Advanced Writing Studio
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Global Writing Seminar
Science
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Advanced Writing Studio

AWS-UF 201-001 | TR 2-3:15pm | Kaia Shivers
Reporting Issues of Race, Gender, and Sexuality

This course starts with a simple question: How do we craft fair reporting on identities from the margins? A workshop-driven, writing intensive course, the question will be answered through dialogue, reading, listening to podcasts, multi-media making, journalism practices, and a final project that prepares those interested in working in the media or possess a curiosity of understanding the processes in creating a story that is both robust and equitable. This course also brings in guest speakers to discuss reporting on race, gender and sexuality. Throughout this class, students will assess and respond to years of mainstream press covering maligned communities in problematic tropes and framing, while at the same time, constructing their own coverage.

Subsequently, this course examines how race, gender and sexuality are framed in current events and news reporting; and the issues of diversity in the newsrooms in the United States and the international press. On one hand, students will examine a variety of news reporting pieces and podcasts in order
develop multiple original reporting pieces involving issues of race, race relations, gender inequities and issues around sexuality. Next, students look at the problems of diverse newsrooms through studying reports on inclusivity in the media to think through better models of newsrooms. Finally, they will implement what they see as best practices in their own long form journalism story which will be presented in a final presentation that speaks to their project and their understanding of the media following a semester-long inquiry.

Writing the story will be a multi-week journey that begins with pitching the story, to research and interviewing sources, all the way to laying out the piece. Within these processes, we will hold regular in-class writing exercises paired with discussions around power, the press and representation in the newsroom.

AWS-UF 201-002 | TR 12:30-1:45pm | Cammie Lin
Food Writing
In the 2020s, being serious about what you eat is nearly as commonplace as eating itself. In the past, only those in-the-know were up on the most pressing issues in the food world, knew the best places to score a meal as impressively delicious as it is cheap (or expensive!), or understood the intricacies of our complex foodways. In recent years, however, both the local and global food landscapes have changed dramatically, due in part to the proliferation of excellent food writing, which has engaged broad audiences in a discourse not only about what and how we eat, but also the personal, cultural, social, and environmental implications of it all.
This creative writing workshop will examine food writing in its various professional forms, including food memoirs, food reviews, recipe-writing, and short and longform food journalism. Along the way, we’ll read inspiring, thought-provoking, mouth-watering examples of contemporary food writing.

Approaches to Global Studies

Note: this course does not count toward the GLS major, only the GLS minor.

APRGS-UF 101-001 | TR 2pm-3:15pm | Afrodesia McCannon
“Global Studies” names the multi-disciplinary academic study of globalization. In its least contentious sense, “globalization” refers to the rapidly developing and ever-deepening network of interconnections and interdependencies that characterize contemporary life. What is hotly debated in Global Studies is less the reality of globalization than its drivers, outcomes, and historical origins. Is globalization essentially an economic process or set of processes that has political and cultural implications, or a multi-dimensional set of processes for which no single social domain holds causal priority? Is “globalization” simply another word for “Westernization,” “Americanization,” or capitalism and its attendant ideologies? Did globalization begin in the last quarter century or several centuries ago or even several millennia? And, closer to home, what is Global Liberal Studies?

This course will examine answers made to these questions by such thinkers as Immanuel Wallerstein, Anthony Giddens, Arjun Appadurai, Roland Roberston, Joseph Stiglitz, John Tomlinson, and Jan Nederveen Pieterse, and introduce such key-concepts as World-Systems Analysis, Neoliberalism, Cosmopolitanism, Postnationalism, Deterrioralization, Glocalization, and Hybridity.
Since we all live in New York City, a major hub of global networks and connections of, we will use the city and students' own experiences extensively to illuminate and consider the many facets of the ‘global’ and our present and future place in the network of relations we call globalization.

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**Arts and Cultures Across Antiquity**

**Brian Culver**  
Course Description TBA

**Karen Karbiener**  
*Course description TBA*

**Elizabeth Lee**  
*Course description TBA*

**Heather Masri**  
This course examines the ways ancient peoples sought to understand their lives and their place in the world through literature and art. We begin at the beginning, by comparing creation stories from different cultures, then examine the archetypal hero’s quest as Gilgamesh struggles to come to terms with his own mortality. This ancient epic raises questions about heroism and identity and the way human beings define themselves in relation to nature and the divine—questions that will be recurring themes throughout the course, which covers the period up until roughly the 6th century CE. In particular we will examine the ways people have confronted death with counter-narratives of rebirth and immortality—literally in a religious context, or figuratively through identification with the cycles of nature or the establishment of a lasting legacy. We will examine depictions of the Underworld from the Egyptian Book of the Dead and Virgil’s Aeneid; interactions between gods and mortals in the Ramayana, Bacchae, and the Bible; the cycles of nature and human life in the Shijing; and the role of art as a form of immortality in Sappho and Ovid. Throughout the course, we will focus on the ways human beings create meaning through stories and visual art.

**Afrodesia McCannon**  
Arts and Cultures concerns becoming conversant with some of the most significant and striking artistic works humanity has produced. In this first part of the three-course series, we will cover the modern geographic areas of Africa (Egypt), Europe (Greece and Rome), the Middle East (Mesopotamia), Asia (China), and Southeast Asia (India) as they existed from 2400 BCE to 400 CE. In order to understand and appreciate the literature, art, and music of the distant past, we will study the cultural history that forms the underpinning of the works. While covering a broad time span and diverse cultures, students will be encouraged to draw lines of connection between the cultures and their arts while considering the unique qualities of each. We will be tourists on an ancient world cruise, but I hope that we will be able to connect with the humanity of the artists we encounter as they try express and sculpt into art what concerned them most: love and hate and death, the divine, dilemma, the best ways to get through life, and pondering just what life is. What it means to be educated changes over time; a central objective of the course helping develop students into contemporary educated people, that is, those who have a knowledge, sensitivity, and understanding of cultures across the globe and how they are connected. An essential part of the course is looking at how the ancient cultures we study are still part of the contemporary world through using students’ own investigations of New York City.

**Chris Packard**
What are the most significant and striking artistic works that humans produced in the ancient world, and why should people (you and your peers) consult them today? Let's keep this question in focus while reading literature, looking at art, and studying musicality within five regions and the ancient cultures that flourished in them: The Mediterranean (Greece, Rome, Egypt), the Middle East (Mesopotamia, Asia (China, India), and Central America (Mesoamerica). The texts we'll investigate were produced between 2400 B.C.E. and 500 C.E.

We study some of the oldest surviving cultural artifacts of humanity because they are durable in both a material sense and because messages endure today. How do these longlasting artistic works distinguish their cultures of origin from others? What similarities/differences in theme and genre can we recognize from our vantage point today? Why have certain cultural legacies been reinterpreted by artists and audiences centuries after they were first produced?

The objects we study have forms: literature (epic, drama, lyric, romance); art (sculpture, painting, icons); artifact (tools, pottery, jewelry); architecture (temples, houses, public plazas); and music (chants, musical instruments). You'll be expected to develop a specialized vocabulary in talking about forms of art/literature/music this semester, and continue that development in future A&C classes.

