

# Theoretical Foundations of the Movement for Black Lives

(POLS 3930-02/PHIL 4360-02)

Tues (asynchronous); Thurs (via Zoom): 11:00-12:15

Instructor: Siddhant Issar

[siddhant.issar@slu.edu](mailto:siddhant.issar@slu.edu)

St. Louis University

Office Hours

Thurs, 12:30-1:30 and by appointment

Fall 2020

## Course Description

This course examines the theoretical underpinnings of the Black Lives Matter (BLM) movement. Through close engagement with primary documents such as the Movement for Black Lives's (M4BL) policy platform, we will trace how BLM builds on, reconfigures, and merges various traditions of radical critique to diagnose and dismantle contemporary structures of anti-Black violence. Since its emergence, BLM and the larger M4BL coalition have articulated an intersectional critique of anti-Black violence, pointing to the specific ways white supremacy, patriarchy, and racial capitalism (among other structures) affect Black populations in the United States and globally. By situating BLM's analyses in the context of Black radical theory and politics, ranging from Black queer and feminist thought to abolition to Black Marxism(s) and anti-capitalism, we will surface the rich historical terrain that BLM draws on and contributes to.

Our semester will begin with a historical, philosophical, and socio-political inquiry into the concepts of "race" and white supremacy. Subsequently, we will ask: How does BLM understand anti-Blackness and white supremacy? In what ways are the histories of Black enslavement and settler colonialism relevant to the present struggle for Black lives? Why are Black bodies disproportionately represented in the U.S. prison population? On what grounds does the M4BL policy platform suggest that "patriarchy, exploitative (global) capitalism, militarism, and white supremacy" are interlinked? What transnational solidarities and linkages has BLM forged? What *universal* vision of liberation does BLM seek to enact? By asking such questions, we will become familiar with the dynamic ways BLM and the M4BL coalition have theorized historical and ongoing forms of structural violence. We will also become conversant in the modes of resistance, including the formation of solidarities across national borders, that have emerged from BLM's on-the-ground struggles.

## Course Objectives and Learning Goals

- Understanding core concepts developed by Black thinkers to analyze the specific relations of domination affecting Black populations in the United States.
- Identifying the historical, political, and intellectual context within which these interventions were (and are) made.
- Connecting theoretical and philosophical concepts and BLM's contemporary political struggles against systems of inequality and oppression.
- Improving critical reading and comprehension skills by engaging with complex theoretical texts.

- Writing clear, well-formulated arguments and analyses that can explore continuities and discontinuities between theoretical ideas and concepts and political practices of resistance.
- Engaging in thoughtful dialogue and debate through class discussions.
- Developing self-reflexivity and critical thinking about your own pre-conceived assumptions and political beliefs.

## Required Texts

There are no required books to be purchased for this course. I will provide PDFs for all the readings.

## Grading

This course is entirely online. Each week will consist of one asynchronous lecture, posted on Blackboard by 11 a.m. on Tuesday, and a synchronous class meeting via Zoom on Thursday from 11 a.m.-12:15 p.m. The following components will determine your grade in this course:

- Attendance and Participation (20%)

Your attendance and participation grade will be based on your engagement with the course content and your peers during our weekly class meeting. If, for any reason, you're unable to attend class, please contact me at the soonest. Since this is a discussion-based seminar, I expect you to come to class prepared.

- Weekly Reading Responses (20%):

Each week you will be expected to post a written response (250-300 words) to the asynchronous lecture and readings on Blackboard. Your response should be analytical. In other words, instead of offering a summary, engage with the core arguments of the readings, probe the underlying assumptions and tensions in the texts, and explore the ways the reading connects with or differs from earlier readings. Also, be sure to end your response with a minimum of two discussion questions that the readings and/or lecture raise for you. Please submit these responses no later than 10 pm on Wednesday.

- Midterm Take-Home Essay (20%):

The midterm will consist of a short take-home essay. I will provide the prompt a week before this assignment is due.

