

THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL
SCHOOL OF SOCIAL WORK



Course Number: SOWO 501, Section 01
Course Title: Confronting Oppression and Institutional Discrimination
Semester and Year: Fall 2020
Time and Location: Mondays 9:00 – 11:50 Room Zoom
Instructor: Travis J. Albritton, PhD, MSW, M.Div
Clinical Associate Professor
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Office Hours: Tuesday's 10:00 – 12:00
Fridays 12:30 – 1:30 or by appointment

COURSE DESCRIPTION:

This course examines institutionalized oppression and its implications for social work practice at all levels, emphasizing the consequences of social inequality and the social worker's responsibilities to fight oppression.

COURSE OBJECTIVES:

Upon completion of the course, students should be able to:

1. Demonstrate an understanding of the nature of prejudice and the impact of discrimination on individuals and groups, especially with regard to race, gender, disability, sexual identity, and ethnicity.
2. Demonstrate knowledge of the historical and social forces that have worked for and against the exclusion of groups of people from opportunities and services at the institutional, community, and societal levels.
3. Demonstrate knowledge of the roles played by advocacy groups in minimizing barriers to opportunities and services for populations who experience discrimination.
4. Identify and consider ways of addressing institutional discrimination as it appears in social welfare policy and in the management and practice of human services.
5. Demonstrate an ability to apply social work values and ethics to practice with diverse populations.
6. Demonstrate knowledge of differential assessment and intervention skills needed to serve diverse populations.
7. Demonstrate an understanding and appreciation of human diversity and family and community strengths.

COURSE RATIONALE:

The Code of Ethics of the National Association of Social Workers (NASW) stipulates that one of the ethical principles that must guide social workers is that “Social workers challenge social injustice” (1999, p. 2). Specifically, the Code directs social workers to “pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people. Social workers’ social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice” (NASW, 1999, p. 2). These activities are anchored to one of the fundamental missions of the social work profession, which is to “strive to end discrimination, oppression, poverty, and other forms of social injustice” (NASW, 1999, p. 1). The intent of this course is to prepare students to fulfill their responsibilities related to fighting injustice and oppression, as prescribed by the Code.

All social workers have a responsibility to meet the needs of diverse client systems in our society. In addition to understanding clients systems’ rich heritage and contributions to society, social workers need to understand the structures, systems, and policies that create and maintain oppression. This course serves as a foundation for the understanding of the nature, character, and consequences of being excluded from many available opportunities and services. It explores the implications of discrimination for oppressed groups, including racial and ethnic minorities, women, older persons, people with disabilities and LGBTQ people. Members of these groups have been affected by social, economic and legal biases and by institutional structures and social policies that maintain and perpetuate oppression.

REQUIRED TEXTS:

Hill, M.L. (2017). *Nobody: Casualties of america’s war on the vulnerable, from ferguson to flint and beyond.*

Teaching Methods and Expectations:

The following are thoughts and guidelines related to how we can best foster a culture of learning and engagement among us.

Structure:

Class will be conducted via Zoom (for synchronous activities) and Sakai (for asynchronous activities). The balance of these will vary over the weeks, but basically, you can expect the following:

1. We will limit our zooming to no more than 2 hours per scheduled class session (with a break in the middle, I promise!). During this time, we will focus on discussion and small group activities. To the extent possible, I will avoid long Zoom lectures and PowerPoint presentations – rather, I will share slides beforehand (sometimes with accompanying written or voice-over notes) and invite you to review them before class. Then, when we meet synchronously, I can take just a few minutes to emphasize some of the really important points/concepts, and then discuss, clarify, and answer questions before jumping into some small group or activity-based learning.
2. Along with synchronous activities, we’ll have asynchronous activities that you will complete during the week. These will take a variety of forms -- for example, (a) responding to your peers’

discussion questions in Sakai forums, (b) accessing videos or podcasts, (c) finding internet resources relevant to a particular topic, or (d) reflection/journaling “worksheets.”

