

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



<b>COURSE NUMBER:</b>	SOWO 501, Section 004
<b>COURSE TITLE:</b>	Confronting Oppression and Institutional Discrimination
<b>SEMESTER AND YEAR:</b>	Fall 2020
<b>TIME &amp; LOCATION:</b>	Tuesdays, 2PM to 4:50PM (virtual)
<b>INSTRUCTOR:</b>	JP Przewoznik, MSW
<b>OFFICE PHONE:</b>	919.962.6470
<b>EMAIL ADDRESS:</b>	jp2019@email.unc.edu
<b>OFFICE HOURS:</b>	Mondays 12PM-1:30PM drop-in (virtual), or by appt.

**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 client 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:

- We will limit our zooming to no more than 2 hours per scheduled class session. During this time, we will focus on discussion and small group activities.
- Along with synchronous activities, we’ll have asynchronous activities. 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:

- 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.
- 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 marginalized 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.

**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, growth areas -- 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.

### **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/>.

### **OFFICE HOURS:**

Office hours for the Fall Session will be virtual. Below please find the Zoom information:

Join Zoom Meeting

<https://unc.zoom.us/j/94088375676?pwd=bVBTedhtMEN1UGwyUUhYZy9HNE9hZz09>

Meeting ID: 940 8837 5676

Passcode: 190873

### **RESOURCES AND VIRTUAL CLASS CONNECTION:**

All course lectures, syllabus, assignment information, and external links to web sites will be available on Sakai, at <http://sakai.unc.edu>

The Zoom link that can be used for all classes is below. Please note that a password is required:

Join Zoom Meeting

<https://unc.zoom.us/j/98577093397?pwd=K0d3Smxha09iMkdCSHBCNlJqRVJjZz09>

Meeting ID: 985 7709 3397

Passcode: 735690

### **ASSIGNMENT DESCRIPTIONS:**

#### **Thoughtful Engagement/Participation** **20 Points**

A critical component of learning and creating a learning environment is thoughtful engagement in class discussion. 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 the above statement on expectations regarding your role in and contribution to the learning environment. **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.

#### **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* (readings from Class 2) 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 Cycle 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.

**Using theories discussed in class**, describe how critical race theory and/or other critical theories help us to understand the how politics of whiteness relative to the issue you have chosen 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 Metzl'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 Metzl'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 Friday 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 **24 hours before the next class**. Both the questions and the responses will be used to help guide the class discussion.

### **GRADING SYSTEM AND PHILOSOPHY:**

The School of Social Work operates on an evaluation system of High Pass (H), Pass (P), Low Pass (L), and Fail (F). The numerical values of these grades are:

H: 94-100; P: 74-93; L: 70-73; F: 69 and lower

A grade of P is considered entirely satisfactory. The grade of Honors ("H") — which only a limited number of students attain — signifies that the work is clearly excellent in all respects.

Grading rubrics are included with detailed instructions for each assignment. Criteria that reflect the learning objectives for each assignment are described and used as the basis for awarding points. Different ranges of points are awarded for each criterion to reflect "excellent", "good", and "fair" work. Most students are expected to receive most of their assignment criteria points in the "good" range, which will result in an assignment score in the P range. "Good" criteria reflect standard assignment requirements. "Excellent" criteria reflect work above and beyond standard requirements, both in the amount and quality of work. Students must receive most if not all of their points in the "excellent" category to receive an assignment score in the H range. "Fair" criteria reflect below standard requirements. Scores that fall mostly in this range will result in an assignment score in the L range, while criteria scores that do not achieve the "fair" standard will result in an assignment score in the F range.

The purpose of this system of grading system reflects a simple contract between you, the student, and I, the instructor. I will:

1. Provide detailed instructions for each assignment.

2. Make my grading standards as clear as possible.
3. Spend time in class answering questions students have about the assignment.
4. Assign readings and facilitate classroom learning exercises that prepare students to complete each assignment.

In return, I ask that each student carefully review assignment instructions and grading guides, ask for clarification if needed, and exert an effort on assignments that reflects their goal for achieving an H or P in the course.

### **EXPECTATIONS FOR WRITTEN ASSIGNMENTS:**

Students are expected to write clearly and in academic form; grades will be lowered for poor grammar, syntax, or spelling that distracts the reader from understanding your content. The School of Social Work faculty has adopted APA style as the preferred format for papers and publications. **All written assignments for this course should be submitted in APA style**, unless assignment instructions indicate otherwise. Information concerning APA style and writing resources are listed below:

American Psychological Association. (2020). *Publication manual of the American Psychological Association, 7<sup>th</sup> Edition*. Washington, D.C.: American Psychological Association.

