



Course title:	Diversity and Social Justice in Social Work	
Course #/term:	504-018, Fall 2020	
Time and place:	This is an online class. Thursday 2pm – 5pm is the official time slot to be kept open for any synchronous activities.	
Credit hours:	3	
Prerequisites:	none	
Instructor:	Laura Yakas, PhD, MSW	
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Course Statement

Course Description

This required foundation course is designed to increase students’ awareness, knowledge, and critical skills related to diversity, human rights, social and economic justice. The topics of this course include developing a framework for 1) engaging diversity and differences in social work practice and 2) advancing human rights and social and economic justice. We will explore the knowledge base that underlies skills needed to work towards justice. These include types and sources of power, multiple social locations, social constructions, social processes, social identities, conflicts, and how all these interact. A major emphasis is on developing skills in critical contextual thinking and analyses, and in praxis, learning to use knowledge and theory to recognize and critique underlying assumptions and paradigms, and inform working for change. Multiple kinds of boundaries are especially important—across groups, between organizations and system levels, and within and between people, related to intersecting social locations.

Course Objectives

Upon successful completion of this course, students will be better able to:

1. Describe community and organizational work for social change.
2. Demonstrate knowledge and skills for working for justice, enacting critical consciousness, and engaging and addressing issues of power and diversity. (4.2, 4.3, 4.6, 4.7)
3. Describe the dynamics of difference and dominance/oppression and how they impact human functioning and social relations within and across diverse groups. (4.1, 4.5)
4. Describe how structural differences in society are shaped by historical, psychological, social, and political factors. (4.1, 4.5)
5. Demonstrate knowledge of social locations, constructions, processes, and identities and the

diversity within these. This includes increased knowledge about the forces that shape complex selves, relationships, and worldviews.. (4.2, 4.3)

6. Demonstrate skills in critical contextual thinking, applying multiple theories and frameworks to illuminate underlying assumptions, biases and possible opportunities, and engaging in praxis.

7. Demonstrate awareness of the sources of power, how to mobilize power towards positive change, and ways to challenge oppressive assumptions, biases, and prejudices (4.2, 4.3)

8. Describe methods for continuing a life long process of recognizing our biases, learning how to change oppressive behaviors and structures, and building a more socially just multicultural society. (4.2, 4.4, 4.6, 4.7)

Course Design

This class will strive to foster a learning environment where each student can reflect critically on sources of power and mechanisms of oppression and privilege, construct a framework for justice, and examine sources of their beliefs and perspectives. This course will work to create a climate that supports critical analyses, mutual learning, engaging within and across differences and examining sources of power and knowledge. It involves lectures, video, and participation in experiential activities. Additionally, this course will provide a forum to critically examine how our multiple status locations, societal constructions, and social processes shape our beliefs, assumptions, behaviors, and life experiences. Special attention will also be given knowledge about justice and change, and principles of change towards justice.

Intensive Focus on Privilege, Oppression, Diversity and Social Justice (PODS)

This course integrates PODS content and skills with a special emphasis on the identification of practice, theories and/or policies that promote social justice, illuminate injustices and are consistent with scientific and professional knowledge. Through the use of a variety of instructional methods, this course will support students developing a vision of social justice, learn to recognize and reduce mechanisms that support oppression and injustice, work toward social justice processes, apply intersectionality and intercultural frameworks and strengthen critical consciousness, self knowledge and self awareness to facilitate PODS learning.

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“Misanthropology 101: Exploring Oppression”

Course Plan

Welcome to Social Work 504! The official title for this course is “Diversity and Social Justice in Social Work.” And because I am an anthropologist with a dark sense of humor, I have an additional alternative title for this class; “Misanthropology 101: Exploring Oppression.”

Anthropology = the study of humans and humanity

Misanthropy = the fear of, hatred of, or disenchantment with humans and humanity

Misanthropology = a made-up combination of the two words suggesting that the deeper you understand humanity (especially our propensity for violence and oppression), the easier it is to feel misanthropic!

The purpose of this class is to explore the causes and signs of oppression or social injustice. Wherever there are (and have been) humans, there are (and have been) signs of injustice based on group identity (e.g. sex/gender, birth place, religion, etc.). Anthropology can help us make sense of this suffering. Anthropologists can read oppression from long ago in

human fossils: we know the signs of starvation, disease, and violent injury. Anthropologists can read oppression in long-abandoned homes and tombs: we know the signs of poverty in many, and wealth in a few. Anthropologists can also understand human oppression by understanding how oppression is not *entirely* unique to humans: we know that chimpanzees engage in territorial warfare, that baboon social hierarchies are ruthless, and that sexual violence is a normal part of life for female orangutans. And anthropologists can understand the consequences of all this history by observing and connecting with people now living in a world still scarred by it. In light of all this oppression-awareness, it is understandable that some anthropologists feel like “misanthropologists” at times.

Our SW 504 experience will begin with some basic theory (in weeks 1, 2, and 3), which will help us answer the questions: what *is* oppression? And *why* do humans consistently (no matter where or when) seem to oppress one another? And because our section of 504 will dive deep into health inequity, we will also explore the question: what roles do medicine and the [medical industrial complex](#) (play in creating and upholding systems of oppression?

Once we have established the basic theory of oppression, we will explore the impact of oppression on human health. In weeks 4 and 5, we will dive into how trauma shapes our behavior and our health, and how we can engage in trauma-informed practices that support people in healing from trauma. Then throughout weeks 6-11, we will explore several different facets of medical oppression (medical oppression = when medical systems create and reinforce systems of oppression such as racism, ableism, and cis-hetero-patriarchy). We will explore how fatphobia is created and perpetuated in medical settings; we will explore racial disparities and racial biases in medical treatment; we will explore issues with LGBTQIA+ identity and healthcare; we will explore sanism and the ways neurodivergent and Mad people are disempowered by the mainstream mental health system; and we will explore how colonialism and environmental injustice impacts the health of BIPOC communities. Our last two weeks together will be spent focusing on ways to transform pain and suffering into purpose, and the ways we can fight for justice with nonviolence and love. After all, social work is an optimistic profession – we are arming ourselves with hope, and with the skills it takes to heal ourselves and others, so that we do not get lost in misanthropy.

My Experience

As an anthropologist, the “thing” about humans I am most fascinated (and maddened) by is *oppression*. This explains my desire to bridge anthropology (an academic discipline that aims to deeply understand humanity) with social work (a profession that aims to *change* humanity). I have facilitated *critical consciousness* about oppression as well as the *skills* it takes to enact socially just change, and I have done this with many groups – undergraduates (with our office of Intergroup Relations), middle schoolers (at Camp Common Ground in California), international high schoolers (at the UWC USA Global Leadership Forum), and MSW students like yourselves (I have taught SW 504 for the past two years).