The Zoom Environment:

The Zoom environment poses unique challenges (as well as opportunities!) for our learning. Of course we will adapt and troubleshoot over time, but here are a few guidelines for how to engage in ways that are accessible, productive, and community-building:

1. When it's at all possible for you to be present on camera, please do so ... we are trying to replicate human-to-human interaction, and, while it's no substitute for personal contact, the Zoom space at least allows us to respond to one another's faces and visual presence. Please also know that I appreciate that this is not always feasible, for any number of personal, environmental, or logistical reasons – if you do need to turn off your camera for a time, just send me/us a quick message in the chat to that effect to let us know.
2. The chat function is a great way to provide support and reinforcement to one another, but it can also be used in ways that actually impede engagement and learning. It can quickly become a distraction, especially for folks who have challenges with multi-tasking (i.e. attending to the discussion in class AND a side conversation in the chat). As a general guideline, think about the chat as a way to (a) express support for one another, and/or (b) let me know things like “(name) was trying to say something, you might not have noticed” (as a facilitator, I definitely appreciate this!). There may also be times that I'll ask you to do something like “type one word into the chat that describes your reaction to this article (or video, etc.).” Generally, though, if you have a substantive question or comment to share during a discussion, the preference would be to share those verbally rather than in the chat.

The Pandemic Environment:

In addition to the Zoom environment, the pandemic environment poses unique and likely unprecedented challenges to all of us as learners. There are challenges related to our own health/mental health and the health/mental health of our loved ones; challenges related to economic security; challenges related to having many people, with competing needs, together in one space; challenges related to the pain of witnessing the further destruction of our communal safety nets and watching folks who are already the most vulnerable needing to bear the brunt of that. None of these things, either individually or in combination, are in any way ideal conditions for the kind of study, reflection, and commitment that social work education asks of us. Please know that my default stance on all of this is one of kindness, adaptation, and respect for all of these various struggles. *I know that you wouldn't be here at the School if you weren't profoundly motivated to be the best healers and change agents possible, and my intent will be to work with each of you with flexibility and care to accomplish just that.*

The Learning Culture:

My philosophy is that we all (including me) come to class as both teachers and learners. We bring our personal experiences, expertise, beliefs, passions, world views -- and yes, blind spots -- to the table, and we have much to learn from one another. *In this class in particular, we will be challenged to humbly yet*

unflinchingly question beliefs and assumptions that have seemed like “givens” in the context of the systems in which many of us have grown up and lived. This work can come with the possibility of experiencing defensiveness, shame, guilt, sadness, intense anger, and/or deep disillusionment/alienation. There are no easy “fixes” (nor should there be) for these experiences – in fact, they are critical to the process of individual and communal growth. In light of this, I will ask that we all commit wholeheartedly to engaging with one another according to our social work values – dignity, respect, compassion, and cultural humility. In practice, this might mean:

- articulating our own views to the best of our ability in the moment
- seeking to understand and appreciate others’ points of view before rushing to judgement
- owning (and seeking to understand) the impact of our statements even if that impact was not our intent – and exploring the art of the authentic apology when needed
- being open to having our perceptions questioned, and remaining curious about our own reactions – for example, “what is this evoking for me? How have I learned to know what I think I know relative to this topic?”

Most importantly in my view, it means doing our best to stay present and to be cognizant of our own individual power and role in creating the kind of community to which we aspire.

ASSIGNMENT DESCRIPTIONS:

Thoughtful Engagement/Participation

20 Points

A critical component of learning and creating a learning environment is thoughtful engagement in class discussion. See the discussion of engagement in the “Expectations” section above. You will start with a score of 20 points; points will be deducted if you miss class without notice, are repeatedly late or leave early, disappear for long periods on break, or are unprepared or obviously disengaged. Please note that all students are required to have their cameras on during class unless prior approval to have your camera turned off has been given by the instructor. **In order to fully participate in and benefit from each class session, students should complete required readings before class and come to class prepared to discuss them.** There will also be asynchronous assignments that will count towards the class participation grade. The instructor may decide to include pop quizzes throughout the semester based on students’ ability to integrate course readings during discussions.

Reflection paper: Cycles of Socialization and Liberation

30 Points

For this 7-8 page paper, you will use Harro’s *Cycle of Socialization* and *Cycle of Liberation* to examine your personal experiences, the messages you have received, how these have socialized how you think about race, racism, and other intersectional identities, and how you have grown and anticipate growing over time. In addition, you will apply critical race theory and your awareness of intersectionality, specifically how your multiple intersecting identities inform your socialization around race, to your analysis. Using the Cycle of Socialization and Cycles of Liberation models as a guide, please respond to the following prompts:

1. **First socialization (Arrow 1):** During your early years, how were you socialized about race? Provide specific examples of messages (e.g., verbal, environmental, visual, behavioral).

