



UNIVERSIDADE FEDERAL DO PARÁ
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E. Jeremy Torres. Higher Education and Necropolitics: Tracing Death and Violence in Higher Education. *!e Vermont Connection* • 2022 • Volume 43

[1] In the United States (U.S.), institutions maintain the longevity of dominance and subordination through a patriarchal matrix of white supremacist power relationships. Institutions and individuals within them are part of the fabric of larger social, historical, and political contexts (Hurtado et al., 2012, p. 41). The state erects institutions to assist in enacting state sanctioned violence, represented through their shared system of power. Paisley Curah (2014) suggests we should view the state/institutions as a messy and complex entity that “smuggles within certain expectations: an ordered hierarchy, a comprehensive rationality, a unity of purpose and execution” (p. 197). A wealth of scholarship deals with the role of higher education in perpetuating the death and violence of marginalized students and staff within the institution. The violence experienced from members of the institution ranges from experiences with racialization and racism (Karaman & Christian, 2020; Hotchkins & Dancy, 2017; Stubbs & Sallee, 2013) to misogyny (Ballysingh, 2019), gender norms (Sallee, 2019), and ableism (Cai & Richdale, 2015; Binder, 2017). From the criminal system (Spade, 2011), surveillance through medical and psychiatry (Beauchamp, 2014; Stryker, 2014), gender and family (Spade, 2011; Padilla & Rodriguez-Madera, 2021), and countless other institutions in the U.S., it is clear how domination, subordination, and hierarchical systems continue to exist over vulnerable populations.

[2] Violence is best understood not as an isolated act, but as one that takes place within a length of practice and broader social context, beyond physical acts and all-encompassing of verbal, psychological, symbolic, and spiritual attacks (Roark, 1993; Nicoletti et al., 2008). Roark’s (1993) definition of violence centers on behavior that by intent, action, or outcome harms another person. Institutional agents, comprised of boards of trustees, chief investment officers, presidents to name a few, within higher education are confronted with urgent questions about their role in the intensification and seduction of performing death and violence. Minimal higher education research has incorporated how institutional agents propel necropolitical dynamics of death and violence.

[3] Little is written about how institutional actors in higher education exert deathly power over vulnerable communities and exertion of power over vulnerable communities. Scholarship in higher education has primarily focused on internal institutional issues facing higher education and student success. In the U.S., the history of death and violence is not new to colleges and universities. Death and violence can be traced from the actions of the nation’s oldest institutions. For example, land-grant/grab universities stole nearly 11 million acres of land from 250 native Indigenous tribes (McCoy, Risam, & Guiliano, 2021). Additionally, colleges are complicit in their role in kidnapping Indigenous folks from their land to assimilate them into white Eurocentric society, which led to disproportionately high suicide rates of Indigenous youth, death by homesickness, death of cultural heritage, and death by uncontrolled disease (Peterson, 2001). Furthermore, colleges and universities are complicit in death and violence through their investment in the early to mid-1900s in the eugenics movement (Miro & Gordan, 2018, their involvement in race-based admissions practices (Castro & Magana, 2020), and stockpiling COVID-19 test during the COVID-19 pandemic (Nadworny, 2020). As a higher education scholar, it is essential to explore how higher education agents conspire in their ongoing oppression. As the killing of those at the margins of

neoliberal sovereignty continues to be glamorized and fetishized in the name of “democracy” (Agathangelou, Bassichis, & Spira, 2008), including the expansion of education.

[4] Given recent calls by students, student affairs professionals, and activists to dismantle systems of oppression, the findings from this analysis underscore the value of using a critical lens to expose higher education’s deathly investments. Within the analysis, each theme/type of neoliberal investment presents a dichotomous relationship with capital gain and death. First, the role of investment in expanding student populations contributes to the expansion of college campuses in urban cities, consequently impacting locals by raising rents resulting in displacement (Wiess, 2013). Second, the role of protecting new properties created from practices of gentrification resulting on the dependence of police and police state to protect those properties, results in higher incarceration rates and death for community members who live in and near the campus environments. Third, their refusal to adopt new practices to support a diverse set of student populations; queer and trans students (QT), Black Indigenous People of Color (BIPOC), students with disabilities, and working students with a diverse set of needs consequently negatively impacts students’ persistence, retention, and safety within the institution. Lastly, the prioritization of returning to normal during a global pandemic consequently exposes populations such as students, staff, faculty, and community members situated near the University to death in the most severe way. This research in the most literal sense unearths the factors and investment that creates conditions where the most marginalized in society must navigate their daily exposure to death and violence.

