 Professor: **Tom Wolf**
 Schedule/Location: **Mon 12:30 PM - 2:50 PM Fisher Studio Arts ANNEX**
 Distributional Area: **AA Analysis of Art**
 Crosslists: **American & Indigenous Studies; Asian Studies**

In recent years there has been increasing interest in artists of Asian ancestry who have worked in the United States. The relationships between the artistic traditions of their native lands and their subsequent immersion in American culture provide material for fascinating inquiries concerning biography, style, subject matter, and politics. This class will examine artists active in the United States in the twentieth century as well as contemporary artists. If feasible we will take one or two trips to New York City to see art by Asian American artists, and the class will read several works of fiction by Asian American writers to supplement the art historical readings. Students will give presentations about selected artists both historic and recent. Key artists studied will include Isamu Noguchi, Yasuo Kuniyoshi, Yun Gee, Yayoi Kusama, Yoko Ono, Nam June Paik, Patty Chang, Nikki S. Lee, Mariko Mori and Paul Chan. AHVC distribution: Americas, Modern.

Identity Maintenance: Dancing in the Inbetween

Course Number: **DAN 319 YG** CRN Number: **92261** Class cap: **20** Credits: **4**
 Professor: **Yebel Gallegos**
 Schedule/Location: **Tue Thurs 1:30 PM - 2:50 PM Fisher Performing Arts Center THORNE STUDIO**
 Distributional Area: **PA Practicing Arts, D+J Difference and Justice**

This course engages with visionary author and scholar Gloria Anzaldúa’s concepts of “Nepantla: Bridge between Worlds” and “Geographies of Selves—Reimagining Identity.” These two constructs will support movement improvisations and intellectual explorations intended to surface and acknowledge one’s liminal identities (nepantlas). By challenging traditional notions of a dance class, this practice facilitates a space for students to (re)identify and (re)affirm a place in the world while using their lived experiences as conduits for movement exploration and expression. There will be weekly writing, a mid-term project proposal, and a final project demonstrating how movement artists can employ hidden facets of themselves to make space for vulnerability to inform artistic practices.

The Global Middle Ages ICourse Number: **HIST 101**CRN Number: **92453**Class cap: **22**Credits: **4**Professor: **Valentina Grasso**Schedule/Location: **Mon Wed 10:10 – 11:30 Olin 101**Distributional Area: **HA Historical Analysis**Crosslists: **Medieval Studies**

This course will examine the period c. 300-1000 CE across Afro-Eurasia, focusing on the interactions of past societies and eschewing a reductive binary opposition between East and West. Special attention will be paid to the rise and collapse of ancient empires and how these facilitated cultural interactions through the creation of trading networks. The course will also show how Islam did not emerge from the crossroads of the ancient world as an alien intrusion but was rather the result of the intertwining of first-millennium cultures. By exploring the role played by faith, philosophy, and law in the formation of communal identities, students will be able to construct a coherent historical narrative out of fragmentary evidence by integrating literary and archaeological sources and by reading the literary accounts' rhetoric of otherness critically. As such, students will be able to formulate their own large-scale narratives of the "Global Medieval world".

The Crusades and Their Memory: Faith, Race, and Violence from the Middle Ages to TodayCourse Number: **HIST 157**CRN Number: **92401**Class cap: **22**Credits: **4**Professor: **Nathanael Aschenbrenner**Schedule/Location: **Tues Thurs 10:10 AM – 11:30 AM Reem Kayden Center 102**Distributional Area: **HA Historical Analysis**Crosslists: **Medieval Studies; Middle Eastern Studies**

