

ARCH 442/640–Contemporary Architectural Theory Fall 2021

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Class hours: Wednesdays 2:00-5:00pm
Class location: Online (Teams) and in person (LCLT)
Office location: Online (Teams) and in person (2024)
Office hours: Wednesday 5:00-6:00 (please email the instructor to schedule meetings)



People are seen linking hands at an encampment at Trinity Bellwoods Park as city officials enforce trespass notices on Tuesday, June 22, 2021. (CTV News/Kenneth Enlow)

Unmaking the ownership of subjects and land

If I had to answer the following question, “What is slavery?” and if I should respond in one word, “It is murder,” my meaning would be understood at once. I should not need a long explanation to show that the power to deprive a man of his thought, his will, and his personality is the power of life and death. So why to this other question, “What is property?” should I not answer the same way “It is theft,” without fearing to be misunderstood, since the second proposition is only a transformation of the first?

Pierre-Joseph Proudhon, *What is Property?*

...the emergence in the seventeenth century of a market society inaugurated a concept of the subject who was defined primarily through his self-possession, his capacity to alienate his labor in the marketplace, and his ostensible freedom from

reliance on others. Those who could not alienate their labor in this way of course fell outside the bounds of the self-possessed, proper subject.

Brenna Bhandar, *The Colonial Lives of Property*

Because the land had been left in its natural state, untilled and unmarked by human hands, it was "waste" and, therefore, the appropriate object of settlement and appropriation. Thus, the possession maintained by the Indians was not "true" possession and could safely be ignored. This interpretation of the rule of first possession effectively rendered the rights of first possessors contingent on the race of the possessor. Only particular forms of possession - those that were characteristic of white settlement - would be recognized and legitimated.

Cheryl I. Harris, *Whiteness as Property*

Territorial Acknowledgement

We acknowledge that the School of Architecture is located on the traditional territory of the Neutral, Anishinaabeg and Haudenosaunee peoples and is situated on the Haldimand Tract, the land promised to the Six Nations that includes 10 kilometres on each side of the Grand River. This course focuses directly on the issue of settler colonialism and the creation of private property as an ongoing institution that enforces inequitable relations between settlers and Indigenous people. Throughout the course we will be engaged in discussions to better understand the ongoing violence of colonial dispossession and alternative ways of understanding our relationship to land.

Questioning neoliberalism as a reprise of gendered and racialized self-possessive individualism.

The governing economic and political ideology of the period we live in has been called neoliberal. Neoliberalism (mid-late 1970s to the present) is constituted by a revival of certain aspects of classical liberalism whose philosophical ideas were formed in the late 17th Century. These ideas were deeply enshrined in a globally hegemonic British culture of the 19th Century, which was eclipsed by the more redistributive ideology of Keynesianism in the mid-Twentieth Century (1930s-early 1970s). Neoliberalism is characterized by a relentless insistence on self-discipline and self-improvement. Its fundamental argument is that we are each individually responsible for our economic situation and any form of collectivity is a weakness, designed to compensate for individual failure. In parallel with this insistence on self-reliance is the ascendancy of property in land as a strategic resource for risk mitigation and wealth accumulation. These two concepts of ownership, self-possession and ownership of land appear as distinct symptoms of contemporary economics and politics, but they have common roots in the foundations of liberal philosophy in the work of John Locke. In the 17th Century Locke argued that humans in their freedom first of all possess themselves, this self-possession allowed them to own the products of their labour and through that labour to improve and possess land. They then were able to own land as property. The invention of property in land as an exclusively owned and exchangeable product of human labour, was entirely novel and it set in motion processes of capitalism and modernity. As Charles Mills, Sylvia Wynter, Cheryl Harris, Sylvia Federici and recently Brenna Bhandar have pointed out, this self-possessive individual, is a racial and gendered construct. White male self-possessive individualism has been the consistently hegemonic ideology of capitalist modernity and neoliberalism has been an over forty year project to extend its rule across the globe.