- Discussion Leader (10%):

Each seminar member will be responsible for facilitating a portion of our synchronous class meeting at least once during the semester. During the first two weeks of class, I will ask you to sign up for a class meeting that you're interested in leading.

- Final Paper Project (30%):

Your final assignment will consist of a 10-12 page essay. Your final essay is due on Dec. 2 no later than 5 pm. I will not be handing out essay prompts for the final. Instead, you can pursue and develop a question that interests you so long as it pertains in some way to BLM and BLM's relationship to the theoretical texts we have studied. Soon after the mid-term essay is due, I will ask you to submit a short paragraph, including a brief bibliography, outlining the questions you wish to explore in your final paper.

## **Course Expectations, Policies, and Requirements**

### Covid-19

This semester is unlike any other semester in recent memory. Given the circumstances we find our ourselves in, this class, as mentioned earlier, will be run entirely online. As the semester progresses, I will be responsive to the moment we're in, altering course policies such as attendance and assignments if and when required.

### Class Discussions

All of us come to this class as learners, teachers, and thinkers. None of us, myself included, have the singular correct answer for all of the complex, important topics and ideas we will be discussing. Instead, we will seek to work collaboratively through these questions and issues in a critical, supportive, and dialogical manner. Students should come to our synchronous class meetings ready to interact with each other, and with a spirit of curiosity. I will do my level best to create a conducive learning environment. To that end, our classroom will be an open, creative, and supportive space for all. I expect, enjoy, and encourage lively discussion.

### Office Hours

I encourage everyone to meet with me during office hours, whether it is to discuss the readings, get assistance and/or brainstorm writing assignments, and/or to talk about any issues or difficulties you might be facing in the course. Since office hours will be conducted via Zoom, please email me to set up an appointment.

### Academic Integrity

*Academic integrity is honest, truthful and responsible conduct in all academic endeavors.* The mission of Saint Louis University is "the pursuit of truth for the greater glory of God and for the service of humanity." Accordingly, all acts of falsehood demean and compromise the corporate endeavors of teaching, research, health care, and community service via which SLU embodies its mission. The University strives to prepare students for lives of personal and professional integrity, and therefore regards all breaches of academic integrity as matters of serious concern.

The governing University-level Academic Integrity Policy was adopted in Spring 2015, and can

be accessed on the Provost's Office website at:

[https://www.slu.edu/academics/graduate/university-wide\\_academic\\_integrity\\_policy\\_final\\_6-26-15.pdf](https://www.slu.edu/academics/graduate/university-wide_academic_integrity_policy_final_6-26-15.pdf)

Additionally, each SLU College, School, and Center has adopted its own academic integrity policies, available on their respective websites. All SLU students are expected to know and abide by these policies, which detail definitions of violations, processes for reporting violations, sanctions, and appeals. Please direct questions about any facet of academic integrity to your faculty, the chair of the department of your academic program, or the Dean/Director of the College, School or Center in which your program is housed.

### Disability Accommodations

Students with a documented disability who wish to request academic accommodations **must** contact Disability Services to discuss accommodation requests and eligibility requirements. Once successfully registered, the student also **must** notify the course instructor that they wish to access accommodations in the course.

Please contact Disability Services, located within the Student Success Center, at [Disability\\_services@slu.edu](mailto:Disability_services@slu.edu) or 314/977-3484 to schedule an appointment. Confidentiality will be observed in all inquiries. Once approved, information about the student's eligibility for academic accommodations will be shared with course instructors via email from Disability Services and viewed within Banner via the instructor's course roster.

### Title IX

Saint Louis University and its faculty are committed to supporting our students and seeking an environment that is free of bias, discrimination, and harassment. If you have encountered any form of sexual misconduct (e.g. sexual assault, sexual harassment, stalking, domestic or dating violence), we encourage you to report this to the University. If you speak with a faculty member about an incident of misconduct, that faculty member must notify SLU's Title IX coordinator, Anna R. Kratky (DuBourg Hall, room 36; [akratky@slu.edu](mailto:akratky@slu.edu); 314-977-3886) and share the basic facts of your experience with her. The Title IX coordinator will then be available to assist you in understanding all of your options and in connecting you with all possible resources on and off campus.

