

RACE, CITIZENSHIP, & REPARATIONS

Spring 2025

Mondays, 1-3:50 pm

Maxey 208

Professor Kathryn Heard

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Office hours: Tuesdays 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 encounter 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, 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 Canvas 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 Whitman 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 Tuesdays and Thursdays from 3-5 pm, and I am also available by appointment (this may be via Zoom). You may drop into my office hours in Maxey 130 at any point during this two-hour period – no notice or appointment necessary.

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
Attendance and Engagement	15%	Letter	Ongoing
Synthetic Analyses	10%	Credit/No Credit	Weekly on Mondays by 11 am, except when leading discussion
Discussion Leadership	5%	Self-Graded	Schedule determined in Week 3

A Narrative of Presence	5%	Credit/No Credit	Friday, February 7, at 11:59 pm
Paper #1	15%	Letter	Friday, March 14, at 11:59 pm
Paper #2 (Optional – See Below)	20%	Letter	Friday, April 18, at 11:59 pm
Paper #3	30%	Letter	Saturday, May 17, at 11 am
Extra Credit Opportunities	Not Applicable	Points Added to Engagement Grade	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 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 pre-class reflection (unless you choose to exercise your one skipped reflection), 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.

Synthetic analyses. Beginning in week 3, I ask that you submit 500-word responses on Canvas that synthesize the readings of that week and/or between weeks. 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 one another. 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 credit/no credit, 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 synthetic analyses are due by 10 am to Canvas on the day of class – but you may choose to skip **one** with no penalty. You are not expected to submit a reflection for the week you lead discussion.

Discussion leadership. Once we begin the first substantive unit of our course, I will begin class with some introductory remarks and questions before engaging the discussion leader(s). Each student will lead discussion with a partner (or partners) once. More will be said about what makes a good discussion leader, and you are also able to list your preferences for when you would like to lead discussion. But, in general, the minimum responsibilities for being a discussion leader are:

- Completion of the assigned reading materials well in advance of the class meeting.
- Meet with Prof. Heard to discuss the reading and discussion questions by the Thursday prior to Monday’s class.
- Email 5-7 discussion questions to Prof. Heard by Sunday at 12 pm, ordered logically and coherently. These discussion questions should also be accompanied by key textual passages, conundrums, or connections with other works – you should, in other words, endeavor to map out a potential answer to the question (that moves beyond a *yes* or a *no*) and consider the question’s relation to other questions you develop (as well as other works covered in the class). This material – in which you map out potential responses and connections – will not be distributed to your peers, but preparing questions with intent and purpose is a crucial component to preparation.
- Facilitate discussion for the time allotted, such that the works are not only generally understood, but assessed critically.
- Debrief – if you would like – with Prof. Heard following discussion.
- Submit a self-graded reflection on your preparation, participation, and leadership.

Discussion leadership is hard, but deeply rewarding. In the first few weeks of class, I will model what discussion leadership looks like and I will distribute materials on how to construct good discussion questions. Discussion leadership graded through self-reflection and, as noted above, on the weeks where you lead discussion, you are not required to submit a synthetic analysis.

In order to prepare you for discussion leadership and the development of good discussion questions, I ask that you – along with the submission of your synthetic analysis – submit to me one discussion question for the reading assigned for Week 2. I ask that you, following the guidelines above, submit both a question and pathways towards answering that question. You will receive feedback on your question, so that you may feel more prepared for your discussion leadership.

A narrative of presence. 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 Whitman 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? How do you carry (or not carry) this history with you as you move throughout your life? This assignment is graded credit/no credit. At the end of the semester, you will have an opportunity to revisit this narrative and reflect on what you might know now that you did not know before – and, in doing so, earn extra credit.

Papers. In this course, I ask that you submit either two or three analytic papers that engage deeply and robustly with the theories and ideas at hand. The first paper is required of all individuals enrolled in the class. It will be 4-5 pages long and the deadline is Friday, March 14, at 11:59 pm. Following the first paper, you will then have a choice: either to complete two papers (the second will be 6-7 pages in length and due on Friday, April 18, at 11:59 pm, and the third will be 8-10 pages in length and due on Saturday, May 17, at 11 am) or one final paper (at a length of 14-15 pages due on Saturday, May 17, at 11 am). If you choose to write only a final paper, the paper will count for 50% of your grade in the course, and you will be asked to submit an introduction, a robust outline, and an annotated bibliography at the time the second paper is due. Prompts will be distributed for both the second and third papers well in advance of the deadline. You may, in consultation with me and if you choose to write only the final paper, work in more of a research-oriented posture.

