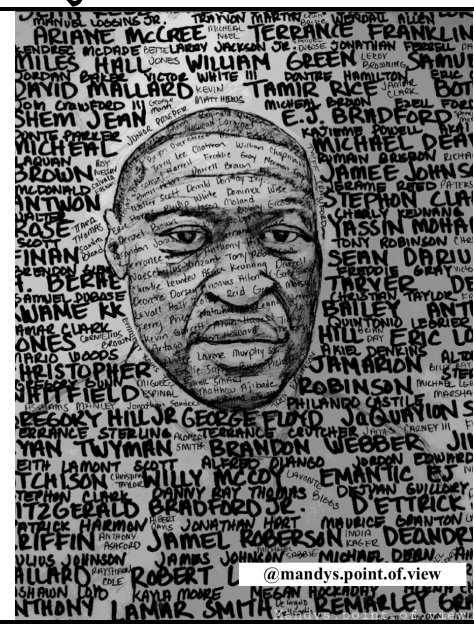
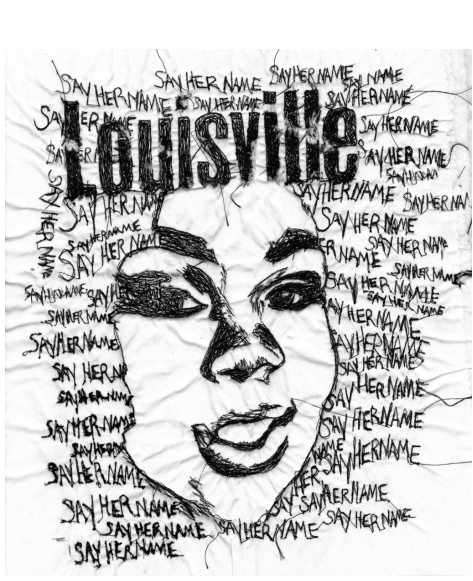


“It’s not just Indigenous communities that are being impacted, but all folks of color across the United States. What you’re seeing across Navajo Nation, in the pueblos in New Mexico, is that there are folks basically being treated as if they are fodder for this government’s response to the coronavirus. They are being sacrificed.”

ERYN WISE
ORGANIZER, SEEDING SOVEREIGNTY

GONNA ASK MY MOM IF THAT OFFER TO SLAP ME INTO NEXT YEAR IS STILL ON THE TABLE
@80sbaby_90skid

“A Third University IS Possible”



ONF-KOCIST peritoyoqtes

Welcome to fall 2020! This is your syllabus zine. I switched up the course title a bit given the world we are in right now. This is what we are up to now: **“A Third University is Possible”: Anti-Racist Pedagogies in the Time of Racial Pandemic.**

For those who were wondering and have met me before, yes, we kick this class off with another zine. This syllabus was designed as an old skool Hip Hop zine where we have limited printing/production resources but UNlimited imaginations. It is as home-grown and home-made as collard greens in your backyard, intentionally so, in order to reduce the possibility of the floss and gloss of a consumerist, corporate brochure. I am trying to be different from today’s usual college syllabus/course outline that looks like just another bureaucratic form filled with cut-and-paste policy statements. Too many of us have gone through hell and high water to get here. We deserve teachers with backbone and commitment to a decolonized education who won’t comply with and replicate dominant culture. This is part of my attempt.

As many of you already know, professors are most often required to submit their syllabi to their departments for review and/or filing. We are more digital than before and yet syllabi are even more alphabetic and static today. *Just don’t make no sense at all.* Unfortunately, most departments still want paper vs. something more appropriate for the 21st century. If I had it my way, our syllabus would be a hologram that each one of us could travel with. It would be a bunch of dope sistas who live somewhere between being bgirls, professors/educators, and conjurewomen who call/chant/dance up the ancestors to talk through the concepts and the assignments with you. I ain’t got them kinda skills... well, not yet. Despite my technical limitations, I refuse to do the okey-doke and just put words on the page.

I hope that this zine inspires you to see that any boring academic requirement can be turned into something with some real flava and actual human interest rather than just another standardized form of language, writing, and presentation. Even old skool technologies like this one offer us many creative opportunities and so this syllabus tries to hack back as an “endarkened” response to the white neoliberalization of schooling from the moment you put words on a syllabus or curriculum.

For those who have asked: no, this zine was not constructed with an app. It’s just reg’lar ole word-processing but with the intention of working with more than just words.

As a zine, rather than a syllabus loaded with the usual, tired ol pages of rules, rules, and more rules, this syllabus tries to look, sound, feel, and politicize a different kind of educational

**Remember:
A Syllabus
is a Value
Statement**
@lit_c.i.r.c.l.e

**ENGL 80723~065 (74991)
Tuesday 4:00~6:40pm
(online via zoom)
Fall 2020**

interaction. I take my time explaining how, why, and what we are studying. Keep this zine throughout the semester. It will tell you what you need to do and have ready when we meet. And most importantly, push your imaginations and critical awareness to the limit.

