

RACE & THE RIGHTS OF CITIZENSHIP

Spring 2024

Tuesdays, 1:30 – 4:30 pm

Althouse 206

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Office hours: Mondays and Thursdays, 3-5 pm (or by appointment)

Course Description

In the United States, citizenship is often described in idealistic terms. Not only are all American citizens meant to have equal standing before the law, but so too should those who desire to become American citizens have equal access to the procedures, protections, and promises of citizenship. Citizenship, in other words, is meant to signal a sense of recognition and belonging free from differential treatment on the basis of one's identity or status. Yet when attention is paid to the legal, political, and social histories of American citizenship practices, it is possible to see that these ideals are marked by the colonization, domination, and disenfranchisement of groups defined as racially "other" – and therefore outside the bonds and boundaries of citizenship. In this course, we will think deeply and critically about how the law draws upon shifting notions of race to condition *who* can claim status as a citizen and *whether* that status provides access to lived experiences of equality, liberty, and freedom. We will ask: How do we understand the coexistence of claims to equal citizenship in the United States given the historical realities of enslavement and race-based exclusion? What does it mean to be an American citizen and how has that meaning been shaped by the construction of racial identities across space and time? How might considerations of race in matters of citizenship also be shaped by other factors like sex, gender, national origin, religion, and class? Is citizenship actually a universal concept – that is, a concept that is open, in principle, to anyone at any time? Or is it an exclusive concept – reserved for a select few? And if racial injustice is not separable from citizenship, then is it possible to remake American citizenship among more egalitarian lines? To answer these questions, we will draw from a rich array of legal texts, political philosophy, history, sociology, first-person narratives, and Black, Asian, and Indigenous literature.

This course takes place during a complex political, social, and legal moment in American history. In order to enrich our understandings of the assigned materials in this course, and the questions that drive our analyses, we will make regular interventions into what is known as "lived experience." This means that – each week – we will foreground a first person narrative of an individual seeking – and likely denied – citizenship in the United States. This narrative is meant not only to urge us to resist theoretical and legal abstraction, but also to use the lived experience it captures to challenge the seeming neutrality and objectivity of the law itself. Narratives will come to us through essays, through poetry, through podcasts, through field trips, and through ourselves – and, ultimately, they will provide a way for us to consider whether, and how, American immigration and citizenship law can ever be democratically just.

It is important to remember that, at its core, this course is about race-based practices of exclusion and violence. The readings we will engage with over the course of the semester depict these practices in an often graphic, but not gratuitous, manner. Some of readings will also include sex- or gender-based violence, or violence that is intensified because of class status, national origin, religion, or disability. I would encourage you – to the best of your ability – to take breaks while preparing for class. This may mean that you take a walk, talk to a friend or family member, play with your pet, watch an episode of your favorite television show, listen to a podcast, make a cup of tea or coffee, or otherwise step away from your desk. If you feel overwhelmed by the readings, or they create trauma for you, please come talk to me.

Learning Objectives

This course is taught within the ethically-, historically-, and philosophically-informed tradition of “law and society” scholarship. Thus, what will be different about the approach of this course, as opposed to traditional courses in sociology, philosophy, or political science, will be the attention paid to how the law has served to shape the day-to-day lives of individuals *and* the achievement of institutional values like equal protection and non-discrimination. As a result, in addition to scholarly texts, you can expect to analyze cases, statutes, and laws that govern the state and the individuals who compose it.

This course also draws from dialogic techniques – across both writing and speaking – to think deeply and critically about individual positionality and possibilities of democratic inclusion. In doing so, it seeks to root students in their lived environment, such that they understand that legal constructions of race are intimately tied to intersubjective relationships and communities – that is to say, the legal construction of race conditions how individuals, to this day, move throughout the United States and are able to exercise the protections of liberal democratic ideals like liberty and equality.

