

A Review of Core Curriculum Courses in Political Science

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Rebecca A. Reid, PhD
Political Science Department
Antiracism Core Curriculum Task Force
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I. Summary:

Virtually all current and recent course iterations for POLS 2310 and POLS 2311 include social justice issues. Typically, **POLS 2311: Introduction to American Government** courses include explicit discussion of race, ethnicity, and gender, usually in sections discussing the founding and Constitution, civil rights and liberties, (lack of) representation in national and state political institutions, and voting behavior. Some courses offer additional materials pertaining to social justice via the use of documentaries as well as supplemental readings. Generally, race, ethnicity, and gender are discussed most in these contexts, though many courses also include discussions of Indigenous Peoples, Mexican-American rights, and LGBTQ+ rights. At minimum, all courses discuss these themes in the context of how we assess the degree to which the American political system lives up to its ideals of a representative democracy.

POLS 2310: Introduction to Politics take a survey approach to the introduction to politics, including American politics, comparative politics, international relations, political theory, and often political economy. In general, the current course content and practices reflect the foundational content across the subfields in political science. However, some iterations of POLS 2310 explicitly discuss feminist international relations theory, critiques on liberalism, and the role of governments in assisting communities regarding poverty, healthcare, and security.

My evaluation of course materials suggest that political science faculty and instructors have taken an active approach to incorporating and developing social justice issues within both courses—as well as within the degree plans more generally. Current limitations in these two core courses are largely derived from the Eurocentric and male origins of political science as a discipline and its study, which informs the development of research and its authorship as well as appropriate classroom materials available to instructors. All instructors of these course have made significant efforts to go beyond standard political science content to promote social justice issues at the local, state, national, comparative, and international contexts.

II. Suggested Action Items:

UTEP Political Science takes seriously its obligation to recognize and be held accountable for the legacies of American history. As such the department seeks to ensure an inclusive pedagogy that addresses contemporary and historical political processes that generate(d) and sustain(ed) inequality and integrate antiracism into our curricula. The Political Science Committee of the Whole thereby recommends:¹

1) Revise POLS 2310: Introduction to Politics course description

Old Course Description:

Introduction to Politics (3-0) (Common Course Number GOVT 2302) An overview of the concepts, principles, and practices of politics as background for the study of American and Texas political institutions. The course may employ an international, comparative, or theoretical focus.

¹ The POLS Undergraduate Committee approved this language 10/23/2020, and the Committee of the Whole approved the revisions on 11/06/2020.

New Course Description:

Introduction to Politics (3-0) (Common Course Number GOVT 2302) An overview of the concepts, principles, and practices of politics as background for the study of American and Texas political institutions. The course may employ an international, comparative, or theoretical focus. Possible topics include colonization, critiques of political and economic theories, and global or comparative systems of inequality.

2) Revise POLS 2311: American Government and Politics course description

Old Course Description:

American Government and Politics (3-0) (Common Course Number GOVT 2301) A survey of contemporary American, national, state, and local political processes and institutions, with emphasis upon the Constitutions of the United States and Texas. This course meets teacher certification requirements for out-of-state graduate students.

New Course Description:

American Government and Politics (3-0) (Common Course Number GOVT 2301) A survey of contemporary American, national, state, and local political processes and institutions, with emphasis upon the Constitutions of the United States and Texas. Possible topics include settler colonialism, intersectionality, systemic racism(s), and the political oppression or marginalization of minoritized peoples. This course meets teacher certification requirements for out-of-state graduate students.

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POLS 2310: Introduction to Politics

I. Summary of Current Practices²

All course iterations appear to take a survey approach to the introduction to politics, including American politics, comparative politics, international relations, political theory, and often political economy. Many iterations also include discussions of the scientific method, quantitative and qualitative methodology, and political science theories and research. Some iterations may also include a focus on the development of students' analytical skills in terms of media consumption and misinformation, learning geography, and sections on legal systems, human rights, imperialism, environmental challenges, and fascism. In general, the current course content and practices reflect the foundational content across the subfields in political science (Comparative Politics, International Relations (Conflict Studies and International Political Economy), American Politics, Political Theory, Political Behavior, and Political Institutions). However, only some iterations of POLS 2310 explicitly discuss feminist international relations theory, critiques on liberalism, and the role of governments in assisting communities regarding poverty, healthcare, and security. The vast majority of required textbooks and required readings are authored by men (which is reflective of publication tendencies within the discipline), although some course iterations may include texts by men of color rather than including only European political philosophers, such as Locke, Hobbes, and Rousseau.

II. Advancing Social Justice Beyond Current Practices

Because of the survey nature of the course and the vast topics across the political science discipline from which instructors can draw, instructors have a relatively wide latitude to select topics to incorporate into the course. While some content is essentially mandatory, such as discussing major international relations theories or types of political systems, the broad nature of the course should facilitate the incorporation of topics that students may not otherwise be introduced to—particularly in terms of global systems of racism, colonization, gender, and poverty (among others). These topics may illustrate the wide array of areas within political science and can improve recruitment into the major/minor. Some areas that could be included and/or further developed might include:³

- Integrate colonization into courses (particularly as an ongoing process directly related to foreign policy, conflict, international political economies, economic development)
- Discuss enslavement (such as how American slavery differed in form and severity relative to other contexts across time and across the world, which informs the unique American struggles with racism today)
- Integrate critiques to (neo)liberalism (such as Marx and economic class, critical race theory, feminist theory, etc.), including feminist international relations theory
- Address environmental racism and ecofeminism

² Because I can view limited materials for each course and cannot experience each course in person or in its entirety, this report underestimates the extent of current social justice practices engaged by faculty and instructors. I also exclude extracurricular and extra credit activities, and I exclude departmental/college/university-wide presentations, guest speakers, workshops, roundtables, panel discussions, conferences and other events.

³ I do not intend that all of these areas must be covered, and I recognize that many instructors already incorporate versions of these items. Rather this list is to assist in dialogues for future practices in these courses.

- Add non-European political philosophers to balance the current emphasis on Western (European) political philosophers (especially Christianity, Greco-Roman influence, Enlightenment thinkers) that omits foundational actors outside Europe and ignores limitations with the social contract
- Incorporate women authors for required texts and/or women authors as supplemental texts and class materials since the majority of mandatory texts are authored by men—though is more reflective of publishing decisions in political science where introductory textbooks are overwhelming authored by men.
- Discuss Indigenous Peoples (such as how they inform and fit in contemporary global politics, how they offer alternative conceptualizations of political systems and legal systems/conflict resolution)
- Add conversations on international law and human rights, collective versus individual rights
- Address the relationship(s) between nationalism, processes of othering, and dehumanization
- Introduce the history of eugenics and scientific racism as it informs politics across countries
- Discuss the relationships between capitalism, gender, and invisible labor
- Explore the impact of destabilizing foreign policy, refugees, migration, and related issues
- Introduce survey of research methodologies beyond quantitative and qualitative (such as feminist and indigenous research practices)
- Address what civic engagement and social rights movements look like comparatively and internationally, their agents of change (NGOS, IGOS, etc.), and how students can become part of these global movements (as a member of global community)

POLS 2311: American Government and Politics

I. Summary of Current Practices⁴

Virtually all POLS 2311 courses include explicit discussion of race, ethnicity, and gender, usually in sections discussing the founding and Constitution, civil rights and liberties, (lack of) representation in national and state political institutions, and voting behavior. Some courses offer additional materials pertaining to social justice via the use of documentaries as well as supplemental readings. Generally, race, ethnicity, and gender are discussed most in these contexts, though many courses also include discussions of Indigenous Peoples, Mexican-American rights, and LGBTQ+ rights. At minimum, all courses discuss these themes in the context of how we assess the degree to which the American political system lives up to its ideals of a representative democracy.

