

**BIG IDEAS: PRISON
SPRING 2020
MONDAYS, WEDNESDAYS, AND FRIDAYS
11:00AM TO 12:00PM
105 STANLEY**

DRAFT

Ethnic Studies 181AC
Legal Studies 185AC
Social Welfare 185AC

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ACES Fellow:

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Course Description:

Taking a broad interdisciplinary approach, this course introduces students to the long history of the prison in the American experience, questioning the shadows of inevitability and normality that cloak mass incarceration in the contemporary United States and around the globe. While directly addressing the prison system, and related institutions like the police and probation, this course intends to engage with the full range of carceral geographies in which social life is penetrated with the state's power to surveil, arrest, judge, and punish its citizens and the organizations and capacities through which that power is carried out. The course aims to introduce students to a range of literatures through which they can reorganize the logics of an institution we commonly accept as the reasonable destination for those identified as "criminal" and in metaphoric extensions to other populations like undocumented non-citizens.

Common to our disciplinary frameworks is the recognition that racial/colonial identity and the carceral state have been co-determinate in the Americas and in the United States in particular from the beginning of European settlement to the present. Whether setting the boundary between people bound to perpetual slavery and those who could earn and bequeath freedom, or between the employable and the unemployable today, the carceral state is inextricably bound up with our ways of knowing and acting on Americans through racializing them.

As an interdisciplinary team, we recognize that we cannot teach about the presence and persistence of punishment and prisons in contemporary American life without inviting conversation across time periods, genres, and geographies. Thus we will explore a series of visceral, unsettling juxtapositions: 'freedom' and 'slavery'; 'citizenship' and 'subjugation'; 'crime' and 'punishment', 'marginalization' and 'inclusion'-- in each case explicating the ways that story making, political demagoguery, and racial, class, and sexual inequalities have shaped the carceral state. These juxtapositions also show just how deeply incarceration practices are anchored in American history and identities, and the ways they differentially organize Black, Latinx, Native, European and Asian lives and communities. Throughout the semester, we will explore a series of tough questions about the difficulty of escaping that past and the potential futures of the American carceral state.

The trajectory of the class will trace the idea of prison through its complex historical development, engaging the social, legal, and narrative parameters of incarceration, and leading to a real-time engagement with the current politics of mass incarceration in California and nationally (with some comparison to global alternatives). The course will also present people's racialized and minoritized lived experience with the carceral system and its intersections with other systems of state control including criminal supervision, child welfare, and the welfare state. The semester will be punctuated with periodic presentations from invited activists, formerly incarcerated citizens, authors and artists. These sessions will extend our conversation and debate beyond the walls of academia. Guests, instructors and students will participate together in these discussions of some of the most exciting and contentious questions that arise from our contemporary cultural landscape.

American Cultures Requirement:

The Prison course satisfies the American Cultures requirement by foregrounding the theoretical and analytic issues relevant to understanding race, culture, and ethnicity by centering race and racism in our analysis of the aforementioned topics. The course specifically engages the prison as an idea anchored in practices of colonialism, slavery, and racial capitalism. Each module examines how race and racism have differentially constructed the opportunities of Black, Native, Latinx, and Asian peoples relative to the U.S. carceral state. Through a comparative and integrative socio-historical framework, the course invites students to understand how social inequities manifest in the differential impact of imprisonment on Black and Latinx communities; analyze the prison as a fetishized site in American popular culture and ask how such works function to reify stereotypes of racialized communities; and finally, prompts investigations of the ways cultural depictions of the prison shape how we conceive of Black, Latinx, Asian, and white relations to the state, capital, community, and one another.

Class Attendance:

Active participation in discussions in lecture and section is a component of student evaluation in the course. Although students are expected to attend all classes and sections (attendance will be taken) we understand that unforeseen events occur. Therefore, students will have up to five excused absences total including lecture and discussion section.

