

Junior Colloquium: Liberalism and Its Discontents

Tuesdays and Thursdays 1:20pm-2:40pm

Spring 2025 CSS 371

Classroom: PAC 301

Instructor: Kerwin Kaye (my pronouns vary; usually he/they)

Office: Allbritton 212 (go to second floor, go around back, up the stairs)

Office Hours: by appointment (usually via Zoom; meeting ID: 822 189 7371)

Email: kkaye@wesleyan.edu

Course Assistant: Ben Shifrel (bshifrel@wesleyan.edu)

Class Description:

This course presents an overview of social and political theories developed in the post-World War II period. It focuses particular attention upon developments within Liberal political theory during this time, examining this scholarship both for the insights it offers and for the ways in which these ideas have been used to obscure oppressive social relations. Considering the general contours of the Liberal tradition — particularly its relationship to forms of social domination such as colonialism, racism, class inequality, and gender and sexual oppression — the course moves through an examination of canonical thinkers who have challenged, contributed to, or appropriated Liberal social thought. Taking the ruminations of Nazi jurist Carl Schmidt as a problematic yet demanding provocation, the course asks in part how successfully Liberal theorists have resolved the dilemmas Schmidt identifies within Liberalism (or if, indeed, authoritarian tendencies pervade Liberal social thought, as Schmidt contends). Theorists within the Liberal tradition such as Friedrich Hayek, Hannah Arendt, and Jürgen Habermas are joined by critics such as Franz Fanon, Carole Pateman, and Michel Foucault in this critical overview of contemporary Liberal social theory. Through this examination of recent interventions in Liberal thinking regarding the social, the class is meant to provide an opportunity to think through ways in which various contemporary approaches to social issues both invoke and reformulate political debates of long standing.



Auschwitz, 1945



Hiroshima, 1945



Algeria, 1962



Jackson, Mississippi 1961



New York City, 1970



London, 1979

Course Requirements

There are five requirements for the class:

- attend all classes and be prepared to discuss the assigned readings
- create a Moodle post on the readings and lecture due Wednesdays by 6pm (you can skip two weeks without penalty)
- participate in classes (you can also post in Moodle if not in class – please post within 48hrs after class)
- a proposal for your final paper, including both topic and annotated bibliography of at least three key sources. The proposal is due on Thursday, March 7th
- a 12-15 (20 max) page final paper (due at the same time that the final exam would be due; *the Registrar's Office has not yet set the schedule for exams*).

Grading

Class attendance:	15%
Moodle Participation:	15%
In-Class participation:	20%
Final paper proposal and annotated biblio:	10%
Final paper:	40%

Course Materials:

Course materials are available via a Dropbox link:

<https://www.dropbox.com/scl/fo/iyq25uaa3vze19g50jrtd/APRiOcJJYJiMqsrehlNd66s?rlkey=fy0675ryrvru69gdc8bkdvgl&dl=0>

Several books are available at Wesleyan RJ Julia Books and on reserve in the library, however *all readings are available as PDFs*:

Carole Pateman	<u>The Sexual Contract</u>
Carl Schmitt	<u>Political Theology</u> , <u>The Concept of the Political</u> , <u>The Crisis of Parliamentary Democracy</u> (three different books)
Jürgen Habermas	<u>The Structural Transformation of the Public Sphere</u>
Friedrich Hayek	<u>The Road to Serfdom</u>
Alberto Toscano	<u>Late Fascism</u>
Michel Foucault	<u>The Birth of Biopolitics</u>
Jessica Whyte	<u>The Morals of the Market</u>
Didier Fassin	<u>Humanitarian Reason: A Moral History of the Present</u>

You can print out the materials yourself, or a course packet will be made available at the Campus Printing Office. Free printing is also available at the Wesleyan Resource Center, which is at 157 High Street.

Class Structure and Participation

Please come to Tuesday's class having read all of the readings for the week. Tuesday's class will largely consist of a lecture going over the readings. If you have specific questions you would like for me to address, you can post them on Moodle by Monday evening (no later than 10pm) or ask during Tuesday's class as appropriate.

Following Tuesday's class, please write a Moodle post (or multiple Moodle posts) that build on the readings and lecture. Posts can take any form: comments about what you find interesting and useful, challenges and areas of perceived deficiency, observations about further implications or areas which seem unresolved, thoughts in response to other peoples' posts, requests for further clarification, and so on. The total word count for you posts should be at least 150 words in length (longer posts are acceptable). Thursday's class will mostly revolve around discussion, and will frequently use these comments as a jumping off point.

Please title your post in the following format: **name of reading(s): topic of your comment**. Please create titles which make it possible to know the general theme of your post.

Policy Regarding Absences

Everyone's attendance grade begins at 100%. If you miss a day, *for whatever reason*, you should view the recording of that day's class and write a 1½-2 page response paper addressing the discussion (alternatively, you can instead address at least one of the readings covering a minimum of 10 pages). This assignment is due at the beginning of class the day you return (if you need more time, write to both Ben and me ahead of time – extenuating circumstances will certainly be considered). If you do not complete a response paper, there will be a 7.5% deduction in your attendance grade for each absence. You can take advantage of this possibility only two times during the semester — after two absences, deductions to your attendance grade will be automatic. This assignment takes the place of any daily participation.