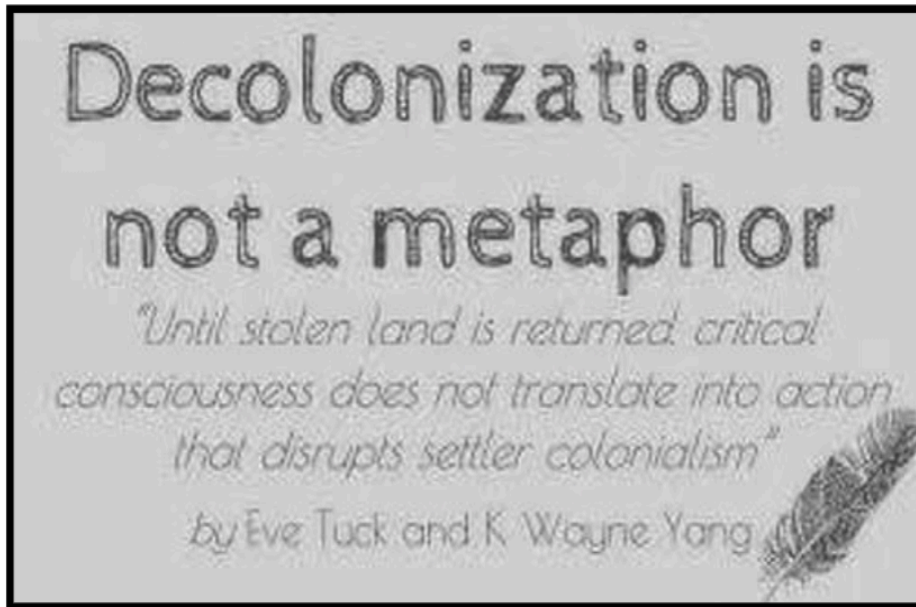
In solidarity,

CORKMEN

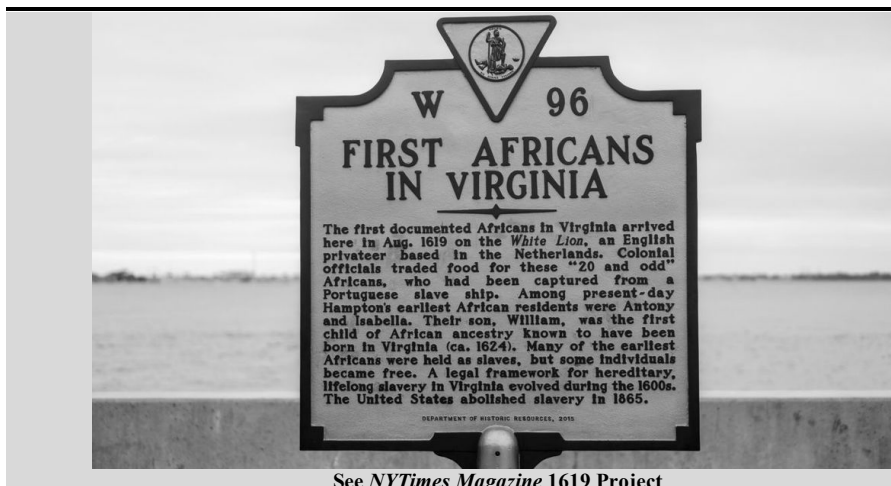
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We open this syllabus by acknowledging that the land on which TCU/Fort Worth lives today is the territory of the Kitikiti'sh--the Wichita and Affiliated Tribes--- who can be traced back to the Central and Southern Plains and include the Wichita Proper, Waco, Taovaya, Tawakoni and Kichai. As your teacher, I commit to undoing white settler colonialism in the ways in which I work, speak, and act here as part of my acknowledgement of this land and the Wichita People.



For those of us whose lived realities sit at the intersection of intertwined abominations --- kidnapped from one land and forced to labor on stolen land--- the call to dismantle white supremacy and white settler logics in the very ways that we shape classrooms is the only way of teaching. This HAS to be more than a performative statement or a cut-and-paste slogan at the beginning of a syllabus or presentation (where the styles and policies that immediately follow are often framed via white settler colonization). As part of the work of this land acknowledgement, I therefore also vow to commit myself, as a descendant of enslaved Africans on stolen lands, to undoing white settler colonialism in how I imagine the purpose and spirit of the classrooms where I teach.



See *NYTimes Magazine* 1619 Project

land acknowledgement

What It Is/ What It Ain't

In this course, we ask ourselves what it means to intervene in and/or interrupt pedagogies, methodologies of classroom research, and white institutional affect towards anti-racist goals. We draw heavily from: educational sites committed to theories/praxis of decolonization, scholarship focused on contemporary Black Studies, theories centered on the eradication of anti-blackness, work that critiques post-humanism, political trajectories that embrace intersectionality, transformations made possible by QTPOC critique, and the legacies of feminisms of color. We especially spend time early in the semester with the work of la paperson whose 2019 book insists that a *Third University is Possible*, now the namesake of the course.

The course contextualizes pedagogy as a deeply intellectual and theoretical project (as opposed to a set of standards, learning outcomes, common syllabi, or classroom lesson plans) where we can intervene in college classroom spaces--- which we will treat as geographies that do the day-to-day/minute-to-minute work of maintaining institutional oppressions.

Though this class is taught from and inspired by the pedagogical methodologies and disciplinary ideologies of composition-rhetoric studies, we will not confine ourselves therein since rhet-comp has not centered a far-reaching range of politics and activism towards anti-racism (and when it does, rarely does it push beyond assessment regimes in order to center activism and organizing). We will therefore engage urban education, literacy studies, communication studies, and Black critical theory in order to explore central themes in anti-racist pedagogies that will include (but are not limited to): critical race English education/ composition-rhetoric studies, Black Crit, raciolinguistics, decolonization, decolonial refusal, and abolition.

