

Social Theory: How Do We Journey Towards the Unthinkable?  
Crime and Justice Studies 205  
Fall 2019

prabhdeep singh kehal  
PhD Candidate, Brown University

Professor/Mx. kehal's email & office:

Course Time & Location:

Office hours:

On July 6, 2019, when paparazzi questioned actress, advocate, and Emmy winner Laverne Cox about “closeted” men being in hip hop, she responded with a one-word answer paired with a hair flip and a knowing glance and chuckle: “Girl.” To many, this response and embodied action made complete sense and required no translation; for others, using “girl” in this way as a response did not carry any social or cultural meaning. For people who did understand the meaning, the clip generated immense conversation and general celebration for Cox naming something in public that is presumed to be well-known. For those who required translation, this discourse took place without them and remained not readily accessible at first. To describe this situation as “social” or taking place in a “social setting” is a non-controversial statement: not only were numerous individuals involved, but they engaged with one another. Yet, does the fact that some people did not understand the full meaning of Cox’s response – without translation – suggest *limitations* on whether or not this was social? Does the fact that translation was needed actually *expand* our understanding of “the social” and how it exists? How do we make sense of the differences in meaning, Cox’s answer (vocal and behavioral), and the histories this entire exchange invokes? How do we understand the social when we take into account that what is “thinkable” or “exists” for some is “unthinkable” or “does not exist” for others?

Social theories organize systems of meanings, behaviors, and histories in an effort to understand how humans, non-humans, and social beings have arrived at this modern moment and what potential futures can spring forth from it. Though social theories vary across disciplines, they are unified by their types of inquiry: what is the social, how is the social governed or maintained, what purpose does the social serve, or by what means is our understanding of the social itself constrained and expanded? Theory provides the opportunity to journey towards the unthinkables by calling into question what we have named as “normal”, “natural”, “average”, “humane”, and “social”. In this course, we will engage in these questions (and many more) in an effort to help us make sense of not only our past and present, but also our potential futures.

The course is structured by ten thematic traditions. Throughout each of them, we will be asking what these traditions and theorists contribute to our understanding of the social. We will cover canonical theory and interrogate why and how these theories hold influence, and how alternative theories challenge assumptions within the “canon”. Each thematic tradition provides a new avenue for understanding what theory is, how is it used, and why/how it exists. Particular focus is given to historically marginalized and excluded scholarship within the academy and to scholarship that pushes USians to consider our place in relation with communities around the globe. This should be understood as my take on the relevance of theory today, as others (maybe yourself at the end of this term!) have their own. As a theory class, the readings move from fundamental questions of “theory” towards grasping the politics of theory production itself.

# COURSE REQUIREMENTS

## Readings

There are no required purchases for this course. All readings are available via PDF and will be posted online for students to access. Students are expected to have read the material by the time of class and be ready to engage. As a note of forewarning, some primary texts are old and their vocabulary may not mean the same thing we think it means today (both conceptually and how they refer to things, people, and communities). As a theorist, your intellectual task throughout the term is to analyze how other theorists construct concepts and whether different theorists are actually talking about the same thing when they're using the same word (i.e., "class" carries different meaning across traditions). On the course's website, you will find helpful guides on how to read and write academic articles, because academic writing is often a language of its own that can require translation.

Sometimes, theoretical works can feel inaccessible for readers because theorists are in conversation with particular theoretical traditions or other theorists/scholars/activists. Students should feel more than welcomed to consult additional resources to help make sense of theorists' arguments. At times, I will provide these myself. Though these additional resources are no substitute for the assigned text, they can be beneficial for students to grasp a work's basic argumentative structure, thus enabling students to better delve into the work's assumptions, implications, and uses.

## Assignments

### 1. Analytical reflections: 50% of grade

There are 10 thematic traditions (listed below for convenience) and you are expected to submit 5 analytical reflections for your final grade. Students are welcomed to submit all 10 reflections with the top 5 scores contributing to your final grade. Alternatively, life happens. For this reason, students are welcomed to submit solely 5 reflections because only 5 will count towards the final grade. All reflections are due by noon on the last day of that section. For example, if you are writing an analytical reflection on "Theorizing and Subjectivities", these reflections are due by noon on Friday, September 20<sup>th</sup> (the last day of Theorizing and Subjectivities). They are due by noon – rather than by the start of class – because I wish to evaluate your understanding of the topic moving forward, not solely your understanding of the topic between sessions. For this reason, the class meeting may be incredibly beneficial for you to iron out ideas that you wish to explore before submitting an analytical reflection. Review the analytical reflection assignment sheet for more guidance and a rubric.

