

# Fall 2024 GLS Course Descriptions

*Please note that course descriptions are for reference only and are subject to change.*

*Comprehensive archives of past [GLS](#) and [Core Program](#) course descriptions are also available on the [Liberal Studies website](#).*

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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, multimedia 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 to

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 | MW 12:30pm-1:45pm | Elayne Tobin**

**Other Voices, Other Rooms: Autobiography, Memoir, and the Global Self**

In this course, we will be examining how writers write, how we read, and how observing and transforming our own reading skills and attitudes about language can help us improve our own prose. We will be focusing specifically on autobiography and memoir, and how differing notions of “selfhood” help construct our stories, as well as help us read and interpret the stories of others. While autobiography is generally understood to refer to the narrative of a whole life, memoir tends to take on a specific theme or time period in one’s life. Nevertheless, we will explore and compare the genres themselves.

We will explore memoirs/autobiographies in traditional forms, through poetry, film, fiction, and nonfiction to explore how people have written about themselves and why. We will also compare how cultural, socio-economic, and geographic differences may influence and inflect both the process of memoir writing and the way that writing gets interpreted and used across various histories and cultures. We will focus our own writing toward the autobiographical and will work with experimental forms in an intense workshop environment. The goal of the course is to become better critical readers of the genre, while at the same time working rigorously and critically on our own written production.

Why focus on writing the “self”? Because writing and creating languages of artistic remembrance and history-making are the tools we use to make our way in the world; we write to explore, explain, complain, cry out, critique, commiserate, declare, decry, denounce, demystify...you get the idea. Writing is a way not only of recording thoughts and emotions, facts and fictions, but it is the process of using language that brings those elements of our lives into being in the first place. And if you are going to make your way through this messed-up, alienating, strange, and glorious place called existence, you better hope you can talk and that people will listen. In turn, you need to understand how other people use memory, so you can craft your own. Otherwise, what’s the whole point?

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## **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 Appaduria, Roland Roberston, Joseph Stiglitz, John Tomlinson, and Jan Nederveen Pieterse, and introduce such key-concepts as World-Systems Analysis, Neoliberalism, Cosmopolitanism, Postnationalism, Deterritorialization, 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**

**ACA-UF 101-101 | MW 3:30pm-4:45pm | Jared Simard**

***Myths, Legends, and Culture***

**Course Description TBA**

**ACA-UF 101-102 | TR 2pm-3:15pm | David Larsen**

***Imitations of Life***

Animals whose behavior is incompletely ruled by "species memory" must create models for themselves using external media, such as sculpture, painting, and above all language. In this class we explore the media and models of ancient societies whose artists struggled to articulate human beings' place in the world, their vulnerability to oppression, and their duties toward the divine and to each other. Although our texts come mainly from West Asia, our geographic focus has no center, and our concern is with relationships between ancient cultures as much as with "culture" itself.

**ACA-UF 101-103 | MW 9:30am-10:45am | Martin Reichert**

***Our Bloody Origins***

Welcome to "Our Bloody Origins," a course that explores the theme of violence as depicted in ancient literature and art. We will examine works that showcase the gruesome and bloody origins of human culture. From Cain's fratricide to the infanticide of Dionysus to the genocide of the Mahabharata, from the sparagmos of the Bacchae to the dismemberment of Osiris and the crucifixion of Jesus Christ, stories of foundational violence have been passed down from generation to generation.

Why do we still find these tales of violence so captivating? Are we merely indulging in a morbid fascination with the past, or is there something deeper at work here? As we delve into these ancient stories, we will consider how they still resonate with us today, and what they might reveal about the human condition.

Can we learn anything from the past? Surely, we overcame the violent and aggressive impulses of earlier stages of human development. Undoubtedly, we are more mature, civilized, and enlightened than our primitive, tribal ancestors. We are peace-loving, progressive, good. Right?