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 and Delayed Grading Policy

The principle guiding belief in this course is flexibility and accessibility. We do not know what challenges await us, and many of us struggling with emergent issues related to health, economic stability, and technology. The central assessments in this class – the papers – come with an automatic 24-hour grace period. This means that, if a paper is due on Thursday at 11:59 pm, you may take until Friday at 11:59 pm with no questions asked and no penalty. Every student in this class also has a one-time 3-day extension that they may take advantage of (with respect to the central assessments). In

order to take advantage of your extension, please email me to let me know that you will be using your extension. You do not have to tell me why you are taking your extension.

I have noticed that, since the pandemic began in March 2020, 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 on a paper, they often create overwhelming expectations for themselves – and they 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 a reflective 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 – though it may initially seem 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.

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, Plagiarism, and Large Language Models

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.

For any student discovered to have committed plagiarism, I will refer the matter to Whitman College’s office of academic integrity. The procedures and definitions of plagiarism can be found here: <https://www.whitman.edu/dean-of-students/student-handbook/student-rights-and-responsibilities/academic-integrity-policy>.

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.

Your use of large language models (like ChatGPT, but inclusive of other AI generators) is prohibited in this class, and the use of large language models in this class will constitute a violation of my academic integrity/plagiarism policy. Because one of the goals of this class is to develop your knowledge of the law, and to investigate the nuances of it, you would undermine your learning by using large

language models and/or AI technology. If you feel attracted to these technologies because of feeling like you are overwhelmed or unsure, please reach out to me – I can help or I can direct you to further resources, like the Writing Center.

Three primary reasons drive my decision to ask you to refrain from large language models (like ChatGPT and other AI generators): 1) the [massive environmental degradation](#) that results from its use; 2) the [detrimental impacts that it has on intellectual development and individual growth](#); and 3) the [likely illegality of its use of copyrighted material](#).

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 and bring paper copies of the reading to class each time we meet. 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 audio recorded by students who have an accommodation to do so as granted by Access and Disability Services. Recording of any session in this course other than for the above purposes is strictly prohibited, and it would be in violation of Washington's Wiretapping and Electronic Surveillance laws.

Title IX Disclosure

As a member of Whitman College's faculty, I am a mandatory reporter for instances of sex- or gender-based harassment and sexual violence. This means that I am required – by law – to report to Whitman any mentions or observances of sex- or gender-based discrimination and assault. Because our course may engage with narratives of sex- and gender-based harms, please be aware that *specific* discussions of such harms 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 about Title IX, please reach out.

Religious Accommodations Policy

In accordance with Washington State Law and the College's Religious Accommodations Policy, as noted above, I will provide reasonable accommodations for all students who, because of religious observances, may have conflicts with assignments or required attendance in class. Please review the course schedule at the beginning of the semester to determine any such potential conflicts and send me an email by the end of the second week of class so that I can take note of your religious accommodations. If you believe that I have failed to abide by this policy, here is a link to the [Grievance Policy](#), where you can pursue this matter.

Accommodations

Learning Accessibility. Whitman 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 might have) a learning difference or a disability – including a mental health, medical, or physical impairment – that would hinder your access to learning or demonstrating knowledge in this class,

please contact Assistant Director of Academic Resources: Disability Support. They will confidentially explain the accommodation request process and the type of documentation that they will need to determine your eligibility for reasonable accommodations.

Physical Accessibility. My office is located on the 1st floor of Maxey Hall and our classroom is located on the 3rd floor of Maxey Hall. Maxey has an elevator, which can be accessed in the main vestibule of the building, next to the administrative office. If the elevator is out, or if you have challenges navigating the building, do let me know and we will work together to identify accessible arrangements.