*Formatting:* All analytical reflections should be no less than 3 and no more than 4 pages, double spaced, in either Times New Roman or Garamond. The pages should be set at 1-inch margins all around. I do not have a preference between citation guides (e.g., APA), but students should stay consistent with one citation style throughout an assignment.

### *Thematic traditions*

What Even Is Theory? Some Perspectives  
Theorizing and Subjectivities

Theory and Epistemology  
Theory and Colonial Relations

Theory and Class Structure  
Theory and Bureaucracy  
Theory and Culture

Theorizing and the Body  
Theory and Relations with the “Environment”  
Do we “Arrive” at the Unthinkable? Theory  
and Onwards Travels

2. Midterm, due Friday, November 1: 15% of grade

Students are to pick an institution in their lives and write a concise, 8 to 10-page account of 1) why they chose this institution (i.e., why is it part of the social), 2) its history, 3) its current use and purpose, and 4) its meaning and connection to them. An institution here is broadly defined – from a practice or behavior (like the five-day work week or event), to the local store that one frequents, to a holiday, to the university or department or unit one attends, to the land and environment with which one lives. The purpose of this assignment is to consider “the social” in one’s own life and begin an excavation of taken for granted assumptions that uphold and/or challenge your chosen institution. Review the midterm assignment sheet for more guidance and a rubric. Students should pick institutions that they will be able to analyze (and wish to analyze) through one of the thematic traditions covered in the course. Students should pick a substantive institution with which they are familiar or wish to learn more about because this institution serves as the empirical foundation for your final. **All students should consult with me about their chosen institution by Friday, October 11th.**

*Formatting:* All midterms should be no more than ten-pages, double spaced, in either Times New Roman or Garamond. The pages should be set at 1-inch margins all around. I do not have a preference between citation guides (e.g., APA), but students should stay consistent with one citation style throughout an assignment. Though I set eight as the lower bound, this is not mandatory. From my perspective, eight pages will likely be needed to complete the project as intended, but if students are confident they have mastered the “concise” part of this assignment, they are invited to test that hypothesis.

3. Final, due Friday, December 13: 25% of grade

Picking one of the thematic traditions we have explored, students should write an 8 to 10-page paper analyzing their institution through the chosen tradition, responding to the following question: ***How are you structuring the social with this institution and how is the institution structuring you?***

The open-ended prompt builds off the midterm but explicitly engages with the theoretical texts we have discussed over the course. For example, if you chose “the five-day work week” as your institution, you may wish to explore what this institution means through Stuart Hall’s discussion of cultural studies in the “Theory and Culture” tradition and place it in conversation with the other readings/theorists in that or other traditions. Alternatively, you may choose a/your university and analyze it through the “Theory and Colonial Relations” readings to better understand existing colonial relations. Because students have already completed an historically-grounded assessment of their chosen institution, students may cite and refer to the findings in their midterm as part of the final paper if needed.

Review the final assignment sheet for more guidance and a rubric. All students should plan on visiting my office hours at least once to consult their final paper. Students are not expected to bring in new readings beyond what we have read in class, but they may do so if

they wish; there are no bonus points for doing so. Student should make sure they are making an explicit argument about the social, drawing upon the insights of a thematic tradition and not simply stating what a theorist would say about their institution. For example, the final should not be approached as, “What would Marx/Du Bois/Cooper say about a university”, but rather could be approached as, “What would an analysis focused on class structure of the university reveal about the social and about me?”

*Formatting:* All finals should be no more than ten-pages, double spaced, in either Times New Roman or Garamond. The pages should be set at 1-inch margins all around. I do not have a preference between citation guides (e.g., APA), but students should stay consistent with one citation style throughout an assignment. Though I set eight as the lower bound, this is not mandatory.

4. Participation: 10% of grade

Students are expected to engage in class meetings through productive contributions to the discussion and through attendance in my office hours. That said, everyone has their own learning style and best method for participation. I encourage all students to periodically take part in our class discussions and debates.

