FALL SEMESTER 2016

DSSC 8111  Ways of Knowing (3 cr)
Instructor:  Dr. Asli Calkivik, Department of Humanities and Social Sciences, Istanbul Technical University
Course Schedule:  Fridays 9:00 – 11:45 a.m

Who takes this course?  ICGC Scholars in their first year of the program should enroll in DSSC 8111.  ICGC Scholars from earlier cohorts who have not yet taken Ways of Knowing due to scheduling conflicts should also enroll in this seminar.

DSSC 8211  Doctoral Research Workshop (2 cr)
Instructor:  Dr. Karen Brown, ICGC
Course Schedule:  Mondays, 12:00pm – 2:00pm

Who takes this course?  ICGC Scholars in their third year, or in the year prior to their dissertation research year, should enroll in DSSC 8211 and 8212 in Fall 2016.  These courses are meant to be taken in conjunction.

DSSC 8212  Doctoral Research Workshop (1 cr)
Instructor:  Dr. Karen Brown, ICGC
Course Schedule:  Mondays, 2:00 – 3:00pm

Who takes this course?  ICGC Scholars in their third year, or in the year prior to their dissertation research year, should enroll in DSSC 8211 and 8212 in Fall 2016.  These courses are meant to be taken in conjunction.

DSSC 8310  Topics in Development Studies and Social Change (1 cr)
Section 1:  African Socialisms
Instructors:  Dr. Allen Isaacman, Department of History
Dr. August Nimtz, Department of Political Science
Dr. Ron Aminzade, Department of Political Science; Global Studies
Course Schedule:  Thursdays, 4:00 – 6:00 p.m. September 8 – October 20, 2016

Who takes this class?  ICGC Scholars in their second year of the program should enroll for a minimum of 2 credits of DSSC 8310.  DSSC 8310 is a variable credit course, typically offered for one credit.  In Fall 2016, two sections of DSSC 8310 will be offered (one for 1 credit and another for 2 credits).  In Spring 2017, one section of DSSC 8310 will be offered for one credit.  Students are welcome to enroll in multiple sections of DSSC 8310, and must complete at least two credits.

Course Description:  In the post- World War 11 period two powerful ideological forces swept across the African continent.  Nationalism and self-determination, often infused with a broad Pan African perspective, became the rally cry for millions of Africans of all social classes, ethnic groups and religions.  Many political leaders, intellectuals, trade unionist and rural activists concern about social and economic inequality saw independence as an opportunity to transform their nations by embarking on a broad socialist agenda.  Their visions, policies and practices to introduce some forms of socialism varied considerably as did the degree of success they achieved as well as the challenges they faced.  The seminar focuses on socialist projects in Africa with particular emphasis on Ghana, Tanzania and Mozambique.  The instructors Ron Aminzade, Allen Isaacman and August Nimtz have spent a good deal of time conducting research in Africa and have written on the struggle for socialism on the continent.
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Arguments about climate change often degenerate into shouting matches over the science. Are glaciers really melting and will drought and pestilence really be unleashed upon the planet? The debate about climate science is interesting and important, but there’s another angle that gets less attention: the economics is already very much in favor of solving climate. Far from crushing the global economy, addressing the climate challenge will allow us to save money. In this seminar course we will explore the question, drawing upon readings from climate science and climate policy and the economics of a renewable energy future. The stakes for the developing world are enormous. If we get it right, people in the global south will obtain energy security while jumping over the fossil energy system that has caused so many problems for the world.

Would it mean to understand the contemporary capitalist world system as a system of "global apartheid?"

This question is prompted by what may seem a historical paradox: on the one hand, official, legal, historical apartheid in South Africa rapidly started breaking down in 1990 and finally was abolished in 1994 with the election of Nelson Mandela as the country's first black president; on the other hand, during approximately the same period (i.e., from 1989 to 1991), the Cold War officially ended (following the fall of the Berlin Wall), the first post-Cold-War war (a.k.a."Operation Desert Storm") was waged, a "New World Order" (as then U.S. President George H. W. Bush - invoking Winston Churchill - called it) was established, and an exponential leap in the globalization of capital took place that has ushered in a planetary order increasingly characterized by racialized separations and divisions (often marked by the proliferation of physical walls and borders of all sorts) between rich and poor, between the privileged and the disenfranchised, between humans whose life and safety must be protected at all costs and humans who are entirely expendable and who can be killed or let die with impunity. In short, at the same time that apartheid was officially abolished in South Africa, apartheid (or a variation on that theme of racialized separation, oppression, and exploitation) went global. Or - to capsize all of the above - had apartheid in some sense been global all along? Was modernity, among other things, a project of apartheid from the very start?