2. ***Institutional and cultural socialization (Circle 1):*** As you continued to develop, how were you socialized by larger institutions such as schools, religious organizations, community and social service agencies/organizations, the media, retail organizations, political and economic systems, cultural groups, and other institutions? What messages (e.g., verbal, environmental, visual, behavioral) informed your beliefs, attitudes, and values? Give specific examples.
3. ***Enforcements (Arrow 2):*** How was this socialization enforced over time?
4. ***Results (Circle 2):*** What are/were the results of this socialization? How did your socialization inform your racial identity? How did/do your intersectional identities shape your understanding of race and racism?
5. ***Actions (Arrows 3a and/or b):*** What has kept you or keeps you in this cycle of socialization? What (if anything) has interrupted the cycle?
6. ***Analysis, synthesis and reflection:*** Using theories learned and conversations had in class, think critically about how white supremacy culture has impacted your life-how have you been complicit in and/or harmed by white supremacy? Note: This assignment asks you to reflect on your relationship to white supremacy culture. To be clear, we all have a relationship to white supremacy. For people who self-identify as white, this relationship often engenders unearned benefits and privileges. For people of color this relationship is often one of harm and violence. And because identities and lived experiences are complex, these binary categories of harm and benefit are sometimes not so neat. What can and does your journey toward healing and/or atonement look like?
7. ***The Cycle of Liberation:*** Harro describes the Cycle of Liberation as occurring in several stages: Waking Up, Getting Ready, Reaching Out, Building Community, Coalescing, Creating Change, and Maintaining. Where do you believe that you are currently in your process? Where do you see yourself in the short term (for example, in your MSW program) and in the longer term (for example, as you progress in your professional and personal life)? Looking at Harro's description/discussion of the various stages, what do you think will facilitate your progress? What might be barriers? What challenges might you anticipate?

Dying of Whiteness Assignment

30 Points

In *Dying of Whiteness*, Jonathan Metzl presents the thesis that the values that undergird and are lived out through a certain political dogmatism work against the very people espousing said dogmatism and perpetuate unspeakable harm against those most marginalized. Metzl uses three state-level narratives, each focusing on a discreet social problem, to elucidate his argument. **For this assignment, you will write your own state-level narrative focusing on North Carolina** (Please note that if, due to COVID-19, you are not based in NC, you can speak with your instructor about focusing your work on a different state). Using one of the social problems highlighted by Metzl as the cornerstone of your argument, expound upon how “the politics of whiteness”, as Metzl puts it, impact our collective ability as a country and as a state to advocate for systems that would most serve the collective good.

Describe how critical race theory and/or other critical theories help us to understand the politics of whiteness relative to the issue you have chosen to describe how Metzl's thesis negatively impacts the lives of the most marginalized and disenfranchised Americans. In other words, use Metzl's thesis as a launching point for a conversation in which you center the most marginalized in your discussion about the political and systemic impacts of white privilege and

white supremacy. You can go in any direction you would like with this paper, as long as you explore a specific social problem utilizing one of Metzler's three vignettes as a launching point and ultimately shine a spotlight on the challenges and advocacy opportunities specific to the North Carolina context.

Using Metzler's observations at the end of the book, **you will conclude your paper** with a deep dive into work currently being done on the ground to dismantle the harmful system(s) discussed in your paper. In other words, if you choose to discuss K-12 education, what is the NC landscape, who is most harmed by the landscape, and what advocacy efforts are currently underway to dismantle and re-envision it? How are efforts in NC working to decenter whiteness and activate the need to center the most marginalized people as both a visionary and a practical step forward? To better understand the issue and the advocacy opportunities in a state-specific context, **you will conduct at least one virtual key informant interview** with someone in North Carolina currently engaged in the issue area you are exploring. This can be a person employed by an advocacy agency, a local activist, a public official, someone working in a field related to the social problem, or anyone that you identify as a person with lived experience in the issue area you are exploring. You will use what aspects of the interview make sense for you in the context of your paper; interview notes will not be collected. Your paper should be about 5-7 pages and include proper citations in APA format.

