



HISTORY 150C

LOCKED UP: A GLOBAL HISTORY OF PRISON AND CAPTIVITY

Fall 2014
Tu Th 1:00-2:20

TAs: Charlie Carroll;
Judith Smith

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The sky rocketing prison population in the contemporary US is but one chapter in a long history of incarceration, captivity, and confinement that stretches back to antiquity. How, why, and when have societies of the past and present decided to lock people up? Who gets locked up? What do these experiences reveal about changing views of liberty and human nature? Beginning in antiquity and ending in the present and drawing on materials from a variety of cultures across the world, this course examines these and other questions to historicize the shifting meanings and experiences of incarceration and captivity. Pending arrangements, the course will include a fieldtrip to a local prison.

COURSE GOALS

This course is intended to provide you with a deep understanding of the social, political and cultural history of prison and incarceration in pre-modern and modern eras across the globe. Another of its goals is to show how the history of confinement and incarceration illuminates larger trends and phenomena in each society under consideration.

Like other History 150 courses, this course introduces you to methods of historical analysis, interpretation and argumentation if you have never taken a college history course, or if you have taken one, it helps you deepen your historical abilities. One of its goals is to provide you with an understanding of an array of different approaches used by historians.

Finally, the course is intended to promote critical thinking and to help you hone your analytic skills. The discussion sections, writing assignments and exams are structured to that end. They will often, for example, require you to sift through texts written from multiple viewpoints or present you with apparently contradictory interpretations of historical phenomena.

COURSE REQUIREMENTS

There are two lectures and one discussion section each week. Attendance at all class meetings is mandatory.

attendance and participation in discussion sections 25% Any student with more than one (1) unexcused absence from section will not receive a passing grade for the course.

5 out of 12 short weekly essays (each 2 pp. maximum; the first essay you turn in will not be graded but will receive only comments) 30% Each of these papers will analyze the texts read for a particular week. None of these papers require outside research. Each paper is due at the beginning of the section at which that reading will be discussed. A list of questions (i.e. possible topics) will be posted on the course website each week in advance. All papers must be double spaced in 12 point type with 1" margins on all sides.

midterm 20%

final exercise 25% You have three choices.

OPTION A: final exam (Dec 16, 2 PM)

OPTION B: a research paper of 8-10 pp., topic to be chosen in consultation with Prof. R

OPTION C: a final project

If you elect to do a final project or paper, it is due by 5 PM on Dec 16.

Please note! You will not receive a passing grade for the course if you do not turn in all assigned work.

FURTHER IMPORTANT DETAILS

Academic honesty: Plagiarism, whether of another student's work, of material found on the Internet, or of published material, is a serious offense against Brown's Academic Code, as is turning in work purchased through a "paper mill." Any instance of plagiarism will cause you to fail the class and can result in dismissal from Brown. I urge you all to consult the definition of plagiarism as it appears in Brown's Academic Code:

<http://www.brown.edu/academics/college/degree/policies/academic-code>

In this class, I ask you to adopt a version of the honor code in effect at many colleges and universities. In the second week of the course I will ask you each to sign a statement that all your written work in this class will be your own. This conforms to the intent of Brown's Academic Code, which states: "A student's name on any exercise (e.g., a theme, report, notebook, performance, computer program, course paper, quiz, or examination) is regarded as assurance that that exercise is the result of the student's own thoughts and study, stated in his or her own words, and produced without assistance, except as quotation marks, references, and footnotes acknowledge the use of printed sources or other outside help." No written work will be accepted for course credit unless I have such a signed statement from you.

Communication with the professor: I want to get to know as many of you as possible. Please feel free to come and talk to me about any aspects of the course just after lecture, or during my office hours (or make an appointment with me). Email is not my favorite mode of communication. I would much rather talk to you in person. Use email only for queries requiring brief responses (for example, setting up an appointment).

Course website: The Canvas website for this course can be found at canvas.brown.edu. All the images shown in class, as well as the image lists, the lecture outlines, the paper assignments, and other information relevant to the course will be posted on this site.

Discussion sections: Constructive intellectual discussion is one of the key components of this course. Therefore, attendance at section is required and participation strongly encouraged. Please bring to class the texts that are being discussed that week. I ask in addition that you treat each other with courtesy and respect. This means listening to what other students have to say, responding constructively, and not interrupting. Please do not bring food to section.

Papers: Another aim of this course is to encourage you to hone your ability to write critically and clearly. The writing assignments have been designed to this end.

In your essays focus your discussion on the readings. Use lecture to help develop an analytic framework, but do not devote entire paragraphs or pages to information from lecture. As you organize your paper, be sure to think about the different historical context in which each source was written, the social identity of the writer and the people s/he writes about; in other words, contextualize the sources. Consider change over time as well. I am interested in your own logically constructed argument developed from a close reading of the sources.

Each short paper is due at the beginning of the section at which that reading will be discussed. The long papers are due at the beginning of lecture on the specified date.

