

History of the Future: Visions of Utopia and Dystopia Since 1865
26:510:534 and 26:050:521:07
Topics in American History

Note: This syllabus is preliminary and subject to change.

Class Location: Zoom and Canvas

Class Meeting Times: Thursdays, 5:30-8:10 p.m.

Professor: Dr. Beryl Satter (pronouns she/her/hers)

E-mail address: satter@newark.rutgers.edu

My Office: 336 Conklin Hall

Phone: (973) 353-3900

Office Hours: Tuesdays, 4:00 to 6:00 p.m. and by appointment

Technology

We will be meeting on Zoom. You will get Zoom invitations each week to the class meeting.

Extra readings (beyond required books, which, ideally, you should purchase) will be posted on Canvas under modules for that course meeting date. You will post your required writing assignments on Canvas. On how to use Canvas, see.

<https://canvas.rutgers.edu/students/getting-started-in-canvas-students/>

I will be using Announcements on Canvas. Please keep your notifications on for Announcements/ email from Canvas.

During our remote synchronous discussions, please silence cell phones and put phones (etc.), away. Treat our discussions as you would a “regular” in-person seminar: The required materials and our conversation are your focus for these times periods each week. It is important that you have the required readings with you during our discussions, whether that means having the book on hand or having multiple windows open. All of this should be a “given” in a graduate seminar, but it worth emphasizing.

Course Themes

This class, primarily an intellectual history, surveys critiques of the current order and dreams of a new future from the late 19th century to the present. Our readings include manifestos and social criticism as well as utopian and dystopian novels. Our starting point, however, is Thomas More’s *Utopia* (published in 1516). This work appeared in the midst of Europe’s transition from a feudal to a capitalist social order within which racism, misogyny and class exploitation were refigured in new ways. We then shift to utopian/dystopian critiques of the late 19th century, during the heyday of industrial capitalism, and survey a range of critiques and alternative visions that emerged throughout the twentieth century.

The intellectual bases from which writers have launched critiques of the present and dreams for the future are often complex. For example, since the nineteenth century, most modern

dystopias and utopias have responded to the *new social order created by capitalism and industrialization*. The capitalist mode of *organizing production*, or even the “*free market*” itself, has been viewed as either the source of or the answer to all social problems. Others have directed their faith (or anger) at *technology*, as either a panacea bringing material wealth to all, or as a frightening and powerful means of social control. Some see the *conquest of nature* as the solution to human suffering. Others view this very mindset as the source of human and planetary misery. Some have looked to *powerful nation states* to enact large-scale programs to uplift society; others have expressed profound distrust of the power of the state to manipulate individuals and communities. Some have lauded *competition* as the key to social improvement. Others have lauded *cooperation* as the only means of saving the human and natural world.

Some have asserted that changes to the *environment* or to the *social organization of society* can change human nature for the better. Others claim that we must first find methods to change *human nature* in order to unleash the analytic and emotional insights necessary to change the social organization of society. Most utopias or dystopias have included some interpretation of the role of *social hierarchies* – “Westerners” over Indigenous people, men over women, whites over Black Americans and other nonwhites, heterosexuals over homosexuals, and cis-gendered people over transgendered people – in their analyses, either celebrating these hierarchies as right, natural and necessary, or calling for their subversion or overthrow as a crucial step towards human maturity, happiness, and liberation. *Sexuality* often plays a complicated role in both utopias and dystopias. It has been viewed as a force to be carefully channeled to prevent chaos, or as a potential source of resistance to social oppression; as something natural, or as something highly socially conditioned. Finally, *family structure*, understood as the forming ground of human identities and sexualities, has been sanctioned as natural or viewed as a site of crucial intervention if lasting change is to succeed.

In short, among other issues, dystopian and utopian writers have addressed concerns about the natural world and ecology; human nature, human social hierarchies, sexuality, psychology, adult/ child relationships, and the family; capitalism (industrial and corporate), economic productivity or progress, industry, technology, consumerism, and bureaucracy; and local versus governmental power (the state).