For example, instructors often discuss the exclusion of minority voices in political decision-making, civil rights and liberties, social movements, and criminal justice. Some courses emphasize the role of courts in advancing (or eroding) civil liberties pertaining to rights to privacy, such as women’s reproductive rights and LGBTQ+ rights. Some focus on the disparate treatment and application of law on racial minorities and forms of resistance. Some courses include readings by W. E. B. Du Bois, Dr. Martin Luther King, Jr., Malcolm X, and James Baldwin in framing civil rights, social movements, and contemporary political environments. Some courses emphasize the expansion of civil rights with Latinx and Chicano rights, the MeToo movement and sexual harassment and assault, Standing Rock and environmental racism, Black Lives Matter, and U.S. immigration policy. Several courses also engage students in simulations pertaining to civil rights and liberties issues. In short, virtually all iterations of POLS 2311 include explicit discussion a variety of social justice issues.

II. Advancing Social Justice Beyond Current Practices

The primary limitation of incorporating more antiracism and social justice content is that there is already a lot of material mandated by covering national, state, and local political processes and institutions. Because this course has a lot of detailed material pertaining to institutional structures and functions as well as delineated political processes and relevant social science research, there would likely be a trade-off between the depth of this material and the inclusion of additional material, regardless of its content.

A secondary issue is the (student) perception of instructor bias or agenda if they include “too much” discussion on social justice issues. The national political rhetoric of alleged university liberalism and allegations of student indoctrination—despite its lack of veracity or credible empirical support—have instilled concerns and/or heightened sensitivity in perceptions of “hidden agendas” and bias in some students. This creates problems where instructors then face reduced credibility and student engagement once categorized as such, and instructors face potential threats—professionally, personally, and physically—by being added to any one of several lists that publicly identify liberal/radical faculty across American universities. Some faculty have noted that mandating more discussion on social justice issues may facilitate their ability to do so, rather than

⁴ Because I can view limited materials for each course and cannot experience each course in person or in its entirety, this report underestimates the extent of current social justice practices engaged by faculty and instructors. I also exclude extracurricular and extra credit activities, and I exclude departmental/college/university-wide presentations, guest speakers, workshops, roundtables, panel discussions, conferences, and other events.

‘skimming the surface’ of these issues. Such mandates may also reduce the frequency and severity of these “liberal bias” perceptions in students where faculty can rely on the mandate to assist in justifying the inclusion of these topics.⁵ College and university institutional support is also necessary for faculty who may face these allegations and/or reduced student evaluation results due to these allegations or perceptions.⁶

Beyond these difficulties (and because of these difficulties), there may be some limitations in existing practices in POLS 2311. For example, while all iterations of POLS 2311 include explicit discussion a variety of social justice issues, they vary in terms of depth of discussion across topics and organization of this content within the course. Some areas of further development and integration might include:

- Incorporating female (and nonbinary/trans) authors or voices. The vast majority of mandatory texts are authored by men—though is more reflective of publishing decisions in political science where introductory American Government textbooks are overwhelming authored by men.⁷
- Focus on social justice issues relevant to Texas and El Paso/border region. While all courses include social justice issues at the national level, few discuss histories of enslavement and related issues at the state and local context.
- Balance discussion of political philosophy and theory with non-European thinkers and philosophies. Current course iterations center on European Enlightenment philosophers, Greco-Roman influence, and/or Founding Fathers. Few courses discuss the indigenous origins of the Constitutional and design of American democracy, the influence of women, or how American conceptions of freedom, nationalism, and individualism are created largely against the backdrop of American-style enslavement. This can also include discussing the limitations of the social contract, particularly whether or how it applies to peoples who were not consenting or able to consent (enslaved peoples, women, Indigenous Peoples). (See, for instance, Mill’s *The Racial Contract* cited in reading list).
- Integrate social justice issues throughout course rather than relegating to separate chapters/sections/units. Organization into separate sections (even if revisiting some previous topics) implicitly (though unintentionally) sideline and compartmentalize issues pertaining to people of color, women, LGBTQ+, indigenous, nonbinary, trans, etc. Intermittent discussion of these issues can appear as sidenotes or processes that are

⁵ Alternatively, it is also possible that revised course descriptions with such mandates would serve as ‘proof’ for conservative individuals or interest groups, where the mandate serves as evidence for institutional liberal (or anti-conservative) bias in universities.

⁶ These perceptions of agenda likely exacerbate other inherent biases within student evaluations, particularly against women, international scholars, and scholars of color (Holman, Key, and Kreitzer 2019). (See Appendix B for references on evidence of bias in student evaluations.)

⁷ In addition to male-authorship, most introductory political science textbooks and readers focus on men’s experiences as political actors and ignore women and people of color (Scola, Bucci, and Baglione 2020; Atchison 2017; Takeda 2015; Cassese, Bos, and Schneider 2014; Olivo 2012; Wallace and Allen 2008). Furthermore, when women are referenced in these texts, it is nearly exclusively white, middle-class women (Olivo 2012) and reinforce gender roles (Cassese, Bos, and Schneider 2014). Furthermore, American Government textbooks “race code” poverty, where they portray poverty as a “Black” problem and perpetuate other stereotypical images of the poor (Clawson and Kegler 2000). Introductory texts to American political also render bisexual and transgender peoples invisible (Novkov and Gossett 2007).

separate from the overarching (white/male/colorblind) narratives. It may also mistakenly imply that these social justice issues occur only in some policy areas, institutions, and time frames rather than informing the entirety of the evolution of American politics. For example, most explicit, substantive discussions of race occur in referencing enslavement in relation to the Civil War and war amendments, and later in the discussions of Jim Crow and the civil rights movement (which tend to focus on Supreme Court cases, the Civil Rights of 1964, and the Voting Act of 1965). Yet, all the issues of rebellion and economic turmoil, representation, voting, federalism, political parties, foreign policy, (as well as policies on law and order, war on drugs, urban planning, immigration, etc.) are directly dependent upon, and in response to, racialized issues.

- Conscientiously incorporate material that can serve to debunk or address/explain the histories of common contemporary stereotypes that pervade political rhetoric and justify racist policies (where racist policies are defined as any policy that maintains or increases racial disparities) and similarly disenfranchising/oppressive policies regarding gender, sexuality, ethnicity, ableism, etc. Despite current discussions on racialized, ethnic, and gender-based issues, virtually none push students to question their own stereotypes and socialized narratives. In other words, a student can complete these courses without facing their own implicit biases or dismantling contemporary stereotypes and assumptions (or recognizing their political origins), such as the presumed links between Blackness and criminality/culture of poverty, deserving versus undeserving poor, racism versus economic anxiety, immigration and crime/unemployment, women and false claims of sexual harassment, Indigenous Peoples as uncivilized/extinct/irrelevant and/or as free-riders benefiting from handouts and privileges under U.S. government, Islam as inherently more violent than other monotheistic faiths, etc. While not all of these narratives need to be addressed, students would be empowered to think critically about these political narratives, would understand them as such as well as their historical origins and evolution, such that students are less likely to be permanently socialized into them and political mobilized to support policies that hurt themselves and others.
- Further develop discussion or class activities that address the tensions between the principles enshrined within the Declaration of Independence/Constitution and concurrent enslavement of African and Indigenous peoples, disenfranchisement of women, etc. How did these Framers reconcile these tensions individually (personally) and politically (institutionally)? How are we to evaluate the founding and virtues of American democracy while simultaneously addressing its shortcomings? How do (or should) we evaluate the Framers, recognizing both their historical context and their actions (good and bad)? For example, how do we reconcile Thomas Jefferson's strong words against slavery while knowing that he continued to own enslaved people and an enslaved mistress with whom he had children.