*Office hours:* For those who have missed sections, could not take part in discussions (for any reason), or desire to participate more, my office hours are an ideal location. Students do **not** need to come to my office hours with specific questions in mind; this is a very common misperception. Office hours are open to all students and I encourage everyone to attend at least once to chat about the class, the university, or other topics of relevance. My office hours are Mondays and Wednesdays before and after class (8-9 AM and 10-11 AM) and can be scheduled for alternative times via email/link at the top of syllabus.

## Grading Plan

Each major assignment will have an assignment sheet and rubric provided to students in advance of due dates. Together, these will provide guidance on expectations and guidelines for the assignments and inform students as to what criteria I will be using for grading purposes. There is no pre-set curve regarding the distribution of grades; your final grade will be the sum of your graded assignments’ scores.

I will use the typical grading setup for assigning letter grades:

A: 90-100%    D: 60-69%  
B: 80-89%    F: 59% and below  
C: 70-79%

## Late Assignments

The course expectations have been structured to provide flexibility with due dates, particularly with the analytical reflections. Due dates are meant to be respectful for both students’ and my time; they are not meant to enable punitive actions. Students who may need extensions from assigned due dates should reach out to me **before** the due date if at all possible. If you think you will be unable to complete by a due date, I would much rather you

turn in what you have completed than turn in nothing. If a student reaches out to me and informs me that they will be submitting a late assignment with at least a day or two notice, then we can arrive at an alternative plan that is not destructive towards anyone's grade or time. If students do not reach out to me in advance, in general, for every three days an assignment is late, an entire grade point will be deducted from the assignment's final grade (e.g., if a student would have gotten an 93%, the highest they can then get is an 83%). Again, this is the policy for students **who do not inform me in advance** of a potential late assignment. Often, students have done more than enough satisfactory work to turn in, but doubt themselves. For this reason, I'd much rather students submit the work they've completed and keep me in the loop about issues with time, either in office hours, via email, or before/after class meetings. For students who are considering incompletes for any reason, please consult with me as soon as possible.

The University policy on incomplete grades can be found online (<https://www.umassd.edu/nfi/teaching-and-advising/course-syllabus/sample-incomplete-statement/>).

## Attendance

I understand that life is unpredictable and that emergencies happen. For this reason, I am not making attendance mandatory, though I do caution on lack of regular attendance. I generally expect students to be in attendance for at least 85% of the course meetings. If students miss more than five total sessions, it would be a detriment towards their engagement with the material because lack of regular attendance will limit one's participation opportunities. For this reason, there is no additional penalty for absence. If students feel they have accrued too many absences, they are welcomed to attend office hours or schedule alternative meetings with me to potentially make up lost participation opportunities.

## CLASSROOM EXPECTATIONS AND GUIDELINES

Throughout the term, we will be reading and thinking through topics that push against our taken for granted understandings of communities, societies, and individuals. This will likely impact each of us in its own way. A classroom guideline is to give people the room to grow and change (and neither) within the classroom because it is *a classroom* where the expectation is for students to come across new, thought-provoking scholarship and engage with it. These conversations may elicit strong reactions and I ask for students to critique, debate, and unpack the content of the course, the assigned readings, and the topics in discussions. As the instructor, I will ensure the classroom remains safe and conducive to educational discourse.

That said, the classroom is **not** the space for emboldening any uncritical statements grounded in structural oppressions or targeting of other students or community members. Individually, this means honoring your fellow classmates' stated pronouns and names, and being mindful of whether you are creating or limiting space for your classmates to holistically engage with you. **For example, my pronouns are they/them. When you refer to me in third person, it is not appropriate to use the binary-gender pronouns. For honorific titles, you can use professor (a wonderful gender-neutral option) or Mx. kehal.**

I aim to structure the course plan through an accessibility framework. If there are ways to improve my pedagogy in this course – for any learning need – let me know how I can support your education further. The University provides information through the Center for Access and Success (<https://www.umassd.edu/dss/accommodations-services--mission-statement/> and <https://www.umassd.edu/dss/resources/students/> and <https://www.umassd.edu/arc/>) and lists campus resources available to students (<https://www.umassd.edu/arniescupboard/campus-resources/>). Oftentimes getting the full paperwork completed for accommodations can take some time on campus. If you are concerned about timelines, please get in touch with me to keep me informed in the meantime and we can find an appropriate solution. To obtain the paperwork in accordance with University policy, follow the procedures outlined by the Center for Access and Success (<https://www.umassd.edu/dss/>).