**Nancy Reale**

**Art and Cultures Across Antiquity: Duty, Death, and Devotion**

We will examine ancient literary, visual, and architectural texts that have exerted global cultural influences and provided aesthetic pleasure, investigating how and why these texts served such functions in the past and what their value is for the present. Through close critical analysis, we will consider the roles of the arts in the ancient world and what they have come to mean for modernity. We will concentrate on the epic as a literary vehicle for encoding social and religious traditions and values, interrogating how this form was developed and utilized and why its primacy was challenged by other literary forms. We will engage various ancient modes of apprehending the nature of the cosmos and divinity, and we will explore how the arts facilitated personal introspection and expression. We will examine different literary and visual texts by considering these topics: heroes and kings, community, individual voices, and gods incarnate. Among our readings: the *Ramayana*, *Gilgamesh*, the *Iliad*, the *Aeneid*; selections from the Bible, the *Bhagavad Gita*, the *Ashvagoshia*, and the *Samyutta Nikaya*.

**Martin Reichert**

**Violence in Ancient Narrative, Art and Architecture**

The course has a thematic slant: we will look at ancient representations of violence. From the slaying of Humbaba by Gilgamesh to the murder of Abel by Cain, from the collapse of the tower of Babel to the dynastic succession struggle between two groups of cousins in the Mahabharata, acts of violence permeate ancient literature and art. Readings will be supplemented by a discussion of important theoretical concepts (e.g., Durkheim's effervescence, Freud's Oedipal complex, Girard's sacred violence and scapegoating mechanism). How is violence depicted in antiquity? What is considered violent? What are the cultural and historic conditions of such representations?

The content and discussion in this course will necessarily engage with many forms of violence: military, subjective, sacrificial, sexual, psychological, structural, etc. Be warned that some of it may be emotionally challenging and triggering. Also, be warned that the reading load is heavy and that I tend to call on taciturn students in class. If you have an aversion to reading (there's a reading assignment due on the first day of classes), public speaking, and presentations, not to mention writing and research, this course is probably not for you.

**Jared Simard**

This course seeks to understand the meaning of the Gods in Antiquity. How did ancient cultures write about their gods? How did they interact with their gods? How did they depict their gods in artistic media? Through close examination of primary sources in translation and analysis of visual artifacts, students will investigate the role that myth played in the everyday lives of ancient peoples and the ways ancient writers and artists used myth as a vehicle to convey a complex metaphor for life. Utilizing a comparative approach, we will connect the myths of the Greeks and Romans with the earlier traditions of the civilizations in Mesopotamia, Judea, and Egypt. In addition, connections are made to parallel myths and
archetypes found in early Indian, Chinese, and Japanese mythology. Through weekly journal entries and reflective essays, students will interpret the symbolism and meaning associated with myths, their impact and meaning in antiquity, and their lasting influence in the Twenty-First Century.

**Arts and Cultures of Modernity**

In addition to the Advanced Writing Studio and Global Topics courses listed on this document, students have the option to take Arts and Cultures of Modernity or Global Works and Society: Modernity to satisfy the GLS Upper Division Elective requirement. Please note that these courses include both GLS and Liberal Studies Core Program students.

Arts and Cultures of Modernity course descriptions can be found [here](#).

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**Electives**

**ELEC-UF 101-001 | Thu. 6:20pm-7:35pm | Cammie Kim Lin**

**Service Learning Seminar I**

Service Learning Seminar I is the first course in a two-semester sequence for students selected to participate in the year-long Liberal Studies Service Ambassadors program. The seminar integrates intensive weekly service practice with academic coursework and critical reflection. Students who have applied and been selected to serve as a Liberal Studies Service Ambassador partner with organizations across New York City to address social issues in the areas of education, health, and the environment. In this mandatory seminar, Service Ambassadors engage in rigorous coursework meant to ensure that the service learning experience fosters transformative growth for the student—academic, intellectual, experiential, and personal—and meaningful outcomes for the partnering organization. This course is open only to LS Core and GLS students accepted into the Service Ambassadors program. Departmental approval is required in order to register. Please Contact [LS.service@nyu.edu](mailto:LS.service@nyu.edu) for details.

**Ida Chavosan and Erin Morrison | TR 2-3:15pm |**

**The Fantasy and Reality of Bridgerton**

Dearest gentle reader, this course provides a space for a critical exploration into the world of Regency England portrayed in the current hit Netflix TV show Bridgerton. Stories like Bridgerton have romanticized a period of time defined by global colonization, cultural and environmental exploitation, and significant economic disparity by creating worlds for their protagonists steeped in extravagance and chivalry. Using Bridgerton as a case study, each week is split into two parts. On the first day, students examine how choices made for Bridgerton (about characters, story structure, etc.) contribute to a common theme of escapist romanticism. On the second day of the week, students dissect the reality of the same theme based on historically accurate accounts, guest lectures from experts, and field trips. Through this shift from fantasy to reality, we seek to answer questions like: What was the reality and global impact of Regency England? Does it matter that this reality existed? Why is this era romanticized and reimagined in books, TV shows, and films? Do we keep coming back to works like Bridgerton to lose ourselves in the fantasy? Is an alternate universe problematic?

The course is based around active participation in discussions on assigned readings, videos, lectures, and field trips. Students write weekly discussion posts and lead the discussion on course material once during the semester. During the course of the semester, students are guided through the steps of a research project in which they compare the fantasy vs reality aspects of a theme of their choice in
Bridgerton. The goal of the course is to challenge students to consider the impact of erasing critical historical context in escapist romantic narratives and propose solutions to make these stories more inclusive while also retaining the escapist elements that viewers love.

Disclaimer: The content and discussion in this course may be emotionally and intellectually challenging and includes—by no means exhaustively-classism, death, nudity, racism, self-harm, sex, sexism, and sexual violence. We will do our best to make the classroom a space where we can engage empathetically and thoughtfully with difficult content.

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**Global Cultures**

**AFRICAN CULTURES**

**AFGC-UF 101-001 | TR 11am-12:15pm | Adedamola Osinulu**

The African continent is characterized by its large geographic mass and diverse populations and therefore provides an infinite tableau for study. Nevertheless, this course focuses on the cultural production of Africans in response to the forces that have impacted their societies over time. Among the themes we will cover are indigenous epistemologies, art and aesthetics, autochthonous political structures, the transatlantic slave trade, independence movements, nationalism and Pan-Africanism, revolution, migration and immigration, science and technology, youth movements, and afro-futurism. Such a broad agenda requires adopting an interdisciplinary approach, one that embraces history, literature, anthropology, cinema studies and so on. Students will be asked to read books and essays, watch films, make field trips, and attend events. Above all, students are asked to bring their own interests about and passion for African societies and culture into the classroom and be active participants in our collective quest for knowledge.

