

## Annotated Bibliography for AHAN7041

### Susana Fabre

Bauman, Z., 1989. Modernity and the Holocaust, in, Zerzan, J., ed., 2005. *Against Civilization, Readings and Reflections*. Port Townsend, Feral House.

Modern culture 'constructs its own identity out of a distrust of nature' (p.133). It is comparable to a garden culture-society in which certain parts of the social habitat are defined as human weeds which, as weeds have to be prevented from spreading, must be segregated and contained, removed or ultimately killed. Genocides do not betray modernity or the civilising process, but rather are extreme examples of instrumental rationality which views society as something to be engineered or administered. Nature has to be controlled, improved, and mastered the same way gardens are kept in shape by the nurturing of 'desirable' plants and the destruction of 'weeds.' This is the exact background needed for ideas of mass extermination and ethnic cleansing, not only to be excusable, but even seen as desirable and reasonable.

De Genova, N., 2018. Contemporary Migratory Movements: Between their Incurable Force, the Production of their Illegality, and the Spectacle of Border Control. A Dialogue with Nicholas De Genova, *Emisférica*, Vol. 14, Issue 1.

Alarmist proclamations such as 'migrant and refugee crises' serve what De Genova calls the 'border spectacle.' The hardship of the Mexico-US crossing in which some migrants inevitably die, is also one in which some survive what is defined as an obscene 'endurance test' or an 'apprenticeship in illegality', the beginning of a 'life-long career of subordination to the mandates of exploitation and precarity.' Hence, the spectacle proves to have a function beyond outright exclusion: it allows for the 'permanent subordinate inclusion' of a necessary subservient population group.

Douglas, M., 2002 (1996). *Purity and Danger*. Routledge, London.

Douglas proposes 'there is no such thing as dirt' (p.xvii), 'dirt' is only that which is out of place. Western ideas of pollution, as opposed to others, are a rejection of inappropriate elements by the creation of a classification of matter (p.47). Pollution is justified by fear of danger, and danger lies at the margins. Marginal individuals, as well as marginal bodily functions represent symbolic entities of dirt. Pollution then, is imbued in morality.

Engels, F., 2010 (1884). *Origin of the Family, Private Property, and the State*. online <[https://www.marxists.org/archive/marx/works/download/pdf/origin\\_family.pdf](https://www.marxists.org/archive/marx/works/download/pdf/origin_family.pdf)>

The monogamous marriage and nuclear family are governed by relations of property and has deep historical roots. He traces back the origins of the word family to the latin *familia*, which derives from *famulus*, which means 'domestic slave.' This family structure was the first one to be based on economic conditions more than natural processes, it constitutes oppression of one sex over the other, which coincides with the first class oppositions of one group subjugating the other. The family serves as a molecular example of the workings of the entire social tissue in which one group lives at the expense of the under or unpaid labour of the other.

Foucault, M., 1995 (1975). *Discipline and Punish*. Vintage Books, New York.

The human body is caught up in economic relations of production and domination with the political body. For the body to be profitable it must become submissive. Unruly bodies should not be destroyed as they used to be, but rather appropriated by society as rentable property. Disciplinary power is interested in making its subjects visible and to exercise power through invisibility. Surveillance serves as a system of the exercise of power at the lowest cost possible, it extends its effects as far as they can go, and increases to the maximum the utility and docility of all its elements. This society has produced the image of the 'delinquent,' one which can be kept in check, is from the lower classes, is potentially profitable, and ultimately less dangerous than the individual (almost heroic) criminal of old.

Foucault, M. 1998 (1976). *The History of Sexuality: 1, The Will to Knowledge*. London, Penguin Books.

The development of capitalism has been fully dependent on the emergence of *bio-power*. When the state got interested in sex, it became capable of administering fertility, life expectancy, births, marriages, and to exert an overall power over life on a large-scale. The *anatomy-politics* of the human body treat is as a machine, integrating it into disciplinary systems of efficiency, docility, and profitability. These series of processes have acted as guarantors to relations of hegemony, segregation, and social hierarchisation.

Hylland, T., 2009. Living in an Overheated World: Otherness as a Universal Condition, *Acta Historica Universitatis Klaipedensis XIX*, Studia Anthropologica III, 9-24.

Hylland's project proposes the current state of the world, in which unprecedented overpopulation and interconnectedness, has brought upon three

crises: cultural, environmental, and economic. These crises, unlike others before them, affect *all* of humanity. His project uses *overheating* as a metaphor in the sense that in physics heat is associated with speed—intensification and acceleration which cause friction. The project proposes using the vantage point of anthropology and ethnography to better understand the relationship between the three crises, and between the local and the global in this period of rapid interconnectedness.

Lancaster, R., 2018. Planet of Exiles, *Emisférica*, Vol. 14, Issue 1.

Contemporary human movements are underpinned by the inertia of the world's main ruling systems disintegrating. Capital marks certain commodities—as well as commodified people—as refuse, stripping them of 'bourgeois gains' such as citizenship and freedom. These processes of dispossession are marked by the capitalism's noteworthy capacities to adjust and adapt to new conditions, and especially, new possibilities for profit.

Mies, M., 2014 (1986). *Patriarchy and Accumulation on a World Scale: Women in the International Division of Labour*. London, Zed Books.