These are some of the questions that will direct our reading, writing, collaborating, and designing:

- **What alternative critiques of the university (and by which bodies) might structure new possibilities and imaginations therein?**
- **How are policies and practices related to plagiarism, standardized English, and assessment legacies of imperial (language) doctrine?**
- **How do we question and re-tool university policies that manage bodies, genders, sexualities, and affect towards racist goals?**
- **How do we challenge whiteness, heteronormativity, colonization, and ableism as co-terminously functioning?**

The course does not assume that there are any ready-made answers to these questions or that composition-rhetoric studies should be the locus of such polemics. However, the historical entry of composition studies in the academy and its nesting with literacy in higher education mean that it can never hide from racial-pedagogical truths in ways that other disciplinary categories have seemingly mastered.

OVERVIEW OF THE COURSE

Our goal is to see and treat BOTH *anti-racism* and *pedagogies* broadly. Anti-racism, especially at this moment, has been largely appropriated and domesticated towards a kind of individualistic behavior modification. Some of its main scholars make upwards of 30K per workshop and have so much money to spend that they flout multiple vacation homes and mansions. Though some of these commercial brands might make good points here and there, that kind of capitalist, market-driven work largely diminishes the insurgent and counter-institutional work that anti-racism represents. These folk are on their hustle, not a radical intervention or interruption. By the time we finish this semester, many of the theories we examine may be even MORE co-opted, especially abolition and decolonization. So let's keep our definitions and purposes clear.

Pedagogy most usually refers to teaching strategies--- and it decouples curriculum from instruction. Progressive educators have always known that a dynamic curriculum means nothing if it is just “banked” onto students who are passively rendered as deposit holders (this is a riff on Freire’s early work in *Pedagogy of the Oppressed*). For our purposes in framing pedagogy as political intervention, we must mean something bigger that is also not limited to just classrooms. We are talking about deliberately planned series of actions and counter-literacies that move a group towards political contest and intervention.

Working Definitions

Anti-Racism:

A stance and praxis that deliberately and actively rejects a white supremacist status quo--- in all its iterations--- for teaching and being in schools and institutions; it uses this rejection as energy to reach and move towards insurgent and creative alternatives.

Pedagogies:

The deliberately planned series of actions and counter-literacies that move a group towards political contest and intervention.



**read.
write.
resist.**

At the heart of a critical/ intersectional/ anti-racist pedagogy is the imaginative. This is different from “creativity,” multimodalities, or some other tenet of liberal/ progressive education. Instead, the imaginative as I see it here means something completely different because only the most radical imaginations can conjure up alternative learning spaces that work towards new visions of a world that could be but has yet to be. Teaching for and with the kind of freedom that upends white supremacy simply can’t look like most of the paths that appear before us. *For this reason, this course is intended EXPLICITLY for aspiring researchers, teachers, scholars, and writers who fundamentally believe that structural racism is endemic to the institutions in which we think and live, especially the academy. It will not focus on persuading you or comforting you about race’s materiality. It will not pursue the liberalist project of helping you to become a better person or better teacher. This course is for folx interested in consciousness, activism, and organizing as central to a critical pedagogical praxis.*

The Politics of Reading and Writing

This class expects you to engage deeply and meaningfully with the authors we will meet, not as celebrities or the new academic chic, but as the co-collaborators of new curricular and instructional possibilities in higher education. To that end, we will have a reading and writing assignment each week of class. This means that we will do something slightly different from the usual tasks of close-reading and analysis in English classes. Each week there will be some kind of writing homework rather than an end-of-the-term “paper.” As a writing teacher, asking you to write only once or twice in a semester seems strange; it’s like someone cooking only once or twice a year and calling themselves the world’s top chef. We’ll do short assignments each week and build out a digital space as the main, final work and “end-product” of the class.

For more about the politics of teaching and writing in this course, please see the course website under the first mainpage, “The Jump Off.” You will see a section called “Put Some Stank On It” (Policies and Such) as well as other sections. For now, here’s the basic gist. *Writing critically with and from multiple, informed sources* is perhaps the single, most common trademark for the kind of writing and thinking that is expected of you in the academy. However, this does NOT mean: that you write about things you don’t care about, that you write as if you sound like an encyclopedia/ wikipedia, that you omit your own voice and perspective, that you cannot be creative and energetic, that you must sound like the type of person who might wear wool/plaid jackets with suede patches on the elbows, that you cannot be everything that makes up your multiple selves, that you cannot be Hip Hop/ Soul/ Bomba y Plena/ Soca/ Bachata/ Metal/ Reggae/ EDM/ or Rock-N-Roll, that you cannot have some FUN with it. **You do not give up who you are to be an academic writer; on the contrary, you take who you are even MORE seriously.**

Since most of the readings throughout the semester consist of research articles, the course readings will be made available at the course website (www.blackfeministpedagogies.com). Many readings at the website are password-protected due to copyright issues. For people NOT in the class who would like the password, please direct them to me for that. The website and course materials take considerable time to create and are intended only for those committed to our space. There are far too many in the program with what I consider compromised politics. Do not aid them in piggy-backing off my stuff. It ain’t for them.

Research articles are still the cultural capital of the academy and so we will attempt to center journals that work towards social transformation and real inclusion. Research articles also allow us to hear more voices than singular books. Most importantly, the readings of the course represent a wide range: some writers are folk I know well or am otherwise familiar with while others I know nothing of; some writers are tenured, senior scholars while others are early career scholars and/or independent scholars; the researchers come from a wide range of institutions, not just the publication factory of over-resourced R1s; the scholars are also multiracial and multilingual with a keen eye on centering BIPOC/QTPOC feminists and activists. This gets us to the next central issue of our curriculum: THE NO HARM POLICY.

