

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>

### **Race and the Animal**

*Professor:* **Yuka Suzuki**

*Course Number:* **ANTH 291**

*CRN Number:* **10494**

*Class cap:* **18**

*Credits:* **4**

*Schedule/Location:* **Tue Thurs 11:50 AM - 1:10 PM Olin Languages Center 118**

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

*Crosslists:* **Africana Studies; American & Indigenous Studies; Environmental Studies; Human Rights**

In the lead-up to the 2024 presidential election, the false claim that immigrants in Springfield, Ohio were ‘eating the pets’ went viral. Dehumanizing communities of color based on their alleged mistreatment of nonhuman animals is a longstanding strategy of racialization. From activists protesting live animal markets in San Francisco’s Chinatown to Makah whaling in the Pacific Northwest, animals are routinely enrolled in the consolidation of racial hierarchy and authority. Racialization more broadly often relies on shifting human-animal boundaries to justify subjugation and oppression. This course explores such entanglements between race and the animal across a range of historical and contemporary contexts. Examples include colonial policies in southern Africa that relegated colonized people to the category of vermin; the use of canine repression in anti-black violence under apartheid; animal rights lobbies opposing the charreada in California; and the racialization of pit bulls throughout the U.S. This course fulfills the Difference & Justice requirement by examining how the human-animal divide is used to institutionalize and naturalize racial inequality.

### **Sex and Money**

*Professor:* **Sucharita Kanjilal**

*Course Number:* **ANTH 373**

*CRN Number:* **10497**

*Class cap:* **15**

*Credits:* **4**

*Schedule/Location:* **Tue 3:10 PM - 5:30 PM Olin Languages Center 208**

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

*Crosslists:* **Gender and Sexuality Studies; Global & International Studies**

What do gender and sexuality have to do with “the economy” or the “economic sphere”? Anthropology helps us recognize that economic systems are not inevitable reflections of human nature — rather, they are composed of socially and historically situated projects, practices, ideologies and relationships. Do economic arrangements produce culture or does culture shape economic arrangements? Is there an economic logic to everything we do? Why are certain kinds of work designated ‘labor’ while others are simply social acts? In this class, we will tackle these questions by drawing on a variety of texts rooted in feminist and global approaches to the study of economic life. We will anchor our study of Economic Anthropology by reading two full-length ethnographies — one about sex, the other about money. Moving beyond simplistic analyses of ‘gendered labor’ or ‘women’s work’, we will explore how interlocking regimes of gender, race, sexuality and nation underpin the very constitution of markets, business, exchange and capitalism.

### **Constituencies: Designing Potential Histories of One Manhattan Square**

*Professor:* **Michael Cohen**

*Course Number:* **ARCH 321**

*CRN Number:* **10712**

*Class cap:* **12**

*Credits:* **4**

*Schedule/Location:* **Mon 10:10 AM - 1:10 PM Garcia-Renart House STUDIO**

**Wed 10:10 AM - 12:10 PM Garcia-Renart House STUDIO**

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

One Manhattan Square is the massive glass luxury tower that looms over the Manhattan Bridge in New York City. It occupies the former site of a Pathmark grocery store. Although Pathmark is a chain store, it was an important source of affordable fresh food and was a particularly valuable resource for the elderly population in Chinatown and the Lower East Side. Demolition of the grocery was therefore vehemently protested. In this studio course, students draw from the work of Ariella Aïsha Azoulay to imagine an alternative, ‘potential history’, where the erasure of this critical community site never took place and the land in the area remained protected from profit-driven development. Design proposals will be developed within the context of the Chinatown Working Group Plan, a community written zoning plan that aims to curb the displacement of immigrant and working-class communities in downtown Manhattan. The semester will begin with readings and discussions that situate architecture as an activist and community-based practice. Ultimately, historical analysis, CAD drawing, mapping, zoning analysis, and image-making will be used as both representational devices and advocacy tools. Prerequisite: ARCH 211