Beyond Core Courses

To gain a more holistic view, courses beyond POLS 2310 and POLS 2311 further reinforce and delve into social justice issues within American, Mexican, El Paso and border region, comparative, and international contexts. Even beyond courses specific to these themes, many courses discuss issues of race in Latin America, disparities in housing and urban planning, the role of language and inter-gender/race/ethnicity communication, civil rights and liberties, anti-discrimination politics, hate crimes, U.S. government in data collection pertaining to race/ethnicity and demographic information, evaluations of training and intervention programs pertaining to social justice issues, disparities in the distribution of wealth along with psychological and economic theories associated with these uneven distributions and ideological underpinnings, capitalist exploitation, Black radical violence, feminism, the prison industrial complex, death penalty and criminal justice, LGBTQ+ rights, human rights, international human rights law, legal pluralism and indigenous rights, the role of nonprofits in social justice and social change, anarcho-feminism in Mexico, economic inequality, women's rights, and immigrant/worker rights. In short, the faculty and instructors within the Department of Political Science have taken an active approach to incorporating social justice issues in both core curriculum courses and upper level courses.

In an anonymous survey where I asked faculty and instructors of all POLS courses (not just core courses) to note areas where they feel they have less expertise or experience in teaching, respondents including the following topics: indigenous issues, theories of gender and gender identities, transgender issues, LGBTQ+ issues, feminist and critical theory, human rights law, intersectionality, rights in a comparative perspective, cultural relativism, and illustrating systemic racism when de jure racism is rare. As such, additional training in these areas would benefit faculty and the courses within which they can incorporate such topics.

In addition, faculty and instructors identify some resources that would be helpful in discussing social justice issues in their courses (generally), including:

- 1) A resource list, including readings and texts as well as audio/video clips
- 2) Concise and comprehensive summaries rather than lists of full books and articles
- 3) Continuing education programs on social justice themes
- 4) High quality videos like those from PBS and short videos
- 5) Case studies, statistics, and scenario roles
- 6) Comparative and international examples
- 7) Sensitivity training on topics of sexual assault and harassment to not retraumatize
- 8) Safe space training to provide safe spaces for students
- 9) Conflict resolution training for disruptive or antagonistic students/discussions
- 10) Guest speakers for national and international social justice topics

I also conducted an anonymous online survey for instructors in UTEP's African-American Studies, Women and Gender Studies, and Chicano Studies programs to ascertain the following:

- 1) In your experience, what social justice and antiracism topics/themes do undergraduate students lack exposure or understanding?

- 2) What areas pertaining to social justice topics or approaches should be reinforced in undergraduate courses outside of your program?
- 3) What guidelines or best practices would you suggest to instructors teaching social justice issues to undergraduate students?

While many of these issues are incorporated into Guidelines for Best Practices (page 16) and recommended revisions to core course descriptions, the responses obtained consisted of the following:

- 1) In your experience, what social justice and antiracism topics/themes do undergraduate students lack exposure or understanding?
 - a. Cultural identity
 - b. Funds of knowledge
 - c. Social and cultural capital
 - d. Systemic racism (racism that may not be obvious but is embedded in the systems that hurt and oppress people of color)
 - e. The need for BIPOC in leadership positions, especially in academic institutions
 - f. Structural racism at all levels (especially against Mexican American students in US—El Paso is replete with structural racism but our students often miss this because they interpret the area as diverse due to large population of Hispanic/Latinx, many of whom with wealth)
 - g. Gender discrimination and LGBTQ+ issues
 - h. Awareness of what generations before theirs have done to open doors
 - i. Exposure to other communities' social justice /organizing efforts and how our communities have come together to support each other's movements (eg. Mexican-American and African-American, and Mexican-American and Philipinos) and other examples of people supporting one another;
 - j. The consequences of socioeconomic inequality on communities and individuals
- 2) What areas pertaining to social justice topics or approaches should be reinforced in undergraduate courses outside of your program?
 - a. Welcoming campus climate for people of color;
 - b. Economic and environmental racism and discrimination;
 - c. Need to understand white privilege is real and permeates every aspect of U.S. life and negatively affects our students; Students need to learn tools to counter this reality and how to lead change in their daily and professional lives
 - d. Gender discrimination and LGBTQ+ issues
 - e. Intersectionality
 - f. Ableism/disabilities
 - g. Organizing strategies
 - h. Antiracism, equity versus equality, diversity, inclusion
 - i. Personal responsibility to learn about social justice movements and activities and antiracist efforts, including music and strategies of social protest (a lot more common in large urban cities like LA, Chicago, NYC)
 - j. Diversity among Latinx diasporas of people from Africa to Europe

- k. People displaced by war in the Global South, and the impacts of US interventions in other countries
 - l. Thematic representation of gender and culture in disciplines not currently covering them
- 3) What guidelines or best practices would you suggest to instructors teaching social justice issues to undergraduate students?
- a. Using multicultural education and critical pedagogy approaches
 - b. Socratic questioning for discussion
 - c. Creative arts for messaging, social media for distribution of messages
 - d. Do not sugar coat racism and call it out when interacting with students or in class; teach them that calling out racism and white privilege is not being anti-white; it is a call for equality
 - e. Try to overlap with each other and reinforce each other's work and teaching—coordinate more
 - f. To be comfortable with the uncomfortable, not to be afraid of asking difficult questions, to question colorism and classism in our community
 - g. To incorporate poetry, literature, films/documentaries/TED talks to learn from others, and to share/learn these as a class to share language and consciousness as a part of awakening consciousness
 - h. To prepare for the world outside our region
 - i. Link the material to the background of your students to establish curricular relevancy

Recommendations

Based upon my evaluation of course materials and faculty survey, I suggest the following 4 recommendations:

1) *Revise POLS 2310 course description*

I suggest revising the old course description (below) to the revised (in yellow highlight):

Old Course Description:

Introduction to Politics (3-0) (Common Course Number GOVT 2302) An overview of the concepts, principles, and practices of politics as background for the study of American and Texas political institutions. The course may employ an international, comparative, or theoretical focus.

New Course Description:

Introduction to Politics (3-0) (Common Course Number GOVT 2302) An overview of the concepts, principles, and practices of politics as background for the study of American and Texas political institutions. The course may employ an international, comparative, or theoretical focus. Possible topics include colonization, critiques of political and economic theories, and global or comparative systems of inequality.

Note: This course description revision has been approved by the POLS Undergraduate Committee on October 23, 2020, and is pending discussion and approval by the Committee of the Whole.

2) *Revise POLS 2311 course description*

I suggest revising the old course description (below) to the revised (in yellow highlight):

Old Course Description:

American Government and Politics (3-0) (Common Course Number GOVT 2301) A survey of contemporary American, national, state, and local political processes and institutions, with emphasis upon the Constitutions of the United States and Texas. This course meets teacher certification requirements for out-of-state graduate students.

New Course Description:

American Government and Politics (3-0) (Common Course Number GOVT 2301) A survey of contemporary American, national, state, and local political processes and institutions, with an emphasis upon the Constitutions of the United States and Texas. Possible topics include settler colonialism, intersectionality, systemic racism(s), and the political oppression or marginalization of minoritized peoples. This course meets teacher certification requirements for out-of-state graduate students.

Note: This course description revision has been approved by the POLS Undergraduate Committee on October 23, 2020, and is pending discussion and approval by the Committee of the Whole.

3) *Offer resource or reading list from which instructors can draw*

I offer an initial reading list on page 24 of this report, but each department and subfield should consider created a shared document that identifies relevant resources for instructors. This document should be accessible for all instructors and regularly updated, either informally as a community resource or as a individual/committee service allocation. For each resource identified and added, summaries should also be developed to assist instructors.

4) *Offer nonmandatory training and workshops for instructors*

Additional training and workshops can assist instructors in their professional development and pedagogical training in teaching social justice issues. I offer some ideas on possible workshops on page 23 of this report to introduce faculty to particular topics. I also suggest developing faculty learning communities (or regular workshops) to address pedagogical implementation of these topics, creating a safe environment for faculty and instructors to discuss their experiences in teaching social justice themes, identify what teaching practices are effective or ineffective, troubleshooting problems, addressing tensions inherent in teaching and balancing social justice issues, and developing strategies for effective teaching for a diverse student body. These workshops can exist at the university, college, and departmental levels, depending upon faculty interest and application.

