**Clas/Eng 153b**  
**Race before Race: Premodern Critical Race Studies**

**Contact Details**  
Instructors: Dorothy Kim (English) and Caitlin Gillespie (Classics)  
Office location: Remote

**Meeting Times**

**Classes**  
Tuesday/Thursday 8:00-9:30pm (on Zoom)

**Office Hours**  
Tuesday 1-2; Thursday 7-7:45pm; and by appointment. Please contact Christopher the C.A. to schedule a time slot.

**Course Description**

This course provides an introduction to ancient and medieval attitudes towards race and ethnicity through the theoretical lens of premodern critical race studies.

For several decades, medieval scholars have argued over race’s definition and its use for geographies, contexts, and group dynamics in premodern Europe. In medieval history, this discussion has been based on a non-scholarly definition of race that never cited any work in critical race studies. Instead, medieval race has been defined with a eugenicist pre-WWII classification. Medieval history’s uncritical definition of race, which has ignored the last fifty years of scholarship, has stopped medieval studies from having a sustained, well-informed discussion. Medieval history has chosen not to move past the pre-Civil Rights methodologies of white supremacist history, even while other historical areas have changed their methodological view. Thus, medieval history has upheld a white supremacist historical methodology in discussing race and ethnicity that has misaligned them completely with current social science scholarship.

Classical studies faces a similar range of issues, and Classics itself has been implicated in colonialism and ethnonationalism. Neo-nazi and white supremacist organizations such as Identity Evropa have touted the Classical world as the ideal, misaligning pure white marble sculptures and monuments (which used to be brightly colored) with a similarly
pure white race. Classical scholars have failed to stem the misuse of the ancient world by modern hate groups, and are only now addressing issues of racism in scholarly methodologies as well as the lack of diversity in the field on the whole.

This class will center the critical methodological praxis laid out in Margo Hendrick’s recent talk at Race Before Race 2: Race and Periodization at the Folger Library in Washington, D.C. In her talk, “Coloring the Past, Rewriting our Futures: RaceB4Race,” Hendricks (2019) separates what she calls “premodern race studies” (PRS) from “premodern critical race studies” (PCRS). She explains:

PRS is the practice of approaching race studies as “if you’ve just discovered the land.” Practitioners ignore the pre-existing inhabitants of the land, or if PRS scholars deign to acknowledge the land is inhabited, it’s viewed as uncultivated and must be done so properly.

Hendricks (2019) explains premodern critical race studies (PCRS) in the same talk in this way:

As part of the larger critical race theory practice, PCRS actively pursues not only the study of race in the premodern but the way the outcome of that study can effect a transformation of the academy and its relationship to the world. PCRS is about being a public humanist, an activist. … What truly distinguishes PCRS from PRS, of course, is the bi-directional gaze: the one that looks inward even as it looks outward...PCRS is an intellectual, political, and public interrogation of capitalism’s capacious erasure of the sovereignty of indigenous peoples (whether in the Americas, the Pacific Islands, or the African continent)....PCRS recognizes and acknowledges its genealogies, it celebrates that lineage, and uses it “to dismantle the master’s house” since the master’s tools are ineffective.

In this course, students will be challenged to consider how categories of race and ethnicity are presented in the literature and artistic works of the ancient and medieval past, and how ancient and medieval thinking affect current politics today. We will consider texts including epic, history, medical texts, romances, hagiography, ethnographies, cartography, legal material, dramas, and novels, as well as material evidence intended to represent ‘foreignness’. Our case studies pay particular attention to concepts including notions of racial formation and racial origins, ancient theories of ethnic superiority, and linguistic, religious and cultural differentiation as a basis for ethnic differentiation. We will discuss how premodern critical race studies defines race as both
biopolitical and sociocultural. We will also examine ancient racism through the prism of a variety of social processes in antiquity and the Middle Ages, such as unfreedoms, trade and colonization, migrations, imperialism, colonization, assimilation, revolts, and genocide. By the end of the course, students will have gained a richer understanding of the intellectual and cultural history of the ancient and medieval worlds, and will have a framework within which to critically analyze and to engage in discussions of identity construction in a comparative manner.

