

## EDUC 639: Pursuing DIJE (*Diversity, Inclusion, Justice, Equity*)

University of Michigan School of Education  
Mondays, 1:00-4:00, January 13-April 20  
Instructor: Maren Oberman, [mareneo@umich.edu](mailto:mareneo@umich.edu)

Winter 2020, Room 2340 School of Education  
No Class on January 20 or March 2  
Office hours: SEB 1225, [by appointment](#)

### **Overview**

Students in this course will examine the concepts of diversity, inclusion, justice, and equity from an anti-racist perspective, using a critical social justice framework. From defining and debating to reflection and re-examination, this course is as much a personal inquiry journey into one's own identity as it is an exploration of the core concepts. Readings, discussions, and self-exploration will push us to consider how our own ways of knowing, learning, and teaching can more fundamentally account for and enact diversity, inclusion, justice, and equity. We will examine both scholarly and empirical texts, as well as applied strategies and practices. We will also consider our own identities and how human interaction plays a crucial role in learning and teaching in and beyond the university setting.

**Some notes on diversity & respect in the classroom community**<sup>Δ</sup>: In order to create community and spaces where people share their ideas and views and are open to hearing others, and where we seek to challenge and change patterns of marginalization and privilege, the following core principles are fundamental and expected:

- **Respect**<sup>Δ</sup>: We must respect and value the efforts, identities, capacities, and ideas that each person brings into the space. We call people their chosen names and preferred pronouns and we make the effort to learn and to say their names as they wish them said.
- **Curiosity and openness**<sup>Δ</sup>: We must all be open to alternative views, experiences, and perspectives, and curious to learn about and from one another. Freedom to express ourselves, a fundamental civil and human right, *excludes* expressions that commit or encourage violence or trauma toward others. I do not invite racist, sexist, classist, and, generally, bigoted, xenophobic, or hateful ideas, nor am I inviting tolerance or respect for such ideas. Judgments about this are part of the responsibility that a free and just society entails.
- **Diversity**<sup>Δ</sup>: We stand for the goals of diversity, inclusion, justice, and equity expressed in our school community's statement of institutional commitments: <http://www.soe.umich.edu/diversity/>. Acting on these commitments in our day-to-day work together means that we each must cultivate awareness of our own biases and perspectives. Actively advancing diversity, inclusion, justice, and equity requires that we are cognizant of our own biases and perspectives; and mindful of our ways of being, listening, talking. Furthermore, we must critically interrogate the materials, ideas, structures, and contexts we study and the environments in which we exist.
- **Perspective**<sup>Δ</sup>: In this course we will be discussing a range of issues, many of them difficult and/or controversial. Everyone in our learning community will have a range of reactions to this material. Some things may deeply trouble you, and yet be unacknowledged by someone else. Other things may come as a complete surprise to you, and yet be a commonplace part of someone else's lived experience. Please be mindful to regard the reactions of others and also to realize that your very reaction may embody an element of your own privilege. We are all triggered in different ways. Part of the experience of this course will be to learn about our own triggers and the impact they have on ourselves and others. I will invite all of us to share on these matters; and likewise will invite us to be patient and compassionate with ourselves and others; and at the same time brave enough to recognize the ways in which we may (intentionally and unintentionally) cause others to feel pain.

<sup>Δ</sup> With gratitude to Deborah Ball for composing and sharing much of the language in the noted sections

## Accessing Course Readings

I have attempted to design this syllabus in such a way that students are not expected to spend much money, if any at all, on course materials. My goal is to get my syllabi to \$0 and I have almost reached it with this course.

The most frequently used text for this course is **Sensoy, O. and DiAngelo, R. (2017). *Is everyone really equal? An introduction to key concepts in social justice education***. I recommend acquiring a hard copy to keep if that is possible for you. However, a copy of this book is freely available this semester electronically through the UM library system. Please see the notes below for how to access it and other readings for the course.

When consulting the reading calendar for the course, please note the following. Most book chapters can be accessed freely online through the UM library and I have included on this page a list of all such texts with their links. Occasionally, I have needed to provide a PDF of the book chapter on Canvas. These readings are marked (\*) on the syllabus and can be found in the corresponding module folder organized by week. Any articles, videos, or podcasts that can be freely found on the web are hyperlinked on the syllabus directly. There are one or two videos that may cost a small fee to view; these have been noted accordingly on the syllabus.