In light of the above, this course encourages active learning – through posing questions, through peer-to-peer discussion, through close reading – as a way to develop critical writing and thinking skills. Upon completion of this course, you will be able to:

- Understand how the use of race in matters of American citizenship has evolved across time and jurisdiction, and how the concept of “citizenship” has been shaped not only by a series of constitutional controversies, but also by shifting notions of race;
- Analyze how legal understandings of race in relation to citizenship are also conditioned by sex, gender, national origin, religion, class status, and disability, and assess how an intersectional lens can illuminate whether, and how, an individual can be recognized by their government and its laws and policies;
- Critically assess a variety of texts – like legal texts, statutes, works of philosophy, first person narratives, and more – in order to develop your written, oral, and creative interpretation skills; and
- Articulate complex views on race, and its relation to the law and other forms of identities, in a reflective, curiosity-driven, and clear manner.

An Inclusive Learning Environment

Creating Community. Due to the collaborative nature of this course, I encourage your consistent attendance and participation. At the beginning of each class, I will take roll and I will invite you to: 1) put away your electronic devices and 2) take out that day’s assigned reading. Because this is a small

class, it is important for us to intentionally and creatively build community with one another, which rests on removing barriers to seeing and engaging with those around us. I will also – at crucial points during class and over the course of the semester – make space for us to use small group discussions and engage with movement as a tool of learning.

Classroom Climate. One key feature of creating an inclusive classroom is to understand the classroom as a cooperative learning community that cultivates an atmosphere of active, mutual respect for all. To this end, and given that this course covers sensitive materials, I have zero tolerance for belittling, harassment, or abusive and inappropriate language and behavior. Over the course of the semester, we will read works that make us uncomfortable or unsure about ourselves and our knowledge. These feelings of uncomfortableness or unsureness are welcome and encouraged; indeed, such feelings motivate discussion, critical engagements with the text, and reassessment of our own opinions, biases, and commitments. Uncomfortableness or unsureness is not an appropriate reason for opting-out of discussion or delegating textual interpretation to other individuals; if you feel hesitant about speaking in class on sensitive or difficult topics, please do come see me and we can work together to create a plan for your engagement with the class.

Flexibility. I recognize that this semester, as with the last several semesters, poses significant challenges to learning. We are in the midst of an ongoing pandemic, and we are learning how to adapt to new and emerging difficulties in the realm of public health – and we, unfortunately, cannot predict what the next several months will look like. Many of us are also reckoning with forms of harm or trauma that are deep-seated. Because of this, the readings, assignments, and guidelines in this course have been designed to keep flexibility and accessibility in mind. If you are struggling with anything – adjusting to life on campus, this course or its materials, problems at home, mental health – please do consider me a source of support.

Course Materials and Reading Preparation

In this course, it is not required that you purchase the texts from which we will draw. I will make sure that all the readings contained in the syllabus are uploaded to our shared Moodle site; if you have difficulty accessing our texts online, please do not hesitate to be in touch. Should you like to purchase a text, I would recommend:

- Ian Haney López, *White By Law: The Legal Construction of Race* (NYU Press). ISBN: 978-0814736944.

I have high expectations for your ability to keep up with the assigned materials. Indeed, the texts we are reading must be approached with care, as the phrasing and language used can initially appear quite opaque. Moreover, the provocations, subtleties, and tensions in our readings cannot be captured by online summaries. It is important to keep up with the reading schedule as you may otherwise be lost in class and unable to participate. I follow Dickinson College's guidelines on out-of-class preparation: you are expected to spend at least two hours outside of class on course materials for every hour you spend in class. Please budget your time wisely.

Office Hours

I hold two drop-in sets of in-person office hours on Mondays and Thursdays from 3-5 pm. You may drop into my physical office hours in Denny 210 at any point during this two-hour period – no notice or appointment necessary. If these times do not work for you, you are also welcome to schedule an appointment with me (this may be via Zoom).

I much prefer to discuss substantive matters (like questions on a given text or expectations for an essay) face-to-face (via Zoom or in-person meeting), rather than over email. Please think of me as a resource – office hours are a space in which you can pose questions, deepen your knowledge of course materials, discuss paper ideas, connect the themes of the course to your other intellectual interests and pursuits, and more. I especially encourage you to meet with me if you have any reservations about participating in class, or if there is anything outside of class that impacts your ability to learn.

