

Conference Program

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## Schedule Overview

9:00 – 9:30	Welcome (Multi-Purpose Room)	
9:30 – 11:00	Spotlight Panel (Multi-Purpose Room)	
11:00 – 11:15	Coffee Break (Multi-Purpose Room)	
11:15 – 1:00	Panel A: The Paradox of Freedom (South Conference Room A)	Panel B: Ghosts of Unfreedom (West Conference Room A)
1:15 – 2:15	Lunch (Multi-Purpose Room)	
2:15 – 4:00	Panel C: Reimagining Freedom (South Conference Room A)	Panel D: The Carceral State (West Conference Room A)
4:00 – 4:15	Coffee Break (Multi-Purpose Room)	
4:15 – 5:30	Keynote (see page 5) (Multi-Purpose Room)	
5:30 – 6:30	Reception (Main Lounge)	

## Keynote Presentation: "Powers in Persons: An Anatomy of Unfreedoms from Slavery to Child and Bridal Servitude"

4:15 – 5:30

Dr. Orlando Patterson, John Cowles Professor of Sociology, Harvard University

Dr. Patterson, a historical and cultural sociologist, is John Cowles Professor of Sociology at Harvard University. He has previously held faculty appointments at the University of the West Indies, his alma mater, and the London School of Economics, where he received his Ph.D. His academic interests include the culture and practices of freedom; the comparative study of slavery and ethno-racial relations; and the cultural sociology of poverty and underdevelopment with special reference to the Caribbean and African American youth. He has also written on the cultural sociology of sports, especially the game of cricket. Professor Patterson is the author of numerous academic papers and 5 major academic books, including *Slavery and Social Death* (1982); *Freedom in the Making of Western Culture* (1991); and *The Ordeal of Integration* (1997). His latest book is *The Cultural Matrix: Understanding Black Youth* (2015).

A reception will follow Dr. Patterson's talk.

## Panelists

### Spotlight Panel

Panel Discussant: Keith Green, Rutgers University

"From Slave to Ward of the State: Liberated Minors in Late Nineteenth- and Early Twentieth-Century Senegal": Kelly Duke-Bryant, Rowan University

"The Aesthetics of Disenchantment in Sylvia Wynter's *The Hills of Hebron*": Margarita Castroman, Rutgers University

"Out of Pocket: Girlhood, Respectability, and the Afterlife of Slavery": Savannah Shange, University of Pennsylvania

"Reimagining Mercy as a Place of Freedom": Alexandra Cox, SUNY & Dwane Betts, Yale University

*See page 6 for paper abstracts.*

### Panel A: The Paradox of Freedom

Panel Discussant: Chinyere Osuji, Rutgers University

"Negative Freedom or Unfreedom of Anti-Communism During the Cold War": Norman Markowitz, Rutgers University

"Fighting for the Right to White Supremacy in America: Civil Rights for Blacks as 'Unfreedom' for Whites": Neal Allen, Wichita State University

"A Tyranny of Democracy: Producing Unfreedom in Post-Apartheid South Africa": Amber Reed, Drexel University

"Operation Underground Railroad and the Problem of Historical Analogy": Meredith Bak, Rutgers University

*See page 13 for paper abstracts.*

### Panel B: Ghosts of Unfreedom

Panel Discussant: Wayne Glasker, Rutgers University

"Hegel's Dialectic of Capitalism and Slavery": Rafeef Habib, Rutgers University

"Post-Apartheid Nostalgia and Cycles of Unfreedom": Zamansele Nsele, Rhodes University

"The Blood that has Dried in the Codes: Sovereignty, Right, and the (Im)Possibilities of Freedom": Heidi Andrea Restrepo Rhodes, CUNY

"The Last Slaves of Mississippi: History, Memory, and Power in Twentieth-Century America": Max Grivno, University of Southern Mississippi

"It's the Living Who's Haunting the Dead: Social Death and the Politics of History": Jamie Warren, CUNY

*See page 20 for paper abstracts.*

### Panel C: Reimagining Freedom

Panel Discussant: John Wall, Rutgers University

"Sketching Black Citizenship after the 15<sup>th</sup> Amendment": Derrick R. Spires, University of Illinois

"Freedom as Non-Movement: Race, Religious History, and Carceral Ethnography in Chicago": Kai Parker & Ray Noll, University of Chicago

"Black Girlhoods, Home, and Resistance in Paule Marshall's *Brown Girl, Brownstones*": Samantha White, Rutgers University

"A Gate Around Your Heart: Freedom and Moral Education in an Indonesian Islamic Boarding School for Girls": Claire-Marie Hefner, Manhattanville College

"RIP: An Anti-RIP Theory on Crimes Against Humanity": Viviane Saleh-Hanna, University of Massachusetts

*See page 29 for paper abstracts.*

## Panel D: The Carceral State

Panel Discussant: Brandi Blessett, Rutgers University

"Crime, Deportation, and the Paradoxes of Freedom": Nina Siulc, Rutgers University

"Young Thugs: Childhood, Criminality, and the Unfreedom of Black Youth": Toby Rollo, University of British Columbia

"Surveillance of Black Women and Confinement to Criminality": Odilka Santiago, Binghamton University

"Reparations and a Call for Effective Transitional Justice: The Criminalization of Peruvian Children of Color": Janice Stiglich, Rutgers University

"Microphysics of Unfreedom: Children's Responses to the Binds of Urban American Schooling": Anna Beresin, University of the Arts

*See page 36 for paper abstracts.*

## Spotlight Panel

Multi-Purpose Room, 9:30 – 11:00

### From Slave to Ward of the State: Liberated Minors in Late Nineteenth- and Early Twentieth-Century Senegal

Kelly Duke Bryant, Rowan University

In June 1909, Fama Louise, a domestic thought to be about ten years of age, ran away from her guardian and employer, a merchant in Tivouane, Senegal. Her flight prompted a flurry of correspondence, as the merchant sought her return and colonial officials worked to normalize her situation, ultimately placing her with a reputable family in Saint-Louis, the colonial capital. Despite her youth, the French colonial state was very interested in Fama and hundreds of other so-called "liberated minors," who, like her, had fled enslavement in the interior of Senegal and the Soudan, and who had arrived without their parents in Saint-Louis, Dakar, and other towns under direct French control. They were part of the larger flows of enslaved people who sought freedom in French-administered areas after the abolition of slavery in 1848 in Senegal's communes and in 1905 across French West Africa.

As the population of unaccompanied "liberated minors" grew in colonial towns, officials worried about the vagrancy, juvenile delinquency, and other social ills that they assumed would follow. To minimize these problems while also upholding the civilizing mission, they created a court tasked with placing liberated minors with local guardians—white, métis, and black—who would see to their education and training, but who would also benefit from their work as domestics and apprentices. Yet despite the rhetoric of freedom and child protection surrounding this court, its proceedings became a

convenient way for town residents to access uncompensated labor in a period when they could no longer hold or purchase slaves. Though this process was similar to the repurposing of pawnship and marriage following the abolition of slavery in places like the Gold Coast, here the colonial state facilitated and mediated the transition from slavery to a new form of unfreedom.

This paper focuses on liberated minors in Senegal from the late nineteenth through the early twentieth century, asking how—if at all—they experienced the shift in their status from “slaves” to “wards” who were “entrusted” to individuals by the court. It explores how these minors, defined by the court as unmarried, childless, and under the age of twenty-one, encountered, shaped, and sometimes broke away from guardianship. Relying on court registers and official correspondence, the paper asks what we can learn about freedom and unfreedom from liberated minors who ran away from, talked back to, stole from, or refused to get along with their guardians. It also considers the larger numbers of minors who left traces only in the registers and annual reviews of the court, which usually observed simply that they were “well kept.” What does this apparent acquiescence suggest about their experiences of unfreedom? Finally, the paper asks how gender figured into the subjectivities and lived experiences of liberated minors, most of whom were girls. By telling the stories of these young people, the paper reminds us of the incomplete (and ongoing) nature of the transition away from slavery in Africa and brings to light the strategies of a particular category of youth.

