



Wafaa Bilal, *3rdi*, year-long performance, 2010 – 11

ANTH 110B Discipline, Rules, and Power
Mondays & Wednesdays 3:30 – 4:50 PM
[Shiffman 120](#)

Professor: Dr. Brian A. Horton (he/him/his)

Email: bhorton@brandeis.edu

Office Hours: Wednesdays 12PM – 2PM (EST) or by Appointment, Brown 205

Course Description

Discipline, rules, and power are three words that have primarily entered our academic vocabularies through the writings of French philosopher Michel Foucault. From Foucault's writings on prisons to his theorizing of the state's capacity to make us live and let us die, it is hard to organize ourselves around discipline, rules, and power without invoking his presence. His work has influenced a generation of thinkers to compel us to think about how modern power is not so much about violence or death but about creating the feeling of being watched and about the designing of large apparatuses (prisons, schools, asylums, clinics, social media?) to convince us we are being watched. With his turn to discipline (the prison) and away from sovereignty (the spectacular violence of public execution) Foucault reminds us that—in the modern age—rules and the powers that enforce them are not so much about violence done to the body, but the disciplining of the soul. On the other hand, numerous thinkers remind us that violence and brutality never left us. Italian Philosopher Giorgio Agamben's meditations on the suspension of laws during the Holocaust, Black feminist theorist Hortense Spiller's writings on the exclusion of enslaved peoples from the project of humanity, and Cameroonian philosopher Achille Mbembe's reminders that violent death never disappeared for people subjugated to Euro-American colonialism and imperialism are just some of the many provocative examples of how thinkers have grappled with the relationships between discipline, rules, power, and violence. In this course we will consider these three key terms—discipline, rules, and power (and perhaps also violence)—by engaging thinkers across critical philosophy, anthropology, Black studies, postcolonial studies, ethnic studies, and queer-feminist studies: all of which have responded to the provocations of

Foucault's ideas in different ways. From prisons to schools to fashion to art, we will explore different theories of discipline, rules, and power, considering how our conception of life and death and survival are shaped by these theoretical insights. **The readings in this course will challenge you. They will use big words and big ideas and ask you to rethink presuppositions you might have had about the world. Your job in this course is to sit with those ideas at home and in class.** As a seminar, our class will focus mainly on reading outside class and together, to talk out our ideas collectively, and to deliberate on the meanings of the texts as well as our differing understandings of the course's key concepts. This course is designed as an upper-level anthropology seminar, however much of what we read will move between anthropology, critical theory, Black studies, queer and feminist studies, and a range of other disciplines.

Learning Outcomes

Upon successful completion of this course, students will be able to:

1. Identify and explain key concepts from the course such as biopolitics, necropolitics, sovereignty etc.
2. Apply concepts and frameworks from course in academic and popular contexts
3. Critically articulate their relationships to and understandings of course concepts
4. Feel comfortable speaking in front of others and facilitating/participating in discussion

Required Materials

All course readings will be available on the course LATTE page. Students will also need:

- Wifi-enabled Computer/Tablet/Phone with camera and microphone capabilities
- Zoom Account

*Please email me if there are any issues regarding access to these materials.

I ask that you maintain an active and consistent relationship with LATTE because course assignments, readings, and announcements will be made there.

COURSE POLICIES AND EXPECTATIONS

Structure

This course will meet Mondays and Wednesdays 3:30-4:50 PM in [Shiffman 120](#). This is a seminar class, meaning that reading ahead of class and participation in discussions are crucial to your success in this course. There will be minimal lecture from the professor and TA. Rather, the goal of the course is for students to collectively figure out texts/readings together with input and facilitation from the professor and TA. Thus, each week you will be assigned at least two readings and each class will be spent discussing, dissecting, and closely reading.

Discussions will primarily be student led, Students will volunteer particular days to “lead” discussion by introducing the text, helping to facilitate discussion, and setting up some questions for our consideration. Given that we are a larger class, one way we will facilitate discussion is by designating half the class to do the labor for one day and half to do for another day in a given week. The half that is not “on” is not excused from participation or attention but is playing more of a supporting role.