Critical theory as it has been invoked within architectural theory over the past 50 years (Architectural Historian Michael Hays argues it begins in 1968), has grounded itself in theories which have attempted to critique dominant forms of subjectivity. In fact even as liberalism has dominated Western thought through modernity, it has spawned critiques from all directions, with some of the richest of these emerging in the 19th Century in the work of Karl Marx, Sigmund Freud and Friedrich Nietzsche. Each of these theories questioned the self-possession of modern subjects under different grounds—labour, the unconscious and power—without being able to address the racist and sexist foundation of modernity. The legacy of these thinkers in different modes of contemporary theory is ongoing, but alongside them new voices have deepened this critique and extended their address to the subject and toward the ownership and mastery of non-human objects including land.

Talking with each other about theory in challenging times

We live in challenging times. Illusions that have dominated our societies for hundreds of years are unravelling. In the face of this, we need to think about Architecture differently. As one way to start this work, this course covers difficult subject matter; it examines theory which addresses and interrogates the inequalities and violence that inhere in contemporary buildings and cities. This interrogation may make many of us uncomfortable at times. If theory and history have long acted as a support for ideologies of white supremacy, exploitation, sexism, then theory can also be used to undermine these illusions, but only if we feel the discomfort of our understanding of the world changing. The discomfort you may feel when your ideas are challenged, is very different from the pain you could feel if physical or emotional violence you have experienced is repeated in the class lectures or discussions. If you are concerned that the course content which focuses on racism and colonialism may trigger a negative emotional response, please contact me to let me know this and we can discuss what you think might be challenging content for you and what I can do to flag this material in advance and determine the best way for you to avoid this content and complete the course.

All of us have prejudices and we all discriminate. While we each need to work against these individual impulses, the larger project we each need to contribute to is eliminating systemic discrimination that is perpetuated within our culture and institutions. As Sylvia Wynter argued in her 1994 essay, “No Humans Involved: An open letter to my colleagues” the university is the key institution that reproduces white supremacy and heteropatriarchy. So, we will all need to work hard remake this locus of learning, as an anti-racist and anti-oppressive space.

Each of us learns through exposure to the thoughts of others. Theory is developed, not through individual thought, but through conversations between many thinkers that happen both in textual form and in live discussions. In this class we will read texts by different authors and discuss the ideas raised in those readings. It will need to operate as a safe space for respectful engagement with each other's thoughts and opinions. This means many things: expressing your own thoughts, listening to what others are saying, leaving time for everyone present to speak. It also means recognizing each individual's lack of self-possession, and respecting each person's learning pathway and struggles. It is important not to see ideas as constitutive of the person thinking them. The point of discussion is not to agree, but to learn through disagreement and discovery and to have the courage to change your mind. Thoughts are experimental, many don't conform with practice. All learning is a product of this experimentation, without it we are simply stating what we know, and what we

know is never a fully accurate understanding of a given situation. Let's try to use discussion as a way to develop new thoughts together.

Course Organization

This course is organized in two halves. The first half looks at different ways that contemporary theory has questioned modern conceptions of subjectivity: from the relation between the apparent freedom of the subject and their subjection to different forms of power, to the unconscious, to the idea that subjectivity is always collective, to the idea that non-human agents also act in the world, to the idea that human subjectivity can only be expressed by those who are oppressed. The second half questions different forms of property: from colonial property, to private property to national property, to the uneven development of property and movements towards its abolition. The first and last classes bracket this survey, the first introducing the term's structure and the last looking toward future problems in the relation between subjectivity and property.

While the course does not often focus on architectural theorists, or practitioners. In it you will read interdisciplinary theory, based in architecture, urban studies, sociology, geography, political economy and philosophy. So, the course is about the theory of architecture considered in a broadest sense: as the spatiality of the built environment, not theory by architects. Although not all texts were written initially through the lens of architecture, the ideas presented within these readings are useful to better understand the spheres of thought that are overlapping with architectural theory. Architecture, ultimately, is a situated practice that requires material resources, a site (often, but not always, privately owned) and the labour of individuals to exert itself. While not all of the readings always address these topics explicitly, keep these concepts in mind as we read across different theorists that attempt to understand the larger systems in which architecture is embedded. This course sees theory as a useful tool to better understand the power relations that structure and underlie the use of the spaces we design, the ownership and commissioning of architectural production, and the land and labour involved in its production.