Course Reading:

All readings are available on bCourses. Today, unlike the past, there are significant resources for learning about the history and practice of the prison and other carceral institutions. This includes a growing archive of narratives by imprisoned people (see the American Prison Writing Archive [here](#)) as well as video and audio media like the podcast [Ear Hustle](#). There is also a robust interdisciplinary scholarship on the prison and its many intersecting carceral institutions the links it to Ethnic Studies, Legal Studies, African American Studies, Social Welfare, Sociology, Political Science, History, and Public Policy among other academic fields. The course readings and writing assignments will ask you to engage with examples of this scholarship, to consider its diverse terms, archives, and arguments. One privilege of university education is being presented the opportunity to engage this scholarship, to think with and through it, to be challenged by it, to learn from it. Students are expected to come to lecture having read the material assigned for that week. Annotation and note-taking are encouraged. Lectures will draw from and expand material presented in the readings.

Assignments:

Students will be evaluated on the following assignments:

Reading Quizzes (2): (20%)

Each of the five modules will culminate in an evaluation (an exercise or quiz) brief in-class reading quiz. There will be two quizzes this semester. Students will demonstrate familiarity with material presented in assigned readings and lectures.

Assignment 1: Interactions (15%) Due March 2

Choose a visual or audio source that documents actual interactions between people in the custody of the penal state (e.g., people under arrest, in jail, or prison, or immigration detention) and the people who exercise the power to punish (correctional officers, police officers, ICE). Write a paper (1250 words or less) discussing the historical genealogies of policing and prisons studied in weeks 2-5 and how they appear today.

Assignment 2: Intersections (20%) Due April 20

Incarceration affects vulnerable groups, including women, racial/ethnic minorities, children, immigrants, people with disabilities, substance abuse/mental illness, queer people, etc. How do people living at the intersections of these groups (e.g., trans Latinx people; disabled Black people; undocumented juveniles, etc.) navigate and survive the carceral system? You will produce a brief podcast (10-15 minutes maximum) focused on an aspect of the carceral system that specifically relates to intersections of marginality and resistance. The purpose of this assignment is to use a novel venue to *disseminate knowledge that reflects the ideas and knowledge you've encountered in the class*. This assignment should facilitate an informative deep dive into a specific topic area relevant to the course. **You may work in groups of up to 4 students or on your own.**

Final Paper: (25%) Due Date of the Final Exam (still TBD)

What ideas do you think are most important for understanding the future of prison (including, of course, the possibility of its abolition)? Considering all the “big ideas” surrounding incarceration that we have encountered this term, including those brought to us by community engagement organizations that you have heard from or learned about, choose 5 ideas and explain in up to 2500 words why you think they are important to that understanding.

Section Participation: (20%)

Students are expected to be active participants in their discussion sections. Come prepared, ready to discuss course material, and to learn from their GSIs and their peers. This includes completion of section assignments, as well as engagement (in class; online or one on one with your GSI).

Community Engagement:

We have received support from the American Cultures Engaged Scholarship program to connect the course to on campus and off campus organizations that interface with questions of incarceration. Students who are interested will be eligible to receive an additional 1 to 2 units to do community engaged work with a relevant on campus or off campus organization. Mei will serve as the ACES Fellow for this course. Mei will facilitate these partnerships to ensure that the relevant requirements are met. These include consistent participation engaging a defined set of tasks, a brief mid-semester report on activities, and a final presentation to students in the course.

Additional Course Policies:

Arrival: Due to the short time period for each class students are encouraged to arrive as promptly as possible in 105 Stanley and fill the seats from the inside out to avoid having students climb over to reach empty center seats.

Absences: If absent, you are responsible for the material and you should ask other students for notes and anything important said in class that day. You will be held responsible for any agreement or change about the course announced in class whether you were present or not.

Academic Honesty: It is essential that you properly cite other people's ideas and language in your writing. Summarizing someone else's work and not citing it is considered plagiarism and has significant consequences for your academic career at Cal. If you have questions or doubts, ask a member of the instructional team. **Don't plagiarize.** As outlined by the Code of Student Conduct and the Campus Office of Student Judicial Affairs, any plagiarized work may result in failing an assignment and possibly the entire course. To learn more about the campus definition of plagiarism: <http://writing.berkeley.edu/about-us/academic-honesty>

DSP Related: If you need disability-related accommodations in this class, if you have emergency medical information you wish to share with the instructional staff, or if you need special arrangements in case the building must be evacuated, please inform us immediately and provide us with your "letter of accommodation" from the DSP Office. Please see us privately after class or at our office hours. Students who need academic accommodations (for example, a note-taker), should request them from the Disabled Students' Program, 260 César Chávez Center, 642-0518 (voice or TTY). DSP is the campus office responsible for verifying disability-related need for academic accommodations, assessing that need, and for planning accommodations in cooperation with students and instructors as needed and consistent with course requirements.