Beginning as a series of wars in the Middle Ages, the Crusades became one of the most important political, cultural, and symbolic movements in European history. Not only did they transform the states of the Latin West, Byzantium, and the Islamic Near East, but they fostered changes in politics, culture, literature, belief, and devotional practices from Britain to Persia—as well as providing a set of symbols and narratives that continue to resonate even in the 21st century. The Crusades may be gone, but they are hardly forgotten. Though often conceptualized as a clash between Christian and Muslim civilizations, this course challenges that view with a pluralist approach, showing students how crusading warfare and beliefs were also deployed against pagans and indigenous people on Europe's frontiers, heterodox Christians, and a range of political opponents. More than a history of warfare, this course examines intellectual, institutional, and financial innovations that shaped crusading in the Middle Ages, as well as the ways it was exported to a globally connected world from the 15th century onward. Ranging from the 7th century CE to modern America, this course traces the long arc of crusading: from church councils and popular campaigns of the High Middle Ages, through the emergence of the Ottomans and their conquest of the eastern Mediterranean, and into modern appropriations of crusading in service of imperialism, nationalism, terrorism, and neofascist politics. Along the way, we will encounter not only zealous preachers and reluctant soldiers, but also crafty politicians and simple believers, pirates and princes. The course then intersects with histories of the Mediterranean, the Latin Middle Ages and Byzantium, the Islamic Near East, the early modern world, and even modern politics. By the end of the course, students will have a familiarity with the institutions and beliefs that fostered crusading, and the ways the memory of the crusades has continued to influence politics and conflict in the modern world.

India before Western Imperialism (1200 to 1757 CE)Course Number: **HIST 186**CRN Number: **92037**Class cap: **22**Credits: **4**Professor: **Rupali Warke**Schedule/Location: **Mon Wed 3:30 PM – 4:50 PM Olin 204**Distributional Area: **HA Historical Analysis**Crosslists: **Asian Studies**

The Taj Mahal, a seventeenth-century mausoleum, is on the itinerary of every foreign tourist, including the official visits of US Presidents. The architects of this magnificent building, the Mughals, were the most important Muslim dynasty to have ruled India. During the long Mughal rule, India experienced cultural efflorescence that enriched arts, architecture, religion, language, dress, and cuisine. This was the time when Asia was the epitome of economic and cultural advancement which the West watched in exclamation. In this class, we shall look at how South Asia experienced this era under different Muslim dynasties from the year 1200 until the decline of the Mughal empire in the mid-eighteenth century. We would discuss various textual and audio-visual sources to understand how the multiregional cultural identities crystallized through a confluence of Indic and Perso-Arabic traditions. Students will explore leading secondary works in conjunction with primary sources such as memoirs, travel accounts, and chronicles.

"Oriental" Bodies: Law, Labor and Gender in the Colonized Middle East

Course Number: HIST 212

CRN Number: 92043

Class cap: 18

Credits: 4

Professor: Ibrahim Elhodaiby

Schedule/Location: Mon Wed 11:50 AM – 1:10 PM Olin 303

Distributional Area: HA Historical Analysis D+J Difference and Justice

Crosslists: Global & International Studies; Human Rights; Middle Eastern Studies

In this course, we explore how 'Oriental bodies' were controlled, regulated and gendered in the colonial Middle East, and how they resisted. Between the mid-nineteenth and early-twentieth century, most of the Ottoman Empire's Arab provinces came under British and French colonial rule. Colonizers deemed the 'Oriental' male body weak, insufficiently masculine and unfit for national service, while the female body was exoticized and hypersexualized. During the same period, many local governments struggled with foreign debt, and, consequently, took interest in their populations as a source of labor power to be exploited. The following decades saw the proliferation of discourse on sports, labor, chastity, honor, prostitution, and drug addiction. It also saw the rise of new institutions, including prisons, families, sports clubs, and police agencies, as sites of contestation between the colonizer and the colonized. Throughout the course, we will scrutinize the proliferation of this discourse on 'Oriental bodies'. We will also explore the role of these emergent institutions in the gendering bodies, exploiting labor, and organizing collective life. The course aims to give students a deeper understanding of the ways in which law intersected with questions of labor, gender, and colonialism, and how this history continues to shape contemporary debates in the region.

Resistance and Collaboration in the Holocaust

Course Number: HIST 2135

CRN Number: 92048

Class cap: 22

Credits: 4

Professor: Cecile Kuznitz

Schedule/Location: Tue Thurs 3:30 PM – 4:50 PM Olin 204

Distributional Area: HA Historical Analysis D+J Difference and Justice

Crosslists: German Studies; Human Rights; Jewish Studies

This course will consider the concepts of resistance and collaboration as they apply to the actions of victims and bystanders during the Holocaust. We will begin with an overview of the history of the Holocaust and the main questions that scholars have asked about this and other instances of genocide. We will then examine various definitions of resistance and collaboration, including patterns of reaction variously termed passive, armed, cultural, and spiritual resistance. We will also look at the range of behaviors among bystander groups ranging from collaboration and inaction to rescue. Our focus will be the Jewish communities of Poland, the largest to fall under Nazi rule. By reading a number of scholars with widely varying views, including Hannah Arendt, Yehuda Bauer, and Isaiah Trunk, we will grapple with the issues raised on several levels: Theoretically, what are the most useful definitions of these terms? Empirically, how can we understand the extent of resistance and collaboration that took place historically? Ethically, how can we assess behavior as "reasonable" or morally justified in such extreme circumstances?

