



EDUC 771

***RACE,***  
***RACISM,***  
***and ANTI-BLACKNESS***

*IN HIGHER EDUCATION*

*WINTER 2021 SYLLABUS*

*Charles H.F. Davis III, Ph.D., Course Instructor*

*Yvonne Garcia, Graduate Student Instructor*

## **COURSE DESCRIPTION**

Historically, American colleges and universities have functioned in ways that entrenched and further widened racial inequities in both education and society. Whether the settler-colonial dispossession of Indigenous lands, the blood of enslaved Africans and their descendants, or the legalized exclusion of racially minoritized people and their contributions, higher education is among America's earliest and most persistent institutions of racism. Today, race and racism continue to shape the people, policies, and practices that comprise contemporary higher and postsecondary education in many and various ways. *Race, Racism, and Anti-Blackness in Higher Education*, therefore, offers students an opportunity more deeply understand *how* racism functions in higher education and its social contexts. More specifically, students will learn and employ interpretive and analytical strategies informed by anti-colonial/decolonial and anti-racist frameworks, critical theories of race (e.g., hegemonic whiteness, colorblind and post-racism, and racial capitalism), racialized geographies, and other perspectives to critique the field and function of American colleges and universities. In summative conclusion of the course, students will explore their own conceptualization of radical futures and anti-racist possibilities for a higher education in which we can all *be* – and become – more free.

## **FOCUS OF THE COURSE**

This course concerns itself with not *if* but what, when, where, why and how racism persists and who the arbiters of interpersonal, systemic, structural, and institutional racism are. While this implicitly indicts many, if not most, white people and white institutions, it also alludes to the very ways racism and anti-Blackness are internalized and perpetuated by racially minoritized people and the institutions of which they are a part. Particular attention will be paid to historical, legal, sociological, anthropological, and Black feminist perspectives on race, ethnicity, racial formation, stratification, and socialization in higher and postsecondary contexts. These and other discourses that are critical to furthering our collective understanding of racism will be explored through course texts that include academic articles, essays, books, news media, television, and film. Additionally, the course is concerned with increasing our theoretical and conceptual understanding about *how* racism intersects with other oppressive systems of power and structures of domination toward the end of epistemic and pedagogical injustice at the expense of racially minoritized students, staff, and faculty..

## **LEARNING OUTCOMES**

A successful course will be demonstrated by students' abilities to do the following:

- Identify the racial-colonial foundations of American higher education.
- Explain how race and ethnicity are conceptually constructed as similar but different categories of difference.
- Develop analyses that distinguish and relate interpersonal, systemic, structural, and institutional racism in higher education and its social contexts.
- Identify patterns of racial inequity related to college access and choice, student retention and persistence, and socio-academic experiences on-campus.
- Imagine alternative futures and possibilities for an anti-racist higher education of the future.

## **COURSE NOTES**

While this course will be entirely online, both asynchronous (individually separate learning time) and synchronous (collective learning time) instruction will be utilized. Using a flipped or time-shifted course model, aspects of course lecture may be removed from designated class time to allow students the flexibility to learn upcoming content (especially

lectures) at any time during the week prior to a course meeting. While the power and success of this approach will be determined by our up-front investment of our time, it will also allow much more effective use of class time to focus on answering questions, discussing readings, and undertaking small group activities. Additionally, this approach will limit the duration of on-screen engagement during synchronous instruction.

Finally, all video-based lectures will be posted using links on Canvas. In addition, any presentation slides, in-class lectures, and discussions will be posted *following* each class session for future reference.

## GENERAL COURSE REQUIREMENTS

### FRAMING DISCUSSIONS

#### Diversity, Inclusion, and Equity: Core Principles

To help frame our discussions inclusively, this course builds on the [Association of American Colleges & Universities \(AAC&U\) Making Excellence Inclusive](#) guiding principles for access, student success, and high-quality learning and equity work from the Center of Urban Education at the University of Southern California. Specifically, the following definitions are offered:

- **Diversity:** Individual differences (e.g., personality, learning styles, and life experiences) and group/social differences (e.g., race/ethnicity, class, gender, sexual orientation, country of origin, and ability as well as cultural, political, religious, or other affiliations).
- **Equity:** The achievement of parity across difference with regard to *outcomes* (i.e., success measures). Equity is the result from deliberate and sustainable interventions that explicitly center historically disenfranchised and underserved populations and (re)direct resources necessary to support their success (see also [Equity and Student Success](#)).
- **Inclusion:** The active, intentional, and ongoing engagement with diversity—in the curriculum, in the co-curriculum, and in communities (intellectual, social, cultural, geographical) with which individuals might connect—in ways that increase awareness, content knowledge, cognitive sophistication, and empathic understanding of the complex ways individuals interact within systems and institutions.
- **Equity-mindedness:** The perspective or mode of thinking exhibited by practitioners who call attention to patterns of inequity in student outcomes. These practitioners are willing to take personal and institutional responsibility for the success of their students, and critically reassess their own practices. It also requires that practitioners are race-conscious and aware of the social and historical context of exclusionary practices in American Higher Education. ([Center for Urban Education, University of Southern California](#)).

#### Key Terms

**Race** is a social construct and a concept which signifies and symbolizes social conflicts and interests by referring to different types of human bodies (Omi & Winant, 1994, p.54).

**Racism**, broadly conceived, is the belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race (Omi & Winant, 1994, p.54).

**Systemic racism** refers to a web of intersecting structures, policies, practices, and norms that frame and determine access to opportunity and assigns value based on perceived belonging to or association with a non-white racial group. Systemic racism, both overtly and covertly, disadvantages non-white individuals and communities in various, but specific ways and

to varying degrees across a racial hierarchy in which whiteness, ideologically and embodied, is valued and non-white otherness is oppressed.