Anna Kratky is the Title IX Coordinator at Saint Louis University (DuBourg Hall, room 36; [anna.kratky@slu.edu](mailto:anna.kratky@slu.edu); 314-977-3886). If you wish to speak with a confidential source, you may contact the counselors at the University Counseling Center at 314-977-TALK or make an anonymous report through SLU's Integrity Hotline by calling 1-877-525-5669 or online at <https://www.lighthouse-services.com/StandardCustomURL/LHILandingPage.asp>. To view SLU's policies, and for resources, please visit the following web addresses: <https://www.slu.edu/here4you> and <https://www.slu.edu/general-counsel>.

SLU's Title IX Policy (formerly called the Sexual Misconduct Policy) has been significantly revised to adhere to a new federal law governing Title IX that was released on May 6, 2020. Please

take a moment to review the new policy and information on the following web address: <https://www.slu.edu/here4you>. Please contact the Anna Kratky, the Title IX Coordinator, with any questions or concerns.

### Writing Center

I encourage you to take advantage of the writing services in the Student Success Center. Getting feedback benefits writers at all skill levels. Trained writing consultants can help with any writing, multimedia project, or oral presentation. During the one-on-one consultations, you can work on everything from brainstorming and developing ideas to crafting strong sentences and documenting sources. These services do fill up, so make an appointment early! For more information, or to make, change, or cancel an appointment, call 977-3484 or visit <http://www.slu.edu/writingservices.xml>

### Distance Education Etiquette

Your actions in distance education contexts are just as important as in on-ground, face-to-face educational contexts – and sometimes require additional attention and commitment, as some distance education technologies might be less familiar to us. Accordingly, all students are expected to follow the guidelines below:

#### *Synchronous Video Contexts (Zoom, etc.)*

- Mute your microphone when you are not speaking. Remember to “un-mute” yourself just prior to speaking. Identify yourself when you begin speaking.
- Expect a few seconds of delay in getting a response from the instructor or another class member to a question; wait before repeating your question or assuming it was not heard.
- If possible, position your camera such that your video feed does not capture too much of your surroundings or other activity/sound from your home/location. Be conscious of posters, art, or other surroundings that others might find offensive or inappropriate for an educational context.
- Use the “Raise Hand” and “Chat” (or similar) features of your video-conferencing tool. This limits verbal interruptions and the confusion generated when multiple people try to speak at once.
- Just as in an on-ground, face-to-face class, limit side conversations, multi-tasking (on your computer or otherwise), and use of your cellphone.
- Temporarily turn off your video feed and mute your microphone when engaged in any non-class conversation or activity.
- Respect and be attentive to the diversity of your classmates and instructor. Before communicating, consider your message in the context of the class’ diversity in race, ethnicity, religion, disabilities, gender, sexual orientation, age, social class, marital status, geography, etc. Consider the diversity you can see or know – as well as that you cannot.
- Remember that video-based class sessions (including chat transcripts) may be recorded and retrieved for later viewing.

*Non-Video & Asynchronous Contexts (Blackboard, Canvas, Online Chats, Discussion Boards, etc.)*

- When using the “Chat” or “Discussion Board” (or similar) features of your course management system, remember that your course-related communications to the instructor or other students should be considered “professional” (they are not like texts to your friends). Remember that course context and all related written work – including chat and discussion board transcripts – can be recorded and retrieved.
- Be cautious when using humor or sarcasm; without the context of facial expressions or other body language, your tone or intent could be missed or misunderstood by others.
- Respect and be attentive to the diversity of your classmates and instructor. Before communicating, consider your message in the context of the class’ diversity in race, ethnicity, religion, disabilities, gender, sexual orientation, age, social class, marital status, geography, etc. Consider the diversity you can see or know – as well as that you cannot.
- Respect others’ time and life circumstances, which often don’t allow for an immediate response to a question or comment.