Cell phones must be off at all times during class. This means that there will be no calling, texting, or checking email while in lecture or discussion sections. You may be asked to leave the room and your grade will be impacted negatively if you use cell phones.

Recordings: In accordance with UC Berkeley policy, students may not make audio or visual recordings of lectures or class presentations without the advance written consent of the instructor. Recording of lectures or class presentations made with the instructor's advance consent is authorized solely for the purposes of individual or group study with students enrolled in the same class unless the instructor has given explicit written consent for other uses. The recording may not be reproduced or distributed in any manner, including the Internet, without the instructor's written consent.

Note on self-care: We deal with difficult material in this course. For some students, reading and discussing the course material may bring up difficult or traumatic experiences from the distant or recent past. Some of you may experience traumatic experiences during the semester. As a UC Berkeley student, there are a number of resources available to help you maintain your health and wellbeing and to assist you in a crisis situation. If you are experiencing distress, please know that you have access to counseling services on campus, including urgent response counseling.

University Health Services Tang Center 2222 Bancroft Way #4300 Berkeley, CA 94720
Phone: (510) 642-9494

Hours: Monday-Wednesday: 8am-5:30pm; Thursday: 9am-5:30pm; and Friday: 8am-5pm
Crisis drop-in: Monday-Friday, 10am-5pm

Students do not need to have purchased the Student Health Insurance Plan to see a counselor. Initial phone and in-person consultations, urgent visits, and initial counseling visits (up to 5th session) are all free. Minimal fees apply to other services.

If you have an urgent medical or mental health problem that cannot wait until the Tang Center is open:

* Call the After Hours Counseling Line at (855) 817-5667.

* Find a local Urgent Care Center with extended hours. (For a list of centers go to:
<https://uhs.berkeley.edu/node/388/>

* Find a phone number for a crisis/suicide prevention hotline.
(<https://uhs.berkeley.edu/emergency#community>)

* See After Hours Assistance resources for information on emergency contraception, dental emergency, pharmacy refills and other services when Tang Center is closed.
<https://uhs.berkeley.edu/node/390/>

* Find a local emergency room. The closest to campus is Alta Bates Hospital, 2450 Ashby Ave., just east of Telegraph Ave.

* Crisis Text Line is free, 24/7 emotional support for those in crisis via text messaging.
<https://www.crisistextline.org/> (Links to an external site.)

For a list of self-help resources go to: <https://uhs.berkeley.edu/counseling/self-help>

Student Welfare: Any student who has difficulty affording groceries or accessing sufficient food to eat every day, or who lacks a safe and stable place to live, and believes this may affect their performance in this course, is urged to contact the Dean of Students (<https://deanofstudents.berkeley.edu/>) for support at 510-642-6741 or deanofstudents@berkeley.edu.

Food Insecurity: It is not uncommon for students to experience food insecurity. The following resources provide assistance for students experiencing food insecurity:

- * UC-Berkeley's food assistance program (<https://financialaid.berkeley.edu/food-assistance-program>)
- * The UC Berkeley food pantry (<https://pantry.berkeley.edu/>) is open M-Th and Sat 10AM-4PM.
- * CalFresh: <https://students.getcalfresh.org/>

SCHEDULE:

The semester is broken into five modules, each of which builds on its predecessor. Each week shares a common theme grounded in a set of readings that introduce key terms, ideas, arguments, archives, and histories for our study. Typically, Mondays and Wednesdays will be devoted to lectures by individual faculty, in conversation with the week's reading. Fridays will be devoted to discussion by the full instructional team of the themes of the week, presentations from guests, and in-class group break-outs. Reading schedule is subject to change.

Week 1: Introductions (Jan 22 - 24)

Wednesday, January 22: introducing the instructional team and reviewing the syllabus and other logistics.

Friday, January 24: Orienting frameworks for our study of America's carceral landscape.

