



**COURSE NUMBER:** SoWo 501 Section 957  
**COURSE TITLE:** **Confronting Oppression & Institutional Discrimination**  
**SEMESTER AND YEAR:** Fall 2020  
**TIMES:** Fridays, 9:00 – 11:50 am  
Weekly Zoom link- <https://zoom.us/j/93692232004>  
**INSTRUCTOR:** Theresa Palmer, MSW, LCSW, LMFT  
**PHONE:** 336-416-5096 cell  
**EMAIL:** [palmermt@email.unc.edu](mailto:palmermt@email.unc.edu)  
**OFFICE HOURS:** Flexible hours, 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. 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, 2017, p. 5). 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, 2017, 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. The focus is on special populations that should be understood in the context of not only problems that often accompany their status, but also from the richness of their heritage and their beneficial contributions to society.

This course serves as a foundation for understanding the nature, character, and consequences of being excluded or left out of many available opportunities and services. This course explores the implications and connections of discrimination for oppressed groups, including racial and ethnic minorities, women, older persons, religious minorities, 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 TEXT:**

Hill, M. L. (2017). *Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond*. Atria Books.

Additional readings and links listed in this syllabus are posted on Sakai.

**Recommended:**

American Psychological Association (2020). *Publication manual of the American Psychological Association* (7th edition). <https://doi.org/10.1037/0000165-000>

**TEACHING METHODS AND EXPECTATIONS:**

**Learning Culture:** My philosophy is that we all, me included, come to class as both teachers and learners. We bring our personal experiences, expertise, beliefs, biases, passions, worldviews, and blind spots to the table. Because of this, we have a great deal to learn from each other. In this class, we will be challenged to bravely yet humbly question our own beliefs and assumptions that seem like "givens" in the context of the systems in which we have grown up in and currently live. We will discuss challenging and complex issues and reflect on material that may not always be comfortable. This work can come with the possibility of experiencing defensiveness, guilt, shame, sadness, anger, alienation, and/or deep disillusionment. There are no easy "fixes" for these experiences. Some degree of discomfort is critical to the process of individual and community growth. Considering this, I ask that we strive for committed if imperfect engagement with one another according to the social work profession's core values of 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 judgment.
- Owning and seeking to understand the impact of our statements even if that was not our intent and working on the art of authentic apology when needed.
- Being open to having our perceptions questioned and remaining curious about our own reactions (for example, what am I feeling and where does that feeling come from? How have I been socialized to think or feel this way relative to the issue being discussed?).

Most importantly, it means we each do our best to stay present and to be aware of our own individual contributions as well as our role in creating a community that learns and grows together around issues of oppression. It will be helpful if we strive to listen to the ideas and views of others while working to

articulate our own views and linking experiences to the readings and assignments. You are encouraged to be curious, ask genuine questions, and test your assumptions.

**Class Structure:** Class will be conducted via Zoom for synchronous activities and via Sakai for asynchronous activities. The balance of these will vary over the course of the semester but generally expect that:

1. We generally will not spend the entire class period (2 hours and 50 minutes) on Zoom. I will strive to avoid long Zoom lectures but, instead, may share PowerPoint presentations in advance and ask you to review them before class. During our synchronous time, I will emphasize some of the most important points and concepts then discuss, clarify, and answer questions before we move into small group work or activity-based learning. Our primary focus will be on discussion and small group interaction.
2. Along with synchronous time, we will also have some asynchronous activities to complete. These will take a variety of forms, such as (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) engaging in written reflection or journaling.

