ENGLISH 151A: Queer Studies
Brandeis University
Fall 2017
T,F 11:00 AM-12:20 PM (Block H)
Location: TBD

Associate Professor Thomas A. King
Department of English, MS 023
Rabb 244, 781-736-2149
tking@brandeis.edu
Home page: <http://people.brandeis.edu/~tking/>
Office Hours: Fridays 10:00 – 10:45 a.m., 1:30 – 3:00 p.m.
(Other times by appointment.)
Please use the sign-up sheet on my office door, Rabb 244, to reserve a
course slot during my regular office hours.

In English 151a: Queer Studies we will explore the construction, embodiment, and
negotiation of queer forms of personhood, reading theory and criticism alongside
literature; historical and sociological studies; personal essays and memoirs; film,
visual, and performances texts; scientific debates; and other texts and artifacts. In
fall 2017, students will engage queer theory by analyzing gender/queer spaces and
practices on the Brandeis University campus and/or contemporary events and
legal/rights issues as these intersect with their experiences as students at
Brandes. Students will be building Google web sites across the semester as the
platform for their work, which will be published as part of The Mapping Brandeis
Project 2.0, an online, digital archive or "memory theatre" of spatial practices at
Brandes University.

Course Overview

Although we tend to believe that our genders and sexualities (normatively
understood in binary terms) express universal and unchanging truths about our
personhood, in fact various societies and historical periods have had markedly
different organizations of bodily structures, functions, and pleasures. We will ask
how the sexed body and its possible pleasures have been made socially meaningful
and politically significant. How did the homosexual-heterosexual binary emerge in
modern Europe and the United States and how has it functioned to normalize white,
middle-class, privacy-bearing Western selves around concepts of innate and fixed,
and typically binary, gender identifications and sexual orientations? How have
transgender, bisexual, agender, asexual, and other queer activists, more recently,
challenged this binary? How do queer representations challenge assumptions of the
inevitability and universality of heterosexuality and the desirability of
homonormativity?

For queer theorists, sexuality (including erotic identifications, desires, and
practices) is distinct from and cannot be reduced to gender identifications; nor are
all genders heteronormative. At the same time, diverse bodies and their possible
pleasures have been made culturally legible, socially meaningful, and politically significant in terms of gendered desires and positions. Social historians and queer theorists have recently argued, moreover, the inseparability of the historical construction of genders and sexualities from the histories of race and racism, class and classism, colonialism and nationalism, religious customs, disability and ableism, and other intersectional identifications and practices. Sexuality has provided a powerful mechanism for constructing gender, ethnic, racial, national, ability, and class differences, even as identification with such categories as gender and race has provided terms and positions for experiencing erotic desires and pleasures. How have processes of colonization, racialization, and class formation, among others, conditioned and continued to shape the specification of sexualities and genders?

In identifying with such categories as gender, race, and sexuality, and recognizing the identifications of others, those of us raised in the U.S. normatively attribute to ourselves and to others a unity of corporeal and psychic structures (what we commonly call our gender and sexual “identities” or “orientations,” including such forms of personhood as asexuality and agender). Under what conditions can this corporeal and psychic unity—lived and experienced as raced, gendered, erotic, classed, and national “identities”—be achieved? Under what conditions can it be let go?

In this course, the term "sexuality" resonates as a constitutive element of identity, a source of pleasure, an organizing principle in the allocation of power, a disciplinary practice or methodology, and a liberatory political enterprise. We will ask: How does sexuality provide a lens and vocabulary for exploring modes of embodiment and the body’s relation to the world? The critical study of sexuality provides an opportunity to theorize embodiment and relations of pleasure, desire, anxiety, and disavowal as these shape discourses of citizenship; are appropriated for identifications with the local, the national, or the global; and become targets of surveillance for subjects crossing physiological, cultural, or geopolitical boundaries.

Our reading list addresses the history of the field, from an early and liberatory focus on "LGBT Studies" in the 1980s; to the articulation of "queer," beginning at the turn of the 1990s, as designating a position of critique associated with marginal sexual and gender identities; and, most recently, to the expansion of the term "queer" to name resistant and non-binaristic strategies of knowledge production and cultural practice.