Grading Policy and Assignments

This course will be letter graded, and the assignments in this course have been designed to give you some creative space to explore connections between our course, your community, and our shared world. All work submitted must be your own. Your final grades will be assigned based on the following rubric, rounding up at the .5 mark:

A: 100-93 B: 87-83 C: 77-73 D: 67-63
 A-: 92-90 B-: 82-80 C-: 72-70 D-: 62-60
 B+: 89-88 C+: 79-78 D+: 69-68 F: 59 and below

Each assignment is briefly described below the table, but we will discuss them in a more in-depth fashion as the semester progresses. The relative weight and due date of each component is as follows:

Assignment	Grade Percentage	Modality	Due Date
Course Engagement (inclusive of being on call, dialogue participation, and field trip considerations)	20%	Letter	Ongoing
A Narrative of Citizenship	5%	Credit/No Credit	Friday, February 2, at 11:59 pm
Lived Experience Reflections	10%	5-point scale	Ongoing
Paper #1	15%	Letter	Friday, March 1 at 11:59 pm

Paper #2	20%	Letter	Friday, April 12, at 11:59 pm
Final Hypothetical	30%	Letter	Tuesday, May 14, at 12 pm
Extra Credit Opportunities	Not Applicable	Points Added	Ongoing

Course engagement. Your consistent attendance and thoughtful participation are essential to achieving the learning outcomes identified for this course. As this is a seminar, and as we meet only once per week, attendance is mandatory. If you have on-going concerns (parenting or familial responsibilities), something troubling arises, or you experience an emergency, please contact me as soon as you are able – we will work together to come to a solution.

However, if you are sick, please do not come to class – I would also encourage you to seek Covid testing. If you are ill, do let me know as soon as you are able, so that I may anticipate your absence. If you have been exposed to Covid, I would be happy to welcome you to class with a negative Covid test – if you have difficulty accessing a Covid test, please do not hesitate to reach out. If you miss two or more consecutive classes due to illness, it is expected that you will respond to course materials in writing. Illness does not excuse the submission of a synthetic analysis (unless you choose to exercise your one skipped analysis), but we can work together to settle on an appropriate deadline if needed.

Please know that classroom engagement extends beyond merely showing up. I expect the classroom to be a kind of intentional community, where the free and vital exchange of ideas is encouraged; respect for persons is fundamental to cultivating this atmosphere. Engagement includes asking questions, actively listening, offering an interpretation of a text or of a peer’s comments, providing oral or written feedback on peers’ essays, referring to specific ideas from readings and discussions, focusing on our class and avoiding distractions during discussions, preparation for our class by completing the readings and materials prior to coming to class, synthesizing differing arguments, promoting classroom discourse, attending office hours, and meeting (in-person or virtually!) with a Writing Center consultant, just to name a few. If you feel hesitant about speaking in class on sensitive or difficult topics, as will happen over the course of the semester, please do come talk to me and we can work together to create a plan for your engagement with the class.

In pursuit of an intentional community, and in line with the learning outcomes of this course, there will be two dialogic moments in this class and several community-based engagements. More information will be forthcoming about these components of our course as the semester progresses.

The practice of cold calling. As mentioned above, one part of course engagement is participation – and I use an “on call” system to make dedicated space for individual participation. In popular culture, cold calling – which is the practice of calling on students who have not raised their hands – is associated with high-stress situations and public humiliation. Such representations often depict a professor with

a nearly impossible to answer question choosing an unsuspecting student at random – and then making an example of the student’s answer.