**Zoom Environment:** The online environment poses unique challenges as well as opportunities for our learning. Here are a few guidelines for maximizing learning and community-building:

1. When it is at all possible for you to be present on camera, please do so. We are trying to approximate the richness of in-person interaction so seeing one another's faces and visual presence is a powerful communication tool and helps build community. If you need to turn the camera off for brief periods for any number of personal, environmental, or logistical reasons, that is understandable. If it will be for more than a brief period, please text my cell number to let me know.
2. Zoom's chat function is a great way to provide support and reinforcement to one another and participate in the learning environment. However, it can also be used in ways that may impede learning and engagement. It can quickly become a distraction, particularly for people who have challenges with multi-tasking (i.e., attending to the discussion in class AND a side conversation in the chat box). As a general guideline, think about the chat box as a way to (a) express support for one another and (b) let me know things I may not have noticed as a facilitator (such as someone trying to say something that I didn't notice. I also may ask everyone to provide a response in chat to encourage participation from the entire class regarding a specific question (e.g., "type one word or phrase that describes your reaction to the video you watched before class"). Generally, if you have a substantive question or comment during a discussion, my preference would be that you share it verbally to encourage dialogue and face-to-face interaction rather than in the chat.

**Pandemic Environment:** The pandemic poses unique and likely unprecedented challenges to all of us as learners. These challenges may relate to: Our own physical and mental health as well as the physical and mental health of those we love; economic security; having many people with competing needs living/working/learning in one space; caregiving for our children or others who may need us without the usual supports we may have relied upon in the past; the pain of witnessing the further destruction of our already frayed community safety nets, particularly for those most vulnerable; and more. None of these things individually or in combination contribute to ideal conditions for study, reflection, and the commitment that a social work education asks of us. Please know my default stance is one of kindness, adaptation, and compassion for these various struggles. I know you have enrolled in the School of Social Work because you are motivated to be the best healers and change agents possible, and my

intent is to work with each of you with flexibility and care to support you in moving forward through the program.

### **ASSIGNMENT DESCRIPTIONS:**

The following are overviews of the assignments for this course. Scoring rubrics will be posted on Assignments in Sakai at least two weeks prior to the due date, along with additional details as needed.

#### **Class Participation & Reflection**

**20 points**

Everyone's thoughtful engagement and insights are a critical component of this course. Each person's participation is essential, and responsibility for class discussion will be shared collaboratively by everyone. Class participation includes being prepared to discuss readings and assignments, sharing your thoughts on the topic at hand, and encouraging the participation of other students in both the large group and small group settings. Attending and participating in each class is important. Absences, arriving late, and your level of contribution will impact your participation grade. Please let me know in advance if you anticipate being late or will miss class. It is your responsibility to obtain any handouts as well as information about class content or announcements from your classmates if you are unable to attend a class. There also will be some asynchronous assignments to complete in Sakai that will count towards participation points for any given week, including responding to discussion forum questions posted by your classmates.

You are responsible for reading, listening to, or viewing all assigned material before the class date for which they are assigned. This is essential as these required resources will provide the background needed to fully participate in and benefit from class discussions.

#### **Elements included in the participation grade:**

- Being on time and present for the entire class
- Providing consistent attention and focus while in class
- Actively contributing to class discussions
- Engaging in and submitting written reflection at the end of each class related to your reactions, questions, insights, etc. regarding that day's class experience

#### **Discussion Forum Questions – Due on team assigned dates**

**20 points**

You will work in teams to develop **three discussion questions for one week of assigned readings.** The questions should draw on themes from the week's readings and may incorporate themes from previous weeks' readings as appropriate. Questions should demonstrate critical thinking and a clear understanding of the authors' arguments. For example, what are the authors' perspectives? How do they align with one another? Are the authors arguing a specific point, writing to inform, or analyzing a specific issue? 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 for the class. Please see the supplemental handout in Sakai under Assignments for more ideas about how to develop high-quality discussion questions.