**EAST ASIAN CULTURES**

**EAGC-UF 101-001 Jeannine Chandler**

*Change and Continuity in Chinese History*

This course introduces East Asian cultures, focusing to a greater or lesser extent on China, Japan, and/or Korea. Aspects of East Asia’s traditional and modern culture are presented by study of some of the area’s Great Books, as well as other literary, political, philosophical, religious and/or artistic works from the traditional, modern, or contemporary periods. Issues raised may include national or cultural identity in relation to colonialism/ imperialism, East-West tensions, modernism’s clash with tradition, the persistence of tradition with the modern, the East Asian Diaspora, and the question of East Asian modernities.

Yurika Tamura

*Course Description TBA*

**LATIN AMERICAN CULTURES**

**Luis Ramos**

*Literature and the Political Imagination in Latin America*

It is often said that literature and politics are inextricably linked in Latin America. But how has literature helped shape political discourse in the region and how has politics, in turn, informed its literature and art? Drawing from a wide range of disciplines (literary criticism, history and political theory) and genres (poetry,
fiction and the visual arts), in this course we will closely examine works that probe the boundary between politics and art under shifting historical conditions. We will begin by considering the origins of Latin American literature’s intimate relation to politics through works that recall the pre-colonial past or record indigenous rebellions against Spanish authorities. We will then turn to artists and writers who were instrumental in redefining the role of literature and art as revolutionary weapons or as instruments of nationbuilding in the independence era. Finally, we will examine works that probe the boundaries of the national body by casting a critical light on state violence in the twentieth-century. Among the leading questions that will inform class discussion: How has the political and aesthetic function of literature in Latin America changed over time? How has the intellectual historically assumed the role of agent or critic of the state? What do literature and art suggest about the relation between the state and its margins, between history and memory, and between elite and subaltern subjects?

**Patricio Navia**

This course provides students with a general view of Latin American and the Caribbean. We study the region’s history, culture, arts, society, economy and recent political developments. Prior knowledge of Latin America is not required. In fact, because of the diversity within the region, some students familiar with one country will learn plenty about other countries. Latin America and the Caribbean is a diverse region with a wealth of different cultures, societies, economies and political systems. By providing a historical overview of the region during the first weeks, the class will build on that foundation to quickly reach 20 th-century and 21 st-century Latin America. We will also discuss Latinos in the U.S. The focus is generally historical, sociological, political and economic, but culture and the arts are also widely discussed.

**Lina Meruane**

*Course Description TBD*

**MIDDLE EASTERN CULTURES**

**Mona El-Ghobashy**

*Dynamics of Transformation*

The Middle East and North Africa (MENA) is a region of 583 million people living in 22 countries straddling two continents, with diverse political systems, economies, and ethnic, racial, religious, linguistic, and class groups. Our course will focus on this diversity through time, examining how the term “Middle East” came about, the kinds of political structures that emerged from the nineteenth century to the present, and the changing cultures of societies as they interacted with one another and with broader global trends. It is impossible to comprehensively cover every aspect of such a sprawling geography, so will focus on the crucial themes that everyone needs to know to be able to make sense of contemporary developments. These include the nature of the Ottoman Empire that governed much of the Middle East for 500 years; European colonial incursions into the region in the 19th and 20th centuries; the anticolonial freedom movements that created independent states in the 1950s and 1960s; and the series of uprisings that began in 2010 and have come to be known as the “Arab Spring.” The course begins and ends with these pro-democracy rebellions, explaining how they began in a small town in Tunisia and turned into a region-wide upheaval that continues to transform the Middle East, North Africa, and the wider world.

**Peter Valenti**

This course is designed to expose students to the modern Middle East. We will survey select major historical, political, and sociocultural developments in the region from roughly 1700 to the present. The course is divided into two sections. The first section will cover broad historical themes such as the emergence and sociocultural legacies of the Ottoman Empire, and the impact of European imperialism in the region. Significant attention will be given to the Ottoman Empire—as both an introduction for students to this important historical entity as well as understanding its influence in various social, cultural, and
political developments in the region. The crucial watershed of WWI and its impact on the region, heralding the collapse of the Ottoman Empire and the creation of a new imperial order, is a very important part of this section. We will then turn to Palestine and study the emergence of the Zionist movement and creation of Israel and related political and social issues that affected the region, such as the Cold War, new ideologies, and intra-state rivalries. After the midterm we will finish studying the Arab-Israeli conflict, with particular attention on the peace process and its various agreements/proposals. With these previously discussed issues serving as a backdrop, we will then analyze important issues and historical developments in the region in the 20th and 21st centuries.

This course not only requires memorization of facts (names, events, policies) but also a critical assessment of the claims and proposals of the various parties, individuals, and ideologies of the region. To this end, and as a goal in and of itself, the students will be handling a wide array of primary documents in order to have a deeper grasp of the issues as well as better assess processes and ideologies. In order to do all of the above, a good deal of reading and in-class participation is expected of students.

Global Topics

GT-UF 201-001 | MW 4:55pm-6:10pm | Mona El-Ghobashy

Transnational Feminism

Feminism is a way of analyzing societies and a form of activism to change societies. This course is an introduction to feminist thought and practice around the world, surveying the diverse ways that women’s and men’s well-being have been conceptualized and fought for. We will read philosophers, sociologists, anthropologists, historians, and novelists for how they have analyzed women’s life conditions. A key theme of the course is how large-scale structures such as political systems, globalization, and social norms affect the lives and prospects of women both as individuals, and as members of particular class, racial, ethnic, and regional categories. We will also encounter the voices of many non-academic women, describing their experiences with work, body image, social norms, local politics, and caregiving. The course is transnational in the widest sense, drawing from different disciplines, time periods, and global locations to enhance our ability to see differences among women in their particular contexts while also tracing broad patterns and connections. Through active discussion and analytical writing, the course aims for a deeper understanding of both our own and others’ lives.

The learning goals are to (1) to understand the main debates and conceptual frameworks developed by scholars to analyze gender relations, (2) appreciate the diverse ways that women and their allies have banded together to define their interests and claim their rights, and (3) develop your analytical reasoning and writing skills through frequent practice in expository writing.

GT-UF 201-002 | MW 12:30pm-1:45pm | Joyce Apsel

International Human Rights

This multidisciplinary course will continue themes from Social and Cultural Foundations by exploring the history and literature of human rights and focusing on key issues on the local and global level and how they have been represented. This is a seminar and student participation in discussions based on readings is an integral part of the course. Together, we will read and analyze a number of UN Conventions, histories, testimonies and view films on subjects including war, terror, torture, disappearances and genocide.

