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

**Course Number**:     SOWO 501, Section 959
**Course Title**:      Confronting Oppression and Institutional Discrimination
**Semester and Year**: Fall 2020
**Time and Location**: Fridays 2:00 – 4:50
                       Zoom link:  https://zoom.us/j/98601154252
**Instructor**:        Laurie Selz Campbell, MSW, CPRP
                       Clinical Associate Professor
**Email Address**:     lauriesc@unc.edu
**Office:**            Room 354
**Phone:**             Cell (text or call):  919-641-7141
**Office Hours**:      Fridays 12 – 1:30 and/or by appointment


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

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

## COURSE RATIONALE:
The Code of Ethics of the National Association of Social Workers (NASW) stipulates that one of the ethical principles that must guide social workers is that "Social workers challenge social injustice" (1999, p. 2). Specifically, the Code directs social workers to "pursue social change, particularly with and on behalf of vulnerable and oppressed individuals and groups of people.

Social workers' social change efforts are focused primarily on issues of poverty, unemployment, discrimination, and other forms of social injustice" (NASW, 1999, p. 2). These activities are anchored to one of the fundamental missions of the social work profession, which is to "strive to end discrimination, oppression, poverty, and other forms of social injustice" (NASW, 1999, p. 1). The intent of this course is to prepare students to fulfill their responsibilities related to fighting injustice and oppression, as prescribed by the Code.

All social workers have a responsibility to meet the needs of diverse client systems in our society. In addition to understanding 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 TEXT:
Hill, M.L. (2017). *Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond.* New York, NY: Atria Books.

Additional readings will be posted on Sakai or available on the Internet.

## TEACHING METHODS AND EXPECTATIONS:
The following are thoughts and guidelines related to how we can best foster a culture of learning and engagement among us.

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

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

2. Along with synchronous activities, we'll have asynchronous activities that you will complete during the week. These will take a variety of forms -- for example, (a) responding to your peers' discussion questions in Sakai forums, (b) accessing videos or podcasts, (c) finding internet resources relevant to a particular topic, or (d) reflection/journaling "worksheets."

**The Zoom Environment:**

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

1. When it's at all possible for you to be present on camera, please do so … we are trying to replicate human-to-human interaction, and, while it's no substitute for personal contact, the Zoom space at least allows us to respond to one another's faces and visual presence. Please also know that I appreciate that this is not always feasible, for any number of personal, environmental, or logistical reasons – if you do need to turn off your camera for a time, just send me/us a quick message in the chat to that effect to let us know.

2. The chat function is a great way to provide support and reinforcement to one another, but it can also be used in ways that actually impede engagement and learning. It can quickly become a distraction, especially for folks who have challenges with multi-tasking (i.e. attending to the discussion in class AND a side conversation in the chat). As a general guideline, think about the chat as a way to (a) express support for one another, and/or (b) let me know things like "(name) was trying to say something, you might not have noticed" (as a facilitator, I definitely appreciate this!). There may also be times that I'll ask you to do something like "type one word into the chat that describes your reaction to this article (or video, etc.)." Generally, though, if you have a substantive question or comment to share during a discussion, the preference would be to share those verbally rather than in the chat.

**The Pandemic Environment:**

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

**The Learning Culture:**

My philosophy is that we **all** (including me) come to class as both teachers and learners. We bring our personal experiences, expertise, beliefs, passions, world views -- and yes, blind spots -- to the table, and we have much to learn from one another. ***In this class in particular, we will be challenged to humbly yet unflinchingly question beliefs and assumptions that have seemed like "givens" in the context of the systems in which many of us have grown up and lived.*** This work can come with the possibility of experiencing defensiveness, shame, guilt, sadness, intense anger, and/or deep disillusionment/alienation. There are no easy "fixes" (nor should there be) for these experiences – in fact, they are

critical to the process of individual and communal growth.  In light of this, I will ask that we all commit wholeheartedly to engaging with one another according to our social work values – dignity, respect, compassion, and cultural humility.  In practice, this might mean:

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

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

## ASSIGNMENT DESCRIPTIONS:

The following are overviews of the assignments for our course.  *As needed, more detail, as well as scoring rubrics, will be posted under Assignments on Sakai.*

### 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.  In order to fully participate in and benefit from each class session, you 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 participation points.

### Reflection paper: Cycles of Socialization and Liberation                               30 points
### Due:  September 25

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

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

2. ***Institutional and cultural socialization (Circle 1)***: As you continued to develop, how were you socialized by larger institutions such as schools, religious organizations, community and social service agencies/organizations, the media, retail organizations, political and economic systems, cultural groups, and other

institutions?  What messages (e.g., verbal, environmental, visual, behavioral) informed your beliefs, attitudes, and values? Give specific examples.