Captivity and Law

Course Number: HIST 310

CRN Number: 92053

Class cap: 12

Credits: 4

Professor: Tabetha Ewing

Schedule/Location: Fri 12:30 PM – 2:50 PM Olin Languages Center 208

Distributional Area: HA Historical Analysis

Crosslists: Africana Studies; Human Rights

This course focuses on the confrontation of early-modern African and European political thought and practices of captivity, especially, abduction, wartime hostage-taking, slavery, and other forms of internment. Captivity in the early modern world engages questions of war and ransom as much as labor, religion, and race. It involves contracts, written or not, for renting, selling, buying, and freeing people. As such, captivity figures prominently in the so-called laws of war and peace. The language of the law, here, indicates varying degrees of legitimacy and becomes a touchstone for the changing morality of societies—with profound consequences for understandings of gender and power. Students will write an Africa-centered paper based on primary research. This course will serve as a Major Conference in historical research.

Your Papers Please? Technocracy, Technology, and Social Control in Nazi Germany, East and West Germany, and the European Union

Course Number: **HIST 3234**

CRN Number: **92450**

Class cap: **12**

Credits: **4**

Professor: **Gregory Moynahan**

Schedule/Location: **Tue 12:30 PM – 2:50 PM Olin 310**

Distributional Area: **HA Historical Analysis D+J Difference and Justice**

Crosslists: **German Studies; Human Rights; Science, Technology, Society**

In this research course, we will address the coercive and violent powers of the modern state as they were refined through technologies and techniques in National Socialist Germany, and then alternately condemned and utilized in the two German nations of the (East) German Democratic Republic (DDR) and the (West) German Federal Republic (BRD). Topics will range from the development of new techniques of propaganda and military oversight to the manipulation of social technologies such as identification papers, the census, racial pseudo-science, and, most horrifically, the concentration camp system. At the end of the Nazi period, the DDR defined itself through its resistance to the Nazi party, and nearly the entirety of its ideology was grounded in anti-Fascism and cosmopolitanism. The means of organizing and controlling society were often directly carried over from the Nazi past. Similarly, the liberal capitalist ideology of the BRD defined itself in complete opposition to the Nazi past, but here as well there were surprising number holdovers from the Nazi era, ranging from the system of registering with the police to the retention of leading bureaucrats. By comparing the two movements, ideologically complete opposites yet organizationally often surprisingly similar, we can address some of the most disturbing issues of modern techniques of social control. Similarly, protests within each system against specific moments of state power – ranging from issues such as the use of the census and identity cards to methods of police surveillance and conscription – were frequently couched in terms of their links with the Nazi era. Please note that the core of this course will be spent writing and refining an independent historical research paper of approximately 35 pages in length. No previous knowledge of German history is required, although students without such knowledge will need to set aside time for some background reading.