OUR COMMITMENTS

No~Harm Policy

makes a no-harm commitment. I make every effort to reject the intellectually-compromised research of those inflicting harm on the very communities we are standing in solidarity with. This means that no author is featured as part of the work here who has perpetrated harm on marginalized peoples; doing so would implicate my pedagogy in that harm. In particular, the syllabus and its pedagogy make a point to reject any academic/writer who has harmed Black and Brown folx who identify as women, queer, trans, gender-non-conforming, and/or non-binary. Of course, people can change and transform; and we should never unduly target those who have

been accused. Everyone is capable of harm and no one is above reproach.

However, unless a harm-doer actively works to heal those who have been specifically wounded--- as opposed to deny, ignore, gas-light, or tone-police--- then they simply cannot be embraced. Anti-racist pedagogy aligns with restorative justice where the focus is on the healing of those who have been most maligned, assaulted, and insulted. The least that we can do is not re-inflict violence; this means not privileging perpetrators' thoughts and scholarship and thereby ignoring their harm. Transgressions against Black women are especially ignored at the university, including at TCU. This course does its part in breaking that cycle.

For some of you, this anti-harm policy might seem to come out of left field. In academia, instances of sexual and racial violence

are an everyday, casual source of conversation; accountability rarely is. Everyone seems to know who is zooming who but very few step up and say/do something, especially if this would jeopardize professional visibility and acceptance. People talk casually about faculty who have "allegedly" assaulted their students, including and especially young women in first year writing classes; graduate students of color organize and stand alone against routine and blatant anti-Black racist profiling in their courses and

An important, first task of an anti-racist pedagogy is to check your cypher--- the people you roll with and the people you assign to your students, especially when/if you are teaching for and about marginalized communities. This syllabus thus



" I was going to die, if not sooner then later, whether or not I had ever spoken myself. My silences had not protected me. Your silence will not protect you . . . What are the words you do not yet have? What do you need to say? What are the tyrannies you swallow day by day and attempt to make your own, until you will sicken and die of them, still in silence? Perhaps for some of you here today, I am the face of one of your fears. Because I am woman, because I am Black, because I am Lesbian, because I am myself - a Black woman warrior poet doing my work - come to ask you, are you doing yours?"

~Audre Lorde

Email: carmen.kynard@tcu.edu (24-hour response time)

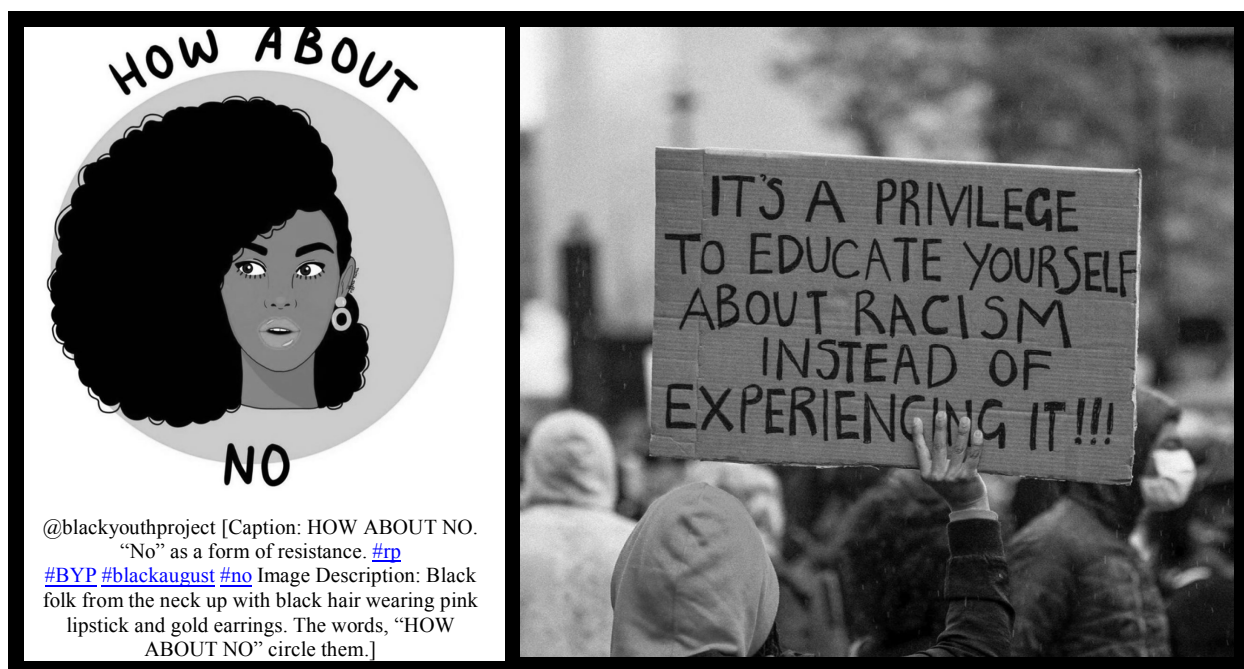
Office Hours: By Appointment (M, W, and Th)

All students in the course will have individual, designated meetings throughout the semester (stay tuned for more info)

Image Credit: <https://www.newstatesman.com/culture/books/2017/09/feminist-lesbian-warrior-poet-re-discovering-work-audre-lorde>

programs across the country. Everyone knows who, what, when, and where; most folk just deny or ignore it. If your advisory network and bibliographies are full of people who have promoted misogynoir, anti-Black racism, and/or sexual violence, then that's what you are condoning, authorizing, and doing too. We ain't reading them kinds in this class. That's the least we can do as a step toward restorative justice in fulfilling anti-racist pedagogies.