Forums Discussion and Reflection Questions

20 Points

Students will work in pairs or groups of three to develop **three discussion questions for one week of assigned readings**. The questions should draw on themes from the week's readings and students may choose to incorporate themes from previous weeks' readings as appropriate. Questions should demonstrate critical thinking and a clear understanding of the authors' discussion. For example, what are the authors' perspectives? How are they similar or different? Are the authors arguing a specific point or points, writing to inform or analyzing a specific issue or set of issues? In what ways do the authors challenge us to think about issues of equity and justice? These questions and others like them should guide you as you think about developing your questions.

Questions should be posted to the Sakai discussion forum by 9:00pm Thursday prior to the week they are assigned (your instructor will demonstrate how to post questions). Your colleagues will provide at least a one paragraph response to two of your questions by Sunday at 9:00pm. Both the questions and the responses will be used to help guide the class discussion.

EXPECTATIONS FOR WRITTEN ASSIGNMENTS

You are expected to adhere to scholarly writing guidelines and to use APA formatting in all of your written work (unless otherwise specified). Please use the resources available to you to ensure your success in this area. The web sites listed below provide additional information:

- <http://ssw.unc.edu/students/writing> (resources from the School of Social Work, including an APA quick reference guide)
- <http://www.apastyle.org/apa-style-help.aspx> (APA Style basics)
- http://owl.english.purdue.edu/handouts/research/r_apa.html (general information about APA style). You are also encouraged to review the section on plagiarism, as it constitutes academic dishonesty and will have significant consequences.

A note on writing support: Clear, cogent writing is an essential skill for social work professionals. Writing support is available to all students through the School's Writing Support Team; they can help you strengthen your writing skills by sharing strategies for organizing information, presenting a cohesive

SOWO 501 Fall 2020 6

argument, ensuring clear communication, and mastering APA style. Writing Support offers a learning opportunity for students but does not merely copy edit student papers. Writing support is available in-person, by e-mail, or by phone. E-mail a requested appointment day and time to SOSWwritingsupport@gmail.com. In addition, see the Writing Resources and References page on the School’s website (under the Current Students tab: <https://ssw.unc.edu/students/writing>).

POLICY ON INCOMPLETES AND LATE ASSIGNMENTS:

Assignments are due at the **beginning** of class on the day noted. You must notify me at least 2 days before a due date if you would like to request an extension. If this does not happen, you will lose 5% of the assignment’s points per day (including weekends and including the date on which the assignment was due, if you submit it after the beginning of class). Incompletes *may* be granted if there are extreme and unforeseeable circumstances that affect your ability to complete the semester’s work. An Incomplete requires that we develop a contract that specifies the timeline for completing your work.

POLICY ON ACADEMIC DISHONESTY:

The Student Honor Code is always in effect in this course. The Instrument of Student Judicial Governance (<http://instrument.unc.edu/>) requires that you vouch for your compliance on all your written work. You must write the following pledge in full on each document title page: “I have neither given nor received any unauthorized assistance on this assignment.” Sign and date it. Students are also strongly encouraged to review the section on plagiarism carefully. All instances of academic dishonesty will result in disciplinary measures pre-established by the School of Social Work and the University.

ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES

UNC Chapel Hill facilitates the implementation of reasonable accommodations, including resources and services, for students with disabilities, chronic medical conditions, a temporary disability or pregnancy complications resulting in difficulties with accessing learning opportunities. All accommodations are coordinated through the Accessibility Resources and Service Office. In the first instance please visit their website <http://accessibility.unc.edu>, or 919-962-8300 or Email; - accessibility@unc.edu. A student is welcome to initiate the registration process at any time, however, the process can take time. ARS is particularly busy in the run-up to Finals and during Finals. Students submitting Self-ID forms at that time are unlikely to have accommodations set until the following semester. Please contact ARS as early in the semester as possible.

Community Standards in Our Course and Mask Use. This fall semester, while we are in the midst of a global pandemic, all enrolled students are required to wear a mask covering your mouth and nose at all times in our classroom. This requirement is to protect our educational community -- your classmates and me – as we learn together. If you choose not to wear a mask, or wear it improperly, I will ask you to leave immediately, and I will submit a report to the [Office of Student Conduct](#). At that point you will be disenrolled from this course for the protection of our educational community. Students who have an authorized accommodation from Accessibility Resources and Service have an exception. For additional information, see <https://carolinatogether.unc.edu/university-guidelines-for-facemasks/>.