* * *

English 151A: Queer Studies is an experiential learning course. ENG 151a satisfies the theory requirement in English. ENG 151a is a Women’s, Gender, and Sexualities (WGS) elective and a program course for the minor in Sexuality and Queer Studies (SQS). ENG 151a is also cross-listed with the minor in Creativity, The Arts, and Social Transformation (CAST).

LEARNNG GOALS:
• To think critically, historically, and diversely about sexuality and gender, as these intersect with other modes of subject-formation such as race, ethnicity,
class, nationality, and religion, and as these have contributed to personal and collective identity formations and struggles for social, legal, and political recognition;
• To think critically, historically, and diversely about personal experience;
• To explore various methodological and disciplinary approaches to sexuality and gender; to explore current debates within the field(s) of sexuality and queer studies;
• To develop skills in the close reading and critical analysis of written, visual, and/or performance texts;
• To develop skills in reading and evaluating theoretical arguments and criticism;
• To appreciate literary and popular texts and representations in their historical and cultural contexts;
• To develop skills in oral presentation and discussion and in critical listening; to develop critical writing skills; and to gain experience exchanging and debating ideas with peers.
• To proliferate queerness.

**EVALUATION:** ENG 151a encourages active learning and emphasizes class discussion and peer learning. Working collaboratively with other team members, students will give presentations on scheduled readings, videos, and films, initiating and moderating our subsequent group discussions. Students not presenting will demonstrate active listening; and all of us will participate in class discussions and/or in our LATTE Open Forum. Working individually or collaboratively, students will produce a three-stage analytical/creative "Mapping Brandeis Project" offering critical readings of assigned materials and applying theory to the Brandeis University location, practice, event, or artifact of their choice.

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<th>Component</th>
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<tr>
<td>Team Presentation 1</td>
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<tr>
<td>Team Presentation 2</td>
<td>15%</td>
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<tr>
<td>Mapping Brandeis Project Stage One (2-3 pages)</td>
<td>10%</td>
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<tr>
<td>Mapping Brandeis Project Stage Two (5 pages)</td>
<td>25%</td>
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<tr>
<td>Final Mapping Brandeis Project (~8-10 pages)</td>
<td>30%</td>
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<tr>
<td>Participation</td>
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**Team Presentations:** Work in teams (most likely, of two members) to produce two, fully collaborative, fifteen-minute presentations on course readings. Following the presentation, teams will moderate a brief class discussion by asking two questions.

**Graduate Students** will participate in class discussions; give a presentation on assigned readings as these intersect with your research interests (to be discussed); and produce a final project. Final projects may be (1) a seminar paper of approximately 15-18 pages; (2) a curricular unit for use as a teacher (scope to be negotiated); or (3) a creative project (video, performance, literary and visual arts,
installations, webpage for The Mapping Brandeis Project) responding to course materials in thoughtful and original ways. Such projects will be accompanied by a written text (form and length to be negotiated) discussing the theoretical background and aims of the project and evaluating its success.

Proposals for projects are due in advance. Proposals will include: (1) topic (the critical, artistic/representational, or research question you are asking; the pedagogical problem or opportunity you are exploring), (2) justification (What is the current state of the field of research? What are the current directions or debates in the aesthetic/representational field in which you will be working? How is this research or creative project a contribution to the field of sexuality and queer studies? How will this curricular unit address the needs of your students or school? Has such a unit been offered in the past, and what were the outcomes or consequences?), (3) method of research, (4) method of presentation (paper, project, curricular unit), and (5) annotated bibliography.