This course will be offered in advance of the Race before Race symposium hosted by Brandeis in April of 2021. Students will be invited to attend the symposium, contribute to the discussion, and respond to what they learn from the event.

**Note on Core Requirement Fulfillment:** This course can be taken to fulfill a digital literacy requirement (DL) or a writing intensive requirement (WI) or a diversity and justice in the world (DJW) or a Diversity, Equity and Inclusion Studies in the U.S. (DEIS-US) requirement.

**Learning in the Remote/Hybrid Environment:**

This course is being offered in a remote modality. If there are any in-person meetings or office hours, students and instructor will follow all University social-distancing and masking guidelines. Digital office hours are posted on LATTE, and students can access the instructor’s office Zoom room through LATTE’s Course Announcement feature. Students may request additional meetings. All official messaging about course assignments, meetings, and changes will be conducted through LATTE’s Course Announcement portal; students may contact faculty over University email and expect responses in 48 hours on weekdays or 72 hours on weekends.

Synchronous class meetings will be conducted through Zoom, and the link will be posted on the LATTE learning management system. Asynchronous materials (e.g., videos, podcasts) will be provided through LATTE. All instructor-created course material, including the syllabus, will be available on LATTE. All written material is accessible to the best of my knowledge, but students should let us know if any material is inaccessible, at which point we will do our best to update it as soon as practicable.

If you face any challenges because of your current time zone, please contact the instructors to discuss them. If you lack the requisite technology or access to participate
in class activities or face any kind of precarity, please contact the instructors and members of the Brandeis support community through Student Accessibility Support, Academic Services, or the Brandeis Counseling Center. There are limited Emergency Support funds available upon request.

Students are expected to attend all synchronous class sessions and to participate in learning activities to the best of their ability. Students are further responsible for communicating with the instructors to make up missed material. In addition, students should expect to complete asynchronous activities according to the schedule established by the instructors. We understand the challenge of learning in the current circumstances and will work with students to make reasonable allowances for missed meetings and late coursework. Other accommodations must be arranged through Student Accessibility Services. Students should contact us within two class meetings of a missed session or late assignment.

The instructors will not record class meetings without the consent of all students. Students may not record any class meetings or parts thereof without explicit permission from the instructors and explicit consent of their classmates.

Course Policies and Procedures

Attendance:
Active participation, including the demonstration of your preparation, is a large percentage of your grade. We are in the middle of a global pandemic; there are raging fires on the West Coast; a close to category 4 hurricane landed on the Gulf in Louisiana; and we continue to deal with white supremacist violence affecting Black lives. If you have to miss class because of illness, family events, military service, religious holidays, grief, care issues, the need to be with community and protest, or emergencies, please let us know in advance if you can. These things will not affect your participation grade. Please get notes from a friend or your group members for any missed class.

Expectations:
Success in this four-credit course is based on the expectation that students will spend a minimum of 9 hours per week preparing for our class sessions.

Late Work:
In regards to responses, the due date is 1 week after the response has been assigned. However, in general, we would just like to have 10 responses by the end of the semester in your eportfolio. As we have explained earlier, there are a number of global, local, and national catastrophes. Do what you can when you can. In regards to the projects, all groups and students will get 5 grace days. This will allow you to take grace days when you need (weekdays, weekends will count as 1 grace day) depending on what is going on in your life and the lives of your group members. You can use this whenever you wish. If you need more time because of unforeseen circumstances, please contact the instructors.

**Academic Integrity:**
You are expected to be honest in all of your academic work. Please consult Brandeis University Rights and Responsibilities for all policies and procedures related to academic integrity. Students may be required to submit work to TurnItIn.com software to verify originality. Allegations of alleged academic dishonesty will be forwarded to the Director of Academic Integrity. Sanctions for academic dishonesty can include failing grades and/or suspension from the university. If you have any doubts about plagiarism, please see me or consult the student resources listed by Brandeis Library & Technology Services including the site “How to Avoid Plagiarism.”

http://www.brandeis.edu/studentlife/srcs/rightsresponsibilities/index.html
https://lts.brandeis.edu/courses/instruction/academic-integrity/index.html
http://writing.wisc.edu/Handbook/QPA_plagiarism.html