MODULE 1: GENEALOGIES OF THE CARCERAL

Forms of the prison go back into the ancient world, but the carceral as a core practice of governing a territory and/or a population reaches a crucial punctuation point in the 18th and 19th centuries at the intersection of European colonial expansion, slavery, and capitalism.

Week 2: Genealogies of the Carceral: Slavery and Colonization (Jan 27 - 31)

The idea of the prison is often associated with the reform ideals of the 18th century and the criticism of penal practices associated with autocratic monarchical regimes of Europe, but it is clear that these ideals were set off against and drew from two practices that European powers were imposing on the new world, slavery and colonization. Indeed, when we see the penal reform in the full context of slavery and colonialism, it is clear that the latter formed the key influences on the former. The idea that forced labor could substitute as punishment for capital punishment came directly from the example and legal theory of slavery. The practice of exiling law breakers to a special penal colony began with the practice of transporting prisoners spared execution to colonies in North America and later. Nor is this a question of origin only. Throughout the 19th and 20th centuries, slavery and native dispossession would remain in dynamic interaction to ideas of prison reform.

Monday, January 27: Native Dispossession and Clearing as the Originary Carceral Practices

Reading:

Maxwell-Stewart, Hamish. "The Rise and Fall of Penal Transportation." *Oxford Handbook of the History of Crime and Criminal Justice*, Oxford (2016): 635-54

Wednesday, January 29: Slavery as Carceral Template

Reading:

Walter Johnson, "The Carceral Landscape," in *River of Dark Dreams: Slavery and Empire in the Cotton Kingdom* (Harvard UP, 2017)

Jeremy Bentham, *Panopticon, or the Inspection House*, Letters I-IX

Friday, January 31: Discussion

Reading:

Geoffrey Ward, Pursuing Justice: A Trip-Tik Activating the Commemorative Landscape, <https://storymaps.arcgis.com/stories/abeada7b0f8148adb3cd0b1fcfa1c21f?fbclid=IwAR0WS8s0oYfiFbT2bDm2sFzWVN73wg0Qd7sYbplXIMTEicjmUZ2egEtNCPA>

**Week 3: Genealogies of the Carceral: Prisons and Racial Capitalism
(Feb 3 - 7)**

The reforms of the penal state that swept across Europe and North America at the end of the 18th century were a response to new political and economic conditions that made theft and popular disorders like riots a major priority for the increasingly influential commercial and manufacturing sectors of the economy. Reformers agreed that the existing penal regime in Europe and its colonies, with its heavy reliance on public torture punishments, squalid jails, and a cumbersome system of draconian laws and myriad possibilities for pardon were arbitrary and ineffective at protecting newly valuable property interests, and endangered public peace and order. Doubts remained however about what kind of new institutions could achieve the goals of crime control. The emergence of the prison and the police as the core institutions of criminal justice they remain today in the course of the 19th century had less to do with economic calculations, let alone democratic political aspirations, and much more to do with how elites in the new multi-racial nation states of the Americas view the challenge of governing a work force composed of racial groups, African American and indigenous populations, that they considered inferior to Europeans and largely incapable of self government.

Monday, February 3: The Prison and the Norm of Labor

Reading:

Carlos Aguirre, "The Lima Penitentiary and the Modernization of Criminal justice in 19th Century Peru"

Wednesday, February 5: Excluding the Other: Immigration and Disability

Reading:

Lytle Hernandez, "Not Imprisonment in a Legal Sense"

*** QUIZ #1 ***

Friday, February 7: Discussion

**MODULE 2: POLICING, SURVEILLANCE, AND THE CREATION OF A CARCERAL
LANDSCAPE**

In its most liberal aspirations, the prison is an exceptional space that leaves both public and private spheres of society more secure. At best this is a pure dream of whiteness as property, a right to security in public and private at whatever cost to the excluded others. Yet from the beginning policing extended this carceral control into the landscape and directed it at racialized communities. Every extension of the carceral state since, including the recent emergence of predictive technologies in policing and incarceration, has deepened the capacity for surveillance and reinforced its racialized character.

**Week 4: The Two Histories of Policing in the U.S
(Feb 10 - 14)**

In parallel with our conversation on prisons, we will examine the evolution of policing in the U.S. and its relationship to racist legacies, racial capitalism, anti-Blackness, and white supremacy. We will discuss key social and historical shifts, including the origins of racially-targeted forms of policing in the colonial period; shifts in policing during and post-Reconstruction and in the post-Civil Rights period; and how this history informs the (chronic) crisis of policing in the 21st century.