5) *Offer best practice guidelines to assist instructors*

Providing guidelines can assist instructors in linking how social justice topics can be incorporated into the classroom and can identify possible tensions. These guidelines are designed to highlight important topics, themes, and approaches that instructors may not be aware of or may be unsure how to approach in the classroom. The application of these guidelines depends upon the course, learning outcomes, class size, instructor, and other factors. As such, these guidelines are intended to assist in conscientious discussion and pedagogical reflection and designed to be tailored to fit individual instructor needs. I offer an initial set of guidelines on page 16 of this report.

Guidelines for Best Practices⁸

- Integrate non-white and women voices, experiences, and impact throughout course rather than relegating them to a separate section, such as addressing why particular policies and institutions were created and how they impacted Black/African, indigenous, and women.
 - Instead of using (or in conjunction with) traditional American Government introductory textbook that may replicate class lecture, use a companion text to supplement how politics reflects and impacts communities of color. Additional benefits of this approach is that it highlights the lived experiences created by these politics and it diversifies the voices and authors within the course. One could use, for example:
 - Dunbar-Ortiz, Roxanne. 2015. *An Indigenous Peoples' History of the United States*. Beacon Press.
 - Berry, Daina Ramey, and Kali N. Gross. *A Black Women's History of the United States*
 - Ortiz, Paul. *An African American and Latinx History of the United States*.
 - Bronski, Michael. *A Queer History of the United States*.
 - Kendi, Ibram X. 2016. *Stamped From the Beginning: The Definitive History of Racist Ideas in America*. Nation Books.
 - See Reading List for more ideas
 - Offer more interdisciplinary frameworks that engages students in music, arts, humanities, sciences (among others) to increase student interest and engagement and relevance of course themes. One could use companion texts or media, such as music, documentaries, poetry, or novels that highlights lived experiences across particular time frames. This approach emphasizes what politics looks like at individual and family levels to show how politics is meaningful and experienced. It also introduces a more interdisciplinary approach, where the creation of art and identities are fundamentally linked to politics. This approach uses art, music, etc. as an entry point to politics (not necessarily that instructors will become experts in the arts, music, humanities, etc.). Science could link to how different varieties of scientific racism informed academic disciplines like political science (and vice versa).
 - Narrative fiction, as stated by Toni Morrison, “provides a controlled wilderness, an opportunity to be and to become the Other”, which can enable students to self-examine and explore Otherness so develop an understanding of shared humanity and define one’s self (91).⁹
 - *Diversify your syllabi*. In addition to the fact that BIPOC-produced scholarship is worthy of study, your students see who you prioritize and will not see themselves in fields where neither faculty nor the readings reflect them (Mercado-Lopez 2018). Commit that all of your courses will include perspectives from BIPOC,

⁸ These suggestions are not reflective of limitations of current practice in classrooms. Instead, these guidelines are designed to offer ideas and strategies that individual instructors may select to incorporate into their courses, as well as highlight potential tensions and tradeoffs that instructors should consider. Many instructors and faculty already incorporate many of these practices, and these practices can apply to courses beyond the core curriculum, including research methods courses.

⁹ Morrison, Toni. 2017. *The Origin of Others*. Harvard University Press.

- women, and other disenfranchised groups. No course should include only white (cis) male perspectives.
- Be mindful of how your textbooks (and other required readings and materials) discuss or present BIPOC, women, LGBTQ+, and other minoritized groups. Do they reinforce stereotypes? Are these groups invisible or largely absent from the texts? Are they marginalized, as sidenotes or anecdotes, divorced from the larger narrative or history? Are their impacts on the evolution of American politics discussed and highlighted?
 - Most introductory political science textbooks and readers focus on men’s experiences as political actors and ignore women and people of color (Scola, Bucci, and Baglione 2020; Atchison 2017; Takeda 2015; Cassese, Bos, and Schneider 2014; Olivo 2012; Wallace and Allen 2008). Furthermore, when women are referenced in these texts, it is nearly exclusively middle-class white women (Olivo 2012) and reinforce gender roles (Cassese, Bos, and Schneider 2014). Furthermore, American Government textbooks “race code” poverty, where they portray poverty as a “Black” problem and perpetuate other stereotypical images of the poor (Clawson and Kegler 2000). Introductory texts to American political also render bisexual and transgender peoples invisible (Novkov and Gossett 2007), marginalize Latinos to only brief discussions in civil rights chapters and immigration section to ignore their contributions to political development of United States (Lavariega Monforti and McGlynn 2010), and marginalize Asian Pacific Americans while depicting them in ways that reproduce the model-minority stereotype (Takeda 2015; Takeda 2016).
 - Consider how you use textbooks and if they are necessary in your course. Much of the same information is freely available on the internet (unlike the past), so consider the purpose of textbooks that can make higher education less accessible to students with reduced economic means.
 - Introduce additional teaching materials
 - <https://www.zinnedproject.org/teaching-materials/explore-by-theme>
 - Use intersectional political science pedagogy
 - Four key features:
 - Focusing on multiple identities
 - Foregrounding of power and process
 - Transforming courses through inclusion
 - Employing a normative commitment to equality
 - Rasmussen, Amy Cabrera. 2014. “Toward an Intersectional Political Science Pedagogy” *Journal of Political Science Education* 10 (1): 102-116.
 - Use multicultural educational strategies. (Some of the above suggestions are consistent with multicultural educational strategies.) More resources:
 - <https://education.uw.edu/cme/view>
 - <https://www.edglossary.org/multicultural-education/>
 - Include a land acknowledgment in syllabi, introduction to lecture or course, email signatures, etc. to signal allyship and make Indigenous Peoples less invisible. It sends a

strong signal to indigenous students especially, who experience both invisibility and discrimination (including on campus).

- Recognize that language is important. Replace ‘slaves’ for “enslaved people’ to humanize these people and reflect that slavery was an action imposed by others (so as to highlight the processes and action occurring rather than implicitly reifying ‘race’ as a concept or some inherent quality of ‘slaves’). Similarly, trade “race” for “racism” or “racialized people” in order to reflect that race is only a social construct used to justify racisms rather than a biological, genetic, or objective inherent feature. When we say “race” instead of “racism”, we reify the idea that race is somehow a feature of the natural world and racism is a predictable result of it.
 - When referring to Black people, ensure that you include the “people” and other words (such as scholars, individuals, communities, etc.) and never refer to “the Blacks” or “Blacks”, which removes their humanity. Instead, refer to Black scholars, Black instructors, Black communities, etc. Also note that individuals may differ in their preference for reference labels, where some prefer being referred to as “African-American” while others prefer “Black” or alternatives. Many Black individuals prefer to be called as such rather than referred to as people of color. In other words, people of color refer to a larger set of communities, so if you are referencing a Black community/individual specifically, then say that rather than a broadly defined “people of color”. Of course, when you want to refer to these larger communities that extend beyond Black communities, then go with people of color or BIPOC (Black, Indigenous, and People of Color).
 - Trade “binational” reference to local areas for “multinational” to expand recognition from U.S. and Mexico to include First Nations.
- Teach students that racism does not require individual hatred, ignorance, or bigotry nor does it reflect lack of education. Racism does not even require individual intent to be racist. (See Appendix A for more discussion. Racism was redefined politically during the Nixon administration to necessitate individual’s intentional bigotry, mostly to make it more difficult to prove discrimination claims. The definitions provided in Appendix are reflective of definitions currently employed in Black scholarship, critical race scholarship, and those used in the civil rights movement.)
- Assist students in learning how systemic racism impacts, and is impacted by, political processes and institutions—even without racist individuals. Organizations and institutions, while colorblind, are never race neutral. Explicitly trace how systemic racism occurs
 - Example: https://www.youtube.com/watch?v=YrHIQIO_bdQ
- Discuss the indigenous influence on American nation-building and Constitution. For example:
 - <https://www.pbs.org/native-america/blogs/native-voices/how-the-iroquois-great-law-of-peace-shaped-us-democracy/>
 - <https://indiancountrytoday.com/archive/american-history-myths-debunked-no-native-influence-on-founding-fathers-OEQ-e6wdvEKOQwS4cKC6aA>
 - <https://www.thedailybeast.com/how-an-iroquois-chief-helped-write-the-us-constitution>
 - Stubben, Jerry D. 2000. “The Indigenous Influence Theory of American Democracy.” *Social Science Quarterly* 81 (3): 716- 731.