Pious pronouncements by politicians and media pundits notwithstanding, violence continues in the modern era. From wars and genocides to police brutality, antifa riots, school shootings, and domestic

abuse, violence is all around us. It seems to be not just a state of exception, but rather a primary principle of organizing society. And with the rise of new technologies and weapons of mass destruction, the possibility of self-extinction looms ever larger.

Perhaps we do well to take another look at our ancestors' reflections on violence, to seek for ancient wisdom. Let us journey back in time to explore the bloody origins of human culture, and discover what they might reveal about our present and future.

Trigger warning: If you need a trigger warning, consider taking a different class. This course deals with many forms of violence: human sacrifice, crucifixion, torture, murder, rape, incest, infanticide. Much of the required material may be emotionally challenging, and you will encounter opinions and ideas you find uncomfortable, unwelcome, disagreeable, or offensive — I sincerely hope you will.

### **ACA-UF 101-104 | TR 9:30am-10:45am | Afrodesia McCannon**

#### ***The Ancient Global World***

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 and Ethiopia), 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 to 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 is 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. The relationship between the distant past, the recent past, and the contemporary moment will be a focus of the course. We will also consider how the concerns of all the GLS program's concentrations (politics, identity, economics, law, creative production, religion, environment etc.) bear on the arts and cultures we will study.

### **ACA-UF 101-105 | MW 8am-9:15am | Brian Culver**

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#### **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 | 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—but 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 |**

***Course Description TBD***

**AFGC-UF 101-002 | MW 9:30am-10:45am |**

***Course Description TBD***

**AFGC-UF 101-003 | MW 12:30pm-1:45pm |**  
**Course Description TBD**

## **EAST ASIAN CULTURES**

**EAGC-UF 101-001 | TR 12:30pm-1:45pm | Jeannine Chandler**

**EAGC-UF 101-001 | TR 2pm-3:15pm | 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.

## **INDIGENOUS CULTURES**

**INGC-UF 101-001 | TR 9:30am-10:45am | Marian Thorpe**

**INGC-UF 101-002 | TR 11am-12:15pm | Marian Thorpe**

Since the 1950s, the world has witnessed the emergence of a global movement around the rights of Indigenous peoples. But how is it that groups of people from every populated continent have come to claim the same identity category? What exactly is Indigeneity, and what histories and experiences do these diverse populations share? Using examples from around the world and from our own neighborhoods, we will learn about the cultures, histories, and political dynamics of a range of Indigenous societies around the globe. We will also explore some of the human rights issues Indigenous movements seek to address, and the mobilization strategies these movements use. In addition, we will take a hard look at the role of non-Indigenous scholars and scientists in defining Indigenous peoples as an object of study, and explore how Indigenous peoples are bringing their own forms of knowledge and ways of knowing to bear on science and economic development. Finally, the course concludes with an examination of the concept of decolonization, asking how non-Indigenous settler colonists can listen to, learn from, and act in solidarity with Indigenous peoples.

## **LATIN AMERICAN CULTURES**

**LAGC-UF 101-001 | TR 4:55pm-6:10pm | Luis Ramos**

**LAGC-UF 101-002 | TR 3:30pm-4:45pm | 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?

**LAGC-UF 101-003 | MW 9:30am-10:45am | Patricio Navia**

**LAGC-UF 101-004 | MW 11am-12:15pm | 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<sup>th</sup> -century and 21<sup>st</sup> -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.

**LAGC-UF 101-005 | MW 12:30pm-1:45pm | Mario Cancel-Bigay**

**LAGC-UF 101-006 | MW 2pm-3:15pm | Mario Cancel-Bigay**

In this course we revisit some of the key moments in Latin American history from the period of colonization to the present. Making use of primary and secondary sources, students are exposed to the works of critical thinkers of the region, important cultural manifestations (songs, poetry, novels, plays) and turning points, such as the rebellions and revolutions that have impacted Latin America and the Caribbean. The course highlights as well the contributions of women, Indigenous and Afro-descendant communities and actors, and the diaspora. Without neglecting to address the cultural and historical specificities that make up the selected Latin American nations, and the particularities that lie within, the course emphasizes how global dynamics (such as imperialism, internationalism, colonialism, cultural exchanges, transnational and inter-ethnic acts of solidarity) have shaped the region and how the region, in turn, has shaped the world.