#### Other Policies/Notes

- If a student has a desired name that is not listed on the course roster, please let me know. Students are encouraged to notify me of their gender pronouns. I use he/him pronouns.
- If a religious holiday that you observe conflicts with an assignment, please let me know in advance so that we may discuss alternative options.
- All papers turned in late (whether response papers or your final paper/project) will be marked down by 1/3 grade per day, unless we made an alternative arrangement in advance.

### **Tentative Reading Schedule**

#### **I. White Supremacy and “Race”**

##### Week 1: 8/18 & 8/20

- Introduction to the course, and an exploration of BLM’s statement, “[w]hen Black people get free, everybody gets free.”
- “Introduction” (pp. 1-10) in Ransby, B. (2018). *Making All Black Lives Matter: Reimagining Freedom in the Twenty-First Century*. Oakland: University of California Press.

##### Week 2: 8/25 & 8/27

- Mills, C.W. (1999). *The racial contract*. Ithaca: Cornell University Press. (excerpts)
- “A Political Theory of Race” (pp. 1-19) in Olson, J. (2004). *The Abolition of White Democracy*. Minneapolis: University of Minnesota Press.

Recommended:

- Bonilla-Silva, E. (1997). Rethinking Racism: Toward a Structural Interpretation. *American Sociological Review*, 62(3), 465–480.
- Fields, B. (1990). Slavery, Race, and Ideology in the United States of America. *New Left Review*, 181(1).
- Alcoff, L. M. (2005). *Visible Identities: Race, Gender, and the Self*. New York: Oxford University Press.
- “A Genealogy of Modern Racism” in West, C. ([1982] 2002). *Prophesy Deliverance!* Louisville, Ky: Westminster John Knox Press.
- Wolfe, P. (2016). *Traces of History: Elementary Structures of Race*. Verso.
- Johnson, W. (2016). What Do We Mean When We Say, “Structural Racism”? A Walk down West Florissant Avenue, Ferguson, Missouri. *Kalfou*, 3(1).

## II. Historically & Politically Situating Black Lives Matter

### Week 3: 9/1 & 9/3

- “Roots and Recalibrated Expectations” (pp. 11-28) in Ransby, B. (2018). *Making All Black Lives Matter: Reimagining Freedom in the Twenty-First Century*. Oakland: University of California Press.
- “Introduction” and “A Culture of Racism” (pp. 1-50) in Taylor, K. (2016). *From #BlackLivesMatter to Black Liberation*. Haymarket Press.
- Explore the Movement for Black Lives’s website, especially “About Us” (<https://m4bl.org/about-us/>) and “Vision for Black Lives” (<https://m4bl.org/policy-platforms/>)

### Recommended:

- Singh, N. P. (2004). *Black is a country: race and the unfinished struggle for democracy*. Cambridge Mass. : Harvard University Press.
- Lebron, C. J. (2017). *The Making of Black Lives Matter: A Brief History of an Idea* (1st edition). New York, NY: Oxford University Press.
- Johnson, W. (2020). *The Broken Heart of America: St. Louis and the Violent History of the United States*. Basic Books.

### Week 4: 9/8 & 9/10

- Murch, D. (2015). Historicizing Ferguson: Police Violence, Domestic Warfare, and the Genesis of a National Movement Against State-Sanctioned Violence, *New Politics* Vol. XV-3 [https://newpol.org/issue\\_post/historicizing-ferguson/](https://newpol.org/issue_post/historicizing-ferguson/)
- Hinton, E. (2020, May 29). The Minneapolis Uprising in Context. *Boston Review*. <http://bostonreview.net/race/elizabeth-hinton-minneapolis-uprising-context>
- Alex Vitale, S. C. (2020, June 23). The Problem Isn’t Just Police—It’s Politics. *Boston Review*. <http://bostonreview.net/race-politics-law-justice/alex-vitale-scott-casleton-problem-isnt-just-police%E2%80%94its-politics>
- Kelley, R. (2020, June 24). The Rebellion Against Racial Capitalism. *The Intercept*. <https://theintercept.com/2020/06/24/the-rebellion-against-racial-capitalism/>