This is not something I practice. Over the course of the semester, I will ask pre-assigned small groups of students to be “on call” five times. When you are on call, you can expect to take the lead in recalling what we discussed last class period, interpreting a particular passage, posing answers to specific questions, and more – think of yourselves as the starting line-up for a given class period. I may also invite individuals, who fall within that day’s “on call” group, to answer a specific question. Those individuals *always* have the ability to “pass” or “pass for now,” without judgment from me. Following the “cold call,” the discussion will be opened up to the entire class. This may seem stressful at first, a feeling with which I sincerely empathize. However, studies have shown that, in classes with low-stakes cold calling, student comfort with voluntarily participating in class rises and holistic understanding of the material significant increases. These studies also report that students feel more comfortable in a class in which all students have a “stake” in the conversation – and it allows me to hear from those that often feel lost in larger classes like ours. Student evaluations for this course – and other courses I teach – also report that an “on call” system increases student engagement overall and motivates the realization of our learning outcomes. If you have accommodations that exempt you from speaking in class, or if you have ongoing trauma associated with class participation, please do come speak with me and we can set up an alternative arrangement.

A narrative of citizenship. Write a brief (2-3 page, double-spaced) reflection on your citizenship and immigration history. This may mean that you need to chat with your family or community of meaning about your elders – it may also mean that, if you are adopted or estranged, you consider what it means to not have direct and immediate knowledge of your family’s territorial presence. You may also have no citizenship history, but an immigration history – if you are, for instance, a student studying at Dickinson from another country. You may also have a traumatic or violent immigration and citizenship story, particularly if you are descended from communities that were marginalized, disenfranchised, and/or exploited. Ask yourself: how do you know what you know about your citizenship and immigration history? How and when did your elders – or your family – arrive in the United States (alternatively, if you are Indigenous, how did your elders navigate the American legal system to secure their territorial recognition)? Are there any stories that stand out? What might you not know, and what did you wish you knew? This assignment is graded credit/no credit.

Lived experience reflections. Beginning in week 2, I ask that you submit 400-word responses on Moodle that respond to a question – that I provide – that centers a key tension for that week. Given the narrative-driven concept of this class, each week’s reading contains a first person narrational account of attempts to secure citizenship and the week’s question will foreground this narrative. I ask that you, in answering this question, assess the narrative in light of the other readings assigned for that week. Please do not summarize the readings; instead, I ask that you highlight and engage with the main arguments of the readings, such that you are able to bring those readings into conversation with that week’s narrative. In doing so, you should seek to identify moments of convergence, moments of divergence, and moments of curiosity. You are welcome to take this space to pose possible questions for discussion or to connect the reading to events that are happening outside of class or in “the real world.” These papers are graded with a low-stakes 5-point scale, so you are welcome to approach these papers based on your own interests in the readings. Alternatively, in lieu of writing, you are welcome to submit a video analysis of the readings – if you choose this option, you should aim to have your video be approximately 4-5 minutes in length and it should possess logical coherence and

an argumentative (or introspective) core. Your reflections are due by 10 am to Moodle on the day of class – but you may choose to skip **one** with no penalty.

Papers and delayed grading policy. At two points throughout the semester, I will ask you to complete an analytic paper. I will provide several prompts for each paper, but you are also welcome to consult with me to develop your own approach to your paper. These papers will ask you to engage critically with the material in the course, develop an argumentative thesis and a cohesive argumentative thread, and provide both textual support for that argument and a rebuttal for it. The first paper will be 4-5 pages in length (due Friday, March 1, at 11: 59 pm) and the second paper will be 5-6 pages in length (due Friday, April 12, at 11:59 pm).

In recent years, I have noticed that the practice of assigning grades on papers (in particular) is a source of stress, anxiety, and difficulty for students. Students report that, when they focus on receiving an A in a paper, they often create overwhelming expectations for themselves – and lose their ability to focus on improving the craft of their argument or their prose. To this end, I have developed what I call a “delayed grading policy.” A delayed grading policy means that, when you receive your paper back, you will receive comments and feedback – but no grade. You will then be offered the opportunity to submit an introspective response to my feedback for extra points added to your grade; I will, in other words, ask you to write 3-4 sentences about what you intend to improve upon for your next paper. At the conclusion of this extra credit submission period, you will receive your grade back, with points added. I have found that this system – although it initially seems stressful – cultivates stronger and more robust improvement across the whole semester. It also helps lessen student anxiety surrounding grades by shifting our attention towards improvement, rather than immediate outcomes.