Citationality is always deeply political so who makes it onto a syllabus and into a network can be a serious act of violence. It is not good enough to simply say you did not know someone was a perpetrator or just ignore the evidence; this just means that you do not care and are inclined to inflict harm yourself. *I apologize in advance if I have unwittingly included a writer-scholar who has perpetrated harm on marginalized groups, especially BIPOC/QTPOC, due to my own lack of background information. Please let me know and I will do the due diligence to adjust my citation politics.*



Zoom Framing

Our classes will all happen over ZOOM and *will not be recorded*. We will have breaks and writing time in our zoom sessions. If you miss a class, you can see the agenda for the session at the course website and talk to your colleagues about the things we discussed. There are no lectures or quizzed topics so you will not need the recordings.

Please also understand that this is not a regular semester and not a regular online class. *We are meeting remotely in a pandemic*. That's a whole different thing. The purpose of our zoom sessions will be to stay/feel connected to one another in a time of social distancing, not compete for the grand prize of Smooth Operator Graduate Student (for the 80s-challenged, that's a reference to a song by Sade). You do not have to perform schoolish behaviors when we come together. Share what you are really thinking and feeling.

This class also understands that we are coming to you IN YO OWN HOUSE. If the dog is barking, if the cat is lying on your head, if the children or family in your care are Tik-Toking or doing ninja moves in the background (shout-out to all my sister-friends' children right here), it's all good. Really. It's. All. Good.

We'll just call that: *keepin it real*. Take your cue from activist high school teachers across the country right now who are reminding folx to NOT police, shame, and disrespect students in their own homes in the name of remote learning. When we get to the other side of the Coronavirus, we will gather in my home and celebrate surviving. Until then, we zoom with some humanity in this moment.

Main Course Assignments

Presentations: It is pretty customary in graduate classes for someone to start the class with an introduction or interpretation of the text for that week's class discussion. You have 10-15 minutes with this. You will work with a partner around this and do two presentations. Details to follow soon.

Reading Responses: You can expect anywhere from 50-100 pages of reading each week with an accompanying writing assignment (reading length has been limited this semester given that we will surely develop COVID/zoom fatigue and depression at some point). This syllabus explains each weekly response that you must submit. These are called reading responses (RRs). Each writing assignment should be at least 500-600 words and is worth three points, forming the bulk of the writing that you will do for this class.

Anti-Racist Syllabus: Each week will ask you to do multiple reading responses. As we reach the end of the semester, you will design your own policies and approaches for an undergraduate syllabus. You will receive detailed instructions here. In this version of the syllabus, you will not concentrate as much on content, but on pedagogies and policies.

Anti-Racist Theme Project: At the end of the semester, you will design your own extensive theme unit based on an open syllabus project that has had wide public appeal (i.e., #StandingRockSyllabus, Lemonade Syllabus, etc). You will receive detailed instructions when we get to this point in the semester.

Final Project: The class ends with a digital project. The final product of the course requires that you create a series of webpages dedicated to the content of the course. We will talk about this more in class but for now, you should know that as a graduate student, especially those intending to go on the academic marketplace in a few years, you need to build an academic, digital profile. The work that you do in this class will be a step in that direction.



@michaelamccoypography

Don't come into an Indigenous space and say that there aren't other options beyond settler colonialism when we are still alive, thriving, and asking for sovereignty from this terrorizing nation state! To say there aren't other options is to erase our communities, traditions, technologies & contributions to this land. To demand we give you alternatives is insulting!

@RISEindigenous (R.I.S.E. is an Indigenous artist initiative dedicated to the amplification & evolution of Indigenous art & culture.)

This part of the syllabus reviews the attendance and presence policy for our class. It was crafted while teaching at colleges that serve primarily working class, first-generation, Brown and Black students with colleagues aiming to create policies that do not penalize students who are working long hours (usually in service industries), must act as primary caregivers to children/parents/etc, are disabled, face mental health and general wellness issues, and experience various forms of multiple marginalizations (where class attendance itself works as punishment). In anti-racist pedagogies, we teach with the achievement goals for the most underserved, not the most overserved.

Pronouns & Pronunciations

There is a long history of dialogue and activism around how we address one another with respect to both names and pronouns. Students should be referred to by the name they prefer, and with the proper pronunciation, by all members of the classroom community - faculty and other students. We will honor our colleagues' requests in this class to be addressed by the name they prefer and the gender pronouns that correspond to their gender identity. Please also advise all of us of your name's proper pronunciation. Students are expected to use the appropriate names and pronouns of their classmates and professor.

This policy was created and used by the Gender Studies Advisory Team of John Jay College at CUNY (never adopted by the full faculty).

talked much and give them the floor than run your own mouth all the time. When we reach that moment in the semester when someone says: "*Professor Carmen, Shanique has been wanting to say something for a while now, can we encourage her to do so?*" (an exact quote from a course) and then the whole class moves in that direction, then we are achieving a real classroom. That's the kind of presence we are striving for here.

If you are someone who likes to talk and participate in class, make a point of giving others the space to share their ideas. If you are someone who is a bit shy-er and tries to be silent during class, make a point to challenge yourself to lift up your voice and share your opinions with the people around you. Sharing your ideas and questioning peers' responses are critical to your learning and so participation in class will be also.