Evidence

Course Number: **HR 3206**

CRN Number: **92069**

Class cap: **18**

Credits: **4**

Professor: **Thomas Keenan**

Schedule/Location: **Wed 10:10 AM – 12:30 PM Center for Curatorial Studies**

Distributional Area: **MBV Meaning, Being, Value D+J Difference and Justice**

Crosslists: **Literature; Philosophy**

What can culture and the arts teach us about evidence? Evidence would seem to be a matter of facts, far from the realm of literary or artistic invention. But, whether as fact or fiction, we are regularly confronted by all sorts of signs that (might) bear witness to an occurrence. When we read the traces of things left behind at this or that scene, of a crime for instance, questions of interpretation, presentation, even rhetoric, arise immediately. Confronted with evidence, we need to make decisions, form conclusions, reach judgments. This seminar examines various forms of evidence presented in the context of claims made for human rights and justice. On the basis of the traces of what is no longer present—whether in the form of statistics, stains, rubble, graves, documents, photos, videos, social media postings, or testimony—we have to decide, and risk making claims about the truth of what happened. This is necessary because evidence can mislead, or even lie, and is often ignored or suppressed or denied. The complexities of a ‘post-truth’ world, and new modes of political defiance in relation to evidence, make this even more urgent. Through many case studies (from the Shoah to police violence to war crimes to Mediterranean migrant shipwrecks), as well as historical and theoretical accounts, we will examine the centrality of evidence in political and ethical disputes today. Readings include texts and projects by Forensic Architecture, Kate Doyle, Kimberle Crenshaw and Gary Peller, Lawrence Weschler, Shoshana Felman, Judith Butler, Bruno Latour, Eric Stover, Patrick Ball, Ariella Azoulay, Georges Didi-Huberman, and others.

Video advocacy: Clemency (Production)*Course Number: HR 321 A**CRN Number: 92067**Class cap: 18**Credits: 4**Professor: Brent Green Thomas Keenan**Schedule/Location: Tue 12:30 PM – 2:50 PM Avery Film Center 338**Distributional Area: PA Practicing Arts D+J Difference and Justice**Crosslists: Experimental Humanities*

State governors (and the President) in the United States possess a strange remnant of royal sovereignty: the power of executive clemency, by which they can pardon offenses or commute the sentences of people convicted of crimes. They can do this to correct injustices, show mercy, or undo disproportionate punishments. Clemency doesn't just happen – it requires a lot of work on the part of the incarcerated person and his or her advocates. But there are almost no rules governing what a clemency appeal looks like, so there is significant room for creativity in how applicants present their cases. In this practical seminar we will join forces with a team of students at CUNY Law School and the human rights organization WITNESS to prepare short video presentations that will accompany a number of New York State clemency applications this fall. Proficiency with video shooting, editing, and an independent work ethic are important. Meetings with clemency applicants in prison are a central element of the class. This is an opportunity to work collaboratively with law students and faculty, to do hands-on human rights research and advocacy, and to create work that has real-life impact. The class will alternate between video production and the study of clemency and pardons, emotion and human rights, first-person narrative, and persuasion by visual means. Please submit a short statement describing your abilities in shooting and editing video, and your interest in criminal justice, by May 6th. There are no prerequisites, but we seek a class that includes filmmakers, analysts, and activists. This is an Engaged Liberal Arts and Sciences (ELAS) class. Students are strongly encouraged to take HR 321 B together with this course.

Video advocacy: Clemency (Reading)*Course Number: HR 321 B**CRN Number: 92068**Class cap: 18**Credits: 2**Professor: Brent Green Thomas Keenan**Schedule/Location: Tue 11:00 AM – 12:15 PM Avery Film Center 338**Distributional Area: PA Practicing Arts D+J Difference and Justice**Crosslists: Experimental Humanities*

This class is a 2-credit companion to HR 321A, for those students who wish to read additional scholarly material on clemency, the U.S. criminal justice system, pardons and forgiveness, the role of images in human rights activism, first-person testimony and narrative, advocacy, and other related topics. It does not include a video production component. Students in HR 321A are urged to take it; others are welcome, space permitting.

Reproductive Health and Human Rights*Course Number: HR 354**CRN Number: 92070**Class cap: 20**Credits: 4**Professor: Helen Epstein**Schedule/Location: Thurs 9:10 AM – 11:30 AM OSUN Course**Distributional Area: SA Social Analysis D+J Difference and Justice**Crosslists: Africana Studies; Gender and Sexuality Studies; Global & International Studies; Global Public Health*

Centuries ago, a radical shift in attitudes and norms concerning sexual, reproductive and family life began spreading from one society to another. Scholars call it the Demographic Transition, narrowly defined as a progressive reduction in the size of families and an increase in the survival of children, but its causes and consequences included political turmoil, personal and romantic upheavals, intellectual and artistic movements, the spread of diseases like syphilis and AIDS and new ideas about self and identity. This Online Open Society University Network course will explore how individuals, groups and governments have responded, and continue to respond, to these changes through policy and social movements related to population, contraception, sexually transmitted diseases, sex work and sex trafficking, maternal mortality, abortion, gender violence and other issues. The course will draw on case studies from around the world that illustrate both how discrimination and exclusion worsen reproductive health problems and even create new ones, and how positive advances in health and rights have come about. This is an OSUN online course.