All papers must be double spaced in 12 point type and have 1" margins on all sides. Make sure to proofread your papers yourself for grammatical and spelling errors. Word's spelling program is not an adequate substitute for your own eagle eye. The following sentence would pass a computer spelling check with flying colors, but would fail to impress me: "Inn this class eye mite sum times pear ewe up two due group work too sea if too gather we can find a weigh to whirled peas."

There will be no make-ups or extensions for written assignments or exams except for medical emergency in which case you will need a signed note from a doctor or other licensed practitioner of medicine. Papers handed in late without medical excuses will be down graded one entire grade (for example from A- to B-) for each day they are late.

TEXTS

The following are available for purchase at the Brown Book Store. Copies of each are on reserve at the Rock.

- Cervantes, Miguel de. *“The Bagnios of Algiers” and “The Great Sultana:” Two Plays of Captivity*, trans. Barbara Fuchs and Aaron J. Ilika (Philadelphia: University of Pennsylvania Press, 2012).
- Davis, Angela. *Are Prisons Obsolete?* (New York: Seven Stories Press, 2003).
- The Ethics of Captivity*, ed. Lori Gruen (New York: Oxford University Press, 2014).
- Foucault, Michel. *Discipline and Punish: The Birth of the Prison*, trans. Alan Sheridan, 2nd ed. (New York: Vintage, 1995).
- Ginzburg, Eugenia. *Journey into the Whirlwind*, trans. Paul Stevenson and Max Hayward (New York: Harcourt, 1967).
- Greek Tragedies: Aeschylus, “Agamemnon, Prometheus Bound” ...*, trans. David Grene and Richard Lattimore, 3rd ed. (Chicago: University of Chicago Press, 2013).
- Kerman, Piper. *Orange is the New Black: My Year in a Women’s Prison* (New York: Spiegel and Grau, 2011).
- The Oxford History of the Prison: The Practice of Punishment in Western Society*, ed. Norval Morris and David J. Rothman (New York: Oxford University Press, 1995).

The Course Reader (containing further required readings) is available at Allegra (on the corner of Thayer and Waterman).

SCHEDULE OF LECTURES AND READINGS

The reading for each week’s section is listed after that week’s Thursday lecture.

OHP = *Oxford History of the Prison*. The page numbers of the edition on reserve in Rock are slightly different from edition available at the Bookstore. Hence I’ve listed chapter titles, not page numbers.

[R] indicates that the text is in the Course Reader. For those of you who choose not to purchase the Reader and instead wish to read its contents on reserve in the Rock, please look for each individual text under the author and title of the book from which the source is taken (see the appended list of contents of the Reader for exact references).

Th Sept 4 INTRODUCTION

Readings: Rivera, "Coercion and Captivity," in *Ethics of Captivity*, pp. 248-262, 267-268.

Tu Sept 9 PRISON TODAY**Th Sept 11** GUANTÁNAMO

Readings: *OHP*, Chap. 8 ("The Contemporary Prison"); Kerman, *Orange is the New Black*, pp. 3-60, 99-104, 120-126, 131-143, 153-160, 178-181, 185-191, 195-198, 211-215, 225-237, 239-246, 249-251, 256-258, 278-280, 292-295.

Tu Sept 16 PRISON BEFORE THE PRISON**Th Sept 18** CAPTIVITY, CONFINEMENT, AND THE FOUNDATIONS OF CIVILIZATION

Readings: *OHP*, Chap. 1, up to "Discipline and Law of Latin Church" then begin again with "Learned law and Punishment" to end of chapter (pp. 3-24, 30-41 in main edition); Aeschylus, "Prometheus Bound" in *Greek Tragedies*, pp. 67-112; Hunter, "Plato's Prisons"; Schneider, "Imprisonment in Pre-Classical and Classical Islamic Law" [R].

Tu Sept 23 THE SPIRIT AND THE BODY AS PRISON/IN PRISON**Th Sept 25** CULTURES OF CAPTIVITY: ANCIENT ROME, MEDIEVAL EUROPE, AND PRE-COLUMBIAN MESOAMERICA

Readings: *OHP*, Chap. 1, sections on Discipline and Law of the Latin Church (pp. 24-30 in main edition); "The Martyrdom of Saints Felicity and Perpetua" [R]; McNamara, "The Nun of Watton" [R]; Jones, "Anchorites" [R]; Aelred, "Rule of Life" [R].

Tu Sept 30 CAPTIVITY AND EMPIRE: THE CLASH OF ISLAM AND CHRISTENDOM IN THE MEDITERRANEAN**Th Oct 2** THE HAREM IN REALITY AND IMAGINATION

Readings: Cervantes, *The Bagnios of Algiers*, pp. xiii-xviii, xx-xxii, 2-98; Matar, *Europe through Arab Eyes* [R].

Tu Oct 7 INDIAN CAPTIVITY AND THE NATIONAL NARRATIVE IN THE EARLY US**Th Oct 9** SLAVERY: THE EXAMPLE OF THE ANTE-BELLUM US

Readings: Hanson, "God's Mercy" [R]; Northup, *Twelve Years a Slave* [R]

Tu Oct 14 THE NEW CAPTIVES**Th Oct 16** MIDTERM**Tu Oct 21** PUNITIVE IMPRISONMENT: EARLY MODERN CHANGES**Th Oct 23** IS PRISON MODERN? FOUCAULT'S THESIS

Reading: Foucault, *Discipline and Punish*, pp. TBA; *OHP*, Chap. 2 ("The Body and the State").