Participation will be factored into your grade for this course, but participation does not mean running your mouth all over the place. Participation in school is most often about what you say, how much you talk--- never about how well you listen and empathize. We are aiming for *presence* in this class, not participation. Presence is about *how you talk to others* and, most importantly, *how you listen to them*. In this class, it will be more impressive to notice a colleague in class who hasn't

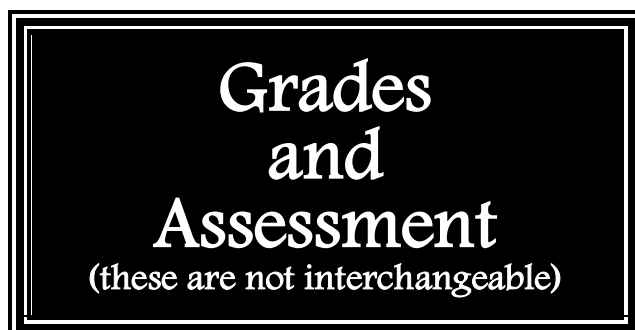
assessment & presence

Please remember to put your phones on VIBRATE during class and dismiss yourself from the room in the event of an emergency call that you must attend to. You will be trusted to answer only those calls/texts/tweets/posts that pertain to emergencies. You will also be trusted NOT to text, tweet, post, update, etc. during class and especially during groupwork and/or colleagues' presentations (plus, all the hotties can wait--- they will still be there when class is over... truss me on this one, been there, done that!... let em sweat you a little, don't give in so easy). Unless you are some kinda world-famous neurosurgeon, ain't nobody tryna hear that your business is so important that you can't wait until class ends. Failure to refrain from these behaviors will prevent you from receiving an A.

Attendance is taken each class and lateness is marked after five minutes. Almost each class will begin with your colleagues' presentations so please make every effort to be here in time for that. Show up for your colleagues' idea, not simply a course requirement. Each class agenda is available to you online at the course website so if you miss a class, find the date of the class at the course website and look to see what you missed. In this class, I treat attendance as *ritual* rather than requirement. Ceremonies, celebrations, and gatherings always have *ritualized arrangements*. If you cannot be here, please let me know and we will figure out ways for your presence to still be felt.

How Attendance Works in a 1-Day-Per-Week Class	
13 points	I attended every class and arrived on time for each class! Because so many of my past students never missed a day of class or have ever been late, living with/under extreme circumstances, this is one to acknowledge that here.
10 points	I arrived late once. However, I was never absent.
9 points	I was absent for one class.
7 points	I missed two classes. OR I was late twice.
5 points	I missed three classes. OR I was late three times.
3 points	I missed four classes. OR I was late four times.
1 point	I missed five or more classes. OR I was late five or more times.
0 points	I missed six or more classes. OR I was late six or more times.
NOTE: If you receive an email about your misuse/over-use of your handheld device, that will be counted as an absence from class.	

Excused absences will not count against you. These are generally absences related to unforeseen circumstances like personal illness, family crises, and wellness days. Please keep the lines of communication open in these times, as best as you can, so that me and your colleagues in this class can help you navigate and let you know that you are not alone.



While I expect that everyone will do the work and do it well in a graduate seminar, I would like you to still experience a model of assessment that is most closely rooted to "contract grading" ("contracts" and other legal artifacts have never liberated Black communities so I do not use those terms). Instead the class is based on a point spread. This means you are not graded on the "skills" that you brought with you to the course, skills that are often more representative of

socioeconomic status than knowledge or value added. You are graded on what you DO and CREATE as tangibly and transparently as possible. The point system does not fully achieve anti-racist assessment, but still attempts to strategically counter norms/social constructions of grades and grading. Each project and assignment in the course get counted towards the overall 100 points.

There are no rubrics in the class, only point-spreads that list the tasks that you need to complete (for instance, an assignment with 3 points has a 3-point spread that has three tasks and are “counted” accordingly). You need to remember here that young adults today have *witnessed and been subjected to the most rubrics, norming standards, and high-stakes tests than any other group of K-12 students in the history of education in the United States*. In this class, let’s think critically about and move beyond the kinds of assessment strategies experienced in prototypical standardization regimes. Otherwise, it’s just not an anti-racist pedagogy.

Here is what the point-system looks like:

Reading Responses/ RR (36 points total)	Throughout the semester, you will be asked to respond to readings. There are detailed guidelines for each response on the syllabus and course website. These are worth three points each (12 responses total).	100 points: A+ 93-99 points: A 90-92 points: A- 88-89 points: B+ 82-87 points: B 80-81 points: B- 78-79 points: C+ 72-77 points: C 70-71 points: C- 60-69 points: D 0-59 points: F (all scores rounded up)
The Presentations (12 points)	This is a 10-15 minute presentation. You will present questions, issues, thoughts to the class in a way that enlivens the group and sets a critical tone for the class.	
Syllabus Project (12 points total)	This is one of the curriculum & instruction projects of the course. You will be expected to synthesize what you have learned and translate that to classroom approaches and policies that you communicate on an undergraduate syllabus.	
Theme Unit Project (12 points)	This is another of the curriculum & instruction projects of the course. You will take a popular, open syllabus and design scaffolded and structured reading and writing activities for it.	
Final Exam/ Digital Project (18 points)	These are the final requirements for your semester’s work. You will receive a detailed point-spread for this assignment in the class.	
Attendance & Presence (10 points)	Come to each class on time and be ready to listen and think deeply. If the content of the class does not interest you, you should find another class.	

If you need learning accommodations for this class, both teacher and peers will move in that direction to the best of our abilities for both visible and non-visible disabilities. If you are facing challenging life circumstances, please also come talk to me as soon as you are comfortable doing so and we will figure out a way to make this class work for you. Please do not feel the need to pass or overcompensate here.