Each of the following texts is freely available as an e-book at the UM Library <http://www.lib.umich.edu>. I've included links below for each text that you should be able to cut and paste into your browser to go right to the book (the hyperlinks may not work). I've also included instructions on how to navigate to each book. You need to be logged in using your umich I.D.

- **Freire, Paulo. (2000). *Pedagogy of the oppressed***. Bloomsbury Academic; 30th Anniversary Edition. ISBN: 978-0-8264-1276-8 [http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc\\_number=015992936&local\\_base=AA\\_PUB](http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc_number=015992936&local_base=AA_PUB)
- **hooks, bell. (1994). *Teaching to transgress: education as the practice of freedom***. New York, NY: Routledge. ISBN: 0-415-90808-6 [http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc\\_number=016053954&local\\_base=AA\\_PUB](http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc_number=016053954&local_base=AA_PUB)
- **Kendi, I. X. (2019) *How to be an antiracist***. New York, NY: One World. ISBN: 052-5-5092-83 <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1810881>
- **Love, B. (2019) *We want to do more than survive: abolitionist teaching and the pursuit of educational freedom***. Boston, MA: Beacon Press. ISBN: 080-7-0691-59 [http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc\\_number=017387865&local\\_base=AA\\_PUB](http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc_number=017387865&local_base=AA_PUB)
- **Sensoy, O. and DiAngelo, R. (2017). *Is everyone really equal? An introduction to key concepts in social justice education***. New York, NY: Teachers College Press. ISBN: 978-0-8077-5861-8 [http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc\\_number=016464260&local\\_base=AA\\_PUB](http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc_number=016464260&local_base=AA_PUB)
- **Tatum, B.D. (1997, 2017). *“Why are all the black kids sitting together in the cafeteria?” And other conversations about race***. Revised and Updated. Twentieth Anniversary Edition. New York, NY: Perseus Books. ISBN: 978-0-465-06068-9 (NOTE: The library only has electronic access to the 2003 version of this book, but the 2017 version is available on reserve) [http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc\\_number=017155689&local\\_base=AA\\_PUB](http://mirlyn-classic.lib.umich.edu:80/F/?func=direct&doc_number=017155689&local_base=AA_PUB)

## Navigation to E-Books at UM Library

- Go to [www.lib.umich.edu](http://www.lib.umich.edu)
- Click “catalog” in the top right of the screen
- Type the name of the book in the large search box at the top of the page
- In the first or second result for each book you should see a link that says “available online”
- Click that link and you will either see a “read online” button or a “PDF full text” button – those will take you to the text

**Session 1: January 13****Topic: Introduction**

- Read: (\*)Arao, B. & Clemens, K. (2013). *The art of effective facilitation*. **Chapter 8: From safe spaces to brave spaces, a new way to frame dialogue around diversity and social justice**
  - How do the authors define and argue for “brave spaces”?
  - What norms, habits, and behaviors (your own or others’) tend to make learning spaces meaningful for you? What would support your bravery in this learning space?
- Read: Sensoy, O. and DiAngelo, R. (2017). *Is everyone really equal? An introduction to key concepts in social justice education*. New York, NY: Teachers College Press.
  - **Preface**
    - What is “critical social justice”? What argument would you make for or against using that term in this class in place of “social justice”?
  - **Prologue**
    - Please familiarize with the parable in the prologue and be ready to discuss the implications from the story for this learning community.
  - **Chapter 1: How to engage constructively in courses that take a critical social justice approach**
    - Please prepare to discuss the questions raised on page 22
  - **Chapter 2: Critical thinking and critical theory**
    - On pages 33-34, please prepare to discuss questions 1, 2, and 3
- Watch: Adichie, C. (2009). **The danger of a single story. 18:49 min.**  
[https://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story](https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story)
  - What, according to Adichie, is a single story?
  - What is the connection between story-telling and power?
  - What stories are prominent in your mind about people who are different than you? Where are you able to locate pluralistic perspectives? Where must you acknowledge that you have single stories?

