SCHOOL OF EDUCATION
UNIVERSITY OF MICHIGAN

EDUC 722 | RACE, RACISM, AND ANTI-BLACKNESS IN HIGHER EDUCATION

Units: 3
Term: Winter 2024

Instructor: Charles H.F. Davis III, Ph.D.
Contact Info: hfdavis@umich.edu
Office Hours: By appointment via Calendly

IT HELP

University of Michigan Information Technology Services provides centralized support for information technologies such as network (voice and data), email lists and our learning management system, Blackboard.

Live Chat: https://chatsupport.it.umich.edu/

Phone: 734.764.4357

Contact Info: https://its.umich.edu/
Hours: 24 hours a day, every day

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.

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.

FOUR AGREEMENTS FOR COURAGEOUS CONVERSATION

By participating in this graduate-level seminar class, we collective 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 ongoing pandemics and uprisings to resist the rising tide of "white supremacist capitalist patriarchy" (hooks, 1997) continue to make 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. 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 office is available via phone at (734) 764-8312 or email at 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).

Use of Generative AI

The use of generative AI tools (e.g. ChatGPT, Dall-e, etc.) is permitted in this course for the following activities:

- Brainstorming and refining your ideas;
- Fine tuning your research questions;
- Finding information on your topic;
- Drafting an outline to organize your thoughts; and
- Checking grammar and style.

The use of generative AI tools is *not* permitted in this course for the following activities:

- Impersonating you in classroom contexts, such as by using the tool to compose discussion board prompts assigned to you or content that you put into a Zoom chat.
- Completing group work that your group has assigned to you, unless it is mutually agreed upon that you may utilize the tool.
- Writing a draft of a writing assignment.
- Writing entire sentences, paragraphs or papers to complete class assignments.

INCOMPLETE "I" GRADES

There are unforeseen events that prevent students from completing planned coursework in a given semester. The School of Education (SOE) Incomplete Grade Policy is intended to offer a course of action for instructors and provide transparency to students around expectations when these unexpected events occur. This policy permits students who have warranted need (e.g. illness, personal/family care or emergency, etc.) to request an "I" grade to allow for extended time to complete coursework within a reasonable time frame after the end of the semester.

An incomplete "I" grade may be awarded at the discretion of the instructor. When an instructor approves a student's request for an incomplete the student and instructor should discuss a schedule for completing the remaining coursework and submit the Incomplete Grade Form as a written agreement of the amount of work needed to complete the course and the date by which the work will be done prior to the conferral of the incomplete.

The form submission will be initiated by the instructor who will list the required coursework and a deadline for completion.

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 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.

SERVICE ANIMALS IN THE CLASSROOM

For other members of the class, here are several suggestions that will allow us to collectively respect and support service animals and their owners:

- Avoid snapping or waving at a service animal, using a baby voice, or whistling because this can cause them to be distracted from monitoring a disability.
- Do not take photos of a service animal without handler's permission.
- Be aware that some owners prefer to not provide their service animal's name in public because it could cause the service dog to respond to something unnecessarily.
- Do not provide food or water to a service animal.
- Do not request information about why someone has a service animal as this is private health information.

If you have other questions, please ask the individual who has the service animal. If they are comfortable and willing, they will share what works best for them so that their service animal can perform its job as well as possible. Please also keep in mind that service animals and their owners are protected by university policy and state law, the violation of which can have academic and possible legal consequences should the institution and/or owner choose to pursue them.

ASSIGNMENTS AND ACTIVITIES

BOOK CLUB

To facilitate our engagement with deeper understandings and application of concepts explored in the course, we will be reading two book-length texts as a class (see below). We will use a book club write-pair-share format that includes a brief written response to the assigned text, discussing with a peer, and debriefing with a larger group about things that were unclear, raised questions, and affirmed or challenged previous understandings about the themes the text presents. These activities will take place in class at two points during the semester detailed in the schedule.

Keep in mind that while the assigned texts are listed in the schedule, each student may need a different strategy to read the material. In particular, the texts vary in length and my require readers to read them incrementally over the course of multiple weeks to ensure they are complete by the day we intend to discuss them in class. Students might also consider the use of small reading groups (no more than four people) to distribute texts across multiple readers where each group member can do a close read of a particular chapter or section and provide perspective for others in a reciprocal process of peer teaching and learning.

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 CASE STUDIES[1]

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 racial 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.

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.

---

[1] Students previously enrolled in "Power, Privilege, and the Politics of Difference" cannot use a case previously discussed in last semester's course.

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.