- Address the role of higher education and academia within the structures and processes of structural (systemic) racism. How does academia contribute to white hegemony, white supremacy, or white privilege? To what extent does higher education promote equality? To what extent does higher education contribute to (coercive) assimilation to white cultural, social, and intellectual norms? To what extent does higher education serve as a gatekeeping force? What are the responsibilities of academia and higher education in dismantling systemic racism? Of faculty and students? What needs to change and how should we approach these changes? How has the historical exclusion of non-white scholars (and women, etc.) in academia limited the production of knowledge?
- Help students understand that being critical of White Privilege is not anti-white and distinguish between “White” (i.e. Whiteness) as a social construct, as an ideology, as a system of racialized institutions, as property (Harris 1993), as a resource that encompasses access to capital and freedoms, and as a credential (Ray 2019)—as opposed to “white” as a group of people with a variety of European ethnicities/ancestries that share these privileges and resources.
 - Ray, Victor. 2019. “A Theory of Racialized Organizations.” *American Sociological Review* 84 (1): 26- 53.
 - Harris, Cheryl I. 1993. “Whiteness as Property.” *Harvard Law Review* 106 (8):1707-1791.
 - Whiteness is not a single culture or ethnicity. It is an exclusionary category based upon physical features (namely, the lack of melanin in skin) generated to distinguish from enslaved and deliberately create a hierarchy of privilege. One can be proud of their German heritage, French Canadian culture, Scottish ancestry, and so on. Whiteness thus does not reflect a single, coherent ethnic culture; rather it exists as a social construct specifically to distinguish from Blackness.
 - <https://www.tolerance.org/magazine/summer-2016/why-talk-about-whiteness>
 - <https://oxfordre.com/education/view/10.1093/acrefore/9780190264093.001.0001/acrefore-9780190264093-e-5>
- Introduce critical reflection assignments or activities to engage students in learning to identify and communicate their assumptions, mores, and beliefs that underly their ideologies and responses to events/discussions/documentaries/readings. Help students find points of commonality and identify where divergence occurs (between student and others). The benefits of these activities are that students learn to become self-reflective and learn that people with whom they may disagree typically share similar morals and values but differ in their prioritization or assumptions. It thereby can show students to find the points of commonality, where civil disagreement can be understood by identifying where disagreements occur and originate (rather than assuming those who disagree are morally corrupt, deviant, or uneducated).
- Address media consumption and dealing with misinformation, echo chambers, and filter bubbles. Offer practical tools that students can use to mediate these influences.
 - **Echo chambers** are environments where a person only encounters information or opinions that reflect and reinforce their own. It creates misinformation and distorts a person’s perspective so they have difficulty considering opposing viewpoints and discussing complex topics.

- **Filter bubble**, coined by Eli Pariser, refers to a state of intellectual isolation that can result from echo chambers and website algorithms that selectively guess what information a user would like to see based upon their click history, location, and search history (i.e. Google and Facebook, etc.). This means that people are less likely to (even accidentally) be exposed to alternative information.
- Acknowledge that English and good writing are reflective of colonization and privilege. One may want to re-evaluate grading policies pertaining to writing assignments, recognizing that 1) learning English and Spanish (especially “proper” forms, such as Standard Academic English) are derived from and perpetuate contemporary colonization, 2) writing quality is largely reflective not of student ability but (socio-economic) privilege and/or their place of origin that has affected their education. If the purpose of the written assignment is not to reflect student mastery of a specific professional or technical writing style, then one may consider offering feedback on grammar, punctuation, etc. while reducing or eliminating point deductions for such errors. The use of multiple drafts as a policy option may also be used, though the students who have the time to write multiple drafts are usually more privileged than those who do not (due to work, care-giving, or health issues). Grading systems and assessment should be cognizant of systems of power and seek to minimize student disenfranchisement while simultaneously training students to be competitive in job markets and/or higher education. Having multiple forms of assignments can mediate some of these issues, and one could also incorporate more creative writing forms that often ease grammar restrictions, such as poetry, narrative, stream of consciousness, or writing as a form of protest. Incentivizing the Writing Center is also helpful, though again students who tend to be able to use this resource typically have more ability to (i.e. more privilege than those who do not).
- Address how American standards of professionalism prioritize Western/white aesthetics and cultural norms. Help students identify strategies to navigate—and in some cases protest/reject these norms when necessary—these explicit requirements and unspoken rules.
 - https://ssir.org/articles/entry/the_bias_of_professionalism_standards
 - <https://www.naspa.org/blog/professionalism-or-socialized-white-supremacy>
 - <https://tulanehullabaloo.com/51652/intersections/business-professionalism-is-racist/>
 - <https://www.myacpa.org/entity/standing-committee-women/blog/critical-reflections-rules-professionalism>
 - <https://eric.ed.gov/?id=EJ1206634>
- When teaching about the enslavement, oppression, and violence against BIPOC communities, be sure to also discuss their resistance, power, joys, and influence on American politics. Remember that Indigenous Peoples were also enslaved (by both Spanish and English), especially in the Texas and El Paso region, and that all of these communities are active agents. Avoid discussing these themes in such a way that implies passive victimization or treats these peoples as objects upon which policies were solely imposed. Give them agency and show that these peoples are more than just their oppression and are full, multidimensional, complex humans and communities. Further reinforce that these groups are not monolithic or homogenous, are not required to prove their humanity, and are not representative of their race/gender/social group.

- Train students to individualize behavior and debunk common stereotypes. Remember that arguments for accountability work at the individual level, not the group level. In other words, one can encourage an individual to take responsibility for their own life, but you cannot tell a racial group to take responsibility for racial disparities. Relatedly, avoid using, addressing, or relying upon (minoritized) students to serve as a representative of their whole community in classes.
- Help students identify how they can engage politically and be socially responsible for dismantling systems of oppression. What needs to change in order to have a more equitable society?
- Discuss intersectionality and its implications. How do patriarchal systems interact with racist systems? Ableism? Colorism? These issues would also be good reflective exercise for students and to discuss their experiences/identities.
- Within university policy mandates, reflect on which punitive class policies are necessary for you and/or students. Who do they disenfranchise? Doctor documentation for excused absences presumes that students have the financial ability to go to the doctor each time they are ill. How do students suffering from mental health issues provide documentation? Re-evaluate attendance and late work policies, among others, to identify which are necessary and which can be revised to be more inclusive. For example, indigenous ceremonial events could be considered excused absence.
- Introduce alternative epistemologies, such as feminist and indigenous epistemologies, and how they complement and interact with scientific epistemologies. The goal is to show that there are multiple valid forms of discovering and learning truths, where these systems complement each other (and may serve different roles).
- Discuss the use of ‘race’ and ‘gender’ as variables in quantitative statistical models. What do these variables mean, especially if binary? If significant, how do we interpret these results? To what extent do they reinforce racisms and sexism, implying inherent, essentialist traits of non-white and non-men? Similarly address the relative lack of research pertaining to, and including in samples, women and communities of color. What are the implications or effects of this paucity of research?
- Teach to promote perceptions of shared humanity, interdependence, and commonality. Rather than not seeing or ignoring differences, and rather than requiring assimilation, differences are acknowledged and celebrated, existing without the negative socially-constructed meaning attached to them.
- Assist students in writing land acknowledgment statements and/or identifying how indigenous influence impacts their lives. To what degree do they interact with Indigenous Peoples, indigenous knowledges, and indigenous methods of living? How can they decolonize themselves and the community? Remember that colonization impacts everyone. Black communities (as a diaspora), Mexicans, and refugees/migrants can also be considered indigenous or having indigenous ancestry. Can facilitate discussions on how indigeneity differs across these communities (and others). Ensure to make explicit that Black individuals can also be indigenous, such as those whose descendants are Native American Freeman and Freewomen.
- Acknowledge that the Enlightenment was also the birth of scientific racism, which has driven and impacted virtually all academic disciplines and standardized testing. Rather than discussing only Greco-Roman and Enlightenment influences, what are the influences from other regions and cultures? Who impacted these Enlightenment

philosophers and Greco-Roman influences? Tracing American national identity to (exclusively) European and Greco-Roman histories can reinforce whiteness as fundamental to American-ness. One can do similar exercises with language, where much of the English and Spanish languages are derived from indigenous languages as well as languages from around the world.