The official university disability policy is at the end of this syllabus. However, accessibility is much bigger than such required legal language, so this classroom is also a space where we must regularly think and talk about access in our discussions. As a community, we need to all challenge ourselves deeply to accommodate the multiple bodies and experiences in the room, especially those that have not been over-privileged and over-accommodated in schools.

Racist, homophobic, transphobic or sexist language is inappropriate for any classroom but moreso here given the content we are studying. Such issues will be addressed seriously so don’t go there.

THE CALENDAR

Week 1 | August 18

Welcome to the Course!

In this first class, we will spend time getting to know one another, looking through the syllabus, reviewing the semester's zoom plan, and discussing the first assignments. Our goals for this first session on zoom are to get to know one another and get comfortable in virtual space (as much as possible). Remember, we are using zoom for social-intellectual gathering. The more that we can make our time together NOT feel like just going to an online class, all the better!

If you have not emailed me your address, please do so. Expect a hardcopy of the syllabus zine in the mail. Please also email your 3-4 presentation day/topic preferences by Monday, August 24 at 8am.

Week 2 | August 25

The Shape of Your Impact

This week revolves around your first RR. The readings are fewer (but not easy), since we are still getting to know one another and we are still getting ourselves situated for the course.

In this week, we look closely at our first three artifacts and interrogate the university from these three documents: 1) this syllabus; 2) an essay called "The Shape of My Impact" by Alexis Pauline Gumbs, and 3) an essay called "No Humans Involved: An Open Letter to My Colleagues" by Sylvia Wynter. Your first writing assignment is a letter to me that addresses the following (**this is RR #1**). **Here are your writing prompts:**

Lateness, Writing in this Class, and the RRs

Each writing assignment should be at least 500 words. Think blog post here and experiment with your writing in this class. If you want to do something different from the usual dry-burnt-toast style of academic writing, then there is only one thing to do: PRACTICE. As best as you can, trust this class as a safe space to play with how you want your writing to sound, perform, and live as you fold it into the ideas you are studying. Writing with some FIYAH to it, in whatever genre is at play, is not an easy task and it does NOT come naturally or automatically! Every time you put words down, you are entering and sustaining very specific communities, histories, and politics. ***Be mindful of who and what you are replicating.*** At the point of midterm, there will be a FINAL CALL to resubmit RRs from the first half of the semester. This process will be repeated at the end of the semester. There are no points deducted for late assignments in the class, only the midterm and final cut-off times. *This is not meant as a harsh punishment, just an indication that I am unable to keep up with responding to incoming work and late work too. Please try to submit on time and let me know when you have a conflict. If you fall behind more than 3 RRs, you should consider dropping the class as it is VERY difficult to make up more than that.*

- What questions/ concerns/ curiosities/ responses do you have about the syllabus? You can answer this question as a graduate student and/or as a teacher who will be submitting syllabus docs at the end of the course yourself. This prompt is really a request for you to look through the syllabus and determine for yourself if these are the things you want to think about and interrogate this semester. Are you ready to talk about colleges today as “post-slavery universities” (this term comes from one of the later readings)? Are you ready to imagine and practice decolonial refusal? The purpose of the class is not to convince you of these things. Make sure that this is the class you want to take as opposed to simply following the suggestions of an advisor.
- How do you imagine anti-racist pedagogies in your life? Why? What do you want/ need from this class?
- What do we learn about the western academy from the perspectives of Gumbs and Wynter in the two assigned essays?
- Most of our discussions about schooling will center the university as opposed to K-12 spaces, which the majority of educational research targets. While we will remain connected to critical k-12 research, we must also account for the university as its own structure. How do the ideas of Gumbs and Wynter shape what we might imagine an anti-racist university to be and do?
- What do YOU envision as the shape of YOUR IMPACT (at TCU, at universities where you will work, in your professional life, etc)?

Please submit this writing (and all writings for this class) in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course on this day. If we have two volunteers who are ready to present in this first class, we may start presentations today.

Week 3 | September 1

The Post-Slavery University

The Jigsaw:

A cooperative-learning reading technique that gives students the opportunity to specialize in one aspect of a topic, learn the topic well, and teach the material to group members.

that reading). The communal+jigsaw reading approach allows us to engage one another and build both *depth and breadth*.

This is a particularly difficult time in the academy with a global pandemic disproportionately impacting Brown and Black communities on one side and national anti-racism protests on the other side. This moment also brings new challenges because of incessant public pledges of good intentions, claims of racial innocence, and empty promises of forthcoming institutional change (see “A Call to Action” from University of Chicago faculty

In this week, we will all read “Abolitionist University Studies” by Abigail Boggs, Eli Meyerhoff, Nick Mitchell, and Zach Schwartz-Weinstein and then branch out to multiple texts. This reading assignment models how we will approach reading throughout the semester where we have a communal text and a jigsaw. The communal text is something that we will all read together; the jigsaw approach means that you will be expected to educate your colleagues about a full-length text that you choose (you may be the only one in the room who chose

Please note that all readings are at the course website. Look for the title of this week’s class and you will find a webpage to match. These pages might also have more readings than are listed here since new materials become available from the printing of this syllabus. Book chapters will take longer to populate given photocopying issues in COVID quarantine.

as one such example of faculty critiquing this moment's litany of platitudes). You are surrounded by new levels of performativity that are not rooted in desires for real transformation. Abolitionist University Studies gives us a different language and lens. Please read "Abolitionist University Studies" first (this is our communal text) and then bring your chosen text into conversation with it. In writing, address the following (**this is RR #2**):

- How would you describe abolitionist university studies? The "post-slavery university"? What are other key points here FOR YOU and why?
- What second text did you choose and why? What are its key points FOR YOU and why?
- What is the intervention that these two texts are making?