## The Aesthetics of Disenchantment in Sylvia Wynter's *The Hills of Hebron*

Margarita Castroman, Rutgers University

In one of the most harrowing scenes of *The Hills of Hebron* (1962), Sylvia Wynter's anticolonial novel of a Revivalist sect that retreats from Jamaica's social scape to build a utopian faithbased community, the revered leader of the radical movement is electively hanged on a cross by two of his most trusted disciples. Performed with the expectation that the freedom so longed for by the community of New Believers would finally be realized, that “the blackness which was their secret shame would be atoned for, would become their pride, their joy” (Wynter 225), the act of self-sacrifice ultimately fails. The community waves palm branches not at a resurrected man but at the corpse of one whose terror is so apparent it silences their singing. Despite the scene's pathos, however, the result is unsurprising. In fact, *The Hills of Hebron* subtly conditions its readers to anticipate failure, an aesthetic practice that not only renders such emotional climaxes noncathartic, but helps establish the text's ambivalent relationship to freedom. Extending the popular approach to Wynter's novel as one that positions the hills of Hebron as the Jamaican nation in formation and its failure as one of the body politic, this paper considers how the aesthetic features of the novel's investment in interpersonal failures actually reformulates the status of “success” and sovereignty by which the text operates. It invites us to consider what it means to call “failed” a project of resistance that demands submission and subjection and to interrogate why Hebron (as a community and as individuals) disappoints not only so spectacularly but so repeatedly.

Taking into account the wealth and strata of failures depicted in *The Hills of Hebron*, the paper suggests that allegorical readings of the novel as primarily about probing the limitations of nationalist

discourse need to be expanded to account for Wynter's early concerns with sovereignty at both the national and personal level. In its contention with humanism, colonialism, capitalism, and racism, *The Hills of Hebron* instead illustrates how "visions of things as they should be," especially in a colonial reality striving for "independence," can nonetheless be fostered by the same systems of power from which they seek freedom. The novel, therefore, not only grapples with the status of success and failure as a community, but negotiates these terms in relation to the individual status of being human itself. It is these ideas then that intersect in the botched crucifixion of the "unsaved" man and community patriarch, who "came to Cockpit Centre as a prophet of the castaways, a cavalier of the impossible, seeing visions, dreaming dreams" (Wynter 106) and who enchanted a community into believing that, through him, they could be free.

## Out of Pocket: Girlhood, Respectability, and the Afterlife of Slavery

Savannah Shange, University of Pennsylvania

Generations of social movements have looked to educational access as a salve for entrenched inequity, a key to undo the shackles of unfreedom. However, what happens when the contemporary public school serves as a site where the logic of chattel slavery is reconstituted, rather than transformed? Along with other scholars of anti-Blackness, I argue that slavery is not analogous to the present; it is an ongoing structural relation from which we still seek relief. Thus, any rhetorical moves that position present-day carcerality and dispossession as "like slavery" or even as *The New Jim Crow* (Alexander 2010) inadvertently assert the finishedness of the slave-estate, and reinforce the hegemonic narrative of Emancipation as a truth rather than a promise.

As a lens into the everyday practice of unfreedom in the guise of justice, I undertook ethnographic research at Robeson Justice Academy, a progressive public high school with a curricular focus on racial and economic equity. In my larger dissertation project, data collection took the form of anthropological fieldwork that spanned 2010-2015, and included intensive observant participation, dozens of interviews with Robeson staff, students, and families, and ongoing archival research. This paper shares one aspect of the larger study by recounting a pair of ethnographic vignettes that reveal the durability of the slave relation in the progressive public school. A Robeson Math teacher, Kate, tried repeatedly to suspend a young Black student, Tarika, for being "out of pocket" or having a bad attitude, even though she had committed no official violations. In contrast with the heavily circulated spectacle of masculinized police brutality that disproportionately impacts Black men and boys, Kate's criminalization of Tarika points to the unremarkable, everyday instances of affective violence that land on the bodies of Black women and girls.

As a conceptual framework, I interweave Hortense Spillers' (1987) and Alexander Weheliye's (2014) notions of Black embodiment as 'flesh' with Saidiya Hartman's (1997) assertion of the impossibility of a Black subject. I refigure Kate's policing of Tarika as a Reconstruction practice by engaging Hartman's (1997) notion of burdened individuality as an analytic throughline from 1866 to 2016. Speaking to the contortion of subject and object manifest in unbound Black folks, burdened individuality highlights "the antagonistic production of the liberal individual, rights bearer and raced subject as equal yet inferior, independent yet servile, freed yet bound by duty, reckless yet responsible, blithe yet brokenhearted" (1997:121). Burdened individuality is useful here as a framework because it helps us pay attention to the shift in tactics, but not in power, that attended Jubilee. With its attention to gender as a vector of anti-Blackness, Hartman's

theoretical intervention allows us to examine the afterlife of slavery as manifest in contemporary progressive education. In an institutional environment where respectable justice is hegemonic, Black flesh is fugitive, always already in flight and beyond the grasp of the proper. By being out of pocket, Tarika and other young fugitives take up the utopian imperative of Jubilee, and remind us of the painful naiveté of respectability as a strategy for Black inclusion in the Human.

## Reimagining Mercy as a Place of Freedom

Alexandra Cox, SUNY New Paltz & Dwane Betts, Yale University

While prison has long been considered a place of unfreedom, and recent scholarship and advocacy have sought to both curtail the expansion of the carceral state and relieve the pains of imprisonment for those within it, there has not been sufficient work done on the mechanism that people who are convicted of crimes use to move from unfreedom to freedom in the face of guilt.

The discussions of mass incarceration over the past twenty years have cabined actual instances of violence and harm to the community. Scholars have argued that these fears are invented, that the level of crime committed by African-Americans and white Americans are the same, and that the disparities are driven by racial animus. All of this may very well be true - but these arguments do not lead to freedom for the 29-year-old man serving a 40 year sentence for a robbery he committed at 15. Or for the 24-year-old man facing 35 years for the series of robberies that he committed last week. If we are to take the unfreedom of prison seriously, we must develop an account of--and ultimately an argument for-- a bridge to freedom.

Reimagining mercy would lay the foundation for such a discussion. The philosopher Jose Medina has argued that people in an epistemically oppressed position may develop what he calls

subversive lucidity. According to Medina, when oppressed and marginalized people find ways to resist the epistemic burden placed on them they can develop a subversive lucidity that gives them " the potential to question widely held assumptions and prejudices, to see things afresh and redirect our perceptual habits, to find a way out or an alternative to epistemic blind alleys, and so on." (2012, 45) Through the lens of mercy, we would seek to engage with the notion that those experiencing unfreedoms are particularly suited to broaden and lay the foundation for moving themselves from unfreedom to freedom. We will share preliminary results from a qualitative research study about the perspectives of people in prison and people who have been incarcerated on the shape, structure, and possibilities of mercy, particularly in the post-conviction context.

## Panel A: The Paradox of Freedom

South Conference Room A, 11:15 – 1:00

### Negative Freedom or Unfreedom of Anti-Communism During the Cold War

Norman Markowitz, Rutgers University

The U.S. began to define itself as a “democracy” in the 1830s, the first modern nation to do so. But what did “freedom” and “democracy” mean in the U.S. how did those definitions influence policy and how did changes both here and abroad influence both those policies and definitions.

The Democratic Party of the U.S., the party of President Andrew Jackson, a slaveholder associated with Indian Removal, anti - abolitionism, and attacks on the Bank of the United States and the urban “old money” upper classes, came into existence in 1836. The antebellum Democrats associated democracy with universal white male suffrage, territorial expansion, and rhetorical defense of the “common man” minus slaves and indigenous people, from the machinations of empires, especially the British Empire.

Later, the first European parties to use the word democratic were socialist parties, influenced by Marxism, which mobilized campaigns for universal male suffrage and connected those campaigns with policies to legalize trade unions and institute legislation for social legislation for workers, their families, and the whole people. These divergent definitions of freedom and democracy appeared to begin to merge during the great depression and WWII when the New Deal government of Franklin Roosevelt advanced labor and social welfare legislation and policies which it defined as policies to secure freedom and democracy in a modern industrial country, where economic and social security was necessary if freedom and democracy were to be preserved.