Schedule of Topics and Readings

Class	Readings & Activities
<p>August 10th Class 1: Introductions & setting of</p>	<p>Pierce Freelon et al. video: <i>The History of White People In America, Episode One: How America Invented Race.</i> https://www.wgbh.org/programs/2020/07/06/the-history-of-white-people-</p>

<p>intentions, frames, context</p> <ul style="list-style-type: none"> ● Context: This moment in history: COVID, police violence, systemic injustices magnified ● Intentions: Self-interrogation, reflection, truth-telling, accountability ● Fundamental frames: deep racialization of institutions & collective/societal consciousness; critical approaches to understanding white supremacy & other cultural supremacies 	<p>in-america-episode-one-how-america-invented-race</p> <p>Brady, S., Sawyer, J. M., & Perkins, N. H. (2019). Debunking the myth of the ‘radical profession’: Analyzing and overcoming our professional history to create new pathways and opportunities for social work. <i>Critical and Radical Social Work</i>, 7(3), 315. doi:10.1332/204986019X15668424193408</p> <p>Metzl, J. Introduction: Dying of Whiteness In Dying of whiteness: How the politics of racial resentment is killing America’s heartland. Basic Books, New York, NY.</p> <p>Morgaine, K. & Capous-Desyllas (2015). <i>Anti-oppressive social work practice: Putting theory to action</i>. Thousand Oaks, CA: Sage. Read: Anti-oppressive & liberation-based practice (pp. 67 7os2).</p> <p>NYT piece on COVID & inequality https://www.nytimes.com/interactive/2020/07/05/us/coronavirus-latinos-african-americans-cdc-data.html</p>
<p>August 17th</p> <p>Class 2: Exploring Identity & Interaction</p> <ul style="list-style-type: none"> ● Identity Development & Social Location ● Microaggressions & Microaffirmations ● Navigating Sensitive Dialogues 	<p>Adams, M., Blumenfeld, M. J., Hackman, H. W., Peters, M. L., & and Zúñiga, X. (Eds.). (2018). <i>Readings for diversity and social justice</i> (4th ed.). New York: Routledge Taylor & Francis Group. (Chapters posted on Sakai)</p> <p>Ch. 5: The Cycle of Socialization Ch. 134: The Cycle of Liberation</p> <p>Tatum, B. D., (2017). <i>Why are all the Black kids sitting together in the cafeteria?</i> Basic Books.</p> <ul style="list-style-type: none"> ● Chapter 4 - Identity development in adolescence ● Chapter 5 - Racial identity development in adulthood ● Chapter 6 - The development of White identity <p>Recommended</p> <p>Gay, R. (2013, July). Some thoughts on mercy. <i>The Sun</i>, 24-28.</p> <p>Jones, J. M., & Rolon-Dow, R. (2019). Multidimensional models of microaggressions and microaffirmations. In G. C. Torino, D. P. Rivera, C. M. Capodilupo, K. L. Nadal, & D. W. Sue (Eds.) <i>Microaggression theory: Influence and implications</i> (pp. 32-47). Wiley.</p> <p>Torino, G. C., Rivera, D. P., Capodilupo, C. M., Nadal, K. L., & Sue, D. W. (2019). Everything you wanted to know about microaggressions but didn’t get a chance to ask. In G. C. Torino, D. P. Rivera, C. M. Capodilupo, K. L. Nadal, & D. W. Sue (Eds.) <i>Microaggression theory: Influence and implications</i> (pp. 3-15). Wiley.</p>
<p>August 24th</p>	<p>Freire, P. (2001). The Banking Concept of Education. In <i>Pedagogy of the Oppressed</i>. New York, NY: Bloomsbury</p>