Final hypothetical. Your final will be due on Tuesday, May 11, at 12 pm. More will be said about the final as the date nears, but you will be asked to respond to a legal hypothetical – of my construction – that combines current legal challenges with the material we have analyzed in class. You will be asked to respond to this hypothetical in a manner of your choosing: you will have the option to submit a written response or a video response. Within these options, you will have further choices: you will be able to construct an imaginary conversation between several thinkers on the hypothetical, you will be able to act as a lawyer before the Supreme Court advocating for a particular outcome, you will be able to write an amicus brief (a “friend of the Court” brief) that advances a particular interpretation of an issue that is at stake, and possibly more. There is no good or bad option within these set of choices – you are welcome to choose the option that best suits your argument or expression!

Extra credit opportunities. There will be several opportunities to earn extra credit in this class. More details will be forthcoming as the dates near.

Paper Formatting

Where specified, written work must be uploaded to our Moodle site by the date and time assigned. Your papers should be formatted as follows: 1-inch margins (top, bottom, left, and right), 12-point Times New Roman font, and double-spaced line formatting. Your papers should also be submitted in .doc or .docx format. *Do not submit a .pdf or share a Google doc with me.*

For citations, I would prefer in-text parenthetical citations (rather than footnotes), and I would ask that if an assignment is 3 pages long (for instance), you write to the end of the third page (rather than stopping at 2.25 pages).

Late Policy

The principle guiding belief in this course is responsiveness and flexibility. We do not yet know what challenges may await us over the course of the semester, and many of us are currently struggling with emergent issues related to physical and mental health, economic stability, and access to technology. Each assignment deadline in this course is accompanied by a 24-hour grace period, which you are welcome to exercise, no questions asked. This means that if the paper is due at 11:59 pm on Thursday, you may take until 11:59 pm on Friday without penalty.

If you feel you will need more than this grace period, each student in this class may take advantage of a one-time 3-day extension. If you need to exercise this option, you should email me – in advance of the assignment’s due date – to tell me that you will be using your extended extension. This means that if the paper is due at 11:59 pm on Thursday, you may take until 11:59 pm on Sunday to submit your work.

If an assignment is late beyond the grace period, and you have not reached out to take advantage of your 3-day extension (or if you have already used your extension), I will assess a late penalty of one grade step deduction for each day it is late. Work that is more than 10 calendar days late cannot be accepted for credit.

Email and Communications

I will endeavor to respond to any questions you send me within 24 hours, although I may take up to 48 hours. While you should feel free to contact me with any questions regarding the course, I prefer not to engage in a substantive discussion about the material over email. If you would like to talk to me about the reading or would like to discuss a particular topic further, ask in class, come to office hours, or schedule an appointment.

Academic Integrity and Plagiarism

Broadly understood, plagiarism is the presentation of another’s words or ideas as one’s own without attributing the proper source. Plagiarism includes copying material from books and journals, as well as taking material from the internet. Plagiarism also includes privately purchasing or obtaining papers from others, which one then presents as one’s own. Any material taken word-for-word from another source must be placed in quotation marks and footnoted or cited within the text. You can use ideas and information from other authors without directly quoting from them, but you must acknowledge them in your footnotes or parenthetical documentation. Ways to avoid plagiarism and maintain academic integrity can be found here:

http://www.dickinson.edu/info/20273/dean_of_students/867/community_standards/2.

For any student discovered to have committed plagiarism, I will impose a proportionate sanction for the infraction – for example, for a small plagiarism infraction, you may be required to resubmit an assignment for reduced credit; for a more serious infraction, you may receive reduced credit or a zero on an exam or paper; or for an egregious infraction, you may receive a reduced final grade or a failing grade in the course. I may also refer the matter to the Dean of Students for possible institutional action. Procedures for suspected violations are explained here:

http://www.dickinson.edu/info/20273/dean_of_students/1079/conduct-process.