Cold Calling: Because this course is a seminar and is heavily reliant on discussion, there will be fewer formal/written assignments. I reserve the right to cold call (ask students to volunteer their thoughts

independent of whether they have raised their hands). While this might seem like an intimidating practice, this will be used sparingly, but particularly if I notice that there are gaps in participation.

Communication and Office Hours

Both of us will be available for weekly office hours. See Page 1 for our specific times and sign-up links. We will hold our office hours in person, with some options for zoom as the situation regarding COVID changes. Unless otherwise indicated, the expectation is that we meet in person for office hours.

Each week, I will hold office hours **Wednesdays 12 – PM (EST) in Brown 205**. The TA, will also hold office hours each week on **Thursdays from 2 – 3 PM in Brown 322A**. These hours are an opportunity to check in with us, to discuss issues you are having, to clarify assignments or readings, talk about grades/grading, etc. These hours are designed for you, please take advantage of them as needed. To sign up for our office hours, please use the link to the appointment pages on our calendars. Signing up there will automatically create a calendar invitation that we can accept and you should accept as well, so that it is on your calendar and you do not miss the meeting

I cannot reiterate enough how important it is to remain in constant communication. I recognize that we are in unpredictable times between the state of race/race relations, a global pandemic, and an economic crisis, alongside everything happening in the world. I also understand that at times one may want to withdraw or may not be able to be fully present. While I want to hold space for the kinds of stress, grief, and crisis, that we are facing, I also urge you to remain in constant contact with me, especially about your feelings of stress, anxiety, grief, or otherwise, should these fillings impinge upon your ability to fully participate in the course. I commit to maintaining regular communication and checking in as much as possible, but I also expect you to take ownership of your work and participation in the course by maintaining clear and open lines of communication.

Email and Communication Etiquette/Tips

1. **Use a clear greeting with my name and title:** Tempted to use sup? Or Hey? Or What's good? Don't. Please address me appropriately with "Hi," "Hello," "Dear," or some other greeting followed by Dr. Horton or Professor Horton.
2. **Include a subject line:** As tempting as "SOS", "HELP", or "HAALLP, GURL DOWN," might be. Again, Don't. Please use a clear subject line that offers me some indication about what exactly the email is about (ex "Question about Midterm", "Rescheduling Office Hours," or something else specific and to the point).
3. **Use standard grammar, punctuation, and capitalization:** Approach email like formal, professional communication. If you would not write it in a paper you are handing in for a grade, to your boss, or to put in print for a wider audience beyond your social media following, do not include it in an email.
4. **Use your lifelines (the syllabus, Latte, and your peers):** If you are sending an email that is a question (for instance about deadlines, assignment formatting, readings for the week, etc), check to see if your question can be answered by the syllabus, Latte, or even a peer. This is not me telling you NOT to email me. Rather it is me telling you that sometimes the thing you are curious about might be more quickly answered by one of your lifelines.
5. **Think before you send:** Please remember that what you write in an email is in text and semi-permanent (and in some contexts can be subpoenaed). Write in a way that is direct, respectful, and reads generously.

For more email tips, please see here <https://www.insidehighered.com/views/2015/04/16/advice-students-so-they-dont-sound-silly-emails-essay>

Seminar Room Culture

This is a class that deals with issues of race, class, gender, sexuality, caste, nationality, ability, power, identity, and a range of other topics. We bring to our seminar room different relationships and perspectives that will shape both what we think and how we may relate to course materials and class discussion. I recognize that some issues may be triggering, uncomfortable, or frustrating for many students and that discussions can heighten anxieties or feelings of discomfort. Given these concerns, please consider some of the following suggested rules which we will also amend at the beginning of the semester and continue to shape as the semester progresses:

1. **Respect Names, Pronouns, and Experiences:** Please take time to learn and internalize the pronouns of your peers and use the appropriate names and pronouns when addressing one another. It is entirely likely that we (myself included) will misrecognize and misuse pronouns. Please hold one another accountable and correct when possible. And when you have been corrected, say “Thank You” instead of “Sorry.”
2. **Reflect Before Speaking:** While academic freedom is a cornerstone of a liberal arts education, that freedom is not synonymous with discriminatory remarks or hateful speech. In this course, we will not use language that discriminates on the basis of race, sex, gender identity/expression, religion, nationality, ethnicity, socioeconomic class, caste, ability, medical status, age or other social positions and identities. That being said, while we may not intend to injure, things happen. As the instructor, I will consider these moments as teachable and commit to work to unpack them as well as offer students ample opportunities to raise concerns in class or privately.
3. **The Devil Does Not Need an Advocate:** When discussing social experiences, particularly those that center injury (racism, sexism, assault, violence, and so on) phrases like “just to play the devil’s advocate” are often counterproductive. Rather than actually doing the rigorous, intellectual labor of counterargument, deconstruction, or crafting alternate causality, “playing Devil’s advocate” often names an impulse towards false equivalence (all arguments have two sides). Moreover, one can consider alternate causality or counterarguments without the denial of others’ experiences, which devil’s advocate statements often do. I encourage you to resist the urge to advocate for the devil. Rather, think and ask yourself why you might be eager to speak on behalf of the devil. Even the devil himself cannot shield you from criticism. Instead, if it is something you honestly think, speak with an I statement and own your ideas.
4. **Use I Statements:** I strongly discourage generalizing and totalizing statements about groups of people. Though these statements might feel true they might be further complicated when inflected with the experiences of those other than yourself. Instead, use “I” statements to make claims that are not totalizing but rather are grounded in your own subjective experiences of the world. I statements will help us unpack and examine experiences critically rather than through sweeping generalizations.
5. **Do Not Just “Hear,” But Actively Listen:** As participants in this seminar, it is important to remember that our work is dialogic—conversational—and collaborative. We will be each other’s interlocutors, discussion partners, and teachers. To this end we must create an

intellectual space that is predicated on listening, rather than just hearing. To listen is not just to hear other people's voices, but to internalize, to reflect, to witness, and to acknowledge what your peers have said. Help create a respectful listening and speaking space by waiting for others to finish speaking, acknowledging what others have said, and giving all students access to the discussion space.

6. **It's about you even if it is not "about you."** We will encounter a range of texts, images, films, and other pedagogical objects this semester that come from a range of racial, gender, sexual, class, caste, national, ability, and/or other positions. Just because a text does not center your particular experiences and/or identities does not excuse you from being present in discussion. While this is not an invitation to dominate or monopolize conversations at the expense of voices from marginalized perspectives, it is a provocation. My expectation is that you productively contribute to discussion via response, engagement, questioning, clarification, or other modes of healthy discussion regardless of your standpoint, but with that standpoint in mind as a way of navigating whether to center yourself or not and how to approach the conversation.
7. **Confidentiality:** Please respect that the seminar room is a semi-private space. While class discussions take place in the context of a large university (and perhaps through an online app like zoom), the experiences, feelings, and ideas shared by peers in class may not be things folks want to share outside of class. Please respect the confidentiality of others by *doing your best to leave what others share in class, but to take away from class what you learn.*

Zoom and Online Logistics

Due to the ongoing pandemic, this course could shift to zoom at any time. Some classes we will require meeting on zoom because I might be travelling. All of the links and password information for Zoom will be made available on our LATTE page. *Office Hours will also take place via zoom on weeks when I am unavailable in person.* To make our time on zoom productive and to help class run as smoothly as possible please adhere to the following guidelines:

1. **Rename:** Zoom enables you to rename yourself for each class. To do so, click on the participants tab, highlight your name, choose the more option and select rename. Given that we are quite a large class and meeting virtually, it will be a challenge to learn every name and pronoun by heart. Please use the naming feature to include both your name and the pronouns people should use to refer to you.
2. **Time zones:** Please let me know if you might happen to be in a time zone where regularly making classes might be a challenge. You will not be penalized for being in a different time zone, but please be in touch with me in advance about any time issues, so that we can come up with a solution to address them.
3. **Video/Microphone Use:** You are encouraged but not required to use your videos during class. It will help make it easier to see who is speaking and to make the class feel a bit more like normal. However, it is understandable if that is not possible. Please mute your microphone when not in use.
4. **Zoom Chat:** The zoom chat is your space. Please use it to ask questions, post links, comment and converse with one another. The chat is a relaxed space for you to express yourselves in relation to course material. Keep in mind our ground rules, but feel free to use the chat. Please note that at times, especially during lecture, I may miss things in the chat so please be patient, or if it is urgent feel free to unmute and remind me.