## Session 2: January 27

### Topic: Identity & Classroom Community

- Read: (\*)**The syllabus – in its entirety** – you are responsible for all the information therein. You will have a chance to ask questions about it in class.
- Listen to: Sam Sanders, “It’s been a minute” podcast. 9/5/17 **Interview with author Danzy Senna.** <https://www.npr.org/player/embed/548002149/548004214> **40 min.**
  - What do you think Senna means by “struggle and perform your identity?”
  - What do you think about what Senna says about sacred spaces and fearful spaces? How does that impact your perspective on “brave” spaces?
  - Senna makes the point that we all have an oppressor and victim within us and we all have privilege and un-privilege. Please think about how that comment relates to you and your identities.
- Read: (\*)Tatum, B.D. (1997). “*Why are all the black kids sitting together in the cafeteria?*” *And other conversations about race*. New York, NY: Perseus Books. **Chapter 2: The complexity of identity**
  - Tatum touches on a similar topic in her chapter, although she uses the terms “dominant” and “subordinate” in place of oppressor/victim and privilege/un-privilege. What are the similarities between her argument and Senna’s? Where do their arguments diverge?
  - Which of these terms would be most useful, according to you, for our classroom discourse? Why?
- Watch: Selasi, T. (2014). **Don’t Ask Where I’m From, Ask Where I’m Local. 16:31.** [https://www.ted.com/talks/taiye\\_selasi\\_don\\_t\\_ask\\_where\\_i\\_m\\_from\\_ask\\_where\\_i\\_m\\_a\\_local?http:](https://www.ted.com/talks/taiye_selasi_don_t_ask_where_i_m_from_ask_where_i_m_a_local?http:)
  - How does Selasi connect locality, geography, and nationality with identity?
  - What issues of privilege, and oppression emerge in Selasi’s talk?
  - How does the “Rituals, Relationships, Restrictions” exercise inform your thinking about your own identity?
- Read: hooks, bell. (1994). *Teaching to transgress: education as the practice of freedom*. New York, NY: Routledge. **Chapter 3: Embracing change**
  - What is the “multiculturalism” for which hooks is advocating?
  - How does it compare with what you have previously experienced in teaching and learning spaces?
  - What connections can you draw between hooks’ multiculturalism and Sensoy & DiAngelo’s critical social justice approach?

## Session 3: February 3

### Topic: Our Learning Community, Continued...Definitions, Shared Language, etc.

- Read: Sensoy & DiAngelo, **Chapter 3: Culture and socialization**
  - On page 48, please prepare to discuss question 4
- Read: Sensoy & DiAngelo, **Chapter 4: Prejudice and discrimination**
  - On page 57, please prepare to discuss question 1
- Read: Sensoy & DiAngelo, **Chapter 5: Oppression and power**
  - On page 79, please prepare to discuss questions 1 and 2
    - On page 79, please bring examples for #1 and #2 under “patterns to practice seeing”

#### Session 4: February 10

Guest Lecturer: David Humphrey

##### Topic: *Education as the Practice of Freedom*

- Read: hooks, bell. (1994). *Teaching to transgress: education as the practice of freedom*. New York, NY: Routledge. **Chapter 1: Engaged pedagogy.**
- Read: Freire, Paulo. (2000). *Pedagogy of the oppressed*. Bloomsbury Academic; 30<sup>th</sup> Anniversary Edition. **Chapter 2.**
- Read: Love, Bettina. (2019). *We want to do more than survive: abolitionist teaching and the pursuit of educational freedom*. Boston, MA: Beacon Press. **Chapter 5: Abolitionist teaching, freedom dreaming, and black joy.**
  - How can education become a humanizing process? How can education be used as a vehicle for liberation?
  - What does it mean to be whole as a teacher and what does such wholeness require of us and our students?

#### Session 5: February 17

Guiding questions TBD by the facilitators

##### Topic: *Racism & Anti-Racism*

- Read: Kendi, I. X. (2019). *How to be an antiracist*. New York, NY: One World. **My Racist Introduction, Chapter 1: Definitions, Chapter 2: Dueling Consciousness, Chapter 3: Power, Chapter 4: Biology.**
- Read: Sensoy & DiAngelo. **Chapter 8: Understanding the structural nature of oppression through racism.**
- Read: Sanneh, K. (2019). **The fight to redefine racism.** *The New Yorker*. August 19, 2019. Retrieved from: <https://www.newyorker.com/magazine/2019/08/19/the-fight-to-redefine-racism>