<p>Class 3: Questioning systems of power in institutions, including social work</p> <ul style="list-style-type: none"> ● Popular education/public narrative ● The “banking” model of social work practice ● Introduction to critical theories 	<p>Levin, L., & Liberman, A. (2019). A case for critical social work action. <i>Families in Society: The Journal of Contemporary Social Services</i>, 100(3), 248-259. doi:10.1177/1044389419837073</p> <p>Podcast on prison abolition/solitary confinement with K Agbebiyi, MSW & Shimon Cohen, LCSW. https://dointhework.podbean.com/e/prison-abolition-k-agbebiyi-msw/</p> <p><i>Social Work So White</i>. (Online panel hosted by SWCAREs). Available on YouTube at https://youtu.be/WA5ZwkwfHLCA</p>
<p>August 31st</p> <p>Class 4: Critical theory continued</p> <ul style="list-style-type: none"> ● Social construction of race ● CRT ● Colonization 	<p>Daftary, A.-M. H. (2018). Critical race theory: An effective framework for social work research. <i>Journal of Ethnic & Cultural Diversity in Social Work: Innovation in Theory, Research & Practice</i>. https://doi.org/10.1080/15313204.2018.1534223</p> <p>Freelon, P. et al. video: <i>The History of White People in America Episode 3: How America Turned Skin Color into Power</i> https://www.wgbh.org/arts-culture/2020/07/08/the-history-of-white-people-in-america-episode-three-how-america-turned-skin-color-into-power</p> <p>Kolivoski, K. M., Weaver, A., & Constance-Huggins, M. (2014). Critical race theory: Opportunities for application in social work practice & policy. <i>Families in Society</i>, 95(4), 269–276.</p> <p>Leonardo, Z. & Harris, A. P. (2013) Living with racism in education and society: Derrick Bell’s ethical idealism and political pragmatism, <i>Race Ethnicity and Education</i>, 16:4, 470-488.</p> <p>NYT piece on Race & Caste. https://www.nytimes.com/2020/07/01/magazine/isabel-wilkerson-caste.html?searchResultPosition=1</p> <p>J. Mace III spoken word video</p> <p>Recommended</p> <p>McKenzie-Mohr, S., & Lafrance, M. N. (2017). Narrative resistance in social work research and practice: Counter-storying in the pursuit of social justice. <i>Qualitative Social Work: Research and Practice</i>, 16(2), 189-205. doi:10.1177/1473325016657866</p>
<p>September 14th</p> <p>Class 5: Scientific racism & other institutional manifestations of systemic oppression</p> <ul style="list-style-type: none"> ● Historical overview (including eugenics & The Bell Curve), culminating in police surveillance 	<p>Byfield, N. P. (2018;2019). Race science and surveillance: Police as the new race scientists. <i>Social Identities</i>, 25(1), 91-106.</p> <p>Dennis, R. M. (1995). Social Darwinism, scientific racism, and the metaphysics of race. <i>The Journal of Negro Education</i>, 64(3), 243-252. doi:10.2307/2967206</p> <p>Schoen, J. (2001). Between choice and coercion: Women and the politics</p>

<p>& profiling as one contemporary manifestation</p> <ul style="list-style-type: none"> ● Additional examples of the use of “science” to justify & bolster systems of oppression: <ul style="list-style-type: none"> ○ Homophobia, transphobia, mental illness, HIV ● Overview of other mechanisms of subjugation -- policy, legislation, informal practices (biases) 	<p>of sterilization in North Carolina, 1929-1975. <i>Journal of Women’s History</i>, 13(1), 132. https://doi-org.libproxy.lib.unc.edu/10.1353/jowh.2001.0034</p> <p>Wright-Mendoza, J. (2018). How insurance companies used bad science to discriminate. Retrieved from https://daily.jstor.org/how-insurance-companies-used-bad-science-to-discriminate/</p> <p>Recommended</p> <p>Horsman, R. (1975). Scientific racism and the American Indian in the mid-nineteenth century. <i>American Quarterly</i>, 27(2), 152-168.</p> <p>Ott, K. (2015). The history of getting the gay out. Blog post available at https://americanhistory.si.edu/blog/getting-gay-out</p> <p>Walters, R. (1995). The impact of bell curve ideology on African American public policy. <i>American Behavioral Scientist</i>, 39(1), 98- 108.</p>
<p>September 21st</p> <p>Class 6: The Criminal Legal System</p>	<p>Students should preview the documentary <i>13th</i> on Netflix or YouTube Prior to Class</p> <p>Hill, M. L. (2016). Broken. In <i>Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond</i>. New York, NY: Simon & Schuster.</p> <p>Hill, M. L. (2016). Bargained. In <i>Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond</i>. New York, NY: Simon & Schuster</p> <p>Hill, M. L. (2016). Caged. In <i>Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond</i>. New York, NY: Simon & Schuster</p> <p>Pellow, D. (2019, December, 19). The disturbing link between environmental racism and criminalization. https://www.ehn.org/environmental-racism-and-the-criminal-justice-system-2641465977.html</p> <p>Recommended</p> <p>Jeffers, J. L. (2019). Justice is not blind: Disproportionate incarceration rate of people of color. <i>Social Work in Public Health</i>, 34(1), 113-121.</p> <p>Martinot, S. (2014). <i>Toward the Abolition of the Prison System. Socialism & Democracy</i>,</p>
<p>September 28th</p> <p>Class 7: Identities & intersectionality</p>	<p>Collins, P. H. (1998). The tie that binds: race, gender and US violence. <i>Ethnic and Racial Studies</i>, 21(5), 917-938.</p> <p>Collings, P. H. (2017). On violence, intersectionality and transversal</p>