5. **Privacy:** In the event we are virtual, I will do my best to record any lectures to upload and keep on Latte. **These recordings will be for the use of ANTH 110B Students ONLY.** These are not for public circulation. Please respect both my privacy and the larger privacy of fellow students in the class.
6. **Hand Raise:** Since we are a large class, please use the hand raise function to ask questions, comment, and participate when we are in large group. It will help me and the TA keep track of speaking order, and it will also help avoid the awkward pauses and interruptions as people attempt to figure out if someone is done speaking. For smaller groups/discussions we can test out more conversational approaches.

Snow Day Policy: In the event that Brandeis cancels classes due to inclement weather, we will also cancel classes. If the class is a Monday class with lecture, then I will post slides and likely record a lecture. If it is a Wednesday class, there will be no discussion makeup. Should I decide to cancel class independently, then we will convene on zoom at our regularly scheduled time.

Academic Integrity and Plagiarism

You and you alone are responsible for your work in this course. Cheating, lying, stealing, and sabotaging the learning of others are unacceptable behaviors. Facilitating the abilities of others to engage in this behavior is also equally unacceptable. Plagiarism will not be tolerated in this (or any other) course. In the instance of any violations, the University's Codes of Student and Academic Conduct will be followed. For more information please consult [Brandeis University's Rights and Responsibilities \(Section 4 on Maintenance of Academic Integrity\)](#).

Accommodations

We all enter the seminar room with different learning needs and I will do my best to make sure that those needs are met and that our classroom is a safe, supportive space for all students. 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 us 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 at 781-736-3470 or access@brandeis.edu.

I also understand that the current situation regarding Covid-19 is unprecedented and will cause unforeseen challenges that may arise during the course of the semester. If you are having issues at any point throughout the course that you feel will affect your ability to participate please be in communication with us so that we can come up with solutions to help you succeed and continue to participate. Brandeis also has some resources available in an emergency for assisting in purchasing technology to assist students in attending classes remotely. The form is here: <https://www.brandeis.edu/student-financial-services/financial-aid/emergency-funding.html> and the email is emergencyfund@brandeis.edu.

Assignment Expectations

Written assignments must be turned in by the deadlines established in the syllabus or in class. In the event of any extensions or postponements, I will announce via email or in class any adjustments to the schedule. **In the event of extenuating circumstances, such as illness, requiring an**

extension, I must be contacted at least 24 hours prior to the deadline in order to make necessary adjustments to the deadline.

Assignment Formatting

All written assignments must include the following:

- 11 or 12-point font (Choose something easily legible and sensible. Curlz is not your friend!).
- One-inch Margins on all sides
- Double spacing
- Last name and page number in the top right header
- Files should be uploaded as Word Docs (PDFs unacceptable unless indicated)
- Files should be named First Name Last Name_Assignment Name [ex: Brian Horton_Midterm]

All quotes, paraphrasing, citations and bibliographies should rely on APA style, which must include the author name, year, and page number in parenthesis, Ex. (Horton, 2014, p. 234). All assignments will be submitted on LATTE unless otherwise specified. Bibliographies will only be needed for the final project submission and the project prospectus.

Grading and Evaluation

Success in this 4-credit course is based on the expectation that students will spend a minimum of 9 hours of study time in preparation for this course (readings, papers, assignments, studying for exams, etc.).