   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 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 1,250 words and are due on the Friday following the week that cases are presented. For example, if a case team presents in Week 5, the written case analysis paper is due the Friday of Week 6 by 11:59pm.

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
Final Paper	In accordance with the details below, the final paper will be submitted and **peer-reviewers will meet during class** to reflect on the process of developing their autoethnographies.	Week 9	15

Overview

This assignment is intended to facilitate the critical examination of the ways one may "experience, exist, and explain their [racial] 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 <u>scholarly</u> 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 (e.g., social conditions, political context, and/or racial climate) 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. 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 formative racialized 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 racial justice advocacy and anti-racist activism in the future?

    4.3. What lessons can you offer from your own experiences and analysis for other (educators or professionals) in similar and related social positions?

In-Class Reflection

Finally, as a conclusive practice of reflection, consider the *process* of undertaking the autoethnographic project. That is, discuss with your peer-review parter the following questions:

1. What difficulties did you have when planning and writing this paper? Why?

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.

3. Identify a beautiful, well-crafted sentence from your essay (written by you). Explain why this sentence is important and compelling.

4. Do you believe that your essay accomplished its purpose?

5. If you had more time (or energy), how would you expand/change/enhance this essay?

6. What did you learn about yourself as a writer through writing the essays and this reflection?

7. Any other thoughts/comments/questions regarding this essay that you want to share?

Complete papers are **due Week 8 of the semester** via Canvas by **Friday, March 1st at 11:59pm**. Papers should be 7-10 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 15 of the semester** via Canvas by **Friday, April 19th 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)

Masters students will develop a program(s) that serves as a racial intervention, either to address and combat campus racism in policy or practice, provide a critical counter-space for students experiencing racialized oppression to take action, or be designed to address *intra*racial dynamics through a framework of political intersectionality (Crenshaw, 1989; 1991). 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 1500 words.

Scholarly Essay, Research Creation, or Conference Proposal (Doctoral)

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 reviews. Building on the feedback

received, doctoral students will strengthen their papers in preparation for submission to an academic or practice-based conference (e.g., ASHE, AERA, NASPA, ACPA, NCORE, and others). Similar to the autoethnography assignment, this assignment will go through a **peer-review process between partners prior to final submission in Week 13**.

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 be required to have brief writing component, no longer than 500 words, to help explain the scholarly framing and significance, but will be significantly shorter that 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. Baldwin, D. (2021) . *In the shadow of the ivory tower: How universities are plundering our cities.* New York: Bold Type Books.

2. Johnson, M. (2020). *Undermining racial justice: How one university embraced inclusion and inequality.* Ithaca, NY: Cornell University Press.*

3. Ray, V. (2022). *On Critical Race Theory: Why it matters & why you should care.* New York Penguin Random House.

*Provided via Canvas

Course Schedule

WEEK	UNIT	READINGS	DUE
Week 1	***Introduction to Race, Racism, and Anti-Blackness***	Morrison, T. (1995). Racism and fascism. *Journal of Negro Education, 64*(3), 384-385. Gay, C. (2024, January 4). *What Just Happened at Harvard Is Bigger Than Me.* Retrieved from https://www.nytimes.com/2024/01/03/opinion/claudine-gay-harvard-president.html.	
Week 2	***Conceptualizing Race, Ethnicity, and (Anti-)Blackness***	**READ** Cornell, S., & Hartman, D. (2007). Mapping the terrain: Definitions. *Ethnicity and race: Making identities in a changing world* (2nd ed.) (pp. 15–40). Thousand Oaks, CA: Pine Forge Press. Mills, C. W. (1998). "But what are you really?" The metaphysics of race. In C. W. Mills *Blackness visible: Essays on philosophy and race* (pp.41-66). Ithaca, NY: Cornell University Press. Omi, M., & Winant, H. (2012). Racial formation rules. In D. M. HoSang, O. LaBennett, and L. Pulido (Eds.) *Racial formation in the 21st century* (pp. 302-331). Berkeley, CA: University of California Press.	
Week 3	***Anti-Black and Settler Colonial Foundations in Higher Education***	Masta, S. (2019). Challenging the relationship between settler colonial ideology and higher education spaces. *Berkeley Review of Education, 8*(2), 179-194.[2] Mustaffa, J. B. (2017). Mapping violence and naming life: A history of anti-Black oppression in the higher education system. *International Journal of Qualitative Studies in Education*, 30(8), 711-727.[1] Stein, S. (2018). Confronting the racial-colonial foundations of US higher education. *Journal for the Study of Postsecondary and Tertiary Education*, 3, 77-98.[1] Wright, B. (1988). 'For the children of infidels?': American Indian education in the colonial colleges. *American Indian Culture and Research Journal,12*(3), 72-79.[2] **WATCH** Nelson, S., & Williams, M. (Directors) (2019). *Tell them we are rising: The story of Black colleges and universities.* PBS Independent Lens. [Available on Canvas]	