Tu Oct 28 THE PRISON REFORMED**Th Oct 30** CIVIL WAR POWS AND ANDERSONVILLE (GUEST LECTURE BY PROF. M. VORENBERG)

Reading: Hanway, *Solitude in Imprisonment* [PDF to be posted on course website]; *OHP*, Chaps. 3 (The Well-Ordered Prison") and 4 ("Perfecting the Prison").

Tu Nov 4 COLONIALISM AND THE PRISON

Th Nov 6 CONVICT SOCIETIES

Readings: Arnold, “India: The Contested Prison” [R]; Ghose, *Tale of My Exile* [R].

Tu Nov 11 EUROPE’S CENTURY OF CAMPS: CONCENTRATION CAMPS AND THE GULAG

Th Nov 13 THE GLOBAL POSTCOLONIAL PRISON AND POLITICAL DISSENT

Readings: Ginzburg, *Into the Whirlwind*, pp. 3-12, 24-30, 52-88, 114-119, 141-151, 157-169, 193-236, 243-418; Applebaum, “History of Horror” [R]; *OHP*, Chap. 13 (“Confining Dissent”).

Tu Nov 18 INCARCERATION AS POLITICAL CRUCIBLE

Th Nov 20 PRISON AND THE TRANSFORMATION OF THE SELF

Readings: Buntman and Huang, “Role of Political Imprisonment” [R]; Zinoman, “Colonial Prisons” [R]; Aung San Suu Kyi, “I Never Learned to Hate My Captors” [R]; Xiaobo, “Imprisoning People” [R].

Tu Nov 25 HUMAN EXCEPTIONALISM? ANIMALS IN CONFINEMENT

Th Nov 27 HAPPY THANKSGIVING)

Readings: *Ethics of Captivity*, pp. TBA.

Tu Dec 2 ARE PRISONS NECESSARY?

Th Dec 4 CONCLUSION

Readings: Davis, *Are Prisons Obsolete?*

COURSE READER CONTENTS

Virginia Hunter, "Plato's Prisons," *Greece and Rome* 55 (2008): 193-201.

Irene Schneider, "Imprisonment in Pre-Classical and Classical Islam," *Islamic Law and Society* 2 (1995): 157-173.

"The Martyrdom of Perpetua and Felicitas," in *The Acts of the Christian Martyrs*, ed. and trans. Herbert Musurillo. 2 vols. (Oxford, 1972), 2: 106-135.

Jo Ann McNamara, "The Nun of Watton," *Magistra* 1 (1995): 124-137.

E.A. Jones, "Hermits and Anchorites in Historical Context," in *Approaching Medieval English Anchoritic and Mystical texts*, ed. Dee Dyas et al. (Cambridge, 2005), pp. 3-18.

Aelred of Rievaulx, "A Rule of Life for a Recluse," in his *Treatises: The Pastoral Prayer* (Spencer MA, 1971), pp. 43-61.

Matar, Nabil. *Europe Through Arab Eyes, 1578-1727* (New York, 2008), pp. 38-71, 141-144, 245-248.

Elizabeth Hanson, "God's Mercy Surrounding Man's Cruelty, Exemplified in the Captivity and Redemption of Elizabeth Hanson," in *Women's Indian Captivity Narratives*, ed. Kathryn Zabelle Derounian-Stodola (New York, 1998), pp. 63-79.

Solomon Northup, *Twelve Years a Slave* (New York, 1855), pp. 17-92, 176-184, 223-309.

David Arnold, "India: The Contested Prison," in *Cultures of Confinement: A History of the Prison in Africa, Asia and Latin America*, ed. Frank Dikötter and Ian Brown (Ithaca NY, 2007), pp. 147-184.

Barindra Kumar Ghose, *Tale of My Exile* (Pondicherry, 1922), pp. 17-92, 176-184, 223-309.

Anne Applebaum, "A History of Horror," *New York Review of Books*, October 18, 2001.

Fran Buntman and Tong-Yi Huang, "The Role of Political Imprisonment in Developing and Enhancing Political Leadership: A Comparative Study of South Africa's and Taiwan's Democratization," *Journal of Asian and African Studies* 35 (2000): 43-66.

Peter Zinoman, "Colonial Prisons and Anti-Colonial Resistance in French Indochina: The Thai Nguyen Rebellion, 1917," *Modern Asian Studies* 34 (2000): 57-98.

Aung San Suu Kyi, "I Never Learned to Hate My Captors," in *The Voice of Hope* (New York, 1997), pp. 127-147.

Liu Xiaobo, "Imprisoning People for Words and the Power of Public Opinion," in his *No Enemies, No Hatred: Selected Essays and Poems* (Cambridge MA, 2012), pp. 211-220.