### **Indigenous Feminisms**

**Professor:** Suzanne Kite

**Course Number:** ART 332 SK

**CRN Number:** 10383

**Class cap:** 12

**Credits:** 4

**Schedule/Location:** Wed 10:10 AM - 1:10 PM Massena

**Distributional Area:** PA Practicing Arts

**Crosslists:** American & Indigenous Studies; Gender and Sexuality Studies

Indigenous Feminisms: Critical and Creative Practices introduces students to Indigenous feminist scholarship and art through a research-creation approach that blends critical analysis with studio practice. Readings include works by Leanne Betasamosake Simpson, Kim TallBear, Billy-Ray Belcourt, Ella Cara Deloria, Sarah Deer, and others, alongside key texts such as *Making Space for Indigenous Feminism* and the MMIWG Final Report. Students will respond through both writing and making, producing annotated bibliographies alongside weekly creative assignments such as collage, zine-making, performance scores, beading and pattern exercises, and site-specific documentation. The final research-creation project combines critical writing with a substantial artwork, asking how Indigenous feminist thought can inform non-extractive, accountable, and non-appropriative practices in art and life.

### **Korean Visual Culture between Tradition and Contemporaneity**

**Professor:** Heeryoon Shin

**Course Number:** ARTH 206

**CRN Number:** 10200

**Class cap:** 22

**Credits:** 4

**Schedule/Location:** Mon Wed 10:10 AM - 11:30 AM Olin 204

**Distributional Area:** AA Analysis of Art

**Crosslists:** Asian Studies

This course examines the development of Korean material and visual culture from the end of the 19th century to the present. During this period, Korea experienced the fall of the centuries-long Joseon dynasty and Japanese colonialism (1910-45), followed by the Korean War (1950-53), the division into two Koreas, and democratization (in South Korea) and globalization. We will explore how Korean artists grappled with issues such as modernity and tradition, gender, identity, and colonialism and nationalism, and how they responded to the introduction of new genres, media, and institutions during this tumultuous yet dynamic period. A broad range of visual art, including painting, sculpture, architecture, textiles, ceramics, photography, performance, and film produced in Korea and by the Korean diaspora will provide comparative perspectives on global modernism and will place local practice and identities within a wider set of questions. Coursework includes exams, a midterm paper, and a final project. AHVC distribution: Post 1500, Asia

### **Indigenous Sciences**

**Professor:** Luis Chavez

**Course Number:** AS 213

**CRN Number:** 10470

**Class cap:** 22

**Credits:** 4

**Schedule/Location:** Tue Thurs 1:30 PM - 2:50 PM Olin 202

**Distributional Area:** MBV Meaning, Being, Value

**Crosslists:** Anthropology; Environmental Studies; Philosophy; Science, Technology, Society

Indigenous Ecological Knowledge (IEK), also known as Traditional Ecological Knowledge (TEK), refers to relational knowledge embedded in the beliefs, practices, and cosmovisions (worldviews) of Indigenous communities in particular places and times. This course will explore the complex networks in which Indigenous Peoples construct, adapt, and communicate knowledges and technologies to explain the environment around them. Students will critically examine the concept of sustainability from Indigenous perspectives to understand the dynamic systems Indigenous Peoples form in specific locations to meet social, spiritual, political, and economic obligations. The topics that this course will explore include: climate change adaptation, ecological restoration, herbology, food sovereignty, healing, settler colonialism, decolonization, treaty rights, cultural genocide, environmental justice, and Science and Technology Studies (STS). In this course, we will center Indigenous voices and scientists. Students will develop a final research project using Indigenous-led methodologies to explain how social, cultural, and ecological conditions shape and are shaped by scientific knowledge. This course is not a laboratory science and therefore does not satisfy the laboratory science distribution requirement.

**Race, Identity, Homeland: The Ancient Mediterranean***Professor: Jasmine Akiyama-Kim**Course Number: CLAS 203**CRN Number: 10314**Class cap: 22**Credits: 4**Schedule/Location: Tue Thurs 10:10 AM - 11:30 AM Olin 202**Distributional Area: FL Foreign Languages and Lit**Crosslists: Environmental Studies*

In this course, we will trace the development of ancient constructions of race alongside ideas of place and homeland. How did the ancient Greeks and Romans imagine other peoples and the places they called home? How were connections between race and the landscape used in narratives of national superiority and inferiority? What did it mean to be born from the earth, as in the case of Athenian autochthony? How did ancient authors conceive of the experience of leaving one's native land, e.g., becoming an immigrant or a refugee? What did the concept of homeland (patria) mean to the ancient Roman people, whose foundation myth emphasized diaspora and hybridity? How can built structures contribute to the racialization of the landscape? Readings will be drawn from authors such as Homer, Hesiod, Aeschylus, Herodotus, Hippocrates, Plato, Vergil, Livy, Tacitus, Lucian, and Heliodorus. We will end the class by examining what stories the neoclassical monuments that punctuate our own landscape tell about the people who inhabit it. All readings will be in English translation. This course fulfills the difference and justice requirement by considering ancient narratives of origin, belonging, and environmental justice.