3. ***Enforcements (Arrow 2)***: How was this socialization enforced over time?

4. ***Results (Circle 2)***: What are/were the results of this socialization?   How did your socialization inform your racial identity?  How did/do your intersectional identities shape your understanding of race and racism?

5. ***Actions (Arrows 3a and/or b)***: What has kept you or keeps you in this cycle of socialization?  What (if anything) has interrupted the cycle?

6. ***Analysis, synthesis and reflection***:  Using critical race theory as well as our various 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. And 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 Assignment                                                                30 points**
**Due:  November 13**

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.  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.

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

Finally, using Metzl's observations at the end of the book, please conclude 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.

The final product for this assignment can take one of several forms, including (a) an APA-formatted paper of 5-7 pages; (b) an informational brief, creatively formatted in about 2-3 pages; or (c) a PowerPoint presentation with voice-over narration.

**Discussion Forum Questions**                                        **20 Points**
**Due:  Various/Ongoing**

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.  Please see the supplemental handout under Assignments for some more ideas about how to develop high-quality discussion questions.

Questions should be uploaded in the Sakai Assignments portal Sakai discussion forum by 9:00pm Thursday evening prior to the week for which they are assigned(only one person needs to upload the document with your questions – just be sure to put all of your names on the document.  I will then paste them into the appropriate discussion forum.  Then, over the weekend, the other students (those not on your team) will each provide a one paragraph response to one of the questions for that week.   Both the questions and the responses will be used to help guide the class discussion the following day.  Discussions will begin with the question writers sharing their own reflections, and then will continue with class-wide reflection and discussion.

## GRADING SYSTEM:
Grades are assigned as follows:

| | |
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| H | 100 – 94 |
| P | 93 – 73 |
| L | 73 – 70 |
| F | 69 or below |

## EXPECTATIONS FOR WRITTEN ASSIGNMENTS
You are expected to adhere to scholarly writing guidelines and to use APA formatting in all of your written work (unless otherwise specified).  Please use the resources available to you to ensure your success in this area.  The web sites listed below provide additional information:
- http://ssw.unc.edu/students/writing (resources from the School of Social Work, including an APA quick reference guide)
- http://www.apastyle.org/apa-style-help.aspx  (APA Style basics)
- http://owl.english.purdue.edu/handouts/research/r_apa.html (general information about APA style).  You are also encouraged to review the section on plagiarism, as it constitutes academic dishonesty and will have significant consequences.

**A note on writing support:**  Clear, cogent writing is an essential skill for social work professionals. Writing support is available to all students through the School's Writing Support Team; they can help you strengthen your writing skills by sharing strategies for organizing information, presenting a cohesive argument, ensuring clear communication, and mastering APA style. Writing Support offers a learning opportunity for students but does not merely copy edit student papers. Writing support is available in-person, by e-mail, or by phone. E-mail a requested appointment day and time to SOSWwritingsupport@gmail.com.  In addition, see the Writing Resources and References page on the School's website (under the Current Students tab: https://ssw.unc.edu/students/writing).

## POLICY ON INCOMPLETES AND LATE ASSIGNMENTS:
Assignments are due at the **beginning** of class on the day noted.  In honoring the extra flexibility that our current context demands, I am happy to grant extensions as needed.  I do ask that you notify me at least 2 days before a due date if you would like to request an extension, and we will agree on an alternate due date.

Incompletes may be granted if there are extreme and unforeseeable circumstances that affect your ability to complete the semester's work.  An Incomplete requires that we develop a contract that specifies the timeline for completing your work.

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

**ACCOMMODATIONS FOR STUDENTS WITH DISABILITIES:**

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

**EQUAL OPPORTUNITY AND COMPLIANCE (EOC) STATEMENT:**

Acts of discrimination, harassment, interpersonal (relationship) violence, sexual violence, sexual exploitation, stalking, and related retaliation are prohibited at UNC-Chapel Hill. If you have experienced these types of conduct, you are encouraged to report the incident and seek resources on campus or in the community. Please contact the Director of Title IX Compliance / Title IX Coordinator (Adrienne Allison, adrienne.allison@unc.edu), Report and Response Coordinators (Ew Quimbaya-Winship, eqw@unc.edu; Rebecca Gibson, rmgibson@unc.edu; Kathryn Winn kmwinn@unc.edu), Counseling and Psychological Services (CAPs)** (confidential) in Campus Health Services at (919) 966-3658, or the Gender Violence Services Coordinators (confidential) (Cassidy Johnson, cassidyjohnson@unc.edu; Holly Lovern, holly.lovern@unc.edu) to discuss your specific needs. Additional resources are available at safe.unc.edu.