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

COURSE SCHEDULE

Monday, January 27
Week 2

Introductions

Derrick Bell, "The Space Traders," pp. 158-194

Mae Ngai, "The Immigration Policy and Politics Under Trump," pp. 144-161

Trump's Executive Order on "[Protecting the Meaning and Value of American Citizenship](#)" (2025)

Trump's Executive Order on "[Guaranteeing the States Protection Against Invasion](#)" (2025)

Washington et al v. Trump (2025)

Watch: [Donald Trump's Day One Agenda, "Ending Citizenship..."](#)

In-Class Activity: [US Citizenship and Immigration Services: Civics Questions for the Naturalization Test](#)

Monday, February 3
Week 3

Precarity, Property, and the Biopolitics of "Birthright"

United States Constitution, [Fourteenth Amendment](#)

Michel Foucault, *Security, Territory, Population*, pp. 29-49

Ayelet Shachar, *The Birthright Lottery*, Introduction and Chs. 1-2, 4, 6

United States District Court (Western District of Washington, Judge John Coughenour), [Temporary Restraining Order in](#)

[Washington et al v. Trump](#) (2025)

Watch: PBS News, "[Vance Blames Higher Housing Costs...](#)"

Friday, February 7

A Narrative of Presence

Due at 11:59 pm to Canvas

Unit I

The Rise of the Nation:

Settler Colonialism and the Project of Assimilated Elimination

Monday, February 10
Week 4

Locke, Labor, and the "Land Grab"

The Papal Bull Inter Caetera (1493)

John Locke, *Second Treatise of Government*, Ch. 5

Roxanne Dunbar-Ortiz, *An Indigenous People's History of the United States*, pp. 1-15, 57-116, and 197-217

Johnson v. M'Intosh (1823)

The Dawes Act (1887)

Listen: [This Land's "Land Grab"](#)

Listen: [Woody Guthrie's "This Land is Your Land"](#)

Monday, February 17
Week 5

President's Day

No class, but an extra credit opportunity is available!

Monday, February 24
Week 6

Borders, Bloodlines, and Belonging

Vine Deloria Jr., *God is Red*, Ch. 4

Kevin Bruyneel, “Challenging American Boundaries: Indigenous People and the ‘Gift’ of US Citizenship,” pp. 30-43

Audra Simpson, *Mohawk Interruptus*, Chs. 1-2, 5-6

[Department of Justice Filing in *Washington et al v. Trump* \(2025\)](#)

Alaa Elassar, “Navajo Nation Leaders Raise Alarm over Reports of Indigenous People Being Detained during Immigration Sweeps,” pp. 1-5

Monday, March 3
Week 7

Assimilation as Extinction and Apologies as Reparations

Evelyn Nakano Glenn, “Settler Colonialism as Structure,” pp. 52-71

Eve Ewing, *Original Sins*, excerpts

Konstantin Petoukhov, “They Just Let Us Rot to Death: Reparations for Indian Residential School Abuse,” pp. 737-755

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

Archival Boarding School Documents:

Richard Henry Pratt, “Kill the Indian, Save the Man”
(excerpt), pp. 1-2

The Redman Magazine (excerpt), pp. 1-19

Carlisle Outing Form

Carlisle Student File: Solomon Collins

Carlisle Student File: Minnie Atkins

Cato Sells, “Letter on School Labor,” pp. 1-6

Explore: [The New York Times’s Interactive Boarding School Map](#)

Watch: NBC News, [“Biden’s Apology for Boarding Schools”](#)

Optional Watch: [“Home From School: the Children of Carlisle”](#)

Unit II

Creating the Citizen:

Genealogies of Presence and Personhood

Monday, March 10
Week 8

Racing Personhood

Thurgood Marshall, “Reflections on the Bicentennial of the United States Constitution,” pp. 1-5

Edmund Morgan, “Slavery and Freedom,” pp. 5-29

Charles Mills, *The Racial Contract*, Intro and Chs. 1-2

Dred Scott v. Sandford (1854)

Listen: [More Perfect’s “American Pendulum II”](#)

Adam Liptak, “Is Trump’s Plan to End Birthright Citizenship *Dred*

Scott II?", pp. 1-6

Friday, March 14

Paper #1 Due

Please upload your paper to Canvas by 11:59 pm

Monday, March 17 and 24

Spring Break

Weeks 9 and 10

No classes – take this time to rest and recover

Monday, March 31

Producing “the Alien Other”: Practices of Exclusion

Week 11

Cecilia Menjivar, “The Racialization of Illegality,” pp. 91-105

Erika Lee, *At America’s Gates*, Chs 1 and 3

Beth Lew-Williams, “The Paper Lives of Chinese Migrants and the History of the Undocumented,” pp. 109-130