#### Session 6: February 24

Guiding questions TBD by the facilitators

##### Topic: *Whiteness & White Supremacy*

- Read: Mckintosh, P. (1989) **White privilege: unpacking the invisible knapsack.** *Peace and Freedom*. 1989 (July/August). Retrieved from: [https://psychology.umbc.edu/files/2016/10/White-Privilege\\_McIntosh-1989.pdf](https://psychology.umbc.edu/files/2016/10/White-Privilege_McIntosh-1989.pdf)
- Read: Sensoy & DiAngelo. **Chapter 9: Understanding the global organization of racism through white supremacy.**
- Read: (\*)Tatum, B.D. (1997, 2017). *“Why are all the black kids sitting together in the cafeteria?” And other conversations about race*. Revised and Updated. Twentieth Anniversary Edition. New York, NY: Perseus. **Chapter 6: The development of white identity – “I’m not ethnic, I’m just normal.”**
- Read: (\*)DiAngelo, R. (2012) *What does it mean to be white?: developing white racial literacy*. New York, NY: Peter Lang Publishing. **Chapter 13: White fragility.**

**Session 7: March 9**  
**Topic: Ableism & Bodies**

Guiding questions TBD by the facilitators

- Read: Sensoy & DiAngelo. **Chapter 6: Understanding privilege through ableism.**
- Read: Rioloriri. (2009, April 23). **The invisible crutch.** [Blog post]. Retrieved from: <http://rioloriri.blogspot.com/2009/04/invisible-crutch.html>
- Watch: Heumann, J. (2016). **Our fight for disability rights – and why we’re not done yet.** 17:03 min. [https://www.ted.com/talks/judith\\_heumann\\_our\\_fight\\_for\\_disability\\_rights\\_and\\_why\\_we\\_re\\_not\\_done\\_yet](https://www.ted.com/talks/judith_heumann_our_fight_for_disability_rights_and_why_we_re_not_done_yet)
- Watch: Zayid, M. (2013). **I got 99 problems...palsey is just one.** 14:02 min. [https://www.ted.com/talks/maysoon\\_zayid\\_i\\_got\\_99\\_problems\\_palsy\\_is\\_just\\_one](https://www.ted.com/talks/maysoon_zayid_i_got_99_problems_palsy_is_just_one)
- Watch: Vilariño, G. (2015). **How Argentina’s blind soccer team became champions.** 14:19 min. [https://www.ted.com/talks/gonzalo\\_vilarino\\_how\\_argentina\\_s\\_blind\\_soccer\\_team\\_became\\_champions#t-847578](https://www.ted.com/talks/gonzalo_vilarino_how_argentina_s_blind_soccer_team_became_champions#t-847578)

**Session 8: March 16**  
**Topic: Classism**

Guiding questions TBD by the facilitators

- Read: Sensoy & DiAngelo. **Chapter 10: Understanding intersectionality through classism**
- Read: (\*)Gorski, P.C. (2013). *Reaching and teaching students in poverty: strategies for erasing the opportunity gap.* New York, NY: Teachers College Press. **Chapter 1: Introduction, Chapter 2: Imagining equitable classrooms and schools for low-income youth: an equity-literacy approach.**

**Session 9: March 23**  
**Topic: Sexism, Misogyny, Toxic Masculinity**

Guiding questions TBD by the facilitators

- Read: Sensoy & DiAngelo. **Chapter 7: Understanding the invisibility of oppression through sexism**
- Read: Orenstein, P. (2019). **The miseducation of the American boy.** *The Atlantic.* 2020 (January/February). Retrieved from: <https://www.theatlantic.com/magazine/archive/2020/01/the-miseducation-of-the-american-boy/603046/>
- Watch: Davis, G. (Executive Producer) & Donahue, T. (Director). (2018). ***This changes everything.*** [Documentary]. United States: Creative Chaos.
  - Watching options: \$4.99 to rent on Amazon Prime, Free with a STARZ 7-day Free Trial, \$3.99 to rent on Vudu, Free Viewing Party with Maren (on 3/20 in the afternoon) if there’s enough need/interest. 97 min.