I will attempt to show how these emerging definitions of freedom and democracy, expressed most forcefully in Roosevelt’s 1944 Economic Bill of Rights Address, were negated by the developing cold war with the Soviet Union and revolutionary movements through the world. Specifically, I will look at how freedom came to be defined as “anti-Communism,” and how this negative definition of “freedom” became central to both U.S. domestic and foreign policy.

I will also explore how this definition of “freedom and democracy” reflected a return to the traditions of “exclusionary democracy” associated with the antebellum era, that is, denying freedom to various categories of people, as a necessity for preserving freedom. I will also compare these postwar definitions of freedom, which merged with an ideology of quantity economic growth and new consumer industries as the foundation of freedom and the protection for all of its domestic and ‘foreign” enemies, with the antebellum definitions of Manifest Destiny, which saw in territorial expansion the way to create a nation of prosperous farmers and artisans who would co-exist with slaveholder, landowner, and merchant elites, maintaining the existing system indefinitely. Finally, I will compare ways that the post-WWII definitions of freedom and democracy as anti-Communism and anti-totalitarianism were used to rationalize military interventions as the defense of freedom from foreign powers with the contentions of the anti-bellum defenders of Manifest Destiny as a defense of freedom from Mexico and the British Empire

### Fighting for the Right to White Supremacy in America: Civil Rights for Blacks as "Unfreedom" for Whites

Neal Allen, Wichita State University

Scholarship and popular understanding of the Civil Rights struggle in the United States has understandably focused on the role of elite and

grass-roots activists in the Civil Rights Movement, and the resistance of white segregationist politicians. Thus the battle of ideas between social justice and racial exclusion has been at the forefront. But examination of the arguments presented by citizens opposed to nondiscrimination legislation like the 1964 Civil Right Act reveals a facially color-blind discourse of universalistic individual rights, and of Civil Rights as a threat to the individual rights of whites.

This paper presents archival evidence from the papers of over 20 U.S. House members and Senators in the 1960s. Letters sent by citizens to legislators reveal the rhetoric deployed against legal change, and also the ways white Americans understood and justified their privileged position within the post-Reconstruction caste system. Instead of directly arguing for black inferiority and a segregated society, these 1960s citizens argued that Civil Rights legislation was a threat to the rights of white Americans. A 1964 letter from a Columbus, Ohio resident to Sen. Harry Byrd, Sr. of Virginia is a representative example:

I cannot express too strongly my opposition to the Civil Rights issue which, if enacted in its present form, would curtail freedom of speech and of the press; would control how homeowners could rent, lease, or sell their own homes; would control the hiring and discharging of any individual, his compensation and terms of employment; and, would interfere heavily with owners of public accommodations, such as hotels, motels and the like. I urge you to give this sincere and penetrating thought. Everybody will be a slave if the present form is enacted.

Here individual rights, particularly the right to property, is presented as in conflict with the rights claims of discriminated minorities. The invocation of slavery conceptualizes a post-Civil Rights existence of white Americans as a particular kind of “unfreedom,” with whites shorn of their rightful status as right-bearing American citizens.

White freedom is understood, at least in the rhetoric of opposition presented in defense of existing social structures, as a kind of mastery over ones economic and social circumstances. If a business owner cannot exercise complete freedom over their choice of customers and employees, then they are fundamentally “unfree.” While this understanding by 1960s whites as losing their deserved social shows a fundamentally incorrect empirical understanding of the relative status of racial groups at the time, examining this understanding helps to reveal the foundation of white backlash in the 1960s and after, and the appeal of populist white nationalistic appeals in contemporary American politics.

## A Tyranny of Democracy: Producing Unfreedom in Post-Apartheid South Africa

Amber Reed, Drexel University

For much of the world, the end of Apartheid meant the beginning of freedom for the majority of South Africa’s population. Media outlets and analysts lauded the new constitution as perhaps the world’s most progressive, with broad protections across religions, races, ethnicities, sexual orientations, ages, and genders. Why, then, do so many black residents talk about the nation’s democracy as though it has made them less free?

This paper interrogates the “unfreedoms” produced by the tyranny of Western liberalism and democratic human rights legislation, positing that differing epistemologies lead to conflict in the quest to create a free society. In particular, I focus on children’s rights, such as anti-corporal punishment and freedom of religion legislation, showing that culture becomes a political tool to fight back against democratic “freedoms.” How should the state respond to claims from rural, black South Africans that liberal democracy infringes on their cultural practices? What do lawmakers, politicians, and researchers do when

legislation meant to keep children safe and free is interpreted as constraining and threatening to critical modes of social reproduction? How should we, as researchers, interpret it when historically oppressed communities wax nostalgic for the perceived “freedoms” which apartheid allegedly allowed and democracy restricts?

Through research with a rural Eastern Cape community situated in one of apartheid’s former ethnic homelands, I show how the political, social, and economic transition to democracy has meant changing ideas and expectations of exactly what freedom should entail and who should receive it. This work has implications beyond South Africa, from the feelings of displacement among residents of post-Soviet states to the fond recollections of social institutions in Mao’s China. Thus, I contend that the perception of “unfreedom” is an ironic and perhaps unexpected outgrowth of the very social transitions meant to make people more free.

## Operation Underground Railroad and the Problem of Historical Analogy

Meredith Bak, Rutgers University

Since 2013, nonprofit organization Operation Underground Railroad (O.U.R.) has conducted sting operations and extraction missions around the globe in places including India, Colombia, the Dominican Republic, and Thailand in an effort to combat child sex trafficking. Constrained “red tape and bureaucracy,” O.U.R.’s founder, former CIA and Homeland Security Agent Tim Ballard, left government service in 2013 and now leverages his training and connections to orchestrate missions across national, regional, and cultural boundaries. Members of an O.U.R. jump team are typically comprised of former CIA operatives, Navy SEALs, volunteers, and often, celebrity guests. Team members pose as sex tourists, establish contact with traffickers, and stage spectacular stings in conjunction with local

authorities. Such an approach, energized by distinctly American conceptions of freedom and personal liberty but carried out independently of (and at times positioned oppositionally to) US Government oversight, is exemplary of what Orlando Patterson has identified as “the paradox of freedom in America,” whereby public or civic notions of freedom are increasingly imagined as disconnected from understandings of personal freedom. While O.U.R.’s ideological orientation and operational model do not differ dramatically from similar NGOs, such as The Exodus Road and The International Justice Mission, Operation Underground Railroad is distinct in its rhetorical appeals. O.U.R.’s organizational philosophy and brand identity draw upon a complex combination of the symbols and apparatus of American military intervention and Christianity, all centrally framed as a contemporary movement analogous to that of the nineteenth-century abolitionists in America.

This paper critically considers O.U.R.’s appropriation of this iconography and historical narrative, from frequent references to Harriet Beecher Stowe and Uncle Tom’s Cabin in press interviews to the sale of merchandise featuring stenciled images of Abraham Lincoln. I examine these analogies and allusions alongside a 2016 feature-length documentary, *The Abolitionists: A Mission to End Child Trafficking* (Dir. Darrin Fletcher and Chet Thomas), which profiles the organization’s work, including one mission in Cartagena, Colombia. Using O.U.R.’s media and rhetorical strategies as a case study, I explore several core problems with the practice of homogenizing diverse practices of unfreedom through a specific historical lens. Although such a strategy attempts to render disparate networks of global child sex trafficking legible to US-based economic supporters, it erodes distinctions critical to addressing these networks at a structural level, deploying complex combinations of symbols laden with meaning, which, when overlaid onto other contexts, diffuse specific cultural and historical information. Thus, while such

strategies effectively mobilize US donors, who are invited to participate at varying levels, from following the group's efforts in video footage to special invitations to join jump teams, these participants' engagement is inextricably bound up in the logic of this paradoxical understanding of American freedom and "marketized philanthropy." O.U.R.'s media and merchandising efforts, moreover, are representative of how visual and material cultures serve as sites where ideas about freedom (and its inverse) are perpetuated and reinforced.