**Communication:**
Syllabus changes, response paper prompts, and other course announcements will be posted on our LATTE site. These messages will relay to your Brandeis email address. Please check the LATTE site and your Brandeis email to keep yourselves informed of these changes! However, for a cleaner site to navigate, we suggest you check the class’s website/wordpress site. There are hashtags to this class: #RB4REducation #RaceBeforeRace

**Course Requirements**

**Consent and Privacy**
You will have the option as individuals and groups to decide whether you want responses (on the WP site) or the digital critical pedagogy projects (on the Scalar book
for this class) to be public. We will discuss the issues of security and what it means to do public work. But this will be your decision depending on your specific situation.

**Groups**
You will be placed in a group of 3 students. You will be asked to decide amongst yourselves how to communicate and discuss readings and group project work. You will be asked to discuss separately by phone, text, slack, or whatever works best for you to discuss readings once a week. This will fold into your participation grade. We want you to create mini-communities that support each other and work together.

**Response Papers:**
Almost every week you will be asked to write and or create digital response papers (1 page, 300-350 words or infographic/cartoon/zine/video) and post them to our LATTE site in an e-portfolio. Prompts for these are discussed in the “to reflect” section of every class meeting. You may cite any of our primary or secondary readings for these papers, but you do not need to do any outside research. Response papers will be accepted late; however they are intended to galvanize and supplement our class discussions and often involve group activities and also are the basis of work for one of your three projects. We expect that you choose 10 to do to turn in for the semester.

**Presentations:**
Students will present on Project #2 and Project #3. Midterm group presentations should be 10-15 minutes long, and should involve the class in a creative and interactive way. Presenters will also be responsible for reading select secondary readings and summarizing their arguments succinctly to the class. Further information on these presentations will be given in the second week of term.

**Projects:**
There are three parts to this class; each part has a project due at the end of the unit. Students will be required to create two digital critical pedagogy projects. These must be done as a group (the group can decide how they wish to proceed). One will be on Classical material; the other on the Middle Ages. This will involve using StoryMaps, Twine, and Scalar to create the critical digital pedagogy projects that center antiracism but also can involve other digital tools or even analog instructions. We have described each project in separate sheets. You, as a group, will be required to train on at least
three different digital tools in order to be able to do this work: Adobe Spark (to give your presentations); StoryMaps; Twine.

MA/PhD Students:
Your requirements for the course are slightly different. You will do Project #2 and #3 as individual, rather than group projects.

Evaluation

<table>
<thead>
<tr>
<th>Class Element</th>
<th>Grade Percentage</th>
<th>Requirement / Description</th>
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<tbody>
<tr>
<td>Attendance, Participation, Preparedness</td>
<td>20%</td>
<td>Discussion participation, discussion leadership, presentations</td>
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<tr>
<td>Weekly Response Papers and Reading Questions</td>
<td>20%</td>
<td>Details and guiding questions will be distributed on LATTE</td>
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<tr>
<td>Project #1</td>
<td>20%</td>
<td>Individual Autoethnography and Group Charter</td>
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<tr>
<td>Project #2</td>
<td>20%</td>
<td>Classics Digital Pedagogy project</td>
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<tr>
<td>Project #3</td>
<td>20%</td>
<td>Medieval Digital Pedagogy project</td>
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Essential Resources

Course Materials
Required Texts (Please plan to order this on Amazon or another book site or from your preferred bookstore. You will need this text before Week 5. All other readings are on LATTE and on the WP site.)


Ibn Batuttah, *The Travels of Ibn Batuttah*

John Mandeville, *Mandeville’s Travels*
Otherwise readings will be available at e-books in the library or PDFs.

If you are having difficulty purchasing course materials, please make an appointment with your student financial services or academic services adviser to discuss possible funding options and/or textbook alternatives.

**LATTE**

LATTE is the Brandeis learning management system: [http://latte.brandeis.edu](http://latte.brandeis.edu). Login using your UNET ID and password.