Response papers for absences should do two things: (1) summarize the discussion or the author's argument; (2) offer your own opinion/analysis.

Annotated Bibliography Guidelines

- Write a paragraph or a couple of paragraphs about the topic which you intend to write about (50 words minimum; no more than a single page, double-spaced)
- Find a minimum of three (and no more than five) citations which will be central in some way to your final paper. Write a paragraph — again, a minimum of 50 words — about each of these sources. Explain what the source is and how you intend to rely on it or what it will offer to your final paper. The total assignment is thus perhaps two pages in length.
- I encourage you to make an appointment with one of the reference librarians in relation to your topic, and to seek their assistance (<https://cascadewww-staging.wesleyan.edu/libr/research/index.html>)

Final Paper Guidelines

- Final papers must engage the broad theme of Liberal political theory in some manner. The topic that you propose in your annotated bibliography must be approved. You can change your topic after turning in the initial annotated bibliography, but the new topic must be approved.
- Papers will be graded based upon your ability to engage constructively with existing literature on your topic, as well as to develop and present your own analysis.
- All papers should be well organized and proof-read. Please double-space all of your papers, and use one inch margins. Please use Times New Roman (12 point) as your font. No double spaces between paragraphs. When you email me your paper, send it both as an attached file and with the text pasted into the body of the email (in case I have difficulty with the attachment).
- You can obtain a writing mentor from Wesleyan’s Writing Workshop. They are able to help with everything from help in developing your topic to basic grammar. See: <https://www.wesleyan.edu/writing/writingworkshop/resourcesforstudents/index.html>. Olin Library also offers research assistance designed to help you find relevant materials for your topic. You can make an appointment with them online, and find additional resources, at: www.wesleyan.edu/libr/research/index.html.
- Plagiarism will not be excused. If in doubt, provide a citation. *Use of LLMs (aka “AI”) is not allowed in this class (see below).*

Late Assignments

- Late papers will suffer as grade deduction as follows: between 15 minutes and 1 hour (3.5%); between 1 hour and 2 hours (5%); between 2 and 24 hours (10%); each additional day follows the same rate of loss (3.5% after the first 15 minutes, up to 10% more each day). Maximum lateness penalty = 40%.

Policy regarding Large Language Models (LLMs, aka “Artificial Intelligence”) – (partly adapted from Professor Scott Aalgaard in East Asian Studies)

The social sciences are disciplines which deal with both facts and interpretations. I consider the interpretative nature of the social sciences to be more essential insofar as “data” of any sort holds no meaning without an interpretive context that gives it significance. This interpretive lens requires nuanced readings/interpretations, a craft-like deployment of analytical skill, and a fine-tuning your own interrogative, analytical voice as writers. So-called “artificial intelligence” technologies that promise to carry out these tasks on your behalf have little helpful role to play in developing these capacities. Since LLMs like ChatGPT produce language in a voice that is not your own, submission of such artificially-produced writing shall generally be deemed plagiarism (that is, “the presentation of another person’s [or entity’s] words, ideas, images, data, or research as one’s own”). LLMs are new, and this policy is new, so we will discuss possible alterations to this rule on the first day of class.

Land Acknowledgement:

A land acknowledgement directs our attention to the status of the land upon which we live and work, and is part of an effort to redress the injustices through which this land came to be possessed by colonizing peoples. The land that Wesleyan sits upon has long been — and for some, continues to be — home to the Wangunk peoples (whose name means “where the river bends”). The Wangunks, sometimes referred to as the Mattabeset, suffered both direct and indirect effects of colonization, being first targeted by Native groups armed by Dutch and English settlers who sought to exploit their land, and later by white settlers directly. A reservation for the Wangunk was established in the area, with one section in present-day Portland, and a smaller section on an area today known as the Indian Hill Cemetery (383 Washington St.). With the establishment of Middletown in 1651, settlers were allowed to squat on lands used by the Wangunk and claim ownership, with courts refusing to recognize indigenous, collectively-based claims to land. Settlers further failed to uphold agreements they themselves had signed regarding rights to a reservation. Many Wangunk became indebted to settlers, becoming indentured servants or even enslaved. Facing these problems, many Wangunk left the area, often joining other Native nations including the Mohegan, the Quinnipiac, or the Brothertown Indian Nation. Alternatively, many Wangunk found ways to survive within settler society, sometimes continuing to live in the Middletown area.