### **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 argument, ensuring clear communication, and mastering APA style. Writing Support offers a *learning opportunity* for students but does not copy edit student papers. E-mail a requested appointment day and time to [SOSWwritingsupport@gmail.com](mailto: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 LATE SUBMISSIONS:**

An assignment is considered late if it is submitted any later than the start of class on the day it is due. The grade for late assignments will be reduced 10% per day, including weekends. That is, if an assignment is turned in any later than the start of class, the grade will be reduced by 10% if turned in within the next 24 hours, 20% if turned in within 48 hours, 30% if turned in within 72 hours, etc. A grade of **Incomplete** is given only in exceptional and rare circumstances that warrant it, e.g. family crisis, serious illness. It is the student's responsibility to request and explain the reasons for an Incomplete. The instructor has no responsibility to give an Incomplete without such a request.

Likewise, extensions on assignments are only granted in rare circumstances. **However, to help manage challenges related to family obligations and emergencies, student illness, and workload challenges, students will have an optional 1-week extension that they can use on the Cycle of Socialization Assignment.**



**POLICY ON ACADEMIC DISHONESTY:**

It is the responsibility of every student to obey and to support the enforcement of the Honor Code, which prohibits lying, cheating, or stealing in actions involving the academic processes of this class. Students will properly attribute sources used in preparing written work and will include the following pledge on the first page of all written assignments: **“I have not given or received unauthorized aid in preparing this written work.” Credit will not be awarded for unpledged work.** Please refer to the *APA Style Guide*, *The SSW Manual*, and the *SSW Writing Guide* for information on attribution of quotes, plagiarism and appropriate use of assistance in preparing assignments. In keeping with the UNC Honor Code, if reason exists to believe that academic dishonesty has occurred, a referral will be made to the Office of the Student Attorney General for investigation and further action as required.

**ACCESSIBILITY AND RESOURCE SERVICES:**

The School of Social Work aims to create an educational environment that supports the learning needs of all students. The University of North Carolina – 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. The Accessibility Resources and Service (ARS) Office at UNC has been established to coordinate all accommodations. If you might need accommodations at any point during the semester, please contact ARS prior to the beginning of the semester or as early in the semester as possible so that they can assist you; this process takes time. You can visit their website at <http://accessibility.unc.edu>, and contact ARS by email: [accessibility@unc.edu](mailto:accessibility@unc.edu) or phone at 919-962-8300. The accommodations process starts with ARS and helps instruct Faculty at the School of Social Work on how best to proceed. As a School, we are committed to working with ARS and students to implement needed accommodations for all of our students. In addition to seeking ARS supports, please also reach out to your instructor to communicate how best your needs can be met once you have begun the ARS process.

**A NOTE ON COURSE CONTENT:**

All participants in this class should be aware that we will be discussing topics such as harassment, violence, bias, and discrimination. Certain readings and discussions may be difficult for those who have been impacted by these types of conduct. Any person who has experienced discrimination, harassment, interpersonal (relationship) violence, sexual assault, sexual exploitation, or stalking is encouraged to seek resources as needed on campus or in the community. You can seek assistance from confidential resources such as the Gender Violence Services Coordinator in the Carolina Women’s Center at (919) 962-1343 or Counseling and Psychological Services (CAPS) in Campus Health Services at (919) 966-3658. You can also contact the Equal Opportunity and Compliance Office at (919) 966-3576 to report an incident and/or seek interim protective measures. Additional resources are available at [safe.unc.edu](http://safe.unc.edu).

**POLICY ON DISCRIMINATION, HARASSMENT AND VIOLENCE:**

Any student who is impacted by discrimination, harassment, interpersonal (relationship) violence, sexual violence, sexual exploitation, or stalking is encouraged to seek resources on campus or in the community. Please contact the [Director of Title IX Compliance, Report and Response Coordinators, Counseling & Psychological Services](#) (confidential), or the [Gender Violence Services Coordinators](#) (confidential) to discuss your specific needs. Additional resources are available at [safe.unc.edu](https://safe.unc.edu). <https://safe.unc.edu/create-change/faculty-staff-opportunities/>