<p>Self-work on intersectional identities (segue into queer theories and social constructionism)</p>	<p>politics. <i>Ethnic and Racial Studies</i>, 40(9), 1460-1473.</p> <p>Metzl, J. Part 1: Missouri. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i>. Basic Books, New York, NY.</p>
<p>October 5th</p> <p>Class 8: Feminist/Womanist theories and the interrogation of patriarchal ways of knowing</p>	<p>Davis, A.Y. (1981). Rape, racism, and the capitalist setting. <i>The Black Scholar</i>, 12(6), 39-45. https://doi-org.libproxy.lib.unc.edu/10.1080/00064246.1981.11414219</p> <p>Kemp, S. P., & Brandwein, R. (2010). Feminisms and social work in the United States: An intertwined history. <i>Affilia: Journal of Women & Social Work</i>, 25(4), 341-364.</p> <p>Lorde, A. (1984). <i>The master's tools will never dismantle the master's house</i>. Retrieved from https://theanarchistlibrary.org/library/audre-lorde-the-master-s-tools-will-never-dismantle-the-master-s-house.pdf</p> <p>Nadasen, P. (2010). Expanding the boundaries of the women's movement: Black feminism and the struggle for welfare rights. <i>Feminist Studies</i>, 28(2), 270-301.</p>
<p>October 12th</p> <p>Class 9: Queer theories, the criminalization of non-normative bodies, and an anti-assimilationist politic</p>	<p>Cannon, C., Lauve-Moon, K., & Buttell, F. (2015). Re-theorizing intimate partner violence through post-structural feminism, queer theory, and the sociology of gender. <i>Social Sciences</i>, 4(3), 668-687. doi: http://dx.doi.org.libproxy.lib.unc.edu/10.3390/socsci4030668</p> <p>MacKinnon, K. V. (2011). Thinking about queer theory in social work education: A Pedagogical (in)query. <i>Canadian Social Work Review</i>, 28(1), 139-144.</p> <p>Stanley, E. A. & Smith, N. (2011). <i>Captive gender</i>. Oakland, CA: AK Press. Read: <i>Building an abolitionist trans & queer movement with everything we've got</i> (Bassichis, Lee, & Spade). Retrieved from http://www.deanspade.net/wep-content/uploads/2010/07/Building-an-Abolitionist-Trans-Queer-Movement-With-Everything-Weve-Got.pdf</p>
<p>October 19th</p> <p>Class 10: Critical disability theory, disability justice, disability & race intersections (esp. In the school to prison pipeline), accommodations vs. universal design frameworks</p>	<p>Annamma, S. A., Connor, D. & Ferri, B. (2012). Dis/ability critical race studies (DisCrit); Theorizing at the intersections of race and dis/ability. <i>Race Ethnicity and Education</i>, 16(1), 1 -31.</p> <p>Erevelles, N., & Minear, A. (2017). Unspeakable offenses: Untangling race & disability in discourses of intersectionality. In L. J. Davis (Ed.), <i>The disability studies reader</i> (pp. 381-395). New York, NY: Routledge.</p> <p>Mingus, M. <i>Changing the framework: Disability justice. How our communities can move beyond access to wholeness</i>. Retrieved from https://leavingevidence.wordpress.com/2011/02/12/changing-the-framework-disability-justice/</p> <p>Websites to explore:</p>