Recommended:

- “Introduction: The Long War” (pp. 1-34) in Singh, N. P. (2017). *Race and America’s Long War*. Oakland, California: University of California Press.
- Dawson, M. (2016). Hidden in Plain Sight: A Note on Legitimation Crises and the Racial Order. *Critical Historical Studies*, 3(1), 143–161.
- Dawson, M. & Francis, M. (2016). Black Politics and the Neoliberal Racial Order. *Public Culture*, 28(1 78), 23–62.

### III. Black Global Protests, Black Feminist Thought, Intersectionality

Week 5: 9/15 & 9/17

- Taylor, K. (2020, July 20). Until Black Women Are Free, None of Us Will Be Free. *The New Yorker*. <https://www.newyorker.com/news/our-columnists/until-black-women-are-free-none-of-us-will-be-free>
- Combahee River Collective. ([1977] 1983) “A Black Feminist Statement.” In *Home Girls: A Black Feminist Anthology*, by Barbara Smith, 264–73. New York: Kitchen Table--Women of Color Press.
- “Themes, Dilemmas, and Challenges” (pp. 96-122) in Ransby, B. (2018). *Making All Black Lives Matter: Reimagining Freedom in the Twenty-First Century*. Oakland: University of California Press.

Recommended:

- Hesse, B., & Hooker, J. (2017). Introduction: On Black Political Thought Inside Global Black Protest. *South Atlantic Quarterly*, 116(3).
- “Introduction” (pp. 1-14) in Taylor, K. (Ed.). (2017). *How We Get Free: Black Feminism and the Combahee River Collective*. Chicago, Ill: Haymarket Books.
- Davis, A. (1983). *Women, race & class*. New York : Vintage Books.
- Beal, F. M. (2008 [1969]). Double Jeopardy: To Be Black and Female. *Meridians*, 8(2), 166–176.

Week 6: 9/22 & 9/24

- “Black Women: Shaping Feminist Theory” and “Feminism: A Movement to End Sexist Oppression” (pp. 1-33) in hooks, bell. ([1984] 2000). *Feminist Theory: From Margin to Center* (2nd edition). Cambridge, MA: South End Press.
- “The Politics of Black Feminist Thought” (pp. 1-20) in Collins, P. H. (1991), *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*, New York : Routledge.

Recommended:

- Cohen, C. J. (1997). Punks, Bulldaggers, and Welfare Queens: The Radical Potential of Queer Politics? *GLQ: A Journal of Lesbian and Gay Studies*, 3(4), 437–465.

#### Week 7: 9/29 and 10/1

- Crenshaw, K. (1991). “Mapping the Margins: Intersectionality, Identity Politics, and Violence against Women of Color.” *Stanford Law Review* 43, no. 6 (1991): 1241–99.
- “Chapter 2: Reviving the Black Radical Imagination” in Carruthers, C. (2018). *Unapologetic: A Black, Queer, and Feminist Mandate for Radical Movements*. Beacon Press.

#### Recommended:

- “The Shared History of the Intersectional and Marxist Traditions” in Bohrer, A. J. (2020). *Marxism and Intersectionality: Race, Gender, Class and Sexuality under Contemporary Capitalism*. Transcript-Verlag.

### **IV. Slavery, Mass Incarceration, Prison Abolition**

#### Week 8: 10/6 and 10/8

- Closely read the Movement for Black Lives’s Demand to “End the War on Black People”: (<https://m4bl.org/end-the-war-on-black-people/>) and “Invest-Divest”: (<https://m4bl.org/policy-platforms/invest-divest/>)
- “Race, War, Police” (pp. 35-73) in Singh, N. P. (2017). *Race and America’s Long War*. Oakland, California: University of California Press.
- Wacquant, L (2002). “From Slavery to Mass Incarceration,” *New Left Review*, II, no. 13: 41–60.