## **MIDDLE EASTERN CULTURES**

**MEGC-UF 101-003 | MW 2pm-3:15pm | Mona El-Ghobashy**

**MEGC-UF 101-004 | MW 11am-12:15pm | 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 19<sup>th</sup> and 20<sup>th</sup> 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.

## **Global Topics**

**GT-UF 201-002 | MW 11am-12:15pm | Kevin Bonney**

***High Times: The Past and Future 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 201-003 | TR 12:30pm-1:45pm | Ifeona Fulani**

***Global Feminisms: Visualities and Textualities of Self-making***

In this seminar we will explore the self-making and remaking of women's identities at critical stages of their development, as they are represented in fiction, creative nonfiction, poetry and film by, and about, women. The course aims to show how quotidian conditions and consequences of migration, displacement or social isolation put pressure on gender, racial, cultural and sexual identities, in formation and as lived. Students will learn the skills of visual literacy and theoretical vocabularies of feminist film theory and literary theory, made necessary by the increasing global circulation and exchange of ideas, images and experience via literature and film created by women makes it important that we bring to the acts of viewing and analysis of creative works. Drawn from varied cultural backgrounds, the texts we will examine are organized around questions and issues arising from: the formation and re-invention of gender identities; inter-generational shifts in cultural and social perspectives, between mothers and daughters and within families; the body as a locus of identity and sexuality. Reading, viewing and discussions will examine cultural influences on women's creative self-representation; formal traditions and experiments with literary and visual forms; interrogations of Euro-American feminism on women's writing and film-making in the global south and East; the impact of social media platforms on women's self-fashioning.

Key objectives are for students to grasp the global forces that influence women's writing and visual practices, to introduce students to feminist theory on identity formation and to engage with feminist scholarship on transnationalism and globalization. The course will develop the ability of students to apply critical, cross-cultural analysis to the social, cultural, personal and literary issues addressed in selected texts and consequently students to read and write analytically about literature and film. Students will be encouraged to relate the topics and theories considered to their own lives and their own writing and to incorporate the resulting insights into their assignments.

**GT-UF 201-004 | MW 2pm-3:15pm | 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 201-005 | MW 3:30pm-4:45pm | Janet Hendrickson**

***Books of Knowledge***

Dictionaries—emblematic sources of knowledge—claim that we can know the world through language as they record and even govern how we speak and write. At the same time, these authoritative books raise questions about all kinds of language, beyond words—including visual and musical language—as well as the sources where we go to find knowledge and materials for our art. Dictionaries make us ask, what—or who—determines what belongs in a language? Can a word—or any unit of communication—ever truly be defined? And what do questions about one genre, dictionaries, reveal about our sources of knowledge more generally, from old-fashioned encyclopedias to popular sites of inquiry beyond books, like TikTok, to the communities we turn to for inspiration in our art? How do our references determine what we know—and what we make?

This class uses dictionaries as a prism through which to refract these philosophical, social, and creative questions. It also engages dictionaries as a lens through which to focus our own inquiries into points of reference that define our art forms and fields of study, as well as the places we find ourselves across the globe. Our work in this class centers on two main projects: a long critical essay investigating a reference of each student's choosing, and a creative curatorial project that transforms a reference in some way. Our work will be inspired by readings and audiovisual materials from canonical figures like Jorge Luis Borges and Samuel Johnson, as well as contemporary writers, like Solmaz Sharif and Haryette Mullen, and film and music creators who challenge references' power. Additionally, we will gain skills in research methodologies, including fieldwork, to make our own creative reference projects. By the end of this course, you will develop skills in gathering and generating new knowledge through critical research and creative production. You will also gain insights into structures of knowledge that will empower you to critique those structures and direct them more effectively toward your own ends.