**The assigned team should email their three discussion questions to me via an attached Word document by 9:00 pm the Sunday prior to the assigned Friday class** (i.e., 5 days prior to the class in which the readings are assigned). One person should be the point person to email the Word document to me with all three questions included and should copy everyone else on the team. Please be sure to put to put the class number (e.g., "Week 3 Discussion Questions") and all your names at the top of the document. I will then paste the questions into a discussion forum in Sakai. Over the subsequent days leading up to our class discussion, **the rest of the class (i.e., students not on your team) will**

**provide a one paragraph response to one of the questions for that week by 12:00 pm (noon) on the Thursday right before class.** Both the questions and the responses should be reviewed by the team prior to class to help guide the class discussion the following day. In-class discussion will include breakout rooms with each team member assigned to a separate breakout room to facilitate a small group discussion on the questions and responses, with a summary provided when the class reconvenes as a large group. Each small group facilitator should be prepared to share their own reflections as well as encourage others in the breakout room to reflect and discuss.

**Cycle of Socialization and Liberation Paper – Due Friday, Oct. 2 - 9:00 am 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 to your analysis, including how your multiple intersecting identities inform your socialization around race. Please use Times New Roman 12-point font, double-spacing, and 1" margins as well as appropriate 7th edition APA formatting. Please be sure to incorporate course readings and use **headings** so it is clear where you are answering each prompt identified below and in the grading rubric, which will be provided prior to the deadline to further outline scoring criteria. Given the nature of the prompts, you will write in the first person. With the cycles of socialization and liberation as guides, 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 critical race theory as well as our various readings, conversations, and activities thus far in class, consider how white supremacy has impacted your life. How have you been complicit in and/or harmed by white supremacy? What can and does your journey toward healing and/or atonement look like? **Note:** We all have a relationship to White supremacy. For people who identify as White, this relationship often engenders unearned benefits and privileges. For people of color, this relationship is often one of harm and violence. Because identities and lived experiences are complex, these binary categories of harm and benefit are sometimes not so neat. Please write this section of the paper from the vantage point of your own identity/identities.
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 actions do you need to take to facilitate your progress? What might be barriers? What challenges might you anticipate?

**Dying of Whiteness Paper – Due November 20 at 9:00 am**

**30 points**

For this 5-7 page paper, you will draw upon Jonathan Metzl's *Dying of Whiteness*, whose thesis highlights that the values undergirding and being lived out through a certain political dogma work against the very people who support yet are harmed by these beliefs and policies. Metzl uses three state-specific narratives, each focusing on a discreet social problem, to lay out his argument. As you demonstrate your critical thinking relative to the directions outlined below, please use Times New Roman 12-point font, double-spacing, and 1" margins as well as appropriate 7th edition APA formatting. Please be sure to incorporate course readings and other resources as well as use **headings** so it is clear where you are answering each prompt identified below and in the grading rubric, which will be provided prior to the deadline to further outline scoring criteria.

1. **Social Problem:** For this assignment, you will write your own state-specific narrative focusing on a social problem impacting marginalized North Carolinians. If you are not currently living in North Carolina, you can speak with me about focusing your work on the state you are in. 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. You can choose from a wide array of social issues as long as you explore a specific social problem utilizing one of Metzl's three vignettes as a launching point to then shine a spotlight on a specific challenge affecting marginalized populations within a North Carolina-specific context (or other state, if approved).
2. **Theory:** As part of your discussion, describe how critical race theory and/or other critical theories discussed in class help us understand the politics of dominance and marginalization relative to the issue you have chosen. Using Metzl's thesis related to the political and systemic impacts of dominant privilege and supremacy as a starting place, describe how the issue you have selected negatively impacts the lives of the most marginalized and disenfranchised North Carolinians by centering them in your subsequent discussion.
3. **Advocacy:** Finally, drawing upon Metzl's observations in the conclusion of his book, please close your paper with a deep dive into work currently being done on the ground to dismantle the harmful system(s) discussed in your paper. For your chosen issue, what is the North Carolina landscape, who is most harmed by the current realities, and what advocacy efforts are currently underway to dismantle oppressive systems and re-envision better ones? How are efforts in North Carolina working to decenter dominance and privilege while centering the most marginalized people from both a visionary perspective and in terms of practical steps forward?
4. **Key Informant Interview:** 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 involved in the issue area you are exploring. Please plan for this well in advance of the deadline to respect the key informant's likely busy schedule. 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 relative to the issue you are exploring. You will use whatever aspects of the interview make sense for you in the context of your paper; your interview notes will not be collected.