[5] As an activist, the language of this article is intended to identify power, the exertion of power, and the deadly impact of power. Campus violence expert Mary Roark (1993) describes the importance of naming. Naming power is essential. “Once we name something, we can go beyond vagueness to clarity that favors efforts in prevention and control.” Words are powerful, and naming gives us the ability to describe, discuss, understand, and ultimately bring about change.”(p.6). Through this analysis there is hope that presidents, boards of trustees, CFO’s, donors, and other leaders within higher education come to acknowledge their practices as having negative life impacts on various communities.

RESPONDA ÀS PERGUNTAS DE 1 A 5 EM PORTUGUÊS, DE ACORDO COM AS INFORMAÇÕES VEICULADAS NO TEXTO.

- 1) **Considere o Parágrafo [1].** A que formas de violência estão sujeitos os membros de instituições nos Estados Unidos? (2,0 ponto)

racismo, misoginia, questões de gênero e capacitismo.

- 2) **Considere o Parágrafo [2].** Qual a definição de violência? (2,0 pontos)

Violência não é um ato isolado, mas que acontece dentro de um contexto social maior e conjunto de práticas, além de atos físicos e também envolve ataques verbais, psicológicos, simbólicos e espirituais.

- 3) **Considere o Parágrafo [3].** A violência institucional não é algo recente nos EUA. Quais exemplos de violência institucional são apresentados no parágrafo? (2,0 pontos)

Universidades roubaram quase 11 milhões de hectares de terra de 250 tribos indígenas nativas. Além disso, as faculdades são cúmplices em seu papel no sequestro de povos indígenas de suas terras para assimilá-los na sociedade eurocêntrica branca, que levou a taxas de suicídio desproporcionalmente altas de jovens indígenas, morte por saudades de casa, morte de herança cultural e morte por doença não controlada. Além disso, faculdades e universidades são cúmplices em morte e violência através do seu investimento no início e meados de 1900 no movimento

eugênico, seu envolvimento em práticas de admissão e armazenamento de testes de COVID-19 durante a pandemia de COVID-19.

- 4) **Considere o Parágrafo [4].** A pesquisa apresenta quatro dicotomias entre o ganho de capital e a morte. Selecione duas e explique-as. (2,0 pontos)

Primeiro, o papel do investimento na expansão da população estudantil contribui para a expansão dos *campi* universitários nas cidades urbanas, impactando conseqüentemente os habitantes locais através do aumento dos aluguéis, resultando em deslocamento. Em segundo lugar, o papel de proteger novas propriedades criadas a partir de práticas de gentrificação que resultam na dependência da polícia e do estado policial para proteger essas propriedades, resulta em taxas mais elevadas de encarceramento e morte para os membros da comunidade que vivem dentro e perto dos ambientes do campus. Terceiro, a sua recusa em adotar novas práticas para apoiar um conjunto diversificado de populações estudantis; estudantes queer e trans (QT), Povos Indígenas Negros de Cor (BIPOC), estudantes com deficiência e estudantes trabalhadores com um conjunto diversificado de necessidades, impactam negativamente a persistência, retenção e segurança dos estudantes dentro da instituição. Por último, a priorização do regresso à normalidade durante uma pandemia global expõe, conseqüentemente, populações como estudantes, funcionários, professores e membros da comunidade situados perto da Universidade à morte da forma mais grave.

- 5) **Considere o Parágrafo [5].** De acordo com Roark (1993) por que é importante nomear o poder?

Depois de nomearmos algo, podemos ir além da imprecisão para a clareza que favorece os esforços de prevenção e controle. As palavras são poderosas e nomear nos dá a capacidade de descrever, discutir, compreender e, em última análise, provocar mudanças.