My Teaching Style

As a person, I think and feel very deeply, and I practice **radical authenticity** – this shapes my teaching style. I bring my full self into our class, and I invite and expect this from you. This is not normative in our culture (so it may feel uncomfortable at first!), but it is necessary for a course like this in which the goal is for our full selves to be transformed. Authenticity is a key part of practicing anti-oppression in classrooms – with authenticity, we can challenge the old-fashioned oppressive academic hierarchies that ask us to *pretend* all the time. For example, you don’t need to pretend “I have a technology issue, so I can’t come to class” when you really feel overwhelmed and stressed – instead, you can tell the truth, and I can

reassure you that your need for rest/time off is valid. You don't need to pretend that you already understand something when you really feel confused about it and embarrassed that you don't *already* understand it – you can tell the truth, and someone will help you understand. In this class, you can always tell the truth.

Additionally, **connection** is fundamental to my teaching style. I thrive best as an educator when I feel a human connection with students that goes beyond our titles as professor and student. This also contributes to why I bring and ask for authenticity, and why many assignments and discussion prompts bring and ask for intimacy and vulnerability.

In summary, I expect only two behaviors from you all; **curiosity** (an open and receptive attitude to learning) **and authenticity**.

Course Structure

This is an online course, and the majority of the work you will do for this class will be asynchronous. We will explore a variety of teaching/learning techniques:

- Video lectures/presentations
- Whole-group discussions (on Zoom for “real time” conversations, but primarily using Canvas Discussions)
- Small group real time discussions (using “breakout” rooms on Zoom)
- Self-reflective and creative writing assignments
- Group projects
- Collaborative “quote” lists (collections of meaningful quotes from readings)

There will be assigned readings, videos, and podcasts posted on our Canvas site under “files” (if they are PDFs) or as website links on the syllabus. These materials will be drawn from the social sciences (e.g. anthropology, psychology, sociology, gender and sexuality studies, Mad and Disability studies) and the humanities (e.g. literature, poetry) as well as from non-academic spaces in our culture (e.g. blogs, music, news sources). I intentionally incorporate the arts into our experience, especially the comedic arts, because a fundamental source of healing and empowerment is the act of transforming violence and suffering into mirth and beauty.

This year, all sections of SW 504 are focusing on one of the "[Grand Challenges for Social Work](#)" set by the American Academy of Social Work and Social Welfare. Our section is focusing on the challenge of [Closing the Health Gap](#), which is why there is such an emphasis on health and medical oppression in our course plan.

Important notes about Class Structure:

- **On every day that we meet for Zoom Class, you will receive a “Plan of the Day” Announcement** on Canvas, which will tell you what to expect for our meeting that day, and will include any video lectures I create for you.
- **Please be aware that this course demands flexibility.** There may be changes to assigned materials and assignments as the semester progresses, in response to current events or any other issues that come up.

Expected Time Commitment

A 3-credit class amounts to **112 hours** of total expected engagement – including all synchronous and asynchronous work, such as Zoom meetings, reading/watching content outside of class, and assignments. For a 13-week class like ours, this averages to about 8-9 hours per week. Online classes tend to ask students to do more asynchronous work than synchronous work – this means there will be more things to read or watch and reflect on

(through discussion posts) on your own time. Because Zoom fatigue (<https://hbr.org/2020/04/how-to-combat-zoom-fatigue>) is real, our Zoom sessions will be between 1 and 2 hours each week, instead of the usual 3 hours of an in-person class.

Zoom Etiquette

- Please use cameras when you can, as it makes connection easier
- Please remember your participation is voluntary. Please don't log in and then mute yourself and tune out, pretending to be there. If you are experiencing barriers to your attendance, please just let me know, it is all ok! As a Mad/Disabled person, I have great compassion for people facing barriers to participating in the world. And I'd rather keep the space honest and authentic wherever possible. Plus, logistically it could be awkward if you're put into a pair or small group breakout room and don't show up!
- If you are comfortable, please provide your pronouns either by "renaming" yourself in Zoom or by changing your "preferred last name" in Wolverine Access. See this google doc (prepared by a current MSW student) for instructions on how to do this. <https://docs.google.com/document/d/1NEH7zibwZwCoAmngc4VZfswmUrPTWS6iBhn7zS94xZQ/edit?usp=sharing>

Grading and Assignments

"Good grades" are rarely the main goal or priority of a student who chooses to undertake a social work degree. And for me in the role of educator for this particular social justice class, *evaluating* a student on their journey toward critical consciousness feels absurd (awakening is *not* a competitive sport!). Therefore, I want to make this explicit right away: the Discussions and Assignments for this class are **not designed to test, judge, or evaluate you**. They are designed to be useful, healing, energizing activities that **invite you** to explore your paths to deepened awareness and compassion.

When I receive your work, this is what you can expect: 1) I will engage with your work by providing written feedback and validation. The learning that comes from this dialogue between us is the primary goal of each assignment. 2) I will provide a letter grade for your assignments. I will be grading only the **content**. Specifically, for the criteria of **thoughtfulness, depth, and vulnerability**. I will not grade formatting or grammar (though I will correct any errors I notice, for the sake of your learning). All assignments will be graded using the same rubric:

A+ = if you receive an A+ on an assignment, it means that I experienced a "wow" moment when I was reading your work. Perhaps because of something very beautifully written (i.e. to recognize your talent), perhaps because you pulled off something intellectually impressive in your analysis (i.e. to recognize your novel and productive ways of connecting ideas), or perhaps because of the depth of insight and vulnerability you express (i.e. to recognize your emotional depth and bravery).

A = if you receive an A on an assignment, it means you met all expectations - it means that your work conveyed thoughtfulness, depth, and vulnerability.

A- = if you receive an A- on an assignment, it means that you answered the question/ followed the instructions adequately, but your response was not as nuanced or vulnerable as expected, which would also come through in my written feedback.

B+ = if you receive a B+ on an assignment, it means that you did an adequate job with the points you made, but that you missed something specific or important, which would come through in my written feedback.

In the unlikely event that your work does not meet the criteria for a B+, I will check in with you by email and see what the barriers are.