The Wangunk today do not exist as a distinct tribal nation, and are not recognized at either a federal or state level. However the local Wangunk genealogist Gary O'Neil has shown that there are still many descendants of the tribal nation who continue to live in and around Middlesex County. The [Mohegan Tribe](#) is a federally-recognized tribal nation with a reservation located in Uncasville, CT. The Quinnipiac are not federally recognized, but continue to organize through the [Algonquian Confederacy of the Quinnipiac Tribal Council](#). The ACQTC has over 2500 members, with many continuing to live in CT as well as in other parts of the US and in Canada. The [Brothertown Indian Nation](#) has established a community near Fond du Lac in Wisconsin, and is seeking legislation in order to gain federal recognition.

In Fall 2015, Professor J. Kēhualani Kauanui (formerly American Studies, Wesleyan) offered a service-learning course entitled “Decolonizing Indigenous Middletown: Native Histories of the Wangunk Indian People.” The course culminated in a three hour public presentation at the Middlesex Historical Society, the creation of a Wikipedia page on the Wangunk (see below), and the publication of several student papers in the *Bulletin of the Archaeological Society of Connecticut* (2017, v.79). The special thematic issue concerning the Wangunk can be found [here](#).

Land acknowledgements are potentially problematic (see [here](#) and [here](#)), and as the indigenous scholar Kim TallBear has [argued](#), land acknowledgements are but one of many ways that the lives of indigenous peoples can be made more visible, and they mean little without further action. Please consider this an invitation to learn more and do more.

For more information on the Wangunk, see:

<https://listentothebridge.wordpress.com/2010/10/26/the-wangunk-native-americans>

<http://nativenortheastportal.com/bio-tribes/wangunk>

<https://ncph.org/history-at-work/repairing-hartfords-indigenous-past>

<https://en.wikipedia.org/wiki/Wangunk>

Wesleyan also asks that the following statements be included in all course syllabi. I am happy to accommodate any issues along these lines — or others — which may arise:

Students with Disabilities:

Wesleyan University is committed to ensuring that all qualified students with disabilities are afforded an equal opportunity to participate in, and benefit from, its programs and services. To receive accommodations, a student must have a disability as defined by the ADA. Since accommodations may require early planning and generally are not provided retroactively, please contact Accessibility Services as soon as possible.

If you have a disability, or think that you might have a disability, please contact [Accessibility Services](#) in order to arrange an appointment to discuss your needs and the process for requesting accommodations. Accessibility Services is located in North College, rooms 021 or can be reached by email (accessibility@wesleyan.edu) or phone (860-685-2332).

Religious/Spiritual Observance Resources:

If you anticipate that your religious/spiritual observance may conflict with academic obligations such as attending class, taking examinations, or submitting assignments, you can work directly with your professor to make reasonable arrangements. Should you require additional support or guidance, please feel free to reach out to Rabbi David Teva, Director of the Office of Religious and Spiritual Life at dleipziger@wesleyan.edu or any of the chaplains in the Office of Religious and Spiritual Life at <https://www.wesleyan.edu/orsl/index.html>. For a list of a religious holidays celebrated by members of the Wesleyan community, go to Wesleyan's Multifaith calendar which can be found at: <https://www.wesleyan.edu/orsl/multifaith-calendar.html>.

Title IX Resources:

If trauma inhibits your ability to fully participate in class, please contact Debbie Colucci, Title IX Coordinator, at dcolucci@wesleyan.edu, or your class dean. Additionally, and if you are comfortable, you can work directly with your professor to make reasonable arrangements.

Student Ombuds Program

The Student Ombuds serve as neutral and confidential resources and thought partners for students who are considering their options for addressing an issue, especially in situations where there are power and positionality differences. The Ombuds can support students who are experiencing or observing unfair treatment, communication breakdown, microaggressions, or other challenging interpersonal matters, particularly when the other party is in a position of power in relation to the student (e.g., a professor, coach, or supervisor). For more information, see <https://www.wesleyan.edu/inclusion/student-ombuds.html>.

Resource Center

The Resource Center (RC) seeks to support, empower, and engage students with underrepresented identities at Wesleyan University. The center's areas of focus include promoting dialogue and coalition building around the intersections of race, ethnicity, nationality, socioeconomic status, disability, gender, sexuality, sustainability, spirituality, and social and political activism. For more information, see <https://www.wesleyan.edu/resourcecenter>.

Course Schedule:

Topic overview:

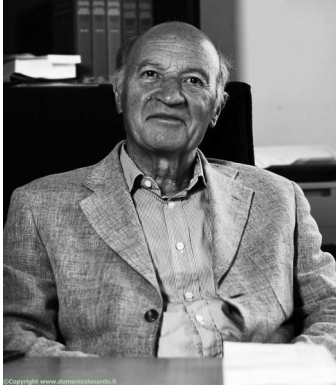
- Week 1: Revisiting the Classic Tradition, Part I
- Week 2: Revisiting the Classic Tradition, Part II
- Week 3: Carl Schmitt's Anti-Liberalism
- Week 4: Hannah Arendt: Totalitarianism and Freedom
- Week 5: The Frankfurt School of Marxism
- Week 6: Jürgen Habermas and the Public Sphere
- Week 7: Friedrich Hayek and the Triumph of Capital
Spring Break!
- Week 8: Fascism and Right-Wing Populism
- Week 9: Franz Fanon and Decolonization
- Week 10: Postcolonial Feminism
- Week 11: Biopolitics/Necropolitics
- Week 12: National Exclusion and Liberal Sovereignty
- Week 13: Humanitarian Reason
- Week 14: Human Rights, Neoliberalism, Coloniality
May 6th last day of class