	<ol style="list-style-type: none"> 1. Ireland’s Centre for Excellence in Universal Design: http://universaldesign.ie/ 2. UNC’s Accessibility Resources & Service website: https://ars.unc.edu/
<p>October 26th</p> <p>Class 11: Criminalization, surveillance, & violence against PWD: Disability & incarceration, the “mad movement,” sanism, assisted outpatient treatment for people with mental illness</p>	<p>Ben-Moshe, L. (2017). “The institution yet to come”: Analyzing incarceration through a disability lens. In L. J. Davis (Ed.), <i>The disability studies reader</i> (pp. 119-130). New York, NY: Routledge.</p> <p>Cripps, S. N., & Swartz, M. S. (2018). Update on assisted outpatient treatment. <i>Current Psychiatry Reports</i>, 20(12), 1-4.</p> <p>Lewis, B. L. (2017). A mad fight: Psychiatry and disability activism. In L. J. Davis (Ed.), <i>The disability studies reader</i> (pp. 102-118). New York, NY: Routledge.</p> <p>Metzl, J. M. (2012). Mainstream anxieties about race in antipsychotic drug ads. <i>Virtual Mentor: American Medical Association Journal of Ethics</i>, 14(6), 494-502.</p> <p><u>Recommended:</u></p> <p>Munetz, M. R., Ritter, C., Teller, J. L. S., & Bonfine, N. (2014). Mental health court and assisted outpatient treatment: Perceived coercion, procedural justice, and program impact. <i>Psychiatric Services</i>, 65(3), 352–358. https://doi-org.libproxy.lib.unc.edu/10.1176/appi.ps.002642012</p> <p>Rosenberg, L. (2014). Assisted outpatient treatment: We can do better. <i>Journal of Behavioral Health Services & Research</i>, 41(3), 251–253.</p>
<p>November 2nd</p> <p>Class 12: Class and the Social Construction of Poverty</p>	<p>Desmond, M. (2016). Forced out. <i>The New Yorker</i>, Feb. 8 & 15 Issue, retrieved from https://www.newyorker.com/magazine/2016/02/08/forced-out?verso=tru</p> <p>Hill, M.L. (2016). Emergency. In <i>Nobody: Casualties of America’s war on the vulnerable, from Ferguson to Flint and beyond</i>. New York: Simon & Schuster.</p> <p>Johnson, A. E. (2006). Capitalism, class, and the matrix of domination. In <i>Privilege, Power, And Difference</i> (pp. vii – xii). New York, NY: McGraw Hill.</p> <p>Please view <i>The color of law: A conversation between Richard Rothstein and Ta-Nehisi Coates</i> at https://www.youtube.com/watch?v=9Pb6y9rNKmo</p>
<p>November 9th</p>	<p>Gonzalez, D. (2020, June 24). “The city fumbled it”: How 4 families took on the virus. Retrieved from</p>

<p>Class 13: Class and Classism/Health Care</p>	<p>https://www.nytimes.com/2020/06/24/nyregion/coronavirus-public-housing-new-york.html</p> <p>Metzl, J. (2020). Part 2: Tennessee. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i>. New York, NY: Basic Books.</p>
<p>November 16th</p> <p>Class 14: Working Toward Justice and Liberation</p>	<p>Brady, S., Sawyer, J. M., & Perkins, N. H. (2019). Debunking the myth of the 'radical profession': Analyzing and overcoming our professional history to create new pathways and opportunities for social work. <i>Critical and Radical Social Work</i>, 7(3), 315. doi:10.1332/204986019X15668424193408</p> <p>Gumbs, A. P. (2015). Evidence. In Imarisha, W. (Ed.). (2015). <i>Octavia's Brood: science fiction stories from social justice movements</i>. AK Press.</p> <p>Havig, K., & Byers, L. (2019). Truth, reconciliation, and social work: A critical pathway to social justice and anti-oppressive practice. <i>Journal of Social Work Values and Ethics</i>, 16(2), 70.</p> <p>Roy, Arundhati. (2020). <i>The Pandemic is a Portal</i>. https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca</p> <p>Spade, D. (2004), Fighting to Win. In Sycamore, M.B. (Ed). (2008). <i>That revolting!: Queer strategies for resisting assimilation</i>. Soft Skull Press.</p> <p>Strier, R., & Breshtling, O. (2016). Professional resistance in social work: Counterpractice assemblages. <i>Social Work</i>, 61(2), 111–118. https://doi-org.libproxy.lib.unc.edu/10.1093/sw/sww010</p>