Course Goals

- Introduce students to classic and lesser-known works of utopian and dystopian literature.
- Introduce students to key concepts that have been debated in utopian and dystopian literature (such as those listed above).
- Give students a sense of the *history* of ideas about capitalism, technology, environmental thought, state interventions to foster economic growth, political and psychological perspectives on human nature, and other key concepts that have informed much twentieth-century utopian and dystopian literature.
- Train students to identify the core theses or arguments of scholarly and popular utopian/ dystopian writing.
- Train students how to read such sources *as literature*.
- Train students to analyze and discuss complex historical scholarly arguments.

-Train students to write short, analytic responses to readings; to compare how central themes covered in the class are treated by different authors; and to master a longer paper that compares multiple authors' treatment of a key concept or theme covered in the course.

Books to buy (books that we are reading in their entirety)

- Thomas More, *Utopia*, translated and with an introduction by Paul Turner (New York: Penguin Books, 1965, 2003).
- Silvia Federici, *Caliban and the Witch: Women, the Body and Primitive Accumulation*, Second Edition (Brooklyn, NY: Autonomedia, 2014).
- Edward Bellamy, *Looking Backwards* (New York: Dover Publications, [1888] 1996).
- Sutton Griggs, *Imperium in Imperio* (New York: The Modern Library, [1899] 2003).
- David F. Noble, *America By Design: Science, Technology, and the Rise of Corporate Capitalism* (New York: Oxford University Press, 1977).
- James C. Scott, *Seeing Like a State: How Certain Schemes to Improve the Human Condition Have Failed* (New Haven: Yale University Press, [1998] 2020).
- George Orwell, *1984*, with Afterword by Eric Fromm (New York: Signet Classics, [1948] 1977).
- Daniel Belgrad, *The Culture of Feedback: Ecological Thinking in '70s America* (Chicago: University of Chicago Press, 2019).
- Ernest Callenbach, *Ecotopia*, 40th Anniversary Epistle Edition (Berkeley, CA: Heyday Press, [1975] 2014).
- Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Second Edition (London: Zed Books, [1999] 2012).

These books are available for purchase at the Rutgers University bookstore. Contact information for the bookstore:

- phone: 973-353-5377
- fax: 973-353-1623
- email: sm409@bncollege.com
- website: newark-rutgers.bncollege.com
- address: Hahne's Building 42 Halsey Street Newark, NJ 07102

-Some of these books are available online through Rutgers Library, with various restrictions around the amount of time that you can use them or the amount of text that you can download. However, it is a great idea to buy books once you are in graduate school. That way you can mark them up and build your personal library.

-I've also assigned additional short readings (articles or sections of books). These are on Canvas (under "Files"), or in JSTOR or other online databases. They are marked with an asterisk * on the syllabus.

Grading:

- Attendance (can lower your final grade if you miss classes)
- Response Papers: 50%
- Weekly Questions and Class Participation: 20%
- Final Exam: 30%

Course Requirements

-Attendance. Our class is a group process, and that group process won't happen if you don't attend. Try not to miss any classes. If you miss three classes, your grade will be lowered. Because participation matters, if you miss four classes (about 1/3 of the class), you will automatically fail the course.

-Response papers: 50% of final grade (due seven times over the course of the semester): Because the course depends on thoughtful engagement with the material, students will prepare for seven of course's fourteen class meetings by writing a response paper of 1 to 4 double-spaced pages addressing the readings assigned for that week (you are free to choose which seven weeks you will write response papers for). Papers must be submitted on Canvas by noon on the day of class in which we are reading the works you've written about. Your response should refer to the assigned texts – either by paraphrasing in your own words or by brief quotations; regardless, you should follow each reference with a parenthetical citation of the page number(s) in the book's print edition to which you are referring. If you cite works other than the texts assigned for that week, use footnotes in Chicago style (for a basic guide, see http://www.chicagomanualofstyle.org/tools_citationguide.html); no bibliography is needed.

As you read, try to identify the major argument or thesis of each chapter of every book, as well as the major argument or thesis of the book as a whole. If you do that, you will find it much easier to write a response paper of substance. For the shorter articles or book excerpts, follow the same process; identify key arguments or theses of both parts of the articles or excerpts, and of the article or excerpt as a whole.