**Library**

The Brandeis Library collections and staff offer resources and services to support Brandeis students, faculty and staff. These include workshops, consultations, collaboration, materials and instruction on emerging trends in technologies such as machine learning, emerging trends in research such as data visualization, and emerging trends in scholarship such as open access. Librarians at the Circulation Desk, Research Help Desk, Archives & Special Collections, Sound & Image Media Studios, MakerLab, AutomationLab, and Digital Scholarship Lab are available to help you.

[https://www.brandeis.edu/library/about/index.html](https://www.brandeis.edu/library/about/index.html)

**Privacy**

This class requires the use of tools that may disclose your coursework and identity to parties outside the class. To protect your privacy, you may choose to use a pseudonym/alias rather than your name in submitting such work. You must share the pseudonym/alias with me and any teaching assistants as needed. Alternatively, with prior consultation, you may submit such work directly to us.

**Disabilities**

Brandeis seeks to welcome and include all students. If you are a student who needs accommodations as outlined in an accommodations letter, please talk with me and present your letter of accommodation as soon as you can. I want to support you. In order to provide test accommodations, I need the letter more than 48 hours in advance. I want to provide your accommodations, but cannot do so retroactively. If you have questions about documenting a disability or requesting accommodations, please contact Student Accessibility Support (SAS) at 781.736.3470 or access@brandeis.edu.
Disability Statement
If you have any kind of disability, whether apparent or non-apparent, learning, emotional, physical, or cognitive, and you need some accommodations or alternatives to class, assignments, or exams, please feel free to contact me to discuss reasonable accommodations for your access needs [my thanks to @austicchoya for this statement].

Basic Needs
Any student who faces challenges securing their food or housing and believes this may affect their performance in the course is urged to contact the Dean of Students or the Graduate Dean for support. Furthermore, please notify the professor if you are comfortable in doing so. This will enable her to provide any resources that she may possess [Thanks to Jessica Waggoner who originally came up with this statement].

Policy on Childcare [My thanks to New Wave Feminists for this language]
The policy described here is a reflection of my own beliefs and commitments to an intersectional feminist classroom.

1) Children are welcome in this class as often as is necessary (breastfeeding, bottlefeeding, etc.);
2) For older children and babies, I understand that unforeseen disruptions in childcare often put parents in the position of having to miss class to stay home with a child. While this is not meant to be a long-term childcare solution, bringing a child to class to cover gaps in case is perfectly acceptable. Likewise, considering the lack of infrastructure of family support for undergrads and graduate students at the Brandeis campus (I believe there is no family student housing or subsidized/coop-based etc. childcare for students), these issues should not become burdens for the student in pursuing their degree and education. I feel like then this class is a village and as a village and a community of care, we will be a space that supports students with families;
3) I ask that all students work with me to create a welcoming environment that is respectful of all forms of inclusivity, including in parenting status;
4) In all cases where babies and children come to class, I ask that you sit close to the door so that if your little one needs special attention, you may step outside quickly in order to address any issues, feel free to do so without asking me for permission (the class can keep you posted about what you may have missed);
5) Finally, I understand that often the largest barrier to completing your coursework once you become a parent is the tiredness many parents feel in the evening once
children have finally gone to sleep. While I maintain the same high expectations for all students in my classes regardless of parenting status, I am happy to problem-solve with you in a way that makes you feel supported as you strive for school-parenting balance.

**Writing Center**
This course involves several different types of writing projects. You are welcome (and encouraged!) to make use of the writing center to assist in your writing for this class (http://www.brandeis.edu/writingprogram/writingcenter/). The Writing Center is located in Goldfarb Main Library, Room 107.

**Additional Student Support**
Brandeis University is committed to supporting all our students so they can thrive. The following resources are available to help with the many academic and non-academic factors that contribute to student success (finances, health, food supply, housing, mental health counseling, academic advising, physical and social activities, etc.). Please explore the many links on this Support at Brandeis page (https://www.brandeis.edu/support/undergraduate-students/browse.html) to find out more about the resources that Brandeis provides to help you and your classmates to achieve success.