For concerns around academic honesty and plagiarism, this course will follow the campus's stated policies (<https://www.umassd.edu/policies/active-policy-list/academic-affairs/academic-integrity-policy-and-reporting-form/> and <https://www.umassd.edu/studentaffairs/studenthandbook/academic-regulations-and-procedures/>). If you have any confusion or further questions about this policy, please feel free to ask.

For additional information on academic policies and student resources, the University has provided this information online (<https://www.umassd.edu/provost/resourcesforfaculty/syllabus-language/>).

## **CLASS MEETING AND READING SCHEDULE**

Please note that the schedule indicates what should be read by the time you arrive for class that day because we will be discussing those readings that day. For example, our first two sessions are cancelled, but the session on Monday, September 9<sup>th</sup> has readings listed; for our September 9<sup>th</sup> meeting, those readings should be completed before class.

**Wednesday, 9/4/2019 – CANCELLED, NOTE DOUBLE READINGS ASSIGNED FOR MONDAY, 9/9**

**Friday, 9/6/2019 – CANCELLED, NOTE DOUBLE READINGS ASSIGNED FOR MONDAY, 9/9**

### ***Theory Today***

Monday, 9/9/2019

- Eschmann, R. (2019, July 30). The Internet Is Unmasking Racism. Here's What That Means to Young People of Color. Retrieved from Boston University –The Brink [7 pages]
- Benjamin, R. (2019). *Race After Technology: Abolitionist Tools for the New Jim Code* (pp. ix-48). Cambridge, UK: Polity. [50 pages]
- Bell, M. (2019). Safety, Friendship, and Dreams. *Harvard Civil Rights-Civil Liberties Law Review*, 54(2), 703–739. [38 pages] \*\*note there a mention of sexual violence in the opening pages\*\*

***What Even Is Theory? Some Perspectives***

Wednesday, 9/11/2019

- hooks, bell. (1991). Theory as Liberatory Practice. *Yale Journal of Law and Feminism*, 4(1), 1–12. [12 pages]
- Abend, G. (2008). The Meaning of ‘Theory.’ *Sociological Theory*, 26(2), 173–199. [27 pages]

Friday, 9/13/2019

- Connell, R. W. (1997). Why Is Classical Theory Classical? *American Journal of Sociology*, 102(6), 1511–1557. [37 pages]
- Ray, V. (2019, June 26). What is a racialized organization? Retrieved from Work In Progress Sociology website [3 pages]

### ***Theorizing and Subjectivities***

Monday, 9/16/2019

- Horst, A. N., & Saadawi, N. E. (Eds.). (2010). *The Essential Nawal El Saadawi: A Reader* (pp. vii-4, 10-17, 43-65, 146-152, 157-161, 331-335). New York, NY: Zed Books. [53 pages]
- Itzigsohn, J., & Brown, K. (2015). Sociology and the Theory of Double Consciousness. *Du Bois Review: Social Science Research on Race*, 12(2), 231–248. [16 pages]
- Combahee River Collective. (1978). *The Combahee River Collective Statement*. [6 pages]

Wednesday, 9/18/2019

- Glenn, E. N. (2015). Settler Colonialism as Structure: A Framework for Comparative Studies of U.S. Race and Gender Formation. *Sociology of Race and Ethnicity*, 1(1), 52–72. [19 pages]
- Cohen, C. J. (1997). Punks, Bulldaggers, and Welfare Queens: The Radical Potential of Queer Politics? *GLQ: A Journal of Lesbian and Gay Studies*, 3(4), 437–465. [27 pages]
- Hunt, S. (2014). Ontologies of Indigeneity: The politics of embodying a concept. *Cultural Geographies*, 21(1), 27–32. [5 pages]

Friday, 9/20/2019

- Davis III, J. (2019). Law, Prison, and Double-Double Consciousness: A Phenomenological View of the Black Prisoner’s Experience. *The Yale Law Journal Forum*, 128, 1126–1144. [19 pages]
- Byrd, W. C. (2018). Hillbillies, Genetic Pathology, and White Ignorance: Repackaging the Culture of Poverty within Color-blindness. *Sociology of Race and Ethnicity*, 1–15. [15 pages]
- Barnes, S. L., Robinson, Z. F., & Wright, E. (Eds.). (2014). *Repositioning race: Prophetic research in a postracial Obama age* (pp. 1-16). Albany, NY: State University of New York Press. [13 pages]