## **Panel B: Ghosts of Unfreedom**

West Conference Room A, 11:15 – 1:00

### **Hegel's Dialectic of Capitalism and Slavery**

Rafey Habib, Rutgers University

Hegel's views on Africa and slavery raise some very disturbing questions. Are his ethnocentric views grounded in the basic principles of his thought? Or do they internally shape those principles? In either case, is Hegel representative of broader traditions of European thought? Did the formulation of a European identity presuppose a certain model of history? A certain kind of history of philosophy? These questions continue to generate strife to this day. In addressing them, this paper will explore the connections between Hegel's Eurocentrism and his characterization of capitalism.

I will argue initially that Hegel was the philosopher of capitalism, who furnished its profoundest and most articulate expression. He did not merely advocate the central philosophy of capitalism – liberalism – as did John Locke and Thomas Paine; nor merely its economics, as did the bourgeois economists Adam Smith, Jean-Baptiste Say, and David Ricardo; nor merely its discontents, as did Blake, Schiller, and many Romantics. Rather, he attempted to understand capitalism in its very essence of internal contradiction and division, in its neuroses and pathologies, in its historical situation as a revolutionary light kindled within feudalism by the torch of trade and Protestant reform, in its differential relation to the development of Reason and religion, and in its conflicting ethical implications for human worth and purpose. In other words, he brought to the analysis of capitalism a dialectical understanding.

Secondly, with the aid of historians such as Walter Johnson and Sven Beckert, I will argue that slavery was inextricably linked to the development of capitalism. Slavery was integral to the expansion of

modern industry and to the global economy. Its products established the United States' position in the world market, its investors drew on global capital markets, and large financiers were deeply involved in the slave trade. Europe's ability to industrialize depended at first both on slavery and on colonialism. The cotton industry was the path to global capitalism.

Finally, I will argue that the structure of Hegel's dialectic is intrinsically expansive and imperialistic. It moves from sense through understanding to reason, with each stage being superseded by and subordinated to a higher stage. Part of this very movement is the dialectic's overcoming of otherness – in all its forms. For Hegel, this dialectic expresses the movement of capitalist society, whose economics are intrinsically expansive, ever needing to move outward. Equally, this dialectic targets Africa as the land of backwardness, of otherness which needs to be colonized. Such imperialism is part of "the absolute right of the Idea to step into existence in clear-cut laws and objective institutions" (PR, §350). As such, imperialism comprises an integral part of Hegel's system, sanctioned at the very highest level by the authority of the Absolute Idea, by its absolute imperative to realize itself. For Hegel, the overcoming of otherness slides seamlessly from metaphysics to economics, from self-realization to dominance, from understanding to Empire.

## Post-Apartheid Nostalgia and Cycles of Unfreedom

Zamansele Nsele, Rhodes University

In 1994, the prefix 'post' inducted South Africa into the 'new', signalling the arrival of the future. From 1999, at the turn of the century into a new millennium, terms such as "post-transitionality" and "post post-apartheid" entered the discursive lingua-franca echoing the linear logic of progress embedded in colonial settler

modernity. (Frenckel and Mackenzie 2010:3). In this paper I argue that both real and representational forces work in tandem to restrain the future, this is suggested by the transference of the black body from one state of "unfreedom" to next resonating a cyclical pattern. Frantz Fanon (1967) recognizes this characteristic when he infers that colonial temporality is a "hellish cycle" or an "infernal cycle" wherein the past overwhelms the present at the expense of a movement towards the future (Keeling 2003:97). Apartheid brutality was somatic as such the crux of my analysis attends to the visibility of the black body in the post-apartheid body politic. Post-Apartheid South Africa is a time of dissonance, contradiction and vacillation. The language of time is often relied upon to articulate the dissonances and complex contradictions that typify the post-apartheid state. Derek Hook (in Stephen Frosh 2015: 10) writes that post-apartheid temporality is indexed by the simultaneity of accelerations and apparent slow-downs, "the reversals of history co-exist alongside periods of stasis, repetition, nostalgia and retroaction".

This paper is located in the temporal schema of the post-apartheid present and the living legacy of apartheid that gives it expression to it. In this paper I examine how the violent primal scenes of apartheid continue to calibrate the psycho-social life of South Africa by way of banalising cruelty and through the repetition of trauma (Mbembe 2103). More importantly, I focus on the role that visual devices play in facilitating perpetual returns and repetitions (Copeland and Thompson 2011:6). Post-apartheid cultural practice is saturated by nostalgia. Nostalgic affect emanates from a desire for return, it is driven by a pathological compulsion "to repeat, to double a prior act" to carry history into the present" Derek Hook (2014:44). According Svetlana Boym (2001), nostalgia is both retrospective and prospective and it is with this in mind that this paper will examine the sharp paradox of apartheid's unfinished business alongside the ideology of

rainbowism and its triumphant spirit of reconciliation as personified by the figure of Nelson Mandela and his iconography.

## The Blood that has Dried in the Codes: Sovereignty, Right, and the (Im)Possibilities of Freedom

Heidi Andrea Restrepo Rhodes, CUNY

Foucault's genealogy of sovereignty and right undertaken in the *"Society Must Be Defended"* lectures (2003), illuminates the historical shifts of conceptualizing sovereignty from a theologico-political theory of the divine right of the king, to a secularized juridico-political theory of sovereignty as a natural right of 'man', to a collectivized subjectivity upon which sovereignty remains an active force, but finds expression in the more concealed deployments of biopower upon the human-as-species. The theory of sovereignty, Foucault insists, presupposes the subject, eliding disciplinary and biopolitical processes of manufacture of subjects. The subject of divine right, and then of public right as a democratized form of sovereignty – is not a natural ontological condition, but a historically specific construction that haunts the subject of right within the biopolitical order.

This paper brings Afro-Pessimist thinkers (i.e. Fanon, Hartman, Wilderson III., Jan Mohamed, Sexton, Weheliye) into conversation with Foucault's genealogy, to articulate how liberal theories of the subject and its right – establish the "savage", non-normative or deviant subject as outside of history, inaccessible to subjectivity, and death-bound. Therefore, recourse to rights via juridico-political mechanisms – while a necessary project given the violence of our world – will also encounter impossibilities in the project of freedom. Insofar as freedom, defined through right, is always-already a concept and project of liberal modernity, to pursue freedom via right is to pursue the ontological form of "the human". A category of being

established precisely through the scientific-historical processes of knowledge production intimately embedded in the political economy of slavery, "the human" remains invested in discursive truths that have long been used to justify the subjugation of Black and Brown life as object, as non-sovereign, as slave, as beast. In seeking justice, Foucault repudiates a turn to the old right of sovereignty: a negation I consider aligned with Afro-Pessimist emancipatory poetics and politics.

Inclusive legislation will never be adequate in addressing the historical exclusions of particular forms of life from the purview of right under the force of law, its discursive truth-effects, and material architectures of the everyday – past, present, and future. Vicious, viscous ghosts of unfreedom linger in the juridico-political forms of right established by bourgeois liberal valuations, for instance, through the Declaration of the Rights of Man. The "blood that has dried in the codes" haunt the efforts of now, and will only lead us to forms of freedom founded on inequality and subjugation: liberal right will never effect an ethical ordering of lifeworlds. Rather, "we should be looking for a new right that is both anti-disciplinary and emancipated from the theory of the sovereign" (Foucault 2003, 40.) This bears weight as we see more work being generated toward epistemological and ontological experimentations with non-sovereignty, inter-subjectivity, antihuman and Afro-Pessimist embodiments and fleshly mobilizations, necessarily requiring a reconsideration of freedom, its temporal-spatial and political-economic terms, its ethical formations, potentialities, how we dream it into becoming.