Key Dates

- Thursday, March 6th: proposal for final paper due (with annotated bibliography)
- Tuesday, March 9th through March 23th: Spring Break
- Tuesday, May 6th: last day of class
- Final paper due Wednesday, May 14th at 5pm (same time that the final exam would be due)

Schedule and Assigned Readings:

Week 1: Revisiting the Classic Tradition, Part I



Domenico Losurdo



Gerald Horne



Azaz Rana



Nikhil Singh

Thursday, January 23rd:

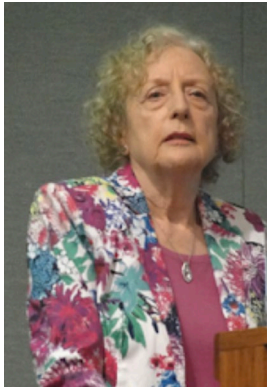
Losurdo, Domenico. 2011. Liberalism: A Counter-History, pp. 1-21, 24-30, 34-40, 48-50, 67-9, 77-80, 90-3 (43 pgs)

Rana, Aziz. 2010. The Two Faces of American Freedom, pp. 1-14 (14 pgs)

Singh, Nikhil. 2017. Race and America's Long War, pp. 35-53 (19 pgs)

Kaye, Kerwin. 2020. "Drug Courts, Humanizing Violence, and the Savage Other," paper accepted for presentation at the annual meeting of the American Sociological Association (presentation cancelled due to COVID) (8 pgs)

Week 2: Revisiting the Classic Tradition, Part II



Carole Pateman



Cheryl Harris



Brenna Bhandar

Tuesday, January 28th and Thursday, January 30th:

Pateman, Carole. 1988. The Sexual Contract, pp. 1-18, 55-66, 85, 90-2, 102-3, 112-5, 125-7, 131-7, 140-2, 146-51, 153, 163-71, 174-6, 178-9, 184-5, 187-8, 222-6, 231 (74 pgs)

Harris, Cheryl. 1998 (1993). "Whiteness as Property," in Black on White, pp. 103-18 (16 pgs)

Bhandar, Brenna. 2018. "Possessive Nationalism: Race, Gender, Class and Lifeworlds of Property," *Viewpoint Magazine*, 6 (1Feb) (12 pgs)

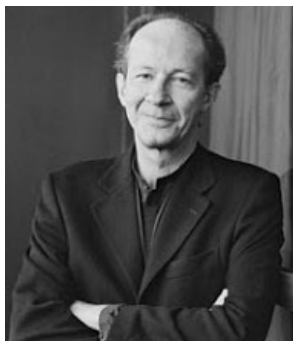
Optional but recommended:

Bhandar, Brenna. 2023. "Colonial Lives of Property with Brenna Bhandar," *The Dig* (podcast). Available at: <https://thedigradio.com/podcast/colonial-lives-of-property-w-brenna-bhandar/> (1hr 41min)

Week 3: Carl Schmitt's Anti-Liberalism



Carl Schmitt, 1888-1985



Giorgio Agamben (1942-)



Mark Neocleous (1964-)



Maria Saldaña-Portillo

Tuesday, February 4th and Thursday, February 6th:

Vinx, Lars. 2014. "Carl Schmitt," Stanford Encyclopedia of Philosophy, pp. 1-4 (3 pgs)

Schmitt, Carl. 2005 [1922]. Political Theology, pp. 5-15, 29-37 (start with "The multifarious theories..."; end with "...a theistic theology"), 46-52 (start with "Imitate the immutable..."), 59-66 (start with "According to...") (34 pgs)

Agamben, Giorgio. 2005. State of Exception, pp. 1-5, 19-22, 86-7 (9 pgs)

Schmitt, Carl. 1985 [1923]. The Crisis of Parliamentary Democracy, pp. 1-17, 25-29 (start with "The various nations..." end with "...in the first place"), 33-44, 48-50 (32 pgs)

Schmitt, Carl. 2007 [1927]. The Concept of the Political, pp. 19-58, 69-73, 76-9 (48 pgs)

Neocleous, Mark. 2008. Critique of Security, pp. 122-35 (14 pgs)

Saldaña-Portillo, Maria Josefina. 2019. "The Violence of Citizenship in the Making of Refugees," *Social Text*, 37(4): 1-21 (18 pgs)

Week 4: Hannah Arendt: Totalitarianism and Freedom



Hannah Arendt, 1906-1975



Arendt teaching at Wesleyan (1961-3)

Tuesday, February 11th and Thursday, February 13th:

D'Entreves, Maurizio Passerin. 2014. "Hannah Arendt," Stanford Encyclopedia of Philosophy, pp. 1-4 (3 pgs)