Readings:

Sally E. Hadden (2003). *Slave Patrols: Law and Violence in Virginia and the Carolinas*

The Kerner Report, Chapter 11: Police and the Community

Sylvia Winter, "No Humans Involved: An Open Letter to My Colleagues," *Forum N.H.I.*

Knowledge for the 21st Century, Vol. 1, No. 1, (Fall 1994), Knowledge on Trial

The Ferguson Report: "Investigation of the Ferguson Police Department" Department of Justice, Civil Rights Division. March 4, 2015.

Week 5: Policing as/and Colonial Legacies

Wednesday, February 19: Guest Speaker: Oscar López Rivera

Reading: Introduction, Marisol LeBrón, [Policing Life and Death: Race, Violence, and Resistance in Puerto Rico](#) (University of California Press, 2019)

Friday, February 21: Discussion

Week 6: Race, technology and the future of policing (Feb 24 - 28)

Building on the work of Ruha Benjamin in which she notes that “technology has the potential to hide, speed, and even deepen discrimination, while appearing neutral and even benevolent when compared to racist practices of a previous era,” these readings ask us to denaturalize the use of technology in the carceral system.

Readings (selections to be determined):

Benjamin, R. (2019). *Race After Technology: Abolitionist Tools for the New Jim Code*.
John Wiley & Sons

Introduction; Chapter 2 Default Discrimination: Is the Glitch Systemic?; Chapter 5 Retooling
Solidarity, Reimagining Justice

Alexander, M. (2018) “The Newest Jim Crow”

<https://www.nytimes.com/2018/11/08/opinion/sunday/criminal-justice-reforms-race-technology.html>

Andrew Ferguson, *The Rise of Big Data Policing* (excerpts TBD)

Friday, February 28: Faculty Discussion

MODULE 3: NARRATING THE CARCERAL

Prison operates on both visual and narrative levels. Indeed the two seem to be integrally related. To visualize the prison is always to be in a story about it. We instantly know a prison when we see one (or at least some prisons). The experience of a prisoner, whether deeply personal, a searing political critique, or both, have been important elements of literature since the first prisons opened in the 19th century. The next two weeks will examine carceral sites that have become subjects of exceptional controversy. Is it because they are exceptional forms of carcerality, or because they are so typical? Racializing othering plays a role in these forms of exceptional incarceration. Prison narratives of self discovery have been among the most important critiques of America’s racial order.

Week 7: Prison as Fetish

(Mar 2 - 6)

Prison is a fetishized site in American popular culture, one routinely depicted through stereotype and romance, abjection and resistance. Students are asked to consider what such obsessions reveal, not so much about the prison itself, as about U.S. national culture's investment in particular kinds of racialized and gendered forms of representation. How does such work function to reify stereotypes of racialized communities and script how we conceive of Black, Latinx, Asian, and white relations to the state, capital, community, and one another?

Readings:

- Nathaniel Penn, "Buried Alive: Stories from Inside Solitary Confinement" *GQ* (2017).
Joy James, "Erasing the Spectacle of Racialized State Violence," in *Resisting State Violence: Radicalism, Race, and Gender in U.S. Culture* (Minneapolis: University of Minnesota Press, 1998): 24-43.
Stuart Hall, "Encoding, decoding" (1973), in *The Cultural Studies Reader*, ed Simon During (London: Routledge 1993), 90-103.
Lisa Marie Cacho, "The Violence of Value," in *Social Death: Racialized Rightlessness and the Criminalization of the Unprotected* (NYU Press, 2012), 1-33.

Recommended:

- Susan Sontag, *Regarding the Pain of Others* (New York: Farrar, Straus, and Giroux, 2003).

*** ASSIGNMENT 1: INTERACTIONS DUE MARCH 2 ***

Week 8: Visualizing the Carceral

(Mar 9 - 13)

Drawing on visual imagery on seemingly exceptional carceral spaces--the Guantanamo Bay Detention Center, sites of Japanese internment, and immigration detention centers along the southern border--this week asks what these sites of controversy say about our larger carceral state and its supposed normal limits.