**Dancing Migrations: Tracing Mexico's Points of Access and Departure***Professor: Yebel Gallegos**Course Number: DAN 361**CRN Number: 10231**Class cap: 15**Credits: 4**Schedule/Location: Mon Wed 3:10 PM - 4:30 PM Fisher Performing Arts Center CONFERENCE**Distributional Area: AA Analysis of Art**Crosslists: Latin American/Iberian Studies*

Human migration has been a constant force shaping history. In many ways, human movement creates opportunities for culture to develop and thrive. Together, we will examine how dance, as a resilient art form, has adapted and transformed in response to migration and cross-cultural exchanges. This course shifts away from a traditional Euro-U.S.-centered view of dance history and explores ritual, social, and concert dance from a Mexican perspective. Offered as a seminar-style class, readings, writing, and discussions combined with movement explorations and guest speakers, will deepen our knowledge and understanding of dance as a global art form.

**The Right to Employment***Professor: Pavlina Tcherneva**Course Number: ECON 227**CRN Number: 10511**Class cap: 18**Credits: 4**Schedule/Location: Wed 9:10 AM - 11:30 AM Blithewood - Levy Institute LECT**Distributional Area: SA Social Analysis D+J Difference and Justice**Crosslists: Africana Studies; American & Indigenous Studies; Environmental Studies; Historical Studies; Human Rights; Sociology*

In 1944, President Franklin Delano Roosevelt warned, "People who are hungry and out of a job are the stuff of which dictatorships are made." Today, the post-COVID-19 economic crisis, marked by high unemployment and inflation, has accelerated shifts in the political allegiances of working families in the US against a backdrop of pervasive economic challenges like inequality, poverty, and discrimination. Roosevelt confronted the economic calamity of his time—the Great Depression—with far-reaching policies and a call for a Second Bill of Rights, headed by the right to a decent and remunerative job. The demand for "Jobs for All" was also central to the Civil Rights movement and the work of Martin Luther King, Jr. and Coretta Scott King. More recently, the Job Guarantee proposal has been included in various national and international legislative efforts aimed at creating policies to address economic insecurity, poverty, and labor market discrimination. This interdisciplinary course traces the history of the struggle to secure the right to employment for all. It will focus on economic, legal, and policy developments in the United States, while also introducing students to international policy initiatives and innovative programs. Students will read legislative documents, economic analyses, policy proposals, and program reviews.

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

*Professor:* **Michael Martell**

*Course Number:* **ECON 338**

*CRN Number:* **10516**

*Class cap:* **15**

*Credits:* **4**

*Schedule/Location:* **Thurs 12:30 PM - 2:50 PM Reem Kayden Center 102**

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

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

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

### **Reframing Reality: Documentary Practicum II**

*Professor:* **Fiona Otway**

*Course Number:* **FILM 315**

*CRN Number:* **10728**

*Class cap:* **12**

*Credits:* **4**

*Schedule/Location:* **Wed 10:10 AM - 1:10 PM Avery Film Center 333**

*Distributional Area:* **PA Practicing Arts**

*Crosslists:* **Human Rights**

An advanced documentary production course designed as a laboratory to deeply explore curiosities, complexities and conundrums. Students will spend the entire semester developing one substantive, ambitious documentary project while receiving ongoing feedback and support. Additionally, we will use filmmaking exercises, field research, writing, theoretical readings, screenings, critiques, and class discussions to build creative muscles. We will probe the relationship between form/content and process/end product. We will interrogate how power is embedded in authorial voice and question how documentary grammar can be used to amplify or subvert metanarratives. We will challenge our own assumptions and the assumptions of others. Students must have already completed one Film History/Criticism/Theory course and are expected to have prior experience with video equipment and editing.