### ***Theory and Class Structure***

Monday, 9/23/2019

- Marx, K. (1976). Value, Price, and Profit. In *Wage-Labour and Capital & Value, Price, and Profit* (pp. 5–62). New York, NY: International Publishers. [58 pages]

Wednesday, 9/25/2019

- Marx, K., & Engels, F. (1978). Wage labor and capital. In R. C. Tucker (Ed.), *The Marx-Engels Reader* (pp. 203–217). New York, NY: W. W. Norton & Company. [15 pages]

- MacKinnon, Catharine A. 1982. "Feminism, Marxism, Method, and the State: An Agenda for Theory." *Signs* 7(3):515–44. [30 pages]
- Lorde, A. (1984). The Master's Tools Will Never Dismantle the Master's House. In *Sister Outsider: Essays and Speeches* (pp. 110–113). Berkeley, CA: Crossing Press. [3 pages]

Friday, 9/27/2019

- Du Bois, W. (1998). *Black Reconstruction in America, 1860-1880* (pp. 3-54). New York, NY: Free Press. [52 pages]

Monday, 9/30/2019

- Du Bois, W. (1998). *Black Reconstruction in America, 1860-1880* (pp. 55-83). New York, NY: Free Press. [29 pages]
- Robinson, C. J., & Kelley, R. D. G. (2000). *Black Marxism: The Making of the Black Radical Tradition* (pp. 1-28). Chapel Hill, NC: The University of North Carolina Press. [28 pages]

Wednesday, 10/2/2019

- Robinson, C. J., & Kelley, R. D. G. (2000). *Black Marxism: The Making of the Black Radical Tradition* (pp. 29-43 & 175-184). Chapel Hill, NC: The University of North Carolina Press. [25 pages]
- Jung, M.-K. (2019). The Enslaved, the Worker, and Du Bois's Black Reconstruction: Toward an Underdiscipline of Antisociology. *Sociology of Race and Ethnicity*, 5(2), 157–168. [9 pages]
- Cooper, A. J. (1988). Womanhood a Vital Element in the Regeneration and Progress of a Race. *A Voice From the South* (pp. 9-47). New York, NY: Oxford University Press. [19 pages]  
\*\*note, the PDF formatting makes very tiny pages and it appears like more than 19 pages\*\*

### ***Theory and Bureaucracy***

Friday, 10/4/2019

- Weber, Max. 1978. The Distribution of Power Within the Political Community: Class, Status, Party. In G. Roth & C. Wittich (Ed.), *Economy and Society: An Outline of Interpretive Sociology* (pp. 926–939). University of California Press. [13 pages]
- Martin, J., & Knopoff, K. (1997). The gendered implications of apparently gender-neutral theory: Rereading Max Weber. In A. Larson & R. E. Freeman (Eds.), *Women's Studies and Business Ethics: Toward a New Conversation* (pp. 30–49). New York, NY: Oxford University Press. [20 pages]

Monday, 10/7/2019

- Weber, Max. 1978. *The Basis of Legitimacy & Legal Authority with a Bureaucratic Administrative Staff*. In G. Roth & C. Wittich (Ed.), *Economy and Society: An Outline of Interpretive Sociology* (pp. 212-226). University of California Press. [15 pages]
- Weber, Max. 1978. *Bureaucracy*. In G. Roth & C. Wittich (Ed.), *Economy and Society: An Outline of Interpretive Sociology* (pp. 956-1005). University of California Press. [50 pages]

Wednesday, 10/9/2019

- Wright, E. O. (2002). The Shadow of Exploitation in Weber's Class Analysis. *American Sociological Review*, 67(6), 832–853. [21 pages]



- Lara-Millán, A., & Cleve, N. G. V. (2017). Interorganizational Utility of Welfare Stigma in the Criminal Justice System. *Criminology*, 55(1), 59–84. [22 pages]
- Berger, D., Kaba, M., & Stein, D. (2017, August 24). What Abolitionists Do. *Jacobin*. [4 pages]
- Kushner, R. (2019, April 17). Is Prison Necessary? Ruth Wilson Gilmore Might Change Your Mind. *The New York Times*. [19 pages]