**Schedule of Classes**

**Part I: Methodologies, Racial Literacy, Digital Racial Literacy, Digital Antiracist Pedagogy**

**Week 1**
**Th. 8/27: Introduction**

**Topic:** Introduction: "Where Do You Know From?"

**To Read (Readings):**
Eugenia Zurowski, "Where Do You Know From?"

**Trauma-Informed Pedagogy**

**Delilah Friedler, "Indigenous Land Acknowledgement, Explained"**

**To Do (Skills):** Break Up Into Groups of 3
Introduce yourselves and also decide on the best way to have contact (by text message, by chat in whatever social media forum, etc.)
Locate Yourself on this Map: https://native-land.ca/
What Stolen and Unceded Territory are you On?

To Reflect (Assignment/Portfolio):
Please research whose stolen and unneeded land you are living on and also research the tribes and communities whose stolen and unneeded and you are on. Is there protocols that they have published or discussed about how they would like a land acknowledgement to be stated? Please write up what you have found OR
You can also submit your response, any response for this class in the following forms:
Zine maker: http://unicornycopia.com/ezm/?fbclid=IwAR2F2wGC6VspXI4X2MWyYNudekNpKKiDaTOxYFdVqgssKR_TqSQ9kgRfhQ
Web Comix Maker: https://mashable.com/article/create-your-own-comics/?fbclid=IwAR0A5rFthNZ62FFybsj4dfV2P284BE6pkilrL3Qi8hjPOMki82nlQnhzNP
U
Infographics: https://www.easel.ly
Spark video: https://spark.adobe.com (Your Brandeis account will give you access when you sign in as an institutional account)

Unless otherwise noted, all portfolio assignments are due 1 week after they are assigned by midnight. For example, this assignment is due Thursday 9/3 by midnight PST in your digital portfolio. Please see the discussion of assignments and deadlines in the earlier part of the syllabus for grace days and late work.

Week 2
T. 9/1: Autoethnography and Antiracist Digital Pedagogy

To Read (Readings):
Moya Bailey, "#transform(ing)DH Writing and Research: An Autoethnography of Digital Humanities and Feminist Ethics"
Linda Tuhiwai Smith, "Introduction," "Imperialism, History, Writing and Theory."
FemTechNet, "Research Ethics for Social Media In thee Classroom" and "Power and Control Wheel and Respect Wheel for Online Engagement"
Margo Hendricks, "Coloring the Past, Rewriting Our Future: RaceB4Race"

To Do (Skills): Begin working on an Autoethnography, use the guiding questions in "Where Do You Know From" as a guide. Begin working on a "Coalition Charter/Ethics Statement" Follow the questions in the PDF sheet or from Cana Uluak Itchuaqiyaq (Utah State University) and her class syllabus which includes directions for a Coalition
Charter/Ethics Statement assignment for her Decolonial Methods Class. We thank her for her generosity in sharing her syllabus.

To Reflect (Assignment/Portfolio): Assignment: Revised Autoethnography; Reflective Paragraph

Th. 9/3: Digital Literacy

To Read (Readings):
Mike Caulfield, Web Literacy for Student Fact-Checkers
FemTechNet, Locking Down Your Digital Identity
Ruha Benjamin, Race After Technology, Chapter 1

To Do (Skills): How do you Lock Down Your Account

To Reflect (Assignment/Portfolio): Report on Classic or Medieval Topic in relation to race or white supremacy and see what happens. Lock Down your account. What did you find? Write up your web literacy analysis.

Week 3
T. 9/8: Introduction to Race and Premodern Critical Race Theory

Readings:

To Read (Readings):
Toni Morrison "Black Matters" in Playing in the Dark
Saidiya Hartman, “Venus in Two Acts”
Shelley Haley, “Be Not Afraid of the Dark”
Optional viewing: An Interview with Shelley Haley (https://www.youtube.com/watch?v=9vagKdQ5x8g&feature=youtu.be)

To Do (Skills): Begin working on Learning Adobe Spark (Sign in w/ your school account)

To Reflect (Assignment/Portfolio): Please discuss reading with your group. Come up with three main questions for the reading in group to turn in. Explain your thinking about each question. Or discuss the reading in your group and respond to the Shelley Haley interview.

Th. 9/10: No Class, Brandeis Monday
Week 4
T. 9/15: Color and Material Culture

To Read (Readings):
Omi and Winant, Chapter 4 "What is Racial Formation"
Sarah E. Bond, “Why We Need to Start Seeing the Classical World in Color”
Sarah E. Bond, “Threats for What She Didn’t Say”

To Do (Skills): Please look at the Getty Villa site and choose three images of Classical Statues to discuss with your group.

