

**INSURGENT DOMESTICITIES**  
**TEACHING TOOL**  
April 30, 2021

**ESTABLISHING THE INTERIOR**

***Media***

- Audiard, Jacques. Dheepan. 2015. New York, NY: Sundance Selects, 2016. Streaming.  
Soko, Sam. Softie. 2020. Icarus Films on Vimeo.  
Anderson, Sean and Mabel O. Wilson, curators. "Reconstructions: Architecture and Blackness in America." (2021).

***Texts***

- Barad, Karen. "After the End of the World: Entangled Nuclear Colonialisms, Matters of Force, and the Material Force of Justice." *Theory & Event*, Volume 22, Number 3 (July 2019): 524-550.  
Dean, Jodi. *Comrade: An Essay on Political Belonging*. London; New York: Verso, 2019.  
James, Joy. "Black Revolutionary Love Reimagines Democracy." *Truthout* (February 18, 2021).  
<https://truthout.org/articles/i-trust-the-black-legacy-of-revolutionary-love-over-us-democracy/>.  
Morrow, Oona and Brenda Parker. "Care, Commoning and Collectivity: From Grand Domestic Revolution to Urban Transformation." *Urban Geography*, Vol. 41, No. 4 (2020): 607-624  
Navaro-Yashin, Yael. Make-believe Papers, Legal Forms and the Counterfeit: Affective Interactions between Documents and People in Britain and Cyprus." *Anthropological Theory*, Vol. 7, No. 1 (2007): 79-98.  
Pieris, Anoma. "Domesticity and Decolonization." In *Architecture and Nationalism in Sri Lanka: The Trouser under the Cloth*, 1-23. Abingdon, Oxon : Routledge, 2013.  
Puig de la Bellacasa, Maria. "Matters of Care in Technoscience: Assembling Neglected Things." *Social Studies of Science*, Vol. 41, No. 1 (February 2011): 85- 106.  
Siddiqi, Anooradha Iyer. "Writing With: Togethering, Difference, and Feminist Architectural Histories of Migration." *e-flux Architecture*, in "Structural Instability," ed. Daniel Barber and Eduardo Rega (July 28, 2018).  
Simpson, Audra. "The State is a Man: Theresa Spence, Loretta Saunders and the Gender of Settler Sovereignty." *Theory & Event*, Vol. 19, Issue 4 (2016).  
Spade, Dean. *Mutual Aid: Building Solidarity During this Crisis (and the next)*. London; Brooklyn, New York: Verso, 2020.  
Tahir, Madiha. "The Ground Was Always in Play." *Public Culture*, Vol. 29, No. 1 (2016): 5-16.  
Ticktin, Miriam. "Building a Feminist Commons in the Time of COVID-19." *Signs Journal*.  
<http://signsjournal.org/covid/ticktin/>.  
Woodly, Deva. "The Joy of Us: Identity Work and the Movement for Black Lives." In *What Now? On Future Identities*, edited by Kristin Chappa and Anne Barlow. London: Black Dog Publishing, 2018.

## Sample Module

### *Media*

Audiard, Jacques. *Dheepan*. 2015. New York, NY: Sundance Selects, 2016. Streaming.

### *Readings*

Pieris, Anoma. "Domesticity and Decolonization." In *Architecture and Nationalism in Sri Lanka: The Trouser under the Cloth*, 1-23. Abingdon, Oxon : Routledge, 2013.

Puig de la Bellacasa, Maria. "Matters of Care in Technoscience: Assembling Neglected Things." *Social Studies of Science*, Vol. 41, No. 1 (February 2011): 85- 106.

Barad, Karen. "After the End of the World: Entangled Nuclear Colonialisms, Matters of Force, and the Material Force of Justice." *Theory & Event*, Volume 22, Number 3 (July 2019): 524-550.

Spade, Dean. *Mutual Aid: Building Solidarity During this Crisis (and the next)*. London; Brooklyn, New York: Verso, 2020.

### *Themes*

colonialism and the  
nations speculative care  
hospitality  
mutual aid

### *Questions*

To establish the interior within the problematic of insurgent domesticities in *Dheepan*:

- We saw the "interior" as configured of landscapes of intimacies. We noted several terrains and points of sheer intimacy. We acknowledged the ways that intimacy as represented in the film was coerced. Perhaps intimacy is always coerced, in a sense, or requires duress to unfold?
- To establish the interior, we looked to the material and sensorial, through a range of forms (furniture, a room of one's own, a sewing machine, potable water), to find epistemologies and affective regimes with which to work. It seemed those epistemologies and affective properties were a means and ends for each of us.
- We read interiors through a range of violences (of the state, of gangs as the lineage of state denial of political economies, of domestic spaces...).
- We underscored speaking in terms of multiplicities, not standardizing 'domesticity' or 'insurgency.'
- We rooted our discussion in colonialism. While acknowledging having moved beyond Fanon (that the struggle has become much more complicated than an anticolonial one or even a postcolonial one that has not resolved in viable nation-states, and acknowledging the feminist critiques of Fanon), we agreed that we are not ready to move completely away from colonialism as the foundational analytic for the interior, or for insurgent domesticities.

*This teaching tool was prepared by the [Insurgent Domesticities](#) working group.*