**STATEMENT OF BASIC NEEDS:**

Any student who has difficulty getting enough to eat every day, lacks a safe place to live or faces unjust deportation is living with hardship that may make it difficult to excel in this course. If any of this is true for you, you are urged to contact the Dean of Students for support https://odos.unc.edu/ or call (919) 966-4042. Please notify me if you are comfortable in doing so, and I'll help however I can. For information about public resources in the Chapel Hill-Carrboro area visit: http://thecef.force.com. The University of North Carolina maintains a food pantry, the Carolina Cupboard, where students and other members of the campus community can get free food if they need it. For more information visit: http://carolinacupboard.web.unc.edu/ or call CarolinaCupboard@gmail.com.

**COMMUNITY STANDARDS IN OUR COURSE AND MASK USE:**

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

## SCHEDULE OF TOPICS AND READINGS

| Class | Readings & Activities |
|---|---|
| **August 14**<br>**Class 1:**<br>Introductions &<br>setting of<br>intentions; core<br>frames & context<br>for our course | Freelon, P. et al. video: *The History of White People in America*<br>    *Episode One: How America Invented Race.*<br>    https://www.wgbh.org/programs/2020/07/06/the-history-of-white-people-in-america-episode-one-how-america-invented-race<br><br>Kivel, P. (2000). *Social service or social change? Who benefits from your work?*<br>    Retrieved from<br>    https://www.racialequitytools.org/resourcefiles/SocialServicesorSocialChange.pdf<br><br>Metzl, J. (2020). *Dying of whiteness: How the politics of racial resentment is killing*<br>    *America's heartland.* New York, NY: Basic Books. ***Read:***<br>    **Introduction***: Dying of Whiteness*<br><br>Morgaine, K. & Capous-Desyllas (2015). *Anti-oppressive social work practice:*<br>    *Putting theory to action.* Thousand Oaks, CA: Sage. ***Read***:<br>    **Anti-oppressive & liberation-based practice** (pp. 67-72). |
| **August 21**<br>**Class 2:**<br>Exploring identity,<br>identity<br>development, &<br>social location;<br>microaggressions &<br>microaffirmations;<br>navigating sensitive<br>dialogues | Please view the documentary *Struggle for identity: Issues in transracial adoption*<br>    *and a conversation 10 years later* (Hoard, 2007). You can stream this film<br>    via our library website.<br><br>Adams, M., Blumenfeld, M. J., Hackman, H. W., Peters, M. L., & and Zúñiga, X.<br>    (Eds.). (2018). *Readings for diversity and social justice* (4th ed.). New York:<br>    Routledge Taylor & Francis.<br>    ***Read:***<br>    **Ch. 5:** *The Cycle of Socialization*<br>    **Ch. 134:** *The Cycle of Liberation*<br><br>Jones, J. M., & Rolon-Dow, R. (2019). Multidimensional models of<br>    microaggressions and microaffirmations. In G. C. Torino, D. P. Rivera, C. M.<br>    Capodilupo, K. L. Nadal, & D. W. Sue (Eds.) *Microaggression theory:*<br>    *Influence and implications* (pp. 32-47). Wiley. *(note: available as an e-*<br>    *book through UNC libraries)*<br><br>***Optional:***<br>Gay, R. (2013, July). Some thoughts on mercy. *The Sun*, 24-28.<br><br>Torino, G. C., Rivera, D. P., Capodilupo, C. M., Nadal, K. L., & Sue, D. W. (2019).<br>    Everything you wanted to know about microaggressions but didn't get a<br>    chance to ask. In G. C. Torino, D.P. Rivera, C. M. Capodilupo, K. L. Nadal, & D.<br>    W. Sue (Eds.) *Microaggression theory: Influence and implications* (pp. 3-15).<br>    Wiley. *(note: This chapter might be useful to review if you aren't overly*<br>    *familiar with the concept of or literature on microaggressions)* |