Monday, March 9: Carceral Visuality and Japanese Internment

How do images of incarceration circulate, in their banality as well as in their iconicity? From Japanese American internment to Arab and Muslim indefinite detention to the caging of Black and Brown youth to migrant detention facilities along the Southern border, what is seen of the carceral, from whose perspective, and how? What strategies do photographers utilize to produce images of incarceration, and what are their effects? How are images used to make legal and political arguments? How do these images connect with wider practices and counter-practices of policing and surveillance?

Readings:

[Dorothea Lange's Censored Photographs of FDR's Japanese Concentration Camps](#)
[Dalia Lithwick, "Brown v. Plata: Do Photographs of California's Overcrowded Prisons Belong in a Supreme Court Decision about the Case?" Slate \(May 23, 2011\).](#)

Nicole Fleetwood, "Posing in Prison: Family Photographs, Emotional Labor and Carceral Intimacy." *Public Culture* 27.3 (Fall 2015): 487-511.

Josh Begley, [Prison Map](#), and [Profiling.IS](#)

Wednesday, March 11: Carceral Visuality and Indefinite Detention

What does focus on one specific seemingly exceptional place—the military detention camp at the US Naval Base at Guantánamo Bay, Cuba—reveal about broader histories of US prisons and their relation to American imperialism? What is exemplary about Guantánamo—the city, the bay, the prison—and what anomalous? How is knowledge about the prison at Guantánamo—at once highly regulated by the state and hyper-visible as an icon of the US war on terror—organized and conveyed, and what are the challenges to interpretation that such knowledge carry?

Readings:

José Sánchez Guerra, "Guantánamo in the Eye of the Hurricane," in Don E. Walicek and Jessica Adams, eds., *Guantánamo and American Empire: The Humanities Respond* (Palgrave 2017), 183-213.

A. Naomi Paik, "Just to Stay Alive: Haitian Refugees and Guantánamo's Carceral Quarantine" in *Rightlessness: Testimony and Redress in U.S. Prison Camps since World War II* (UNC Press, 2016), 87-113.

New York Times, *The Guantánamo Docket*,
<https://www.nytimes.com/interactive/projects/guantanamo>

Friday, March 13: Faculty Discussion about Visual Practice

Week 9: Writing the Prison
(Mar 16 - 20)

Writings from people in prison—as letters, pamphlets, memoirs, etc.—have been routinely turned to as sources of understanding, inspiration, and insight. Students are asked to consider what kinds of political claims these texts make as well as the ethical questions our reading of them. What is presented in these texts, and what is absent, and what meanings do we make from them? How does the field of "prison literature" function to shape our interpretations? How do questions of circulation (of texts) and captivity (of authors) challenge us to engage in different kinds of reading practices?

Readings:

Martin Luther King Jr, "Letter from a Birmingham Jail" (1963)

Malcolm X, selection from *The Autobiography of Malcolm X* (1965)

George Jackson, selection from *Soledad Brother* (1970)
Doran Larson, "The American Prison Writer as Witness," in *Fourth City: Essays from the Prison in America* (Michigan State University Press, 2014), 1-10.
[American Prison Writing Archive](#)
Anoop Mirpuri, "A Correction-Extraction Complex: Prison, Literature, and Abolition as an Interpretive Practice" *Cultural Critique* 104 (2019): 39-71.

Recommended:

Dylan Rodriguez, *Forced Passages: Imprisoned Radical Intellectuals and the U.S. Prison Regime* (Minneapolis: University of Minnesota Press, 2006): 75-112.
William J. Drummond, *Prison Truth: The Story of the San Quentin News* (UC Press, 2019).

*** QUIZ #2 ***

Friday, Mar 20: Faculty Discussion

Week 10: SPRING BREAK

MODULE 4: SOCIAL INEQUALITY AND THE PRISON

Thus far we have concerned ourselves with the symbolic meaning and representation of the prison; the role of imprisonment; the durability of confinement and its somewhat evolving role/purpose in society through time. Using critical frameworks (including intersectionality and critical race theory), this module extends these theoretical arguments to the present with a specific emphasis on how discrimination and the penal system affect society at as a whole. We will cover both longstanding and emerging frontiers of incarceration including police violence, race and technology, reproduction, and disability. Throughout this section of the course we will explore how the prison acts on the physical body, including how the carceral system differentially controls Black, indigenous, and disabled people, women, and intersections therein.