- Ensure accessibility
 - Include closed captioning for all video and audio materials
 - Use **Universal Design for Learning (UDL)** for online and classroom instruction, including video captioning, web and email accessibility. Information can be found online at <http://udlguidelines.cast.org>
 - UTEP CASS provides sign language interpreters
- Use gender neutral language, and normalize asking students to pronounce their names (so everyone can pronounce correctly). For example, instead of “ladies and gentlemen,” and the like, try “you all”, “friends and foes”, “comrades”, and other alternatives. Respect personal pronoun preferences if offered, and use gender neutral and plural pronoun “they/them”, especially if unsure about individual’s gender(s). Try to learn to pronounce and use everyone’s name.
- When teaching sorting or binary/dichotomous variables, select examples other than gender, sex, or race.

Suggested Workshops and Resources for Faculty

- Faculty development and training workshops
 - Critical race theory
 - Feminist theory and research practice
 - Indigenous epistemology
 - History of Race in Political Science (as a discipline)
 - Indigenous Peoples in the U.S. and Texas/El Paso regions (history, politics, contemporary issues)
 - Colonization and Colonialism as Perpetual Processes: How to Decolonize Your Classroom
 - Legal Pluralism in a Multinational and Multicultural America
 - How to be an Antiracist: Developing Antiracist Templates for Intervention and Response to Problematic Scenarios and Conversations
 - How to be an Antiracist: Best Practices in Research
 - How to be an Antiracist: Best Practices for Subfield Engagement and Activity
 - Mapping Your Role in the Ecosystem of Social Change
 - The School to Prison Pipeline and the Prison-Industrial Complex
 - Are Norms and Standards of Professionalism Racist and Sexist? A Discussion
 - Reparations: What Do We Mean, What Do We Need
 - Disproportionate Health Risks and Mortality: Racial Disparities and Healthcare
 - Ecofeminism and the Environment: Linking Race, Gender, and Capitalism
 - Is Our Data Racist and Sexist? How Data and Algorithms Can Hide
 - The Social Contract versus The Racial Contract: Divergent Relationships with Government
 - Defund the Police? Abolition of Prisons? A Discourse on these Arguments and their History
 - African-Centered Education
 - Academe as a White Male Template: How We Move Forward
 - Objectivity and the White Lens
 - How Discussions on Diversity Get Co-opted
 - American Foreign Policy, Colonization, and Extraction
 - Nationalism, Race, and the Process of Othering
 - How to Empower Black Communities: Local Community Building and Autonomy
 - Women in Academia: The Leaky Pipeline's Holes and How to Fix Them
 - Invisible Labor
 - Addressing Able-ism on Campus
 - Addressing Autism, Depression, Anxiety in the Classroom
 - Weaponization of Education
 - Standardized Tests and Eugenics
 - Words Matter: Language as Action and the Policing of Language
- Departmental learning community workshops (share and discuss pedagogical changes, what works, what doesn't, how to approach and proceed in a safe environment)

Reading List for Faculty, Instructors, and Students

I. Books and Articles

Racialized Issues

- Kendi, Ibram X. 2016. *Stamped From the Beginning: The Definitive History of Racist Ideas in America*. Nation Books.
- Blatt, Jessica. 2018. *Race and the Making of American Political Science*. University of Pennsylvania.
- Olsen, Jack. "In an Alien World." *Sports Illustrated Vault*.
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- Ortiz, Paul. *An African American and Latinx History of the United States*.
- Coates, Ta-Nehisi. 2014. *Between the World and Me*. New York: Spiegel and Grau.
- Kendi, Ibram X. 2019. *How to Be an Antiracist*. One World.
- Gates, Jr. Henry Louis. 2019. *Stony the Road: Reconstruction, White Supremacy, and the Rise of Jim Crow*. Penguin Press.
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- Higginbotham, Evelyn Brooks. 1993. *Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920*. Cambridge, MA: Harvard University Press.
- Alexander, Michelle. 2012. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. The New Press.
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- Feagin, Joe R. 2013. *The White Racial Frame: Centuries of Racial Framing and Counter-Framing*. Routledge.
- Rothstein, Richard. 2017. *The Color of Law: A Forgotten History of How Our Government Segregated America*. Liveright.
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- Bonilla-Silva, Eduardo. 2017. *Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in America*. Rowman and Littlefield.

- O’Neil, Cathy. 2017. *Weapons of Math Destruction: How Big Data Increases Inequality and Threatens Democracy*. Broadway Books.
- Baldwin, James. 1992. *The Fire Next Time*. Vintage.
- Baldwin, James. 2018. *Notes of a Native Son*. Penguin Classics.
- Davis, Angela Y. 2003. *Are Prisons Obsolete?* Seven Stories Press.
- Jardina, Ashley. 2019. *White Identity Politics*. Cambridge University Press.
- Phoenix, Davin L. 2019. *The Anger Gap: How Race Shapes Emotion in Politics*. Cambridge University Press.
- Lajevardi, Nazita. 2020. *Outsiders At Home: The Politics of American Islamophobia*. Cambridge University Press.
- Roberts, Dorothy. 2011. *Fatal Invention: How Science, Politics, and Big Business Re-create Race in the Twenty-first Century*. The New Press.
- DiAngelo, Robin J. 2018. *White Fragility: Why It’s So Hard for White People to Talk About Racism*. Beacon Press.
- Forman, James. 2017. *Locking Up Our Own: Crime and Punishment in Black America*. Farrar, Straus, and Giroux.
- Laymon, Kiese. 2018. *Heavy: An American Memoir*. Scribner.
- Kenan, Randall. 2007. *The Fire This Time: A New Generation Speaks about Race*. Scribner
- Baptist, Edward E. 2014. *The Half Has Never Been Told: Slavery and the Making of American Capitalism*. Basic Books.
- Berry, Daina Ramey. 2017. *The Price for Their Pound of Flesh: The Value of the Enslaved, From Womb to Grave, in the Building of a Nation*. Beacon Press.
- Foner, Eric. 1988. *Reconstruction: America’s Unfinished Revolution, 1863-1877*. Harper.
- Blackmon, Douglas A. 2008. *Slavery by Another Name: The Re-enslavement of Black Americans from the Civil War to World War II*. Anchor.
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- Theoharis, Jeanne. 2018. *A More Beautiful and Terrible History: The Uses and Misuses of Civil Rights History*. Beacon Press.
- Stevenson, Bryan. 2014. *Just Mercy: A Story of Justice and Redemption*. One World.
- Lowery, Wesley. 2016. *They Can’t Kill Us All: Ferguson, Baltimore, and A New Era in America’s Racial Justice Movement*. Back Bay Books.
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- Zamal, Alex. 2019. *Antiracism: An Introduction*. NYU Press.
- Singh, Anneliese A. 2019. *The Racial Healing Handbook: Practical Activities to Help You Challenge Privilege, Confront Systemic Racism & Engage in Collective Healing*. New Harbinger Publications.
- Cousins, Susan. 2019. *The Wellbeing Handbook for Overcoming Everyday Racism: How to Be Resilient in the Face of Discrimination and Microaggressions*.
- Horace, Matthew. 2018. *The Black and Blue: A Cop Reveals the Crimes, Racisms, and Injustice in America’s Law Enforcement*. Hachette Books.
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- Wilkerson, Isabel. 2020. *Caste: The Origins of Our Discontents*. Random House.
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- Bhabra, G, Bouka, Y, Persaud, R, Rutazibwa, O, Thakur, V, Bell, D, Smith, K, Haastrup, T & Adem, S. 2020. "Why is mainstream international relations blind to racism? Ignoring the central role of race and colonialism in world affairs precludes an accurate understanding of the modern state system." *Foreign Policy*. <https://foreignpolicy.com/2020/07/03/why-is-mainstream-international-relations-ir-blind-to-racism-colonialism/>