Arendt, Hannah. 1994 [1951]. Origins of Totalitarianism, pp. 135-9 (end with "political principle"), 143-7 (end with "sensitive minds"), 153-7 (start with "These then"), 185-6 (end with "camps"), 206-7 (from "There were" to "another people"), 213-4 (from "In the following" to "French system"), 215-6 (from "It is obvious" to "really efficient"), 221, 250-1, 305-26, 334, 351-2 (end with "self-respect"), 382 (from "A mixture" to "cleverness"), 460-79, xvii-xxii (75 pgs)

Tsao, Roy. 2002. "The Three Phases of Arendt's Theory of Totalitarianism," *Social Research*, 69(2): 581 (1 pg)

Arendt, Hannah. 2000 [1958]. "What is Freedom?" The Portable Hannah Arendt (excerpt from Between Past and Future), pp. 438-48, 454-61 (18 pgs)

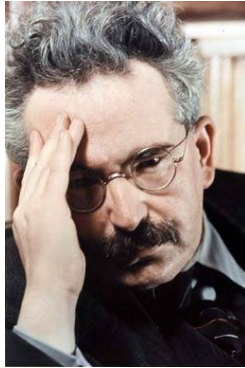
Arendt, Hannah. 1984 [1963]. "The Revolutionary Tradition and Its Lost Treasure," in Liberalism and Its Critics (start with "In order to arrive..."; excerpt from On Revolution), pp. 239-45, 252-63 (15 pgs)

Arendt, Hannah. 2000 [1963]. "The Social Question," in The Portable Hannah Arendt (excerpt from On Revolution), pp. 247-77 (29 pgs)

Arendt, Hannah. 2000 [1959]. "Reflections on Little Rock," in The Portable Hannah Arendt, pp. 231-46 (16 pgs)

Arendt, Hannah. 1962. "The Cold War and the West," *Partisan Review*, 9-20 (12 pgs)

Week 5: The Frankfurt School of Marxism



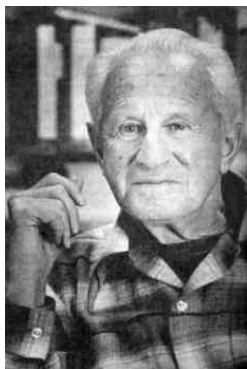
Walter Benjamin (1892-1940)



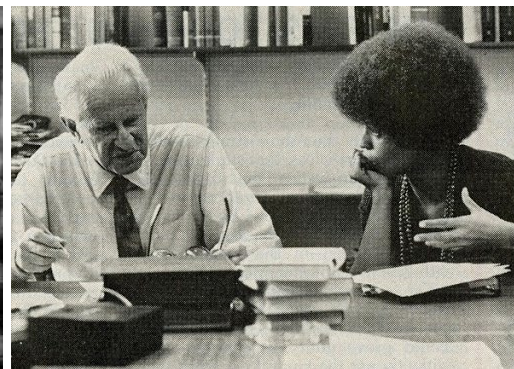
Max Horkheimer (1895-1973)



Theodor Adorno (1903-1969)



Herbert Marcuse (1898-1979)



Marcuse with his student, Angela Davis

Tuesday, February 18th and Thursday, February 20th:

Osborne, Peter, and Matthew Charles. 2020. "Walter Benjamin," in Stanford Encyclopedia of Philosophy, pp. 3-6 (3 pgs)

Benjamin, Walter. 1986 [1921]. "Critique of Violence," in Reflections, pp. 277-300 (24 pgs)

Benjamin, Walter. 1968 [1940]. "Theses on the Philosophy of History," in Illuminations, pp. 257-61 (sections VIII through XIII; 5 pgs)

Benjamin, Walter. 1979 [1930]. "Theories of German Fascism," *New German Critique*, 17(Spring): 120-8 (read only pgs. 120, 128; 2 pgs)

Benjamin, Walter. 1968 [1936]. "The Work of Art in the Age of Mechanical Reproduction," in Illuminations, pp. 217-8, 241-2 (4 pgs)

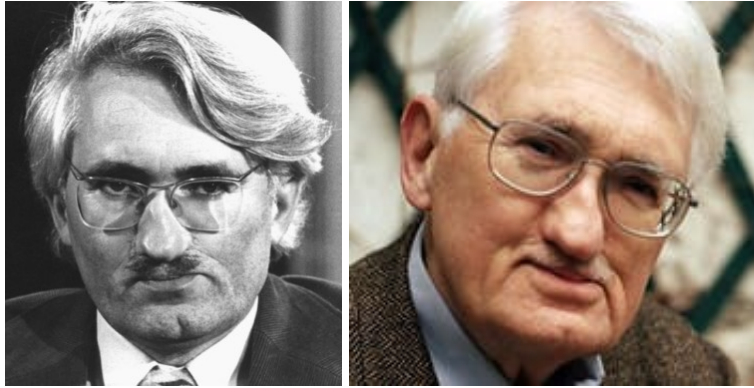
Horkheimer, Max. 1982 [1942]. "The Authoritarian State," in The Essential Frankfurt School Reader, pp. 95-117 (23 pgs)