To Reflect (Assignment/Portfolio): Please write a commentary on one statue (split with your group so one each) in relation to what you have read about whitewashing ancient statues and color in the Classical World.

Assignment: Reading questions due

Th. 9/17: Color and Material Culture

To Read (Readings): [Content Warning Rape, Violent Chattel Slavery, Pedophilia]
Kim Hall, "Beauty and the Beast of Whiteness: Teaching Race and Gender"
Patricia Matthews, "Look Before You Leap"
Nosmot Gbadamosi, "Is it Time to Repatriate Africa’s Looted Art?"
Farah Nayeri, "Is It Time Gaugin Got Canceled?"
Eunsong Kim, "The Aesthetics of Empire: Neoclassical Art and White Supremacy"
Decolonizing Art History Teaching Resource

To Do (Skills): Please go to the Morgan Library. Browse the Medieval manuscripts and art. Choose 3 pieces to discuss in relation to the pieces for this week with your group.

To Reflect (Assignment/Portfolio): In context of this week’s reading, write a commentary about 1 piece of medieval art.

Monday 9/21: Project #1 Due by Midnight PST in your portfolio: a. your autoethnography and b. your group/coalition charter/ethics statement.
Part II: Premodern Critical Race: Antiquity

Week 5
T. 9/22: Early Theories of Foreignness, Origins, and Genealogies

To Read (Readings):
Kennedy et al. Chapter 1
Tim Whitmarsh, “Black Achilles”
Denise McCoskey, “Bad to the Bone”
Pharos (backlash to Black Achilles)

To Do (Skills): Please navigate to the responses to “Black Achilles” posted on Pharos. Explore these responses and associated links.

To Reflect (Assignment/Portfolio): To reflect: Consider the responses to “Black Achilles” and develop three key takeaways from this discussion.

Th. 9/24: Environmental Theories

To Read (Readings): Kennedy et al. Chapters 2 and 3 (Focus on Thucydides and Livy in Chapter 2 and Hippocratic Corpus, On Airs, Waters, Places in Chapter 3)

To Do (Skills): Consider Thucydides, Livy, and the Hippocratic Corpus texts in Kennedy’s reader. Write three questions you have about each reading and come to class with one section from each reading that you would like to discuss.

To Reflect (Assignment/Portfolio):
You have a choice. Write a response on either of the following:

1. In the context of this week’s readings, write your own response to the concept of race and color in Homer.
2. In the context of this week’s readings, write a response to the concepts of origins and environmental theories in the ancient world.

Assignment: Response Due

Week 6
T. 9/29: Cultural Theories

To Read (Readings):
Kennedy, et. al. Chapter 4
Aeschylus, *Persians*

To Do (Skills): To do: Over the course of this week, please watch the opening discussion of Aeschylus’ *Persians* from the Center for Hellenic Studies (https://www.youtube.com/watch?v=-k1xdQ1FYKY). The video starts at about 3 minutes in.

To Reflect (Assignment/Portfolio): Choose 2 texts from Kennedy chapter 4 and three moments in the *Persians* that you find important to the themes of this course and write down why you think they are important. Bring these reflections to our discussion.

Th. 10/1: Greek Tragedy

To Read (Readings):
Patterson, “Other Sorts”
Hall, “Inventing Persia”

To Do (Skills): Write three questions you have about the readings for this week and bring them to class.

To Reflect (Assignment/Portfolio): Consider: What does it mean to write and perform a “historical” play? How is this different from mythological plays? Write a response about the connection between *Persians* and the culture that produced it. How does this play speak to the themes of this course?

Week 7
T. 10/6: Greek Tragedy, Continued

To Read (Readings):
Aeschylus, *Suppliant Women*; Euripides, *Ion*; Euripides, *Medea*; secondary readings will be emailed in advance of this week.

To Do (Skills):
Attend a storymapping introduction with our librarians. Details will be sent in the first weeks of class.

To Reflect (Assignment/Portfolio):
Make a plan. How is your group going to accomplish your midterm project? How are you dividing the work, and what is your timeline?