### **Documenting African American and Youth Voter Suppression**

*Professor:* **Lisa Katzman**

*Course Number:* **GHEA 313**

*CRN Number:* **10724**

*Class cap:* **20**

*Credits:* **4**

*Schedule/Location:* **Tue 9:00 AM - 11:20 AM GHEA 21 Online Class**

*Distributional Area:* **PA Practicing Arts**

*Crosslists:* **Human Rights**

This course will engage students in an interdisciplinary examination of the histories of African American and youth voting rights. We will consider key Supreme Court decisions: Dred Scot v. Sandford, Plessy v. Ferguson, Brown v. Board of Education that affected civil and voting rights, as well as key amendments to the Constitution and legislation that contributed to overcoming voter rights inequities from Reconstruction through the passage of the historic Voting Rights Act in 1965, and the 26th Amendment in 1971. We will also study the Supreme Court's efforts to dismantle the Voting Rights Act through its 2013 Shelby v. Holder ruling, thus opening the door to current gerrymandering efforts, but also igniting new forms of voting rights activism that counter restrictions targeting the voting rights of people of color and young voters. Students will have the opportunity to interview voting rights activists via Zoom. These interviews will become part of a developing video archive documenting both American voting rights from the Civil Rights era through the present, and current voting rights struggles around the globe.

### ***The Jews in the Modern World***

*Professor: Cecile Kuznitz*

*Course Number: HIST 181*

*CRN Number: 10533*

*Class cap: 22*

*Credits: 4*

*Schedule/Location: Tue Thurs 3:20 PM - 4:40 PM Olin 202*

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

*Crosslists: Jewish Studies*

In the modern period Jews faced unprecedented opportunities to integrate into the societies around them as well as antisemitism on a previously unimaginable scale. In response to these challenges they reinvented Jewish cultural and political identity in radically new ways. This course will survey the history of the Jewish people with a focus on the years from the Enlightenment to the Holocaust and the establishment of the State of Israel. It will examine such topics as the social, intellectual, and economic factors leading to greater toleration at the start of the modern period; the varying routes to emancipation in Western Europe, Eastern Europe, and the Islamic world; acculturation, assimilation, and their discontents; Jewish nationalist movements such as Zionism; the rise of modern antisemitism culminating in the Holocaust; and the growth of the American Jewish community. We will end by considering whether October 7, 2023 constitutes a turning point in Jewish history.

### ***The Holocaust, 1933-1945***

*Professor: Cecile Kuznitz*

*Course Number: HIST 2701*

*CRN Number: 10548*

*Class cap: 22*

*Credits: 4*

*Schedule/Location: Tue Thurs 1:30 PM - 2:50 PM Olin 101*

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

*Crosslists: German Studies; Human Rights; Jewish Studies; Russian and Eurasian Studies*

This course will provide an overview of the Nazi attempt to exterminate the Jewish people during the Second World War. We will begin chronologically, examining Hitler's rise and consolidation of power in Germany; the institution of ghettos in Eastern Europe and the cultural, social, and political activities of their populations; the turn to mass murder and its implementation in the extermination camps; Nazi persecution of other groups including the disabled and Roma and Sinti; and death marches and the liberation. In the latter part of the course we will focus on three of the most important historiographical debates in the study of the Holocaust, those surrounding the behavior and motives of "victims" (the nature of Jewish resistance), "perpetrators" (the Germans as "ordinary men" or "willing executioners") and "bystanders" (the reactions of Polish "neighbors," the Allies, etc.). We will end by discussing the immediate aftermath of the war and some theoretical questions around the study of antisemitism, hate, and genocide.