Learning Objectives

The course will provide an introduction to critical social theory allowing students to recognize architectural theory built from these materials. At the end of the course students should be able to:

- 1) Recognize and understand the lineages of contemporary interdisciplinary theory
 - 1.1) Read contemporary theory with an understanding of social/ cultural/ ecological theoretical traditions that underlie it.
 - 1.2) Recognize the important roles that white supremacy, anti-black racism and settler colonialism have had in the formation of our understanding of the contemporary world.
 - 1.3) Relate architectural practices to their social context
 - 1.4) Develop an understanding of the relationship between architecture and property in land.
- 2) Develop a facility in reading theory
 - 2.1) Develop a comfort to leap into a text without having read the author's full body of work, or the texts they cite.
 - 2.2) Build tools for recognizing key theoretical concepts, and looking them up.

- 2.3) Gain the confidence to ask specific questions about ideas raised in the readings and discuss them with others.
- 3) Plan and write a sequence of illustrated theoretical articles drawing on key concepts from the course
 - 3.1) Develop a hypothesis
 - 3.2) Complete a literature review, using materials in libraries and in online databases
 - 3.3) Distinguish between primary and secondary sources and correct methods of citation
 - 3.4) Develop and structure an argument in response to the hypothesis
 - 3.5) Gain a basic understanding of the iterative nature of writing, and the role of editing.
 - 3.6) Select images carefully to construct an argument

Course requirements and assessment:

1) A critical essay about Contemporary Architecture: 50%

- 1.1) Presentation of essay outline in your seminar - 20% due in the assigned seminar
- 1.2) Essay due December 16, 9am - 30% (2000 words)

2) Weekly Workshops – 50%

- 2.1) Presenting a reading in a reading seminar – $2 \times 13\% = 26\%$ (weeks 2-11)
- 2.2) Participation in class discussions – $4 \times 6\% = 24\%$ (weeks 2-11)

Description of the Course Assignments:

1) A short critical essay examining the relation between subjectivity and property in a contemporary architectural case 50%

1.1) Presentation of essay outline in your seminar - (20%, due in the assigned week)

Present a diagram relating +/- 4 key concepts in your proposed essay and two images of the architectural case in your assigned seminar in 5 minutes in (weeks 5-11) the exact date will be assigned.

1.2) A short critical essay - (30% due December 16, 9am)

Write one fully cited 2000 word essay using Chicago manual of style footnotes that critically addresses the relation between subjectivity and property in a contemporary architectural case. Illustrate it with plans, sections and views as well as a theoretical diagram to describe your critical framework to the reader. The architectural case may be interpreted broadly and can include, spatial urban design or planning, as well as installation, sculpture or other forms of spatial artworks. Contemporary should be between 2000-2021. Use the required and supplementary readings from the class, plus at least one other theoretical source and at least three sources describing the case and or its site.

2) Weekly Workshops and Class Participation: 50% (weeks 2-12)

For the seminars, it will make the conversations much more engaging if everyone has their cameras on.

2.1) Presenting a reading in a reading seminar – $2 \times 13\% = 26\%$ (weeks 2-11) due on the Tuesday before class at 5:30pm.

Over the term you will do two 5-minute presentations in the seminar to stimulate class discussion. One each of the following:

- a) A concise diagram, relating +/-4 key concepts from one reading
- b) A combination of two images of an architectural case (part of a building, a building, an ensemble of buildings, or an urban district or landscape, built since 2000 and NOT addressed in the readings) around which you can discuss the relationships between key concepts in both required readings for that week.

Keep each of these presentations to no more than 5 minutes, so there is plenty of time for discussion. End your presentation with a question you have about the reading for the class to discuss. Focus the question on the theory and concepts within the reading, even if it is related to the case. Each presentation of a diagram and question, or a case is worth 10% of your term grade and you will do three of these over the term.

2.2) Participation in class discussions – 4x6% = 24% (weeks 2-11)

The idea of the reading participation is to deepen our understanding of the reading and how it might be applied. To meaningfully participate you need to have read at least one reading in depth. Be careful that your participation is not leading away from the reading content and concepts. Application of the concepts is encouraged when it expands our understanding of the reading itself and gives us a sense of how it could be applied to architecture. Apply one or two of the concepts in the reading or readings to the case presented by your classmate. Consider using a quotation from one or both readings to elaborate the point you are making. There are nine classes in addition to the two in which you will be presenting a reading, we will be dropping your lowest three grades for participation.