Horkheimer, Max and Theodor Adorno. 2001 [1944]. "The Culture Industry" in Media and Cultural Studies: Keywords, pp. 71-101 (30 pgs)

Adorno, Theodor. 1989 [1967]. "The Culture Industry Reconsidered," in Critical Theory and Society: A Reader, pp. 128-35 (8 pgs)

Marcuse, Herbert. 1955. Eros and Civilization, pp. vii-xi, 11-9, 31-7, 40-9 (33 pgs) view: *Century of the Self* (directed by Adam Curtis). 2002. (BBC documentary). 35minute edit and section on Marcuse

Week 6: Jürgen Habermas and the Public Sphere



Jürgen Habermas (1929-)



Nancy Fraser



Michael Warner

Tuesday, February 25th and Thursday, February 27th:

Thomassen, Lasse. 2010. Habermas: A Guide for the Perplexed, pp. 5-11 (6 pgs)

Habermas, Jürgen. 1989 [1962]. The Structural Transformation of the Public Sphere, pp. 1-5, 14-43, 57-67, 102-40 (83 pgs)

Habermas, Jürgen. 1989 [1962]. The Structural Transformation of the Public Sphere, pp. 141-80, 196-235 (79 pgs)

Fraser, Nancy. 1990. "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy," *Social Text*, 25/26: 56-80 (22 pgs)

Warner, Michael. 2002. "Public/Private," excerpt from Critical Terms for the Study of Gender, pp. 358-92 (12 pgs)

Week 7: Friedrich Hayek and the Triumph of Capital



Friedrich von Hayek, 1899-1992

Quinn Slobodian

Bernard Harcourt



Mike Konczal

Marilyn Waring

Melinda Cooper

Tuesday, March 4th and Thursday, March 6th:

Caldwell, Bruce. 2011. "The Life and Times of Friedrich Hayek." (Reprinted from The Heritage Foundation) (2 pgs)

Hayek, Friedrich. 2007 [1944]. The Road to Serfdom, pp. 65-90, 100-111, 134-170 (74 pgs)

Hayek, Friedrich. 1966. "The Principles of a Liberal Social Order," in Studies in Philosophy, Politics and Economics, pp. 160-77 (18 pgs)

Hayek, Friedrich. 2011 [1960]. The Constitution of Liberty, pg. 230-1 (1 pg)

Hayek, Friedrich. 1981. Extract from an interview with *El Mercurio*, Chile (4 pgs)

Freedman, Milton. 2002 [1962]. Capitalism and Freedom, pg. 15 (1 pg)

Slobodian, Quinn. 2018. Globalists: The End of Empire and the Birth of Neoliberalism, pp. 1-7, 9-26, 146-8, 151, 172-5, 178-81 (34 pgs)

Harcourt, Bernard. 2011. The Illusion of Free Markets, pp. 12-6 (4 pgs)

Konczal, Mike. 2021. Freedom from the Market, pp. 137-54 (18 pgs)

Waring, Marilyn. 2019. "The Unpaid Work that GDP Ignores — and Why it Really Counts," (17minutes) and 2012, "Putting a Value to Women's Work" (4 minutes).

Cooper, Melinda. 2020. "Neoliberalism's Family Values," in Nine Lives of Neoliberalism, pp. 95-119 (25 pgs)

Midsemester Recess!

Week 8: Fascism and Right-Wing Populism



Alberto Toscano



Daniel HoSang



Joseph Lowndes



Judith Butler

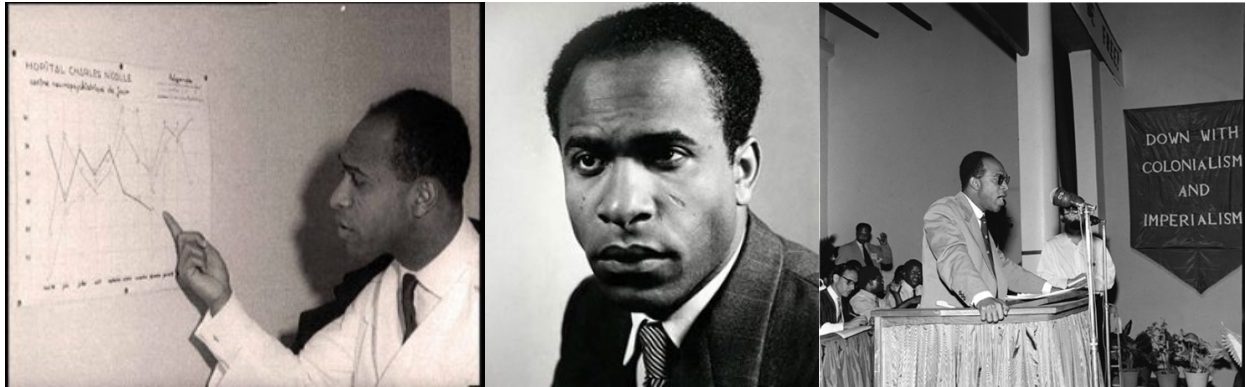
Tuesday, March 25th and Thursday, March 27th:

Toscano, Alberto. 2023. Late Fascism: Race, Capitalism, and the Politics of Crisis, pp. 1-74, 133-58 (chapters 1, 2, 3, 7, conclusion — 100 pgs)

HoSang, Daniel Martinez and Joseph Lowndes. 2019. Producers, Parasites, Patriots, pp. 103-68 (65 pgs)

Butler, Judith. 2024. "Gender Ideology and the Fear of Destruction," in Who's Afraid of Gender?, pp. 3-34 (31 pgs)

Week 9: Franz Fanon and Decolonialization



Frantz Fanon (1925-1961)



Partha Chatterjee

Gayatri Spivak

Tuesday, April 1st and Thursday, April 3rd:

Harb, Sirène. 2008. "Franz Fanon," in International Encyclopedia of the Social Sciences, 2nd edition, pp. 99-100 (2 pgs)

Fanon, Frantz. 2004 [1961]. The Wretched of the Earth, pp. 1-62, 87-96, 181-5, 219-23, 235-9 (78 pgs)

view: *Battle of Algiers* (directed by Gillo Pontecorvo). 1971 [1966].

Fanon, Frantz. 1965 [1959]. "Algeria Unveiled" (chapter from A Dying Colonialism) pp. 35-67 (32 pgs)

Chatterjee, Partha. 2010 [1989]. "The Nationalist Resolution of the Women's Question," in Empire and Nation, pp. 116-35 (20 pgs)

Spivak, Gayatri. 2006 [1999, 1988]. "Can the Subaltern Speak?" in The Post-Colonial Studies Reader, 2nd edition, pp. 28-37 (8 pgs)

Week 10: Postcolonial Feminism



Chandra Mohanty



Homa Hoodfar



Lila Abu-Lughod



Sima Shaksari



Sara Farris



Saba Mahmood



Craig Willse (l) and Dean Spade

Tuesday, April 8th and Thursday, April 10th:

Mohanty, Chandra. 2013 (1984). “Under Western Eyes,” in Feminist Theory: A Reader, 4th ed., pp. 327-40 (13 pgs)

Abu-Lughod, Lila. 2002. “Do Muslim Women Really Need Saving?” *American Anthropologist*, 104(3): 783-90 (7 pgs)

Hoodfar, Homa. 2001. “The Veil in Their Minds and on Our Heads,” *RFR/DRF*, 22(3/4): 5-18 (12 pgs)

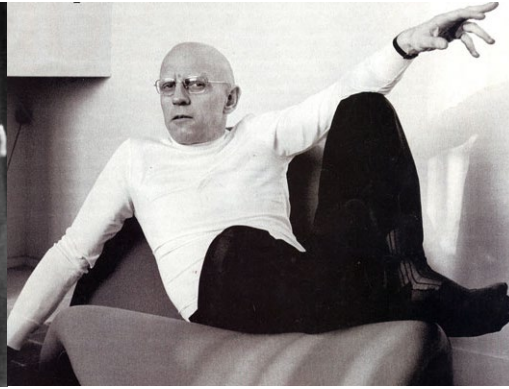
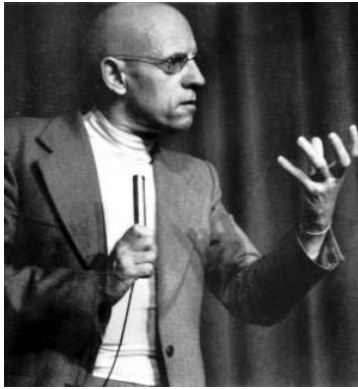
Shaksari, Sima. 2023. “What Counts as Violence,” in The Cunning of Gender Violence, pp. 361-87 (20 pgs)

Farris, Sara. 2017. “Femonationalism and the ‘Regular’ Army of Labor Called Migrant Women,” *History of the Present*, 2(2): 184-99 (13 pgs)

Mahmood, Saba. 2001. “Feminist Theory, Embodiment, and the Docile Agent,” *Cultural Anthropology*, 16(2): 202-36 (24 pgs)

Spade, Dean and Craig Willse. 2014. “Sex, Gender, and War in an Age of Multicultural Imperialism,” *QED* 1(1): 5-29 (20 pgs)

Week 11: Biopolitics and Necropolitics



Michel Foucault, 1926-84



Wendy Brown



Achille Mbembe



Jamie Allinson

Tuesday, April 15th and Thursday, April 17th:

Hegburg, Krista. 2008. "Michel Foucault," in International Encyclopedia of the Social Sciences, 2nd edition, pp. 182-3 (1 pg)

Foucault, Michel. 1978. The History of Sexuality, volume 1, pp. 92-7 (5 pgs)