The Chinese Exclusion Cases:

Chae Chan Ping v. United States (1888)

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](#)

Monday, April 7

Whiteness and Naturalization

Week 12

Ian Haney Lopez, *White By Law*, “A Note on Whiteness” and Chs 1-6

Takao Ozawa v. United States (1922), excerpted in Haney-Lopez, pp. 176-179

United States v. Bhagat Singh Thind (1923), excerpted in Haney-Lopez, pp. 180-182

John Tehranian, “Performing Whiteness: Naturalization Litigation and the Construction of Racial Identity in America,” pp. 818-848

Unit III

The Logics of Exclusion:

Removal, Internment, and the Threat of “the Other”

Monday, April 14

Internal Borders: Detention and Internment, Part I

Week 13

Brennan Center Report on the Alien Enemies Act (2024)

Civilian Exclusion Order No. 33 (1942)

Executive Order No. 9066 (1942)

View: [Dorothea Lange’s “I am an American”](#)

Trump’s Executive Order on [“The Invocation of the Alien Enemies](#)

[Act Regarding the Invasion of the United States by Tren de Aragua](#)

Mae Ngai, *Impossible Subjects*, Ch 5

Maggie Blackhawk, “The Crisis in Colonial Administration: American Indians and Japanese Incarceration,” pp. 1-13

Korematsu v. United States (1944)

Donald Trump v. JGG (2025)

Watch: [60 Minutes’ “What Records Show About the Migrants Sent to Salvadoran Mega-Prison”](#)

Nayna Gupta, [“The Missing Due Process for Gang Affiliations”](#)

Optional Listen: [More Perfect’s “American Pendulum I”](#)

Monday, April 21
Week 14

[Internal Borders: Detention and Internment, Part II](#)

Judith Butler, *Precarious Life*, Ch 3

Moustafa Bayoumi, “Racing Religion,” pp. 267-293

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

Timothy Kaufman-Osborn, “Gender Trouble at Abu Ghraib,” pp. 597-615

Michael Gould-Wartofsky, [“A Step-By-Step Guide to Trump’s Deportation Machine”](#)

Philip Holsinger, [“What the Venezuelans Deported to El Salvador Experienced”](#)

Declaration of Luis Alberto Castillo Rivera

Watch: Secretary of Homeland Security Kristi Noem in El Salvador (Canvas)

Watch: [behind-the-scenes video of Sec. Noem’s visit to El Salvador](#)

Watch: ASMR-style footage of detainees arriving in El Salvador (Canvas)

Monday, April 28
Week 15

[Dissent, the Campus, and the Deportation Dragnet](#)

Julia Rose Kraut, *Threat of Dissent*, Intro, Chs 1, 3, 4, and 8

Timothy Kaufman-Osborn, “Why Columbia University Dismantled the Gaza Solidarity Encampment,” pp. 217-237

Department of Education’s “Dear Colleague” Letter (2025)

Trump Administration’s [Demands Made of Columbia](#) (2025)

Tanvi Misra, [“The Deportation Dragnet”](#)

Oliver Laughland, [“Detention Alley”](#)

Daniella Silva, [“Detainees and Advocates Decry Horrific Conditions at Louisiana ICE Detention Center”](#)

Watch: detention of Mahmoud Khalil

Watch: detention of Rumeysa Ozturk

Watch: [Marco Rubio on Ozturk’s detention via BlueSky](#)

Monday, May 5
Week 16

[Cruelty, Prisons, and Border Violence](#)

César Cuauhtémoc García Hernández, *Migrating to Prison*, Intro and Chs 2-6

Cristina Beltrán, *Cruelty as Citizenship*, Ch 3

Archana Kaku, "Sights of Violence: Self-Immolation at the Border,"
pp. 812-835

Watch: [Lumpkin, GA \(via Kanopy\)](#)

Optional: [John Oliver's Last Week Tonight, "Migrant Crime"](#)

Monday, May 12

Week 17

Resistance (and Repair?)

Kathryn Abrams, *Open Hand, Closed Fist: Practices of Undocumented
Organizing in a Hostile State*, excerpts

Listen: Woody Guthrie's ["Deportees"](#)

Explore: Brooklyn Defenders, ["We Have Rights"](#)