### ***Laboratories of Nation: Scotland, Catalonia, and the Don Cossacks in the Age of Empires***

*Professor: Victor Apyrshchenko*

*Course Number: HIST 275*

*CRN Number: 10534*

*Class cap: 22*

*Credits: 4*

*Schedule/Location: Tue Thurs 11:50 AM - 1:10 PM Olin 201*

*Distributional Area: HA Historical Analysis*

*Crosslists: Global & International Studies; Human Rights*

This course will take you across three centuries (17th, 18th, and 19th) and three empires to explore how nations were conceived — and reimagined — within imperial contexts. Scotland in the British Empire, Catalonia in the Spanish Empire, and the Don Cossacks in the Russian Empire are explored as unique but comparable "laboratories" of nationhood where traditions, institutions, and identities were constantly tested, reshaped, and contested. We will engage with dramatic stories of cultural survival and transformation, from the fall of Barcelona in 1714 and the Jacobite uprisings to Cossack uprisings on the Don, the Catalan *Renaixença*, and the Scottish Enlightenment, as well as the seventeenth-century covenants, pactismo, and revolts that first defined these societies. How did poets, historians, clerics, and rebels give meaning to the idea of nation? How did empires seek to suppress or co-opt these identities? What happens when institutions of local autonomy collide with centralizing power? The course highlights how and why the outcomes of these national projects diverged dramatically. While some movements succeeded in becoming part of broader imperial and national frameworks, others remained fragile, unfinished, or suppressed. Through primary sources, historical narratives, and comparative discussion, the course will examine strategies of identity-making, such as writing histories, reviving languages, reinventing traditions, and negotiating loyalty and resistance and thus students will be introduced to the methodology of comparative historical research. In the course we will also trace how these struggles for autonomy intersected with the early emergence of the idea of human rights, and how claims to rights shaped debates about liberty, loyalty, and nationhood. As a result, students will learn to view nationalism as a creative process shaped by conflict, compromise, and imagination rather than as an inevitable destiny.

### ***Fascism in Europe and Beyond: ideologies of populist authoritarianism in the Global South***

*Professor: Janaki Bakhle*

*Course Number: HIST 281*

*CRN Number: 10536*

*Class cap: 20*

*Credits: 4*

*Schedule/Location: Mon Wed 11:50 AM - 1:10 PM Olin 205*

*Distributional Area: HA Historical Analysis*

*Crosslists: Sociology; Study of Religions*

A wave of fascisms has swept the globe. While we are familiar with fascism in the early part of the 20th century in Germany, Italy, Spain and Portugal, it goes less noticed that fascism is currently one of the momentous transformations sweeping the world. Fascism is resurgent in the US, Russia, China, India, Southeast Asia, and Africa. This begs the question of what exactly we mean by the term "fascism" as it has travelled to the global South, and how we might trace a history of fascism from its modern-day origins in Germany, Italy and Spain to, China, Japan, Russia, South America, South and Southeast Asia and Africa. In this course we will use India as the paradigmatic case of the most successful post-colonial democracy in the world which in a short fifty years after independence has veered towards a distinctive form of fascism which derives from the Nazi paradigm but with important variations drawing from local inspiration. This class will think about the origins of fascism in the third world/Global South in comparative perspective. Readings will focus on the South and Southeast Asian cases in a global context, ending with India and the USA. We will spend the first third of the course with some theoretical questions about Fascism, and reading primary sources written by Italian and German doctrinaires and ideologues. My aim is to have you read the actual work of fascists, not just scholarly monographs on them. The primary sources give us the opportunity to collectively ask some questions. Is Fascism a cultural phenomenon? Is it reactive? Is there a pro-active Fascism? Is Fascism the same as nationalism? Are they separable? What binds Fascists to Anarchists? Is Fascism a reaction to Marxism? Is Fascism the same as authoritarianism? Are all Fascisms authoritarian? Why do we NOT use the term "Fascism" for governments and countries like Indonesia, Thailand, Japan, India? Why is Fascism used only for Germany, Italy and Spain? But there are other European fascist movements as well, in Holland, in Sweden, in Finland. Once we have read the actual writings, we will turn to a non-European context, to see how the doctrine of fascism – if we still wish to call it that – manifests in a different locale. We will move chronologically, and begin with fascism in Germany, Italy, Spain, and then move to Japan, Indonesia, Thailand, and conclude with the USA and India.

### ***Revolution and Social Transformation in the Middle East and North Africa***

*Professor: Ali Ugurlu*

*Course Number: HIST 284*

*CRN Number: 10539*

*Class cap: 22*

*Credits: 4*

*Schedule/Location: Mon Wed 3:30 PM - 4:50 PM Olin 201*

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

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

This course is premised on the notion that revolutionary thought and praxis have shaped the modern history of the Middle East and North Africa. The first part of our course will be devoted to a conceptual and theoretical study of revolution: consulting Marx, Luxemburg, Arendt, Fanon, Koselleck, among others, we will familiarize ourselves with theoretical works on the revolutionary cannon. In the following weeks, we will study specific conjunctures in the history of the Middle East and North Africa and dive into a multitude of primary sources and archives (literary, non-fictional, poetic, visual) that are drawn from moments of uprising, parsing the global causes, dynamics, and repercussions associated with them. We will begin with the hopeful moment of the 1908 Revolution in the Ottoman Empire and the "Arab Spring of 1919", and continue with the wave of pan-Arabism that brought an end to the mandate system in the 1940s and 1950s; Third-Worldism in the 1960s and the Palestinian Revolution of the 1970s; the rise of political Islamist movements in the 1980s; and conclude with waves of uprising that have taken the region by storm since 2011. Not only is a robust study of these histories crucial for understanding the Middle East and North Africa, we will find out, but also essential for grasping global geopolitics in the 20th and 21st centuries.