The key takeaway: **you do not need to worry about getting a good grade in this course. I am making it as close to “pass/fail” as is possible, and I will not let any of you fail.**

The graded assignments for this course will be as follows:

1. Discussion Posts: 50% of your course grade

Each week there will be a Canvas “Discussion” with questions or prompts that ask you to reflect on the materials (the assigned readings, videos, etc.). Everyone is expected to;

- Make a post each week, **due by 9am the day of our Zoom class**. For example, if we have Zoom class at 3pm on Thursday, you will post by 9am on Thursday. I ask for this so that I have time to account for your reflections in preparing for our Zoom session. There is no word limit. You are trusted to write the amount that is right for you, though I offer the advice to be concise (if everyone writes 1000 words, it will be hard to read it all!). Note: **due to the pandemic difficulties we are all experiencing, you may miss two weekly discussion posts without informing me of your absence.**
- Read your classmates posts. This means you are expected to read the whole thread. For example, if you post early in the week, you are expected to return to the thread later in the week to read what was posted after you.
- Aim to respond to two of your classmates’ responses, so that the Discussion thread feels like a conversation. Offer validation (a simple “thanks for sharing” or “YES!” - Canvas also gives you the option of “liking” people's posts). Respond meaningfully to your classmate’s posts. Ask questions. If someone before you wrote something that overlaps with what you want to say, acknowledge them in your post, just as you would in a classroom discussion.

Implicit in this assignment is the following advice: try not to make a habit of waiting to engage with the course reading/watching/thinking/feeling until the last minute, as it will be much harder to connect with each other’s ideas if everyone posts at the last minute. My role as “facilitator” will be to 1) create the discussion questions/prompts, and 2) to read, respond, and synthesize what you all share.

In the context of online learning, Canvas Discussions are our main way of exchanging ideas and developing relationships with one another, so they are very important! And although we lose the spontaneity that is possible in face-to-face discussions, from what I have read about and experienced with online education, we gain something just as precious: the opportunity to **take our time, to slow down our thoughts and feelings**. This can lead to deeper and more robust conversations.

There will also be a weekly Discussion thread devoted to community building. Specifically, each week there will be a **“Life Snapshot and Gratitude”** Discussion where you will be asked to share an image (a photograph, a screenshot, a meme) from your daily life and describe it to us, as well as sharing something you feel grateful for. There will be more information about this on the Discussion itself.

2. Attendance at our weekly “Zoom Class”: 10% of your course grade

We will meet each week on **Thursday at 3pm** on Zoom for between one and two hours, to supplement the discussions we are having asynchronously, and to strengthen our sense of community. You are expected to 1) be there, and practicing good Zoom etiquette (see the Zoom Etiquette section in Course Structure and Expectations), and 2) respond appropriately to the discussion. Remember, “responding appropriately” does not mean you *have* to speak. It is an invitation to speak if you feel inspired to. You may also use the “chat” feature on Zoom, if you prefer to type rather than verbally share your thoughts. Note: **due to the pandemic difficulties we are all experiencing, you may miss two weekly discussion posts without informing me of your absence**

3. “Woke Folks Film Night!”: 20% of course grade

Note: this assignment will be done in pairs

In this class, you are learning how to wear “Power Glasses” – a pair of metaphorical glasses that change the way you look at the world, making it so that you see the ways that Power and Oppression are operating beneath most people’s notice. While wearing “Power Glasses,” you notice all sorts of things you miss when you are not wearing them. For example, without “Power Glasses,” you might see the Pledge of Allegiance as nothing more than a simple phrase that reflects national pride. But if you are wearing your “Power Glasses,” you might instead be filled with questions and doubts – what does “liberty and justice for all” really mean? Who wrote this “Pledge,” and what is its history? Whose voice does it represent and whose voices are missing? What is the political motivation behind teaching people to say this Pledge?

For this assignment, you will be wearing your “Power Glasses” while watching a movie with one of your classmates. This assignment was inspired by a [silly BuzzFeed article](#) I read recently, written by a woman who was rewatching the 1998 teen flick “All I wanna do” as an adult. I often rewatch films and TV shows I enjoyed in my youth. And like the author of the BuzzFeed article, I am often struck by moments that are deeply problematic, but which I failed to notice when I was younger and didn’t have “Power Glasses”. For example: when I was a teenager, I loved the movie “Clueless.” And as an adult, I have rewatched it, and noticed many problematic things; the protagonist repeatedly makes fatphobic comments about her body, such as calling herself a “heifer” though she has thin privilege; she also quite racistly mistakes the national identity of the woman who cleans her house in an awkward “I don’t speak Mexican!” situation; the students who use cannabis are stigmatized as “burnouts”; a gay student is referred to as a “Cake Boy”; etc.

For this assignment, you will be paired with someone else in the class, and the two of you will brainstorm and choose a mainstream movie that you both watched in the past. You will then arrange a time where you are both free, and you will exchange phone numbers or some other form of instant messaging service (such as Facebook). **You will then rewatch the movie at the same time, and while watching it, you will write to one another with your reflections about the movie.**

It will be a bit like a two person “live-tweet response” to the movie. (Actually, this is something I do with my sister. We don’t live near one another, but we like to watch RuPaul’s Drag Race together by starting the episode at the same time, and then texting each other with our thoughts as we watch). Once the movie is finished you will review what you wrote each other, and **use what you wrote to create a shared list of “what you noticed while you watched the film**

wearing Power Glasses." You may also choose to write an introduction and conclusion that describes your overall process and the conclusions you came to.

This assignment is not an invitation to tear something down and discredit or "cancel" it for being oppressive. I am looking for more nuance than that. In this course, you will learn (if you did not know it already) that EVERYTHING that comes out of an oppressive society like ours – its laws, its institutions, its people, and most certainly its movies and books – is oppressive. And especially in the case of movies and books from the past, there is the “absurdity of anachronism” to be mindful of (i.e. that it is absurd to hold a movie from 1998 to the same standards of political correctness that we expect today). **The point is to show me that you can wear "Power Glasses" while still seeing the world in a nuanced way** - that you can deconstruct something that appears harmless (like a coming of age movie about fashionable girls) and see the evidence of oppression within it, while also remaining aware of the positive and progressive elements within it.

We live in a very oppressive world, and one of the hardest things for a young, woke person to do, is to learn how to love and accept the products of this very oppressive world in spite of their oppressiveness. How can I love my father, in all his imperfect bigoted pain? How can I love this movie for its beauty, while also being aware of its harmfulness? (I still love the movie “Clueless,” by the way). How can I still love this *world*, while also being aware of and resisting its harmfulness? How can I be a social justice activist who works from a place of love, instead of a [social justice elitist](#) who works from a place of feeling superior to others?

This assignment will be due on **Monday, November 30th at midnight**. Only one person from each pair needs to submit the assignment.