## Session 10: March 30

Guiding questions TBD by the facilitators

*Topic: Heterosexism, Homophobia, Transphobia*

- Read: (\*)Kumashiro, K. (2015). *Against common sense: teaching and learning toward social justice*. New York, NY: Taylor & Francis Group. **Chapter 5: Preparing teachers for activism: a reflection on things queer.**
- Read: (\*)Bloomfield, V.E. & Fisher, M.E. (2016). *LGBTQ voices in education: changing the culture of schooling*. New York, NY: Taylor & Francis Group. **Preface: Entering the conversation: dancing with dragons.**

On History of Movements

- Watch: Younes, S.N. (2019). **A short history of trans people's long fight for equality. 6:14 min.**  
[https://www.ted.com/talks/samy\\_nour\\_younes\\_a\\_short\\_history\\_of\\_trans\\_people\\_s\\_long\\_fight\\_for\\_equality](https://www.ted.com/talks/samy_nour_younes_a_short_history_of_trans_people_s_long_fight_for_equality)
- Watch: Richen, Y. (2014). **What the gay rights movement learned from the civil rights movement. 17:42 min.**  
[https://www.ted.com/talks/yoruba\\_richen\\_what\\_the\\_gay\\_rights\\_movement\\_learned\\_from\\_the\\_civil\\_rights\\_movement](https://www.ted.com/talks/yoruba_richen_what_the_gay_rights_movement_learned_from_the_civil_rights_movement)

On Love and Identity

- Watch: Milan, T. & Milan, K.K. (2018). **A queer vision of love and marriage. 17:07 min.**  
[https://www.ted.com/talks/tiq\\_milan\\_and\\_kim\\_katrin\\_milan\\_a\\_queer\\_vision\\_of\\_love\\_and\\_marriage](https://www.ted.com/talks/tiq_milan_and_kim_katrin_milan_a_queer_vision_of_love_and_marriage)
- Watch: Chang, J. & Dazols, L. (2015). **This is what LGBT life is like around the world. 11:50 min.**  
[https://www.ted.com/talks/jenni\\_chang\\_and\\_lisa\\_dazols\\_this\\_is\\_what\\_lgbt\\_life\\_is\\_like\\_around\\_the\\_world](https://www.ted.com/talks/jenni_chang_and_lisa_dazols_this_is_what_lgbt_life_is_like_around_the_world)

## Session 11: April 6

*Topic: Consultancies*

Preparation: TBD

## Session 12: April 13

*Topic: Final Showcase I*

Preparation: TBD

## Session 13: April 20

*Topic: Final Showcase II*

Preparation: TBD

## Assessment

The three areas for assessment in this course are your preparation/participation throughout the course (34%); the facilitation assignment (33%); and the final project (33%).

### Participation/Preparation

- Participation in this class is of the utmost importance. Your engagement with partners, small groups, and the whole group is crucial to your success. Completion of assignments is key to the exchange of ideas and new ways of thinking that lead to an engaging and stimulating course. You are expected to carefully read/watch/listen and consider the guiding questions before each class. You are encouraged to take notes on the main ideas and arguments, as well as connections you see with your own experiences.
- I am interested in the quality of your participation and expect you to be mindful of our learning environment in addition to your own contributions. That is, are your contributions relevant to the discussion at hand and aimed at helping us delve more deeply into our learning? Do you listen to what others have to say and are you able to incorporate responses to others into your contributions? Do you ask questions as often as you make comments? Do you build on what other people say? Do you step back when you have participated a great deal? Do you step up when you have been especially quiet?
- Your participation/preparation grade encompasses: 1) your presence in class (attendance, timeliness, etc.); 2) your preparedness (thoroughly reading, connecting your participation to reading and listening, basing your claims in evidence, etc.); 3) the quality of your participation (see bullet point just above) in whole and small groups, partner work, one-on-one interactions, and other forms of communication.
- In order to honor inclusivity and diversity, I do not judge your participation based on quantity or how much you talk in the whole group. In fact, a tendency to dominate in whole group discussions (without the ability to adjust or develop) would reflect poorly on your overall participation competency. Moreover, active and humble listening is a key part of quality participation. In the middle of the semester I will ask each of you to write me a reflective note about your participation. Given how subjective participation grades can be, I am equally interested in your perspective as I am in my own.

### Facilitation Assignment

- Each student will co-facilitate a learning experience for the entire class, between February 17 and March 30. In our second class meeting, you will sign up, with peers, for the date/topic of your choice (see list below). Based on numbers, I anticipate about 4 people per date. Each group will get about 90 minutes of class time for your facilitation. How you divvy up that time is up to you. Two weeks prior to your chosen date you will need to have completed the reading/watching/listening assignments for your date so that you and your group can discuss with Maren what you plan to facilitate. One week prior to your facilitation, at the latest, you need to assign any discussion questions or other preparation to the rest of the class. You will be assessed on timeliness, organization, and openness to feedback. I will say more about this in class.