**Anti-Blackness** as being a two-part formation that both strips Blackness of value (dehumanizes), and systematically marginalizes Black people. This form of anti-Blackness is overt racism. Society also associates politically incorrect comments with the overt nature of anti-Black racism. Beneath this anti-Black racism is the covert structural and systemic racism which predetermines the socioeconomic status of Blacks in this country and is held in place by anti-Black policies, institutions, and ideologies. Anti-Blackness is also the disregard for anti-Black institutions and policies. This disregard is the product of class, race, and/or gender privilege certain individuals experience due to anti-Black institutions and policies.

Source: Council for the Democratizing Education

## FOUR AGREEMENTS FOR COURAGEOUS CONVERSATION

By participating in this graduate-level seminar class, we collectively agree to abide by the following:

1. **Stay engaged.** Staying engaged means “remaining morally, emotionally, intellectually, and socially involved in the dialogue.”
2. **Experience discomfort.** This norm acknowledges that discomfort is inevitable and asks that discussants make a commitment to bring issues into the open. It is not talking about these issues that create divisiveness. The divisiveness already exists in the society, in our institutions, and in our schools and colleges. It is through dialogue, even when uncomfortable, the healing and change can begin.
3. **Speak your truth.** This means being open about our thoughts and feelings and not just saying what you think others want to hear.
4. **Expect and accept non-closure.** This agreement asks discussants to “hang out in uncertainty” and not rush to quick solutions, especially in relation to shared understanding, which requires a future commitment to an ongoing dialogue.

**SOURCE:** Singleton, G.E., & Linton, C. (2006). *Courageous conversations about race: A field guide for achieving equity in schools* (pp. 58-65). Thousand Oaks, CA: Corwin.

## Marginalized Voices and Classroom Communication

In addition, as a community of learners, we agree to promote an environment conducive to learning. In doing so, we should equitably respect differences of race, culture, nationality, language, values, opinion, and style. However, respecting differences also requires we account for historical and ongoing relationships of power that typically marginalize the voices of minoritized communities. This means we should be conscientious of the amount of space we occupy during class discussions, especially when we are located in positions of power and privilege that have historically drowned out the perspectives of marginalized and oppressed people. Lastly, in effort to promote clear communication, we should strive to:

1. Be specific rather than broad, general, or vague, with our truth claims;
2. Provide examples and evidence to support our arguments; and
3. Ask “good faith” questions in moments needing clarification.

## ATTENDANCE AND PARTICIPATION

**Attendance:** As a seminar style course, our collective learning depends greatly on everyone attending our scheduled class sessions. However, the pandemic, ongoing uprisings to resist the rising tide of “white supremacist capitalist

patriarchy” (hooks, 1997) and a failed coup d'etat to start the new year has made this a challenging and unpredictable time for all of us. Therefore, absences may be unavoidable or even necessary to manage our mental and emotional well-being. I encourage everyone to make healthy choices in this regard and, when it is possible, to let the instructor or GSI know, whether in advance or soon after the missed class(es). If multiple, consecutive absences occur, the instructor or GSI may reach out to offer additional support and co-create a plan to stay on-track for completing course.

**Recognition of Religious and Spiritual Observances:** All students are encouraged to participate in the holidays and observances consistent with their religious and/or spiritual practice(s). In those instances where such participation conflicts with scheduled course time, deadlines, etc., please simply notify the instructor of possible absences or needs to adjust assignment due dates to respect and affirm your participation in a religious and/or spiritual observance.

**Coursework and Readings:** Instructors and students enrolled in this course are expected to read, listen, and watch all content provided in the syllabus. We learn best when we do so in community with others and therefore we share a responsibility for helping one another learn. This requires we be prepared to critically discuss, interrogate, and raise questions about the texts as well as our interpretations of what the texts offer. Readings are expected to be read *before* each class meeting where they will be discussed. However, this may mean reading *fewer* text some weeks – but having read those few more closely – and more texts read at a high level some others. In either case, prioritize what peaks your interests and dig into those texts that may compel you to offer us the contribution of your thoughts and analysis.

**Class Participation:** Pair-share and small group discussions will occur during nearly every class session and students are encouraged to actively participate in them whenever possible. Active participation may include, but not be limited to asking critical questions, drawing on and making connections between the assigned readings and higher education policy and practice, and contributing to the overall discussion through critical dialogue with their peers.

**Stressful Content (Trigger Warning):** We will occasionally discuss trends and problems on college and university campuses that may engender discomfort (and possibly distress) for students who have previously experienced related forms of educational violence and/or trauma. In the event that you may need individual support or modification to participation during a particular unit, please contact the instructor or GSI via email (or using the private chat function offered by Zoom). If you would prefer withdrawing participation from portions or the entirety of a particular unit, feel free to do so without explanation. Simply send an email noting your absence, whether before or after class, to help the instructional team account for your temporary absence. In the event that you may need confidential assistance, the [Counseling and Psychological Services](mailto:caps-uofm@umich.edu) office is available via phone at (734) 764-8312 or email at [caps-uofm@umich.edu](mailto:caps-uofm@umich.edu).

## GRADING AND ASSESSMENT OF SCHOLARLY WORK

This course takes a primarily qualitative assessment-based approach to determine areas of success as well as improvement related to our desired learning outcomes. This means, as the course instructor, I am most interested in your own learning objectives and goals for being enrolled and engaging your work with questions and critical feedback than I am in evaluating your assignments and contributions by assigning them a fairly arbitrary numerical value. In addition, a core component of this course is self-reflection, self-evaluation, and peer review of your work to expand the possibilities of what constitutes being a scholar and producing knowledge rather than following predetermined expectations framed by contested categories of merit, excellence, and success. That said, I also recognize this approach may be new – and perhaps even unsettling – to many enrolled, and offer some guidance through a point system associated with each assignment. This system is intended to help students track their own progress in demonstrating various skills typically associated with graduate work, but that are not necessarily taught in this course (e.g., academic/scholarly writing). I am happy to discuss

any individual concerns about this approach and developing an alternative pathways for discussing your progress during the semester.