GT-UF 201-003 | TR 3:30pm-4:45pm | Regina Gramer
A World at War
War is all around us, all the time. War shapes us, even when we live in peace. For better or for worse, war affects every aspect of our globalized world today. Modern war has changed military strategies, societies, economies, and cultures around the world. Civilians have become the purposeful targets of war, whether in mass murder, bombings, rapes, or forced removals. Civilians have also contributed to the mobilizations for total wars, at times reaping significant benefits. In this class, we will focus in particular on World War II, the deadliest military conflict in human history. During World War II between 40 and 70 million people were killed worldwide, many more civilians than soldiers. This course will revisit World War II from a global studies perspective, exploring its most significant facets and contemporary relevance in interdisciplinary ways. We will study how and why we tell so many different stories about World War II, even the same event such as the liberation of Buchenwald. We will explore why Americans view World War II as the “Good War” while most others do not. We will look at ‘old’ topics in ‘new’ ways and discuss how our view of war crimes and perpetrators changes when we connect topics such as strategic bombing and colonialism, or colonialism and genocide. We will analyze the ways in which World War II intersected with decolonization both in terms of the soldiers who fought in the war (whether African Americans, Indians, or Frantz Fanon, for instance) and the high politics of military strategy. We will also examine those who benefited economically from World War II and those who paid the price with slave labor and prostitution. Can justice be done? We will also learn about the legacy of World War II, in particular the ways in which civilians cope with the trauma of total war, but also the ways in which postwar states have adjusted their politics. Was World War II progressive in some aspects? We will look at both sides of this debate in relation to women, decolonization, and the environment. Last, but not least, we will revisit various different philosophical and religious justifications for “just” wars and ask what types of modifications these rationales might need after World War II. In addition, you will have a chance to study how World War II played out in your junior-year site and learn to trace the impact of World War II on your junior-year site until today.

GT-UF 201-004 | MW 9:30am-10:45am | Elayne Tobin
Celebrity: Fame and the Global Brand
Celebrity. Movie Stars. Movers. Shakers. Cinema. Television. Tabloids. Fame. These are words and concepts that seem to dominate American and international life in the early part of the 21st century. Everywhere we look, there are stars rising, new kinds of celebrity emerging, scandals brewing, stars descending—even crashing—and all this seems to be chronicled in real time by our massive and celebrity-obsessed media outlets. Even as unwilling participants, we are, each of us, caught up in fame and the dazzling, often confusing world it has wrought. This multi-disciplinary course takes very seriously the cultural phenomenon and economic reality that is the process of modern global fame. Beginning in the middle of the 19th century, writers, actors, politicians, athletes, and even wealthy businessmen increasingly found themselves at the center of popular attention. Fed by Enlightenment conceptualizations of “the individual” and aided by the dramatic rise in print media of the day and, finally, catapulted forward by the increased popularity and availability of such technologies as photography, radio, film, television, and now social media, celebrities from many walks of life began to serve as our contemporary moral guides and cultural touchstones. As the technologies and industries on which they relied expanded, so it seems did celebrities’ social, economic, and international cultural influence. This course will examine the history of modern fame, its effects and affects, its dark underbelly, its financial workings and influence and its implications for understanding contemporary globalized identity. In addition, we will explore the development of Hollywood and the more general American media machine that has “modeled” types of fame and celebrity branding for other parts of the world, such as Europe and Asia.
GT-UF 201-005 | MW 3:30pm-4:45pm | Linnea Hussein
**Documenting Social Change Around the Globe: Photography, Film, and Digital Media, from Immigration to the Refugee Crisis (ATM, CCP)**
In this course students learn about the many different ways in which photographic media generate, support, and/or document moments of social change. Through studies of the image – photography, moving image, and digital media – students gain an interdisciplinary understanding of different historical and methodological techniques used around the globe to document social change. Topics covered in this class include immigrant photography in New York’s Lower East Side, radical documentary filmmaking in Latin America, queer activism on German television, digital independent documentary in China, and sites of interactive online activism in the Middle East. In addition to discussing the documentation of social change, the class teaches students that images can themselves be a vehicle for such change, as happens when photographic media are used to protest, witness, or counter-archive a movement. Finally, the course provides practical archiving and filmmaking skills, in preparation for one of the assigned projects: a creative online exhibition about a site of social change.

GT-UF 201-006 | MW 11am-12:15pm | Kevin Bonney
**The Complex Global History of Cannabis**
Cannabis sativa (marijuana) has been an important medicinal and illicit plant for 6,000 years. Tracing the history of cannabis involves a multidisciplinary exploration of botanical and cultural evolution that extends through nearly every region of the globe. This first part of this course begins by uncovering the ancient origin of cannabis in China and following expansion of the crop through South and Central Asia up until when the Arab and Persian trade brought cannabis to Africa and later to Europe. Other main areas of focus in the class include the emergence of cannabis as a global commodity; cannabis regulation, prohibition, the War on Drugs; medicinal uses and sustainability of cannabis and hemp; and cannabis legalization and social justice. Through readings, films, discussions, guest lectures, a field trip, and writings, this course will examine these topics while focusing on specific themes related to sustainability, health, environmental science, and social justice. Course content is representative of many different global regions and time periods, and students are encouraged to investigate the history and current legal status of cannabis in countries that are home to Liberal Studies juniors’ global sites of study.

GT-UF 201-007 | TR 2pm-3:15pm | Jennifer Zoble
**Translation Across the Disciplines**
Translation is the ne plus ultra of global, interdisciplinary topics, with a dynamic presence in the arts, humanities, social sciences, hard sciences, and most industries. Translators are essential agents in global flows of art, media, policy, and commerce. But the work of bridging different languages, cultures, and identities is inherently framed by power relations: questions of who gets translated, how they get translated, why they get translated, how the translation is produced and disseminated, and who decides lie at the heart of translation practice and the discipline now known as translation studies. This course seeks to provide an overview of the aesthetic, ethical, political, cultural, and technological concerns that have informed their historical development. Students will read and respond to texts exploring translation discourse and activity in a variety of academic, professional, and everyday contexts; engage in exercises that illustrate key translation concepts; speak with guest translation practitioners and scholars; and attend local translation events. Each student will undertake an independent research project investigating translation’s role in a field or cultural context that interests them, ultimately producing an academic essay or creative work (15-20 pages) and an oral presentation (10-15 minutes). Knowledge of a language other than English and prior translation study or experience are welcome but not required.
Global Works and Society: Antiquity

Nalei Chen
Course Description TBA

Tal Correm
In this course we will explore questions regarding the human condition, focusing on enduring issues such as the purpose of life, happiness, freedom, and virtue, moral responsibility in light of conflicting duties, obligations to the natural environment, and the relation between the individual and society, between justice and power, and between humanity and the divine. We will examine different answers to these questions through close reading and discussion of central works from the ancient Mesopotamian, Hebrew, Chinese, Hindu, Buddhist, Greek, and early Christian traditions. These works represent some of the major religious, philosophical, and social movements in the ancient world. Texts include The Epic of Gilgamesh, Daodejing, The Bhagavad-Gita, Plato's Republic, and St. Augustine's Confessions, among others. You will take an active role in your learning by critically engaging with these works in class discussions, exams, and informal writings. By employing global and cross-cultural approaches and understanding these works in their historical contexts we will draw connections to contemporary ethical and political problems in order to identify their relevance to the present globalized world and our place within it.