#### Recommended:

- Camp, J. T. (2016). *Incarcerating the Crisis: Freedom Struggles and the Rise of the Neoliberal State*. Oakland, California: University of California Press.
- Felber, G. (2020, June 8). The Struggle to Abolish the Police Is Not New. *Boston Review*. <http://bostonreview.net/race/garrett-felber-struggle-abolish-police-not-new>
- Akbar, A. (2018). Toward a Radical Imagination of Law. *NYU Law Review*, 93(3). <https://www.nyulawreview.org/issues/volume-93-number-3/toward-a-radical-imagination-of-law/>

#### Week 9: 10/13 & 10/15 (Midterm week)

- 13<sup>th</sup> (Documentary)
- Berger, D. (2016, October 22). Mass Incarceration and Its Mystification: A Review of The 13th. *AAIHS*. <https://www.aaihs.org/mass-incarceration-and-its-mystification-a-review-of-the-13th/>
- “#BLACKLIVESMATTER and Global Visions of Abolition: An Interview with Patrisse Cullors” in Camp, J. T., & Heatherton, C. (Eds.). (2016). *Policing the Planet: Why the Policing Crisis Led to Black Lives Matter*. London ; New York: Verso.

#### Recommended:

- Roberts, D. (2019). Foreword: Abolition Constitutionalism. *Harvard Law Review*, 133(1), 3–122.
- McLeod, A. (2019). Envisioning Abolition Democracy. *Harvard Law Review*, 132(6), 1613–1649.
- Rodríguez, D. (2019). Abolition as Praxis of Human Being: A Foreword. *Harvard Law Review*, 132(6), 1575–1612.

#### Week 10: 10/22

- “Introduction—Prison Reform or Prison Abolition?” and “Slavery, Civil Rights, and Abolitionist Perspectives Toward Prison” (pp. 9-39) in Davis, A. Y. (2003). *Are prisons obsolete?* New York: Seven Stories Press.
- Gilmore, R. W. (2007). *Golden gulag: prisons, surplus, crisis, and opposition in globalizing California*. Berkeley: University of California Press. (excerpts)

#### Recommended:

- “Introduction” and “The Rebirth of Caste” from Alexander, M. (2012). *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New York: The New Press.
- Wacquant, L. (2009). *Punishing the Poor: The Neoliberal Government of Social Insecurity* (First edition). Durham NC: Duke University Press Books.
- Wang, J. (2018). *Carceral Capitalism*. Semiotext(e).

## **V. Slavery, Settler Colonialism, Racial Capitalism**

#### Week 11: 10/27 & 10/29

- Closely read the Movement for Black Lives’s demands for “Reparations” (<https://m4bl.org/policy-platforms/reparations/>) and “Economic Justice” (<https://m4bl.org/policy-platforms/economic-justice/>). Pay particular attention to the use of the term “racial capitalism” in the demand for reparations.
- “The Black Worker,” “The White Worker,” and “The Planter” (pp. 3-54) in Du Bois, W. E. B. (1998). *Black Reconstruction in America, 1860-1880*. New York, NY: Free Press.
- Kelley, R. What is Racial Capitalism and Why Does It Matter? (2017, November 18). [https://www.youtube.com/watch?v=--gim7W\\_jQQ](https://www.youtube.com/watch?v=--gim7W_jQQ)

#### Recommended:

- “Introduction” and “Racial Capitalism: The Nonobjective Character of Capitalist Development” (pp. 1-5 and 9-28) in Robinson, C. (2000). *Black Marxism: the making of the Black radical tradition*. Chapel Hill, N.C. : University of North Carolina Press.
- Chakravartty, P., & Silva, D. F. da. (2012). Accumulation, Dispossession, and Debt: The Racial Logic of Global Capitalism—An Introduction. *American Quarterly*, 64(3), 361–385.
- Melamed, J. (2015). Racial Capitalism. *Critical Ethnic Studies*, 1(1), 76–85.
- Dawson, M. (2018). Racial Capitalism and Democratic Crisis. *SRCC Items: Race and Capitalism*. <https://items.ssrc.org/race-capitalism/racial-capitalism-and-democratic-crisis/>