**COMMENT ON CLASS PROCEDURES:**
The members of this class are bisexual, lesbian, gay, straight, asexual, and demisexual; a-, demi-, and bi-romantic; queer; transgender, genderqueer, agender, masculine identified and presenting, feminine identified and presenting, and intersex; monogamous and polyamorous; vanilla and kinky. We are racially and ethnically diverse; we have differing class backgrounds; we have differing abilities. We will be of different religious, political, and cultural affiliations. Some of us may find the issues discussed in this class sensitive, personal, or troubling, as well as challenging and provocative. For example, we will maintain a focus on LGBTIA and queer issues by *not* assuming the centrality, normality, or naturalness of heterosexuality; indeed, we will decenter heterosexuality by considering its constructed nature. At the same time we will consider the constructed, increasingly normative, and heavily policed (internally as well as externally) nature of LGBTIA/queer identities and communities. Although this process may be unsettling for many, we will do our best to maintain a classroom environment that is safe and open for all participants.

Some assigned course materials (such as films and videos) include graphic presentations of bodies and sexual practices. Because gender and sexuality cannot be understood outside of power relations, the critical essays, memoirs, fictional, and visual works we study, and our discussions of those materials, may include representations and analyses of sexual violence, rape, and exploitation; slurs based on sexual, gender, racial, ethnic, religious, and other markers of identity and personhood; the display of naked or vulnerable bodies; suicide, bashing and murder. *Your presence in this class constitutes an agreement to discuss matters of sexuality, gender, race, ethnicity, religion and other markers of personhood in a mature and respectful manner.*
Feminists have shown that the personal is political, that “private” practices and “intimate matters” must be analyzed for the powers they exercise and the political fields in which they are implicated. While this class neither requires nor encourages simple personal disclosure, a willingness to analyze critically our own experiences can enhance our understanding of others and ourselves. At the same time, we will maintain a respectful distance between the genders, sexualities, bodies, and selves named in course materials and those of class members. We will discuss the bodies, genders, sexualities, and selves represented in our shared course materials, not those in the classroom, avoiding attributions (reductively reading identifications or behaviors from appearances) and not asking any class member to represent or speak on behalf of any group. Self-disclosure at one point does not license attributions at another point in the semester. Should you wish to disclose, please keep in mind that anecdotal, personal, and experiential comments may advance class discussions when they illustrate, and may be analyzed in turn by, the texts or problems at hand. Experience does not preclude analysis, however. Claims to the authenticity of one’s experience, or the lack of authenticity of another’s experience, rarely serve the goals of open inquiry in the classroom.

This class is a collective learning experience. This means that we will all make mistakes, step on one another’s toes, mispronoun or misrepresent, or seem to appropriate wrongly another’s experience. We will give each other permission to make mistakes and, most importantly, to learn through our mistakes and from each other. When we—your instructors and your peers—make mistakes, you might point them out respectfully and helpfully. Your instructors may not always hear comments in the same way you do or, as we work to moderate a discussion, realize that something has been said that needs to be addressed. Let us know. You are invited to discuss any such concerns with the instructors after class or during office hours. While the classroom entails many relations of power and privilege, and we will remain aware of these, we know and celebrate our shared goals of better understanding each other and our worlds and perhaps even transforming them.

REQUIRED BOOKS (Available in the University Bookstore and on Reserve in the Main Library):

RESERVE CALL NO.: PS3552.A45 G5 1988


RESERVE CALL NO.: HQ12 .F6813 1978
Additional materials (readings, links to websites, and films and videos) available on LATTE.

**Participation:** Attendance and *significant* class participation are essential to your grade. You are required to attend all classes when the college is open. Chronic absence and tardiness will adversely affect your ability to participate in class discussions and, thus, will adversely affect your grade. You are expected to come to class having read all of the assigned material for the class. For each reading, you should prepare and bring to class comments and questions to be used in class discussions.

Significant class participation will consist of contributions that ground, advance, and expand our discussions, by focusing our attention on *specific* passages in the assigned readings and by expanding, debating, or clarifying the comments of your peers. Significant participation results from reading closely, taking risks, exploring new angles, and making connections among assigned materials. Be ready to focus your questions and responses around specific passages in the readings.