**GT-UF 201-006 | 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.

**GT-UF 201-007 | MW 9:30am-10:45am | Johann Jaeckel**

### ***Critiques of Capitalism***

This course introduces students to a wide range of writings from different philosophical and economic schools of thought, all of which have one central theme in common: they have a bone to pick with capitalism. Based on a close reading of primary texts, the course investigates the following questions. How do different authors characterize the fundamental features of the social system that we refer to as capitalism? Which, if any, aspects of this system do they appreciate and which do they reject? How are different critiques informed by historical events and, in turn, how do they shape the political dynamics of different eras? Finally, how is the critique of capitalism informed by perspectives outside the main power structures and intellectual centers of the enlightenment and beyond? The first part of the course covers criticisms formulated by moral philosophers and classical political economists during the emergence of industrial capitalism in the 18th and 19th century. Readings demonstrate the linkage between theories of value and emergent disciplines in the social sciences. The second part, 1914 to 1945, focuses on analyses and arguments put forward during the chaotic pre and interwar period. Critics and theorists in this period help to display the difficulty of thinking through the challenges to capitalism from fascist and communist movements. The third part presents a range of critical commentaries on postwar capitalism up to the present drawing from religious, environmental, feminist, and postcolonial perspectives. The course concludes with a comparative reading of defenses and radical critiques of neoliberalism. The team teaching approach to this course allows to emphasize both the underlying philosophical and economic commitments which inform different critical inquiries of capitalism. Historically, a variety of traditions in economic thought and philosophy have examined rules of exchange, depicted general tendencies in human labor and consumption, and expressed normative prohibitions and endorsements for various types of market practices. Our focus here, capitalism as a unique mode of economic reproduction, is no different with regard to being an object of this economic and philosophical examination. This course aims to participate in this ongoing questioning and contemporary reconstruction.

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## **Global Works and Society: Antiquity**

### **Nalei Chen**

This course offers an introduction to the moral, political, and religious thought of the ancient world. We will examine foundational texts from China, India, Greece, and the Middle East. We will consider the kinds of questions that these texts were interested in and how they gave rise to important similarities and differences early on in their respective cultures. By adopting global and cross-cultural approaches, you will develop cross-cultural competency in relation to the foundations of the political, ethical, and cultural traditions of these civilizations.

Moreover, you are expected to take an active role in your learning. Through careful reading and critical discussion, you will develop the capacity to think critically about a number of enduring questions that are still very relevant to our contemporary world. Here are some of the most important ones:

What is the relation between individuals and society? Must individuals always obey the laws that the state enacts?

What is human nature? Is it good, evil, or morally neutral? How does our conception of it impact our moral, political, or religious thought?

What are virtues? Can we become virtuous? If we can, how? And what is the relationship between virtues and our social and political life?

What is the relation between justice and power? Does power need to be justified? And why can't we do whatever we want if we are powerful?

What is the relation between humanity and the divine? How do we know that God exists? If God exists and is good, then why is the world so bad?

### **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.

### **Laura Samponaro**

"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 White**

***Justice, Happiness, and the Good Life***

This course concentrates on some of the classic texts of the ancient world and of the early Middle Ages--such as those of ancient India, classical China, the Judaic tradition, ancient Greece, and ancient Rome. We will explore the ways that philosophers and theologians have envisioned the self in relation to questions of metaphysics, ethics, and political theory. Historical topics include the metaphysical reflections of China before its unification, the spiritual thought of India, the rise and fall of the Greek city-states, the collapse of the Roman Republic, and the rise of Christianity. We will focus upon philosophical issues that arise during the period, such as the proper exercise of political power, the authority of the state over the individual, and the relation of religion to morality and the good life.