WEEK	UNIT	READINGS	DUE
Week 4	*Theoretical Foundations of Racism, Racist Nativism, and Anti-Blackness*	**READ** Bonilla-Silva (1998). The central frames of color-blind racism. *Racism without racists* (2nd ed.) (pp. 25-52). New York: Rowan & Littlefield.[1] Huber, L. P., Lopez, C. B., Malagon, M.C., Velez, V., & Solorzano, D. G. (2008) Getting beyond the 'symptom,' acknowledging the 'disease': Theorizing racist nativism. *Contemporary Justice Review, 11*(1), 39-51.[2] Ladson-Billings, G., & Tate IV, W. F. (1995). Toward a CRT of education. *Teachers College Record, 97*(1), 47-68.[3] Sefa Dei, G. J. (2017). Reframing blackness, anti-blackness, and decoloniality. In S. Dei *Reframing blackness and Black solidarities* (pp. 65-79). New York: Springer.[1] **WATCH** Gilmore, R. W. (2020). *Geographies of racial capitalism.* Retrieved from https://youtu.be/2CS627aKrJI.	*Autoethnograhpy Outline Due Friday at 11:59pm*
Week 5	*Critical Race Theory and BlackCrit Theory*	**READ** Golden, D. (3 January, 2023). *Muzzled by DeSantis, Critical Race Theory Professors cancel courses or modify their teaching.* Retrieved from https://www.propublica.org/article/desantis-critical-race-theory-florida-college-professors.[3] Ray, V. (2022). *On Critical Race Theory: Why it matters & why you should care.* New York Penguin Random House.[1] Roberts, D. E. (1999). BlackCrit theory and the problem of essentialism. *University of Miami Law Review, 53*(4), 855-862.[2]	BOOK CLUB

WEEK	UNIT	READINGS	DUE
Week 6	*Whiteness and White Supremacy*	**READ** Cabrera, N. L., Franklin, J. D., & Watson, J. S. (2017). Whiteness in higher education: Core concepts and overview. *Whiteness in higher education: The invisible missing link in diversity and racial analyses* (pp. 16-27). Association for the Study of Higher Education monograph series. San Francisco, CA: Jossey-Bass.[2] Hughey, M. W., & Byrd, W. C. (2013). The souls of white folk beyond formation and structure: Bound to identity. *Ethnic and Racial Studies*, *36*(6), 974-981.[1] Leonardo, Z. (2009). Ontology of whiteness. *Race, whiteness, and education* (pp. 90–105). New York: Routledge.[1] **WATCH** Debate: James Baldwin vs. William F. Buckley at The Cambridge Union. Retrieved from https://www.youtube.com/watch?v=5Tek9h3a5wQ.[2] **Recommended** Baldwin, J. (1984/1998). On being "White" and other lies. In D. R. Roediger *Black on White: Black writers on what it means to be white* (pp. 177-180). New York: Schocken Books. DuBois (1920). The souls of white folk. In W.E.B. Dubois *Darkwater: Voices from within the veil* (pp. 15-26). New York: Harcort, Brace, and Howe.	*Case Study Team 1 In-Class Presentation* *Autoethnograhpy Peer-Review Draft Due Friday at 11:59pm*
Week 7	*Blackness, Whiteness, and Racial Identity*	**READ** Cottom, T. M. (2019). Black is over. *Thick and other essays* (pp. 127-153). New York: The New Press.[2] Cottom, T. M. (2019). Know your whites. *Thick and other essays* (pp. 99-127). New York: The New Press.[2] Fanon, F. (2008). The fact of blackness. *Black skin white masks* (pp. 82-108). London: Pluto Press.[1] Hughey, M. W. (2010). The (dis)similarities of white racial identities: the conceptual framework of ''hegemonic whiteness'', *Ethnic and Racial Studies*, *33*(8),1289-1309.[1]	*Case Study Team 2 In-Class Presentation*
Week 8	*SPRING BREAK*		