Indigenous Issues

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- Smith, Linda Tuhiwai. 2012. *Decolonizing Methodologies: Research and Indigenous Peoples*. Zed Books.
- Chilisa, Bagele. 2019. *Indigenous Research Methodologies*. Sage Publications.
- Rifkin, Mark. 2011. *When Did Indians Become Straight? Kinship, the History of Sexuality, and Native Sovereignty*. Oxford University Press.
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- Mailhot, Terese Marie. 2019. *Heart Berries: A Memoir*. Counterpoint.
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- Talaga, Tanya. 2017. *Seven Fallen Feathers: Racism, Death, and Hard Truths in a Northern City*. House of Anansi.
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- <https://indigenoucultures.org/xinachтли/>
- <https://nni.arizona.edu>
- <https://hpaied.org>
- **Indigenous Authors to Read:** Jake Skeets, Joy Harjo, Lee Maracle, Beth Piatote, Melissa Michal, Shonda Buchanan, Tiffany Midge, Darrel J. McLeod, Robin Wall Kimmerer, Elissa Washuta, Dina Gilio-Whitaker, Heid E. Erdrich, Victor Teran, David

Shook, Juan Gregorio Regino, Mikeas Sanchez, Juan Hernandez Ramirez, Enriqueta Lunez, Briceida Cuevas Cob, Citlalli Citlalmina Anahuac, Debra Magpie Earling, Stephen Graham Jones, Rebecca Roanhorse, Melissa Febos, Alexis Wright, Allison Adelle Hedge Coke, Louise Erdrich, Kim Scott, LeAnne Howe, Tommy Orange, Layli Long Soldier, Patricia Grace, James Welch, Leslie Marmon Silko, Tommy Pico, Wayne Arthurson, Billy-Ray Belcourt, Gwen Benaway, Francine Cunningham, Cherie Dimaline, Alicia Elliott, Carol Rose GoldenEagle, Michelle Good, Harold R. Johnson, Thomas King, Helen Knott, Randy Lundy, , Karen McBride, Tyler Pennock, Waubgeshig Rice, Eden Robinson, Armand Garnet Ruffo, Paul Seesequasis, Tanya Tagaq, Drew Hayden Taylor, Jean Teillet, Jesse Thistle, Arielle Twist, Richard Van Camp, Katherena Vermette, Richard Wagamese, Douglas Walbourne-Gough, Joshua Whitehead, Michael Nicoll Yahgulanaas

- **Indigenous Musicians:** <https://open.spotify.com/playlist/3lHkim9EHSYwuAoj9L5zTO>

Gender, Intersectionality, Nonbinary, Queer, and Trans Issues

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Appendix A: Introduction to Antiracism

Racism = any concept that regards one racial group as inferior or superior to another racial group in any way

- The theory and practice of applying a social, civic, or legal double standard based on ancestry
- Racism is not a state of mind like intolerance, bigotry, hatred
- Racism is a social practice, the action and/or rationale for action that presumes race is a valid, material unit
 - Race has no material existence and thus no material causation
 - Race is a social concept, not a scientific or genetic one
 - Race pretends to be a neutral term and empirical fact when it really transforms the act of racism into an attribute of the object
- Common misconception that racism caused slavery
 - In reality, slavery caused racism, where slaveowners had to find justification to maintain an economic system that benefitted them (specifically, labor extraction)
 - People are more readily perceived as inferior by nature when they are already seen as oppressed
- *Racism is a justification for racist policies, which spring from cultural, economic, and political self-interest*
 - Racist policies = any policy that contributes to or maintains racial disparities and inequities
 - Antiracist policies = any policy that reduces and eliminates racial disparities
- Principle function of racist ideas is to 1) justify to benefactors of racist policies why such policies are appropriate, acceptable, or just, 2) suppress resistance to racial discrimination and its resulting racial disparities
 - Hence, race does not explain the law. The law shows society in the act of inventing race. Race explained why some people could rights be denied rights granted to others.

Why is racism so hard to eliminate?

- 1) Benefits certain politically powerful and wealthy benefactors
- 2) Plays upon American ideals often associated with identity
 - Black people have been the repository of white fears and Otherness, upon which whiteness and Americanness have been defined and distinguished historically
 - What does it mean to be free if one cannot see someone enslaved or imprisoned?
 - What does it mean to be independent and an individual, if one cannot see someone's (coerced) dependency?
 - What does it mean to have power or authority if not over others or in comparison to those who are (forced) to serve you or others, rendering them powerless?

- This means that we often define ourselves via comparing ourselves to our social in-group and out-groups, where differences are highlighted and defined by these perceived out-groups or Others.

Two types of racisms

- **Segregationist:** blames Black people for the racial disparities
 - *Black inferiority is biological (and thus permanent)*
 - Biological justification included: descendants of Ham (curse theory), polygenesis (where Black people considered a different species), contributing to eugenics and social Darwinism
- **Assimilationist:** both Black behavior and racial discrimination cause racial disparities, pointing to inferior Black behavior in response to particular environments, which can be overcome by having Blacks adopt and replicate white cultural traits and ideals
 - *Black inferiority is cultural and behavioral (and thus can be overcome)*
 - Environments that ‘cause’ Black inferiority: hot climates (climate theory), poverty, absent fathers (lack of nuclear, patriarchal, two-parent household); unmarried working mothers (matriarchal households), moral degeneracy

Structural Racism= the normalization and legitimization of an array of dynamics – historical, cultural, institutional and interpersonal – that routinely advantage whites while producing cumulative and chronic adverse outcomes for people of color

- Structural Racism lies *underneath, all around and across society* and occurs *within and between institutions*. It encompasses: (1) history, which lies *underneath* the surface, providing the foundation for white supremacy in this country. (2) culture, which exists *all around* our everyday lives, providing the normalization and replication of racism and, (3) interconnected institutions and policies, they key relationships and rules across society providing the legitimacy and reinforcements to maintain and perpetuate racism.
 - Structural, systemic, and institutional all refer to the same thing (generally)
- Does not mean that all white people benefit equally from these policies or that all Black people are equally harmed by these policies
- Rich and powerful white elites benefit most, while middle-income and poor whites are systemically harmed
- White privilege does not mean white individuals do not work hard or did not earn their accomplishments.
- Example: https://www.youtube.com/watch?v=YrHIQIO_bdQ

Antiracism is the opposite of racism, where racial disparities are understood to be rooted in problems in power and policies rather than in a group of people

- Mandates confrontation of racial disparities and inequities
- More than being “not racist”, which serves as a neutral mask for racism
- Not a fixed identity, rather is determined by what we *say and do* about race in each moment

- It's *active* work
- Antiracist policies benefit white people
 - Racist policies benefit rich white people in power and seek to misdirect blame to people of color

Intersectionality highlights the multiple layers of burdens and benefits on opportunity structures

- Not designed to tally identities and play Oppression Olympics to see who is the most oppressed.
- Instead is designed to help us identify the ways in which oppression and vulnerability can be experienced across identities, such as through racism and sexism (simultaneously) or varieties of combinations of benefits/burdens associated with class, race, ethnicity, gender, sexuality, colorism (skin color), etc.
- Intersectionality is a theoretical framework for understanding how aspects of a person's social and political identities combines to create unique modes of discrimination and privilege. Intersectionality identifies advantages and disadvantages that are felt by people due to a combination of factors.
- It seeks to acknowledge *relative* privileges and disadvantages, not to create a privilege hierarchy. ***Intersectionality is not additive. It is fundamentally reconstitutive.***
- Highlights possibility of racism plus discrimination across other identities
- Gender racism, class racism, queer racism, ethnic racism
 - Black women are marginalized in antiracist discourses by their gender and marginalized in feminist discourses by their race
 - So neither discourse provides the institutional or narrative frames to enable Black women to communicate and realize their rights or identities
- Example statistics:
 - Black and Latina women are overrepresented in prison populations
 - Black women make 34.2% less than white men
 - Native American women make \$0.60 compared to each dollar earned by white men
 - LGBTQ+ youth are twice as likely to be detained by non-violent offenses like running away and truancy
 - Young Latina women have the highest rates of depression and attempted suicide of all racial and ethnic groups
 - Black students represent 19% of students with disabilities—and a 36% of those with disabilities are restrained at school
 - Of the estimated 400,000 untested rape kits nationwide, 86% of the victims were girls and women of color
 - Black women are 4 times more likely to die as a result of pregnancy or childbirth than their white counterparts

Decolonization engages with imperialism and colonialism at every level as a continuous, ongoing process and makes settler colonial structuring and Indigenous critiques of that structuring visible (and central). Seeks the repatriation of Indigenous land and life.