5. **Conclusion:** Provide a concluding paragraph that highlights the takeaways you gained from this process, both personally and in deepening your professional understanding of the issue as a future social worker.

### COURSE GRADE SCALE:

H = 100 – 94 P = 93 – 74 L = 73 – 70 F = 69 and below

Each assignment comprises the following percentage of the total grade:

Class Participation & Reflection	20 points
Cycle of Socialization and Liberation Paper	30 points
Discussion Forum Questions	20 points
<i>Dying of Whiteness</i> Paper	30 points
<b>TOTAL</b>	<b>100 points</b>

### ACCESSIBILITY AND RESOURCES 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 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.

### COMMUNITY STANDARDS RELATED TO 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 their mouth and nose at all times if any in-person classroom meetings occur. This requirement is to protect our educational community as we learn together. If you were to choose not to wear a mask, or wear it improperly, I would have to ask you to leave immediately and submit a report to the [Office of Student Conduct](#). At that point you would be disenrolled from the 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/>.

### TRAUMA CONTENT

This course may include intense content related to traumatic events. Students may experience strong reactions related to their own trauma history or related to their lack of previous exposure to detailed accounts of harm that others have experienced. Students may find themselves emotionally triggered or possibly overwhelmed, as well as having judgmental thoughts about themselves or others (e.g., victims, bystanders, and/or perpetrators of harm). Students are encouraged to develop and use self-care strategies during class sessions and when completing assignments for class. Students may have strong reactions that are more safely processed outside of the classroom and with appropriate support from



the instructor or with professional support. If students experience significant distress, please notify the instructor. The intention is to foster a supportive classroom environment in which deep learning can occur. This includes collaboratively developing class guidelines, helping students prepare for or respond to intense material, and potentially developing alternate assignments.

### **ELECTRONIC DEVICE POLICY**

Electronic devices in class should only be used for attendance and participation purposes. The use of electronic devices for non-class related activities (e.g. checking texts or email, playing games, etc.) interferes with the learning process and is prohibited. Cell phones should be silenced during class.

### **HONOR CODE**

Students are expected to complete assigned and independent readings, contribute to the development of a positive learning environment, and demonstrate their learning through written assignments and class participation. Original written work is expected and required. The University of North Carolina has a rich and longstanding tradition of honor as well as use of the Student Code of Honor. All submitted work must conform to the Honor Code of the University of North Carolina. For information on the Honor Code, including guidance on representing the words, thoughts, and ideas of others, please see: <http://instrument.unc.edu>. Please note that plagiarism is defined in the Code as “representation of another person’s words, thoughts, or ideas as one’s own.” Violation of the Honor Code will result in a grade of “F”, and referral to the Honor Court. From the Code: “It is the responsibility of every student to obey and support the enforcement of the Honor Code, which prohibits lying, cheating, or stealing when these actions involve academic processes or University, student or academic personnel acting in an official capacity. Students will conduct all academic work within the letter and spirit of the Honor Code, which prohibits the giving or receiving of unauthorized aid in all academic processes.”

All written work must be accompanied by a signed Honor Code statement, as follows:

***I have neither given nor received any unauthorized assistance on this assignment.***

**<Student’s Signature>**

### **APA AND WRITTEN ASSIGNMENTS**

The School of Social Work faculty has adopted APA style as the preferred format for papers and publications. The best reference is the Publication Manual of the American Psychological Association, Seventh Edition (2020). The School of Social Work provides a wide variety of useful resources related to academic writing, which can be accessed through this link: <http://ssw.unc.edu/students/writing>.

### **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 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](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>).