### ASSESSMENT POINTS BY ASSIGNMENT

Class Attendance & Participation_____	15pts
Case Study_____	25pts
Racial Autoethnography_____	30pts
Final Paper_____	30pts

### GRADING SCALE

A 94-100	B+ 87-89	C+ 77-79	D+ 67-69
A- 90-93	B 84-86	C 74-76	D 64-66
	B- 80-83	C- 70-73	D- 60-63

### ASSIGNMENT SUBMISSION POLICY

All assignments should be submitted via Canvas, not email, no later than the Friday (by 11:59pm) the week they are due (unless otherwise individually or collectively negotiated with the instructor). For example, an assignment due Week 3 should be uploaded by Friday, February 5th at 11:59pm.

### ACADEMIC INTEGRITY

Operating under the highest standards of academic integrity is implied and assumed. Academic integrity includes issues of content and process. Treating the course and class participants with respect, honoring class expectations and assignments, and seeking to derive maximum learning from the experience reflect some of the *process* aspects of academic integrity. In addition, claiming ownership only of your own unique work and ideas, providing appropriate attribution of others' material and quotes, clearly indicating all paraphrasing, and providing account and attribution to the original source of any idea, concept, theory, etc. are key components to the *content* of academic integrity.

Remember, citation is as much a social and political action as an academic norm and should be respected given the often theft of scholarship and the intellectual contributions of marginalized and minoritized scholars. Therefore, let us aspire to the spirit and highest representation of academic integrity. For additional university specific details, please read the University's General Catalogue, especially the sections that detail your rights as a student and the section that discusses the University's expectations of you as a student (see <http://www.rackham.umich.edu/StudentInfo/Publications>).

### SUPPORT AND ACCOMMODATIONS

Students in need of learning support or specific accommodations should contact the course instructor at their earliest convenience. In response, an intentional effort to modify any and all aspects of this course will be made to facilitate the full participation and progress of students with a diverse set of learning needs. Additionally, the instructor will work with the Office of Services for Students with Disabilities (SSD) to help us determine appropriate academic supports to ensure student needs are met. Students may also contact SSD at (734) 763-3000 or via email at [ssd.umich.edu](mailto:ssd.umich.edu) at their own discretion to register accommodations using the Verified Individualized Services and Accommodations (VISA) form. Any information you provide is private and confidential and will be treated as such.

## ASSIGNMENTS AND ACTIVITIES

### CRITICAL RACE 100S

Each class will begin with a short reflection exercise during which students complete 100-word reflections (<http://www.100wordstory.org/>) on their own racial story, racial encounters, or contemporary issue(s) of race about which they are thinking. These reflections will be shared between writing partners and, occasionally, will be shared with the entire class to help generate reflective discussion before engaging course readings.

### COLLABORATIVE RACE CASE STUDIES<sup>1</sup>

Throughout the semester, collaborative groups of students will analyze a recent or current issue race, racism, and/or anti-Blackness in higher education and its social contexts. Building on course readings, class discussions, and additional outside sources, case studies offer an opportunity to analyze the multiple and contested ways that race continues to influence postsecondary learning in the U.S. Specifically, each case study should address a relevant topic that relates to the focus of course. Students are encouraged to align their case study with the specific unit during the week it is due, but may also draw from previous units or work across multiple units where appropriate. This assignment will include both a written and presentation component.

### Race Case Presentations and Written Case Analysis

In this course, successful presentations and written analyses should include the following sections:

#### 1. Introduction

- a. Identify and provide a succinct description of a key higher education problem or issue related to race, racism, and/or anti-Blackness.
- b. Formulate and include a statement broadly summarizing the argumentative thesis of your analysis, which you will return to in Part 3 below.

#### 2. Background

- a. Describe the racial context (systemic, structural, organizational, and/or interpersonal information), relevant facts (e.g., historical legacies of racism and/or legal precedent) and/or data points, and other important information of the case.

#### 3. Evaluation and Analysis

- a. Using relevant concepts, theories, and/or empirical evidence from the course readings and discussion, make an assessment of the problem (or the aspect on which you are focusing).
- b. Offer cutting analysis that helps illuminate how the case itself is connected to historical and/or contemporary manifestations of racism on-campus and beyond.

#### 4. Solutions

- a. If applicable, provide at least one specific, measurable, and attainable solution to the problem.
- b. Explain why this is the preferred solution.

---

<sup>1</sup> Students previously enrolled in “Power, Privilege, and the Politics of Difference” cannot use a case previously discussed in last semester’s course.

- c. Support the solution with evidence (e.g., data, theory, course readings, credible outside sources).

**5. Recommendations**

- a. Determine and discuss specific strategies for accomplishing the proposed solution.
- b. Discuss the role(s) of specific stakeholders (i.e., students, families, faculty, staff, and senior administrators) in implementing the solution.
- c. If applicable, recommend further action to resolve potential shortcomings or unintended consequences of implementation.

The group presentation will be delivered in-class via Zoom the week it is due and should be roughly 30 minutes with an opportunity for discussion and questions from the class. Consider ways to make the presentation interactive by integrating pre-work (any brief texts to read, listen, or watch), in-class polls, ideation for solutions, etc. Written case studies should be no longer than 1,000 words and are due on the Friday of the week that cases are presented.