Peter Diamond
This course examines and compares the ways in which several ancient societies constructed and maintained their ways of life. We will explore and analyze texts taken from the Hebrew, Chinese, Hindu, Greco-Roman and early Christian traditions, focusing in particular on such enduring topics as the relation between humanity and the divine, between justice and power, and between the individual and the group. Our perspective will be global insofar as we will concentrate on the attempts by ancient thinkers to bring order to the worlds they imagined. From this standpoint, “global” is not so much a geographical designation or a synonym for “non-Western” but instead refers to the perceptual scope of the arguments or other acts of imagination we will study. Our approach will also be interdisciplinary: in addition to situating texts in their historical contexts, we will analyze and compare their relation to the world today.

Farzad Mahootian
Global Works and Society: Antiquity spans the period from pre-history to around 700 CE and examines relationships between patterns of action, belief and thought in ancient societies as compared with those of current cultures. Our section of GWA emphasizes philosophy, religion and science as key formative socio-cultural factors. We study the historical development of religion, science and philosophy in Greece, India and China, as well as reflecting philosophically on the basis and rationale of their concepts and cosmologies. Key texts include Apology, Meno, Phaedrus and Timaeus (Plato), On Christian Doctrine (Augustine), Dao de Jing (Lao Tzu), the Upanishads, the Bible, and The Man in the High Castle (P.K. Dick). The latter is a work of speculative history that casts an interesting light on intersections of “western” and “eastern” ways in the semi-fictional world of 1960s San Francisco.

James McBride
This course provides students with an introduction to the philosophies, religions, politics, and economies of the ancient world. Students will read foundational texts in the Greek, Hebrew, Roman, Chinese and Hindu cultures with particular attention to Athens, Rome, Jerusalem, and Qin. The course will introduce students to the rise of Western consciousness and the split between East and West that has become so important in the development of the modern world. Among the many topics to be explored are social hierarchies, political models, imperial ideologies, slavery, gender roles, moral virtue, the sacred and the
profane, and human liberation or salvation. Among the historical characters to be encountered are Cyrus the Great, Xerxes, Darius, Socrates, Plato, Xenophon, Alexander the Great, Augustus Caesar, Tiberius, Qin Shi Huangdi, Moses, Paul and Jesus. This course will emphasize placing ancient texts into their historical and geographical contexts. Students are expected to read the texts carefully and analyze historical worldviews as a looking glass into the lived experience of human beings who were both very different and yet very similar to ourselves. The course will be a success for any student who uses these texts to gain insight into the presuppositions, prejudices, hopes and dreams of our own contemporary cultures.

Albert Piacente  
*The Logical Structure of Desire*  
This course has as its focus what has come to be known as the “Axial Age,” a period from roughly the 7th to the 3rd centuries B.C.E. where many of the seminal texts, at the foundations of a number of philosophical and religious belief systems still with us today, were compiled and/or written. Recognizing many of these texts for their unique voice and diversity of viewpoint, we will nonetheless see that they, and the Axial Age, share a singular, common theme: structuring desire. From what to want and not want, from what should be pursued to make a life good to what when pursued makes a life bad, it is this that nearly every text we will encounter in this course takes as its central subject. But, and here is the question that will hang in the background throughout the entire course, to what end? Is it possible or even desirable (pun intended) to break desires into categories with some lauded and others sanctioned? We will proceed via the close reading of texts prior to class (see course schedule) which is then brought to bear in lecture, question and answer and open-format discussion. You are expected to do all assignments as well as both to attend classes and participate. At times participation will be voluntary, but at other times not (you may get called on), depending upon the level of engagement of individuals and the class as a whole. The point of participation is to bring multiple perspectives to bear in order to achieve a more full experience of the material but also to allow students to appreciate more fully the views of others when focusing on their own, individual, written work.

Joseph Portanova  
*Histories and Societies, Citizens and the Disenfranchised, Cultural Contacts and Conflicts*  
Among the ancient civilizations studied will be Egypt, Greece, Rome, and China. Themes will include the ideal state, the relationship between the individual and society, the disenfranchised (in particular women and slaves), and contacts and conflicts between cultures. Although there will be works of philosophy included, this is not primarily a philosophy course. The approach will be historical, though also interdisciplinary—drawing upon analysis of art and literature produced by the civilizations studied, as well as philosophical models of ideal societies. Instructor will guide students through galleries at the Metropolitan Museum outside of class time. Readings may include the following texts (a sample list): Thucydides’ *The Peloponnesian War*; Confucius’ *The Analects*; Plato’s *The Republic*, Tacitus’ *The Annals of Imperial Rome*, St. Augustine’s *City of God*, and selected shorter readings from ancient Egyptian texts as well as selections from the Biblical books of Exodus, Maccabees, and the Gospel of Matthew.  
There may be some assignments involving interpretation of art works in relation to the issues studied. The instructor is a historian with interest in art and literature; the course will reflect these interests—especially the historical.

Laura Samponaro  
*The Ancient World and Its Influence Today*  
“Equality is most unequal,” Cicero asserted in the first century B.C.E. What do concepts like equality, freedom, and justice mean to the ancients and to us today? How do the socio-political views of the ancient Greeks and Romans continue to influence us? In this course, we shall examine how the political, social, and ethical ideas of the ancients have impacted our own respective, current points of view. The goal of this course is not only to introduce you to texts that have shaped the way we think but also for you to study them as a means for constructing your own arguments, both in speech and in writing. While adopting an attitude of critical engagement towards texts and ideas, you will examine not only what a
particular argument is but also how that argument is presented. In turn you will learn how to develop your own arguments and present them in a clear and persuasive fashion.

Michael Shenefelt  
*The Ancient World*  
This course uses classic texts to survey the moral and political thought of ancient times. We seek to discover a common humanity as expressed through four different literary traditions—those of ancient Greece, the Bible, classical China, and ancient Rome. Historical topics include the rise and fall of the Greek city-states, the development of classical Greek philosophy, the intellectual ferment of China before its unification, the imperial expansion of Rome, the rise of Christianity, and the dissolution of Roman authority during the early Middle Ages. We also consider philosophical issues that arise during the period, such as the proper exercise of political power, the authority of the state over the individual, the relation of religion to morality, the good life, rationality and knowledge, free will, the relation of mind and body, fundamental ethical principles, and the effects of political freedom. The course asks students to examine these issues critically. Class discussion will be crucial.

Heidi E White  
*Course Description TBA*

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**Global Works and Society: Modernity**

In addition to the Advanced Writing Studio and Global Topics courses listed on this document, students have the option to take Arts and Cultures of Modernity or Global Works and Society: Modernity to satisfy the GLS Upper Division Elective requirement. Please note that these courses include both GLS and Liberal Studies Core Program students.

Global Works and Society: Modernity course descriptions can be found [here](#).

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**Global Writing Seminar**

GWS-UF 101-001 | Suzanne Mengraj  
*Writing to Unravel*  
This course might just as well be titled "How to Wonder." We're going to focus on observing and analyzing before arguing and on narrating good questions rather than voicing ready-made answers. We will examine a series of texts that describe, interrogate, and analyze mysterious subject matter from both within and outside a variety of cultures, with special attention to how other writers manage the unknown in their work, whether the object of their attention is familiar but difficult to capture or utterly unfamiliar to them.