4. Final Project: “Social Justice Anthology,” “Autoethnography,” or “Free Choice”: 20% of your course grade

For your final project, you have three options to choose from:

1) Social Justice Anthology:

This is a creative writing assignment that you will work on a little bit each week, and therefore should not be too much of a burden at the end of the semester. Each week, you are invited to **write a reflective poem** about the topic we explored that week (note: I will remind you about this each week in the "Plan of the Day" Announcement). For example, you would write a poem about the theme “what is normal?”, a poem about the theme of “the nature and nurture of oppression,” a poem about the theme of “sanism,” “trauma,” and “environmental injustice,” etc. At the end of the semester, you will review/edit your poems, do some graphic design to make them pretty (if you want to), and share with me this collection of poems that will become your own personal “Social Justice Anthology.”

This assignment is designed to be enjoyable, not something to feel perfectionism or stress about (i.e. there is no need to overthink or worry about whether it is “good” or “bad” poetry according to any literary guilds!). Creative writing is known for its capacity to support healing through enabling new ways of processing and making sense of our stories. Creative writing also allows us to learn through *playing* with ideas, words, images, and stories. I often use the act of writing poetry in order to help me see and reflect new connections between ideas, and to release complex emotions by putting them into words.

Suggestions to make this easier and more enjoyable:

- Seriously, don't worry or overthink about how "good" you think you are at writing. There is no such thing as a "bad" piece of self-expression.
- You may find it easier to start by "[free-writing](#)" these poems. Free-writing is the act of writing whatever comes to your mind without editing anything. You can then edit it down afterwards.
- One thing that can make creative writing easier is using a structure that enables you to be creative but within certain parameters. One idea you could use is the "Haiku." A "haiku" is a simple three-line poem. To write a haiku, you write a poem that is 3 lines long and make sure each line has the right number of syllables. The first line needs 5 syllables, the second line 7 syllables, and the third line 5 syllables. It is that simple.
 - If you choose to use the haiku as your poetry form, you may find that there isn't enough space for you to say everything you want to say. In this case, you can feel free to write more than one poem per week/topic.
- If you prefer, your poems can be styled more like literary "[interior monologues](#)" – where you talk through your inner thoughts or ideas in a stream of consciousness.

Your Social Justice Anthology will be due by **Friday, December 11th at midnight**. You will submit it through the Canvas Assignment page, but I will also create a Discussion Post for those of you who wish to share your work (or a selection of your work) with your classmates as well.

OR

2) Autoethnography:

If you choose this option, you will create **an autoethnography of your experience taking our class this semester**. An autoethnography is a piece of work in which a person reflects upon themselves and their experiences, and puts this into a broader social context. It is similar to a memoir or autobiography, however, **what makes it "ethnographic" is the addition of broader social context and social theory**. See this [Wikipedia page about autoethnography](#) for more information.

Your autoethnography will **reflect upon your journey of taking this class, and connect your experience to something broader in the world**. Therefore, in order to do this assignment, you will need to collect "data" about your journey taking this class. This "data" could include your notes taken during Zoom, your notes about the materials, your Reflection posts, or any personal journal entries you write about this experience. I will include a reminder each week in the "Plan of the Day announcement" to take notes and to journal about the week, for those of you choosing this assignment.

This semester, we will be living through a global pandemic, a tumultuous election, and a national crisis of anti-Black police violence and a cultural uprising of resistance – your autoethnography may be a great opportunity to explore your feelings, reactions, and experiences throughout this tumultuous time. For example, you might choose to write about "what it was like to be discussing violence, oppression, and resistance in an online class at the same time as *living* it." This is a very "meta" moment for all of us, and that could be a productive angle for you to take.

Notes about the format:

Autoethnography is a form of ethnography, the main research method used by anthropologists. An autoethnography involves more than recounting your experiences. For a piece to be

“autoethnographic,” there **needs to be some integration of social theory and social commentary into what you have to say**. For an example, I will share with you a short (4 page) autoethnographic essay I wrote for my dissertation, titled "It's not you, it's the world." You will notice that it is very personal but also theoretical and political. You will see that I have only one citation (a reference to an article by Lorna Rhodes from 2010), though I mention other authors (Paolo Freire), disciplines (Mad Studies, anthropology) and social theories (like "internalized inferiority," "self-fulfilling prophecies," and the idea of "intention versus impact"), sometimes through the use of hashtags. In your piece, **I ask that you mention or cite at least one social theory or author**.

Please remember:

I do not expect you to perfectly execute a totally new research method, I am inviting you to experiment and try a new research method that has many benefits. Autoethnography is an opportunity to **be creative, to speak truth to power, and to practice important social work skills like critical thinking and self-reflection**.

Please feel free and invited to email me if you have questions about autoethnography, or want extra resources about it. I'd also be more than happy to meet with you one-on-one using Zoom or Google Meet.

Please try to keep your assignments **under 10 pages**, as I will have many assignments to read at the end of the semester and want to be able to give them all the attention they deserve. There is no page minimum – the example I have shared with you is only 4 pages long, after all! This would also be due **Friday, December 11th at Midnight**.

OR

3) Free Choice Project:

Because I want to honor your freedom of expression, and because there may be topics you want to explore that haven't been otherwise covered, I am providing the option of a "free choice" project. You may instead choose *any* topic (related to oppression) to explore in *any* format you wish. Perhaps you want to create a video presentation about the consequences of ICE (Immigration and Custom's Enforcement) raiding undocumented communities. Perhaps you want to share music you have written (I will share some of mine with you throughout the semester). Perhaps you want to try stand-up comedy, and record a video of yourself telling jokes that make us laugh at how absurd our world is. This would also be due **Friday, December 11th at Midnight**.

One final note on assignments: As I wrote at the beginning of this section, all of the assignments for this course are designed to be useful, healing, energizing projects that invite you to explore your paths to deepened awareness and compassion. **If you discover that these assignments are *not* meeting that goal for you, please don't hesitate to talk to me about it**. We can redesign any assignment to suit your needs. For me, the most important part of online teaching during a global pandemic is to be **trauma-informed and flexible!**

Additional Course Logistics

1. Email

I will do my best to respond to your email within 24 hours, but please feel free to send me a reminder if you are feeling any urgency or anxiety.

2. Deadlines

All deadlines for this course are “soft” – which means there is flexibility surrounding them. Please just let me know by email if you are experiencing a barrier to submitting something, whether it is Discussion posts or Assignments. Trust that I am here to support you, and you do not need to hesitate, or obsess over how to word your email perfectly. We are all in this together.

3. Accommodations for students with disabilities

If you require an accommodation for a disability/different ability, please let me know as soon as the semester starts. Many assignments and teaching approaches can be modified to facilitate your participation and progress. As soon as you make me aware of your needs, we can work together, and include the Services for Students with Disabilities Office (SSD: 734-763-3000; <http://ssd.umich.edu>), to determine appropriate accommodations. SSD typically recommends accommodations using a Verified Individualized Services and Accommodations (VISA) form. Any information you provide there is confidential. If you are struggling and unsure whether SSD might be a good resource, please email me to discuss this.