### **The World Since October 7**

*Professor:* Adam Shatz

*Course Number:* HR 266

*CRN Number:* 10557

*Class cap:* 18

*Credits:* 4

*Schedule/Location:* Mon Wed 11:50 AM - 1:10 PM Olin 308

*Distributional Area:* SA Social Analysis

(HRP core course) The events of the last two years in the land of Israel-Palestine - Hamas's October 7 attack, Israel's war in/on Gaza, the "Gazafication" of the West Bank, and the other wars that have followed in its wake in Lebanon, Iran, Yemen, Syria and elsewhere - mark a turning point not only in the region, but in our understanding of the world and the language we use to describe it. In this course, we will explore the often bitter controversies that October 7 and the destruction of Gaza have provoked around decolonization, genocide, Zionism and anti-Semitism, human rights and the rules-based order, sexual violence, truth and ideology, free speech, academic and intellectual freedom, and Western liberalism. The purpose is to encourage a deeper, more nuanced level of reflection about a set of issues that remain painful, even volatile, for many, and to thereby render possible a constructive dialogue about their meaning and implications. Readings will be drawn from newspapers, intellectual journals, and from recent books. No expertise in the history of the Middle East is required; the course is open to anyone who is curious, open, inquisitive.

### **Asylum**

*Professor:* Peter Rosenblum and Danielle Riou

*Course Number:* HR 282

*CRN Number:* 10733

*Class cap:* 16

*Credits:* 4

*Schedule/Location:* Tue Thurs 10:10 AM - 11:30 AM Hannah Arendt Center Conference

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

*Crosslists:* Global & International Studies; Politics

Asylum is an ancient practice by which a persecuted individual claims protection from another sovereign power. Today, asylum is still enshrined in international law and in the laws of most countries. Asylum, however, is anything but given: it must be claimed. To do this, an asylum seeker's lived experience must be carefully translated into law's idiosyncratic language and meticulously corroborated by evidence. With an estimated 3.5 million cases waiting for adjudication in the US, and policy changes invoked to 'clear the backlog,' the asylum process is both a lifeline and a risk. This course is an intensive introduction to - and practical training in - asylum in the United States. In addition to classes devoted to the history, law and politics of asylum, students will work on individual asylum cases in collaboration with a legal services provider in the Hudson Valley. Interested students should send a note indicating their interest, any relevant experience, and language competencies to the instructors [prosenbl@bard.edu](mailto:prosenbl@bard.edu) and [riou@bard.edu](mailto:riou@bard.edu).

### **Frantz Fanon**

*Professor:* Adam Shatz

*Course Number:* HR 325

*CRN Number:* 10558

*Class cap:* 15

*Credits:* 4

*Schedule/Location:* Tue 3:10 PM - 5:30 PM Olin 304

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

*Crosslists:* Africana Studies; French Studies

Frantz Fanon's shadow looms larger than ever. He was the intellectual activist of the postcolonial era, and his writings about racism, violence, decolonization, and the psychology of power continue to shape movements for social change throughout the world, from Black Lives Matter to the Gaza encampments. In this seminar we will read Fanon's writings against the backdrop of his extraordinary life and intellectual and political commitments in France, Algeria, and North and West Africa on the eve of independence. The purpose of the course is to examine how Fanon's thought came into being, the various ways in which it can be interpreted, as well as, crucially, its literary and philosophical dimensions. Books such as "Black Skin, White Masks," "A Dying Colonialism," and "The Wretched of the Earth" were written as interventions, even as insurrectionary pamphlets, but they have a richness, complexity, and power that transcend the circumstances and motivations of their composition. By reading his work with the care and attention it deserves, by reading it not just for the slogans but beyond them, students will acquire a deeper understanding of Fanon's work, and of the history of decolonization to which he made such a mighty and singular contribution.