Democracy and Defeat: Italy After FascismCourse Number: **ITAL 331**CRN Number: **91990**Class cap: **15**Credits: **4**Professor: **Franco Baldasso**Schedule/Location: **Tue 3:30 PM – 5:50 PM Olin 301**Distributional Area: **FL Foreign Languages and Lit D+J Difference and Justice**Crosslists: **Human Rights**

The seminar takes an interdisciplinary approach to the cultural and intellectual history of Italy from 1943 to 1950, addressing post-Fascist Italy as a case study in the broader question of establishing democracy after totalitarianism. The heterogeneous aspects of the Italian cultural field after WWII are considered in a wide-ranging framework, in which postwar histories are informed not simply by the external context of the Cold War but also by preceding wartime discourses. The course encompasses the ideological debate of the late 1940s, the role of aesthetics in reshaping the national self (Neorealism and its discontents), and the politics of memory enacted by literature and film (Italo Calvino, Curzio Malaparte, Carlo Levi). It also investigates the legacy of violence left by Fascism and the war, the trauma of national defeat, and Italian responsibility in WWII and the Holocaust (Primo Levi, Rosetta Loy). Finally, it surveys the persistence of gender and racial exclusions after the establishment of a new democracy. Prerequisites: Italian 202 or permission of instructor.

The Politics of CitizenshipCourse Number: **PS 100 B**CRN Number: **92099**Class cap: **15**Credits: **4**Professor: **Bill Dixon**Schedule/Location: **Mon Wed 10:10 AM – 11:30 AM Olin 303**Distributional Area: **SA Social Analysis**Crosslists: **Human Rights**

(PS Core Course) Citizenship is one of the most important, yet complex elements of communal life. It can be a marker of belonging or exclusion, set boundaries or open them, be progressive or conservative, and operate at the local, national, or global levels. It has the capacity to bestow power on an individual and create obligations and duties for an individual. It is both a modern idea and ancient one. And at the current moment in time, the ideas associated with citizenship are in flux and contested. Questions around globalization, immigration, pandemic, climate justice, and racial justice require us to think deeply about what it means to be a citizen at the current moment in time. This course seeks to understand how ideas of citizenship change over time and across cultures. Questions addressed may include: what does it mean to be a citizen? How does citizenship shape feelings of belonging and exclusion? How does the practice and effects of citizenship differ at the local, national and global levels? How does citizenship mediate the relationship between individuals and the community? How does experience of citizenship differ across time and different geographical and cultural spaces?

War AbolitionCourse Number: **PS 246**CRN Number: **92107**Class cap: **22**Credits: **4**Professor: **Christopher McIntosh**Schedule/Location: **Wed 11:50 AM – 1:10 PM Hegeman 308**Distributional Area: **SA Social Analysis**Crosslists: **Global & International Studies; Human Rights**

Is war inevitable? Is it an inextricable element of global political life? What would a world without war look like? Can we even imagine it? Global politics is largely predicated on the idea that war is an inescapable feature of our international political system. While it must be managed lest it have devastating effects, it remains a vital element of our collective international system—a political system that many find acceptable and desirable, despite the death and destruction it can cause. While the past few years have seen a rise in (inter)national discussions of abolitionist politics centering on carceral politics, policing, and nuclear weapons, there has not been a similarly high profile move regarding war abolition. The early 20th century saw the flourishing of anti-war movements whose activism for peace included efforts to outlaw war entirely, most famously codified in the 1928 Kellogg-Briand Pact prohibiting war. This class will use abolitionist politics in other contemporary contexts—e.g. anti-nuclear, anti-prison, and anti-police movements—as a lens for investigating war abolition. It will also explore pacifist theory and practice, nonviolence, as well as critical theoretical approaches toward war and sovereignty. Through reading about abolitionist politics, pacifism, nonviolence, and theories of war, we will come to a better understanding of the role of war in society and what, if any, opportunities there are for altering its historical trajectory.