4. Student mental health and wellbeing

Graduate school is a tumultuous experience. But this class in particular, because of the subject matter, can incite existential malaise, [weltschmerz](#), and other kinds of pain. I have had this quote by James Baldwin on my wall for years: *“The world is scarcely habitable for the conscious young.”* This course is designed to raise your consciousness, and therefore make the world we inhabit feel uninhabitable. This is part of growing in depth, awareness, and strength, and though it is challenging, we need to do this work in order to be good social workers. As we embark on this journey, I will be available for counseling and mentorship. Please come to me with any and everything. I don't rattle easily.

5. Covid-19 Statement

Note: this is written by the University administration and I am required to share it, though not all of it is relevant to our fully online class.

For the safety of all students, faculty, and staff on campus, it is important for each of us to be mindful of safety measures that have been put in place for our protection. By returning to campus, you have acknowledged your responsibility for protecting the collective health of our community. Your participation in this course on an in-person/hybrid basis is conditional upon your adherence to all safety measures mandated by the state of Michigan and the University, including maintaining physical distancing of six feet from others, and properly wearing a face covering in class. Other applicable safety measures may be described in the [Wolverine Culture of Care](#) and the [University's Face Covering Policy for COVID-19](#). Your ability to participate in this course in-person/hybrid may be impacted by failure to comply with campus safety measures. Individuals seeking to request an accommodation related to the face covering requirement under the Americans with Disabilities Act should contact the [Office for Institutional Equity](#). If you are unable or unwilling to adhere to these safety measures while in a face-to-face class setting, you will be required to participate on a remote basis. I also encourage you to

review the [Statement of Student Rights and Responsibilities](#) and the [COVID-related Addendum to the Statement of Student Rights and Responsibilities](#).

Health-Related Class Absences

Please evaluate your own health status regularly and refrain from attending class and coming to campus if you are ill. You are encouraged to seek appropriate medical attention for treatment. School of Social Work students who miss class due to illness of any kind will be given opportunities to access course materials online or provided with alternative learning opportunities. Please notify me by email about your absence as soon as practical, so that I can make accommodations. Please note that documentation (a Doctor's note) for medical excuses is *not* required.

Recording Class

Audio and video recording of in-class lectures and discussions is prohibited without the advance written permission of the instructor. Students with an approved accommodation from the Office of Services for Students with Disabilities permitting the recording of class meetings must present documentation to the instructor in advance of any recording being done. The instructor reserves the right to disallow recording for a portion of any class time where privacy is a special concern. If the instructor chooses to record a class, they will decide which classes, if any, are recorded, what portion of each class is recorded, and whether a recording is made available on the course management website. On days when classes are recorded, students will be notified in advance that a recording will occur and be provided with an option to opt-out. Class recordings and course materials may not be reproduced, sold, published or distributed to others, in whole or in part, without the written consent of the instructor.

WEEK BY WEEK SCHEDULE

Week 1: What is Oppression?

Read:

Please read the syllabus thoroughly before class begins (this includes all the Pages under the Module titled "Course Overview") as there is a lot of information in there about what I expect from you, what you can expect from me and from the course, what the flow of our 504 journey will be like, etc. It is much more comprehensive than most course syllabi, because clear and thorough communication is very important to me (especially with online teaching).

Please read this handout on the "[4 Is of oppression,](#)" created by the [Wisconsin Hawthorn Project](#)

Watch:

You will be asked to watch this 20 minute video lecture I prepared on the "[other and oppress propensity.](#)" The "other and oppress propensity" is a 4-step theory of oppression that helps us wrap our heads about what oppression is and why humans behave oppressively.

Do:

Please complete the Pre-Semester Community Building Activities before we meet!

Optional additional resources:

Dr. Shanna Kattari – another social justice educator in our School of Social Work – has created this video about [Understanding and Engaging Microaggressions](#) (32 min). It includes content on the 4 Is of oppression, the basics of microaggressions, and how to engage microaggressions when they happen (note - does contain some swearing).

If you haven't already seen it, I highly recommend you watch this very well-known TED talk by Brené Brown (a social worker and psychologist) that reframes vulnerability as a strength and a source of healing rather than as a weakness

https://www.ted.com/talks/brene_brown_on_vulnerability

Week 2: What is “Normal”?

Read:

Jessica Brown, 2017, “The Powerful way that “Normalization” Shapes our World”

<http://www.bbc.com/future/story/20170314-how-do-we-determine-when-a-behaviour-is-normal>

This article defines normalization and connects this to society and politics, revealing how normalization can lead to oppression (i.e. how sexually aggressive behavior became normalized), as well as justice (i.e. how homosexuality became normalized).

Jonathan Sholl, 2017, “Nobody is normal.”

<https://aeon.co/essays/is-it-time-to-abandon-the-medical-construct-of-being-normal>

This essay discusses the history of the construction of “normal” and “pathological” in medical science, and pairs well with the piece below.

Please read these Wikipedia definitions:

https://en.wikipedia.org/wiki/Social_inertia

https://en.wikipedia.org/wiki/Internalized_oppression

https://en.wikipedia.org/wiki/Social_norm (this one is long, so feel invited to skim)

Watch:

https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en

TED by Chimamanda Ngozi Adichie titled “The Dangers of a Single Story” (18 min)

This talk addresses the issue of multiple truths and the importance of stories in perpetuating oppressive “single truths” (her idea of the “single truth” is similar to the idea we are exploring this week: how “normal” has become a stand-in for “good/right/ideal” in our society).

Optional additional resources:

Jim Kozubek, 2018, What Is “Normal,” Anyway?

<https://blogs.scientificamerican.com/observations/what-is-normal-anyway/>

This essay explores the idea of “normal” in medicine (particularly psychiatry), and includes a personal mental health narrative (this essay cites the above essay by Jonathan Scholl).

Week 3: The Nature and Nurture of Oppression

Read:

Scheper-Hughes and Bourgois, 2003, "Making Sense of Violence" (PDF in "Files")

This is a moving book chapter describing and digesting violence through an anthropological and humanistic lens. Parts of this piece will be difficult for non-anthropologists to follow (e.g. the authors drop a lot of names and trends in the discipline that an audience of anthropologists would understand), so don't worry about that. Just focus on the powerful stories and the theories of violence that are shared.

Maria Popova, 2016, "Hannah Arendt on Loneliness as the Common Ground for Terror and How Tyrannical Regimes Use Isolation as a Weapon of Oppression"

<https://www.brainpickings.org/2016/12/20/hannah-arendt-origins-of-totalitarianism-loneliness-isolation/>

This is a brief well-framed blog entry about Hannah Arendt's political theory of totalitarianism

Thomas White, 2018, "What did Hannah Arendt really mean by the banality of evil?"