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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 | MW 8am-9:15am | Suzanne Menghraj**

***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 to 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 | MW 4:55pm-6:10pm | Mona El-Ghobashy**  
***Course Description TBA***

**GWS-UF 101-003 | MW 9:30am-10:45am | Deborah Williams**  
***Course Description TBA***

**GWS-UF 101-004 | TR 3:30pm-4:45pm | Michael Datcher**  
***Course Description TBA***

**GWS-UF 101-005 | TR 9:30am-10:45am | Montana Ray**  
***A Century of Travel Writing***

With an emphasis on cultural translation, Global Writing Seminar seeks to expand and complicate students' understanding of the essay in its varied forms and functions. This semester, students will use writing as a way of thinking: our objective is the continual refinement of ideas and their expression in a global context. Rather than approaching writing as an innate talent, this course teaches writing as a learned skill that can be practiced and developed. Reading, too, is an evolving way of thinking; and this course embraces feminist, Black, Indigenous, fat, queer, Southern, and disabled texts as necessary perspectives for our collective development. Our theme this semester is travel writing, an essay genre which is having a moment. Inspired by contemporary essayists like Clint Smith, Jordan Kisner, and Imani Perry who use travel to analyze cultural phenomena and narrate personal and collective history, we'll consider the literary lineages of the genre. Perry's *South to America*, for example, follows Albert Murray's classic, *South to a Very Old Place*; and Murray himself followed white journalist Jonathan Daniels' *A Southern Discovers the South*, written "as if with the typewriter against the dashboard." Over the course of the semester, students will close read and discuss travel-related texts from the 1920s to today, written in various modes (diaristic, ethnographic, critical, and journalistic). Students will also practice their own travel writing: a travel essay on food and a destination essay which guides the reader to a famous or surprising institution. Finally, students will also use writing as an intellectual refuge as not all stages of the essay writing process are for the public: we will keep writing journals and prioritize daily in-class creative prompts and metacognitive reflections which need not always be shared.

**GWS-UF 101-006 | TR 2pm-3:15pm | Tim Tomlinson**  
***Course Description TBA***

**GWS-UF 101-007 | TR 4:55pm-6:10pm | Chris Packard**  
***Global Arts and Languages***

Welcome to Global Writing Seminar, which is a workshop where students practice various forms of writing in a collaborative community. Specifically, you will practice writing academic essays, literary journalism, "global" narratives, translation studies, visual essays, critical analyses, performance reviews, memoir, and meta-commentary.

Each class session will involve writing, discussion, and revision; between class sessions, students will read, write, and think on their own in preparation for these workshops. (Sometimes accompanied by extra-curricular excursions and out-of-class meetups.)

The theme of the course is “Global Arts and Languages,” and the essays you write will address this topic. In one of the assignments, you are prompted to submit your writing for publication, and I hope you will aim toward this standard in all your writing in this class. Published writing leads to all kinds of benefits for you and for your readers – it’s a win-win!

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## **Science**

### **LIVN-UF 201-001 | TR 9:30am-10:45am | 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 ATM | MW 2pm-3:15pm | Masri, Heather**