**Week 11: At the intersection of the prison and society: Women, minorities, and multi-marginalized groups
(Mar 30 - Apr 3)**

Foregrounding the insights of Black feminist theory (including Patricia Hill Collins and Kimberle Crenshaw), this week explores the particular ways the growth, transformation, and effects of the penal system are differentially experienced across race and gender. While much mainstream discourse focuses on the hyper-incarceration of Black men, isolating this phenomenon from wider dynamics of race and gender obscures the ways imprisonment disrupts family and kinship networks, disproportionately affects multiply-marginalized groups, and places women and trans* people of color in especially vulnerable situations, both inside and outside prisons (jails, juvenile

detention, immigrant detention, and parole). This week's readings ask the following questions: How does incarceration affect vulnerable groups, including women, racial/ethnic minorities, children, immigrants, people with disabilities, substance abuse/mental illness, queer people, etc.? How do people living at the intersections of these groups (e.g., trans Latinx people; disabled Black people; undocumented juveniles, etc.) navigate and survive the carceral system?

Readings:

Kelley, R. D. (2017). On Violence and Carcerality. *Signs: Journal of Women in Culture and Society*, 42(3), 590-600.

Richie, B. (2001). Challenges incarcerated women face as they return to their communities: Findings from life history interviews. *Crime and Delinquency*, 47(3), 368-389

Nguyen, M. T. (2015). The hoodie as sign, screen, expectation, and force. *Signs*, 40(4), 791-816.

Bach, W. A. (2014). The hyperregulatory state: Women, race, poverty and support. *Yale Journal of Law and Feminism*, 25(2).

**Week 12: Police Violence and Gender Violence
(Apr 6 - 10)**

How do intersections of race, gender, class, age or sexuality shape experiences with violence, discipline and punishment? How can an intersectional analysis help to explain and address the connection between institutional and intimate forms of violence in the lives of Black women and girls, Black men and boys, and Black LGBTQ+ people? How does an intersectional analysis aid in the development of solutions to various forms of violence?

Readings:

Collins, Patricia Hill (2004). "Chapter 7: Assume the Position: The Changing Contours of Sexual Violence," in *Black Sexual Politics: African Americans, Gender, and the New Racism*.

Nikki Jones. (2016). "The Gender of Police Violence." *Tikkun Magazine*.

Kimberlé Williams Crenshaw and Andrea J. Ritchie. (2015). "Say Her Name: Resisting Police Brutality Against Black Women." *African American Policy Forum*.

**Week 13: Collateral Consequences: Health and Well-being in the Afterlife of the Prison
(Apr 13 - 17)**

Insofar as racism can be defined as "state-sanctioned and extralegal group-differentiated vulnerability to premature death" (Gilmore), a focus on health and well-being provides an entry-point to consider the various forms of vulnerability to which racialized communities are subject. This week emphasizes the particular health conditions of Black and Latino communities in the United States, e.g., substance use, lead poisoning, and chronic diseases that are related

to imprisonment and its after effects. By focusing on health on well-being, students are invited to consider the how the carceral state is manifested in people's everyday lives, as well as how communities attempt to envision holistic approaches to health and well-being.

Readings

- Sewell, A. A., & Jefferson, K. A. (2016). Collateral damage: the health effects of invasive police encounters in New York City. *Journal of Urban Health*, 93(1), 42-67.
- Edwards, F., Lee, H., & Esposito, M. (2019). Risk of being killed by police use of force in the United States by age, race—ethnicity, and sex. *Proceedings of the National Academy of Sciences*, 116(34), 16793-16798.
- The Tragic Loss of Erica Garner
<https://theundefeated.com/features/the-tragic-loss-of-erica-garner/>
- Roberts, Dorothy E. "The social and moral cost of mass incarceration in African American communities." *Stanford Law Review* (2004): 1271-1305.
- Comfort, M. (2007). Punishment beyond the legal offender. *Annu. Rev. Law Soc. Sci.*, 3, 271-296.
- Nkansah-Amankra, S., Agbanu, S. K., & Miller, R. J. (2013). Disparities in health, poverty, incarceration, and social justice among racial groups in the United States: a critical review of evidence of close links with neoliberalism. *International Journal of Health Services*, 43(2), 217-240

