

**CES 440
Global Social Justice
Spring 2015
Murrow East 307
MWF 10:10 - 11:00**

**John Streamas
Wilson-Short 118
509 335-4791
streamas@wsu.edu**

**office hours:
T 1:30 - 3:30
and by appointment**

On the philosophy of the course syllabus

There are generally two kinds of course syllabus: the manual and the map. The syllabus-as-manual provides a literal, formal, precise set of rules that govern every minute of every class meeting, from which there will be no deviation. At the end of the first week, you may look at the syllabus and know exactly what will be happening in class midway through the second meeting of the twelfth week. The syllabus-as-map, on the other hand, provides a suggestive, informal sense of where the course begins and where it intends to go. It is flexible and allows for, even shows alternative routes for, deviations. Under pressure from “reformers” and capitalists to be “accountable” and quantitative, most courses embrace the syllabus-as-manual. The result is an outcomes-oriented course that, like standardized tests, forces teachers and students to conform to an institutionally determined template for “learning.” In our course, the syllabus will serve more as a map, in an effort to be more student-centered and responsive to current events and the demands of social justice and real education.

On time (written in 1998)

The new millennium is upon us, though the matter shouldn't be taken too seriously. After all, the year 2001 for Christians is 1379 for Moslems, 5114 for Mayans, and 5762 for Jews. The new millennium starts on January 1 only because one fine day the senate of imperial Rome decided to end the tradition of celebrating the new year at the beginning of spring. The number of years in the Christian era is a matter of whim as well: another fine day the pope in Rome decided to assign a date to the birth of Jesus, even though nobody knows when he was born.

Time pays no attention to the borders we erect to fool ourselves into believing we control it.

--Eduardo Galeano, *Upside Down: A Primer for the Looking-Glass World*, p 333

On space

The equator did not cross the middle of the world map that we studied in school. More than half a century ago, German researcher Arno Peters understood what everyone had looked at but no one had seen: the emperor of geography had no clothes.

The map they taught us gives two-thirds of the world to the North and one-third to the South. Europe is shown as larger than Latin America, even though Latin America is actually twice the size of Europe. India appears smaller than Scandinavia, even though it's three times as big. The United States and Canada fill more space on the map than Africa, when in reality they cover barely two-thirds as much territory.

The map lies. Traditional geography steals space just as the imperial economy steals wealth, official history steals memory, and formal culture steals the world.

--Galeano, p 315

On social justice

In an essay in the MLA's *Profession 2006* Ngũgĩ wa Thiong'o argues, “An irony of globalization is that the globe is shrinking into a village because of information technology and yet its divisions of culture have deepened” (37). He goes on to blame these divisions on “varieties of fundamentalism: ethnic, racial, and nationalist,” and explains:

Democracy becomes defined as the right of capital to move freely within and across states but not as the right of labor. Racism, which also takes the extreme form of religious bigotry through the boast ‘my race is the chosen race,’ has become more pronounced, and as a result some countries are even calling for the erection of actual physical barriers around their territories. (37-38)

If he is right to observe that racism is becoming a more serious threat to global justice, then he goes against a trend among political, media, and corporate leaders, who assume that racism is such “old news” that we no longer even need such Civil Rights-era legislation as Affirmative Action and voting-rights laws. And if he is right to observe that democracy exists for owners but not for workers, and that this problem crosses national borders, then the work of global justice is truly difficult.