To identify problems for consideration in your case analyses, consider sourcing material from trusted education news sites to include, but not limited to:

1. EdWeek
2. Education News
3. Education News at U.S. News and World Report
4. Diverse Issues in Higher Education
5. Inside Higher Education
6. The Chronicle of Higher Education

**RACIAL AUTOETHNOGRAPHY**

As a midterm assessment, students will write a racial autoethnography based their lived experiences, reflections during racial encounters, and racial analyses developed throughout the semester. Although summative in nature, this is an iterative assignment with several deadlines toward the latter portion of the course. Specifically, the following three deliverables are expected to advance your development as a scholarly writer:

Task	Description	Due	Points
Outline	Based on the assignment brief below, develop an outline your paper. The outline should help provide a sense of structure and flow for your identity brief, event description, theoretical/conceptual analyses, practical implications. An outline for your concluding reflection is not necessary.	Week 4	5
Peer-Review Draft	A draft of your final paper will undertake a peer-review process with another member of the class. This process is an effort to familiarize you with an important aspect of the scholarly writing, which is engaging others with early drafts of your work to gain useful insight that helps improve a manuscript.	Week 6	10



Task	Description	Due	Points
Final Paper	See details below.	Week 8	15

### Overview

This assignment is intended to facilitate the critical examination of the ways one may “experience, exist, and explain their identities – who they are, what they stand for, and why – and to recognize their ... social relations” (Camangian, 2010). Autoethnography itself is a way of reading *between* the lines of [our] own lived experiences (Alexander, 1999) and of those who share similar experiences, in order to gain insight to oneself and others who might be similarly or differently affected by the broader sociological world. This assignment is based on several key texts: “Starting with Self: Teaching Auto-ethnography to Foster Critically Caring Literacies” (Camangian, 2010), “Culturally Relevant Pedagogy: Ingredients for Critical Teacher Reflection” (Howard, 2003), “Art of the Contact Zone” (Pratt, 1991), and “In Search of Progressive Black Masculinities” (McGuire, et al. 2014). Although these texts are not required reading, they have been provided on Canvas as references for further direction and should be used as references.

### Purpose

The purpose of *this* autoethnography is to critically synthesize the relationships between one’s racialized self, community, and the socioacademic contexts of higher and postsecondary education as an insider-outsider. In essence, the exercise is to construct a descriptive narrative that shares something one has learned about themselves as a racialized being (auto) – in a critically self-reflexive and self-conscious (crit) way – from within a sociocultural context (ethno) of postsecondary life, and conducted as an exploratory study (graphy) of one’s self as a member of and in relation to a larger sociopolitical group(s) to which they belong. Such an exercise is important to both the research and practice of higher education because it helps reveal an educator’s positionality within racialized, intersecting systems of power that affect ways of knowing, seeing, and being. Our positionality deeply shapes how we as educators engage the various campus and community stakeholders connected to our work. For that reason, understanding and reckoning with our truths of racial identity, racialized positions power, and racial (and skin tone) privilege – and the broader truths they may reveal – can improve the efficacy of our work, the primary result of which should improve the lives of people. To be sure, students will be assessed not on the “rightness” of the autoethnography, but rather their demonstrated effort to descriptively excavate their personal and professional biography as it primarily relates to race, situate it within a racialized historical, sociocultural, and/or political context, and critically analyze their illustration using the theoretical and conceptual foundations of race, racism, and anti-Blackness discussed in this course.

### Process

Like any methodological exercise, conducting an autoethnography is as much about process as it is about product. In fact, ethnographic work of any kind is always about both; process and product inform one another constantly through a symbiotic relationship. With regard to process, the following steps will help guide your work:

1. **Reflect and generate.** Consider the ways you racially identify and how you have come to racially identify with certain aspects of your relationship to self and to others within your various social and educational communities. In what ways are you/have you been racialized? To what would you attribute these particular racializations? In what contexts are you more or less aware of your racial identity? Which aspects of your racial identity are most intriguing to you intellectually and emotionally? How have you racialized others? What ideologies have informed your racialization of others and how have they evolved over time? Answers to these and other questions will help you gain focus on the *what* you will write about.
2. **Conduct research.** Consider reading any of the above-mentioned texts (or others) to help you construct your autoethnography. Then, excavate your own *communities of memory* by talking to friends, family, former teachers/professors, etc. to learn how others have racially perceived you up to this point. If available, you might even consult old journals or blogs you have written that help capture important racialized experiences of love, joy, duress, or trauma in your life. Ideally, these perspectives can help provide clarity to your racial identity development, ideological growth, and the racialized contexts in which you became who you are today.

In addition, seek out scholarly sources that help connect the unique and particular aspects of your experiences with broader sociological trends. This may include data or statistics that confirm or refute your own accounting of how you identify (and how others identify you), but also could include parallel cases and narratives of those with whom you share a similar racial identity or racially minoritized position in society. You might also look at existing research with regard to how it theorizes the effect of racial environments and sociocultural conditions have on the lived experiences of those benefiting and/or oppressed by larger systems of power.

3. **Analyze, synthesize, & organize.** Review all of the information you have gathered from your generative thinking and research. Determine how your racial identity, racialized sociocultural context, and racialized experiences converge to shape what you ultimately choose to write in your paper. Make connections between that determination and your scholarly sources to develop a preliminary framework (or guide) for building your paper. Then, organize your thoughts in a way that helps provide direction for your future writing by creating a detailed outline.
4. **Write.** After developing an outline, begin to construct a draft of your paper and write freely. Consider the language you may use that help communicate important details about yourself to the reader, whom may be an insider or an outsider. Make choices that honor your own linguistic style and cultural communication pattern while also translating a clear understanding to your reader
5. **Revise & re-write.** It's been said that "there is no such thing as good writing, only good rewriting," which is certainly true to scholarly and academic writing exercises. Given the many layers of complexity to this paper, a commitment revision and rewriting will be important to developing a good auto-ethnography, especially one that is critically reflective and reflexive. At least two revisions of your work should take place: 1) prior to your submission for peer-review, and 2) after peer-review before final submission.

## Product

Pratt (1991) considers the autoethnography as “a text in which people undertake to describe themselves in ways that engage with representations others have made of them ... autoethnographic texts are representations that the so defined others construct in response to or in dialogue with those texts” (p. 35). That is to say, autoethnographies are not merely autobiographies or forms of self-representation. Instead, they are more collaborative and relational by putting one’s biography in critical conversation with its history, community, sociocultural context(s), and those relationships within and beyond the worldview of the author. In this way, autoethnographies are written both to reveal to oneself and to others a set of broader understandings derived from the particular, subjective truths of one’s lived experience. Further, *autocritography* is a more deliberate academic exercise that “foregrounds aspects of the genre typically dissolved into author’s always strategic self-portraits” and is “an account of individual, social, and institutional conditions that help to produce a scholar and, hence, his or her professional concerns” (Akward, 1999, p. 7).