<b>Facilitation Week/Topic</b>	<b>Date to Meet with Maren (complete your initial reading)</b>	<b>Date to Assign Discussion Questions</b>
Session 5: February 17 <i>Topic: Racism &amp; Anti-Racism</i>	February 3	February 10
Session 6: February 24 <i>Topic: Whiteness &amp; White Supremacy</i>	February 10	February 17
Session 7: March 9 <i>Topic: Ableism &amp; Bodies</i>	February 17	February 24
Session 8: March 16 <i>Topic: Classism</i>	February 24	March 9
Session 9: March 23 <i>Topic: Sexism, Misogyny, Toxic Masculinity</i>	March 9	March 16
Session 10: March 30 <i>Topic: Heterosexism, Homophobia, Transphobia</i>	March 16	March 23



### *Final Project*

- Your final assignment for this class is a project of your own design that you will present in class, either on April 13 or April 20. You will each be asked to delve into a personal inquiry related to the course content and to construct a way to share it with the class at the end of the semester. Inquiry and reflection are the two key components to this work, about which I will say more. The topic of your inquiry and reflection is up to you. It should fall into one of the following categories:
  - Identity Development
  - Comparative Literature
  - Advocacy & Action
  - Self-Empowerment
  
- We will spend time thinking more about each of these categories and I will share and invite resources to support your work. If you have a compelling idea that doesn't seem to fit here, please let me know!
  
- As the semester continues we will work together to establish guidelines and expectations for these projects as a way of collectively practicing what bell hooks calls, “engaged pedagogy” (more on that in week 4’s reading).

*Finally, I will ask each of you to complete a course evaluation and I will give you time to do so during our last class meeting.*

### **Expectations**

#### *Attendance & Communication*

- **Communications:** All course communications will be sent through your U-M email address. You are responsible for everything sent to that address. I expect that you will check your U-M email regularly, as well as our Canvas site for announcements and updates. If you use another email address, you can configure your U-M account to forward all emails to that address. Please know that while I check email several times a day, I am not constantly on it. I am unlikely to be checking my email the hour before class, in the evenings, and on the weekends. Please do not expect to communicate with me at the last minute.
  
- **Presence in class:** I recognize that as adults we all make choices to occasionally miss required events, but I ask you to understand that those choices—even when they are “good” ones, such as attending a family event—have consequences. The nature of this class, in particular, makes it impossible to recreate what you missed. It is the interactions, dialogue, and activities that constitutes the learning in this class, unlike a lecture, for example, where you might be able to get someone else’s notes.
  
- **Attendance:** Excellent attendance and timeliness is assumed. I begin class on time and we end, according to UM guidelines, 10 minutes before the hour. I expect that you will communicate with me if you require an exception. Together we will discuss the necessary accommodations. Please see the table below for tardiness/absence policies:

<b>1 Excused Absence</b>	No make-up assignment. Contact a classmate to review what you missed.	<b>1 Tardy (no more than 15 mins late)</b>	No make-up assignment.
<b>2 Excused Absences; 1 Unexcused absence</b>	Make-up work assignment, meeting (by appointment) with instructor required	<b>2 Tardies (no more than 15 mins late); 1 Unexcused Tardy</b>	No make-up assignment.
<b>3 Excused Absences (25% of missed class time); 2 Unexcused Absences</b>	One letter grade reduction (i.e. A=B, B=C, etc.)	<b>3 Tardies (no more than 15 mins); 2 Unexcused Tardies</b>	No make-up assignment.
<b>4 Excused Absences (33%+ of missed class time); 3 unexcused absences</b>	Two letter grade reduction (i.e. A=C, B=D)	<b>4 Excused Tardies (no more than 15 mins); 3 Unexcused Tardies</b>	One letter grade reduction (i.e. A=B)

- **Absences & tardies for religious observances:** Although the University of Michigan, as an institution, does not observe religious holidays, it has long been the University's policy that every reasonable effort should be made to help students avoid negative academic consequences when their religious obligations conflict with academic requirements. Absence from classes or examinations for religious reasons does not relieve students from responsibility for any part of the course work required during the period of absence. Students who expect to miss classes, examinations, or other assignments as a consequence of their religious observance shall be provided with a reasonable alternative opportunity to complete such academic responsibilities. It is the obligation of students to provide faculty with reasonable notice of the dates of religious holidays on which they will be absent.