Time named 2011 the Year of the Protestor, although its writers clearly fail fully to understand the global issues that led to protests. Here in the United States protests began early in the year, in Wisconsin and Ohio, where public employees such as teachers and sanitation workers defended not only their autonomy but also their salaries and even their very jobs. Meanwhile “Arab spring” blossomed into demands for democracy and protests against hierarchical rule. In Europe, Asia, and Latin America, governments’ repression of artists and protestors sparked movements. Through spring and summer, world powers tried to manage their faltering economies with harsh austerity measures that punished ordinary citizens, not the political and economic leaders who were responsible for the mess. The predictable result was protest. In the fall, the Occupy movement emerged, denouncing the stinginess and arrogance of the 1% and asserting the autonomy of the 99%. A theme underlying most of these protests—although Western media never explained clearly whether the goal of “Arab spring” was only democratic rule or also the perks of middle-class culture—was a clash between democracy and capitalism, or between the private rights of the individual and the public interests of the community, or even, framed differently, between a hierarchy that inevitably results from the competitive Social Darwinist world of private interests and a much more horizontal structure that results from the truly equal opportunities assured by democracy. Right-wing defenders of the status quo misrepresent the clash as a battle between capitalism and socialism, and onetime presidential candidate Herman Cain voiced their feelings when he said that the poor are responsible for their own poverty. Even if this were true—and no one would deny that some poor people are lazy, although, since most wealth is not earned but inherited, we are likelier to find high concentrations of laziness among the very wealthy—still we wonder whether Cain would therefore deny basic social services to the children of poor people. Most of the world’s poor are, after all, women and children. Most of the estimated twenty-seven million people laboring in slavery today are women. Here in the U.S. many critics, from both the political right and left, sense that the nation is in decline, that standards of living have begun to fall, that for the first time in the nation’s history a generation of young people may not achieve the lifestyles of their parents. One study shows that even higher education is in decline, so that now U.S. universities rank only twelfth in the world. And of course healthcare here, while more expensive than elsewhere, is not nearly the best available. Long before he died, comedian George Carlin joked that anyone who truly believes in the “American dream” must be asleep—after all, it’s only a dream. In November 2011 *Harper’s Index* cited a study showing that even among the nation’s millionaires ninety-four percent express grave concerns for the future.

Contrary to conservatives’ and libertarians’ charges that women and people of color are a bunch of whiners, the fact is that protest movements, by their very existence, are hopeful of a brighter future, and many protestors are willing and eager to work toward their vision of justice. Verso published the book *Occupy: Scenes from Occupied America*, in which writer Eli Schmitt, recounting his early meetings with anti-Wall Street protestors, jotted down preliminary demands:

- To repeal the Citizens United Supreme Court decision (through a constitutional amendment)*
- To remove the bull sculpture from Wall Street. . .*
- Some form of debt cancellation (either for everyone or just for students)*
- Pay-as-you-go military intervention (so that wars could not be waged without Congress agreeing to finance each step immediately)*
- Taxes on small financial transactions (one version of this is known as a Tobin tax)*
- Full employment*
- A social wage or guaranteed income (also described as a negative income tax)*
- Universal care centers (for children and the elderly)*
- To reinstate the Glass-Steagall Act (a banking reform passed in 1933 and partially repealed in 1980)*
- Paid sick leave for all working Americans*
- Greater political transparency in general (4-5; italics in original)*

Eventually the list of demands was pared to a single item, repeal of *Citizens United*, and then even that was dropped. The Occupy movement was, finally, less concerned with making demands than with advancing a vision of a just future. If the economy continues to stumble, the movement will remain, even as big-city mayors, beholden more to private wealth than to public workers, order police forcibly to remove them from public places. Marxists foresaw a long and robust flourishing of capitalist economies that would, eventually, depend on an ever finer, increasingly precarious balance between, on one hand, an ever shrinking but ever more powerful wealthy elite and, on the other, an ever growing but increasingly powerless mass of laborers. As long as this mass could be convinced to accept their middle-class comforts as proof of their potential for upward mobility, then the balance would hold. But throughout the history of the United States this balance has depended on a masking of several kinds of inequality, in two of which the labors of women and people of color were kept menial and low-paying enough to allow for a few carefully selected and monitored exceptions to become “achievers”—hence we see a few women become CEOs, a

few black men succeed in sports and entertainment (and one become president), as long as women's pay generally remains only four-fifths of men's pay and as long as young black men remain seven times likelier to go to prison than young white men. Now, however, the balance seems to be tipping. Interdependencies necessitated by an increasingly globalizing economy are mainly responsible for this tipping, but a role is also played by national trends. For example, the Census tells us that in 2042 white people will become a racial minority. If the economy retains its current structure, then we are headed toward a future in which whites will be, say, only 35 percent of the population but will still own 75 or 85 percent of the nation's property, wealth, media, and access to the best education and healthcare—at which time the United States will become, as South Africa was through much of the twentieth century, an apartheid nation. And apartheid, as the example of South Africa made clear, is unsustainable. If we do not begin to make radical changes now, while such changes can be made peacefully—the example of South Africa shows it is possible—then we may be dooming ourselves to violent upheaval in the near future.