## COURSE CONTENT

Class	Readings & Activities
<p><b>August 11th</b></p> <p><b>Class 1:</b> Introductions &amp; setting of intentions, frames, context</p> <ul style="list-style-type: none"> <li>● <b>Context:</b> This moment in history: COVID, police violence, systemic injustices magnified</li> <li>● <b>Intentions:</b> Self-interrogation, reflection, truth-telling, accountability</li> <li>● <b>Fundamental frames:</b> deep racialization of institutions &amp; collective/societal consciousness; critical approaches to understanding white supremacy &amp; other cultural supremacies</li> </ul>	<p>Pierce Freelon et al. video: <i>The History of White People in America, Episode One: How America Invented Race</i>.  <a href="https://www.wgbh.org/programs/2020/07/06/the-history-of-white-people-in-america-episode-one-how-america-invented-race">https://www.wgbh.org/programs/2020/07/06/the-history-of-white-people-in-america-episode-one-how-america-invented-race</a></p> <p>Brady, S., Sawyer, J. M., &amp; 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.  <a href="https://doi.org/10.1332/204986019X15668424193408">doi:10.1332/204986019X15668424193408</a></p> <p>Metzl, J.(2017) Introduction: Dying of Whiteness. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i>. Basic Books, New York, NY.</p> <p>Morgaine, K., &amp; Capous-Desyllas, M. (2014). <i>Anti-Oppressive Social Work Practice</i>. Sage.  <b>-Read Pages 67-72</b></p>
<p><b>August 18th</b></p> <p><b>Class 2:</b> Exploring Identity &amp; Interaction</p> <ul style="list-style-type: none"> <li>● Identity Development &amp; Social Location</li> <li>● Microaggressions &amp; Microaffirmations</li> <li>● Navigating Sensitive Dialogues</li> </ul>	<p>Adams, M., Blumenfeld, M. J., Hackman, H. W., Peters, M. L., &amp; and Zúñiga, X. (Eds.). (2018). <i>Readings for diversity and social justice</i> (4th ed.). New York: Routledge Taylor &amp; Francis Group.  <b>Ch. 5: The Cycle of Socialization</b>  <b>Ch. 134: The Cycle of Liberation</b></p> <p>Jones, J. M., &amp; Rolon-Dow, R. (2019). Multidimensional models of microaggressions and microaffirmations. In G. C. Torino, D. P. Rivera, C. M. Capodilupo, K. L. Nadal, &amp; D. W. Sue (Eds.) <i>Microaggression theory: Influence and implications</i> (pp. 32-47). Wiley.</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"> <li>● Chapter 4 - Identity development in adolescence</li> <li>● Chapter 5 - Racial identity development in adulthood</li> <li>● Chapter 6 - The development of White identity</li> </ul> <p><b>Recommended</b>  Torino, G. C., Rivera, D. P., Capodilupo, C. M., Nadal, K. L., &amp; 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, &amp; D. W. Sue (Eds.) <i>Microaggression theory: Influence and implications</i> (pp. 3-15). Wiley.</p>

<p><b>August 25th</b></p> <p><b>Class 3:</b> Questioning systems of power in institutions, including social work</p> <ul style="list-style-type: none"> <li>• Popular education/public narrative</li> <li>• The “banking” model of social work practice</li> <li>• Introduction to critical theories</li> </ul>	<p>Podcast on prison abolition/solitary confinement with K Agbebiyi, MSW &amp; Shimon Cohen, LCSW.  <a href="https://dointhework.podbean.com/e/prison-abolition-k-agbebiyi-msw/">https://dointhework.podbean.com/e/prison-abolition-k-agbebiyi-msw/</a></p> <p>Freire, P. (2001). <i>Pedagogy of the Oppressed</i>. New York, NY: Bloomsbury.  <b>Chapter 2:</b> The Banking Concept of Education</p> <p>Levin, L., &amp; 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><i>Social Work So White</i>. (Online panel hosted by SWCAREs).  <ul style="list-style-type: none"> <li>○ This video is also available on YouTube at <a href="https://youtu.be/WA5ZwkfHLCA">https://youtu.be/WA5ZwkfHLCA</a></li> </ul> </p>
<p><b>September 1st</b></p> <p><b>Class 4:</b> Critical theory continued</p> <ul style="list-style-type: none"> <li>• Social construction of race</li> <li>• CRT</li> <li>• Colonization</li> </ul>	<p>Daftary, A.-M. H. (2018). Critical race theory: An effective framework for social work research. <i>Journal of Ethnic &amp; Cultural Diversity in Social Work: Innovation in Theory, Research &amp; Practice</i>.</p> <p>Kolivoski, K. M., Weaver, A., &amp; Constance-Huggins, M. (2014). Critical race theory: Opportunities for application in social work practice &amp; policy. <i>Families in Society</i>, 95(4), 269–276.</p> <p>Leonardo, Z. &amp; 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>Pierce Freelon et al. video: <i>The History of White People In America, Episode 3: How America Turned Skin Color into Power</i></p> <p>NYT piece on Race &amp; Caste.  <a href="https://www.nytimes.com/2020/07/01/magazine/isabel-wilkers-on-caste.html?searchResultPosition=1">https://www.nytimes.com/2020/07/01/magazine/isabel-wilkers-on-caste.html?searchResultPosition=1</a></p> <p><b>Recommended</b></p> <p>McKenzie-Mohr, S., &amp; 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><b>September 8th</b></p> <p><b>Class 5:</b> Scientific racism &amp; other institutional manifestations of systemic oppression</p> <ul style="list-style-type: none"> <li>• Historical overview (including eugenics &amp; The Bell Curve), culminating in police surveillance &amp;</li> </ul>	<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>Walters, R. (1995). The impact of bell curve ideology on African</p>