### **LATE ASSIGNMENTS**

Late assignments are strongly discouraged. To obtain permission to submit an assignment after the deadline, please notify me at least 2 days before the due date. If permission for late submission is not



granted before the due date, **the grade will automatically be reduced 5% from the total points available for the assignment for each 24-hour period it is late past the date & time the assignment was due** (including weekends). On occasion, an incomplete may be requested if there are extreme and unforeseeable circumstances; a contract specifying the timeline for completing your work must be submitted and approved.

### COURSE SCHEDULE

Class	Readings & Activities
<p><b>Aug. 14 - Class 1</b></p> <ul style="list-style-type: none"> <li>● <b>Intentions:</b> Community commitments, self-reflection, accountability</li> <li>● <b>Context:</b> This moment in history- COVID, police violence, systemic injustices magnified</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>Freelon, P., Bell, E. Keane, A., Halperin, J., Takahashi, D. (Directors), &amp; Briand, C. (Producer). (2018, April 21). Episode one: How America invented race. In <i>The history of White people in America</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>Harro, B. (2013). The cycle of socialization. In M. Adams, W. J. Blumenfeld, C. Castañeda, H. W. Hackman, M. L. Peters, &amp; X. Zúñiga, X. (Eds.), <i>Readings for diversity and social justice</i> (3rd ed., pp. 45-52). Routledge.</p> <p>Harro, B. (2013). The cycle of liberation. In M. Adams, W. J. Blumenfeld, C. Castañeda, H. W. Hackman, M. L. Peters, &amp; X. Zúñiga, X. (Eds.), <i>Readings for diversity and social justice</i> (3rd ed., pp. 618-625). Routledge.</p> <p>Johnson, A. G. (2005). Privilege, oppression, and difference. In <i>Privilege, power, and difference</i> (pp. 17-40). McGraw-Hill. [Note: This is an excerpt from the chapter; you can begin reading at the section titled "The Social Construction of Difference" on page 17]</p> <p>Metzl, J. (2020). Introduction. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i> (pp. 1-20). Basic Books.</p> <p>Morgaine, K. &amp; Capous-Desyllas, M. J. (2015). Anti-oppressive and liberation-based practice. In <i>Anti-oppressive social work practice: Putting theory to action</i> (pp. 67-72). Sage.</p>
<p><b>Aug. 21 - Class 2</b></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>Gay, R. (2013, July). Some thoughts on mercy. <i>The Sun</i>, 24-28.</p> <p>Tatum, B.D. (2017). <i>Why are all the Black kids sitting together in the cafeteria?</i> Basic Books.</p> <p><b>Chapter 4:</b> Identity development in adolescence: "Why are all the Black kids sitting together in the cafeteria (pp. 131-164)</p> <p><b>Chapter 5:</b> Racial identity development in adulthood: "Still a work in progress..." (pp. 165-181)</p> <p><b>Chapter 6:</b> The development of White identity (pp. 185-208)</p>

Class	Readings & Activities
	<p>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>Recommended:</b>            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><b>Aug. 28 - Class 3</b></p> <ul style="list-style-type: none"> <li>• Questioning systems of power in institutions, including social work</li> <li>• Popular education/ public narrative</li> <li>• Introduction to critical theories</li> </ul>	<p>Freire, P. (2001). The banking concept of education. In <i>Pedagogy of the oppressed</i>. Bloomsbury.</p> <p>Kivel, P. (2000). <i>Social service or social change? Who benefits from your work</i>  <a href="https://www.racialequitytools.org/resourcefiles/SocialServicesorSocialChange.pdf">https://www.racialequitytools.org/resourcefiles/SocialServicesorSocialChange.pdf</a></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. <a href="https://doi.org/10.1177/1044389419837073">https://doi.org/10.1177/1044389419837073</a></p> <p>Cohen, S. (Host). (2020, August 3). Prison abolition – K Agbebiyi (No. 32) [Audio podcast episode]. In <i>Doin' the work: Frontline stories of social change</i>. <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>SWCares. (2020, June 30). <i>Social work so white: A discussion with public academic, writer, and lecturer Rachel Cargle on the intersectionality of white supremacy and social work</i> [Video]. YouTube. <a href="https://youtu.be/WA5ZwkfHLCA">https://youtu.be/WA5ZwkfHLCA</a></p>
<p><b>Sep. 4 - Class 4</b></p> <ul style="list-style-type: none"> <li>• Social construction of race</li> <li>• Critical Race Theory (CRT)</li> <li>• Colonization</li> </ul>	<p>Daftary, A. 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>. <a href="https://doi.org/10.1080/15313204.2018.1534223">https://doi.org/10.1080/15313204.2018.1534223</a></p> <p>Freelon, P., Bell, E. Keane, A., Halperin, J., Takahashi, D. (Directors), &amp; Briand, C. (Producer). (2018, April 21). Episode three: How America turned skin color into power. In <i>The history of White people in America</i>. <a href="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">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</a></p>