| Class | Readings & Activities |
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| **August 28**<br>**Class 3:**<br>Questioning systems of power in institutions, including social work; popular education; introduction to critical theories | Freire, P. (2001). *Pedagogy of the oppressed.* New York, NY: Bloomsbury. ***Read:*** **Chapter 2:** *The Banking Concept of Education*<br><br>Levin, L., & Liberman, A. (2019). A case for critical social work action. *Families in Society: The Journal of Contemporary Social Services, 100*(3), 248-259. [doi:10.1177/1044389419837073](doi:10.1177/1044389419837073)<br><br>Podcast on prison abolition/solitary confinement with K Agbebiyi, MSW & Shimon Cohen, LCSW. [https://dointhework.podbean.com/e/prison-abolition-k-agbebiyi-msw/](https://dointhework.podbean.com/e/prison-abolition-k-agbebiyi-msw/)<br><br>*Social Work So White.* (Online panel hosted by SWCAREs). Available on YouTube at [https://youtu.be/WA5ZwkfHLCA](https://youtu.be/WA5ZwkfHLCA) |
| **September 4**<br>**Class 4:**<br>Critical race theory; social construction of race; colonization | Daftary, A.-M. H. (2018). Critical race theory: An effective framework for social work research. *Journal of Ethnic & Cultural Diversity in Social Work: Innovation in Theory, Research & Practice.* [https://doi.org/10.1080/15313204.2018.1534223](https://doi.org/10.1080/15313204.2018.1534223)<br><br>Freelon, P. et al. video: *The History of White People in America* **Episode 3:** *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](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)<br><br>Kolivoski, K. M., Weaver, A., & Constance-Huggins, M. (2014). Critical race theory: Opportunities for application in social work practice & policy. *Families in Society, 95*(4), 269–276.<br><br>Leonardo, Z. & Harris, A. P. (2013) Living with racism in education and society: Derrick Bell's ethical idealism and political pragmatism, *Race Ethnicity and Education, 16*:4, 470-488.<br><br>NYT piece on Race & Caste. [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) |
| **September 7th:**<br>**No Class – Labor Day** ||
| **September 11**<br>**Class 5:**<br>Scientific racism & other institutional manifestations of oppression | Byfield, N. P. (2018;2019). Race science and surveillance: Police as the new race scientists. *Social Identities, 25*(1), 91-106.<br><br>Dennis, R. M. (1995). Social Darwinism, scientific racism, and the metaphysics of race. *The Journal of Negro Education, 64*(3), 243-252. [doi:10.2307/2967206](doi:10.2307/2967206) |

| Class | Readings & Activities |
|---|---|
| | ***In addition, please choose TWO of the following:***<br>Horsman, R. (1975). Scientific racism and the American Indian in the mid-nineteenth century. *American Quarterly, 27*(2), 152-168.<br><br>Ott, K. (2015). The history of getting the gay out. Blog post available at https://americanhistory.si.edu/blog/getting-gay-out ***(Note that some of the language choices aren't great, but the content overall is good)***<br><br>Schoen, J. (2001). Between choice and coercion: Women and the politics of sterilization in North Carolina, 1929-1975. *Journal of Women's History*, *13*(1), 132. https://doi-org.libproxy.lib.unc.edu/10.1353/jowh.2001.0034<br><br>Walters, R. (1995). The impact of bell curve ideology on African American public policy. *American Behavioral Scientist, 39*(1), 98- 108.<br><br>Wright-Mendoza, J. (2018). How insurance companies used bad science to discriminate. Retrieved from https://daily.jstor.org/how-insurance-companies-used-bad-science-to-discriminate/ |
| **September 18 Class 6:** The criminal legal system | Please view the documentary *13th* (DuVernay, 2016) on Netflix or YouTube prior to class<br><br>Hill, M. L. (2016). *Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond.* New York, NY: Simon & Schuster. ***Read:***<br>    **Chapter 2:** *Broken*<br>    **Chapter 3:** *Bargained*<br>    **Chapter 5:** *Caged*<br><br>Pellow, D. (2019). The disturbing link between environmental racism and criminalization. Retrieved from https://www.ehn.org/environmental-racism-and-the-criminal-justice-system-2641465977.html<br><br>***<u>Recommended:</u>***<br>Jeffers, J. L. (2019). Justice is not blind: Disproportionate incarceration rate of people of color. *Social Work in Public Health,* 34(1), 113-121.<br><br>Martinot, S. (2014). Toward the abolition of the prison system. *Socialism & Democracy*, *28*(3), 189–198. |
| **September 25 Class 7:** Identities & intersectionality | Metzl, J. (2020). *Dying of whiteness: How the politics of racial resentment is killing America's heartland.* New York, NY: Basic Books. ***Read:***<br>    **Part 1***: Missouri.*<br><br>***Additional readings TBA*** |