<https://aeon.co/ideas/what-did-hannah-arendt-really-mean-by-the-banality-of-evil>

This essay reviews Hannah Arendt's theory of the "banality of evil" and pairs well with the piece above (this article has a "listen" option).

Each of these "concepts" helps us make sense of violence (if you find these helpful, I invite you to check out the rest of the concepts in this series)

<https://conceptually.org/concepts/overton-window>

<https://conceptually.org/moral-foundations-theory>

<https://conceptually.org/concepts/cognitive-biases>

Watch:

<https://www.youtube.com/watch?v=ORthzIOEf30>

"The biology of our best and worst selves" – TED talk by anthropologist and neuroscientist Robert Sapolsky (16 min)

<https://www.youtube.com/watch?v=QZcTvFqzxA0>

Robert Sapolsky reviews his discovery that hierarchical violence amongst baboons is a learned behavior (rather than an innate/biologically determined behavior) (3.30 min)

https://www.youtube.com/watch?v=5aWE0K_DGrY

Robert Sapolsky explains that oppressive violence (genocide, warfare, border patrolling) is not unique to humans (9 min)

<https://www.youtube.com/watch?v=lrzXE5XttOE>

Robert Sapolsky explains the biology behind "us versus them" thinking (6 min)

Optional to enjoy:

This song titled "Oppression" by Ben Harper

<https://www.youtube.com/watch?v=mUIYoxd7f2s&feature=youtu.be>

Week 4: Trauma

Read:

Laura van Dernoot and Connie Burk, 2009, Trauma Stewardship; Introduction, Chapter 3, and Chapter 4 (PDFs in “Files”)

This book helps us to understand what it means to be “trauma stewards” (people who witness and tend to trauma), including important concepts like “vicarious trauma” and “compassion fatigue.” The assigned chapters focus a lot on recognizing trauma exposure responses in individuals and communities. Note: this whole book is also available online through our library website.

Watch:

This TED talk by Dr. Nadine Burke Harris titled "[How childhood trauma affects health across a lifetime](#)" (15 min)

Optional additional resources:

Amitha Kalaichandran, 2020, We're Not Ready for This Kind of Grief

<https://www.theatlantic.com/ideas/archive/2020/04/were-not-ready-for-this-kind-of-grief/609856/>

This recent article pairs well with “Trauma Stewardship” by presenting our current pandemic life through the framing of collective trauma and collective grief.

Week 5: Trauma Informed Care

Read:

This “Community Resiliency Model” Workbook by Elaine Miller-Karas

Elitsa Dermendzhiyska, 2020, “How you attach to people may explain a lot about your inner life” <https://www.theguardian.com/science/2020/jan/10/psychotherapy-childhood-mental-health>

This article examines the concept of “common factors” – the idea that what makes therapy (whether it is CBT or ACT or DBT or some other acronym) effective is less about the specifics of the approach, and more about factors that can be common across techniques. In this case, the healing relationship or therapeutic alliance between client and clinician.

Check out this website that explains what the [Internal Family Systems Model](#) (IFS) is, as well as this brief [Psychology Today article about IFS](#). The Wikipedia page on IFS is also pretty good: https://en.wikipedia.org/wiki/Internal_Family_Systems_Model

I invite you to skim the following websites to familiarize yourself with these trauma-informed body-based therapeutic approaches:

- This website about [Somatic Experiencing](#), a form of body-based trauma therapy designed by trauma expert Peter Levine.
- This website about [Tension & Trauma Release Exercises](#) (TRE), another form of body-based trauma therapy
- This website about [Trauma Sensitive Yoga](#) - they have a short (2 minute) video that explains what Trauma Sensitive Yoga is and why it is valuable in trauma recovery.

Note: depending on your interest and background, I may create a Discussion thread where you can all share trauma-informed practices, skills, and techniques that you may know of.

Watch:

<https://www.youtube.com/watch?v=58nAd6gDZKA>

“How Shame Can Block Accountability,” by the Barnard Center for Research on Women (4 min)
(This video is part of series about Transformative Justice, which you are invited to check out!)

Week 6: Sick Woman Theory – How Oppression is Disabling

Read:

Johanna Hedva, 2016, “Sick Woman Theory”

<http://www.maskmagazine.com/not-again/struggle/sick-woman-theory>

This is scholarship and art, a critical disability studies piece in which the author, a chronically ill woman, muses about how the ill/disabled are often depoliticized (“How do you throw a brick through the window of a bank if you can’t get out of bed?”), and envisions the “sick woman” as a universal oppressed subject that anyone can connect to, and “caring” for the self and others as a political/anti-capitalist act.

Mia Mingus, 2017, “Access intimacy, interdependence, and disability justice”

<https://leavingevidence.wordpress.com/2017/04/12/access-intimacy-interdependence-and-disability-justice/>

Mia Mingus articulates the importance of an intersectional liberation movement.

Nancy Doyle, 2020, “We Have Been Disabled: How The Pandemic Has Proven The Social Model Of Disability”

<https://www.forbes.com/sites/drnancydoyle/2020/04/29/we-have-been-disabled-how-the-pandemic-has-proven-the-social-model-of-disability/#22ac7bb62b1d>

This is a recent essay connecting the coronavirus pandemic to the Social Model of Disability.

Rep. Jim Langevin and Jay Ruderman, 2020, “People with disabilities are the forgotten vulnerable community in the age of COVID-19”

<https://thehill.com/blogs/congress-blog/healthcare/491616-people-with-disabilities-are-the-forgotten-vulnerable>

This is a recent piece written by the first person with quadriplegia to be in the U.S. House of representatives.

Watch:

This TED Talk: “I’m Not Your Inspiration, Thank You Very Much!” By Stella Young (8 min)

https://www.ted.com/talks/stella_young_i_m_not_your_inspiration_thank_you_very_much?language=en

Optional to enjoy:

<https://poets.org/poem/translating-crip>

Poem by Crip artist Laura Hershey

Optional additional resources:

Here is a resource for assessing the disabling factors in people's lives. The International Classification of Functioning, Disability and Health (ICF) is a useful tool for screening for disability, which allows you to also account for the structural conditions (such as racism or ableism) – which not many assessment tools do.