### ***Theory and Culture***

Friday, 10/11/2019

- Durkheim, E. (1995). *Introduction*. In K. E. Fields (Trans.), *The Elementary Forms of Religious Life* (pp. 1-18). New York: Free Press. [18 pages]
- Durkheim, E. (2005). *Introduction and How to Determine Social Causes and Social Types*. In G. Simpson (Ed.), & J. A. Spaulding & G. Simpson (Trans.), *Suicide: A Study in Sociology* (pp. xxxix–lii, 97-104). New York, NY: Routledge Classics. [22 pages]
- Mueller, A. S., Abrutyn, S., & Osborne, M. (2017). Durkheim’s “Suicide” in the Zombie Apocalypse. *Contexts*, 16(2), 44–49. [6 pages]
- **Reminder: students should have consulted with me about their midterm assignment**

**Monday, 10/14/2019 – NO CLASS INDIGENOUS PEOPLE’S DAY**

Wednesday, 10/16/2019

- Hall, S. (1992). Cultural Studies and its Theoretical Legacies. In L. Grossberg, C. Nelson, & P. Treichler (Eds.), *Cultural Studies* (pp. 277–294). New York, NY: Routledge. [18 pages]
- Durkheim, E. (1960). *Introduction and The Method for Determining this Function*. In G. Simpson (Trans.), *The Division of Labor in Society* (pp. 39–69). Glencode, IL: The Free Press. [40 pages]

Friday, 10/18/2019

- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 1–40. [36 pages]
- Du Bois, WEB. (1898). The Study of the Negro Problems. *The Annals of the American Academy of Political and Social Science*, 11, 1–23. [23 pages]

### ***Theory and Epistemology***

**Monday, 10/21/2019 – NO CLASS, DOUBLE READINGS FOR WEDNESDAY, 10/23**

Wednesday, 10/23/2019

- Reed, I. A. 2011. *Interpretation and Social Knowledge: On the Use of Theory in the Human Sciences* (pp. 1-13). Chicago, IL: University of Chicago Press. [13 pages]
- Schilt, K., Meadow, T., & Compton, D. (2018). Introduction: Queer Work in A Straight Discipline. In D. Compton, T. Meadow, & K. Schilt (Eds.), *Other, Please Specify: Queer Methods in Sociology* (pp. 1–34). Berkeley, CA: University of California. [28 pages]
- Wright, E. (2016). W. E. B. Du Bois and the Atlanta Sociological Laboratory. [12 pages]

Friday, 10/25/2019

- Seamster, L., & Ray, V. (2018). Against Teleology in the Study of Race: Toward the Abolition of the Progress Paradigm. *Sociological Theory*, 36(4), 315–342. [21 pages]

- Mueller, J. C. (2017). Producing Colorblindness: Everyday Mechanisms of White Ignorance. *Social Problems*, 64, 219–238. [17 pages]

Monday, 10/28/2019

- Hartman, S. (2008). Venus in Two Acts. *Small Axe*, 12(2), 1–14. [14 pages]
- Snorton, C. Riley. 2017. *Black on Both Sides: A Racial History of Trans Identity* (pp. 1-14). Minneapolis, MN: University of Minnesota Press. [14 pages]

Wednesday, 10/30/2019

- Ferguson, R. A. (2003). *Aberrations In Black: Toward A Queer Of Color Critique* (pp. vii-29). Minneapolis, MN: University of Minnesota Press. [33 pages]

## **F, 11/1/2019 – “MIDTERM” DUE**

### ***Theory and Colonial Relations***

Monday, 11/4/2019

- Césaire, A. (2001). *Discourse on Colonialism*. In (J. Pinkham, Trans.), *Discourse on Colonialism* (pp. 31-78). New York: Monthly Review Press. [48 pages]

Wednesday, 11/6/2019

- Fanon, F. (2005). *On violence*. In R. Philcox (Trans.), *The Wretched of the Earth* (pp. 1–62). New York, NY: Grove Press. [62 pages]
- Sharpley-Whiting, D. T. (1997). *Frantz Fanon: Conflicts and Feminisms* (pp. 1-30). Lanham, MD: Rowman & Littlefield Publishers. [30 pages]

Friday, 11/8/2019

- Coulthard, G. S. (2014). *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition* (pp. 1-24). Minneapolis, MN: University of Minnesota Press. [24 pages]
- Harrison, F. V. (2016). Theorizing in ex-centric sites. *Anthropological Theory*, 16(2–3), 160–176. [13 pages]

## **Monday, 11/11/2019 – NO CLASS, VETERAN’S DAY**

### ***Theorizing and the Body***

Wednesday, 11/13/2019

- Spillers, H. J. (1987). Mama’s Baby, Papa’s Maybe: An American Grammar Book. *Diacritics*, 17(2, Culture and Countermemory: The 'American' Connection), 64–81. [17 pages]