Regardless of what you think of such ideas, or of the leaning of your own politics, change is inevitable. Even among Occupy protestors in New York, racial differences became abundantly clear. Manissa Maharawal, a graduate student and writer, recounts in the *Occupy* volume her meeting with white members of the movement's General Assembly, who had drafted a seemingly all-inclusive opening declaration: "As one people, formerly divided by the color of our skin, gender, sexual orientation, religion, or lack thereof, political party and cultural background, we acknowledge the reality: that there is only one race, the human race." Maharawal objected to this notion. The white protestors were stunned. They reminded her that, scientifically, racial differences are meaningless. Why would she then object? Here is her reply:

What we were trying to say was that beginning a document that was going to be the declaration of Occupy Wall Street in a way that sounded as if racism, classism, religious oppression, patriarchy, homophobia and trans-phobia no longer existed, in a way that sounded as if this movement didn't need to take on the history and legacy of oppression or address the way these things play out within the movement and outside of it, was naïve and alienating to people who felt these things on a daily basis. That in fact *we* felt some of these things on a daily basis. That in order for this movement to be inclusive it needed to acknowledge those realities and find creative ways to work through them instead of ignoring them.

And so, there in that circle, on that street corner, we did a crash course on white privilege, structural racism, and oppression. We did a course on history and the Declaration of Independence and colonialism and slavery. And let me tell you what it felt like to stand in front of a white man and explain privilege to him. It hurts. It makes you tired. Sometimes it makes you want to cry. Sometimes it is exhilarating. Every single time it is hard. (39-40)

But, she says, the white protestors listened and removed the line: "and somehow I felt like, just maybe, at least in that moment, the world belonged to me as well as to everyone dear to me and everyone who needed and wanted more from the world. I somehow felt like maybe the world could be all of ours" (40).

What, then, is your vision of social justice? If everyone should have equal access to it and should benefit equally from it, then how can we justify the world we inhabit today? At WSU, faculty and staff salaries have stagnated and the workload has increased over the past decade—a Vancouver-campus professor surveyed faculty in 2011 and confirmed that morale is low and that confidence and trust in university leadership are lacking—even as administrative salaries soar. In thirty-seven states the highest-paid state employee is a coach. In high schools the highest-paid employees are principals, not teachers. Does this conform to your vision of a just world? Some people will say, "Well, it's always been like this, and that's just the way it is, and so there's no use fighting it." But this is false. The world has *not* always been like this, and there is no reason to think that change is useless. The Occupy movement and protestors elsewhere in the world demand change, demand fairness. To accept the status quo is to accept—even to justify—injustice. Before we can work for justice, we must envision a just world. What does your vision look like? Before we can create our vision, we must first see just how much injustice we have naturalized. If we accept structural hierarchies in the name of "leadership," then we accept a split between owner and laborer, and may even accept the wage differential. On the site of the most rigid hierarchical structure—plantation slavery—who works harder, the slave or the slaveowner? And who is wealthier?

Required reading

Joni Adamson, Mei Mei Evans, and Rachel Stein, eds. *The Environmental Justice Reader: Politics, Poetics, and Pedagogy*. University of Arizona, 2002.

Michelle Alexander. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. New, 2009.

Angela Davis. *Are Prisons Obsolete?* Seven Stories, 2003.

Naomi Klein. *The Shock Doctrine: The Rise of Disaster Capitalism*. Picador, 2008.

We will also read or view various handouts, films, and Web sites; and I hope to bring to class a guest speaker or two. You are responsible for keeping up with these as they are assigned.

Introduction and course description

The title of this course begs the question: What is global social justice? Is there a universal essence that we can call social justice? If we suggest that, for example, prohibition against murder and incest are universal elements of social justice, then how can we explain wars, acts of self-defense, and the private lives of royalty? If, on the other hand, definitions of social justice depend entirely on social and cultural relativism, then how can we possibly talk usefully about such injustices as racism and sexism?

What is your vision of a just world? What does it look like? Who governs it? Why? How do its individuals and communities relate to each other? How does it define ownership—of things and of people? How does it resolve clashes between individual rights and communal interests? Why? How does it define profit?

Given our limited time together, we will cover in detail only three topics: racialized prisons and law enforcement, environmental justice, and what Naomi Klein calls “disaster capitalism.” More briefly and informally, we will discuss other aspects of social justice. Your final projects may cover other topics too.