Specification grading scale:

- 50 - in attendance
- 70 - participation in the discussion
- 80 - clearly addressing a concept in the reading
- 90 - adding insight to our understanding of the concepts in both readings

Class Readings and Schedule:

Week 1) September 8 - Questioning subjectivity and property

Instructors: Ella den Elzen, Adrian Blackwell

Cheryl I. Harris, "The Construction of Race and The Emergence of Whiteness as Property," in "Whiteness as Property", *The Harvard Law Review*, 106 no. 8 (June 1993): 1715-1744.

Leanne Betasamosake Simpson, "Land as pedagogy: Nishnaabeg intelligence and rebellious transformation", *Decolonization: Indigeneity, Education & Society*, 3, No. 3 (2014):1-25, 7.

Charles Mills, "Details," in *The Racial Contract* (Ithaca, NY: Cornell University Press, 2014), 41-90.

Anne Haila, “Ideologies of Land”, in *Urban land rent: Singapore as a property state* (Malden MA: John Wiley & Sons, 2016) 26-45.

Earl Sweatshirt, “Earl Sweatshirt x MOCA - Conversation with Cheryl L. Harris,” YouTube Video, 58:22. December 20, 2019. <https://www.youtube.com/watch?v=gwgIWG6V3qk>

I - Theories of neoliberal subjectivity

Week 2) September 15 - The subject is subjected

Instructor: Ella den Elzen

Required:

Achille Mbembe, “Necropolitics,” in *Necropolitics*, trans. S. Corcoran (North Carolina: Duke University Press, 2019), 66-92.

Michel Foucault, “17 March 1976,” in *“Society Must Be Defended”: Lectures at the Collège de France 1975-76*, trans. David Macey (New York: Picador, 2003), 239-264.

Supplementary:

Giorgio Agamben, “The Logic of Sovereignty,” in *Homo Sacer : Sovereign Power and Bare Life*, trans. Daniel Heller-Roazen (Stanford, CA: Stanford University Press, 2020)

Video: Ruth Wilson Gilmore: “Organized Abandonment and Organized Violence: Devolution and the Police” 11.9.15 The Humanities Institute at UCSC, <https://vimeo.com/146450686>

Week 3) September 22 - The subject is unconscious

Instructor: Adrian Blackwell

Required:

Frantz Fanon, “The So-called Dependency Complex of Colonized Peoples” in *Black Skin, White masks* (London: Pluto, 2008), 61-81.

Judith Butler, “Prohibition, Psychoanalysis, and the Heterosexual Matrix” in *Gender Trouble: Feminism and the Subversion of Identity* (New York: Routledge, 1990), 35-78.

Supplementary:

Bruce Fink, “A Lacanian Approach to Diagnosis,” and “Psychosis,” in *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique* (Cambridge: Harvard University Press, 1997), 75-101 (reading the case analysis is optional).

Gilles Deleuze, "On the Difference between the *Ethics* and a Morality" in *Spinoza: Practical Philosophy*, trans. Robert Hurley (San Francisco: City Lights, 1988), 17-29.

Week 4) September 29 - The subject is more than one

Instructor: Adrian Blackwell

Required:

Heather Dorries and Suzanne Ruddick, "Between Concept and Context: Reading Gilles Deleuze and Leanne Simpson in Their in/Commensurabilities," *Cultural Geographies*, 25, no. 4 (2018): 619-635.

Édouard Glissant, "Poetics: Beings, multiple infinite in subsistence", in *Poetics of Relation*, Trans. Betsy Wing (Ann Arbor: University of Michigan Press, 2010), 183-209.

Supplementary:

Gilles Deleuze and Felix Guattari, "Introduction: Rhizome" in *A Thousand Plateaus: Capitalism and Schizophrenia* (Minneapolis: University of Minnesota Press, 1987), 3-25.