Note that if you are responding to a week in which several works have been assigned, your response paper should indicate knowledge of all of the pieces assigned for that week's class. To structure your response paper, you could note three ideas, arguments or concepts of substance (not small factual matters) that you learned from the reading or readings, one of which you can consider at length. You could also write about a few ideas or arguments (or even one idea or argument) that seemed confusing or unclear in the reading or readings. Again, the most important thing is to respond to a major theme or argument of the reading or readings, rather than some small factual statement made in the book.

Important:

-The first response paper will be for the class of January 28th. I won't be collecting response papers for our first meeting on January 21st.

-Your response papers should include a brief comparison with something we have already read for the class. (For the January 28th piece, you would refer back to one of the readings for January 21st.). Although this can be a very brief reference, try to go beyond noting that a concept, theme or topic was discussed in more than one reading. Instead, write a few sentences focusing on the differences in how a given theme was treated by two authors

I will always read your response papers, but sometimes your fellow students will also read and respond to your response papers.

How Response Papers Will Be Graded: Response papers can be tricky. You will find some books or articles easier to respond to than others. It can take several tries, and a lot of feedback from me and from your fellow students, before you master how to highlight key themes and how to write insightful comparisons between books. Therefore,

-I will only count your six highest response paper grades when I calculate your cumulative response paper grade for the course. I will drop your lowest grade when making the grade calculation, in other words.

-Nevertheless, you must hand in seven response papers in total. If you only hand in six, your final response paper grade will be lowered by one full grade (from "A" to "B," for example). If you only hand in five, your final response paper grade will be lowered by two full grades (from an "A" to a "C," for example). If you hand in four or less, you will get an "F" for the response paper section of your grade, even if you got all "A's" on the four papers that you handed in.

Components of Class Participation Grade (20% of final grade):

Attend an Office hour: 25%

Class questions: 40%

Class discussion/ participation: 35%

-Office hour meeting with professor (20 to 30 minutes, via Zoom). You are each required to meet with me on Zoom for about a half hour, some time between January 26th and Feb. 23rd, so that we can discuss your academic interests as well as any academic concerns you might have. This meeting is especially important this semester, given that the class is being held virtually and we won't have a chance to meet or chat at various campus events. My office hours are from 4 to 6 p.m. on Tuesdays. You can sign up for a slot during those times (on Canvas, under "Calendar"), or you can email me to set up another time that is more convenient for you. Either way, we will meet some time by or before Feb. 23rd, so that we can get to know each other somewhat early in the semester. This meeting makes up 25% of your class participation grade (if you come to the office hour appointment, you get an "A" for that section of the class participation grade. If you don't, you get an "F" for that proportion of your class participation grade.)

Class Questions: to encourage class participation, every student must bring at least one question about the week's reading to class every week. Each of you will verbally present your question at the start of class. Your question or questions could come out of your response paper, if you write one for that week (your question could trigger discussion about the issue you write about in your response paper). It could also be a question that is not related to your response paper. You must post your question or questions on Canvas (under "Assignments") by noon each Thursday that we meet for class.

How to write a good discussion question: The goal of your discussion question is to stimulate discussion of the most important ideas contained in the book or readings that we have read.

Writing a good discussion question is similar to writing a good response paper. In both cases, try to engage with some of the book or readings' key arguments, so that we can better focus on the authors insights. Avoid narrow questions about specific facts, or any questions that elicit "yes or no" answers. Avoid questions that are overly general in nature. Avoid questions that the book's content or argument could not possibly answer (ones that focus on the future, for example). The best discussion questions *highlight a major theme* of the book or reading.

I will work with you to strengthen your questions over the course of the semester, so expect emails from me with suggestions on how to rethink or rephrase your class questions. I will consider the quality of your questions when the final participation grade is tabulated, taking improvements into account.

A final (and hopefully easy) way for you to raise your participation grade is to mark or copy down a few key lines or key paragraphs that strike you as core to the book's argument or approach. Please mark such sections in every book we read. I will sometimes ask you to share the sentences or sections you noted with the class as a whole. They will count towards "participation/ discussion." These marked sections can also be used in your response paper and your class question.