Your grade will be based on the following components, described in further detail below:

1. Engagement and Contribution (25%)
2. Response Papers (60%)
 - Response Paper 1 (10%)
 - Response Paper 2 (20%)
 - Response Paper 3 (30%)
3. In-Class Presentation/Discussion Leading (15%)

A+97-100.00

A 94-96.99

A- 90-93.99

B+ 87-89.99

B 84-80

C+ 77-79.99

C 74-70

D+ 67-69.99

D 64-60

F 0-59.90

ASSIGNMENTS

Leading Discussion (15%): At least once in the semester you will be expected to lead discussion. Discussion leaders will come in groups of 2-3 (depending on final numbers). Leading discussion entails offering the following **1) 8-10 precis** of the reading where you summarize the key points/ideas raised by the reading **2) Discussion questions** and passages from the text for us to parse and pull apart in discussion **3) Application** of an idea, object, film/image, song, current event, historical idea, etc that you choose to connect to the text to help us make sense of it. When it is your day to facilitate discussion you and your group will be responsible for helping to wrangle discussion, to push discussion if it is slow, and to offer ideas for us to chat about in class. The ideal split of discussion is to spend maximum the first 2/3rds of class in the text and discussion (precis and questions) and to spend the rest

describing your example/application. We will also (once class numbers settle out) work on an A/B schedule, where we will split the class in half. One half of the class will be “ON” and expected to do the heavy lifting on a given day. The other half is not excused from participating but does not have a heavier burden of participating. **Your leading discussion days will come from a list of days you are “On” that will correspond with your letter A or B. We will post letters/groups on Latte in Week 2 or 3.**

Engagement and Contribution (25%)

Part of your grade in this course will be evaluated based on how engaged you are and how you contribute to the course throughout the semester. Ways to earn points here include **A)** Regular attendance **B)** Active participation and insightful commentaries in seminar **C)** Timekeeping of class sections (see leading discussion section) **D)** Volunteering to take notes for class to post to LATTE (each class we need at least two volunteers) **E)** Writing a letter to future students of the course on tips, tricks, and advice on taking the course and what things you wish you had known when you signed up for the course **F)** Participation in designing our class contract for how we want to be treated (first two classes) **G)** Mutual Aid*: supporting other students in the class such as peer editing essays for classmates, helping out classmates who are absent because of illness (e.g. meeting to discuss what we read/talked about etc), helping students in class who might be struggling with course content by meeting with them or forming a reading group, making a podcast/recording a discussion of you and classmates working through the material and posting it to LATTE, circulating visual aids and concept maps on latte to help us track ideas and how they might be shifting throughout the semester, hosting a *Hype House* viewing party (within covid restriction limits) for folks who may not have access to a Netflix connection.

At the end of the semester, you will have an opportunity to self-evaluate your engagement and contribution and to document all of the things you have done **SO KEEP TRACK OF YOUR ROLES AND YOUR LABOR.**

***For the mutual aid, please send an email (CC both of us and all parties involved) *when* it happens so we can document it. Include Mutual Aid in the Subject as well as a brief description of the who, what, where, when, and why it should count towards engagement and contribution.

Response Papers (60%): You will have **three brief response papers** that will count for 60% of your final grade. Each will be loosely organized around a prompt that I will release to you. The first will be 2-3 pages (DOUBLE SPACED) and count for 10%; the second 4-5 pages and count for 20%, and the final 6 – 8 and count for 30%. These papers, because they are short will need to focus very clearly around a central argument/thesis and engage a specific text or couple of texts. Engage here means close reading. Perhaps you focus on a passage, or a word, or an image, or a concept, but the paper will need to be succinct and get to the point. You will not need outside material for these papers except potentially the final. You may also use the writing center to help you focus your assignments. Peer reviewing your papers with your classmates is also acceptable (and if documented can count towards your engagement and contribution grades).

Writing Center Appointments Available here: <https://www.brandeis.edu/writing-program/center/>

SEMESTER DEADLINES AT A GLANCE			
Assignment	Assigned	DUE	Feedback By
Response Paper 1	February 16th	February 28th	March 16th
Response Paper 2	March 23 rd	April 6th	April 20th
Response Paper 3	April 13 th	May 6th	Final Grades
NO CLASS	Feb 21 st , Feb 22 nd , April 18 th , & April 20 th		

COURSE SCHEDULE

Wednesday, January 19th SYLLABUS & INTRODUCTIONS

WEEK 2: READING, ANNOTATING & ASKING QUESTIONS

Monday, January 24th (17 Pages)

Kyla Wazana Tompkins (2016). [“We Aren’t Here to Learn What We Already Know.”](#) *Avidly: LA Review of Books*, pp. 1-17.