This means that within the essay you will offer an illustrative account that reflects the sociological conditions that have produced you as a racialized individual within a racial context(s). In addition, your essay should critically engage the implications of those conditions and experiences for your trajectory as a scholar, practitioner, and/or policymaker. Specifically, your essay will include five parts:

1. **Statement of self-identity.** First, to frame your reflection, offer a clear interrogation of your racial identity and the racialized context(s) within which that identity was developed. Consider this an abridged articulation of your biography that allows the reader insight into *who* and *whose* you are in ways that reveal underlying factors to your personal development and racial socialization. Consider the following questions:
  - 1.1. Who am I (to myself)? To whom (larger social community) or to what (racialized institutions, systems, or structures) do I belong? How does the broader social world perceive and respond to who I am?
  - 1.2. What contextual factors (family dynamic, neighborhood or geography, schooling experiences, etc.), broadly speaking, shaped my being and becoming a racialized person?
2. **Illustrative event description.** Next, richly describe a defining racial experience (or set of related experiences) directly related to issues race, racism, and/or anti-Blackness illustrative detail. This should be framed through the lens of personally experiencing a specific racial encounter, moment of racial stress or crisis, or formidable affirmation of your racial self. Consider the following questions:
  - 2.1. Who, what, when, and where? (What happened? When and where did it happen? Who was involved? What was your role? What were the roles of others? How did race, racism, or anti-Blackness show up in this scenario)
3. **Critical Analysis.** Then, critically analyze that experience(s) using the evidence presented in course readings, the extant scholarly literature, publicly available data, class discussions, etc. You may consider building your analysis from the theoretical, conceptual, or analytical frames discussed in the course,

although frames from other courses related to power and privilege are also welcomed. Consider the following questions:

- 3.1. What contributing factors or sociological conditions led to the situation playing itself out the way that it did?
  - 3.2. Why, in your evidence-based or theoretical/conceptual analysis, was this situation either unique or commonplace?
  - 3.3. Using the literature to facilitate and support your analysis, how was race, racism, and/or anti-Blackness operating in the scenario you described? In what ways, if any, did racism intersect with other forms of systemic power?
4. **Implications.** Now, based on your analysis, offer a set of implications for your future research, policy, and/or practice as well as those in similar social categories of difference. Be careful not to generalize, but do attempt to draw conceptual and theoretical conclusions from your analysis. Consider the following questions:
- 4.1. What did you learn as a result of analyzing the experience(s) you described? In particular, what is instructive for your role(s) as a researcher, practitioner, or policymaker?
  - 4.2. How will what you learned shape the ways you may undertake your professional practice in the future?
  - 4.3. What lessons can you offer from your own experiences and analysis for others in similar and related professional positions?
5. **Reflection.** Finally, as a concluding section of the paper, reflect on the *process* of undertaking the autoethnographic project. That is, consider the following:
- 5.1. What difficulties did you have when planning and writing this paper? Why?
  - 5.2. Describe your experience with peer review. Was it helpful? Did you get and give good feedback? Was this comparable to your previous experiences with peer review? Explain.
  - 5.3. Cite a beautiful, well-crafted sentence from your essay (written by you). Explain why this sentence is important and compelling.
  - 5.4. Do you believe that your essay accomplished its purpose?
  - 5.5. If you had more time (or energy), how would you expand/change/enhance this essay?
  - 5.6. What did you learn about yourself as a writer through writing the essays and this reflection?
  - 5.7. Any other thoughts/comments/questions regarding this essay that you want to share?

The full paper is **due Week 8 of the semester** via Canvas by **Friday, March 11th at 11:59pm**. Papers should be 5-7 double-spaced pages, (not including a title page, abstract, and references). Use regular 12-point font, APA style (according to the 7th Edition) with 1-inch margins top, bottom, left and right. Please follow this format carefully.

## FINAL PAPERS

Students are expected to use the theories, concepts, analyses, and evidence presented in the course to develop scholarly projects aligned with their work and professional trajectories. These projects are detailed below and are currently framed based on degree program. In some instances, students may wish to undertake a project that differs from the program in which they are enrolled, in which case students should discuss this option with course instructors. Final papers are **due Week 14 of the semester** via Canvas by **Friday, April 23rd at 11:59pm**. Papers should be 5-7 double-spaced pages, (not including a title page, abstract, and references). Use regular 12-point font, APA style (according to the 7th Edition) with 1-inch margins top, bottom, left and right. Please follow this format carefully.

### Research-to-Practice Intervention Paper

Masters students will develop a program(s) that serves as a racial intervention, either to address and combat campus racism in policy or practice or provide a critical counter-space for students experiencing racialized oppression to take action. Proposed interventions should be as comprehensive as possible in addressing a racial problem. This means students are expected to present compelling, scholarly evidence to support their intervention as necessary as well as likely to make an impact. To make connections with their own practice, students are encouraged to consider how racism may be at play in their current internship or assistantship offices, within their degree programs and schools, or other professional endeavors in which they are involved (e.g., professional associations). In some, but likely rare cases, students may also complete RPI papers through a program evaluation approach and using retrospective analysis of interventions they have designed and implemented in their professional work. Such papers should be discussed with course instructors to ensure they are appropriate for this assignment. These papers should be no longer than 1250 words.

### Research Workshop and Conference Proposal

Doctoral students are asked to present preliminary theorizations, analyses, or conceptualizations of racism within their own scholarly work and solicit feedback from colleagues through a workshop style presentation. Presentations should be no longer than 30 minutes total with time for questions. Building on the feedback received, students will strengthen their papers in preparation for submission to an academic or practice-based conference (i.e., ASHE, AERA, NASPA, ACPA, NCORE and others). Similar to the autoethnography assignment, proposals will go through a peer-review process between writing partners prior to final submission. In some cases, students may decide to undertake creative research endeavors for which the paper is not the primary scholarly product. Such cases will be evaluated on an individual basis and should be discussed with the course instructor. These particular projects will have some writing component to help explain the scholarly framing and significance, but will be significantly shorter than paper proposals.