**Why is participation important?** Participation allows you to:
- develop speaking and discussion skills
- gain experience in developing ideas within a group
- try out ideas that you may incorporate later into your papers
- take risks that you might not take on a graded assignment
- demonstrate that you are keeping up with assigned readings and thinking critically about them

**ADDITIONAL GUIDELINES and CLASS PROCEDURES:**

- Brandeis policy holds that students will spend a minimum of three hours of out-of-class effort for each hour of in-class instruction. Success in this four-credit course is based on the expectation that you will spend approximately 9 hours each week preparing for each our sessions.
- **Bring assigned readings to class.** If you are unable to purchase the textbooks used in this course, please make arrangements in advance to share books with another class member. All course texts are on reserve; supplementary readings are available through our course web pages (LATTE). Please discuss any financial hardship with the instructor immediately.
- **You do not need to print readings posted to LATTE, if you prefer to read them on your laptop during class. However . . . .**
- **Surfing the web in class is rude to your peers, distracting for your professors, and invariably results in lowered participation grades.**
- **Unexcused absences will result in a lowered grade, at the instructor's discretion. Medical excuses must be confirmed by your doctor. Simply stating that you cannot make a class does not constitute a legitimate excuse!**
• Brandeis University emphasizes academic integrity. Faculty members expect students to produce original work, citing all sources. Plagiarism will not be tolerated. Please consult the Brandeis University Rights and Responsibilities handbook for all policies and procedures related to academic integrity. Students may be required to submit work to TurnItIn.com software to verify originality. Allegations of alleged academic dishonesty will be forwarded to the Director of Academic Integrity. Sanctions for academic dishonesty can include failing grades and/or suspension from the university.
  o Examples of academic dishonesty may include submitting work borrowed or purchased from others; extensive borrowing, compiling, paraphrasing, or synthesizing of sources, including WWW sources; and inadequate citations of materials that influenced your own analyses (including the ideas of your peers offered in class or posted to course forums).
  o Citation and research assistance can be found at LTS – Library guides.
  o If you are unfamiliar with the rules of proper and responsible citation of sources, you can also use the MLA Handbook for Writers of Research Papers or the Chicago Manual of Style.
• If you are in doubt about the instructions for any assignment in this course, you must ask for clarification. For assistance in conducting research and preparing written assignments, please visit your instructor during office hours, the Writing Center, Student Support Services, and the Library reference staff.
• Following campus policy, makeup and substitute papers will not be accepted without a confirmed medical excuse. Late papers will be lowered one mark per day (e.g., A to A-).
• If you are a student with a documented disability on record at Brandeis University and wish to have a reasonable accommodation made for you in this class, please see me immediately.
• If your Brandeis records do not correspond to your gender identity, or if you use a name other than that listed in the official class records, please let me know! Please let me know your preferred pronoun.

SYLLABUS (Subject to change)

Key:
[LINKS TO READINGS] = THESE MATERIALS ARE AVAILABLE ON OUR COURSE HOMEPAGE (LATTE).
[ProQuest EBook Central] = Electronic Resource, available through LOUIS.
To access these texts:
--On- or Off-Campus: From the LTS homepage (http://lts.brandeis.edu/), click on Library OneSearch. Search for the book by title or author. Click on the link to access the holdings entry. In the "External Link" column, click on the button "Online Access Available."
--On-campus: click the links to LTS records provided on our LATTE page.
--HINT: If the e-book does not load correctly, try right-clicking on your screen and selecting "reload page."
--You can read the work online. Some texts are available to be downloaded to your computer or mobile device through ProQuest EBook Central. By creating an account with Proquest and adding the book to your online bookshelf, you will be able to highlight the text and make annotations. Your annotations will be maintained over the cloud so that you can access them from any laptop or mobile device.