We will identify sources of injustice so that we might define meaningful resistance and inspire, and perhaps participate in, movements for justice. This course was once titled *Social Justice and American Culture*, which made sense as it was a course offered by a department that called itself Comparative Ethnic Studies, in a field dedicated to research into U.S. racial histories and cultures. But the field has expanded—“transnationalized” is its chosen term—and recognized that “America” is a multinational word; and, as history has shown, the U.S. has been so invested in other nations’ fortunes—in both senses of that word—that any understanding of “American culture” necessarily involves an understanding of relations with other cultures. Among environmentalists, the injunction “Think globally, act locally” recognizes interdependencies. More relevant to our concerns this semester, what is the significance of the federal government’s allowing private companies to practice in other nations techniques of torture that are outlawed within the United States? What is the significance of placing a prison for suspected terrorists in Guantánamo Bay in Cuba? What is the significance of the Occupy movement?

Let us begin with basic questions. Angela Davis’s title asks a simple question: *Are Prisons Obsolete?* The short, most obvious answer is, No, of course not. Why would Davis even ask such a question? But this should prompt us to investigate her motives. Why *does* she ask? And then we discover what she and many others identify as a “prison industrial complex” (PIC). She argues that this PIC is a profit-making enterprise, linked to an increasingly powerful police state. What, then, is a criminal? Why do many Americans fear burglars and junkies more than they fear corporate fraud and state violence? In an eight-year span around the turn of the century, Cincinnati police officers were involved in twenty-three shootings that resulted in death. In all twenty-three cases, the victim was a young black man. Why should the black community trust the findings of an official investigation that concluded that all the shootings were “justified”? What must we make of the recent deaths of young black men such as Michael Brown and Eric Garner at the hands of police officers? Even more, why are protestors concerned less with convictions of individual officers than with an overhaul of what they call a racist system? Why do prisons reflect a racialized application of social justice? One of modern technology’s simplest inventions, barbed wire, has served for more than a century as the weaponized perimeter of many prisons. Originally developed as a tool for keeping out unwanted animals, barbed wire quickly became a tool for keeping in unwanted humans.

Requirements, goals, “learning outcomes”

This course has no prerequisites, but it is important to bring to it an open mind and a critical consciousness. Opinions are cheap—which explains radio talk show hosts—and anyone can have them. Ideas, not opinions, are the marks of an educated person. Ideas happen when you apply critical thinking skills to a knowledge of historical and social context. Your grade will depend on the extent to which you apply critical skills to historical context—on your ideas, not your opinions.

You must be willing to engage material that questions institutions and systems. You do *not* have to agree with anything you hear or read in this class, but you may not dismiss or reject without first engaging the issues and respecting views that differ from your own.

At the end of this course, you should achieve the following:

- 1) ability to recognize and identify institutional injustices, locally and globally
- 2) skill in analyzing components of institutional injustices, especially their underlying causes and motives
- 3) skill in recognizing the effects of injustices on targeted groups
- 4) courage to speak out against injustices, aware of the risks involved
- 5) creativity, insight, and compassion needed to work for social justice and realize a better world

Attendance and participation

If, because of extreme financial hardship, you are unable to get the books, let me know by the third day of class, or otherwise your grade will surely suffer.

You must attend class every time we meet, arrive on time, leave only at the end of class, and participate. Anything less will result in a reduced grade. I am still formulating this course's formal policy on attendance, which I will announce by the second week. For now, note the following rules:

- 1) If you come late to class or leave early, expect to count as absent
- 2) Doctors' appointments, study sessions and tests for other classes, career fairs and job interviews are *not* excusable absences
- 3) Do not come to me late in the semester with excuses for earlier absences. When an absence is excusable, let me know as soon as possible.

As for participation, you are expected to read the assigned texts on time and be prepared to discuss them in class. Obviously not everyone is glib and comfortable in discussing the kinds of issues we will engage. But there are many kinds of participation, and you must let me know somehow that you are keeping up with the readings and engaging the issues. Other forms of participation include your keeping up with current events that are relevant to our readings and discussions, joining an activist group working for social justice, writing a letter to the editor of a newspaper or magazine or Web site, even presenting your research at a conference. Participation is required, and if I see no evidence of your engagement, your grade will be affected.

Your attendance and participation will count toward ten percent of your course grade.

Review and quizzes

Because one of our main texts is an anthology and another is fairly long, you will take two quizzes, one on each. Each quiz will include an "objective" section—that is, multiple-choice or fill-in responses—and short responses to one or two questions.