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

**SCOI-UF 401-003 LEHR | TR 11am-12:15pm | Gramer, Regina**

**SCOI-UF 401-004 SHE | TR 9:30am-10:45am | Morrison, Erin**

**SCOI-UF 401-005 PRD | TR 11am-12:15pm | Hogan, Brendan**

**SCOI-UF 401-006 CCP | TR 12:30pm-1:45pm | Horng, Susanna**

**SCOI-UF 401-007 LEHR | MW 11am-12:15pm | Valenti, Peter**

**SCOI-UF 401-008 PRD | MW 3:30pm-4:45pm | Apsel, Joyce**

**SCOI-UF 401-009 PRD | MW 12:30pm-1:45pm | Navia, Patricio**

**SCOI-UF 401-010 PRD | TR 2pm-3:15pm | Diamond, Peter**

**SCOI-UF 401-011 CCP | MW 9:30am-10:45am | Longabucco, Matt**

**SCOI-UF 401-012 CCP | TR 11:00am - 12:15 PM | Wilkinson, Amy**

**SCOI-UF 401-013 ES | TR 2:00pm- 3:15 PM | Mejorado, Ascension**

**SCOI-UF 401-014 SHE | MW 11am-12:15pm Douglas, Leo**

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## **Senior Seminar**

**SCAI-UF 401-001 | TR 12:30pm-1:45pm | Jennifer Zoble**

***The Global Go-Between: Translation Studies Seminar***

George Steiner, in his seminal 1975 book *After Babel: Aspects of Language and Translation*, famously asserted, “All acts of communication are acts of translation.” While translation may be a fundamental part of what we do as expressive creatures, and while the formal practice of translation stretches back centuries, the profession of translator and the academic discipline of translation studies are relatively new. In this course, we’ll immerse ourselves in the major theoretical questions of the translation field, and in the ever-changing ideas about language, culture, and power that inform them. Students will analyze literary as well as “technical” (audiovisual, journalism, law, medicine, business, diplomacy) translations, and collaboratively investigate translation practices in a community, industry, or discipline they care about. They will speak with local translators and attend translation-focused events. And all along, they will consider why, in this age of English-language hegemony, interest in, and study of, translation seems only to be growing. Proficiency in a language other than English is not required, but interlingual analysis will be encouraged for those students capable of it.

**SCAI-UF 401-002 | TR 3:30pm-4:45pm | Robert Squillace**

***The World Heritage Course: UNESCO and the Politics of Tourism***

The list in question is UNESCO’s World Cultural Heritage roster, a collection of 780 sites around the world that have received the UN’s imprimatur as being of enduring cultural interest, part of the cultural inheritance of every human on earth. From its origins in the 1970s, the UN’s efforts to identify, preserve, and publicize a common human cultural heritage have grown to proportions hardly imagined when a modest dozen sites were first approved in 1978. This course will focus on the UNESCO-designated World Cultural Heritage sites, raising such questions as: how does the UN define “world cultural heritage”? What, by its guidelines, constitutes “culture,” and how has that definition been put into practice at the actual cultural heritage sites themselves? To what extent and in what ways does the UNESCO designation affect the way a site is managed and publicized? How do we regard the idea of “world cultural heritage” - who owns the past, and what responsibility do we have toward it? What are the politics involved in winning approval for a site? If sites are indeed part of a “world heritage” rather than a national or local patrimony, who truly owns them - does our responsibility to protect and preserve them

override national sovereignty when monuments are endangered by war or poverty? Students will actively shape the course content, as the second half of the semester will focus on the sites that students choose for their major projects after a few weeks of general background texts.

**SCAI-UF 401-003 | MW 9:30am-10:45am | Jim McBride**

***What's to be done?: Legal Responses to Environmental Crises***

This seminar addresses efforts by international organizations and states to police activities by governments, private corporations, and individuals, which adversely affect the environment, by using treaties, statutes, and regulations. Students will study the legal rubrics governing such environmental issues as air and water pollution, toxic substances, and wetlands, as well as current environmental crises, particularly global warming and global extinction of species. Special attention will be made to the adequacy of legal enforcement mechanisms such as diplomatic and litigation strategies, including the Kyoto and Paris Agreements and limitations of judicial review of statutes and regulations. As seminar participants, students will lead discussions of the readings and engage in a debate on the proposal to hold governments, corporations, and individuals criminally liable for environmental damage.