Class	Readings & Activities
	<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.  <a href="https://doi.org/10.1606/1044-3894.2014.95.36">https://doi.org/10.1606/1044-3894.2014.95.36</a></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.  <a href="https://doi.org/10.1080/13613324.2013.817769">https://doi.org/10.1080/13613324.2013.817769</a></p> <p>Wilkerson, I. (2020, July 1). America’s enduring caste system. <i>The New York Times</i>. <a href="https://www.nytimes.com/2020/07/01/magazine/isabel-wilkerson-caste.html?searchResultPosition=1">https://www.nytimes.com/2020/07/01/magazine/isabel-wilkerson-caste.html?searchResultPosition=1</a></p> <p><b>Recommended:</b>  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. <a href="https://doi.org/10.1177/1473325016657866">https://doi.org/10.1177/1473325016657866</a></p>
<p><b>Sep. 11 - Class 5</b></p> <ul style="list-style-type: none"> <li>• Scientific racism &amp; other institutional manifestations of oppression</li> <li>• Historical overview (e.g., eugenics, The Bell Curve) culminating in police surveillance &amp; profiling as contemporary manifestations</li> <li>• Use of “science” to justify oppression (e.g., homophobia, transphobia, mental illness, HIV)</li> <li>• Other mechanisms of subjugation (e.g., policy, legislation, informal practices stemming from biases)</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.  <a href="https://doi.org/10.1080/13504630.2017.1418599">https://doi.org/10.1080/13504630.2017.1418599</a></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.  <a href="https://doi.org/10.2307/2967206">doi:10.2307/2967206</a></p> <p>Schoen, J. (2001). Between choice and coercion: Women and the politics of sterilization in North Carolina, 1929-1975. <i>Journal of Women’s History</i>, 13(1), 132-156.  <a href="https://doi.org.libproxy.lib.unc.edu/10.1353/jowh.2001.0034">https://doi.org.libproxy.lib.unc.edu/10.1353/jowh.2001.0034</a></p> <p>Wright-Mendoza, J. (2018). How insurance companies used bad science to discriminate. <i>JSTOR Daily</i>. <a href="https://daily.jstor.org/how-insurance-companies-used-bad-science-to-discriminate/">https://daily.jstor.org/how-insurance-companies-used-bad-science-to-discriminate/</a></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>Ott, K. (2015, November 15). The history of getting the gay out. <i>National Museum of American History</i>.  <a href="https://americanhistory.si.edu/blog/getting-gay-out">https://americanhistory.si.edu/blog/getting-gay-out</a> (Note: Some of the language in this blog post is not great, but the content overall is good)</p>