- Burden-Stelly, C. (2020). Modern U.S. Racial Capitalism: Some Theoretical Insights. *Monthly Review*, 72(3). <https://monthlyreview.org/2020/07/01/modern-u-s-racial-capitalism/>
- Hudson, P. (2018). Racial Capitalism and the Dark Proletariat. *Boston Review*. <https://bostonreview.net/race/walter-johnson-slavery-human-rights-racial-capitalism>
- Davies, C. B. (2016). A Black Left Feminist View on Cedric Robinson’s Black Marxism. <https://www.aaihs.org/a-black-left-feminist-view-on-cedric-robinsons-black-marxism/>

#### Week 12: 11/3 & 11/5

- Hartman, S. (2016). The Belly of the World: A Note on Black Women’s Labors. *Souls: A Critical Journal of Black Politics, Culture & Society*, 18(1), 166–173.
- “Removing Indians, Managing Slaves, and Justifying Slavery: The Case for Intersectionality” (pp. 101-114) in Roediger, D. (2017). *Class, Race and Marxism*. London; New York: Verso.
- Hayes, K., & Miski, N. (2016). Where Movements Meet: Black Lives Matter Organizers Visit #NoDAPL. *Truthout*. <https://truthout.org/articles/where-movements-meet-black-lives-matter-organizers-visit-nodapl/>
- Simpson, L. “An Indigenous View on #BlackLivesMatter” <https://www.yesmagazine.org/peace-justice/indigenous-view-black-lives-matter-leanne-simpson>
- #BlackLivesMatter Solidarity Statement: <https://www.indigenousjustice.org/solidarity>

#### Recommended:

- Saito, N. (2020). *Settler Colonialism, Race, and the Law: Why Structural Racism Persists*. NYU Press.

## **VI. Transnational Solidarity, Resistance, Political Power, Abolition-Democracy**

#### Week 13: 11/10 & 11/12

- Closely read the Movement for Black Lives’s demands for “Community Control” (<https://m4bl.org/policy-platforms/community-control/>) and “Political Power” (<https://m4bl.org/policy-platforms/political-power/>).
- Davis, A. Y. (2016). *Freedom is a constant struggle: Ferguson, Palestine, and the foundations of a movement*. (F. Barat, Ed.). Chicago, Illinois : Haymarket Books. (excerpts)
- Erakat, N., & Hill, M. L. (2019). Black-Palestinian Transnational Solidarity: Renewals, Returns, and Practice. *Journal of Palestine Studies*, 48(4), 7–16.

#### Week 14: 11/17 & 11/19

- “Conclusion” (pp. 157-164) in Ransby, B. (2018). *Making All Black Lives Matter: Reimagining Freedom in the Twenty-First Century*. Oakland: University of California Press.

- Taylor, K. (2020, June 8). How Do We Change America? *The New Yorker*. <https://www.newyorker.com/news/our-columnists/how-do-we-change-america>
- Akbar, A. (2020, July 11). Opinion. The Left Is Remaking the World. *The New York Times*. <https://www.nytimes.com/2020/07/11/opinion/sunday/defund-police-cancel-rent.html>

Recommended:

- “Build and Fight: The Program and Strategy of Cooperation Jackson” by Kali Akuno in *Jackson Rising: The Struggle for Economic Democracy and Black Self-Determination*.
- Hooker, J. (2016). Black lives matter and the paradoxes of U.S. black politics: From democratic sacrifice to democratic repair. *Political Theory*, (4), 448.
- Thompson, D. (2017). An Exoneration of Black Rage. *South Atlantic Quarterly*, 116(3).
- “Black Lives Matter: A Movement, Not a Moment” (pp. 153-190) in Taylor, K. (2016). *From #BlackLivesMatter to Black Liberation*. Haymarket Press.