**SCAI-UF 401-004 | TR 11am-12:15pm | Jeannine Chandler**

***The Global Undead***

This class provides an introduction to the study of the global undead in history, literature, and film. The fears of death and undeath have occupied the collective human consciousness since the beginning of recorded history. Over thousands of years, humans have channeled their personal, cultural, social, political, and religious concerns into shifting desires and dreads relative to their own mortality and immortality. The global collective unconscious has thus created and revived undead figures that surprisingly share numerous consistencies across time and space. The shared obsession with creatures such as mummies, vampires, and zombies, has spawned religious beliefs, literary genres, creative media, and scientific innovation; these undead figures however also reflect the worst of humanity-- racism, misogyny, bigotry, crime, and violence, especially in the modern era. The twentieth and twenty-first centuries are particularly notable for fast-paced industrial growth, the rise of capitalism (and its discontents), increasing globalization, the return of religious fundamentalism, rapid technological advancements, and the social/psychological anxieties associated with living in the modern age. All of these factors have fueled a prevailing fascination with the undead, as demonstrated in contemporary media. In this course, students will use theories/frameworks such as imperialism, decolonization, post-colonialism, and Orientalism (among others) and engage in cross-cultural analysis and discussion as weekly topics built upon the content of previous weeks. Texts and films serve as mirrors of the fears around the world, past and present, in connection with the unknown, the unseen, and the undead. This semester, students will interact with several Liberal Studies professors ("Guest co-hosts") as they join in our discussion of undeath. PLEASE NOTE: students are cautioned that this class will include texts, films, and imagery containing violence, gore, and other disturbing content.

**SCAI-UF 401-005 | MW 11am-12:15pm | 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.

## **SPRING Senior Seminars**

**SCAI-UF 401-001 | MW 9:30am-10:45am | Jessamyn Hatcher**

***Design and Development (cross-listed with Social and Cultural Analysis)***

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. This Senior Capstone Seminar, co-taught by Jessamyn Hatcher (GLS) and Thuy Linh Tu (Social and Cultural Analysis and American Studies), is crossed-listed with SCA, and will feature class sessions, workshops, and project advising from experts within the larger university and outside of it. There is a strong emphasis in this course on collaborative, co-curricular, and experiential learning.

**SCAI-UF 401-004 | MW 2 pm-3:15 pm | Cristina Dragomir**

### ***Migration and the Environment***

At this moment when the world is confronting both current and future habitability crises, the figure of the climate migrant dominates the global imaginary. Projections of small island wipe-out, submerged coastal cities, and conflicts involving border security have seized hold of a world that can no longer afford not to think prophetically, even apocalyptically. At the same time very real environment-induced displacements and forced adaptations are occurring that have devastated livelihoods and communities as a result of both sudden climate events, such as hurricanes and storms, flooding and monsoons, drought, and pest infestations, and more slow burn climate-based processes such as temperature rise, desertification, deforestation, coastal erosion, and sea-level rise, resulting in profound food and water insecurity for vulnerable populations. Of these, indigenous peoples, agricultural communities, pastoralists, and poor in the Global South have been disproportionately impacted.

Thinking between the global symbolism and the real threats, both current and future, raises a number of important questions. From a vantage point of the global order, how should we respond to the fact that most environmental migration is internal, not external? Are climate migrants (or “climigrants”) different from other migrants, especially those pushed out by non-climate based environmental factors such as human development? Is it fruitful to consider migration solely in relationship to environmental threats, or even possible to disentangle these influences from a network of other causes: economic, political, and historical? In exploring the climate-migration nexus we will consider controversies around the discourse of climate adaptation, what happens to those left behind or who cannot migrate, and the impact of migration on the environment itself. Readings will be drawn from human geography, anthropology, political ecology, international development, and migration theory, and case studies will be used to ground our discussions of policy and change dilemmas at all levels from grassroots to the UN.