For students wishing to either build upon their case presentations or autoethnographies as conference proposals, doing so will require reformatting to meet the methodological standards associated with either approach as outlined in the research literature. That is to say, although allowed and even encouraged, the deliverables for each assignment are different from what has already been outlined here. Similarly, the final assessment of the work will be aligned with expectations of rigorous scholarly work as prescribed by case study and autoethnographic methods.

## READINGS, TEXTS, AND COURSE SCHEDULE

Readings are available via Canvas under the 'Files' tab and in folders designated for each week of the course. Additionally, the texts under the "WATCH" heading are available in the 'Media Gallery' tab on Canvas (or can be accessed through your

browser by clicking the links below). Texts listed under the “LISTEN” heading should be accessed by clicking the link and opening them in your web browser.

**REQUIRED TEXTS**

1. Cottom, T. M. (2019). *Thick and other essays*. New York: The New Press.
2. Johnson, M. (2020). *Undermining racial justice: How one university embraced inclusion and inequality*. Ithica, NY: Cornell University Press.\*
3. Kendi, I. X. (2019). *How to be an anti-racist*. New York: One World.†

\*Provided via Canvas  
 †e-Copies available via U-M library

**COURSE SCHEDULE**

WEEK	UNIT	READINGS	DUE
Week 1	<b>Introduction to Race, Racism, and Anti-Blackness</b>	Morrison, T. (1995). Racism and fascism. <i>Journal of Negro Education</i> , 64(3), 384-385. Purnell, D. (2021, January 7). <i>Look at the Capitol Hill rioters. Now imagine if they had been Black</i> . Retrieved from <a href="https://www.theguardian.com/commentisfree/2021/jan/07/capitol-hill-trump-rioters-race-power">https://www.theguardian.com/commentisfree/2021/jan/07/capitol-hill-trump-rioters-race-power</a> .	<b>BOOK:</b> Start Johnson’s (2020) “Undermining Racial Justice”
Week 2	<b>Conceptualizing Race, Ethnicity, and (Anti-)Blackness</b>	Cornell, S., & Hartman, D. (2007). Mapping the terrain: Definitions. <i>Ethnicity and race: Making identities in a changing world</i> (2nd ed.) (pp. 15-40). Thousand Oaks, CA: Pine Forge Press. Cottom, T. M. (2019). Black is over. <i>Thick and other essays</i> (pp. 127-153). New York: The New Press. Fanon, F. (2008). The fact of blackness. <i>Black skin white masks</i> . London: Pluto Press. Omi, M., & Winant, H. (2012). Racial formation rules. In D. M. HoSang, O. LaBennett, and L. Pulido (Eds.) <i>Racial formation in the 21st century</i> (pp. 302-332). Berkeley, CA: University of California Press. Winant, H. (2006). The theoretical status of the concept of race. In L. Back and J. Solomos (Eds.) <i>Theories of race and racism</i> (pp. 181-190). New York: Routledge.	

WEEK	UNIT	READINGS	DUE
<p><b>Week 3</b></p>	<p><b><i>Theoretical Foundations of Racism, Racist Nativism, and Anti-Blackness</i></b></p>	<p><b>READ</b></p> <p>Bonilla-Silva (1998). The central frames of color-blind racism. <i>Racism without racists</i> (2nd ed.) (pp. 25-52). New York: Rowan &amp; Littlefield.</p> <p>Huber, L. P., Lopez, C. B., Malagon, M.C., Velez, V., &amp; Solorzano, D. G. (2008) Getting beyond the 'symptom,' acknowledging the 'disease': Theorizing racist nativism. <i>Contemporary Justice Review</i>, 11(1), 39-51.</p> <p>Neely, B., &amp; Samura, M. (2011) Social geographies of race: Connecting race and space. <i>Ethnic and Racial Studies</i>, 34(11), 1933-1952.</p> <p>Sefa Dei, G. J. (2017). Reframing blackness, anti-blackness, and decoloniality. In S. Dei <i>Reframing blackness and Black solidarities</i> (pp. 65-79). New York: Springer.</p> <p><b>WATCH</b></p> <p>Gilmore, R. W. (2020). <i>Geographies of racial capitalism</i>. Retrieved from <a href="https://youtu.be/2CS627aKrJI">https://youtu.be/2CS627aKrJI</a>.</p> <p>KQED (1963). <i>Take this hammer</i>. National Educational Television/ WNET. Retrieved from <a href="https://diva.sfsu.edu/bundles/187041">https://diva.sfsu.edu/bundles/187041</a>.</p>	
<p><b>Week 4</b></p>	<p><b><i>Whiteness and White Supremacy – Part I</i></b></p>	<p>Baldwin, J. (1998). On being "white" and other lies. In D. R. Roedigger <i>Black on white</i> (pp.177-180). New York: Schocken Books.</p> <p>DuBois (1920). The souls of white folk. In W.E.B. Dubois <i>Darkwater: Voices from within the veil</i> (pp. 29-32). New York: Harcourt, Brace, and Howe.</p> <p>Hughey, M. W. (2010). 'The (dis)similarities of white racial identities: the conceptual framework of "hegemonic whiteness"', <i>Ethnic and Racial Studies</i>, 33(8),1289-1309.</p> <p>Leonardo, Z. (2009). <i>Ontology of whiteness. Race, whiteness, and education</i> (pp. 90-105). New York: Routledge.</p> <p>Lipsitz, G. The possessive investment in whiteness. In G. Lipsitz <i>The possessive investment in whiteness</i> (pp. 1-23). Philadelphia: Temple University Press.</p> <p><b>WATCH</b></p> <p>Debate: James Baldwin vs. William F. Buckley at The Cambridge Union. Retrieved from <a href="https://www.youtube.com/watch?v=5Tek9h3a5wQ">https://www.youtube.com/watch?v=5Tek9h3a5wQ</a>.</p>	<p><b><i>Autoethnography Outline Due Friday at 11:59pm</i></b></p>