You will write one review, a two-page (500- to 600-word) typed response to the Alexander book, identifying its purpose, its argument, and its evidence, then analyzing it. Is it convincing? Why or why not? Be specific. Your review should not merely summarize her argument. If Alexander convinces you, then explain why, using evidence from her book. If you remain unconvinced, explain the book's failings, with evidence.

Each quiz will count toward ten percent of your course grade; the review will count toward twenty percent.

Final project

Formal paper: You will write a paper of five to seven pages—no fewer than five—on a topic of your choosing. It may be one of the topics we will cover in class. But social justice is a very broad category, and we will barely scratch the surface of possible topics, and so I encourage you to discover your own interest in one of these topics, research it, and write about it. You will be required to consult and cite at least two sources, at least one of which must be a respected scholarly journal. (Many leading academic journals exist online, but do not rely exclusively on the Web. Many journals still exist only in print form. Moreover, access to some online journals is limited.) You may cite newspapers and popular magazines such as *Newsweek*, but these are not scholarly publications. Your best sources, especially because this is a relatively short assignment, will be scholarly books and journals. You must cite these sources whenever you use them in your text, and at the end of your paper you must have a bibliography or list of works cited. Since this is a 400-level class, you must format according to one of the traditional stylesheets: APA, MLA, Chicago, Turabian, CBE, AMA, Harvard, etc. Part of your grade will be based on your properly citing sources and your adhering to the rules of your chosen style. This paper will be due Friday, April 10.

Alternative formal paper: Alternatively, you will write a paper devoted to asking questions. For example, why are so many people in the most educated nations hostile to the science of climate change? For another example, why are so many people in educated nations ignorant of history and geography? For still another, why do working-class whites defend an economic status quo in which they have almost no chance of prosperity? For this alternative paper, as for the standard paper, you will be expected to consult and cite at least two sources, at least one of which must be a respected scholarly journal, and you must have a bibliography and adhere to a stylesheet. However, while the traditional paper will probably offer explanations, your alternative paper will focus on questions—and so your own ideas and observations will be its highlight. This alternative paper is due Friday, March 27.

Creative option: I encourage you to consider either of these options for your final project: a work of art or a spoken-word or other type of performance before the class. The topic of your artwork or performance must be an issue in social justice. If you choose this option, you will still write a short, three- to four-page, rationale for your work. Why did you choose this issue or topic? Where did you find inspiration, ideas, and information? Why did you choose this alternative format? If you choose this option, you must commit to it by the end of the fifth week,

Friday, February 13. If your work involves performance, you will present it before the class during the final week of class, the week of April 27. The write-up of your creative work is due on Friday, April 24.

The final project will count toward forty percent of your course grade.

Presentation

Because the enrollment cap in this course has expanded by fifty percent in the past year—blame budget cuts for this—we will have no time for individual presentations of all final projects. However, this will encourage us in the work of mutual contextualizing. That is, you and a classmate will present together. On Friday, February 13, I will ask you to identify the topic of your final project, on a typed sheet with your name and e-mail address. (Make sure this is an address you are willing to share with the class.) I will compile the list of topics and distribute them by Wednesday, February 25; and by Friday, March 6, you should be paired with a classmate—the two of you should turn in a single sheet with your names, the topics of your individual papers, and your intention to present together. If you are not paired off by that date, you will not be allowed to present your final project, and you will lose all credit for the presentation. How you pair off, and with whom, is up to you. Also on March 6 I will distribute a sign-up sheet so that we may schedule your presentations. Note that the project itself is not due till later, and presentations will begin in the beginning of the twelfth week, on April 6, and so you and your partner will have plenty of time to prepare your presentation.

Let us imagine that you are writing your final project on the issue of BP's oil spill in the Gulf of Mexico in the summer of 2010—I taught a section of this course that summer, and one-third of students in that class wrote about the spill—and you want to present with someone who is writing about injustices in the education system. How can the two of you possibly make a single coherent presentation? Look for commonalities. For example, your project on the oil spill may concern, in part, the privatizing of public spaces such as the Gulf, while your partner's project may concern, in part, the encroachment of privatization, through budgetary manipulation, of public schools. Your papers will still be separate, but your presentation will focus on one common aspect of your papers. Of course if two of you are writing about the same topic, then your presentation will be much easier to prepare. But don't be discouraged—feel challenged and encouraged—if your partner's topic differs from yours.