-Final exam (30% of final grade), in form of take-home review essay on the course readings. Exam due date to-be-announced. Past exam questions will be posted on Canvas (in Files, under "Previous Exams." If you find a theme you'd like to write about – that is, if you'd like to write your own exam question -- show me the question no later than April 29th (or last class meeting). I may rewrite it for clarity, but I will OK it if it is broad enough to engage the major themes of at least half of the books we've read. I will then add it to the list of potential exam questions.

Additional Important Information

Academic and Classroom Environment

Names and Pronouns: An important part of creating a respectful learning environment is knowing and using the name you use, which may differ from your legal name, as well as the gendered pronouns you use (for example, I go by she/her/hers). Please feel free to let me know your name and/or the pronouns you use at any time.

Citizenship and Community: We will be reading and discussing material on which we may not all agree; some of the themes and imagery we encounter in the sources may seem offensive or otherwise controversial. In this context especially, it is crucial for us to combine the free expression of ideas with respect for each other. This is your community and your class; each one of you has a responsibility to that community.

Policy on Academic Integrity (Cheating and Plagiarism): As an academic community dedicated to the creation, dissemination, and application of knowledge, Rutgers University is committed to fostering an intellectual and ethical environment based on the principles of academic

integrity. Academic integrity is essential to the success of the University's educational and research missions, and violations of academic integrity constitute serious offenses against the entire academic community. The entire Academic Integrity Policy can be found here: <http://academicintegrity.rutgers.edu/academic-integrity-policy/>.

Rutgers University treats cheating and plagiarism as serious offenses. Cheating is both a moral and an ethical offense. It violates both your own integrity and the ethics of group commitment: when you cut corners and cheat, you undermine those students who took the time to work on the assignment honestly. As a standard minimum penalty, students who are suspected of cheating or plagiarism are reported to the Office of Academic Integrity. Pending investigation, further penalties can include failure of the course, disciplinary probation, and a formal warning that further cheating will be grounds for expulsion from the University.

Please learn to resist the urge to cut and paste, either literally or figuratively, by using other people's ideas. If I find that you have used other people's ideas (e.g., Wikipedia, Amazon reviews, book jacket descriptions, etc.), I will not accept the assignment because I will not be able to consider it your own work. You will get a failing grade for that assignment and will not be able to make it up.

All students are required to sign the Rutgers Honor Code Pledge. To receive credit, every assignment must have your signature under the following phrase: "On my honor, I have neither received nor given any unauthorized assistance on this assignment."

Rutgers Learning Center (tutoring services): Room 140, Bradley Hall. You can contact them at (973) 353-5608, or check their website: <https://sasn.rutgers.edu/student-support/tutoring-academic-support/learning-center>

Writing Center (tutoring and writing workshops): Room 126, Conklin Hall (973) 353-5847. The Writing Center has remote tutoring available this semester. You can email them at nwc@rutgers.edu, or check their website: <http://www.ncas.rutgers.edu/writingcenter>

Accommodation and Support Statement

Rutgers University Newark (RU-N) is committed to the creation of an inclusive and safe learning environment for all students and the University as a whole. RU-N has identified the following resources to further the mission of access and support:

Covid-related Resources: These two links provide a comprehensive list of available resources: <https://www.newark.rutgers.edu/covid-19-operating-status#SupportingOurStudents>; and <https://myrun.newark.rutgers.edu/covid19>.

For Individuals with Disabilities: The Office of Disability Services (ODS) is responsible for the determination of appropriate accommodations for students who encounter barriers due to disability. Once a student has completed the ODS process (registration, initial appointment, and submitted documentation) and reasonable accommodations are determined to be necessary and appropriate, a Letter of Accommodation (LOA) will be provided. The LOA must be given to each course instructor by the student and followed up with a discussion. This should be done as early in the semester as possible as accommodations are not retroactive. More information can be found at ods.rutgers.edu. Contact ODS at (973)353-5375 or via email at ods@newark.rutgers.edu.

For Individuals who are Pregnant: The Office of Title IX and ADA Compliance is available to assist with any concerns or potential accommodations related to pregnancy. Students may contact the Office of Title IX and ADA Compliance at (973) 353-1906 or via email at TitleIX@newark.rutgers.edu.