U.S. and the Modern Middle EastCourse Number: **PS 264**CRN Number: **92458**Class cap: **18**Credits: **4**Professor: **Frederic Hof**Schedule/Location: **Mon Wed 10:10 AM – 11:30 AM Olin 306**Distributional Area: **HA Historical Analysis**Crosslists: **American & Indigenous Studies; Global & International Studies; Historical Studies; Middle Eastern Studies**

This class will focus on the relationship of US foreign policy to the Arab states of the modern Middle East: the Arab countries of the Levant, Mesopotamia, the Arabian Peninsula, plus Egypt. The first part of the course will put this relationship in its historical perspective. We will discuss the Ottoman Empire before, during, and immediately after World War I, the postwar treaties that stripped the Empire of its Arab holdings and established European rule in much of the Arab World through the League of Nations mandate system, the creation of independent Arab states, the pivotal year 1948, the rise of Arab nationalism (Nasserism and its rivals), the June 1967 war, and the rise of political Islam, among other topics. The second part of the course will focus on the official American relationship with the Arab World from post-World War II until the present day. Topics to be discussed include: securing petroleum resources; the Cold War; the security of Israel; dealing with political Islam and terrorism; the 2003 Iraq War; and the 2011 Arab Spring and its aftermath.

Sociology of Race & EthnicityCourse Number: **SOC 122**CRN Number: **92113**Class cap: **22**Credits: **4**Professor: **Jomaira Salas Pujols**Schedule/Location: **Tue Thurs 1:30 PM – 2:50 PM Olin 202**Distributional Area: **SA Social Analysis D+J Difference and Justice**Crosslists: **Africana Studies; American & Indigenous Studies; Human Rights; Latin American/Iberian Studies**

The Movement for Black Lives, the rise of white nationalist groups, and U.S. racial demographic changes have put issues of race and racism at the forefront of national conversations, but what is race and how did it become so important? This course introduces students to sociological approaches to race and ethnicity. We will examine race as a socially constructed category by engaging with multiple sociological theories and accounts of contemporary racial problems. We will answer questions such as, what is meant when we say race is socially constructed and not biological? What are the sociohistorical processes that have cemented racial stratification? And how does the lived experience of being racialized intersect with other social categories such as gender, immigration status, and socioeconomic class? Together, we will also tackle the task of defining, deconstructing, and connecting concepts such as racism, discrimination, anti-Blackness, and intersectionality. At the end of the course, students will discuss the consequences of race and ethnicity and consider alternatives for social change.

Problems of PerspectiveCourse Number: **WRIT 357**CRN Number: **92174**Class cap: **12**Credits: **4**Professor: **Dinaw Mengestu**Schedule/Location: **Tue 3:10 PM – 5:30 PM Olin 306**Distributional Area: **PA Practicing Arts D+J Difference and Justice**Crosslists: **Human Rights**

Over the course of this seminar, we will interrogate the function of perspective in establishing how a narrative, and the characters who inhabit it, not only see but also interpret the world, and how that perspective has been used to create distance, both real and imaginary, between an “us” and a foreign other. We will use our understanding of perspective to look critically at the world around us, and over the course of the semester will use a lab model to develop narratives that actively address and engage the world around us. We will focus on the ethics as well as the aesthetics of narration, paying close attention to the function of individual words and the narrative traditions that we are operating within and at times breaking from. The course will include a lab/workshop component where students will work on developing and researching topics to address in their writing. Selected readings will include, but are not limited to Susan Sontag, V.S. Naipaul, Roberto Bolano, Colson Whitehead, Katherine Boo, Nadine Gordimer, Toni Morrison, F.

Toward (A) Moral FictionCourse Number: **WRIT 369**CRN Number: **92172**Class cap: **12**Credits: **4**Professor: **Mary Caponegro**Schedule/Location: **Mon 3:10 PM – 5:30 PM Reem Kayden Center 200**Distributional Area: **PA Practicing Arts**Crosslists: **Literature**