If you are exercising the creative option, I will still encourage you to partner with someone else who is using that option or even with someone who is writing a conventional research paper. Imagine a presentation in which one partner is creating a spoken-word piece on the political economy of immigration while the other is writing about the racialization of healthcare: They may teach us much about the profitmaking motives of racism. If, however, you are exercising the creative option in a way that will demand an individual presentation, let me know early in the ninth week and we will construct a plan to make it happen.

Here are the rules for your presentation:

- 1) Introduce yourselves and your topics, then identify the common theme of your presentation.
- 2) You will have only ten minutes for the entire presentation—both of you.
- 3) Both partners must speak during the presentation, though you will not have to speak an equal amount.
- 4) You may use available media during your presentation. If you use PowerPoint or a similar program, limit yourself to ten slides. If you use YouTube or other already-existing online video, limit yourself to three minutes.
- 5) If you use slides, try to orient them toward visual imagery. Do not make them text-heavy.
- 6) If, on the date scheduled for your presentation, your partner misses class, you must still present, though of course you are responsible only for your own project. (Your partner will lose all credit.)

The presentation counts toward ten percent of your course grade.

Final examination

There will be no final examination in this class.

Course grading

Here is a breakdown of course grading, based on a 400-point system:

Attendance and participation	10 percent	40 possible points
Quizzes	20 percent (10 percent each)	80 possible points
Review	20 percent	80 possible points
Final Project	40 percent	160 possible points
Presentation	10 percent	40 possible points

Course policies and community standards

Ideally, each class meeting will be a lively, student-directed and student-centered discussion of our course material. Short of that ideal, you will still come to class prepared to discuss readings assigned for that day. I hope we will model a good community, driven by shared concerns and goals even when we disagree. To do well, please note the following guidelines:

1) For all reading assignments, be sure to read authors' explanatory footnotes and to scan their sources.

Bring the assigned reading to class.

2) No written assignments will be accepted late unless cleared, for good documented reason, in advance.

3) No assignments will be accepted through e-mail unless cleared, for good reason, in advance.

4) All written assignments must be typed, in standard font and margins, and stapled. Number your pages.

Your final project should have a title.

5) Extra credit opportunities exist. However, you are responsible for keeping up with events on campus or in the area and letting your class know about them in advance, so that you may write a one-page analysis of them.

6) If, in any of your written assignments, you use information or ideas from other sources, whether you are quoting or merely paraphrasing, you must cite those sources. This is true even when your sources are interviewees for oral histories. I will regard failure to cite as plagiarism and will assign you a failing grade.

7) Do not read outside material in class, and turn off cell phones and all other media devices unless you can show that you are using them for note-taking.

8) I will be very surprised if, at some time during the semester, you don't find distasteful or disagreeable a comment made by me or a classmate. Argue. Defend your position, demonstrating your knowledge of history. But do so respectfully. Name-calling is not educational. Neither is hate speech—which will not be tolerated.

9) The best way to show your respect is by listening. Cultivate good listening skills, if you have not done so already. And ask questions.

10) Consider others' views. Reflect on your own social location and your privileges.

11) Learn a historically informed definition of racism—Ruth Wilson Gilmore's definition at the end of this syllabus is a good place to start—and challenge all racist discourse.

12) Reflect your own grasp of history and social relations by respecting shy and quiet classmates, and by deferring to the experiences of people of color.

13) Finally, understand and consider the rage of people who are victims of systematic injustice. James Baldwin wrote that people of color have an obligation to feel and express rage over this nation's history of racism. If injustice does not fill you with rage, then you should ask yourself why.

Note on language: In our readings and discussions you may encounter words or phrases that will be, to some sensibilities, coarse or vulgar or racist. By themselves, no "mere" words are offensive. What makes a word vulgar or racist is its usage by a particular speaker in a particular context. Insensitive white men such as Glenn Beck complain that they are not allowed to say the "n" word without being labeled racist while black men use it among themselves all the time. To "earn" the right to that word, Beck must first endure 500 years of racism. When you see and hear such words, consider their context. Who speaks them? Why? And to whom?

Academic integrity: "Cheating of any kind will result in your failing the course. See the WSU Standards for Student Conduct WAC 504-26-010 (3). You should read and familiarize yourself with these definitions and standards."

In MLA style, if you write a five-sentence paragraph and use a source for all five sentences, even if it is the same source for all the sentences, you must cite that source at the end of every sentence. If you cite your source only at the end of the paragraph, then you have plagiarized the first four sentences. Other styles rule differently, however, and you are responsible for knowing and adhering to your chosen style. This is not negotiable.