Some find it difficult to imagine writing without an emphasis on argument. Should you experience such difficulty early on in our work together, don't sweat it. Before you know it, it will become second nature to make exploring questions, problems, and mysteries rather than thesis statements motivate your writing. You'll find in the process that the approaches you practice here—strategic description and the engagement of others' thinking in your writing, for example—serve the expression of arguments you might have to or want to construct in other settings.
Your writing will grapple with subject matter—largely chosen by you—that challenges your thinking: seemingly inexplicable sights, sounds, people, incidents, experiences, cultural practices, and public events. In the process, you will not only become more comfortable managing uncertainty in your writing, but will also come to see writing as an essential component—rather than mere product—of thinking. The incorporation of feedback from peers, the thoughtful consideration of others’ ideas in your work, and the effort to draw connections between seemingly disparate subjects will all serve to strengthen your approaches to thinking, reading, and writing for global audiences.

By the end of the semester, I hope that you will see all kinds of subject matter—whether personal or distant, familiar or foreign—as worthy of your curiosity and deliberate consideration in prose, and that you will take great pleasure, as I do, in finding the most befitting styles for your exploration of our tremendously mystifying, ever complicated world.

GWS-UF 101-002 | Matt Longabucco
Welcome to the Global Writing Seminar, your first-year writing class. In this course, we will engage in college-level writing by reading and writing essays that exhibit intellectual rigor as well as compelling creativity. Our work will take a global focus in its attention, not just to place and narrative, but also to questions of how we can approach stories we gather and sites we visit with mindfulness and a broad sense of context and perspective. Through a process of observation, research, composition, and revision, students will arrive at complex ideas and consider their own agency as alert and artful writers in the world.

GWS-UF 101-003 | Stephen Policoff
Real Places, Dream Spaces
This writing class will seek to investigate how we perceive place in our lives—real places we experience in real time, places we remember (or misremember), and places we imagine or create. We will consider our own exploration of New York (as well as how others have explored and considered it). We will consider the journey—both physical and metaphorical—on which we are all engaged. We will examine the ways in which we—and others—record and remember places from earlier experiences (photographs, journals), and the ways in which photographs have been used to conjure up not only physical space but historical, creative, and personal space as well. We will take a look at the ways in which our dream life/dream space echoes/enhances/alters our experience of day-to-day life, and the ways in which dream studies have influenced global thought, and thrown light upon many aspects of the so-called real world.

GWS-UF 101-004 | Ifeona Fulani
Course Description TBA

GWS-UF 101-005 | Montana Ray
Course Description TBA

GWS-UF 101-006 | Christopher Packard
Course Description TBA

GWS-UF 101-007 | Sean Eve
City of Darkness, City of Light: Investigating The City as Utopia and Dystopia
This semester we will be focusing on New York as a context and stimulus for exploratory writing and thinking. We are operating under extraordinary circumstances, as is the City itself, the economic and social consequences of COVID-19 and long-term issues around social justice and economic fairness coming together to make for a volatile moment in our society. This moment is also brought on by changes
in the places and in the ways we communicate. Never has digital community been a more powerful instrument, whether to further authoritarian impulses or as a context for potentially revolutionary political reorganizing. This semester we will explore how we can speak to the moment and engage the potential within this emerging communicative and cultural patois, a mix of the visual and verbal elements, sampled, manipulated and invented, that is fast displacing existing systems of discursive authority. As this is a globally oriented course, we will also be looking at how these local or national changes are connected or not connected to discursive shifts taking place elsewhere, and focusing on communities within NYC that have extra-national origins. Finding communities and locations in the city that are attuned to more than one national context, as you may well be yourself, will be a key aspect of this course.

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**Science**

**LIVN-UF 201-001 | Genia Naro-Maciel**
For the past 10,000 years, and especially since the Industrial Revolution, humans have impacted the Earth to such an unprecedented extent that a new geologic time period has been proposed: the Anthropocene, or the Age of Humans. This class examines biological, environmental, and climatological changes attributed to the Anthropocene through both a global and a local lens in the form of lectures, case studies, virtual laboratory and hands-on activities, films, debates, and discussion of historical and contemporary writings from multiple disciplines. Connections between juniors’ global sites of study and important developments related to biodiversity, biogeography, and climate change will be emphasized through class discussions and student presentations. Throughout the class, students will also experience and reflect upon events such as museum exhibits, field trips, and scientific talks in New York City and beyond that highlight course topics.

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**Senior Colloquium I**

**SCOI-UF 401-001 | MW 2pm-3:15pm | Lindsay Davies**
ATM

**SCOI-UF 401-002 | TR 2pm-3:15pm | Ifeona Fulani**
CSI

**SCOI-UF 401-003 | MW 9:30am-10:45am | James McBride**
LEHR

**SCOI-UF 401-004 | TR 9:30am-10:45am | Genia Naro-Maciel**
SHE

**SCOI-UF 401-005 | TR 11am-12:15pm | Peter Diamond**
PRD

**SCOI-UF 401-006 | MW 9:30am-10:45am | Suzanne Menghraj**

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The will develop things scholars primary designed undergraduate investigate philosophy, social development A SCAI-UUF Senior CCP

SCOI-UF 401-007 | TR 11am-12:15pm | Regina Gramer LEHR

SCOI-UF 401-008 | TR 3:30pm-4:45pm | Tal Correm PRD

SCOI-UF 401-009 | TR 12:30pm-1:45pm | Ascension Mejorado PRD
Note: Students with an interest in Economics are encouraged to enroll in this section

SCOI-UF 401-010 | MW 2pm-3:15pm | Joyce Apsel PRD

SCOI-UF 401-011 | MW 4:55pm-6:10pm | Timothy Tomlinson CCP

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**Senior Seminar**

SCAI-UF 401-001 | F 11am-1:45pm | Karen Karbiener

Material Culture Studies Seminar
A recent intensified interest in materiality and the slippery category of "things" has inspired the development of a new field: material culture studies is an explicitly interdisciplinary endeavor embracing social and cultural history, anthropology and archaeology, art and architectural history, literature, philosophy, and political science. Instead of studying how people make things, theorists and practitioners investigate how things make people, how they contribute to an understanding of cultures past and present, and how they can be understood as possessing a being and agency of their own. Yet the study of objects made or modified by humans remains underutilized by established scholars and undergraduates alike, in great part to the dependence upon virtual media and a lack of training in primary sources and archival materials.