Kulick, Don, and Deborah Cameron. 2003. "A Nutshell Version of Foucault's Concept of Power," in Language and Sexuality, pp. 112 (1 pg)

Kaye, Kerwin. 2011. "A Distinctly non-Definitive Glossary of Foucauldian Terms" (4 pgs)

Foucault, Michel. 2008 [1976]. Society Must Be Defended, pp. 239-64 (25 pgs)

Foucault, Michel. 2008 [1979]. The Birth of Biopolitics: Lectures at the Collège de France, pp. 215-65 (38 pgs)

Brown, Wendy. 2003. "Neoliberalism and the End of Liberal Democracy," in Edgework, pp. 37-59 (23 pgs)

Brown, Wendy. 2015. "The Gender of *Homo Oeconomicus*," in Undoing the Demos, pp. 99-107 (9 pgs)

Mbembe, Achille. 2003. "Necropolitics," *Public Culture*, 15(1): 11-40 (30 pgs)

Allinson, Jamie. 2015. "The Necropolitics of Drones," *International Political Sociology*, 9: 113-27 (14 pgs)

Week 12: National Exclusion and Liberal Sovereignty



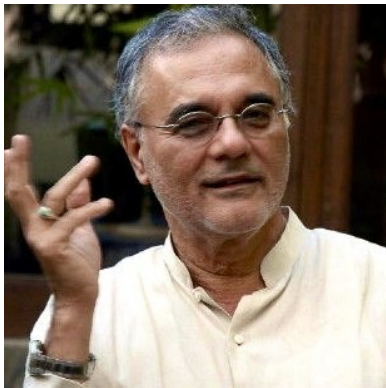
Hannah Arendt



Galina Cornelisse



Lorgia García-Peña



Mahmood Mamdani



Nandita Sharma



Fiorenza Picozza

Tuesday, April 22nd and Thursday, April 24th:

Arendt, Hannah. 1973 [1951]. The Origins of Totalitarianism, pp. 267-302 (36 pgs)

Agamben, Giorgio. 2008. "Beyond Human Rights," *Social Engineering*, 15: 90-5 (6 pgs)

Cornelisse, Galina. 2010. "Immigrant Detention and the Territoriality of Universal Rights," in The Deportation Regime, pp. 101-22 (22 pgs)

García-Peña, Lorgia. 2019. "Immigrant Rights are Human Rights," *NACLA Report on the Americas*, 51(1): 101-4 (3 pgs)

Mamdani, Mahmood. 2020. Neither Settler nor Native, pp. 1-36 (36 pgs)

Mamdani, Mahmood. 2024. "The Idea of the Nation-State is Synonymous with Genocide," *The Nation*, 9Jan (interview with Francis Wade) (5 pgs)

Sharma, Nandita. 2006. Home Economics, pp. 3-5, 6-30 (27 pgs)

Picozza, Fiorenza. 2021. The Coloniality of Asylum, pp. xxiii-xxvi, 1-20 (24 pgs)

Week 13: Humanitarian Reason



Didier Fassin



Miriam Ticktin



Kimberley Kay Hoang



Hagar Kotef

Tuesday, April 29th and Thursday, May 1st:

Fassin, Didier. 2012. Humanitarian Reason: A Moral History of the Present, pp. 1-17, 21-9, 78-82, 161-99, 223-57 (105 pgs)

Ticktin, Miriam. 2005. "Policing and Humanitarianism in France: Immigration and the Turn to Law as State of Exception," *interventions*, 7(3): 347-68 (21 pgs)

Kaye, Kerwin, Ana Amuchástegui, Abosede George, and Tami Navarro. 2022. "Neoliberal Vulnerability and the Vulnerability of Neoliberalism," in Paradoxes of Neoliberalism, pp. 71-108 (29 pgs)

Hoang, Kimberly Kay. 2016. "Perverse Humanitarianism and the Business of Rescue," in *Perverse Politics*, pp. 19-43 (20 pgs)

Kotef, Hagar. 2010. "Objects of Security: Gendered Violence and Securitized Humanitarianism in Occupied Gaza," *Comparative Studies of South Asia, Africa and the Middle East*, 30(2): 179-91 (13 pgs)

Week 14: Human Rights, Neoliberalism, Coloniality



Samuel Moyn



Jessica Whyte



Ratna Kapur

Tuesday, May 6th:

Moyn, Samuel. 2017. Human Rights and the Uses of History, pp. 85-113 (18 pgs)

Moyn, Samuel. 2014. "A Powerless Companion," *Law and Contemporary Problems*, 77: 147-69 (13 pgs) *SKIP PAGES 152-5*

Whyte, Jessica. 2018. "Powerless Companions or Fellow Travelers?" *Radical Philosophy*, 2(2): 13-30 (14 pgs)

Kapur, Ratna. 2006. "Human Rights in the 21st Century: Take a Walk on the Dark Side," *Sydney Law Review*, 28: 665-87 (13 pgs)

Final paper due Wednesday, May 14th at 5pm (same time that the final exam would be due)