Class	Readings & Activities
	Walters, R. (1995). The impact of bell curve ideology on African American public policy. <i>American Behavioral Scientist</i> , 39(1), 98- 108.
<p><b>Sep. 18 - Class 6</b></p> <ul style="list-style-type: none"> <li>The Criminal Legal System</li> </ul>	<p>DuVernay, A. (Director &amp; Producer), Barish, H., &amp; Averick, S. (2016). 13th. Forward Movement, Kandoo Films. [Available on Netflix or YouTube; 1 hour 40 mintes.]</p> <p>Hill, M. L. (2016). <i>Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond</i>. Simon &amp; Schuster.  <b>Chapter 2:</b> Broken (pp. 31-66)  <b>Chapter 3:</b> Bargained (pp. 67-92)  <b>Chapter 5:</b> Caged (pp. 123-156)</p> <p>Pellow, D. (2019, December 9). The disturbing link between environmental racism and criminalization. <i>Environmental Health News</i>.  <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></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. <a href="https://doi.org/10.1080/19371918.2018.1562404">https://doi.org/10.1080/19371918.2018.1562404</a></p> <p>Martinot, S. (2014). Toward the abolition of the prison system. <i>Socialism &amp; Democracy</i>, 28(3), 189-198.  <a href="https://doi.org/10.1080/08854300.2014.954922">https://doi.org/10.1080/08854300.2014.954922</a></p>
<p><b>Sep. 25 - Class 7</b></p> <ul style="list-style-type: none"> <li>Identities &amp; intersectionality</li> <li>Self-work on intersectional identities</li> </ul>	<p>Collins, P. H. (1998). The tie that binds: Race, gender and US violence. <i>Ethnic and Racial Studies</i>, 21(5), 917-938.  <a href="https://doi.org/10.1080/014198798329720">https://doi.org/10.1080/014198798329720</a></p> <p>Collings, P. H. (2017). On violence, intersectionality and transversal politics. <i>Ethnic and Racial Studies</i>, 40(9), 1460-1473.  <a href="https://doi.org/10.1080/01419870.2017.1317827">https://doi.org/10.1080/01419870.2017.1317827</a></p> <p>Metzl, J. (2020). Part 1: Missouri. In <i>Dying of whiteness: How the politics of racial resentment is killing America's heartland</i> (pp. 23-117). Basic Books.</p>
<p><b>Oct. 2 - Class 8</b></p> <ul style="list-style-type: none"> <li>Feminist/Womanist theories and the interrogation of patriarchal ways of knowing</li> </ul>	<p>Davis, A. Y. (1981). Rape, racism and the capitalist setting. <i>The Black Scholar</i>, 12(6), 39-45.</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. <a href="https://doi.org/0.1177/0886109910384075">https://doi.org/0.1177/0886109910384075</a></p>

Class	Readings & Activities
<p><b>DUE Friday, Oct. 2 - 9:00 am</b> Cycles of Socialization &amp; Liberation Paper</p>	<p>Lorde, A. (2007). The master's tools will never dismantle the master's house. In <i>Sister Outsider: Essays and Speeches</i> (pp. 110-114). Crossing Press.</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><b>Oct. 9 - Class 9</b></p> <ul style="list-style-type: none"> <li>• Queer theories</li> <li>• Criminalization of non-normative bodies</li> <li>• Anti-assimilationist beliefs</li> </ul>	<p>Cannon, C., Lauve-Moon, K., &amp; Buttell, F. (2015). Re-theorizing intimate partner violence through post-structural feminism, queer theory, and the sociology of gender. <i>Social Sciences</i>, 4, 668-687. <a href="https://doi.org/10.3390/socsci4030668">https://doi.org/10.3390/socsci4030668</a></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>Bassichis, M., Lee, A., &amp; Spade, D. (2011). Building an abolitionist trans and queer movement with everything we've got. In E. A. Stanley &amp; N. Smith (Eds.), <i>Captive genders: Trans embodiment and the prison industrial complex</i> (pp. 15-40). AK Press.</p>
<p><b>Oct. 16 - Class 10</b></p> <ul style="list-style-type: none"> <li>• Critical disability theory</li> <li>• Disability justice</li> <li>• Intersectionality of disability &amp; race (e.g., school-to-prison pipeline)</li> <li>• Accommodations vs. universal design frameworks</li> </ul>	<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. <a href="https://doi.org/10.1080/13613324.2012.730511">https://doi.org/10.1080/13613324.2012.730511</a></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). Routledge.</p> <p>Mingus, M. <i>Changing the framework: Disability justice. How our communities can move beyond access to wholeness.</i> <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:</p> <ol style="list-style-type: none"> <li>1. Ireland's Centre for Excellence in Universal Design <a href="http://universaldesign.ie/">http://universaldesign.ie/</a></li> <li>2. UNC's Accessibility Resources &amp; Service <a href="https://ars.unc.edu/">https://ars.unc.edu/</a></li> </ol>
<p><b>Oct. 23 - Class 11</b></p> <ul style="list-style-type: none"> <li>• Criminalization, surveillance, violence, &amp; incarceration of</li> </ul>	<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., &amp; Swartz, M. S. (2018). Update on assisted outpatient treatment. <i>Current Psychiatry Reports</i>, 20(12), 1-4.</p>