Designed for seniors working on advanced research projects, this course will teach you how to use primary and archival materials in rigorous, meaningful ways. Working with objects and ideas that may not have been considered closely by anyone but you, you'll learn how you might contribute original scholarship in your field of interest. You'll "learn to look" at the visual and material record, to describe things vividly and usefully, study the history of our current obsession with material culture, be presented with career options in the archive, and also champion a critical, self-reflective perspective on cultural difference. The course's sessions will include seminar-style conversations on recent foundational works in material culture studies; hands-on experiences and activities promoting innovative practice; individual consultations between you and me; and field trips to museums, libraries, public and private archives, and historic sites. You'll have the unique opportunity to witness and perhaps even participate in the development of my exhibition "Poet of the Body: New York's Walt Whitman" as well as the catalogue that will be concurrently released (Grolier Club, NY; May 15- July 27, 2019).

The cultural productions of 19th-20th century New York City serve as our case study, but we will explore
issues that go well beyond city boundaries and can be applied to your own project. We’ll also study the material culture of ethnicity, race, and class by visiting a range of cultural institutions, ranging from private collectors’ homes to the Lower East Side Tenement Museum. During each visit, you’ll study objects with the aid of the institution’s own staff, and hear about their training in and perspectives on material culture studies.

SCAI-UF 401-002 | TR 3:30pm-4:45pm | Robert Squillace
Globalization and the Internet
It is common practice to use the words “internet” and “world-wide web” interchangeably; indeed the global nature of online networks is so taken for granted that the internet might be referred to as just “the web,” with its world-wide nature simply being assumed. But the relationship between the internet and globalization - whether in regard to politics, media, commerce, or social interaction - is complex, starting from the fact that “internet” and “world-wide web” are not names for the same thing. The means by which people access the world-wide web through the internet and the purposes for which they do so vary significantly around the globe, in ways that illuminate many aspects of our contemporary period of globalization. This course will acquaint students (in non-technical terms) with how the internet works, explore the global “digital divide” that marks its use, and investigate its impact in the areas of politics, e-commerce, media distribution, and social connection (possibly including gaming). The course will focus on a number of major players on the global online market - Amazon (and its rival, Alibaba), Netflix, and Facebook/Instagram - while giving students broad scope to explore the digital interchange between the local and global in the topic and geographical area they choose.

SCAI-UF 401-003 | MW 3:30pm-4:45pm | Leo Douglas and Peter Valenti–A Postcolonial Perspective
Global Nature Conservation
This course discusses the relationship between environmentalism, biodiversity conservation and colonialism to describe the critical role that histories of imperialism and colonial rule has played in the identity, ideologies and formulation of the modern nature conservation movement. It discusses themes such as the foundations of western biological sciences to the social effects of parks and protected areas establishment on who, how and through what means natural resource conservation and nature itself are valued, studied and managed. Through an analysis of: 1) New York City based monuments and spaces, 2) iconic films and documentaries about people and nature, and 3) an appraisal of the postcolonial literature, this course highlights how the intellectual traditions and identities embedded in Western imperialism have shaped nature conservation, and discusses the paradigms that the global biodiversity conservation movement has inherited by virtue of these roots. We then describe how various movements are increasingly seeking to subvert capitalist, colonial and marginalizing forces within environmental conservation to redefine and support the efficacy of conservation programs, advance equity and inclusion, and protect the environmentally vulnerable. Our primary literature draws on what is commonly described as “Western” traditions and scholarship as well as the scholarship and experiences of “non-Western” and historically marginalized groups to center a multiplicity of voices, geographies and identities that significantly informs the intersectionality required to discuss the study and management of global nature conservation.

SCAI-UF 401-004 | MW 12:30pm-1:45pm | Roberta Newman
Advertising: Selling to the Global Village
In 1964, Marshall McLuhan posited the idea that the world was fast becoming a “global village,” writing that “we have extended our central nervous system in a global embrace, abolishing both space and time as far as our planet is concerned.” At the time, these statements seemed futuristic. Today, we read them
as prophetic. Indeed, in this age of new media, it is difficult to deny the fact that we are all linked, in virtually real time, in what is quite literally a world wide web. It is also difficult to ignore that central to the global village is its marketplace. Indeed, one of primary uses of media, both new and old, is to sell things. To a great extent, both the things we are sold and the ways in which they are sold to us reflect the ways in which we live: our cultures, both local and global. And not only does advertising—the art and business of selling—reflect culture, it also creates it. In this seminar, we will examine global advertising both as a reflector and creator of culture. Focusing on content and context, we will explore the ways in which advertising functions within the global village, on a number of different levels. Over the course of the semester, we will utilize concepts and techniques from the fields of media studies, art history, anthropology, sociology, psychology and marketing as well as our own first-hand observation and anecdotal evidence, gathered in New York, abroad sites, and home towns and countries, as tools to help with our in-depth study of advertising. We will begin the semester with an examination of theoretical works, followed by a historic overview of the development of the business and art of advertising. Specifically, we will look at the ways in which global advertising functions as a unifier and as a divider. In order to do so, we will examine the marketing of global brands such as Coca Cola, Subaru, and New York University, to understand how advertising responds to cultural differences and at the same time promotes homogeneity. We will also pay some attention to the way in which ethnic and national identities may be informed, at least in part, by the world of advertising.

SCAI-UF 401-005 | MW 11am-12:15pm | James McBride
Ethics, Law, and Global Finance Capital
Finance capital washes across the face of the globe, 24 hours per day, seven days per week. Although many people wrongly assume that finance capital is limited to large institutional investors, such as investment banks, hedge funds, pension funds, or private equity funds, commercial banks sweep the accounts of all of their customers nightly, invest these funds in government securities (an investment vehicle called a “repo”), sold on the secondary market by other investors, who then use the proceeds of these sales to invest capital in a wide range of other investment vehicles, e.g., stocks in developing countries (emerging markets), distressed debt in industrialized nations, real estate in China, etc. Hence, Main Street is inextricably linked to Wall Street, not only through pension funds and 401ks but also through everyday checking and savings accounts. This interdisciplinary seminar introduces students to the circulation of finance capital. Students will study the rise of capitalist institutions, types of global financial products, the regulation of capital markets by government and industry SROs (self-regulatory organizations), and the social ethics of institutions and personnel (social capital) involved in global finance. In particular, the seminar will discuss the cause and consequences of the financial collapse of 2008. The seminar will draw upon the disciplines of economics, philosophy, politics, sociology, and social psychology to explain the rarified world of finance. Special attention will be paid to abuses in the market, such as financial fraud and market manipulation, insider trading, money laundering, bribery, Ponzi schemes, and the like. In addition to Western models of the free market, the seminar will also explore the principles of Islamic finance and the “market socialism” practiced in the Communist People’s Republic of China.