Optional Readings

- Freudenberg, Nicholas. "Jails, prisons, and the health of urban populations: a review of the impact of the correctional system on community health." *Journal of Urban Health* 78.2 (2001): 214-235.
- Obasogie, O. K., & Newman, Z. (2017). Police violence, use of force policies, and public health. *American journal of law & medicine*, 43(2-3), 279-295.
- Western, B., Braga, A. A., Davis, J., & Sirois, C. (2015). Stress and hardship after prison. *American Journal of Sociology*, 120(5), 1512–1547.
- Lee, H., Wildeman, C., Wang, E. A., Matusko, N., & Jackson, J. S. (2014). A heavy burden: The cardiovascular health consequences of having a family member incarcerated. *American Journal of Public Health*, 104(3), 421–427.
- Turanovic, J. J., Rodriguez, N., & Pratt, T. C. (2012). The collateral consequences of incarceration revisited: A qualitative analysis of the effects on caregivers of children of incarcerated parents. *Criminology*, 50(4), 913–959.

Friday, April 17: Faculty Discussion

MODULE 5: ABOLITION

Abolition is an inevitably incomplete process, taking place across centuries, and addressing the variable reinventions of the same institutions. Today reformers are often contrasted with abolitionists but all struggle with the difficulty of imagining a world without prisons and police.

Week 14: Abolition as History, Abolition as Practice (Apr 20 - 24)

Abolition is what might be called a “trans-substantive” social movement in the sense that it has moved over time across different substantive areas of human experience and especially oppression. The original abolition movement in the Western world, beginning as early as the 16th century, was addressed to slavery; first the slave trade than involuntary servitude (albeit with exceptions like gender, age, and felon status that persist to this day). In the 18th century, European penal reformers called for abolishing the death penalty, leading to the invention of the prison as the chief punishment for serious or repeated crimes. From the birth of the prison in the early 19th century, some observers began to call for its abolition (often starting with the practice of solitary confinement which was one of the features of some early prisons). Abolition of prisons merged with other civil rights movements in the 1960s and 1970s. Today, in the aftermath of mass incarceration, activists have renewed abolition calls for prison and extended it to police and similar agencies like ICE. Historically the common thread has been questions about human dignity, whether particular practices, e.g., slavery or the death penalty can be squared with respect for human dignity. Today we can also see how abolition tracks the history of the penal state as a core institution of racial hierarchy formation. The intractably racist nature of the penal state has become the core argument for its abolition.

Monday, April 20: Agency, recognition and futurity

Readings:

W. E. B. Du Bois, “The General Strike,” *Black Reconstruction in the United States*
Angela Y. Davis, First Lecture on Liberation

*** ASSIGNMENT #2: INTERSECTIONS PODCAST DUE APRIL 20 ***

Wednesday, April 22: Abolition in practice

Abolition as an idea does a lot of work even when it is far from implementation (Norway today has the world’s best prisons because it had the world’s strongest prison abolition movement in the 1970s) but it is critical to begin to talk about what it would look like in practice. Abolition in practice is not an instant (nor was the birth of the prison), it is a series of steps that open up other steps for consideration. As with the construction of the penal state itself, we need to be aware that abolition may happen at different moments and in different ways (or degrees) for different people whose racial and intersectional identity puts them closer or further to cultural normativities.

Readings:

Angel E. Sanchez, "In Spite of Prison," Harvard Law Review 132, no 6 (2019): 1650-1683.

Ruth Wilson Gilmore and James Kilgore, "The Case for Abolition"

Patrisse Cullors, "Abolition and Reparations: Histories of Resistance, Transformative Justice, And Accountability," Harvard Law Review 132, no 6 (2019): 1684-1694.

Friday, April 24: Guest Speaker + Discussion

Week 15: Reflection and Review
(Apr 27 - May 1)

This week will be devoted to students giving presentations to the class about their field study experience, as well as time devoted to faculty reflections.

Monday, April 27: Engaged Scholarship Student Presentations

Wednesday, April 29: Engaged Scholarship Student Presentations

Friday, May 1: Faculty Final Thoughts