In this course, I encourage you to be skeptical of open-sourced websites like Wikipedia and SparkNotes. If you feel lured to them regardless, you must cite them and you ought to remain intellectually vigilant and adopt a critical stance towards these sources.

Electronic Etiquette Policy

Computer use (and the use of tablets and e-readers) during class is by permission only, as the minimization of electronic devices also minimizes the chances of distraction. There is the inevitable temptation to text, check email, scroll Twitter, or buy a pair of shoes from your favorite online retailer. I ask that, to the best of your ability, you take notes with pen and paper – but if you are a student who wishes to use a laptop for notetaking, please come see me during office hours or catch me after class. For more on the benefits of a no-laptops policy, see:

<https://www.newyorker.com/tech/elements/the-case-for-banning-laptops-in-the-classroom>.

This class may be recorded in order to ensure access and equity, and to help care for those who are not able to attend class due to Covid or Covid-like illness. As a result, I may record our conversations and post the recordings to Moodle shortly after class ends, and you may use these recordings to aid in writing your essays or in revisiting our class material. It is strictly prohibited to distribute or disseminate these recordings; indeed, it may be in violation of Pennsylvania's Wiretapping and Electronic surveillance laws. It would also be a break of Dickinson's community standards, which are accessible here:

https://www.dickinson.edu/info/20273/dean_of_students/867/community_standards.

Title IX Disclosure

As a member of Dickinson College's faculty, I am a mandatory reporter for instances of sex-based harassment and sexual violence. This means that I am required – by law – to report to Dickinson any specific mentions or observances of sex- or gender-based discrimination and assault. Because our course may engage with narratives of sexual violence, please be aware that *non-general* discussions of assault will be reported to our Title IX office. In sum: I can promise you respect and privacy, but not absolute confidentiality. If you have any questions or concerns about Title IX, please do not hesitate to reach out.

Accommodations

Dickinson values diverse types of learners and is committed to ensuring that each student is afforded equitable access to participate in all learning experiences. If you have (or think you may have) a learning difference or a disability – including a mental health, medical, or physical condition– that would hinder your access to learning or demonstrating knowledge in this class, please contact Access and Disability Services (ADS). They will confidentially explain the accommodation request process and the type of documentation that Dean and Director Marni Jones will need to determine your eligibility for reasonable accommodations. To learn more about available supports, go to www.dickinson.edu/ADS, email access@dickinson.edu, call (717)245-1734, or go to the ADS office in Room 005 of Old West, Lower Level (aka "the OWLL").

If you've already been granted accommodations at Dickinson, please follow the guidance at www.dickinson.edu/AccessPlan for disclosing the accommodations for which you are eligible and scheduling a meeting with me as soon as possible so that we can discuss your accommodations and finalize your Access Plan. If you will be using any test-taking accommodations in this class, be sure to enter all test dates into your Access Plan in advance of our meeting.

Additionally, *all students* may find it helpful to peruse Dickinson's site for strategies, organization, and achievement while taking classes. In addition to the site's collection of academic success resources, there are two new pages dedicated to time management and study strategies in the remote learning environment, as well as tips to promote social, emotional, and mental wellness. It can be accessed here: <https://www.dickinson.edu/SOAR>.

Physical Access to Our Classroom

This class meets on the second floor of Althouse, which has an elevator, which can be accessed on any floor of Althouse. If you require the use of an elevator to access the second floor, please let me know, and be sure that ADS (access@dickinson.edu) knows as well. If there is ever a malfunction with the elevator, we will be notified by email, and I will consult with ADS to identify our options for that day.

Physical Access to My Office

My office is located on the second floor of Denny, which has an elevator. Please see the instructions for the elevator, as noted above. If there is ever a malfunction with the elevator, I will gladly arrange to meet you at an alternative location, either in the building, nearby, or by video conference.

I reserve the right to revise or alter this syllabus as the semester progresses.