SPRING Senior Seminars

The Silk Road: Ancient and Modern Globalizations - Jeannine Chandler & Peter Valenti
The purpose of this senior seminar is to both introduce students to the historical phenomenon known as the Silk Road, as well as analyze its social, cultural, and economic significance. As an example of perhaps the most famous type of “globalization,” this topic is both complex and relevant. The academic
exploration of the Silk Road allows us to examine the issue of globalization (and related trends) in both premodern and modern contexts: challenging the familiar contemporary understanding of what globalization is, and exploring current globalization enterprises via an historical approach. This course will proceed both chronologically and thematically. Course material will span approximately two thousand years, from the Han Dynasty (206 BCE-220 CE) through the modern era (i.e. examining the Chinese One Belt and One Road Initiative). In terms of thematic organization, the course will trace the significance of larger themes (Modeling and Mapping; Merchandise; Movement; Modernity) as well as smaller sub-themes (e.g. civilizations and empires, goods and commodities, the spread of religion and ideas). This course will rely heavily on period maps, travelogues, and other primary sources, in order to solidly locate the various phenomenon in their geographical, cultural, religious, or social contexts. Primary texts serve a central function in this seminar: they reveal the mental universe inhabited by various peoples, they allow us to explore the question of cultural understanding and misunderstanding, and they further demonstrate the impact and extent of the diffusion of ideas, technologies, and religions. These readings will be framed by various academic works as well as academic studies and historiography. We will interrogate the applicability of terms such as globalization, cultural diffusion, cultural exchange, and clash of civilizations. In addition to these readings, the course will utilize material culture, in the form of art, artifacts, and the actual goods and commodities traded along the Silk Road.

Critical Voices in Environmental Justice & Racial Justice - Leo Douglas & Kaia Shivers
This course examines the relationship between environmentalism, nature conservation and racial justice. Moreover, this interrogation discusses the critical role that the histories of settler colonialism and ongoing capitalist paradigms have played in the ideologies and approaches to the teaching, practice, and academic study of environmental justice. Centering the experiences and articulations of Indigenous, Brown, Black and frontline communities, and how they challenge regimes of global power, we discuss a range of concepts and theoretical frameworks such as ecological apartheid, food justice, the climate crisis and postcolonial theory. More so, this class examines their experiences and ways of knowing, along with their work in the field—all of which are largely absent from spaces of power, academic discourse and global deliberations about environmental health and conservation. Withal, our exploration looks at how and through what means the aforementioned communities continue to be harmed and systematically silenced as they navigate the gradual erosion of natural ecosystems.
With a focus on the Americas and the Caribbean, this course discusses how those who represent Indigenous, Brown, Black, and frontline communities globally disproportionately continue to bear the environmental burden of climate change and its negative effects. Included in their ecological challenges, they deal with issues such as land dispossession, intentional polluting and other racialized practices leading to the destruction of natural environments. This exploration becomes more compelling and quite urgent as these communities—located on coastal shorelines, islands, or lands used as dumping grounds or for mining—often stand at the frontline of said environmental crises. Because of their proximity, they have been thrust into this discourse and are the first to implement solutions, thus they play a significant role in contributing to how we address planetary environmental degradation.
Through a combination of: 1) facilitated forums focused on minoritized communities and their experiences with natural ecosystems and global powers; 2) critical engagement of theories and concepts giving voice to the oppressed who are navigating environmental injustices, and 3) a meticulous appraisal of literature examining climate change, environments and racial inequities, this syllabus aims to interrogate and disrupt hegemonic power within the context of environmental concerns.
In an attempt to illuminate more equitable outcomes, justice and inclusivity, our process aims to center theoretical frameworks that give voice to those who make up underrepresented and oppressed groups in the locations we research. Furthermore, our approach showcases modalities that protect the environmentally vulnerable and inform the intersectionality required to discuss pedagogical practices,
research and the management of environmental and racial justice. Guided by the belief that institutions of higher education have a duty to support accurate and responsible representation of the most crucial concerns of our time, we believe it is essential, and inexcusable to provide a platform for dialogue through which those most affected can speak with autonomy and agency. Such a strategy avoids narratives that serve to reproduce common tropes of marginalized bodies as mere victims of the climate crisis or feeble and complicit heirs of polluted lands. Even more egregious is the commodification of nature and them in it, without acknowledging their expertise and ongoing roles as environmental leaders and innovators of resilience in the face of ongoing environmental degradation. Overall, this course aims to create a space that will permit the expressions (art, music/performances etc.) and activism of communities of color to be discussed in ways that center the intersection of environmental and racial justice.

**Design and Development - Jessamyn Hatcher**

The journey from cloth to clothing, from the hands that sew to the bodies that wear, is in most accounts a long one. The journey continues as wear (and laundering, staining, repairing, lending, and storing) eventually gives to disposal, and clothes are sent to landfill, or to encounters with new wearers. Stretching across multiple nations, modes of labor, forms of presentation, and ways of knowing, the production, consumption, use, disposal, and reuse of clothing is literally a global project. The clothing industry was, after all, among the first to become transnational, and its structures of production, consumption, use, disposal, and reuse, both material and symbolic, are among the most globally dispersed. When addressed in context of globalization, clothing tends to be posited only ever as a problem—of over-consumption, labor exploitation, environmental degradation, and the division of “the west and the rest.” But the long life cycle of clothing is also a trenchant example of how people and things are involved in relationships of attachment, entanglement, dependence, and care. The recent movement in “humanitarian design,” which seeks to “demonstrate how design addresses the world’s most critical issues,” presents the opportunity to rethink the role of clothing over its long life, as both critical problem and possible solution.

**Multilingualism and Society - Eugene Ostashevsky**

This seminar examines how power relations are expressed and enforced by language, especially in multilingual situations. Our first unit will explore the German Romantic concept of the mother-tongue (or native language), and the claim that people must think differently in different languages, which emerged from it. Our second unit will focus on the ways of speaking used by oppressed groups to address members of their own or, by contrast, of more dominant groups. Examples will be drawn from slave literature, Holocaust literature, and studies of gay camp speech. Our third unit will explore native-acquired language dynamics in immigrant writing, while the fourth unit will examine feminist language planning in different countries. The course brings together aspects of linguistic anthropology, applied linguistics, continental philosophy, translation theory, and even literary study. Student assignments will include both a research paper and fieldwork in linguistic anthropology (such as interviews and compiling a linguistic landscape journal), as well as some free-form essay writing. Students will learn to listen to people making language (and the other way around!).

**The Global Ecological Crisis: Political, Economic and Ethical Considerations - Güney İşikara**

This course is designed to study the ecological crisis from an interdisciplinary perspective, bringing together political, economic, historical and ethical approaches in its multiple historical contexts. Topics covered range from prevalent concepts to frame ecological collapse, such as the Anthropocene, to power differentials, social inequalities, ethical and political concerns, and systemic drivers underlying the looming crisis. It also presents differential impacts of the ecological breakdown on different communities. This complexity reflects the core idea that the society’s relation to nature is at the same time a
manifestation of the underlying social relations. In addition, the conventional economic approach to environmental degradation (the tragedy of the commons, externalities, and market failures) will be critically assessed to reveal its one-sided, homogenizing, and reductionist approach. The course covers topics with global relevance like environmental justice, rights, the role of ownership structures, development and economic (de)growth, colonialism and imperialism, and environmental struggles in different parts of the world. It encourages and motivates students to understand the ecological crisis in its historical context, use a variety of tools to approach it from different vantage points that make up its totality, and engage with ongoing environmental struggles and policy discussions all around the world.