### **SCAI-UF 401-006 | MW 12:30pm-1:45pm | Heather Masri**

#### ***Unnatural Creations: Science Fiction and Technology***

Yesterday’s science fiction is today’s reality. Innovations in media and communication technology have changed our sense of time and place, shattering distinctions between local and global, private and public, real and virtual. Advances in artificial intelligence, cybernetics, and bioengineering are raising new questions about ethics, consciousness, and the nature of humanity. The information, social networking, and consumer resources of the internet have created the possibility of new, transnational communities and provided new means of expressing and exploring personal identity. Science fiction, as a genre that specializes in social satire and speculation about the consequences of new technologies, is an ideal medium for exploring ethical and philosophical questions relevant to today’s global society. The focus of this course will be on literature and film, but it will be interdisciplinary in taking a cultural studies approach—making connections between the ideas of those works and current social, technological, and economic issues.

### **SCAI-UF 401-007 | TR 2pm-3:15pm | Luis Ramos**

### ***The Politics Of Enlightenment in Southern Europe and its Atlantic Colonies***

This course examines the literary, visual and political dimensions of the Enlightenment in Southern Europe and its Atlantic colonies. Moving beyond narrow conceptions of the Enlightenment as the province of Northern European reason, we will probe its manifestations in less often acknowledged regions of the Atlantic world. Our approach will be two-fold: We will trace its dimensions not merely through the prism of human reason and progress, but moreover, through a range of discourses rooted in European ideologies of empire and sovereign power. By probing how the Catholic monarchies of Spain, Portugal and France drew from an eighteenth-century philosophical vocabulary to create novel conceptions of statecraft and political authority, we will examine the conditions that led to the dissolution of their Atlantic empires. First, we will identify the ways in which enlightened authors redefined the boundary between church and state and between the nation and its constitutive elements. We will then examine how the advent of scientific exploration prompted eighteenth-century travel writers to re-imagine the relation between nature and empire and between Europe and the Americas. Subsequently, we will turn to visual manifestations of the Enlightenment by considering artists that grappled with shifting conceptions of sovereignty and political agency through new aesthetic norms and strategies. Finally, we will analyze seminal texts of the French, Haitian and Spanish American Revolutions so as to uncover how they transformed the political imaginary of the modern world

**SCAI-UF 401-008 | TR 11am-12:15pm | Peter Diamond**

### ***Nationalism and Democracy in an Age of Globalization***

This course will examine the challenges posed by the rise of nationalist conflict since the end of the Cold War, as governments around the world are confronted by demands from ethnic groups for recognition, protection, or autonomy within the boundaries of the state. We begin by examining the meaning of nationalism, which remains a complex and much contested concept. While the resurgence of nationalism is not in dispute, its origin and its meaning are subjects of deep debate among contemporary social scientists and historians. Did the collapse of the bipolar balance of power in the 1990s simply allow ancient cultural hatreds to resurface? Or is nationalism largely a reaction to democratization, economic development, and a revolution in the means of communication? We will attempt to answer these questions in the context of the recent increase in international migration as a result of global economic and political developments. In addition to these empirical questions, we will also examine debates among political theorists over the justifiability of nationalism. Some liberal theorists tend to view nationalism with suspicion, since its emphasis on community and belonging, as well as the desire to seek political support and protection for these feelings, puts it at odds with liberal commitments to individual rights and to freedom and equality as universal values. But others argue that recognition and protection of national minorities is a precondition for a just society, particularly when the viability of such groups may be undermined by economic and political decisions taken by the majority. We will think through these normative debates by examining several recent or on-going controversies occasioned by nationalist conflict. Should ethnic or national groups have publicly funded education in their native language? Should the traditional homelands of indigenous peoples be reserved for their benefit, and so protected from

settlement or development by “outsiders”? What are the obligations of liberal democracies with respect to religious or cultural practices of national groups that are deemed “illiberal” by mainstream society?

**SCAI-UF 401-009 | M 2pm-4:30pm | Douglas, Leo**

***Critical Voices in Environmental Justice & Racial Justice (Cross-Listed with CLACS)***

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