For Absence Verification: The Office of the Dean of Students can provide assistance for absences related to religious observance, emergency or unavoidable conflict (e.g., illness, personal or family emergency, etc.). Students should refer to [University Policy 10.2.7](#) for information about expectations and responsibilities. The Office of the Dean of Students can be contacted by calling (973) 353-5063 or emailing deanofstudents@newark.rutgers.edu.

For Individuals with temporary conditions/injuries: The Office of the Dean of Students can assist students who are experiencing a temporary condition or injury (e.g., broken or sprained limbs, concussions, or recovery from surgery). Students experiencing a temporary condition or injury should submit a request using the following link: <https://temporaryconditions.rutgers.edu>.

For English as a Second Language (ESL): The Program in American Language Studies (PALS) can support students experiencing difficulty in courses due to English as a Second Language (ESL) and can be reached by emailing PALS@newark.rutgers.edu to discuss potential supports.

For Gender or Sex-Based Discrimination or Harassment: The Office of Title IX and ADA Compliance can assist students who are experiencing any form of gender or sex-based discrimination or harassment, including sexual assault, sexual harassment, relationship violence, or stalking. Students can report an incident to the Office of Title IX and ADA Compliance by calling (973) 353-1906 or emailing TitleIX@newark.rutgers.edu. Incidents may also be reported by using the following link: tinyurl.com/RUNReportingForm. For more information, students should refer to the University's Student Policy Prohibiting Sexual Harassment, Sexual Violence, Relationship Violence, Stalking and Related Misconduct located at <http://compliance.rutgers.edu/title-ix/about-title-ix/title-ix-policies/>.

Please be aware that all Rutgers employees (other than those designated as confidential resources such as advocates, counselors, clergy and healthcare providers as listed in Appendix A to Policy 10.3.12) are required to report information about such discrimination and harassment to the University. This means that if you tell a faculty member about a situation of

sexual harassment or sexual violence, or other related misconduct, the faculty member must share that information with the University's Title IX Coordinator. If you wish to speak with a staff member who is confidential and does not have this reporting responsibility, you may contact the Office for Violence Prevention and Victim Assistance at (973)-353-1918, or at run.vpva@rutgers.edu. Learn more about the office here:

<http://counseling.newark.rutgers.edu/vpva>

For support related to interpersonal violence: The Office for Violence Prevention and Victim Assistance can provide any student with confidential support. The office is a confidential resource and does not have an obligation to report information to the University's Title IX Coordinator. Students can contact the office by calling (973) 353-1918 or emailing run.vpva@rutgers.edu. There is also a confidential text-based line available to students; students can text (973) 339-0734 for support.

For Crisis and Concerns: The Campus Awareness Response and Education (CARE) Team works with students in crisis to develop a support plan to address personal situations that might impact their academic performance. Students, faculty and staff may contact the CARE Team by using the following link: tinyurl.com/RUNCARE or emailing careteam@rutgers.edu.

For Stress, Worry, or Concerns about Well-being: The Counseling Center has confidential therapists available to support students. Students should reach out to the Counseling Center to schedule an appointment: counseling@newark.rutgers.edu or (973) 353-5805. If you are not quite ready to make an appointment with a therapist but are interested in self-help, check out TAO at Rutgers-Newark for an easy, web-based approach to self-care and support: <https://tinyurl.com/RUN-TAO>.

For emergencies, call 911 or contact Rutgers University Police Department (RUPD) by calling (973) 353-5111.

Syllabus

Thurs. Jan. 21: Origins of Capitalism and the First "Utopia"

* Steven Stoll, "Provision Grounds: On Capitalism and the Atlantic Peasantry," *Ramp Hollow: The Ordeal of Appalachia* (New York: Hill and Wang, 2017), 37-89.

* Ibram X. Kendi, "Introduction and "Origins of Racist Ideas," *Stamped from the Beginning: The Definitive History of Racist Ideas in America* (New York: Nation Books, 2016), 8-11, 22-30.