Class	Readings & Activities
<p>people with disabilities</p> <ul style="list-style-type: none"> <li>The “mad movement,” sanism, assisted outpatient treatment for people with mental illness</li> </ul>	<p><a href="https://doi.org/10.1007/s11920-018-0982-z">https://doi.org/10.1007/s11920-018-0982-z</a></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). 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><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. <a href="https://doi.org/10.1007/s11414-014-9417-8">https://doi.org/10.1007/s11414-014-9417-8</a></p>
<p><b>Oct. 30 - Class 12</b></p> <ul style="list-style-type: none"> <li>Class and the social construction of poverty</li> </ul>	<p>Desmond, M. (2016, February 1). Forced out. <i>The New Yorker</i>, 15. <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>. Simon &amp; Schuster.</p> <p>Johnson, A. G. (2005). Capitalism, class, and the matrix of domination. In <i>Privilege, power, and difference</i> (pp. 41-53). McGraw Hill.</p> <p>Politics and Prose. (2017, May 21). Richard Rothstein, “The color of law” (with Ta-Nehisi Coates). [Video]. YouTube. <a href="https://www.youtube.com/watch?v=9Pb6y9rNKmo">https://www.youtube.com/watch?v=9Pb6y9rNKmo</a></p>
<p><b>Nov. 6 - Class 13</b></p> <ul style="list-style-type: none"> <li>Class, classism, &amp; health care</li> </ul>	<p>Gonzalez, D. (2020, June 24). “The city fumbled it”: How 4 families took on the virus. <i>The New York Times</i>. <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. (2020). Part 2: Tennessee. In <i>Dying of whiteness: How the politics of racial resentment is killing America’s heartland</i> (pp. 121-188). Basic Books.</p> <p>Oppel, R. A., Gebeloff, R. Lai, K. K. R., Wright, W., &amp; Smith, M&gt; (2020, July 5). The fullest look yet at the racial inequality of the coronavirus. <i>The</i></p>



Class	Readings & Activities
	<p><i>New York Times</i>.  <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>Nov. 13 - Class 14</b></p> <ul style="list-style-type: none"> <li>Working toward justice and liberation</li> </ul>	<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">https://doi.org/10.1332/204986019X15668424193408</a></p> <p>Gumbs, A. P. (2015). Evidence. In W. Imarisha &amp; A. M. Brown (Eds.), <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), 70-80.</p> <p>Roy, A. (2020, April 3). The pandemic is a portal. <i>Financial Times</i>.  <a href="https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca">https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca</a></p> <p>Spade, D. (2008). Fighting to win. In M. Sycamore (Ed.). <i>That’s revolting!/: Queer strategies for resisting assimilation</i>. (47-53). 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>
<p><b>DUE Friday, Nov. 20 - 9:00 am <i>Dying of Whiteness Paper</i></b></p>	<p>NO CLASS THIS WEEK!</p>