The capitalist model of accumulation is commonly seen as a closed system, however, Mies proposes this economic model is necessarily tied to non-capitalist modes of production. Modern capitalist patriarchy claims to be above the exertion of targeted violence against specific groups, however, it blatantly overlooks the physical violence *and* the structural violence wielded at the lower classes and women in order to maintain the apparent peace. The crux of the matter lies in the figures of man-the-hunter (now the breadwinner vis-à-vis woman-the-gatherer (now called housewife). The lack of acknowledgement women's reproductive work as *work*, ties women's productivity to a subordinate animal fertility. Unpaid exploitative labour (housewifisation) was reconceptualised as 'voluntary labour of love.' This capitalist-patriarchal relations are not limited to male-female relations, but extend to the human-nature relations, as well as metropolises-colonies, and others, and are based on unequal exploitation of labour and resources.

Millet, K., 2016 (1969). *Sexual Politics*. New York, Columbia University Press.

The family is the patriarchal institution which mediates the individual with society at large through the establishment of prototypical roles of the social structure at large. This results in the efficient hold of patriarchal structures over women in general through economic domination which only make available to them ill paid, menial and often lesser-status employment options and an utter lack of support for reproduction and care work. The subtle yet pervasive

denigration of women through media, generalised discrimination, personal relations, education, and employment, cause them to acquire features commonly ascribed to marginal groups.

Piper, N., 2003. Feminization of Labor Migration as Violence Against Women: International, Regional, and Local Nongovernmental Organization Responses in Asia. *Violence Against Women*, 9(6), pp.723–745.

The migration of women across borders has increased, and with it their economic and legal vulnerability. The international division of labour, which places upon women the most part of reproductive labour, also adds to their economic vulnerability, driving them away from home into (often illegal) jobs overseas which also fall on the sphere of reproductive work, with lower salaries and less legal protection. Violence against migrating women is linked to the generalised violence against women in almost all parts of the world.

Sassen, S., 2003. *Contrageografías de la globalización. Género y ciudadanía en los circuitos transfronterizos*. Madrid, traficantes de sueños.

Historic dynamics of gender and race in capitalist societies has resulted in two distinctive aspects of modern societies; the feminisation of the work force and the feminisation of poverty. This has resulted in the feminisation of migratory processes which are fuelled by the marginalised position care and reproductive work have in their home countries and which is an important factor in their processes of expulsion. Poor women as a marginal group, have largely been seen more as a burden than a resource, however, contemporary feminised migration, as well as illegal trafficking, has placed them as important sources of income for both emitting and receiving countries. Migration is not gender-neutral. Contemporary migratory processes have started to conform a worldwide 'servitude-class,' which is mostly made-up by women, and causing the emergence of alternative global circuits of income generation, many of which operate, partially or entirely, in the informal economy. These 'counter-geographies of globalisation' operate outside mainstream discourse and are largely made up of the ill or unpaid work of women.

Sassen, S., 2013 (1996). *Inmigrantes y ciudadanos, De las migraciones masivas a la Europa fortaleza*. Madrid, Siglo XXI.

Sassen traces the history of migration throughout and between European countries, from the *Ancien Régime* to the present day, showing how it is a deeply European phenomenon. Contemporary arguments aimed against the foreigner 'other' based on race, religion, or culture, are shown to be no different from those targeted at European 'others' in previous centuries who belonged broadly

to the same racial, religious, or cultural groups. Sassen points out poverty is not enough to fuel migrations, if it was, the several thousands of millions of people living in poverty throughout the planet would currently not remain in their native homelands. She considers decisive to see migration, from the point of view of the receiving countries, not as an exogenous process in which they can only passively be spectators but as conditioned by economic and political actions of those same receiving countries, in which inequality and neocolonial ties play a major role.

Scott, J. 1998. *Seeing Like a State*. London, Yale University Press.

Scott poses the question: why is the state the seeming enemy of populations that move around? His answer is, the state needs legible societies which will facilitate the state's main functions of taxation and conscription. Legibility needs simplicity, uniformity, homogeneity. Drawing from the early states' main pillar, agriculture, Scott sees how it became easy, having discovered humans could, to an extent, manipulate nature, to try to manipulate society into what suited best the state's interests. This 'civiling process' or 'social gardening' is an 'attempt at domestication' (p.184) of peoples in synchrony with that of nature.

Scott, J., 2017. *Against the Grain, A Deep History of the Earliest States*. London, Yale University Press.

Scott traces back the history of the early agrarian states and tries to build on a species history. The period of the first states forms part in a long human process in which we have intervened to gain the most amount of control over reproductive functions of animals and plants in a on-going process of domestication of the natural world and our own species. Walls were an essential aspect in the structuring of the early states which, evidence suggests, served as much to keep the 'others' out as to prevent the flight of their own populations. Their obsession with the maximisation of population overrode even that of the conquest of new territories, since it was population—in the form of slaves, producers, and soldiers—what conformed the bulk of the wealth of these states. Barbarians appeared as the opposite of the state subjects who were bound obedience to the state and domesticated by it. Nomads, hunters, and general 'undomesticated' humans were, from the state's perspective, 'to domesticated subjects as wildlife, vermin, and varmints are to domesticated livestock' (p.221).

Žižek, S., 2008. *Violence*. New York, Picador.

Žižek identifies three kinds of violence. *Subjective*, which is performed by an identifiable agent and is perceived against an apparently non-violent

background, and two other kinds of *objective* violence. *Symbolic* violence, embodied in language, determines our speech-forms and relations of everyday social domination, and *systemic* violence, which enables the smooth functioning of our political and economic systems. These last two kinds of violence are inherent to the 'normal' state of things and mean subtle coercion and even threats to violence which maintain relations of exploitation and domination. Objective violence is not executed by 'evil agents,' but rather is part of a process which makes it difficult to place responsibility anywhere. He proposes it is useless to tear down the wall if we fail to see the *true* wall, built-up upon the 'normalisation of injustice.'