Students With Disabilities: "Reasonable accommodations are available for students with a documented disability. If you have a disability and need accommodations to fully participate in this class, please visit or call the Access Center (Washington Building 217; 509-335-3417) to schedule an appointment with an Access Advisor. All accommodations MUST be approved through the Access Center."

Safety and Emergency Notification: "Washington State University is committed to enhancing the safety of the students, faculty, staff, and visitors. It is highly recommended that you review the Campus Safety Plan (<http://safetyplan.wsu.edu>), and visit the Office of Emergency Management web site (<http://oem.wsu.edu/>) for a comprehensive listing of university policies, procedures, statistics, and information related to campus safety, emergency management, and the health and welfare of the campus community."

Schedule

*Please note: Assignments are subject to change. You are responsible for keeping up with changes. Texts are identified below by authors' names; the anthology is identified as *Reader*.*

Jan 12: Course and community introductions. Distribute syllabus.

Jan 14: Read and discuss syllabus and the course.

Jan 16: Read Davis, chapters 1-3.

Jan 19: No class.

Jan 21: Complete Davis. Read Alexander, chapter 1.

Jan 22: Read Alexander, chapter 2.

Jan 26: Read Alexander, chapter 3.

Jan 28: Read Alexander, chapter 4.

Jan 30: Read Alexander, chapter 4.

Feb 2: Read Alexander, chapter 5.

Feb 4: Read Alexander, chapter 6.

Feb 6: Read *Reader*, Introduction (pp 3-11) and Roundtable discussion.

Feb 9: Read *Reader*, chapter 3. REVIEW DUE.

Feb 11: Read *Reader*, chapter 4.

Feb 13: Read *Reader*, chapter 5. DEADLINE FOR COMMITTING TO FINAL TOPIC.

Feb 16: No class.

Feb 18: Read *Reader*, chapters 6 and 7.

Feb 20: Read *Reader*, chapter 9.

Feb 23: Read *Reader*, chapters 11 and 13.

Feb 25: Read *Reader*, chapter 14.

Feb 27: Read *Reader*, chapter 15.

Mar 2: Read *Reader*, chapter 16. PROVIDE YOUR FINAL PROJECT TOPIC AND E-MAIL ADDRESS.

Mar 4: Read *Reader*, chapter 17.

Mar 6: FIRST QUIZ. DEADLINE FOR CHOOSING PRESENTATION PARTNER. COMMIT TO PRESENTATION SCHEDULE.

Mar 9: Read Klein, Introduction.

Mar 11: Read Klein, chapter 1.

Mar 13: Read Klein, chapter 2.

Mar 23: Read Klein, chapters 3 and 4.

Mar 25: Read Klein, chapter 5.

Mar 27: Read Klein, chapter 6. ALTERNATIVE FINAL PROJECT DUE.

Mar 30: Read Klein, chapter 7. IDENTIFY YOUR PRESENTATION PARTNER. COMMIT TO PRESENTATION SCHEDULE.

Apr 1: Read Klein, chapter 8.

Apr 3: Read Klein, chapter 10.

Apr 6: Read Klein, chapter 11. PAPER PRESENTATIONS BEGIN.

Apr 8: QUIZ.

Apr 10: Read Klein, chapter 13. PAPER PRESENTATIONS. FINAL PROJECT DUE.

Apr 13: Read Klein, chapter 14. PAPER PRESENTATIONS.

Apr 15: Read Klein, chapter 15. PAPER PRESENTATIONS.

Apr 17: Read Klein, chapter 16. PAPER PRESENTATIONS.

Apr 20: Read Klein, chapter 17. PAPER PRESENTATIONS.

Apr 22: Read Klein, chapter 19. PAPER PRESENTATIONS.

Apr 24: Read Klein, chapter 20. PAPER PRESENTATIONS.

Apr 27: Read Klein, chapter 21. PAPER PRESENTATIONS.

Apr 29: Read Klein, Conclusion. PAPER PRESENTATIONS (if necessary).

May 1: End of semester errands and final notes.

A useful definition of racism: Racism, specifically, is the state-sanctioned or extralegal production and exploitation of group-differentiated vulnerability to premature death.

Ruth Wilson Gilmore, *Golden Gulag: Prisons, Surplus, Crisis, and Opposition in Globalizing California*. Berkeley: U of California P, 2005. 28.