**Th. 10/8: Classical Reception**

**To Read (Readings):**
Rebecca Futo Kennedy, "Polarized Pasts"
Tragedy scholarship (articles will be emailed out this week); readings on classical reception TBA

**To Do (Skills):** Discuss the readings with your group and integrate secondary scholarship into your midterm project.

**To Reflect (Assignment/Portfolio):** How is your midterm project progressing? Do you have any questions or complications that you need to discuss?

**Week 8**
**T. 10/13: Classical Reception, Part 2**

**To Read (Readings):** TBA

**To Do (Skills):** Write three questions that you have about the readings and prepare to discuss them with the class.

**To Reflect (Assignment/Portfolio):** How has your thinking about the classical world changed over the course of the first half of this semester? Or has it? What avenues remain open for further scholarship and thinking about the classical world and the themes of this course?

**Th. 10/15:**
**Midterm Projects**

In-class activities: Midterm Project Presentations
Assignment: Midterm Project Due

**Part III: Premodern Critical Race: Middle Ages**
Week 9
T. 10/20: Critical Race and the Middle Ages Introduction

Topic: Church Fathers and Beginnings
To Read (Readings):
Dorothy Kim: “Critical Race and the Middle Ages”
Geraldine Heng, “The Invention of Race: Introduction”
Cord Whitaker, “Race-ing the Past”
Benedicta Ward, The Sayings of the Church Fathers
To Do (Skills): Discuss readings with group and come up with 3 questions in relation to the reading.
To Reflect (Assignment/Portfolio): Work on Written/Digital Response for the week

Th. 10/22 Critical Race and the Middle Ages Introduction (continued)

To Read (Readings):
Adam Miyashiro, “Our Deeper Past: Race, Settler Colonialism, and Medieval Heritage Politics”
Vinland Saga
Clare Downham, “Vikings were Never the Pure-Bred Master Race White Supremacists Like to Portray”
To Do (Skills): Discuss in your groups and Discuss Reading. Come up with 3 questions
To Reflect (Assignment/Portfolio): Work on Written/Digital Response for the week

Week 10
T. 10/27: “Vikings,” Vinland, and North America

To Read (Readings):
Jonathan Hsy, “Native, Norse, Other”
Joseph Bruchac, “The Ice-Hearts”
To Do (Skills): Discuss in your groups and Discuss Reading. Come up with 3 questions
To Reflect (Assignment/Portfolio): Work on Written/Digital Response for the week
Th. 10/29: A Tale of Three Saints

To Read (Readings): St. Margaret (Katherine Group)
Eric Lott, "Love and Theft: The Racial Unconscious of Blackface Minstrelsy"
Zoe Samudzi, "Who Are You and What Do you Really Know?"
Ijeoma Oluo, "The Heart of Whiteness"

To Do (Skills): Discuss in your groups and discuss reading. Come up with 3 questions

To Reflect (Assignment/Portfolio): Work on Written/Digital Response for the week

Week 11
T. 11/3: A Tale of Three Saints
Topic: Catch up day. Vote

Th. 11/5: A Tale of Three Saints

To Read (Readings):
St. Mary of Egypt (Byzantine Version)
Roland Bettancourt, "Introduction" and "The Virgin's Consent" Byzantine Intersectionality
Dorothy Kim and G.W. Bychowski, "Visions of Medieval Trans Feminism"

To Do (Skills): Work on Learning Twine (we will announce Twine workshop dates at the beginning of Part III of this class).

To Reflect (Assignment/Portfolio): Work on Written/Digital Response for the week

Week 12
T. 11/10: The Life of Walatta Petros

To Read (Readings):
The Life of Walatta Petros
Wendy Belcher, "Same-Sex Intimacies in the Early African Text Gädlä Wälättä Pe_ros (1672): Queer Reading an Ethiopian Woman Saint"
British Library Ethiopian Manuscripts
To Do (Skills): Please have a look at the poems of to Walatto Petros and the audio file of what one poem sounds like.

To Reflect (Assignment/Portfolio): There are illustrated manuscripts and also a literary culture surrounding Walatto Petros, how can multimedia help contextualize this saint?