Catherine Malabou, "One Life Only: Biological Resistance, Political Resistance" *Critical Inquiry* 42 (Spring 2016): 429-438.

Fred Moten, "Nowhere, Everywhere", *Black and Blur: Consent not to be a Single Being* (Durham: Duke University Press, 2017), 158-167.

Dean Spade, "Solidarity Not Charity Mutual Aid for Mobilization and Survival", *Social Text* 38 no.1 (March 2020): 131-147.

Week 5) October 6 - The subject is more than human (animal/vegetable/mycelia/geologic)

Instructor: Adrian Blackwell

Required:

Donna Haraway and Anna Tsing in conversation with Greg Mittman, "Reflections on the Plantationocene" *Edge Effects* (June 18, 2019), 1-20.

Kathryn Yusoff, "Insurgent Geology: A Billion Black Anthropocenes Now" in *A Billion Black Anthropocenes or None* (Minneapolis: University of Minnesota Press, 2018), 87-101.

Supplementary:

Bruno Latour, "Crisis" in *We Have Never Been Modern* (Cambridge MA: Harvard University Press, 1993), 1-12.

Elizabeth A. Povinelli, “The Virus: Figure and Infrastructure” <https://www.e-flux.com/architecture/sick-architecture/352870/the-virus-figure-and-infrastructure>

Donna Haraway (UC - Santa Cruz) and Anna Tsing (UC - Santa Cruz) lead a discussion on "Unblocking Attachment Sites for Living in the Plantationocene" at the Center for 21st Century Studies (UW-Milwaukee) on April 17, 2019. (video), <https://www.youtube.com/watch?v=wbQmtPI25II>

Reading week - October 13

Week 6) October 20 - The subject is subaltern

Instructor: Ella den Elzen

Required:

Gayatri C. Spivak, “Can the Subaltern Speak?” in R. Morris (ed) *Can the Subaltern Speak? Reflections on the history of an idea* (New York: Columbia University Press,[1988] 2010), 237-292.

Ananya Roy, “Slumdog Cities: Rethinking Subaltern Urbanism,” *International Journal of Urban and Regional Research*, Vol. 35 no. 2 (2011), 223-238

Supplementary:

Sara Ahmed, “A phenomenology of whiteness” in *Feminist Theory*, 8-2 (2007): 149–168

Samia Henni “Colonial Ramifications,” in *History/Theory*, e-flux architecture (31 October 2018), <https://www.e-flux.com/architecture/history-theory/225180/colonial-ramifications/>.

Walter D Mignolo, “Epistemic Disobedience, Independent Thought and Decolonial Freedom,” in *Theory, Culture and Society* 26, 7-8 (2009): 159-181.

II - Theories of neoliberal property - ordering subjects in space

Week 7) October 27 - Private Property: Enclosure of common land

Instructor: Adrian Blackwell

Required:

Sylvia Federici, “The Accumulation of Labor and the Degradation of Women: constructing ‘Difference’ in the ‘Transition to Capitalism’” in *Caliban and the Witch: Women, the body and Primitive Accumulation* (New York: Autonomedia, 2004), 61-115.

Anne Haila, “Economic Arguments: Rent Theory and Property Rights Theory”, in *Urban land rent: Singapore as a property state* (Malden MA: John Wiley & Sons, 2016) 46-62.

Supplementary:

John Locke, “Of Slavery”, “Of Property” in *Two treatises of Government* (Cambridge: Cambridge University Press, 2012), 283-302.

Pier Vittorio Aureli, Leonard Ma, Mariapaola Michelotto, Martino Tattara, and Tuomas Toivonen, “Promised Land: Housing from Commodification to Cooperation”,
<https://www.eflux.com/architecture/collectivity/304772/promised-land-housing-from-commodification-to-cooperation/>

Nicholas Blomley, “Law, Property, and the Geography of Violence: The Frontier, the Survey, and the Grid” *Annals of the Association of American Geographers*, 93 no.1 (2003): 121–141.
Winona LaDuke and Deborah Cowen, “Beyond Wiindigo Infrastructure,” in *South Atlantic Quarterly*, 119-2 (2020), 243 - 268.