WEEK	UNIT	READINGS	DUE
Week 9	*Conceptualizing Racism and Anti-Blackness in (Higher) Education Research, Policy, and Practice*	**READ** Bell, D. A. (1992). Racial realism. *Connecticut Law Review, 24*(2), 363-379.[1] Dache, A., Haywood, J., & Mislán, C. (2019). A badge of honor not shame: An AfroLatina theory of Blackimiento for U.S higher education research. *The Journal of Negro Education, 88* (2), 130-145.[3] Patton, L. (2016). Disrupting postsecondary prose: Toward a critical race theory of higher education. *Urban Education*, *51*(3), 315-342.[2] Sulé, V. T., Winkle-Wagner, R. Maramba, D. C., & Sachs, A. (2022). When higher education is framed as a privilege: Anti-Blackness and affirmative action during tumultuous times. *The Review of Higher Education, 45*(4), 415-448.[1]	*Case Study Team 3 In-Class Presentation* *Autoethnograhpy Paper Due Friday at 11:59pm*
Week 10	*Undermining Racial Justice*	**READ** Johnson, M. (2020). *Undermining racial justice: How one university embraced inclusion and inequality*. Ithaca, NY: Cornell University Press.	BOOK CLUB *Case Study Team 4 In-Class Presentation*
Week 11	*Manifestations of Racism and Anti-Blackness in (Higher) Education Research, Policy, and Practice*	**READ** Bell, D. A. (1980). Brown v. Board of Education and the interest convergence dilemma. *Harvard Law Review, 93*, 518-533.[1] Dancy II, T. E., Edwards, K. T., & Davis, J. E. (2016). Historically white universities and plantation politics: Anti-blackness and higher education in the Black Lives Matter era. *Urban Education*, *53*(2), 176-195.[1] Delgado, R., & Stefancic, J. (1999). California's racial history and race-conscious decision making in higher education. *UCLA Law Review, 47,* 1521-1614.[3] Stein, S. (2016). Universities, slavery, and the unthought of anti-blackness. *Cultural Dynamics*, *28*(2), 169-187.[3]	*Case Study Team 5 In-Class Presentation*

WEEK	UNIT	READINGS	DUE
Week 12	*Racism and Anti-Blackness in Higher Education Policy*	**READ** Dumas, M. (2016). Against the dark: Antiblackness in education policy and discourse. *Theory Into Practice*, *55*(1), 11-19.[1] Jones, C. (2006). Falling between the cracks: What diversity means for Black women in higher education. *Policy Futures in Education, 4*(2),145-159.[2] Jones, T., & Nichols, A. (2020, January 15). *Hard truths: Why only race-Conscious policies can fix racism in higher education*. Washington, D.C.: The Education Trust. https://edtrust.org/resource/hard-truths/.[3] **Recommended** Rodriguez, A., Deane, K. C., Davis III, C. H. F. Towards a framework of racialized policymaking in higher education. In L. W. Perna (Ed) *Higher Education: Handbook of Theory and Research* (Vol. 37). Switzerland, AG: Springer.	
Week 13	*Resisting Injustice and Responding to Racial Realities in Higher Education*	**READ** Bell, D. (2000). Wanted: White leader able to free whites. *UC Davis Law Review, 33*(3), 527-544.[1] Stokes, S, & Davis III, C. H. F. In defense of dignitary safety: A phenomenological study of student resistance to hate Speech on campus. *Peabody Journal of Education, 97*(5)*,* 600-615.[1] Tate, S. A., & Bagguley, P. (2017). Building the anti-racist university. *Race and Ethnicity in Education, 20*(3), 289-299.[2] **Listen** Davis III, C. H. F. (Host). (2023, May 15). Organizing for Police-Free Campuses (No. 7) [Video podcast episode]. In *#POLICEFREECAMPUS Podcast*. https://youtu.be/Qlw582aKEwU[2]	*Draft Final Papers (Doctoral) Due Friday at 11:59pm*
Week 14	*Racialized Consequences of Higher Education on Society*	**READ** Baldwin, D. (2021) . *In the shadow of the ivory tower: How universities are plundering our cities.* New York: Bold Type Books.	*BOOK CLUB*

WEEK	UNIT	READINGS	DUE
Week 15	*Racial Fictions, Anti-Racist Futures, and Radical Possibilities*	**READ** Benjamin, R., (2016). Racial fictions, biological facts: Expanding the sociological imagination through speculative methods. *Catalyst: Feminism, Theory, Technoscience*, *2*(2), 1-28.[2] Diab, R. Ferrel, T., Godbee, B., & Simpkins, N. (2016). Making commitments to racial justice actionable. *Across the Disciplines*, *10*(3), (1-17).[1] Samudzi, Z., & Anderson, W. C. (2018). Black in anarchy. *As Black as resistance* (pp.1-19). New York, AK Press.[3] Tate, S. A., & Bagguley, P. (2017). Building the anti-racist university. *Race and Ethnicity in Education, 20*(3), 289-299.[1]	*Final Papers Due Friday at 11:59pm*