COURSE SCHEDULE

Tuesday, January 23
Week 1

Introductions

Claudia Rankine, *Citizen: An American Lyric*, entire
Richard Delgado, "Storytelling for Oppositionists and Others: A Plea for Narrative," pp. 2411-2441

Part I

Constructing the Boundaries of Belonging

Tuesday, January 30
Week 2

A Democratic Constitution? Challenges of Enslavement

Danielle Allen, *Our Declaration*, excerpts
Constitution of the United States of America, esp. 13th-15th Amend.
Thomas Jefferson, *Notes on the State of Virginia*, esp. "Laws"
The Federalist Papers, no. 54
Thurgood Marshall, "Reflections on the Bicentennial of the United States Constitution," pp. 1-5

Friday, February 2

A Narrative of Citizenship due

Please submit your narrative to Moodle by 11:59 pm

Tuesday, February 6
Week 3

Indigenous America as Terra Nullius? Practices of Settler Colonialism

Martin Luther King, Jr., *Why We Can't Wait*, excerpts
John Locke, *Second Treatise of Government*, ch. 5
Roxanne Dunbar-Ortiz, "This Land" and "The Birth of a Nation," pp. 1-15 and 78-95
Evelyn Nakano Glenn, "Settler Colonialism as Structure," pp. 54-74
The Marshall Trilogy:
Johnson v. M'Intosh (1823)
Cherokee Nation v. Georgia (1831)
Worcester v. Georgia (1832)
Listen: [Woody Guthrie's "This Land is Your Land"](#)

Wednesday, February 7

Experiences of Belonging: Dialogues over Dinner, Part I

Denny 303, 7 pm

Tuesday, February 13
Week 4

Indigenous America as Terra Nullius? Archives and Memory

**** Note: field trip to the Carlisle Indian Industrial School with college archivists**
Board of County Com'r of Creek County v. Seber (1943)
Richard Henry Pratt, "Kill the Indian, Save the Man," pp. 45-59
Brenda Child, "The Boarding School as Metaphor," pp. 37-57
K. Tsianina Lomawaima and Jeffrey Ostler, "Reconsidering Richard

Henry Pratt: Cultural Genocide and Native Liberation in an Era of Racial Oppression,” pp. 79-100
 Warren Petoskey, “Response to Visiting Carlisle,” pp. 333-336
 Maurice Kenny, “The Presence of Ghosts,” pp. 337-340
 Explore: [The New York Times’s Interactive Boarding School Map](#)
 Explore: [The Carlisle Indian School Project](#)
 Explore: [The Library of Congress’s Images from Carlisle](#)

Tuesday, February 20
 Week 5

Indigenous America as Terra Nullius? Law’s Logic of Inclusion
 Joanne Barker, “Of the Indian Tribe” and “Of the Indian Member,” pp. 27-40 and 81-97
 Kim TallBear, “Racial Science, Blood, and DNA,” pp. 31-66
 Kevin Bruyneel, “Challenging American Boundaries: Indigenous People and the ‘Gift’ of US Citizenship,” pp. 30-43
 Senate Joint Resolution 14, “To Acknowledge a Long History of Official Depredations and Ill-Conceived Policies by the Federal Government Regarding Indian Tribes” (2009)
 Layli Long Soldier, *Whereas*, entire
 Listen: [Poetry Foundation’s The Sovereign Poet](#)

Part II
Citizenly Bodies

Tuesday, February 27
 Week 6

Sex as Freedom? Enslavement, Reproduction, and Labor
 ** Note: this class will take place in the Dickinson archives
 Michel Foucault, “Docile Bodies,” excerpts
 Harriet Jacobs, *Incidents in the Life of a Slave Girl*, excerpts
 Adrienne Davis, “The Private Law of Race and Sex,” pp. 221-288
 Barbara Omolade, “Hearts of Darkness,” pp. 350-370
 Lea Vandervelde, *Mrs. Dred Scott*, excerpts

Friday, March 1

Paper #1 due
 Please submit your paper to Moodle by 11:59 pm

Tuesday, March 5
 Week 7

Suing for Freedom? Reconstruction and the Legacy of Dred Scott
 ** Note: this class will incorporate a field trip to the Underground Railroad
Prigg v. Pennsylvania (1842)
Dred Scott v. Sandford (1852)
 Civil Rights Act of 1875
Civil Rights Cases (1883)
 Frederick Douglass, “What to the Slave is the Fourth of July,” pp. 1-10
 W.E.B. DuBois, *The Souls of Black Folk*, pp. 1-33, 48-58, 69-102, 123-

154, 171-186

Listen: [More Perfect's "American Pendulum II"](#)

Tuesday, March 12
Week 8

Spring Break!