<https://www.who.int/classifications/icf/en/>

<https://www.cswe.org/getattachment/Centers-Initiatives/Centers/Center-for-Diversity/6-ICF-Checklist.pdf.aspx>

And this is a page about how to provide Disability Competent Care:

<https://www.resourcesforintegratedcare.com/concepts/disability-competent-care>

Week 7: Medical Oppression – Fatphobia/Sizeism

Read:

Samuelle Voltaire, 2019, “What every social worker needs to know about the “health at every size” framework”

<https://www.socialworker.com/feature-articles/practice/feel-the-haes-what-every-social-worker-needs-know-about-health-at-every-size/>

This addresses the importance of resisting fatphobia (which is a form of ableism) within social work

Evette Dionne, 2019, “Here’s What Fat Acceptance Is and Isn’t”

<https://www.yesmagazine.org/social-justice/2019/06/24/fat-acceptance-movement/>

This is a review of the Fat Acceptance Movement in relation to fatphobia

You may also want to skim the Wikipedia page, for another lens on that history:

https://en.wikipedia.org/wiki/Fat_acceptance_movement

Linda Bacon and Ameer Sevenson, 2019, “Fat Is Not the Problem - Fat Stigma Is: “Health experts” are sending incorrect and destructive messages about the relationship between weight and wellness”

<https://blogs.scientificamerican.com/observations/fat-is-not-the-problem-fat-stigma-is/>

Kitty Stryker, 2020, “Fatphobia in a Time of Pandemic”

<https://www.healthline.com/health/fatphobia-in-a-pandemic>

Week 8: Medical Oppression - Sanism

Read:

This page that defines and explains what sanism is: <https://simmons.libguides.com/anti-oppression/anti-sanism>

Kazimir DeWolfe and colleagues, 2019, “28 Ways to Make the World Less Hostile to Mad, Neurodivergent, and Psychiatrically Disabled People”
<https://www.radicalabolitionist.org/radical-abolitionist/2019/2/15/26-ways-to-make-the-world-less-hostile-to-mad-neurodivergent-and-psychiatrically-disabled-people>

This piece describes ways that we can adopt practices that make the world less sanist

Clare Shaw, 2016, “Deciding to be alive: self-injury and survival.” In J. Russo & A. Sweeney (Eds.), *Searching for a Rose Garden: Challenging Psychiatry, Fostering Mad Studies* (pp. 77–85). book available online:
<http://proxy.lib.umich.edu/login?url=https://ebookcentral.proquest.com/lib/umichigan/detail.action?docID=5900077>

This is a Mad Studies piece that explores person-centered narratives of self-injury and challenges the mainstream narrative about self-injury

Maria Liegghio, 2013, “A Denial of Being: Psychiatrization as Epistemic Violence,” in *Mad Matters: A Critical Reader in Canadian Mad Studies* (PDF in “files”)

Describes how psychiatric violence is similar to colonial violence in terms of being “epistemic”.

Kyle F, 2015, “Please Stop Saying 'Committed' Suicide”
<https://themighty.com/2015/07/why-you-shouldnt-say-committed-suicide/>

Optional additional resources:

One amazing thing to come out of Mad Pride activism is a variety of skills that help us intervene in crises in trauma-informed ways. One really important skill is called E-CPR. E-CPR, or “Emotional CPR” is a form of emotional crisis intervention (usually marketed specifically as suicide prevention). [This video is a training in E-CPR from a Mad Pride perspective.](#) The woman facilitating this training is a friend of mine from the Mad Pride community. I highly recommend watching the Q and A, because there are some very common questions asked, and she handles them amazingly.

Here is another more recent (and expansive/longer) online training about emotional CPR/emotional first aid. This one is facilitated by the [Fireweed Collective](#) (formerly known as the Icarus Project), a Mad Pride organization who are “committed to working at the intersections of mental health, healing justice, and social justice, in service of a future where we all get free.” They recently made all their webinars available for free (usually they ask for donations) in response to the pandemic needs.

[Emotional First Aid training part 1](#)

[Emotional First Aid training part 2](#)

[Emotional First Aid training part 3](#)

Week 9: Medical Oppression - Racial Disparities and Biases

Read:

Dr. David Williams and Dr. Lisa Cooper, 2020, “COVID-19 and Health Equity—A New Kind of “Herd Immunity””

<https://jamanetwork.com/journals/jama/fullarticle/2766096>

This short editorial piece in the Journal of the American Medical Association discusses racial health inequities and how this connects to the COVID-19 pandemic.

Adam Serwer, 2020, "The Coronavirus Was an Emergency Until Trump Found Out Who Was Dying"

<https://www.theatlantic.com/ideas/archive/2020/05/americas-racial-contract-showing/611389/>

Jesmyn Ward, 2020, [On Witness and Repair: a Personal Tragedy followed by Pandemic](#)

This is one of the most beautiful pieces I have read in a while, and I cried for a half hour after reading it. The essay is written by Black author Jesmyn Ward, who lost her beloved husband to COVID-19. In the essay, she processes her grief whilst also discussing the structural issues (like racism, poverty, etc.) that surround the pandemic. It is a beautiful example of autoethnography, for those of you wanting to choose that for your final project.

Kate Conger and colleagues, 2020, "Native Americans Feel Devastated by the Virus Yet Overlooked in the Data"

<https://www.nytimes.com/2020/07/30/us/native-americans-coronavirus-data.html>

This piece talks about how pre-existing structural racism contributes to the staggering impact of COVID-19 on indigenous Americans. It pairs well with this recent CNN piece reviewing the latest CDC data: "Covid-19 incidence more than triple among Native Americans, new CDC report says" <https://edition.cnn.com/2020/08/21/health/covid-19-native-americans-cdc-study-wellness/index.html>

Watch:

This 2019 episode of John Oliver's show Last Week Tonight on "Bias in Medicine" (22 min)

https://www.youtube.com/watch?time_continue=3&v=TATSAHJKRd8&feature=emb_logo

Note: for those who don't know him, John Oliver is a comedian, and I want to warn you that this video has dirty language.

This TED talk by Dr. David Williams titled "How Racism Makes us Sick" (17 min)

https://www.ted.com/talks/david_r_williams_how_racism_makes_us_sick?utm_campaign=tedsp_read&utm_medium=referral&utm_source=tedcomshare

Optional additional resources:

This podcast episode hosted by Tonya Mosley, titled "Rona and Racism: a survival guide (37 minutes, or you can read the transcript available if you prefer)

<https://www.stitcher.com/podcast/kqed/truth-be-told-9/e/68322886?refid=asa&autoplay=true>

Week 10: Medical oppression - Cis-hetero-patriarchy and Medicine

Read:

Shanna Kattari, 2018, "Transgender and non-binary people face health care discrimination every day in the US"

<https://theconversation.com/transgender-and-non-binary-people-face-health-care-discrimination-every-day-in-the-us-99732>

A succinct summary of the ways cis-hetero-patriarchy impacts gender non-binary and transgender folks in healthcare settings

Sunny Frothingham, 2015, "Twenty Years After Tyra Hunter's Death, LGBT People Are Still Waiting For Basic Protections"