### **Children's Rights**

*Professor:* **Helen Epstein**

*Course Number:* **HR 331**

*CRN Number:* **10556**

*Class cap:* **15**

*Credits:* **4**

*Schedule/Location:* **Tue 3:10 PM - 5:30 PM Olin 307**

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

*Crosslists:* **Africana Studies; Gender and Sexuality Studies; Global & International Studies**

This Global Higher Education Alliance Course explores children as the subjects of government action and agents in their own right. Children require extra protection and specific forms of policy and advocacy. We will explore the meanings of children's rights in local and international contexts, and the challenges of promoting and protecting their health, education and care. Students will become familiar with international conventions and organizations dedicated to children's rights, including the Convention on the Rights of the Child (CRC) and UNICEF. Students will collaborate on an NGO-style report suitable for submission to the Committee on the Rights of the Child review process. We will also meet online with students from American University of Central Asia and other Alliance schools for joint lectures and activities. In addition to the regular Tu afternoon in-person meetings, students are also required to attend two online plenary sessions with students from the other campuses. These will be held at 8:00am-10:00am on Feb 4 and 9:00am-11:00am on Mar 11.

### **Medieval Warfare**

*Professor:* **Karen Sullivan**

*Course Number:* **LIT 214**

*CRN Number:* **10620**

*Class cap:* **22**

*Credits:* **4**

*Schedule/Location:* **Tue Thurs 10:10 AM - 11:30 AM Olin 204**

*Distributional Area:* **LA Literary Analysis in English**

*Crosslists:* **Medieval Studies**

In his poem I love the joyful time of Easter, the medieval poet Bertran de Born celebrates the violence and the beauty of warfare. He writes, "Maces and swords and painted helms, the useless shields cut through. We shall see as the fighting starts many vassals striking together and the unreined horses of the wounded and dead wandering wildly." Even today, there is no more enduring legacy from the Middle Ages than images of knights charging into battle, foot soldiers besieging castles and fortified cities, archers releasing volleys of arrows from longbows, and catapults and siege towers toppling defensive walls. In this course, we will begin the semester by considering medieval theories of the just war, the "Peace of God" movement, and codes of chivalry, all of which sought to regulate warfare in ways that affect our deliberations about military conflicts to this day. We will then turn to historical and literary accounts of the most important wars of the Middle Ages, including the Reconquista of Spain, the Norman Conquest of England, the Crusades, the battles between the Guelfs and the Ghibellines, the Hundred Years War, and the War of the Roses. Special attention will be given to the most famous warriors of this time, including Richard the Lionheart, Saladin, the Black Knight, William Marshal, and Joan of Arc. What did medieval people hate and love about warfare? Why is it that warfare inspires such good writing? This is a pre-1800 Literature course offering.

### **Music and Modernity in Native North America**

*Professor:* **Luis Chavez**

*Course Number:* **MUS 153**

*CRN Number:* **10255**

*Class cap:* **22**

*Credits:* **4**

*Schedule/Location:* **Tue Thurs 10:10 AM - 11:30 AM Blum Music Center N217**

*Distributional Area:* **AA Analysis of Art**

*Crosslists:* **American & Indigenous Studies**

This course will explore contemporary musical cultures in Native North America – whose diverse performance practices range from traditional, popular, and classical music to film music and sound art – and related interdisciplinary research that has emerged over the past decade. Particular attention will be paid to the ways in which Native North American musicians and communities engage notions of modernity to express sovereignty and self-determination, to engage diverse understandings of place and belonging, to participate in local and global exchanges, and to revitalize or reclaim traditions that have been suppressed through the forces of colonization. A significant aim of this course is to draw theoretical considerations from Indigenous critical thought and traditional Indigenous knowledge into dialogue with analyses of contemporary Indigenous musical practices. Listening and viewing assignments are designed to supplement the reading and writing assignments and will comprise a significant part of our in-class discussions.



### **Machiavelli and Friends**

*Professor:* **Bill Dixon**

*Course Number:* **PS 325**

*CRN Number:* **10579**

*Class cap:* **15**

*Credits:* **4**

*Schedule/Location:* **Tue 9:10 AM - 11:30 AM Olin 305**

*Distributional Area:* **SA Social Analysis**

*Crosslists:* **French Studies; Human Rights**

This course will reconsider Niccolò Machiavelli's political thought from the standpoint of twenty-first century politics. We will inquire as to how his writings might still illuminate 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* and the *History of Florence*. In the second part of the class, we 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 read also some "neo-Machiavellian" writers whose works draw inspiration from *The Prince*, including Jean-Jacques Rousseau, Friedrich Nietzsche, Max Weber, and the Italian Marxist Antonio Gramsci. In the third and final part of the class, we will go on to consider "Machiavellianism" as a critical frame for understanding contemporary American politics, including MAGA and the Trump Presidency, the emerging politics of climate change, and the future of the democratic project in the United States and beyond. The class will feature opportunities for off-campus civic learning and engagement.