Week 8) November 3 - National Property: Border and Infrastructure

Instructor: Ella den Elzen

Required:

Harsha Walia, “Bordering Regimes” in *Border & Rule: Global Migration, Capitalism, and the Rise of Racist Nationalism* (Halifax: Fernwood Publishing, 2021), 77-92.

Winona LaDuke and Deborah Cowen, “Beyond Wiindigo Infrastructure,” in *South Atlantic Quarterly*, 119-2 (2020), 243 - 268.

Supplementary:

Aiwa Ong, “Graduated Sovereignty” in *Neoliberalism As Exception: Mutations in Citizenship and Sovereignty* (Durham NC: Duke University Press, 2006), 75-96.

Sandro Mezzadra and Brett Neilson, “Fabrica Mundi: Producing the World by Drawing Borders” *Currency, Scapegoat: Architecture / Landscape / Political Economy* 04 (2013), 3-19.

Kojin Karatani, “On Modes of Exchange” in *The structure of World history: from modes of production to modes of exchange*, trans. Michael K. Bourdaghs (Durham NC: Duke University Press, 2014), 1-28.

Week 9) November 10 - Colonial Property: Dispossession of Indigenous Land

Instructor: Ella den Elzen

Required:

Brenna Bhandar, “Use” in *The Colonial Lives of Property*: (North Carolina Duke University, 2018), 33-75.

Andrew Herscher and Ana María León, “At the Border of Decolonization” e-flux 2020
<https://www.e-flux.com/architecture/at-the-border/325762/at-the-border-of-decolonization/>

Supplementary:

Eve Tuck and Wayne Yang, “Decolonization is Not A Metaphor” in *Decolonization: Indigeneity, Education & Society*, 1-1 (2012): 1-40.

Candice Hopkins, “The Gilded Gaze: Wealth and Economies on the Colonial Frontier” in *The documenta 14 reader*: (Munich: Prestel Verlag, 2017), ed. Q. Latimer and A. Szymczyk., 218-250

Glen Sean Coulthard, “For the Land: the Dene Nation’s Struggle for Self-determination” in *Red Skin, White Masks: Rejecting the Colonial Politics of Recognition*. (Minneapolis: University of Minnesota Press, 2014), 51-78.

Week 10) November 17 - Property’s “New frontiers” of Property: urban renewal, gentrification, uneven development

Instructor: Adrian Blackwell

Required:

Neil Smith, “New Globalism, New Urbanism: Gentrification as Global Urban Strategy”, *Antipode* 34 no.3 (2002): 427-450.

Willie Jamaal Wright, “The Morphology of Marronage”, *Annals of the American Association of Geographers* (2019): DOI: 10.1080/24694452.2019.1664890

Supplementary:

Cindy C. Fan, “Uneven Development and Beyond: Regional Development Theory in Post-Mao China” *International Journal of Urban and Regional Research* 21 no.4 (1997): 620-639.

Nick Estes, “Flood” in *Our History is the Future: Standing rock versus the Dakota Access Pipeline and the Long Tradition of Indigenous Resistance* (London: Verso, 2019), 133-167.

Doreen Massey, Uneven Development: social change and spatial divisions of labour, In Doreen Massey and John Allen eds. *Uneven Development: cities and regions in transition* (London: Hodder and Staughton, 1988).

Adam Bledsoe and Willie Jamaal Wright, “The anti-Blackness of global capital”, *Environment and Planning D: Society and Space* 37 no.1 (2019): 8–26.

Week 11) November 24 - The Abolition of Police and Property

Instructor: Ella den Elzen

Required:

Rinaldo Walcott, “Abolition Now: from Prisons to Property” in *On Property* (Toronto: Biblos, 2021), 63-105.

Glen Sean Coulthard, “Lessons From Idle No More,” in *Red Skin White Masks: Rejecting the Colonial Politics of Recognition* (Minneapolis: University of Minnesota Press, 2014), 151-179.

Supplementary:

Jack Halberstam, “The Wild Beyond” in Stefano Harney and Fred Moten, *The Undercommons: Fugitive Planning & Black Study* (Wivenhoe: Minor Compositions, 2013), 5-12.