-Thomas More, *Utopia*, translated and with an introduction by Paul Turner (New York: Penguin Books, 1965, 2003). Available for borrowing (one hour at a time) from the Internet Archive: <https://archive.org/details/utopia300more/mode/2up?q=utopia+%22paul+turner%22>

Thurs. Jan. 28: History as Dystopia: European Women and the Transition to Capitalism

-Silvia Federici, *Caliban and the Witch: Women, the Body and Primitive Accumulation*, Second Edition (Brooklyn, NY: Autonomedia, 2014). Available for "borrowing," (one hour at a time) from the Internet Archive: <https://archive.org/details/calibanwitch0000fede>

*Beryl Satter, "The Cult of True Womanhood," in Aimee Meredith Cox, ed., *Gender: Space* (Macmillan Interdisciplinary Handbook series), 3-17.

*Thomas Laqueur, *Making Sex: Body and Gender from the Greeks to Freud* (Cambridge: Harvard University Press, 1990), 1-11, or read through 19.

Thurs. Feb 4: 19th and early 20th Century Responses to Industrialization: Marx, Engels, Goldman, and the Debate over "Civilization"

*Gail Bederman, "'Civilization,' the Decline of Middle-Class Manliness, and Ida B. Wells's Antilynching Campaign (1892-94)," *Radical History Review* 52:5-30 (1992).

Selections from Karl Marx, Friedrich Engels, and Robert C. Tucker, *The Marx-Engels Reader*, Second Edition (New York: W.W. Norton, 1978):

*Karl Marx, "Economic and Philosophic Manuscripts of 1844," 70-105. Focus on concepts of estrangement or alienation: species being; private property: and commodity – what is its relationship to "use value".

*Marx, "The German Ideology," 148-175, 176-200.

*Marx, "Wage Labour and Capital," 203-217. Focus on general relationship of base to superstructure; what "ideology" is, and how it is formed. Consider his sense of "historical progression."

*Karl Marx and Friedrich Engels, "Manifesto of the Communist Party," 469-500,

*Engels "The Origin of the Family, Private Property, and the State," 734-760.

*Emma Goldman, "Anarchism: What It Really Stands For," in *Anarchism and other Essays*, with introduction by Richard Drinnon (New York: Dover Books, 1969), 47-68.

Thurs. Feb 4: Turn of the Century White Utopias

-Edward Bellamy, *Looking Backwards* (New York: Dover Publications, [1888] 1996).

*Introduction to *Herland*, in Ann J. Lane, ed., *The Charlotte Perkins Gilman Reader* (New York: Pantheon Books, 1980), 189-191.

*Excerpts from Charlotte Perkins Gilman, *Herland* (1915), in *The Yellow Wallpaper and Other Writings by Charlotte Perkins Gilman* (New York: Bantam Books, 1989), 97-133.

Thurs. Feb. 11: The Present as Dystopia: Turn of the Century African American Visions

-Sutton Griggs, *Imperium in Imperio* (1899)

*Frances E. W. Harper, *Iola Leroy* (1893), 205-212, 213-220, 241-261, [262-266], 275-281.

Thurs. Feb. 18: Early Twentieth Corporate Capitalism, Technology and Scientific Management

-David Noble, *America By Design* (1977)

Watch film, "Metropolis" (1927), directed by Fritz Lang

Thurs. Feb. 25th: Modernist Utopias: Dreams of Control

-James C. Scott, *Seeing Like a State*

Thurs. March 4: Mid-Century Dystopias: Fascism, Totalitarianism, and Sexuality

-George Orwell, *1984* (1949). (Signet Classics, with afterword by Eric Fromm)

*Wilhelm Reich, *The Sexual Revolution: Towards a Self-Governing Character Structure*, Revised Ed., trans. Theodore P. Wolfe (New York: Farrar, Straus and Giroux, [1945] 1969, 71-79.

Thurs. March 11: Internal and External Liberation: Anti-Institutional Critiques, Radical Manifestos, and Responses to Therapeutic Society in the 1960s and 1970s

*Paul Goodman, "The Political Meaning of Some Recent Revisions of Freud" and "The Children and Psychology," in Taylor Stoehr, ed, *Nature Heals: The Psychological Essays of Paul Goodman*, 42-70, 93-99

*James Baldwin, "The Fire Next Time" (concluding pages of his book *The Fire Next Time*, 1963), republished in Gerald Howard, ed., *The Sixties* (New York: Paragon House, 1991), 112-124.