Friday, 11/15/2019

- Wynter, S. (1999). Towards the Sociogenic Principle: Fanon, Identity, the Puzzle of Conscious Experience, and What It Is Like to Be “Black.” In A. Gomez-Moriana & M. Duran-Cogan (Eds.), *National Identities and Socio-Political Changes in Latin America* (pp. 30–66). Taylor & Francis Group. [41 pages]

Monday, 11/18/2019

- Wynter, S. (2003). Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument. *CR: The New Centennial Review*, 3(3), 257–337. [76 pages]

Wednesday, 11/20/2019

- Yusoff, K. (2019). *A Billion Black Anthropocenes or None* (pp. xi-22). Minneapolis, MN: University of Minnesota Press. [26 pages]
- Wells-Barnett, I. B. (2014). *On Lynchings* (pp. 7-45). New York, NY: Dover Publications. [39 pages]

Friday, 11/22/2019

- McMillan Cottom, T. (2019). *THICK: And Other Essays* (pp. 33-72). New York: The New Press. [40 pages]
- Metz, Jonathan M. 2018. *Dying of Whiteness* (pp. 1-20). New York, NY: Basic Books. [20 pages]

### ***Theory and Relations with the “Environment”***

Monday, 11/25/2019

- Norgaard, K. M. (2012). Climate Denial and the Construction of Innocence Reproducing Transnational Environmental Privilege in the Face of Climate Change. *Race, Gender & Class*, 19(1–2), 104–130. [19 pages]
- Caitlin. (2019, April 8). Decolonize your conservation conversations! [6 pages]
- Crimmins, A., Balbus, J., Gamble, J. L., Beard, C. B., Bell, J. E., Dodgen, D., ... Ziska, L. (2016). *Executive Summary. The Impacts of Climate Change on Human Health in the United States: A Scientific Assessment*. [20 pages]

Wednesday, 11/27/2019

- Vinyeta, K., Powys Whyte, K., & Lynn, K. (2015). *Climate change through an intersectional lens: Gendered vulnerability and resilience in indigenous communities in the United States* (pp. 1-51) & (No. PNW-GTR-923). [51 pages]
- Battiste, M., & Sákéj Youngblood Henderson, J. (2016). Preface and Introduction. In *Protecting Indigenous Knowledge and Heritage: A Global Challenge* (pp. 1-17). Saskatoon, Canada: UBC Press. [17 pages]

### **Friday, 11/29/2019 – NO CLASS**

Monday, 12/2/2019

- Venn, C. (2018). *After Capital* (pp. 1-23). London, UK: SAGE Publications. [23 pages]
- White, D., Rudy, A., & Gareau, B. (2015). *Environments, Natures and Social Theory: Towards a Critical Hybridity* (pp. xvi-16). New York, NY: Palgrave. [23 pages]
- Dowie, M. (2009). *Conservation refugees: The hundred-year conflict between global conservation and native peoples* (pp. xv-xxix). Cambridge, Mass.: MIT Press. [15 pages]

Wednesday, 12/4/2019

- Mies, M., & Shiva, V. (2014). *Ecofeminism* (pp. xiii-xxx, 1-21, 264-276) & (2nd ed.). London, UK: Zed Books. [51 pages]

- Doolittle, A. A. (2010). The Politics of Indigeneity: Indigenous Strategies for Inclusion in Climate Change Negotiations. *Conservation and Society*, 8(4), 286–291. [5 pages]

Friday, 12/6/2019

- Byrd, J. A., Goldstein, A., Melamed, J., & Reddy, C. (2018). Predatory Value. *Social Text*, 36(2), 1–18. [16 pages]
- Seamster, L., & Charron-Chénier, R. (2017). Predatory Inclusion and Education Debt: Rethinking the Racial Wealth Gap. *Social Currents*, 4(3), 199–207. [7 pages]

***Do we “Arrive” at the Unthinkable? Theory and Onwards Travels***

Monday, 12/9/2019 – LAST CLASS

- Lethabo King, T. (2019). *The Black Shoals: Offshore Formations of Black and Native Studies* (pp. 1-35). Durham, NC: Duke University Press. [35 pages]

Friday, 12/13/2019 – FINAL DUE BY 11 AM

- You’re wonderful! Don’t forget to turn in your final by 11 AM.