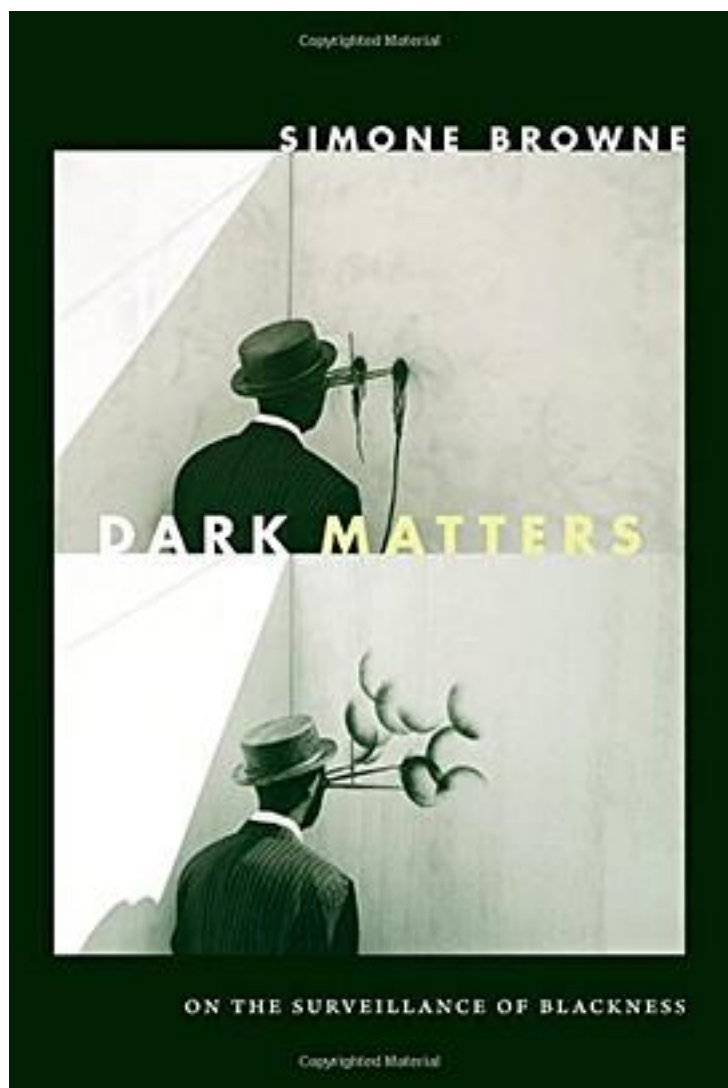


# Dark Matters



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著者:Simone Browne

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In *Dark Matters* Simone Browne locates the conditions of blackness as a key site through which surveillance is practiced, narrated, and resisted. She shows how contemporary surveillance technologies and practices are informed by the long history of racial formation and by the methods of policing black life under slavery, such as branding, runaway slave notices, and lantern laws. Placing surveillance studies into conversation with the archive of transatlantic slavery and its afterlife, Browne draws from black feminist theory, sociology, and cultural studies to analyze texts as diverse as the methods of surveilling blackness she discusses: from the design of the eighteenth-century slave ship *Brooks*, Jeremy Bentham's *Panopticon*, and *The Book of Negroes*, to contemporary art, literature, biometrics, and post-9/11 airport security practices. Surveillance, Browne asserts, is both a discursive and material practice that reifies boundaries, borders, and bodies around racial lines, so much so that the surveillance of blackness has long been, and continues to be, a social and political norm. -(fr. Goodreads.com)

作者介绍:

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## 标签

race

监控

人类学

poco

black

STS

## 评论

这本书大家都说好，可是我觉得非常中规中矩的美国学术书籍。Race是诘问福柯的一个很好的场地。因为Race立即将视觉转向了身体和触觉。但是似乎Browne对于这方面的讨论不太充分。提出了很多概念，也有很多一手资料。但是总结构设计，语言，和编排来看，个人感觉还是比较粗糙的。。。不过倒是让我想到一些对自己研究有用的，不相干的事情。现居一下奇货吧。。

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创建条目前两天开始读，豆瓣都审核完了我还没看完T.T

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Redefine surveillance studies with the new angle on DARK matters, and thus refresh the construction of blackness through how they are objectified, watched, discriminated and resisted from the plantation era to the age of Google

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When panopticon as a model of surveillance has become \*the\* model of modern surveillance, this book is more than fucking refreshing to offer an alternative method/model of the power of modernity. But the prob is how to appropriate a lens of “radicalizing surveillance” to the context of china?? Historicizing AND ???

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考察监控社会的种族主义起源。不知道为什么，好像“福柯的理论没有涉及种族问题”已经成为了一个对福柯的常见误读，本书对话福柯也只讨论了规训与惩罚（对话得也不太好），但在安全领土与人口里福柯明明有大量论述对人口的分类治理术，必须保卫社会更是以种族主义的起源为中心问题来写的，这些讨论去哪儿了呢？这本书更好的写作方式应该是“福柯的理论在种族监控中的体现和应用”，而不是“福柯没有讨论种族问题我来替他讨论一下”。本书与福柯有所不同的部分只有一处，即认为白人身份不仅是人口分类中的一个类别，而是权力正统性的一个符号。但这实际上也是基于对福柯的误读，因为这里的权力是国家权力（白人为权力的主体），而不是福柯的弥散性无主体权力。好在本书例证扎实、写作有力，选取的文本都值得一看。理论价值不太高，材料价值还是挺好的。

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书评

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