WEEK	UNIT	READINGS	DUE
<p><b>Week 5</b></p>	<p><b><i>Whiteness and White Supremacy – Part II</i></b></p>	<p>Bell, D. (2000). Wanted: White leader able to free whites. <i>UC Davis Law Review</i>, 33(3), 527-544.</p> <p>Brown, M. A. (2020). James Baldwin and the politics of white identity. <i>Contemporary Political Theory</i>. <a href="https://doi.org/10.1057/s41296-020-00401-9">https://doi.org/10.1057/s41296-020-00401-9</a></p> <p>Cabrera, N. L., Franklin, J. D., &amp; Watson, J. S. (2017). Whiteness in higher education: Core concepts and overview. <i>Whiteness in higher education: The invisible missing link in diversity and racial analyses</i> (pp. 16-27). Association for the Study of Higher Education monograph series. San Francisco, CA: Jossey- Bass.</p> <p>Cottom, T. M. (2019). Know your whites. <i>Thick and other essays</i> (pp. 99-127). New York: The New Press.</p> <p>Hughey, M. W., &amp; Byrd, W. C. (2013). The souls of white folk beyond formation and structure: Bound to identity. <i>Ethnic and Racial Studies</i>, 36(6), 974-981.</p>	<p><b>BOOK:</b> Check-in Johnson’s (2020) “Undermining Racial Justice” Chapters 1-4; Start Chapter 5</p>
<p><b>Week 6</b></p>	<p><b><i>Foundations of Racial-Colonialism and Anti-Blackness in Higher Education</i></b></p>	<p>Carp, A. (2018, February 7). Slavery and the American university. Retrieved from <a href="https://www.nybooks.com/daily/2018/02/07/slavery-and-the-american-university/">https://www.nybooks.com/daily/2018/02/07/slavery-and-the-american-university/</a>.</p> <p>Mustaffa, J. B. (2017). Mapping violence and naming life: A history of anti-Black oppression in the higher education system. <i>International Journal of Qualitative Studies in Education</i>, 30(8), 711-727.</p> <p>Stein, S. (2018). Confronting the racial-colonial foundations of US higher education. <i>Journal for the Study of Postsecondary and Tertiary Education</i>, 3, 77-98.</p> <p><b>WATCH</b></p> <p>Nelson, S., &amp; Williams, M. (Directors) (2019). <i>Tell them we are rising: The story of Black colleges and universities</i>. PBS Independent Lens. Retrieved from <a href="https://www.pbs.org/independentlens/videos/tell-them-we-are-rising/">https://www.pbs.org/independentlens/videos/tell-them-we-are-rising/</a>.</p>	<p><b>Autoethnography Peer-Review Draft Due Friday at 11:59pm</b></p>



WEEK	UNIT	READINGS	DUE
<p><b>Week 7</b></p>	<p><b><i>Conceptualizing Racism and Anti-Blackness in Higher Education</i></b></p>	<p><b>READ</b></p> <p>Dache, A., Haywood, J., &amp; Mislán, C. (2019). A badge of honor not shame: An AfroLatina theory of Blackimientto for U.S higher education research. <i>The Journal of Negro Education, 88</i> (2), 130-145.</p> <p>Harper, S. R. (2012). Race without racism: How higher education researchers minimize racist institutional norms. <i>The Review of Higher Education, 36</i>(1), 9-29.</p> <p>Harris, J. C., &amp; Patton, L. D. (2019). Un/Doing intersectionality through higher education research. <i>The Journal of Higher Education, 90</i>(3), 347-372.</p> <p>Lee, J., &amp; Rice, C. (2007). Welcome to America? International student perceptions of discrimination. <i>Higher Education, 53</i>(3), 381-409.</p> <p>Patton, L. (2016). Disrupting postsecondary prose: Toward a critical race theory of higher education. <i>Urban Education, 51</i>(3), 315-342.</p> <p><b>WATCH</b></p> <p>Bonilla-Silva, E. (2017). <i>The Diversity Blues: Reframing the Diversity Agenda</i>. Retrieved from <a href="https://youtu.be/i03q6TWsbjs">https://youtu.be/i03q6TWsbjs</a>.</p>	

WEEK	UNIT	READINGS	DUE
Week 8	<p><b>Manifestations of Racism and Anti-Blackness in (Higher) Education</b></p>	<p>Cabrera, N. L. (2014). Exposing whiteness in higher education: White male college students minimizing racism, claiming victimization, and recreating white supremacy. <i>Race, Ethnicity, and Education</i>, 17(1), 30-55.</p> <p>Dancy II, T. E., Edwards, K. T., &amp; Davis, J. E. (2016). Historically white universities and plantation politics: Anti-blackness and higher education in the Black Lives Matter era. <i>Urban Education</i>, 53(2), 176-195.</p> <p>Delgado, R., &amp; Stefancic, J. (1999). California's racial history and race-conscious decision making in higher education. <i>UCLA Law Review</i>, 47, 1521-1614.</p> <p>Love, B. (2016). Anti-Black state violence, classroom edition: The spirit murdering of Black children. <i>Journal of Curriculum and Pedagogy</i>, 13(1), 1-3.</p> <p>Sensoy, O., &amp; DiAngelo, R. (2017). How faculty hiring committees reproduce whiteness. <i>Harvard Educational Review</i>, 87(4), 557-595.</p> <p><b>WATCH</b></p> <p>Singleton, J. (Director) (1995). <i>Higher learning</i>. Columbia Pictures.  <small>[FILM WILL BE SHOWN IN CLASS OR AT ANOTHER DESIGNATED TIME]</small></p>	<p><b>Autoethnography Paper Due Friday at 11:59pm</b></p>
Week 9	<p><b>Campus Racism and Campus Racial Climate</b></p>	<p>Harper, S. R., &amp; Hurtado, S. (2007). Nine themes in campus racial climates and implications for institutional transformation. In S. R. Harper &amp; L. D. Patton (Eds.), <i>New Directions for Student Services: No. 120. Responding to the realities of race on campus</i> (pp. 7-24). San Francisco, CA: Jossey-Bass.</p> <p>Harris, J. C. (2020). Women of color undergraduate students' experiences with campus sexual assault: An intersectional analysis. <i>The Review of Higher Education</i>, 44(1), 1-30.</p> <p>Jenkins, D. A., Tichavakunda, A. A., &amp; Coles, J. A. (2020). The second ID: critical race counterstories of campus police interactions with black men at historically white institutions. <i>Race, Ethnicity, and Education</i>.</p> <p>Sue, D. W., Rivera, D. P., Watkins, N. L., Kim, R. H., Kim, S., &amp; Williams, C. D. (2011). Racial dialogues: Challenges faculty of color face in the classroom. <i>Cultural Diversity and Ethnic Minority Psychology</i>, 17(3), 331-40.</p> <p>Yosso, T. J., Smith, W. A., Ceja, M., &amp; Solórzano, D. G. (2009). Critical race theory, racial microaggressions, and campus racial climate for Latina/o undergraduates. <i>Harvard Educational Review</i>, 79(4), 659-690.</p>	<p><b>BOOK:</b> Check-in Johnson's (2020) "Undermining Racial Justice" Chapters 5-8</p> <p><b>BOOK:</b> Start Kendi's (2019) "How to Be an Antiracist"</p>