Macarena Gómez-Barris, “Anarchisms Otherwise: Pedagogies of Anarco-Indigenous Feminist Critique” <https://journals.uvic.ca/index.php/adcs/article/view/20174/8932>

Sepake Angiama and Emmanuel Pratt, “Nourishing the root: Transforming the Urban Ecologies of Chicago” in ...*And Other Such Stories* Yesomi Umolu, Sepake Angiama, Paolo Tavares eds. (Chicago and New York: Chicago Architecture Biennial in Association with Columbia Books on Architecture and the City, 2019), 145-151.

III Futures

Week 12) December 1 - Biological and Digital Platforms: Property and Subjectivity 2.0

Instructors: Ella den Elzen, Adrian Blackwell

Required:

Yuk Hui, “Modulation after Control” new formations: a journal of culture/theory/politics 84-85 (2015): 74-91.

Legacy Russell, “Glitch Refuses”, “Glitch is Skin” and “Glitch is Virus” in *Glitch Feminism: A Manifesto* (New York: Verso, 2020), 16-37, 100-117.

Supplementary:

Bernard Stiegler, “Pharmacology of the proletariat” in *For a New Critique of Political Economy* (Cambridge: Polity Press, 2010), 14-44.

Aiwha Ong, “A DNA Bridge and an Octopus’s Garden”, In *Fungible Life: Experiment in the Asian City of Life* (Durham NC: Duke University Press, 2016), 223-237

Byung-Chul Han, *Shanzhai: Deconstruction in Chinese*, trans. Phillipa Hurd (Cambridge MA: The MIT Press, 2017), 1-80.

Lindsay Nixon, “Visual Cultures of Indigenous Futurism” in Tiffany Lethabo King, Jenell Navarro and Andrea Smith eds. *Otherwise worlds : against settler colonialism and anti-Blackness* (Durham NC: Duke University Press, 2020), 332-342.

Tressie Mae Cottom, “Where Platform Capitalism and Racial Capitalism Meet: The Sociology of Race and Racism in the Digital Society” *Sociology of Race and Ethnicity* 6 no.4 (2020): 441–449.

Remote Course Delivery Platforms & Communication

During remote learning, we will be using additional platforms to deliver, organize and share course content, learning and work. Here is a breakdown of tools we will use in this course:

MS TEAMS – Virtual Hub for the course. Used for all activities and discussions. Students will be added to the course team in the first week of class. Lectures and seminars (that are not in person) will also be on TEAMS.

LEARN – Official communication, syllabi, assignments, course documents, work submission, and grade recording and release.

TRELLO - Will be integrated into Teams for submission of reading diagrams and cases.

In-person Activities Planning

Lectures by Adrian Blackwell will be in person with online broadcast. All lectures by Ella den Elzen will be online. Seminars will be split with one happening in person and two remote.

If course activities are impacted by a change in restrictions to in-person activities, such as changes in room occupancy limits, the instructor will communicate in-person activity plans. These plans may change students' planned in person activities.

Course Time Zone

All dates and times communicated in the document are expressed in Eastern Time. Eastern Standard Time (EST, UTC–05:00) applies November to March and Eastern Daylight Time (EDT, UTC–04:00) applies from March to November.

COVID-19 Special Statement

Given the continuously evolving situation around COVID-19, students are to refer to the University of Waterloo's developing information resource page (<https://uwaterloo.ca/coronavirus/>) for up-to-date information on academic updates, health services, important dates, co-op, accommodation rules and other university level responses to COVID-19.

Student Notice of Recording

The course's official *Notice of Recording* document is found on the course's LEARN site. This document outlines shared responsibilities for instructors and students around issues of privacy and security. Each student is responsible for reviewing this document.

All Lectures in the first half of the class will be recorded, seminar discussions will not be recorded.

Late Work

Assignments that are handed in late will receive an initial penalty of 5% on the first calendar day late and a 5% penalty per calendar day thereafter. After 5 calendar days, the assignment will receive a 0%.

Only in the case of a justified medical or personal reason will these penalties be waived, and only if these have been officially submitted to the Undergraduate Student Services Co-Ordinator and accepted by the Undergraduate Office.