<p>profiling as one contemporary manifestation</p> <ul style="list-style-type: none"> <li>• Additional examples of the use of “science” to justify &amp; bolster systems of oppression:             <ul style="list-style-type: none"> <li>◦ Homophobia, transphobia, mental illness, HIV</li> </ul> </li> <li>• Overview of other mechanisms of subjugation -- policy, legislation, informal practices (biases)</li> </ul>	<p>American public policy. <i>American Behavioral Scientist</i>, 39(1), 98-108.</p> <p><b>Recommended</b>          Horsman, R. (1975). Scientific racism and the American Indian in the mid-nineteenth century. <i>American Quarterly</i>, 27(2), 152-168.</p> <p><a href="#">Article: How Insurance Companies Used Bad Science to Discriminate</a></p>
<p><b>September 15th</b></p> <p><b>Class 6:</b> The Criminal Legal System</p>	<p><b>Students should preview the documentary 13th on Netflix or YouTube Prior to Class</b></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 &amp; 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 &amp; 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 &amp; Schuster</p> <p>Pellow, D. (2019, December, 19). The disturbing link between environmental racism and criminalization. <a href="https://www.ehn.org/environmental-racism-and-the-criminal-justice-system-2641465977.html">https://www.ehn.org/environmental-racism-and-the-criminal-justice-system-2641465977.html</a></p> <p><b>Recommended</b>          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). Toward the Abolition of the Prison System. <i>Socialism &amp; Democracy</i>,</p>
<p><b>September 22nd</b></p> <p><b>Class 7:</b> Identities &amp; intersectionality</p> <p>Self-work on intersectional identities</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>Hill Collins, P. (1998) The tie that binds: race, gender and US violence, <i>Ethnic and Racial Studies</i>, 21:5, 917-938, DOI: 10.1080/014198798329720</p> <p>Patricia Hill Collins (2017) On violence, intersectionality and transversal politics, <i>Ethnic and Racial Studies</i>, 40:9, 1460-1473, DOI: 10.1080/01419870.2017.1317827</p>

	Other resources TBD
<p><b>September 29th</b></p> <p><b>Class 8:</b> Feminist/Womanist theories and the interrogation of patriarchal ways of knowing</p>	<p>Kemp, S. P., &amp; Brandwein, R. (2010). Feminisms and social work in the United States: An intertwined history. <i>Affilia: Journal of Women &amp; Social Work</i>, 25(4), 341-364.</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><u>Davis, A. Y. (1981). Rape, racism and the capitalist setting. <i>The Black Scholar</i>, 12(6), 39-45.</u></p> <p><u>Lorde, A. (1984). <i>The master's tools will never dismantle the master's house</i>. Penguin UK.</u></p>
<p><b>October 6th</b></p> <p><b>Class 9:</b> Queer theories, the criminalization of non-normative bodies, and an anti-assimilationist politic</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><u>Cannon, Clare &amp; Lauve-Moon, Katie &amp; Buttell, Frederick. (2015). Re-Theorizing Intimate Partner Violence through Post-Structural Feminism, Queer Theory, and the Sociology of Gender. <i>Social Sciences</i>. 4. 668-687. 10.3390/socsci4030668.</u></p> <p><i>Building an Abolitionist Trans &amp; Queer Movement with Everything We've Got</i>, in <i>Captive Genders</i> (ed. Eric Stanley and Nat Smith) (AK Press, 2011), (co-authored with Morgan Bassichis and Alex Lee)</p>
<p><b>October 13th</b></p> <p><b>Class 10:</b> Critical disability theory, disability justice, disability &amp; race intersections (esp. In the school to prison pipeline), accommodations vs. universal design frameworks</p>	<p>Annamma, S. A., Connor, D. &amp; 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><b>OR</b></p> <p>Erevelles, N., &amp; Minear, A. (2017). Unspeakable offenses: Untangling race &amp; disability in discourses of intersectionality. In L. J. Davis (Ed.), <i>The disability studies reader</i> (pp. 381-395). New York, NY: Routledge. (e-book accessible through UNC Libraries)</p> <p>Mingus, M. <i>Changing the framework: Disability justice. How our communities can move beyond access to wholeness</i>. Retrieved from <a href="https://leavingevidence.wordpress.com/2011/02/12/changing-the-framework-disability-justice/">https://leavingevidence.wordpress.com/2011/02/12/changing-the-framework-disability-justice/</a></p> <p>Websites to explore: Ireland's Centre for Excellence in Universal Design website: <a href="http://universaldesign.ie/">http://universaldesign.ie/</a></p> <p>UNC's Accessibility Resources &amp; Service website: <a href="https://ars.unc.edu/">https://ars.unc.edu/</a></p>