## The Last Slaves of Mississippi: History, Memory, and Power in Twentieth-Century America

Max Grivno, University of Southern Mississippi

Although scholars treat slavery, peonage, and segregation as distinct modes of labor extraction and racial oppression, there were many who experienced all three over the course of their lifetimes, which caused personal and historical memories of them to blend and blur. These lines were further muddied by the timing of historical writing. The authors who attended to one regime were often inured—mired—in one of its successors. Inspired by recent works that have used biography to explore the legacies of slavery, this paper reconstructs the lives of Wade Crowder and Sylvester Magee, two Mississippians who captured national attention, respectively, at the dawn of the twentieth century and at the height of the Civil Rights Movement, one by claiming that his family had been held in bondage since the Civil War and the other by coming forward as the nation's last surviving slave. It uses their stories—and those of the people who recorded them—to understand how and why the ghosts of unfree labor regimes appeared.

The episodes at the heart of this essay are as improbable as they are revealing. In 1900, Wade Crowder stumbled off a train in Illinois and claimed that his family had been kept in bondage on a plantation where bondspeople were not only beaten and fed from troughs, but kept in such profound isolation that they had never heard of Civil War or the Thirteenth Amendment. Their story fell into the hands of the Rev. Dr. J. H. Magee, a black educator, minister, politician, and a driving force in the Illinois Colored Historical Society. The story spun by Crowder strained credulity, but Magee insisted that it was neither a peonage case nor a fabrication. Drawing upon history and his experience as an activist, Magee wove it into the fabric of black life in

the post-Reconstruction South to show a skeptical nation that slavery's spirit had transmigrated into newer forms of unfreedom. In 1965, another ghost of slavery appeared when Sylvester Magee announced that was born in bondage and had fought for the Union. While the history of the Crowders was written by an advocate for black rights, Magee's was crafted by A.P. Andrews, an ardent segregationist and amateur historian who saw the past as a bulwark against the Freedom Struggle. Magee's biography was a patchwork of stories from his family, and its specifics were an imperfect fit for the "Lost Cause" nostalgia fashionable among white supremacists. Still, Andrews hoped that his discovery would validate his credentials and his version of the southern history. Just as J. H. Magee saw Crowder as proof that slavery was flourishing under Jim Crow, Andrews used an alleged slave as a touchstone that harkened back to the hierarchical economic and racial orders of the Old South. Combined, these histories and the moments in which surfaced reveal much about how slavery's ghosts followed black people, how those haunting memories were transmitted, and how they could be conjured and manipulated by those seeking to either undermine and buttress racial regimes.

## It's the Living Who's Haunting the Dead: Social Death and the Politics of History

Jamie Warren, CUNY

In his text, *Slavery and Social Death*, Orlando Patterson argued that social death constituted the essential lived experience of the enslaved. Cut off from her own cultural roots and claims to the past, the slave was not only a person without a country, she was a living ghost without a history. Using Patterson's idea of social death as a place of entrance and a point of departure, this paper will examine the historically produced and deeply problematic association between

blackness and death. Drawing from my research on the ideologies of death and slavery in the antebellum South, I argue that the construed association between death and enslavement, and therefore death and the enslaved, has obscured our vision of how people in the past made sense of being both alive and enslaved, and has (re)produced troubling ideas about which persons do, and which persons do not, count as political subjects. In short, by examining the ideologies of death undergirding both proslavery and abolitionist thought, this paper will ask us to consider how we have arrived at a place in history where black Americans must actually fight to convince their detractors that their lives matter.

Death is a useful lens for thinking about American ideas of freedom. Acting as the cardinal signal of history, offering clues of stagnation, finished eras, and long gone peoples, death can tell a convincing teleological story of national progress. As nineteenth century epistememes of the natural world converged with discourses of civilization, racial configurations of death served to naturalize slavery and empire, thus transforming white acts of *killing* into black acts of *dying*. From the words of abolitionists, to proslavery ideologues, slaves appeared discursively dead in advance; static objects of the natural world whose death facilitated and regenerated civilization's progress. Whether delivered out of the abject, dark death of Africa, suffering the "living death" of enslavement, or perceived as evolutionarily prone to race toward their own grave, multitudes of enslaved people died in service to the myth of national transcendence. This ideological configuration helps us understand, then, why historians have struggled to make sense of slaves' death rites, often pigeon-holing their arguments within the confines of the accommodation/resistance dialectic. A modern lens that proclaims slaves socially dead will have a concomitant consequence of searching for signs of life, or "assertions of humanity." Such a search, I argue, is not only modernist and reductive, it is also rooted in racial thinking.

This insight goes beyond the historiographical debate and points to the possible consequences wrought by an ideology that positions black people more naturally at the cusp of death. It is not simply an erroneous association between blackness and criminality that has shaped the abhorrent behavior of modern police, but also, a subtle trope that equates blackness with death. To render black men corpses is to deliver them to their natural state. Such losses do not rip at the social fabric; these lives were never fully included in its weave. While white death has historically provided occasion for sentimental abstractions of national belonging, the objectification of black Americans' deaths summarily excludes living black subjects from the body politic. The decision to pull the trigger, when a black body is the recipient of bullets, does not require the same moral quandary or metaphorical leap between what is and what one can make undone. Put simply, from the line of vision behind the gun, Michael Brown was never fully among the living.

## Panel C: Reimagining Freedom

South Conference Room A, 2:15 – 4:00

### Sketching Black Citizenship after the 15<sup>th</sup> Amendment

Derrick R. Spires, University of Illinois

Using the 15th Amendment (1870) and Frances Ellen Watkins Harper's *Sketches of Southern Life* (1872) as opening focal points, I ask how the literature of citizenship looked for those who simultaneously celebrated a new relation to the state, but also recognized the persistence of white supremacy, both North and South. Even as "sketch" poems like the "Aunt Chloe" cycle narrate the transitions from enslavement to freedom, freedom to citizenship, and citizenship to voting, they also highlight the tensions between a franchise predicated on manhood, southern politicians' efforts to reassert their authority by violence and bribery, and the work of "women radicals" like Chloe on the ground. Harper, like the fictional Chloe, was at the forefront of efforts to "Emancipate, Enfranchise, Educate, and give the blessings of the gospel to every American citizen," as Henry Highland Garnet put it in Congress in his *Memorial Discourse* (1865), and to ensure that "every American citizen" included *black* women. This essay argues that the "Aunt Chloe" poems' divisions — "The Deliverance," "Aunt Chloe's Politics," "Learning to Read," "Church Building," and "The Reunion" — like the reconstruction amendments, suggest a programmatic progression, but reveal an interlocking and simultaneous set of experiments for which Harper and others could only, in the moment, offer sketches — outlines that were at once descriptive and proleptic in nature. The 15th Amendment and Harper's *Sketches*, then, direct us to question not only the forms literature and citizenship took during black reconstructions, but also

how form and content registered the indeterminate and vexed nature of reconstruction itself.

With formal roots in black periodical culture of the previous decades, the sketch suggests continuity even as it points towards, and in some sense is premised on, fragmentation, improvisation, dynamism, and seriality. Again, Harper is a particularly useful focal point for this transition. Her understudied sketch series, "Fancy Sketches," began in 1859 in the *Anglo-African Magazine* under the pseudonym "Jane Rustic," and she returned to and reconstructed the series' scenes of black reading and creativity in the 1870s in the *Christian Recorder* alongside some of serialized novels for which she has become better known. In this frame, the essay reads William Still's *Underground Railroad* (1871) as a companion to Harper's *Southern Sketches* that offers not only a rich documentary history, but also suggests a literary experimentation that, like Brown's *Clotel* before it, melds descriptive narration with visual and prose documents. These texts and their generic exploration speak to what black writers saw as a need to make black life legible not only to white Americans, but also, and perhaps primarily to black Americans themselves. Reading the literature of black reconstructions through the lens of their own generic and stylistic lexicon, rather than from Modernist emphases (generic and otherwise), allows us to see how, as William Wells Brown put it in *Rising Son* (1874), "The close of the Rebellion opened to the negro a new era in his history" for which writers like Harper were in the process of developing and revising aesthetic and theoretical idioms.