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

| Class | Readings & Activities |
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| **October 23**<br>**Class 11:**<br>Criminalization, surveillance, & violence against people with disabilities; sanism, involuntary treatment for people with mental illness | Ben-Moshe, L. (2017).  "The institution yet to come":  Analyzing incarceration through a disability lens.  In L. J. Davis (Ed.), *The disability studies reader* (pp. 119-130).  New York, NY:  Routledge.<br><br>Cripps, S. N., & Swartz, M. S. (2018). Update on assisted outpatient treatment. *Current Psychiatry Reports, 20*(12), 1-4.<br><br>Lewis, B. L. (2017).  A mad fight:  Psychiatry and disability activism. In L. J. Davis (Ed.), *The disability studies reader* (pp. 102-118). New York, NY:  Routledge.<br><br>Metzl, J. M. (2012). Mainstream anxieties about race in antipsychotic drug ads. *Virtual Mentor: American Medical Association Journal of Ethics*, *14*(6), 494-502.<br><br>***Optional:***<br>Munetz, M. R., Ritter, C., Teller, J. L. S., & Bonfine, N. (2014). Mental health court and assisted outpatient treatment: Perceived coercion, procedural justice, and program impact. *Psychiatric Services*, *65*(3), 352–358. https://doi-org.libproxy.lib.unc.edu/10.1176/appi.ps.002642012<br><br>Rosenberg, L. (2014). Assisted outpatient treatment:  We can do better. *Journal of Behavioral Health Services & Research, 41*(3), 251–253. |
| **October 30**<br>**Class 12**:<br>Class and the social construction of poverty | Desmond, M. (2016).  Forced out. *The New Yorker, Feb. 8 & 15 Issue, retrieved from* https://www.newyorker.com/magazine/2016/02/08/forced-out?verso=tru<br><br>Hill, M. L. (2016).  *Nobody: Casualties of America's war on the vulnerable, from Ferguson to Flint and beyond*. New York, NY:  Simon & Schuster.  ***Read:*** **Chapter 6:** *Emergency*<br><br>Johnson, A. E. (2006).  Capitalism, class, and the matrix of domination. In *Privilege, Power, And Difference* (pp. vii – xii).  New York, NY: McGraw Hill.<br><br>Please view *The color of law:  A conversation between Richard Rothstein and Ta-Nehisi Coates* at https://www.youtube.com/watch?v=9Pb6y9rNKmo |
| **November 6**<br>**Class 13:**<br>Class and classism/health care | Gonzalez, D. (2020, June 24). "The city fumbled it": How 4 families took on the virus.  Retrieved from https://www.nytimes.com/2020/06/24/nyregion/coronavirus-public-housing-new-york.html<br><br>Metzl, J. (2020).  *Dying of whiteness: How the politics of racial resentment is killing America's heartland.* New York, NY:  Basic Books. ***Read:*** **Part 2:** *Tennessee* |

| Class | Readings & Activities |
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| | Oppel, R. A., Gebeloff, R, Lai, R. K. K., Wright, W. & Smith, M. (2020, July 5). The fullest look yet at the racial inequality of the coronavirus. https://www.nytimes.com/interactive/2020/07/05/us/coronavirus-latinos-african-americans-cdc-data.html |
| **November 13 Class 14:** Working toward justice and liberation | ***(Note:  We will most likely split these readings up among students):*** <br> Brady, S., Sawyer, J. M., & Perkins, N. H. (2019). Debunking the myth of the 'radical profession': Analyzing and overcoming our professional history to create new pathways and opportunities for social work. *Critical and Radical Social Work, 7*(3), 315.   doi:10.1332/204986019X15668424193408 <br><br> Gumbs, A. P. (2015). Evidence. In Imarisha, W. (Ed.). (2015). *Octavia's Brood: science fiction stories from social justice movements*. AK Press. <br><br> Havig, K., & Byers, L. (2019). Truth, reconciliation, and social work:  A critical pathway to social justice and anti-oppressive practice. *Journal of Social Work Values and Ethics, 16*(2), 70. <br><br> Roy, Arundhati. (2020). *The Pandemic is a Portal.* https://www.ft.com/content/10d8f5e8-74eb-11ea-95fe-fcd274e920ca <br><br> Spade, D. (2004), Fighting to Win. In Sycamore, M.B. (Ed). (2008). *That revolting!: Queer strategies for resisting assimilation. Soft Skull Press.* <br><br> Strier, R., & Breshtling, O. (2016). Professional resistance in social work: Counterpractice assemblages. *Social Work, 61*(2), 111–118.  https://doi-org.libproxy.lib.unc.edu/10.1093/sw/sww010 |