WEEK	UNIT	READINGS	DUE
Week 10	<b>NO CLASS U-M WELL-BEING DAY</b>		
Week 11	<b>Racism and Anti-Blackness in Higher Education Policy</b>	<p>Davis III, C. H. F., Mustaffa, J. B., King, K., &amp; Jama, A. (2020). <i>Legislation, Policy, and the Black Student Debt Crisis</i>. Washington D.C.: National Association for the Advancement of Colored People. Copyright © 2020, National Association for the Advancement of Colored People. All rights reserved.</p> <p>Dumas, M. (2016). Against the dark: Antiracism in education policy and discourse. <i>Theory Into Practice</i>, 55(1), 11-19.</p> <p>Harper, S. R., Patton, L. D., &amp; Wooden, O. S. (2009). Access and equity for African American students in higher education: A critical race historical analysis of policy efforts. <i>Journal of Higher Education</i>, 80(4), 389-414.</p> <p>Lee, J. J. (2020). Neo-racism and the criminalization of China. <i>Journal of International Students</i>, 10(4), i-vi.</p> <p>Jones, C. (2006). Falling between the Cracks: what diversity means for black women in higher education. <i>Policy Futures in Education</i>, 4(2), 145-159.</p>	
Week 12	<b>Resisting Injustice and Responding to Racial Realities in Higher Education</b>	<p>Harper, S. R., &amp; Davis III, C. H. F. (2016). Eight actions to reduce racism in college classrooms. <i>Academe</i>, 102(6), (no page numbers, electronic journal). Retrieved from <a href="https://www.aaup.org/article/eight-actions-reduce-racism-college-classrooms#YAZTk-IKhb">https://www.aaup.org/article/eight-actions-reduce-racism-college-classrooms#YAZTk-IKhb</a>.</p> <p>Jones, T., &amp; Nichols, A. (2020, January 15). <i>Hard truths: Why only race-conscious policies can fix racism in higher education</i>. Washington, D.C.: The Education Trust. <a href="https://edtrust.org/resource/hard-truths/">https://edtrust.org/resource/hard-truths/</a>.</p> <p>Pasque, P., Chesler, M., Charbeneau, J., &amp; Carlson, C. (2013). Pedagogical approaches to student racial conflict in the classroom. <i>Journal of Diversity in Higher Education</i>, 6(1), 1-16.</p> <p>Turner III, D. C. (2016) How Black students are saving higher education. <i>Journal of Critical Scholarship on Higher Education and Student Affairs</i>, 2(3), 6-7.</p> <p><b>WATCH</b></p> <p>Fenderson, J., &amp; Fenderson, A. (Directors) (2020). <i>Unlikely</i>. Three Frame Media.</p> <p style="text-align: center;">[FILM WILL BE SHOWN IN CLASS OR AT ANOTHER DESIGNATED TIME]</p>	

WEEK	UNIT	READINGS	DUE
<p><b>Week 13</b></p>	<p><b><i>Racial Fictions, Anti-Racist Futures, and Radical Possibilities</i></b></p>	<p>Benjamin, R., (2016). Racial fictions, biological facts: Expanding the sociological imagination through speculative methods. <i>Catalyst: Feminism, Theory, Technoscience</i>, 2(2), 1-28.</p> <p>Castro, E. L. (2018). Racism, the language of reduced recidivism, and higher education in prison: Toward an anti-racist praxis. <i>Critical Education</i>, 9(17), 1-14.</p> <p>Diab, R. Ferrel, T., Godbee, B., &amp; Simpkins, N. (2016). Making commitments to racial justice actionable. <i>Across the Disciplines</i>, 10(3), (1-17)</p> <p>Love, B. (2021, January 12). <i>How to make anti-racism more than a performance</i>. Retrieved from <a href="https://www.edweek.org/leadership/opinion-empty-promises-of-equity/2021/01">https://www.edweek.org/leadership/opinion-empty-promises-of-equity/2021/01</a>.</p> <p>Samudzi, Z., &amp; Anderson, W. C. (2018). Black in anarchy. <i>As Black as resistance</i> (pp.1-19). New York, AK Press.</p> <p>Tate, S. A., &amp; Bagguley, P. (2017). Building the anti-racist university. <i>Race and Ethnicity in Education</i>, 20(3), 289-299.</p>	
<p><b>Week 14</b></p>	<p><b><i>Racial Fictions, Anti-Racist Futures, and Radical Possibilities</i></b></p>	<p><b>BOOK:</b> Kendi's (2019) "<i>How to Be an Antiracist</i>"</p>	<p><b><i>Final Papers Due Friday at 11:59pm</i></b></p>