Th. 11/12: Travels

To Read (Readings):
Ibn Batuttah, *The Travels of Ibn Batuttah*
Michael Gomez, "Part II: Imperial Mali" *African Dominion*
Geraldine Heng and Lynn Ramey, “Early Globalities”

To Do (Skills): Watch one or all of these three lectures from Michael Gomez:
Michael Gomez Hutchin Center talks:
https://www.youtube.com/watch?v=Tcmwua6wkPw
https://www.youtube.com/watch?v=KYSLq1e7gMc
https://www.youtube.com/watch?v=iAcFwRPu8J4

To Reflect (Assignment/Portfolio): What was your previous understanding of premodern Africa? How has reading the Ethiopian material and the discussion of Mali and Mansu Musa changed what you learned in Middle School, High School, and College?

Week 13
T. 11/17: Travels, Continued

To Read (Readings):
Shokoofeh Rajabzadeh, “The Depoliticized Saracen and Muslim Erasure”
John Mandeville, *Mandeville’s Travels*
Geraldine Heng, “The Mongol Empire: Global Race as Absolute Power”

To Do (Skills): Explore the British Library Manuscript of *Mandeville’s Travels*.
Consider how these images match up to what you have read and our discussion about race and art.

To Reflect (Assignment/Portfolio): Please write a response/create a response to the readings and activity.
Th. 11/19: Final Project Workshop

Assignment: Final Project Drafts due
November 23-27: Thanksgiving Break (no class)

Week 14
T. 12/1: Final Presentations

In-class activities: Project Work/ Final Presentations

Th. 12/3: Final Presentations

In-class activities: Final Presentations

Bibliography: Ancient Texts
Appia, K. A. “There is no such thing as western civilisation” (The Guardian)
Bond, S. “Whitewashing Ancient Statues: Whiteness, Racism and Color in the Ancient World” (Forbes)
Bond, S. “Why we need to start seeing the ancient world in color” (Hyperallergic)
Coates, T.-N. “What we mean when we say ‘race is a social construct’” (The Atlantic)
Gruen, E. “Jewish Perspectives on Greek Culture and Ethnicity.” In Malkin 2001: 345-373.
McCoskey, D. “Bad to the Bone: The Racist Application of DNA Science to Classical Antiquity” (Eidolon)
Patterson, C. “Other Sorts: Slaves, Foreigners, and Women in Periclean Athens,” In L. J.
Peralta, D. P. “Barbarians at the Gate, pts. 1 & 2” (Eidolon)
Whitmarsh, T. “Black Achilles” (Aeon)

Bibliography: Medieval Texts
Partial Medieval Race bibliography:
https://docs.google.com/document/d/18JClsma1BMKYCxvgeWqwPej3ZSCrQXIAlXbL0CdqWmE/edit

#ShakeRace Bibliography:
https://docs.google.com/document/d/1AaMp1al8y715FklUq1x5scqBHYS9QpzvMzgYUZyFow/edit

England and its Immigrants Project
(https://www.nationalarchives.gov.uk/education/resources/englands-immigrants-1330-1550/)
Geraldine Heng, The Invention of Race in the Middle Ages
Folger Library, ”Opening Lectures for Race Before Race: Periodization”
https://www.folger.edu/institute/scholarly-programs/race-periodization
Special Issue of *Literature Compass: Critical Race and the Middle Ages*
Dorothy Kim, “Critical Race Studies and the Middle Ages: Introduction”
Nicole Lopez Jantzen, “Between Empires: Race and Ethnicity in the Early Middle Ages”
Coral Lumley, “The ‘Dark Welsh’: Color, Race, and Alterity in the Matter of Medieval Wales”
Nahir Otaño Gracia, “Towards a Decentered Global North Atlantic: Blackness in Saga af Tristram ok Ísodd”
Shyama Rajendran, “Undoing ‘The Vernacular’: Dismantling Structures of Racio-Linguistic Supremacy”
Shokoofeh Rajabzadeh, “The Depoliticized Saracen and Muslim Erasure”
Adam Miyashiro, “Our Deeper Past: Race, Settler Colonialism, and Medieval Heritage Politics”