#### Electronics

- Regarding the use of electronics in class, please note the following from Professor Eve Ewing at the University of Chicago: *“As laptops and iPads have become fixtures in our classrooms, they have tremendous potential to draw us deeper into a state of engagement by providing a way to efficiently take notes or look up information that can supplement the discussion. However, they have equal or greater potential to disrupt our engagement. The question is always whether using technology is drawing you into class or pulling you out (e.g. through distractions such as email, social media, readings/assignments for other courses, et cetera), and the answer to that question is generally apparent to you as a thoughtful student, as well as to your peers and often to your instructor. Please keep this in mind and be judicious and conscientious in your use of technology”* {The University of Chicago. (2019). The social meaning of race. [Course syllabus]. Available from: <https://ssa.uchicago.edu/ssascholars/e-ewing> }.
- I invite you to disconnect from your electronics as much as possible during our class meetings. While it may seem unusual or challenging to be away from electronic devices for a few hours, I think about it differently. This course, as mentioned above, relies on our interactions with each other. We owe it to ourselves, and everyone in this learning community, to be fully present during this class. You have each invested a great deal in order to be here. I invest a great deal as well and take seriously my responsibility to be fully present during my courses. Our time together is limited and important. With all we are putting in, I see stepping away from electronics and towards each other as a gift – allowing ourselves a break from the rest of our lives and the tendency towards efficiency and multi-tasking – to just be in this space.
- Finally, research has been done to support the notion that learning is improved for students who do not use electronic devices during class. Please check out this article by our own Susan Dynarski if you're interested. URL needs to be cut and pasted: <https://www.brookings.edu/research/for-better-learning-in-college-lectures-lay-down-the-laptop-and-pick-up-a-pen/>

## *Campus Supports for Students*

- All people have the right to be addressed and referred to in accordance with their personal identity. In this class, we will share the name we prefer to be called and, if we choose, share the pronouns with which we would like to be addressed. Students may indicate their personal pronouns via Wolverine access, using the Gender Identity tab under Student Business. As instructors, we will do our best to address and refer to all students accordingly and support classmates in doing so as well.
- Any student who faces challenges securing food, housing, or other basic needs and believes this may affect their performance in the course is urged to contact the Dean of Students Office (734-764-7420; [deanofstudents@umich.edu](mailto:deanofstudents@umich.edu); 609 Tappan Street) for support.
- Students who are registered with the Office of Services for Students with Disabilities should share their VISA (Verified Individualized Services Accommodations) form with each course instructor at the beginning of each semester. Some aspects of the course, the assignments, the in-class activities, and the way the course is taught may be modified to facilitate all students' participation and progress.
- Any student who believes they may need an accommodation to complete the requirements of a course should work with the Office of Services for Students with Disabilities (734.763.3000//[ssd.umich.edu](http://ssd.umich.edu)) to help determine appropriate academic accommodations. The SSD office typically recommends accommodations through a Verified Individualized Services and Accommodations (VISA) form. Any information related to a student's disability status is private and confidential and will be treated as such.

## *Academic Integrity*

- Rackham Academic and Professional Integrity Policy: The University is an academic community which students join of their own volition. As members of this community, and as future leaders in research and the professions, all Rackham students are expected to take personal responsibility for understanding and observing the following standards of academic and professional behavior that safeguard the integrity of the academic mission of the University. Misconduct in the pursuit of scholarship and research includes at least the following major offenses:
  - Cheating
  - Plagiarism and other misappropriation of the work of another
  - Falsification of data
  - Improperly obtaining or representing laboratory or field data
  - Obstruction of the academic activities of another
  - Aiding or abetting academic misconduct

See the following website ([http://www.rackham.umich.edu/policies/academic\\_policies/](http://www.rackham.umich.edu/policies/academic_policies/)) for a more extensive list of violations along with explanations of each as well as how allegations of misconduct will be handled if they occur.

- As part of engaging with the readings and the core themes of this course, I expect you to explicitly draw on ongoing conversations in academic and public discourse in our discussions and in your writing. When you draw on ideas in others' work in your written assignments, please be sure to attribute that work correctly. For guidance, please see the American Psychological Association's *Publication Manual* or the Purdue Online Writing Lab (<https://owl.english.purdue.edu/owl/resource/560/01/>) which has proven to be especially helpful.