<p><b>October 20<sup>th</sup></b></p> <p><b>Class 11:</b> Criminalization, surveillance, &amp; violence against PWD: Disability &amp; 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. (e-book can be accessed via UNC Libraries)</p> <p>Cripps, S. N., &amp; 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. (e-book via UNC Libraries)</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><b>Recommended</b></p> <p>Munetz, M. R., Ritter, C., Teller, J. L. S., &amp; 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. <a href="https://doi-org.libproxy.lib.unc.edu/10.1176/appi.ps.002642012">https://doi-org.libproxy.lib.unc.edu/10.1176/appi.ps.002642012</a></p> <p>Rosenberg, L. (2014). Assisted outpatient treatment: We can do better. <i>Journal of Behavioral Health Services &amp; Research</i>, 41(3), 251–253.</p>
<p><b>October 27<sup>th</sup></b></p> <p><b>Class 12:</b> Class and the Social Construction of Poverty</p>	<p>Desmond, M. (2016). Forced out. <i>The New Yorker</i>, Feb. 8 &amp; 15 Issue, retrieved from <a href="https://www.newyorker.com/magazine/2016/02/08/forced-out?verso=tru">https://www.newyorker.com/magazine/2016/02/08/forced-out?verso=tru</a></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 &amp; 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>The Color of Law – Conversation between Richard Rothstein and Ta’Nehisi Coates <a href="https://www.youtube.com/watch?v=9Pb6y9rNKmo">https://www.youtube.com/watch?v=9Pb6y9rNKmo</a></p>

<p><b>November 3rd</b></p> <p><b>Class 13:</b> <b>WORK DAY, NO CLASS! Work on your projects. Volunteer. Vote!</b></p>	
<p><b>November 10th</b></p> <p><b>Class 14:</b> Class and Classism/Health Care</p>	<p>Gonzalez, D. (2020, June 24). "The city fumbled it": How 4 families took on the virus. <a href="https://www.nytimes.com/2020/06/24/nyregion/coronavirus-public-housing-new-york.html">https://www.nytimes.com/2020/06/24/nyregion/coronavirus-public-housing-new-york.html</a></p> <p>Metzl, J. Part 2: Tennessee. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i>. Basic Books, New York, NY.</p> <p>Oppel, R. A., Gebeloff, R, Lai, R. K. K., Wright, W. &amp; Smith, M. (2020, July 5). The fullest look yet at the racial inequality of the coronavirus. <a href="https://www.nytimes.com/interactive/2020/07/05/us/coronavirus-latinos-african-americans-cdc-data.html">https://www.nytimes.com/interactive/2020/07/05/us/coronavirus-latinos-african-americans-cdc-data.html</a></p>
<p><b>November 17<sup>th</sup></b></p> <p><b>Class 15:</b> Working Toward Justice and Liberation</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., &amp; 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>. <a href="https://www.ft.com/content/10d8f5e8-74eb-11ea-95fefcd274e920ca">https://www.ft.com/content/10d8f5e8-74eb-11ea-95fefcd274e920ca</a></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., &amp; Breshtling, O. (2016). Professional resistance in social work: Counterpractice assemblages. <i>Social Work</i>, 61(2), 111–118. <a href="https://doi-org.libproxy.lib.unc.edu/10.1093/sw/sww010">https://doi-org.libproxy.lib.unc.edu/10.1093/sw/sww010</a></p>