Students seeking accommodations due to COVID-19, are to follow Covid-19-related accommodations as outlined by the university here: (<https://uwaterloo.ca/coronavirus/academic-information#accommodations>).

Late Pass

Students are allocated **one** late pass for the term. This allows students to make **one** submission **up to 72 hours** after the stated deadline without penalty and without any request for accommodation. Students are required to communicate with your instructor their intention to use a late pass before the relevant deadline.

Passing Grade

The standard minimum passing grade is 50%. Grades below the specified passing grade result in a course failure.

Mental Health Support

All of us need a support system. We encourage you to seek out mental health supports when they are needed. Please reach out to Campus Wellness (<https://uwaterloo.ca/campus-wellness/>) and Counselling Services (<https://uwaterloo.ca/campus-wellness/counselling-services>).

We understand that these circumstances can be troubling, and you may need to speak with someone for emotional support. Good2Talk (<https://good2talk.ca/>) is a post-secondary student helpline based in Ontario, Canada that is available to all students.

Equity, Diversity and Inclusion Commitment

The School of Architecture is committed to foster and support equity, diversity and inclusion. If you experience discrimination, micro-aggression, or other forms of racism, sexism, discrimination against 2SLGBTQ+, or disability, there are several pathways available for addressing this:

A) If you feel comfortable bringing this up directly with the faculty, staff or student who has said or done something offensive, we invite you, or a friend, to speak directly with this person. People make mistakes and dealing them directly in the present may be the most effective means of addressing the issue.

B) you can reach out to either the Undergraduate office, Graduate office, or Director (Anne Bordeleau). If you contact any of these people in confidence, they are bound to preserve your anonymity and follow up on your report.

C) You can choose to report centrally to the Equity Office. The Equity Office can be reached by emailing equity@uwaterloo.ca. More information on the functions and services of the equity office can be found here: <https://uwaterloo.ca/human-rights-equity-inclusion/about/equity-office>.

D) Racial Advocacy for Inclusion, Solidarity and Equity (RAISE) is a student-led Waterloo Undergraduate Student Association (WUSA) service launching in the Winter 2019 term. RAISE serves to address racism and xenophobia on the University of Waterloo campus with initiatives reflective of RAISE's three pillars of Education and Advocacy, Peer-to-Peer Support, and Community Building. The initiatives include but are not limited to: formal means to report and confront racism, accessible and considerate peer-support, and organization of social events to cultivate both an uplifting and united community. You can report an incident using their online form.

Academic integrity, grievance, discipline, appeals and note for students with disabilities:

Academic integrity: In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. [Check the Office of Academic Integrity for more information.]

Grievance: A student who believes that a decision affecting some aspect of his/her university life has been unfair or unreasonable may have grounds for initiating a grievance. Read Policy 70, Student Petitions and Grievances, Section 4. When in doubt, please be certain to contact the department's administrative assistant who will provide further assistance.

Discipline: A student is expected to know what constitutes academic integrity to avoid committing an academic offence, and to take responsibility for his/her actions. [Check the Office of Academic Integrity for more information.] A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about "rules" for group work/collaboration should seek guidance from the course instructor, academic advisor, or the undergraduate associate dean. For information on categories of offences and types of penalties, students should refer to Policy 71, Student Discipline. For typical penalties, check Guidelines for the Assessment of Penalties.

Appeals: A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there is a ground. A student who believes he/she has a ground for an appeal should refer to Policy 72, Student Appeals.

Note for students with disabilities: AccessAbility Services, located in Needles Hall, Room 1401, collaborates with all academic departments to arrange appropriate accommodations for students with disabilities without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with AccessAbility Services at the beginning of each academic term.

Turnitin.com: Text matching software (Turnitin®) may be used to screen assignments in this course. Turnitin® is used to verify that all materials and sources in assignments are documented. Students' submissions are stored on a U.S. server, therefore students must be given an alternative (e.g., scaffolded assignment or annotated bibliography), if they are concerned about their privacy and/or security. Students will be given due notice, in the first week of the term and/or at the time assignment details are provided, about arrangements and alternatives for the use of Turnitin in this course. It is the responsibility of the student to notify the instructor if they, in the first week of term or at the time assignment details are provided, wish to submit the alternate assignment.