### **Sociological Theory**

*Professor:* **Jussara dos Santos Raxlen**

*Course Number:* **SOC 213**

*CRN Number:* **10592**

*Class cap:* **20**

*Credits:* **4**

*Schedule/Location:* **Wed Fri 11:50 AM - 1:10 PM Hegeman 102**

*Distributional Area:* **SA Social Analysis**

*Crosslists:* **Human Rights**

What is "theory"? And what makes a theory "sociological"? As we shall see, we often theorize and apply existing social theories in our everyday lives. Simply put, a theory is a way of understanding: making sense of all kinds of social phenomena, from globalization to intimate interpersonal relationships. In this course, we survey a range of social theories: those which are foundational to the creation of sociology and all social sciences; those which focus on the rise and transformations of modern society in the 19th and 20th centuries; and those which are responses, critiques, or further developments of these other theories. Our exploration will follow a chronological order of western thought. But analytically, we will straddle between historical periods (and the equivalent classifications of "classical" and "contemporary" sociological theory) to emphasize the ongoing dialogue among different theoretical traditions and attempts to provide alternative and more nuanced explanations of an increasingly more diverse social world beyond a Eurocentric perspective. Thus, through our exploration, we will map the conversations and debates among sociologists and other social scientists in their efforts to understand the realities of our recent past up until the present, considering various sociological traditions (e.g., functionalism, symbolic interactionism, critical theory, ethnomethodology, structuralism, poststructuralism, postcolonial and feminist theory), and the research they produced.

### **What is the Problem with Work? The Sociology of Work, Labor, and Occupations**

*Professor:* **Jussara dos Santos Raxlen**

*Course Number:* **SOC 293**

*CRN Number:* **10596**

*Class cap:* **20**

*Credits:* **4**

*Schedule/Location:* **Wed Fri 10:10 AM - 11:30 AM Olin 102**

*Distributional Area:* **SA Social Analysis**

The course's title already reflects the critical approach our inquiry about the social organization of work will take. Work is a fundamental part of everyday life. Work ensures our collective survival and the individual survival of many. Also, one's occupation shapes one's sense of self and where one stands in society. Thus, understanding the organization and effects of work is central to sociology because it is a dimension of life through which history is made and social change happens or fails to happen. We will explore histories, theories, and debates in the sociology of work, such as alienation and deskilling; management relations; human resources; the precariat and "working poor;" emotional labor; gender and race issues in the workplace; service work; creative work; labor struggles; unemployment; what some authors call "cognitive capitalism;" and how work relates to the production or reduction of social inequalities. Our goal will be to answer the course's leading question and raise other lines of inquiry to think about the future of work.

**Performing Difficult Questions: Theater as Disruption***Professor:* **DN Bashir***Course Number:* **THTR 342***CRN Number:* **10219***Class cap:* **12***Credits:* **4***Schedule/Location:* **Wed 3:00 PM - 6:00 PM Fisher Performing Arts Center RESNICK***Distributional Area:* **PA Practicing Arts D+J Difference and Justice***Crosslists:* **Human Rights**

This advanced theater seminar and studio course investigate the role of performance in posing and embodying difficult questions that challenge societal norms and provoke social change. Framed through the lens of theater as a catalyst for critical inquiry, we will trace how performance has historically engaged with contentious issues—from the civic function of tragedy in Ancient Greece to contemporary works that address social inequality. Students will study the work of artists such as Tania El Khoury, Bertolt Brecht, Radical Evolution, Aaron Landsman, El Grupo Cultural Yuyachkani, and the Elevator Repair Service, whose performances engage audiences in the moral and political tensions of their time. Emphasizing the complexity of performing ethically charged material, students will generate original performances and texts exploring how theater reflects and actively constructs public discourse. This course will give particular attention to intellectual risk-taking on sites of established institutions, where the staging of controversial material can challenge and reinforce social hierarchies.