### Freedom as Non-Movement: Race, Religious History, and Carceral Ethnography in Chicago

Kai Parker & Ray Noll, University of Chicago

This collaborative paper draws from two current projects on Chicago in order to explore ideas and practices of non-movement that trouble

discourses of (un)freedom. Through an interdisciplinary approach from scholars in different fields (History and Political Science/Anthropology), this paper harnesses two distinct methodologies and theoretical approaches in its examination of emancipatory forms of “staying put.” The first project is a cultural and intellectual history of how, from the Great Depression to the mid-1960s Chicago Freedom Movement, black Chicago Protestants expressed their faith in the presence of the potential for salvation through Jesus within a city seemingly incapable of moving toward racial equality. This faith conflicted with prevailing conceptualizations of the black freedom struggle as movement: as migration, marronage, flight, racial uplift, and above all as movement from a space and time of slavery to a space and time of freedom. The second project engages preliminary ethnographic work with queer programming in a residential unit at Cook County Jail in Chicago, and explores understandings of “stuckness” as practices of political (in)action that refuse the invasiveness of the carceral system. Rather than countering the grasp of confinement through calls for *movement* - escape, getting out, uprooting - this project considers the ways in which different forms of dwelling and stasis while incarcerated contest the societal reach of captivity. By putting these projects in conversation, the authors aim to provide alternative historical and ethnographic accounts of spaces within Chicago commonly considered to be locations of pathology, recalcitrance, and defeat, and therefore repositories of unfreedom. Our attempt to read religion and incarceration together highlights often ignored and easily dismissed practices of already-inhabiting the potential for freedom.

## Black Girlhoods, Home, and Resistance in Paule Marshall's *Brown Girl, Brownstones*

Samantha White, Rutgers University

*“First, there had been the Dutch-English and Scotch-Irish who had built the houses. There had been tea in the afternoon then and skirts rustling across the parquet floors and mild voices. For a long time it had been only the whites, each generation unraveling in a quiet skein of years behind the green shades. But now in 1939, the last of them were discreetly dying behind those shades or selling the houses and moving away. And as they left, the West Indians slowly edged their way in.”* -Paule Mitchell, *Brown Girl, Brownstones*, 1959

In bell hooks’ essay, “Homeplace (a site of resistance)”, hooks argues that while traditionally, the home has been viewed as a place that has trapped women, for women of African descent home was a place for creating a space “of care and nurturance in the face of the brutal harsh reality of racist oppression, of sexist domination” (384). Using Paule Mitchell’s 1959 *Brown Girl, Brownstones*, I examine how the novel constructs home as a “site of resistance” for black girls and women. *Brown Girl, Brownstones*, republished by The Feminist Press at The City University of New York in 1981, can be situated along works by African-American female writers who focus on black girl adolescence. Ultimately I wish to interrogate how black girlhoods in literary texts negotiate ideas of home, belonging and freedom.

Within the novel, home represents two spheres: Barbados and Brooklyn, New York. As a second-generation daughter from Barbados, the main character Selina is portrayed as a young girl coming of age in and between these two homes. While legacies of colonialism from Barbados and practices of discrimination in New York establish economies of oppression, Selina, as well as other black girls and women in the text, build homes that can be read as sites of resistance in the face of various unfreedoms.

As Selina negotiates her varied understandings of home, she is given space to reflect on the temporal and fluid nature of home as a marker of her own identity. The traditional view of the home as a place of confinement is transformed into a place that represents racial and ethnic belonging, economic mobility, personal transformation, and sexual awakening. Drawing from the work of black feminist theory, as well as literary geography, I use *Brown Girl, Brownstone* as an example of how African American children's and adolescent literature can use the built environment to facilitate meanings of freedom and belonging.

## A Gate Around Your Heart: Freedom and Moral Education in an Indonesian Islamic Boarding School for Girls

Claire-Marie Hefner, Manhattanville College

Islamic boarding schools or *madrasa*, as they are known in much of the Muslim world, exist in the public imaginary as places of rote memorization, draconian rules, and limited human flourishing—particularly for young women. Many outsiders envisage these institutions as bastions of conservatism, unyielding to pressures to accommodate contemporary social and cultural climates. This paper challenges these assumptions through a case study of *Pesantren Krapyak Ali Maksum*, a traditionalist Islamic boarding school in the city of Yogyakarta, Indonesia. Although the school is loosely affiliated with the largest Muslim social welfare organization in the country, the *Nahdlatul Ulama*, *Krapyak* is very much invested not in the training of future cadre or proselytes of the organization but, instead, in molding model Indonesian citizens who carry with them a solid grounding in Islamic practice and ethics by way of a strong education in *kitab kuning*, the classical Arabic commentaries on the *Qur'an* and *Hadith*.

Based on eleven months of ethnographic field research (2012-2013), this paper analyzes the process of ethical subject formation for young women at this Islamic boarding school as reflected in the school's educational ideology. Here, I analyze the unexpected emphasis placed on the role of "freedom" (*kebabasan*) within student training on school grounds. Through a detailed examination of the ways in which students and teachers use the word "freedom" at *Krapyak*, I argue that the freedom in which *Krapyak* students are trained is not that of constraint free "negative freedom" of some Western liberal imaginaries—as described in great detail in the works of anthropologists Saba Mahmood (2005) and Charles Hirschkind (2009). Rather, it is closer in spirit to the "positive freedom" current in Western liberalism, as described by the philosopher Isaiah Berlin, with its emphasis on learning to work toward and within the horizons of a specific ethical tradition in pursuit of a flourishing way of life. The balance struck at *Krapyak* also bears a striking resemblance to what anthropologist James Laidlaw calls "reflective freedom," the ability for actors to stand apart from their actions and turn them into objects of evaluative thought. I argue that this capacity for stand-apart thought is not a process separate from but is constituted through institutionalized practices and in power relations. I suggest that this understanding of individual responsibility and the active engagement of the individual in the process of ethical subject formation offers an emic theory of how moral subjects are shaped.

## RIP: An Anti-RIP Theory on Crimes Against Humanity

Viviane Saleh-Hanna, University of Massachusetts

In *Black Feminist Hauntology: Rememory the Ghosts of Abolition?* (2015) I introduced a framework that likened the characteristics of the criminal justice system to the characteristics we use to identify

abusive interpersonal relationships. In this paper I further develop that analysis into a theory on crimes against humanity as they manifest in contemporary structural violence ghosted by historic institutions of enslavement. Building this theory through Black Feminist Hauntology (a study of time and events that is not linear) highlights the criminal justice system as a current abusive force preceded by 500 years of abusive violence entangled and enacted through militarized, involuntary relationships with this system's captive victims. As these abusive relationships are all rooted in White supremacy, heteronormativity and imperial conquest I introduce Racist-Imperialist-Patriarchy [R.I.P.] - a term describing the intersecting systems of conquest that garner and produce the political, economic and cultural powers needed to define 'crime' and enforce criminalization, a process that in and of itself produces crimes against humanity. I reference Black and First Nations murder-victims of policing and State-sanctioned violence to illustrate how a haunted theory on crimes against humanity applies to our understandings of structural, institutionalized and criminal justice violence. I rely on an anti-R.I.P. analysis to locate and exorcise the various manners in which death is enforced and institutionalized through the abusive criminal justice system and its many mechanisms of racialized control.

## **Panel D: The Carceral State**

West Conference Room A, 2:15 – 4:00

### **Crime, Deportation, and the Paradoxes of Freedom**

Nina Siulc, Rutgers University

The proposed paper explores the “freedom narratives” and meaning of freedom in the lives of a subset of persons who have experienced multiple state-sponsored displacements and familial separations, in this case lawful migrants to the United States who have later been convicted of crimes, incarcerated, and then deported. Drawing on two decades of transnational ethnographic research among criminalized Dominican and other Latin American citizens, the paper explores the paradoxical ways in which persons who have experienced migration, criminalization, incarceration, and then deportation talk about, seek, experience, and are “bound” by freedom and efforts at “doing justice” in their everyday lives.