*Audre Lorde, "Poetry is not a Luxury" (1977), "The Master's Tools Will Never Dismantle the Master's House" (1979), and "Age, Race, Class, and Sex: Women Redefining Difference" (1980) in Lorde, *Sister/ Outsider* (Berkeley: Crossing Press, [1984] 2007), 44-47, 118-121, 122-132.

*Ivan Illich, "Ritualization of Progress," "Institutional Spectrum," and "Irrational Consistencies," in Illich, *Deschooling Society* (London: Marion Boyars, [1971] 2002), 34-71.

- *Black Panther Party, "What We Want, What We Believe (10 point program), 1966
- *"Principles: New York Radical Women," and "Redstockings Manifesto" (1969), in *Takin' It to the Streets: A Sixties Reader*, Second Edition, pp. 406-409.
- *Armando B. Rendon, "Chicano Manifesto" and "El Plan de Aztlan" (1971)
- *Third World Gay Revolution (New York City), "What We Want, What We Believe" (n.d.)

*Timothy Aubry and Trysh Travis, "Introduction: Rethinking Therapeutic Culture," Gabriel Mendes, "Race," Michael Staub, "Radical," Beryl Satter, "The Left," and Tanya Erzen, "Heart," in Aubry and Travis, eds., *Rethinking Therapeutic Culture* (Chicago: University of Chicago Press, 2015), 1-23, 59-71, 96-107, 119-131, 154-165.

Thurs. March 18: Spring Break – No Class

Thurs. March 25: Ecological Utopia? Ecological Thought in the 1970s

-Daniel Belgrad, *The Culture of Feedback: Ecological Thinking in '70s America* (Chicago: University of Chicago Press, 2019).

Thurs. April 1: A 1970s Utopia

-Ernest Callenbach, *Ecotopia* (1975)

*E. M. Schumacher, *Small is Beautiful* (1973) (sections)

Thurs. April 8: Behaviorists, Engineers and Utopian Economics: The Dream of Control II

* B. F. Skinner, *Walden Two* (New York: MacMillan [1948], 1970), pp. 104-148 (chapters 14-17)

*B.F. Skinner, *Beyond Freedom and Dignity* (New York: Alfred A. Knopf, 1971), pp. 3-43, 184-215.

*Langdon Winner, "Silicon Valley Mystery House," in Michael Sorkin, ed., *Variations on a Theme Park: The New American City and the End of Public Space* (New York: Hill and Wang, 1992), pp. 31-60.

*John Cassidy, *How Markets Fail: The Logic of Economic Calamities* (New York: Picador, 2009), pp. 3-107 (Part One, "Utopian Economics," chapters 1-8).

Thurs. April 15: Some Futures of the 1980s and 1990s

*Donna Haraway, "A Cyborg Manifesto," in Donna J. Haraway and Cary Wolfe, *Manifestly Haraway* (2016).

*"Black to the Future: Interviews with Samuel R. Delany, Greg Tate, and Tricia Rose" (1994)

*Sandy Stone, "The 'Empire' Strikes Back: A Posttranssexual Manifesto"

*Susan Stryker, "My Words to Victor Frankenstein"

*Andrea Long Chu and Emmet Harsin Drager, "After Trans Studies," *TSQ: Transgender Studies Quarterly* 6:1 (Feb. 2019), 103-116.

Thurs. April 22: Western Knowledge vs. Indigenous Knowledge

-Linda Tuhiwai Smith, *Decolonizing Methodologies: Research and Indigenous Peoples*, Second Edition (London: Zed Books, [1999] 2012).

Thurs. April 29: Contemporary Visions for the Future

*Caroline Criado Perez, *Invisible Women: Data Bias in a World Designed for Men* (New York: Abrams Press, 2019), selections.

M4BL (Movement for Black Lives) "Vision for Black Lives," <https://m4bl.org/policy-platforms/> (read intros to each section and further in two or three out of the section policy briefs)

Black Lives Matter, "[Herstory](https://blacklivesmatter.com/herstory/)" and "[What We Believe](https://blacklivesmatter.com/what-we-believe/)"

Links: <https://blacklivesmatter.com/herstory/> and <https://blacklivesmatter.com/what-we-believe/>

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