Wednesday, January 26th (14 pages)

Barbara Christian (1987). “The Race for Theory.” *Cultural Critique* No 6.: 51 – 63.
Lisa Duggan (2022). “Academic Affect” [Commie Queer Pinko](#)

WEEK 3: PRISONS & DISCIPLINE

Monday, January 31st (55 pages)

Michel Foucault (1995). “The Body of the Condemned” and “Docile Bodies (1/2);” in *Discipline and Punish the Birth of the Prison*. New York: Vintage Books, pp 3-31; 135 – 162

Wednesday, February 2nd (44 pages)

Michel Foucault (1995). “Docile Bodies (cont’d)” and “Panopticism” in *Discipline and Punish the Birth of the Prison*. New York: Vintage Books, pp. 162 –170; 195 -231.

Video Aid: [Biopolitics And Disciplinary Power Explainer](#)

WEEK 4: STATES & GOVERNMENTALITY

Monday, February 7th (20 pages) A

Joy James (1996) Erasing the Spectacle of Racialized State Violence. *Resisting State Violence: Radicalism, Gender, and Race in US Culture*. Minneapolis: University of Minnesota

Press: 24 – 43.

Wednesday, February 9th (17 pages)B

Michel Foucault. 1991. “Governmentality” in *The Foucault Effect Studies in Governmentality* (eds) Graham Burchell, Colin Gordon, and Peter Miller. Chicago: University of Chicago Press (87 – 104)

Mia Mingus (2022). [You are Not Entitled To Our Deaths: COVID, Abled Supremacy & Interdependence](#). *Leaving Evidence*

Video Aid: [Foucault: Biopower, Governmentality, and the Subject](#)

WEEK 5: BORDERS & SOVEREIGNTY

Monday, February 14th (13 pages) A

Giorgio Agamben. 1998. “The Introduction”, “The Paradox of Sovereignty” in *Homo Sacer: Sovereign Power and Bare Life*. Palo Alto: Stanford University Press: pp. 9-14; 17 – 23; 47—48.

[Homo Sacer Animated Explanation](#)

Wednesday, February 16th (13 pages) B

J. Kēhaulani Kauanui (2017). “Sovereignty: An Introduction.” *Cultural Anthropology* vol 32 (3): pp. 323-329.

Kamari Clarke (2017). “Rethinking Sovereignty Through Hashtag Publics: The New Body Politics.” *Cultural Anthropology* vol 32 (3): pp 359 – 366.

****Response Paper Assigned 1****

WEEK 6: NO CLASSES (Feb 21 or Feb 23)

WEEK 7: CAMPS & EXCLUSIONS

Monday February 28th (16 pages) A

“Part 3: The Camp As biopolitical Paradigm of the Modern”. In *Homo Sacer: Sovereign Power and Bare Life*. Palo Alto: Stanford University Press: 71-75; 95-106

****Response Paper 1 Due****

Wednesday March 2nd (32 pages) B

Alexander Weheliye (2014) “Assemblages: Articulation” and “Racism: Biopolitics” in *Habeus Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human*. Durham: Duke University Press: 44 – 76.

Watch: [M.I.A. Born Free](#) (Warning: Images of war, violence, police brutality, and gore)

WEEK 8: POLICE & NECROPOLITICS

Monday, March 7th (36 Pages) B

Achille Mbembe (2003). "Necropolitics." *Public Culture* Vol 15(1): pp. 11 – 40.

Carolyn M. Rouse (2021). NECROPOLITICS VERSUS BIOPOLITICS: Spatialization, White Privilege, and Visibility during a Pandemic. *Cultural Anthropology* Vol 36 (No 3): 360 – 367.