In life history interviews after they have been deported, many former migrants narrate their past lives through the frames they have learned—and perspectives on rights they have realized—while incarcerated and experiencing extreme forms of unfreedom in the United States. These narratives often invoke freedom, justice, and “responsibility” as central values, sometimes challenging and sometimes adopting the logic of state-sponsored iterations of these concepts, but rarely accepting categorization of themselves as “criminal” or “bad.” In their reflections on their pasts, deported persons often gloss over or normalize lifetimes of suffering and injustice, focusing instead on the agency they maintained as they violated formal law in the name of quests for freedom, attempts at seeking that proverbial better life, efforts to get ahead, and doing right by others in their lives. As such, “doing justice” and feeling free—even when physically unfree—became much more a central guiding

principle in their lives than operating within the confines of the formal law, even when the threat of incarceration and deportation loomed large. In this context, we can begin to make sense of the seemingly paradoxical sentiment expressed by many deportees and stated explicitly by one participant who announced, “Send me to the bing. I’d rather be in prison in the United States than free in the Dominican Republic.”

When Dominicans are deported following criminal conviction and incarceration, their deportation comprises a journey to physical freedom in a legally-defined “homeland” where they hold formal citizenship and, theoretically, full access to rights. Yet, many deportees find that deportation “back to where they once belonged” yields greater unfreedoms than did life as criminalized noncitizens in the United States. The paper discusses the ways in which the journey “home” leaves deportees both freedom bound and bound by their freedoms, often leading many to again take the law into their own hands and return unlawfully to the United States in an expansion of their life-long quests to escape suffering and be the selves they want to be. Through exploration of freedom’s meaning in the lives of deportees, the paper also offers insights into the failure of “deterrence” in immigration and crime policy and the transnational “ghosts” of unfreedom as the stigma of criminality and ideas about justice, rights, and belonging circulate along with deportees.

## Young Thugs: Childhood, Criminality, and the Unfreedom of Black Youth

Toby Rollo, University of British Columbia

Black youth are disproportionately exposed to violence in education, policing, and carceral institutions. In contemporary scholarship and activism this issue is thought to result from black youth being treated like adults and denied the protective innocence of childhood. Indeed,

from the 1955 murder of 14 year-old Emmett Till to the more recent tragedies of Trayvon Martin, Michael Brown, and Tamir Rice, violence against black youth is regularly defended on the grounds that the victims “looked older” and more threatening. Accordingly, efforts to combat racialized violence tend to focus on categorizing black youth as innocent children so as to afford them the security and promise identified with the experience of white youth. However, through an examination of the historical formation of European and colonial understandings of childhood as a state of unfreedom that harbours inherent criminality, I argue that white youth have been afforded protections by virtue of their conceptual re-categorization as *free adults*. It is this recent relocation of white youth into proximity with the presumption of freedom and innocence associated with white adulthood - a process that began in the late 19th century - which explains why white youth are relatively protected from violence. By contrast, black youth remain unfree and exposed to violence insofar as they remain associated with the unfreedom and criminality of childhood. I conclude that caution must be taken in efforts to have black youth re-affirmed as children. Alternatively, scholars and activists may better understand and combat racialized violence through an interrogation of the naturalized European colonial binary of unfree-child/free-adult that currently subtends the violent binary structure of blackness and whiteness.

## Surveillance of Black Women and Confinement to Criminality

Odilka Santiago, Binghamton University

Surveillance in the U.S. was historically developed to regulate chattel slaves and was most innovated during moments of rebellion and resistance. From visibly branding bodies to cataloguing names, the state used tracking technologies to demarcate and differentiate bodies

as “criminal” versus “citizen,” Today’s use of so-called “neutral” technologies and police practices has been challenged especially with growth of self-surveillance from the public via social media. Whereas surveillance technologies and actuarial models are essential for capital – tracking potential resistant groups that could disrupt production and prevent fraud, the current discourse of surveillance does not incorporate the particular monitoring that women of color experience.

Today, New York City Housing Authority buildings are receiving \$41.7 million in discretionary funds from City Council to upgrade the security system of eight buildings. This includes the use of Closed-Circuit cameras, and electronic key cards for access to the lobby, which also keeps a centralized record of all those entering the building, how they look and what times they entered and left. Conceptualizing surveillance as inherently racialized, unequally applied and constitutive of visible and invisible borders, I want to explore the ways surveillance reflects and actively develops notions of criminality, humaneness and carceral spaces for black women within public housing today. Racialized surveillance produces carceral spaces that locks bodies into limited choices and reproduces marginalization.

This paper will 1) illustrate forms of surveillance technologies that were constructed based on and constitutive of racialization and sexualization of the colonized body; 2) highlight the ways overt monitoring limits the mobility in public and private spaces women of color occupy; and 3) propose new ways to surveillance is producing greater hostility rather than docility. And whereas one’s body does not have to be physically confined or formally criminalized to be policed, the use of *dataveillance* to mark “hotspots” or mark potentially “dangerous” bodies is not reproducing disciplined bodies but are arguably producing surplus bodies not needed in today’s precarious labor market. Police and state surveillance on the black body is not a

conversation of victimization and docility but of multiple confrontations that varies in forms of resistance. If surveillance is producing hostile bodies, this has to be understood in two ways. The first is being subject to the state and its disciplinary power without any alternatives. And secondly, hostility is understood as reacting to the state’s monopoly of violence. What kind of intelligence-led policing is emerging and how is this changing the way Black and Latina women resist state surveillance throughout New York City? And how can we conceptualize the specific surveillances of black women in relation to the financial cost-benefits of the state? In answering these questions we can also question whether police surveillance practices can exist alongside full emancipation.

## Reparations and a Call for Effective Transitional Justice: The Criminalization of Peruvian Children of Color

Janice Stiglich, Rutgers University

The criminalization of afroperuvian and indigenous youth in Peru has a long history that has been perpetuated since colonialism. Though there have been changes in the way race has been constructed through time, the lingering microaggressions and blatant lack of diverse representation of black, Quechua and Aymara is widespread in Lima today. With the adoption of the United Nations Convention on the Rights of the Child (1989), Peru’s absent ratification points to a state of exclusion for children that do not ascribe to the Western worldview of a middle-class childhood. International aid organizations like UNICEF and Save the Children paint a picture that promotes inclusivity for a postfeminist education model claiming all children as innocent; yet, the politics within Peru suggest that the only children that have a chance to thrive are intersectionally wealthy, lighter-skinned and male. Their ‘innocence’ allows them to exemplify

a positive adultification. In contrast, children and youth that are considered darker-skinned and intersectionally poor and ethnically *othered*, are contained within a category of negative adultification. Their adultification has a undesirable connotation suggesting that their developmental timeline is not equal to that of a white child. In other words, Peruvian children of color are constructed to “know better” or are more prone to being “up to no good”.

By constructing darker-skinned children as increasingly more ‘dangerous’ than lighter-skinned children, there is a societal reproduction of widening marginalization and the further criminalization of the former. This perception of developmental disability due to race is complicated by the simultaneous infantilization that occurs when children of color face positive adultification. That is to say, even when children of color are in the “right place at the right time”, there are structures in place to disallow their upward societal mobility. Being darker-skinned becomes a class marker which is compounded by language and is often stifled in the education system. Historical particularities during the “terrorism” years in Peru have yielded military orders which stratify race and class in order to discriminate between people who appear “suspicious” in a scorched earth policy. Although it has been almost 25 years since the heat of the internal armed conflict reached its height, there are remnants of transitional justice left unserved and those victims are almost exclusively darker-skinned and poor. Using Agamben’s *Homo Sacer* and Mbembe’s *Necropolitics*, I will strive to tell the story of the state of exception which children of color face in Lima’s slums. This paper will explore the ways in which governmentality in the State attempts to undo the status of these children and how the collective subject is just now rising up against the State after the war.