- It means challenging how higher education, research and publishing are complicit in and, in fact, vital to the colonial oppression of Indigenous Peoples around the globe
 - Understanding relationships between colonization, labor exploitation, environmental extraction, indigenous sovereignty, marginalization, and oppression
 - Settler colonialism is built upon triad of settler-native-slave
 - Racism is an invention of colonialism
 - Goals of decolonization do not always align with civil rights, human rights, and other social justice discourse and goals
 - The absorption of decolonization as a metaphor by settler social justice frameworks is one way that settler tries to escape or contain their complicity and attempt reconciliation (without giving land, power, or privilege)
 - The attainment of equal legal and cultural entitlements is actually an investment in settler colonialism
 - Inherently unsettling because repatriation of land is not metaphorical or symbolic, thereby unsettles everyone
- **External colonialism** = the expropriation of parts of Indigenous worlds, animals, plants, and humans to transport them to the colonizers (i.e. first world/ Global North) to build their wealth and privilege
 - All things Native are recast as “natural resources” to be extracted for the building of wealth (in capitalist, socialist, and communist societies)
 - Eg. Sugar, tobacco, minerals, and spice trade and human trafficking of enslaved peoples
- **Internal colonialism**= biopolitical and geopolitical management of people, land, flora, and fauna within the domestic borders of the imperial nation to ensure the ascendancy of a nation and its white elite
 - Modes of control include use of prisons, policing, schooling, minoritizing
 - Strategies of internal colonialism are structural and interpersonal, including segregation, divestment, surveillance, and criminalization
- Settler colonialism in the U.S. operates through both internal and external colonialism modes simultaneously
 - What is most important in settler colonialism is the land, which is what is valuable, contested, and required (as settler are seeking to making homes on the land, insists on settler sovereignty over all things in their new domain, and use land as a source of capital)
 - Indigenous Peoples have to be erased for settlers to achieve these goals
 - The disruption to indigenous relationship to land represents epistemic, ontological, and cosmological violence to Indigenous Peoples—which is not temporally contained in the arrival of settler but is reasserted each day of occupation
 - **Settler colonialism is a structure, not an event**

- Indigenous Peoples and enslaved African were/are racialized differently under settler colonialism claims (erasure of Indigenous and containment of enslaved Black people)
 - Black people's enslavement produced a racialization of the 'one-drop rule' whereby any amount of African ancestry, no matter how remote and no matter the phenotype appearance, makes a person Black
 - The one-drop rule is *expansive*, ensuring that slave/criminal status is inherited by an expanding number of Black descendants
 - Yet Indigenous Peoples is *subtractive*, where Indigenous Peoples are constructed to become fewer in number and less Native (but never truly white) over time
 - Indigenous generations are considered less authentic, less indigenous than every prior generation, particularly as institutionalized via blood quantum registries that determine tribal membership and implicitly suggest levels of 'pedigree' of authenticity in indigeneity

Environmental racism refers to environmental injustice and inequity within a racialized context in practice and context. It links racialization (race) with socioeconomic and political positions to highlight racial (and gendered) disparities in harm caused by unsafe or hazardous environments. Marginalized communities experience, because they do not have the resources to oppose large corporations, typically experience disproportionate environmental harm due to where they live and those areas being (often controversial) sites for nuclear power plants, landfills, waste dumping sites, illegal dumping, and polluted industrial zones. These environmental disparities fare often linked to unemployment and poor economic conditions since businesses are not likely to invest in areas improvement, which reinforces social formations that reproduces racial inequality and contributes to additional health inequities and reduction of quality of life. Also includes issues of suburbanization, gentrification, decentralization, white flight, devaluation cycles, etc.

- While coined in the U.S., environmental racism occurs internationally and can refer to effects like those of exportation of hazardous waste to Global South, unsafe extraction of resources in Global South to be sold to Global North, etc. The main factors that contribute to environmental racism is the lack of political power, lack of affordable land, lack of mobility, and poverty.
- <https://www.youtube.com/watch?v=TrbeuJRPM0o>
- <https://www.theatlantic.com/politics/archive/2018/02/the-trump-administration-finds-that-environmental-racism-is-real/554315/>
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Ecofeminism serves as a theory where feminist thought meets ecology through a multi-faceted emphasis on humanity's role in the environment through a feminist lens. Ecofeminism thus relies on a theme of ecological interdependence while synthesizing prominent theories of oppression found in feminist literature. Ecofeminist philosophy is grounded in the assumption that the exploitation and desire to dominate nature is equivalent to our society's exploitation of women. These parallels are highlighted by the conceptual framework of basic beliefs and assumptions about women and nature that are rooted in the patriarchy¹⁰—specifically the dichotomies that maintain current power structures (such as man versus woman, nature and society, etc.).

- Ecofeminism explicitly links the relationship between capitalism, colonialism, oppression, and poverty. For example, the assumption of nature versus culture dichotomy is a central tenet of most Western ideologies, where “civilized” man is seen as having complete domination over “uncivilized” or primitive nature. Indeed, this tenet was the foundation for colonialism, where legal justifications like *terra nullius* enabled Western (white) expansion and legal appropriation of “unoccupied” lands because the “primitive” Indigenous Peoples on those lands were deemed as part of nature—that is, they were part of the flora and fauna to be extracted or exploited. Colonialism was mandated by capitalism, which requires the perpetual extraction of resources in order to generate profits, which directly informed the development of classical liberalism. The necessary spread of “civilization”, and thus capitalism, mandated and justified colonization and the exploitation of the environment, which holds value solely as a provider of resources for economic gain.
- Environmental extraction became the key to promoting and funding western colonization, whereby extraction became a powerful form of domination and control. For instance, many developing nations have relied on agriculture to sustain their economy; however, these developing nations are subjected to pressure from the agricultural demands from developed (Western) nations such that they are incentivized (i.e. forced) to become a monoculture industry to promote exports to provide these resources to developed (Western) nations. The transition to monoculture prompts a developing country to abandon centuries-old agricultural practices to favor the desires of the developed nations, such as being required to use genetically modified seeds to produce the “ideal” crop and abandoning sustainable practices. Furthermore, this relationship contributes to colonization where these developing nations internalize western beliefs viewing natural resources as a commodity, valued only in terms of extractable units to be exploited.
- Ecofeminism also highlights how the spread of western colonization further disseminated socio-political narratives that dictate political priorities and create false dichotomies between issues, where political goals and priorities are treated as trade-offs rather than complementary. For example, politicians may argue that it is more important to invest time and resources in the economic system rather than investing in environmental sustainability or “women’s issues” like education or healthcare. Care and care-related activities are then of lower value to a capitalist society, because they are seen as feminine and not directly profit-producing.

¹⁰ Patriarchy refers to the social and political systems in which men hold primary power and from which women are largely excluded, disenfranchised, subordinated, and/or oppressed.

Appendix B: Bias in Student Course Evaluations

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