Extra Help: [What is Necropolitics? as Explained by Teen Vogue](#)

Wednesday, March 9th (72 Pages) A

Laurence Ralph (2019). *The Torture Letters: Reckoning With Police Violence*. Chicago: University of Chicago Press: (ix – 57)

View: [The Torture Letters Animated Short](#)

WEEK 9: WOUNDS & DEBILITY

Monday, March 14th (26 pages) A

Lauren Berlant (2007). "Slow Death (Sovereignty, Obesity, Lateral Agency)." *Critical Inquiry* Vol 33 (No. 4): pp. 754 – 780.

Wednesday, March 16th (42 pages) B

Jasbir Puar (2017). *The Right to Maim: Debility, Capacity, Disability*. Durham: Duke University Press: Preface (ix – xxiv) & Chapter 4 "Will not Let Die: Debilitation and Inhuman Biopolitics in Palestine" (127 – 154).

WEEK 10: FREEDOM & CONTROL

Monday, March 21st (4 pages) A

Gilles Deleuze (1992). "Postscript on the Societies of Control." *October* 59 (1): p 3 – 7.

James Bruseau (2020). "Deleuze's Postscript on the Societies of Control: Updated for Big Data and Predictive Analytics." *Theoria* vol 64 (no 3): 1 – 25.

Wednesday, March 23rd (17 pages +4 hours of viewing) B

Alice E. Marwick. *The Public Domain: Social Surveillance in Everyday Life*. *Surveillance and Society* vol 9(4): 378 - 393

Watch: Hype House Season 1 on Netflix (ALL OF IT. Binge it).

****Response Paper 2 Assigned****

WEEK 11: FLESH & ORIENTALISM

Monday, March 28th (17 pages) A

Hortense Spillers (1987). "Mama's Baby, Papa's Maybe: An American Grammar Book." *Diacritics* Vol 17 (2): 64 – 81.

Wednesday, March 30, 2022 (34 pages) B

Chong, Sylvia Shin Huey. 2015. "Orientalism." In *Keywords for Asian American Studies*, Cathy J. Schlund-Vials, Linda Trinh Vo, and K. Scott Wong. New York: NYU Press.

Cheng, Anne Anlin. 2018. "Ornamentalism: A Feminist Theory for the Yellow Woman." *Critical Inquiry*. 44: 415-46.

WEEK 12: CAPTIVITY & SURVEILLANCE

Monday, April 4th (31 Pages) A

Simone Browne (2015). "Notes on Surveillance Studies." *Dark Matters: On the Surveillance of Blackness*. Durham: Duke University Press: 31-62.

Wednesday, April 6th (14 Pages) B

Darryl Li (2022). "Captive Passages: Geographies of Blackness in Guantánamo Memoirs." *Transforming Anthropology*, pp. 1 – 14

****Response Paper 2 Due****

WEEK 13: PROGRESSIVISM & DYSTOPIA

Monday, April 11th (42 pages) A

Savannah Shange (2019). Introduction and Chapter 2. *Progressive Dystopia: Abolition, AntiBlackness, and Schooling in San Francisco*. Durham: Duke University Press, pp. 1 – 43.

Wednesday, April 13th (74 pages) B

Savannah Shange (2019). Chapter 3, Chapter 4, and Chapter 6. *Progressive Dystopia: Abolition, AntiBlackness, and Schooling in San Francisco*. Durham: Duke University Press, pp. 44 –91 & 123–150.

****Response Paper 3 Assigned****

WEEK 14: NO CLASS (April 18th & April 20th)

WEEK 15: WAR & ART

Monday, April 25th (31 pages) A

Jasbir Puar and Amit Rai. Monster, Terrorist, Fag: The War on Terror and the Production of Docile Patriots. *Social Text* 72, Vol. 20, No. 3, 117 – 148.

Wednesday, April 27th (72 pages) B

Ronak K. Kapadia (2019). Insurgent Aesthetics: Security and the Queer Life of the Forever War. Durham: Duke University Press. 1–14, 44 – 102.

WEEK 16: ENDINGS & BEGINNINGS

Monday, May 2nd

Evaluations, Participation Statement, & Final Close Out.

****Response Paper 3 Due Friday May 6th****