The novels in this course each grapple with ethical issues through fictive means. In navigating them, we will try to assess the way in which literature can create, complicate, or resolve ethical dilemmas—or appear to eschew morality altogether. We will also attend to craft, investigating how these author's concerns are furthered by formal considerations. Students will read approximately one novel per week, occasionally supplemented by theoretical texts. Analytical and creative writing will allow students to find their own fictive paths to a social, ethical or political issue as they consider the liabilities of both didacticism and sensationalism, and explore the role of imagination in the expansiveness of fiction. The syllabus will likely include the following novels, among others: Heinrich von Kleist's Michael Kohlhaas, Kenzaburo Oe's Nip the Buds Shoot the Kids, Margaret Atwood's The Handmaid's Tale, Roberto Bolano's By Night in Chile, Percival Everett's The Trees, Elfriede Jelinek's Wonderful Wonderful Times, J.M. Coetzee's Disgrace, NoViolet Bulawayo's Glory, Miriam Toews' Women Talking, Rikki Ducornet's Netsuke, Atticus Lish's Preparation for the Next Life, and Elena Ferrante's The Lost Daughter.

Feminist PhilosophyCourse Number: **BPI PHIL 360**Class cap: **22**Credits: **4**Professor: **Daniel Berthold**Schedule/Location: **Wed 9:00-11:30 Eastern Correctional Facility**Distributional Area: **MBV Meaning, Being, Value**Crosslists: **Gender and Sexuality Studies**

We will examine a variety of feminist approaches issues of sex (and sexuality), gender, race, and identity. We begin in France with readings from Simone de Beauvoir, Julia Kristeva, Luce Irigaray, and Hélène Cixous. We then turn to issues of race and gender (intersectionality, identity politics, and Black and Latina philosophy) in readings from Kimberlé Crenshaw, Audre Lorde, bell hooks, Gloria Anzaldúa, Evelyn Hammonds, and Wahneema Lubiano; the logic of subjection governing cultural ideals of women's bodies (two readings from Susan Bordo); the intersection of feminism and environmentalism (ecofeminism), with articles by Ynestra King, Carol Adams, Susan Griffin, and Marti Kheel; and queer and trans theory, with readings from Judith Butler and Talia Mae Bettcher.

Telling Stories About RightsCourse Number: **LIT 2509**CRN Number: **92538**Class cap: **22**Credits: **4**Professor: **Thomas Bartscherer**Schedule/Location: **Mon Wed 3:30 PM – 4:50 PM Hegeman 201**Distributional Area: **LA Literary Analysis in English**Crosslists: **Human Rights**

(HR core course.) What can fiction tell us about human rights? And what can we learn about fiction and literature by focusing on themes of justice and injustice, suffering and struggle, oppression and resistance? This course will focus on a wide range of fictions, from a variety of writers and filmmakers with different backgrounds and from different parts of the world, that tell compelling stories about individual rights and communal experiences of justice and injustice. We will look at the ways in which literary forms can present and interrogate universalizing claims, and how themes such as political oppression, forced migration, disenfranchisement, racism, poverty, and lack of access to education and health care can affect the dignity of all humans. Readings may include: Sophocles' Antigone; Guterson's Snow Falling on Cedars; Otsuka's When the Emperor Was Divine; Nottage's Sweat; Camus' The Plague; The Island by Fugard, Kani, and Ntshona; Farah's Yesterday, Tomorrow and Antigone in Somalia; and Mukasonga's Cockroaches. Film screenings may include The Battle of Algiers (Gillo Pontecorvo), Hotel Rwanda (Terry George), and This is not a Film (Jafar Panahi). In addition to literary analysis, students will conduct and present original research on contemporary forms of storytelling in relation to human rights.

W. E. B. Du Bois

Course Number: **PHIL 338**

CRN Number: **92093**

Class cap: **15**

Credits: **4**

Professor: **Yarran Hominh**

Schedule/Location: **Tues 12:30 PM – 2:50 PM Olin 306**

Distributional Area: **MBV** *Meaning, Being, Value* **D+J** *Difference and Justice*

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

This seminar examines several philosophical themes from the life and work of W. E. B. Du Bois (1868-1963). We will read three of his most important book-length collections of essays: *The Souls of Black Folk* (1903); *Darkwater* (1920); and *Dusk of Dawn* (1940), as well as other assorted essays from across his oeuvre. The four themes on which we will focus are Du Bois's philosophy of race, his moral psychology, his political philosophy, and his aesthetics. But we will also read his works with an eye to their literary, historical, sociological, and rhetorical aspects, which, as we will see, are inextricable from his philosophy.