## Microphysics of Unfreedom: Children's Responses to the Binds of Urban American Schooling

Anna Beresin, University of the Arts

The average minutes allotted to an American child for freedom at school is 28, ranking it near the bottom of an international list based on UNESCO data (Beresin, in press). Additionally, you are more likely to lose your chance to run free in the schoolyard if you are poor, Black, and living in a city (Barros, 2009). You are more likely to have a school that considers "control" to be a priority if you are poor, Black, and living in a city (Beresin, 2014). You are more likely to have zero access to art education if you are...the picture is clear. Even after Kozol's "Shame of the Nation," the inequalities continue to stagger. Under-resourced minority children are told what to do, how to do it, when to do it, and often go through an entire day without the opportunity to move their bodies in an unrestricted manner, make sounds, or make marks on a page. There appears to be a widespread fear of children's expressivity, with punitive consequences for young people of color. The echoes of institutionalized racism and Puritanism reverberate even in our elementary schools. One might turn to the restoration of funding in the arts and the new inclusion of art in core studies as a possible antidote. The twinning of standard art education and freedom is an additional misnomer, as art standards are turning much of art or music class into paint-by-numbers art history, or passive counting exercises. If there is a "microphysics of power," to use Foucault's terminology, what can we learn from the microphysics of unfreedom at school (Foucault, 1975)? What motifs do children perceive, and how might we turn these small but significant injustices upside down?

This presentation will share images of a NEUARTS arts initiative, Neighborhood Engagement at the University of the Arts. Working exclusively with children in Point Breeze, Philadelphia, one of the

most under-resourced neighborhoods in the poorest big city in America, you will hear directly from elementary school children, how they deal with unfreedom, and how they sneakily, with help, find free moments. Systemic economic change is needed, but children cannot wait until policies shift or administrations change. They need widespread change, ala Kozol, and the freedom to express themselves on this day, with these arms and legs. As one ten-year-old put it in a Game Design elective: "I didn't know you could change the rules." What rules are we willing to change?

## Practical Information

### Wireless Internet Access

If you need guest WiFi access while on campus, please see information available at the conference registration desk.

### Public Transit

The nearest public transit stops to campus are Cooper Street/ Rutgers on the Riverline (one block from the Campus Center, at Cooper and 2<sup>nd</sup> Streets) and City Hall on the PATCO (three blocks from the Campus Center, at Market and 5<sup>th</sup> Streets).

### Parking

Free parking is available at Camden County College. The entrance is at 650 Penn St, Camden. Tell the attendant in the lobby that you are attending the Diverse Unfreedom's conference, and they will validate your parking before you return to your vehicle.



To reach the Campus Center from City Hall PATCO Station:

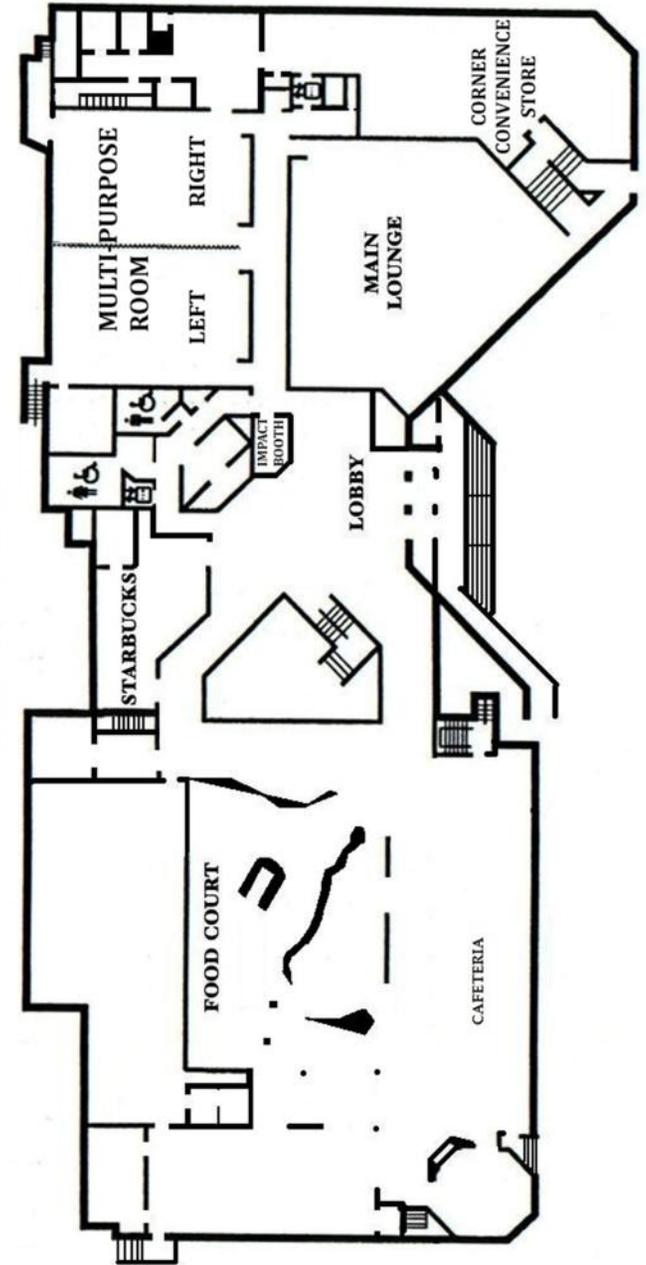
Cross Market Street and walk north along 5<sup>th</sup> Street, away from the City Hall building.

After one block, turn left onto Cooper Street.

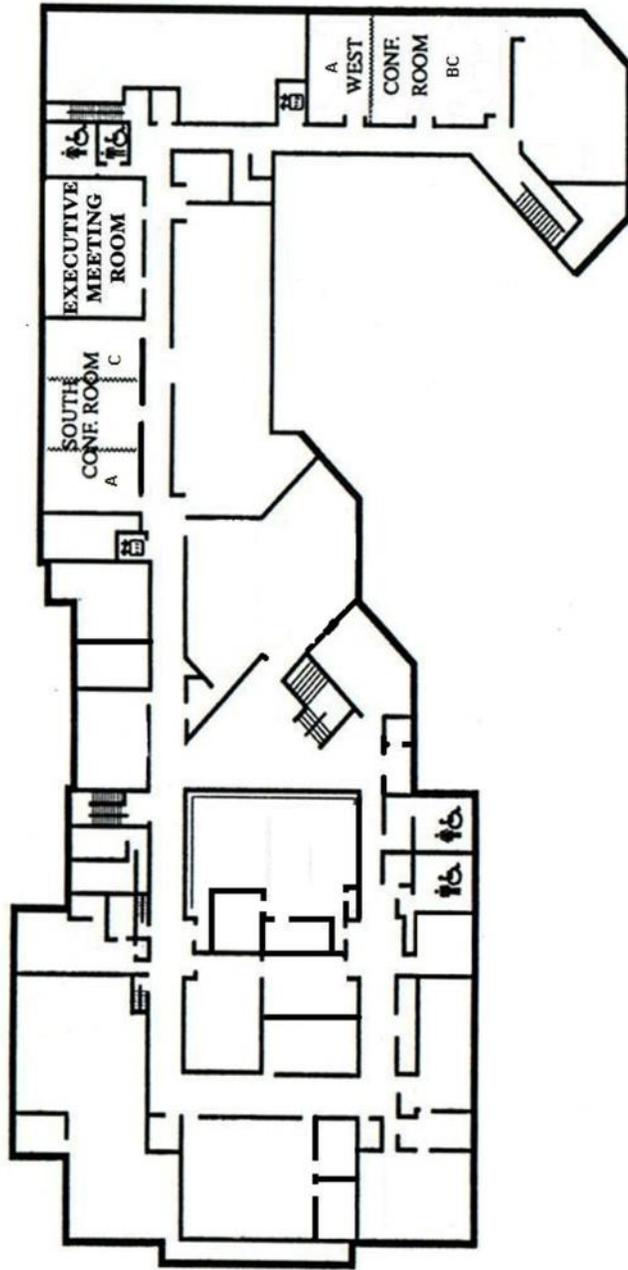
Again after one block, turn right into the pedestrian plaza at 4<sup>th</sup> Street. Continue straight, crossing Lawrence Street.

You will now see the Campus Center on your left. Walk past it and turn left to reach the front of the building. The main entrance adjoins a small plaza with a statue of Walt Whitman at its center.

## Rutgers – Camden Campus Center Main Level



Lower Level



The conference organizing committee would like to thank the following campus offices and organizations for their generous support of this event:

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We would also like to acknowledge the invaluable assistance of the Events Office and the staff of the Campus Center, and of our student volunteers, without whom this event would not have been possible.