<https://genprogress.org/on-20th-anniversary-of-tyra-hunters-death-lgbt-people-are-still-waiting-for-basic-protections/>

Nicole Lee, 2019, “As a disabled woman, my abortion wasn’t questioned—but my pregnancy was”

<https://qz.com/1710043/being-disabled-my-abortion-wasnt-questioned-but-my-pregnancy-was/>

This piece focuses on the intersectional oppression of a disabled cis-woman in reproductive healthcare settings

Watch:

https://www.youtube.com/watch?v=Q5-7t_qBw14

North Western Melbourne Primary Health Network (NWMPHN) asked LGBTIQ+ people to talk about their experiences accessing health care (6 min)

Note: this video features people sharing traumatic stories about healthcare experiences

This TED talk by transgender activist Samy Nour Younes about the centuries-old history of the trans community (6 min)

https://www.ted.com/talks/samy_nour_younes_a_short_history_of_trans_people_s_long_fight_for_equality?utm_campaign=tedsread&utm_medium=referral&utm_source=tedcomshare

Week 11: Environmental (In)justice and Health

Read:

Paul Mohai and Robin Saha, 2015, Which came first, people or pollution? A review of theory and evidence from longitudinal environmental justice studies.

<https://iopscience.iop.org/article/10.1088/1748-9326/10/12/125011/pdf>

This is an in-depth journal article about environmental injustice on minority communities.

2019, “Dr. Robert Bullard: Lessons From 40 Years of Documenting Environmental Racism”

<https://therevelator.org/bullard-environmental-justice/>

This is a brief and brilliant interview with the “father” of environmental justice in the US

Jasmine Bell, 2016, 5 Things to Know About Communities of Color and Environmental Justice

<https://www.americanprogress.org/issues/race/news/2016/04/25/136361/5-things-to-know-about-communities-of-color-and-environmental-justice/>

This is a short and succinct piece that describes data on racial health disparities and how they connect to environmental racism

Daniel Voskoboynik, 2018, “To fix the climate crisis we must acknowledge our imperial past.”

<https://www.opendemocracy.net/en/opendemocracyuk/to-fix-climate-crisis-we-must-acknowledge-our-imperial-past/>

This is a powerful piece that connects colonialism/imperialism, capitalism, and environmental destruction. It pairs well with this short (one page) piece in the CNN by Lauren Kent in 2019: “European colonizers killed so many Native Americans that it changed the global climate, researchers say”

<https://edition.cnn.com/2019/02/01/world/european-colonization-climate-change-trnd/index.html>

2019, Vandana Shiva, “Everything I Need to Know I Learned in the Forest”

<https://www.yesmagazine.org/issue/nature/2019/05/03/vandana-shiva-seed-saving-forest-biodiversity/>

Dr. Shiva is a powerhouse champion of ecofeminism and the anti-globalization movement (you may also want to check out the Wikipedia Page about Vandana Shiva: https://en.wikipedia.org/wiki/Vandana_Shiva)

Yvette Cabrera, 2020, “Coronavirus is not just a health crisis — it’s an environmental justice crisis”

<https://grist.org/justice/coronavirus-is-not-just-a-health-crisis-its-an-environmental-justice-crisis/>

Watch:

<https://www.youtube.com/watch?v=30xLg2HHg8Q>

“A Brief History of Environmental Justice”, by ProPublica (3.30 min)

Optional additional resources:

This video about two historically Black neighborhoods in Texas where there is a "cancer cluster" due to environmental racism: <https://youtu.be/KiyMRCyBtAo>

This Encyclopedia of Activism and Social Justice entry about the “anti-globalization” movement/s: <https://democracyuprising.com/2007/04/01/anti-globalization-movement/>

Wikipedia page on “Toxic Colonialism” https://en.wikipedia.org/wiki/Toxic_colonialism

Week 12: From Pain to Purpose and Pleasure

Read:

Diane Lefer, 2005, “The Blessing Is Next To The Wound: A Conversation With Hector Aristizábal About Torture And Transformation”

<https://www.thesunmagazine.org/issues/358/the-blessing-is-next-to-the-wound>

This article reviews the life, work, art, and philosophy of Hector Aristizábal, a “theater of the oppressed” practitioner and psychotherapist.

adrienne maree brown, 2017, “Love as Political Resistance”

<https://www.bitchmedia.org/article/love-time-political-resistance/transform-valentines-day-lessons-audre-lorde-and-octavia>

This piece overviews the role of love (and pleasure) in healing and social justice

Deepa Iyer, 2020, “Mapping Our Social Change Roles in Times of Crisis”

<https://medium.com/@dviyer/mapping-our-social-change-roles-in-times-of-crisis-8bbe71a8ab01>

This short and recent piece helps us all to figure out what our roles are (playing to our strengths and accounting for our limitations) in the fight for social justice.

Maria Popova, 2013, Victor Frankl on the Human Search for Meaning

<https://www.brainpickings.org/2013/03/26/viktor-frankl-mans-search-for-meaning/>

This brief blog post reviews the work of Victor Frankl, a psychiatrist and survivor of Auschwitz who pioneered the idea that meaning/purpose was a human psychological need. Frankl created “logotherapy,” the first meaning-focused therapeutic technique. It is not used much anymore (at least in the US), but Acceptance and Commitment Therapy is a commonly known evidence-based meaning-focused therapeutic practice here:

https://en.wikipedia.org/wiki/Acceptance_and_commitment_therapy

Watch:

https://www.youtube.com/watch?v=U-_BOFz5TXo

“What is transformative justice?” by the Barnard Center for Research on Women (10 min)

Optional to enjoy:

<https://www.brainpickings.org/2018/05/09/a-brave-and-startling-truth-maya-angelou/>

Maya Angelou’s poem “A Brave and Startling Truth” (scroll down to the page to find it)

Optional additional resources:

This is a [brief interview with Dr. Cathy Borum Chattoo](#), author of "A Comedian and An Activist Into a Bar: The (Serious) Role of Comedy in Social Justice."

This page links to an interesting NPR interview and a stand-up comedy TED talk by Negin Farsad, titled “[Can humor fight prejudice](#)”?

Mia Mingus, Transformative Justice: a Brief Description

<https://transformharm.org/transformative-justice-a-brief-description/>

adrienne maree brown, What is/isn’t transformative justice?

<https://transformharm.org/what-is-isnt-transformative-justice/>

Week 13 – Wrapping up

For our final week there will be no assigned materials, in order to give you more time to work on final assignments and other end-of-semester business

Optional:

You may want to close the semester by reading the optimistic concept paper about the Social Work Grand Challenge that we focused on, titled Health Equity: Eradicating Health Inequalities