Please use this time to relax and care for yourself

Tuesday, March 19
Week 9

Emigrating to Freedom? Origins of Federal Immigration Law

Erika Lee, *At America's Gates*, pp. 23-46, 77-109, 111-145

Daniel Kanstroom, *Deportation Nation*, pp. 1-20

Mae Ngai, *Impossible Subjects*, pp. 56-89

Yick Wo v. Hopkins (1886)

Ekiu v. United States (1892)

Fong Yue Ting v. United States (1893)

Wong Kim Ark v. United States (1898)

Explore: [Poems of Angel Island Detainees](#)

Explore: [Ellis Island Passenger Records](#)

Tuesday, March 26
Week 10

Whiteness as Freedom? The Legal Construction of Race

Ian Haney López, *White By Law*, entire

Ozawa v. United States (1922)

United States v. Thind (1923)

Tuesday, April 2
Week 11

Internment as Freedom? Navigating Internal and External "Threats"

Mae Ngai, *Impossible Subjects*, pp. 175-201

Miné Okubo, *Citizen 13660*, pp. 13-61 (graphic novel)

Civilian Exclusion Order No. 33 (1942)

Executive Order No. 9066 (1942)

Korematsu v. United States, 323 US 214 (1944)

Korematsu v. United States, 584 F. Supp. 1406 (N.D. Cal 1984)

Mari Matsuda, "Looking to the Bottom," excerpts

Civil Rights Act of 1988

Listen: [More Perfect's "American Pendulum I"](#)

View: [Dorothea Lange's "I am an American"](#)

Tuesday, April 9
Week 12

Terror as Freedom? Practices of Surveillance

Moustafa Bayoumi, "Racing Religion," pp. 267-293

Leti Volpp, "The Citizen and the Terrorist," pp. 561-586

John Yoo, "Memo: Application of Treaties and Laws to al-Qaeda and Taliban Detainees," pp. 1-10

The Guantánamo Cases:

Hamdi v. Rumsfeld (2004)

Rasul v. Bush (2004)

Hamdan v. Rumsfeld (2006)

Boumediene v. Bush (2008)

Trump v. Hawaii (2018)

Watch: ["Out of Status"](#) and ["Well-Founded Fear"](#)

Explore: [The New York Times's "They Won Guantánamo's Supreme Court Cases. Where are They Now?"](#)

Friday, April 12

Paper #2 due

Please submit your paper to Moodle by 11:59 pm

Tuesday, April 16
Week 13

Incarceration as Freedom? Prisons and Border Violence

Laura Gómez, “Manifest Destiny’s Legacy,” pp. 138-147

César Cuauhtémoc García Hernández, *Migrating to Prison: America’s
Obsessing with Locking Up Immigrants*, entire

Wednesday, April 17

Experiences of Belonging: Dialogues Over Dinner, Part II

Denny 303, 7 pm

Part III
New Possibilities

Tuesday, April 23
Week 14

Possibilities of Justice? Engagement with Suffering

Carly Goodman, *Dream Land*, excerpts

Cristina Beltrán, *Cruelty as Citizenship*, excerpts

Tuesday, April 30
Week 15

Queering Connections? Alternative Bonds of Citizenship

Bill Ong Hing, *Deporting Our Souls*, pp. 118-140

Lisa Beard, *If We Were Kin*, excerpts

Tuesday, May 14

Final Hypothetical due

Please submit your assignment to Moodle by 12 pm