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<tr>
<th>DATE</th>
<th>READINGS and ASSIGNMENTS</th>
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<tr>
<td>Friday 1 September</td>
<td><strong>FIRST SESSION: INTRODUCTIONS AND CLASS BUSINESS</strong></td>
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<td><strong>TO DO:</strong> Introduce yourself on our LATTE home pages.</td>
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<td><strong>TO DO:</strong> Email TK (<a href="mailto:tking@brandeis.edu">tking@brandeis.edu</a>) three or four possible presentation dates, ranked in order of preference. At least one of your presentation dates must be prior to Tuesday 10 October.</td>
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| Tuesday 5 Sept | **Unit One:**  
*Binary Problems: Gender, Sex(uality)*  
**Gender:**  
[LINKS TO READINGS]  
[LINKS TO READINGS]  
**WATCH:** Gender: The Space Between. Produced by CBSN Originals. March 27, 2017.  
[LINKS TO READINGS]  
**Content note:** Intergenerational sex.  
Sharon P. Holland, “The ‘Beached Whale’,” GLQ Special Issue: |
| Friday 8 Sept | **Sex(uality):**  
[LINKS TO READINGS]  
**Content note:** Intergenerational sex.  
Sharon P. Holland, “The ‘Beached Whale’,” GLQ Special Issue: |
### Tues 12 Sept


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### Fri 15 Sept


**Content notes:** Gender norms as provoking bodily and emotional distress; mental illness (obsessive compulsive disorder); parent-child tensions; suicide (protagonist believes her father has committed suicide and seeks to understand why).

WATCH YouTube Video: "Alison Bechdel - Creating "Fun Home: A Family Tragicomic" [LINKS TO READINGS]


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### Tues 19 Sept

Bechdel, *Fun Home*, chapters 1-3 (continued)


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<th>Date</th>
<th>Event</th>
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<th>Additional Links</th>
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<tr>
<td>Thurs 21 - Fri 22 September</td>
<td>Rosh Hashanah: No university exercises</td>
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<td>Explore: <a href="https://www.qwear.com/">Qwear</a> [LINKS TO READINGS]</td>
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<td>Explore: <a href="https://dapperq.com/">DapperQ: Transgressing Men's Fashion</a> [LINKS TO READINGS]</td>
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<td><strong>Recommended Supplementary Readings:</strong></td>
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<td>Tues 3 October</td>
<td>Brandeis Thursday: No class.</td>
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<td>[ Thursday 5 October</td>
<td>Sukkot: No university exercises. ]</td>
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<td>Fri 6 October</td>
<td><em>Mapping Brandeis Project, Stage One, assigned. Due Tuesday 17 October, 5 p.m.</em></td>
<td>Bechdel, <em>Fun Home</em>, chapter 7, pgs. 187-232.</td>
<td>[LINKS TO READINGS]</td>
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<td><strong>Recommended Supplementary Readings:</strong></td>
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<td></td>
<td>Stacy Alaimo, “This Is about Pleasure: An Ethics of Inhabiting,”</td>
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<td>Date</td>
<td>Reading</td>
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<td>Tues 10 Oct</td>
<td>Bechdel, <em>Fun Home</em>, chapter 7 [cont.]</td>
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<td>Lauren Berlant and Lee Edelman, “Sex without Optimism,” chapter 1 of <em>Sex, Or the Unbearable</em> (Durham, N.C.: Duke University Press, 2015), 1-34. [LINKS TO READINGS]</td>
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<td>[Wed 11 Oct]</td>
<td>NATIONAL COMING OUT DAY ]</td>
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<td>[Thurs 12 Oct]</td>
<td>Shmini Atzeret: No university exercises. ]</td>
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<td>Tues 17 Oct</td>
<td><em>Mapping Brandeis Project, Stage One, due 5 p.m.</em></td>
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<tr>
<td>[ Fri 20 Oct]</td>
<td>Recommended Supplementary Readings:</td>
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<td>Nikki Sullivan, Chapter 3: &quot;Queer: A Question of Being or A Question of Doing?,&quot; in <em>Critical Introduction to Queer Theory</em> (New York: NYU Press, 2003), 36-56. [LINKS TO READINGS]</td>
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**READINGS**

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<tr>
<th>Date</th>
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<tr>
<td></td>
<td><strong>Recommended Supplementary Reading:</strong> Mae G. Henderson, &quot;James Baldwin's <em>Giovanni's Room</em>: Expatriation, 'Racial Drag,' and Homosexual Panic,&quot; in <em>Black Queer Studies: A Critical Anthology</em>, 298-322. [ProQuest EBook Central]</td>
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## Unit Four: Spatial Identifications and Disidentifications

### Tues 7 Nov

[S LINKS TO READINGS]

[S LINKS TO READINGS]

**Content note:** Discussion of violence against transfolk.

[S LATTE CANOPY VIDEOS]

### Fri 10 Nov

**Mapping Brandeis Project, Stage Two, due 5 p.m.**

**Watch:** *PARIS IS BURNING*, produced and directed by Jennie Livingston (Prestige, Off White Productions, 1990), 76 minutes.  
[S LATTE VIDEO BLOCK]

**Content note:** Discussion of the assault and murder of a transwoman.

[S LINKS TO READINGS]

[S LINKS TO READINGS]

### Tues 14 Nov

### Minnesota Press, 1999), 1-35, 161-80. [LINKS TO READINGS]


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**Recommended Supplementary Readings:**

José Estaban Muñoz, “‘The White to be Angry’: Vaginal Creme Davis’s Terrorist Drag,” in *Disidentifications: Queers of Color and the Performance of Politics*, Cultural Studies of the Americas, vol. 2. (Minneapolis: University of Minnesota Press, 1999), 93-115. [LINKS TO READINGS]

Jeremy Hobson, “Sasha Velour on Why Drag is a ‘Political and Historical Art Form’,” Here and Now, WBUR, 24 July 2017. [LINKS TO READINGS]

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**Fri 17 Nov**


**Watch: VENUS BOYZ** [videorecording]. Onix Film Production; a film by Gabriel Baur; produced by Kurt Maeder, Gabriel Baur; written and directed by Gabriel Baur. Brooklyn, N.Y.: First Run Features, [2004]. [LATTE KANOPY VIDEOS]

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**[ Monday 20 November ]**

**TRANSGENDER DAY OF REMEMBRANCE**

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**Unit Five: From Biopower to Necropolitics and Queer Resistance**

**Tues 21 Nov**


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**Wednesday 22 – Friday 24 November**

Thanksgiving holiday: No university exercises.

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**Tues 28 Nov**

**Content note:** This and our next session explore social practices and norms implying that some folks, marked as others, are not fully human and therefore killable.


**Recommended Supplementary Materials:**
Reina Gossett and Dean Spade, ”No One is Disposable: Everyday Practices of Prison Abolition” [4 short videos].  [LINKS TO READINGS]

**Friday 1 December**

**WORLD AIDS DAY**

**Mapping Brandeis Project, Stage Three, assigned. Due Thursday 14 December, 5 p.m.**

Jasbir K. Puar and Amit S. Rai, ”Monster, Terrorist, Fag: The War on Terrorism and the Production of Docile Patriots,” *Social Text* 20, no. 3 (Fall 2002): 117-148.  [LINKS TO READINGS]

Martin F. Manalansan IV, “Race, Violence, and Neoliberal Spatial Politics in the Global City,” *Social Text* 23, nos. 3-4 (Fall-Winter 2005): 141-55.  [LINKS TO READINGS]


**Tues 5 Dec**

*(If we need, we will substitute additional Mapping Brandeis lab sessions during the final two sessions of class.)*

**Watch: MALA MALA** (2014). Dir. and prod. Dan Sickles and Antonio Santini; composer Flavien Berger. Peligro / Killer Films / Moxie Pictures / Strand Releasing. 87 mins.  [LATTE VIDEO BLOCK]

**Fri 8 Dec**

**LAST DAY OF INSTRUCTION**

**Watch: KIKI.** Directed by Sara Jordenö, New York City: IFC Films / Sundance Selects, 2016. 93 mins.  [LATTE VIDEO BLOCK]

Alice Newell-Hanson, “Voguing to Survive: How NYC’s KIKI Culture is Giving Life to LGBTQ Youth of Color,” Vice online, 2 May 2016.  [LINKS TO READINGS]

**Thurs 14 Dec**

**Final Mapping Brandeis Projects, published online, by 5 p.m.**