Here are your choices for the jigsaw that center on BIPOC's experiences in the academy and other critical theories of the university :

1. "Abolition as a Praxis of Human Being" by Dylan Rodríguez in *Harvard Law Review* (2019)
2. "The Anti-Oppressive Value of Critical Race Theory and Intersectionality in Social Movement Study" by Callie Watkins Liu in *Sociology of Race and Ethnicity* (2017)
3. "Black Study, Black Struggle" by Robin D.G. Kelley in *Boston Review* (2016)
4. "Brown Queer Compositionistas and the Reflective Practice of Automythnography" by Shereen Inayatulla in *Journal of Lesbian Studies* (2017)
5. "Colonial Unknowing and Relations of Study" by Manu Vimalassery, Juliana Hu Pegues, and Alyosha Goldstein in *Theory and Event* (2017)
6. "A Colonial History of the Higher Education Present: Rethinking Land-Grant Institutions through Processes of Accumulation and Relations of Conquest" by Sharon Stein in *Critical Studies in Education* (2017)
7. "Confronting the Racial-Colonial Foundations of US Higher Education" by Sharon Stein in *Journal for the Study of Postsecondary and Tertiary Education* (2018)
8. "Decolonizing Higher Education: Black Feminism and the Intersectionality of Race and Gender" by Heidi Sa a Mirza in *Journal of Feminist Scholarship* (2014/2015)
9. "Disciplinary Decadence and the Decolonisation of Knowledge" by Lewis R. Gordon in *Africa Development* (2014)
10. "The Distributions of Whiteness" by Roderick Ferguson (based on his book, *The Reorder of Things: The University and its Pedagogies of Minority Difference*)
11. "For Loretta: A Black Woman Literacy Scholar's Journey to Prioritizing Self-Preservation and Black Feminist-Womanist Storytelling" by April Baker-Bell in *Journal of Literacy Research* (2017)



12. "Higher Exploitation: An Interview with Marc Bousquet" by Jeffrey J. Williams
13. "An Indigenous Feminist's Take on The Ontological Turn: 'Ontology' Is Just Another Word For Colonialism" by Zoe Todd (2016)
14. "The Institutional Cost of Being a Professor of Color: Unveiling Micro-Aggression, Racial [In]visibility, and Racial Profiling through the Lens of Critical Race Theory" by Pierre Wilbert Orelus in *Current Issues in Education* (2013)
15. "Licking Salt: A Black Woman's Tale of Betrayal, Adversity, and Survival" by Julia S. Jordan-Zachery in *Feminist Formations* (2019)
16. "Niggers No More: A Critical Race Counternarrative on Black Male Student Achievement at Predominantly White Colleges and Universities" by Shaun Harper in *International Journal of Qualitative Studies in Education* (2009)
17. "Plantation Futures" by Katherine McKittrick in *Small Axe* (2013)
18. "Post-Identitarian and Post-Intersectional Anxiety in the Neoliberal Corporate University" by Tiffany King in *Critical Ethnic Studies* (2015)
19. "Proslavery Political Theory in the Southern Academy, 1832-1861" by Alfred Brophy in *Slavery and the University: Histories and Legacies* (2019)
20. "Race, Structural Violence, and the Neoliberal University" by Jennifer Hamer and Clarence Lang in *Critical Sociology* (2015)
21. "Racial Capitalism" by Jodi Melamed in *Critical Ethnic Studies* (2015)
22. "The Racial Hauntings of One Black Male Professor and the Disturbance of the Self(ves): Self-Actualization and Racial Storytelling as Pedagogical Practices" by Lamar Johnson in *Journal of Literacy Research* (2017)
23. "Racial Salience and the Consequences of Making White People Uncomfortable: Intra-Racial Discrimination, Racial Screening, and the Maintenance of White Supremacy" by Ted Thornhill in *Sociology Compass* (2015)
24. "Racial/Colonial Genocide and the 'Neoliberal Academy': In Excess of a Problematic" by Dylan Rodríguez in *American Quarterly* (2012)
25. "Reflections on Late Identity: In Conversation with Melanie J. Newton, Nirmala Erevelles, Kim TallBear, Rinaldo Walcott, and Dean Itsuji Saranillio" by Sam Spady in *Critical Ethnic Studies* (2017)
26. "Revolutionary Scholarship by Any Speed Necessary: Slow or Fast but for the End of This World" by Eli Meyerhoff and Elsa Noterman in *ACME: An International Journal for Critical Geographies* (2017)
27. "Sense of Things" by Zakiyyah Jackson in *Catalyst: Feminism, Theory, Technoscience* (2016)
28. "Sippingtea: Two Black Female Literacy Sharing Counter-Stories to Redefine Our Roles in the Academy" by ThedaMarie Gibbs Grey and Bonnie Williams-Farrier in *Journal of Literacy Research* (2017)
29. "Slavery is a Metaphor: A Critical Commentary on Eve Tuck and K. Wayne Yang's 'Decolonization is Not a Metaphor'" by Tapji Garba and Sara-Maria Sorentino in *Antipode* (2020)
30. "'Sons from the Southward & Some from the West Indies': The Academy and Slavery in Revolutionary America" by Craig Steven Wilder in *Slavery and the University: Histories and Legacies* (2019)
31. "The University and the Undercommons" by Stefano Harney and Fred Moten in *Social Text* 22.2-79 (Summer 2004): 101-115.

The best teachers use
their pedagogy as
protest: They disrupt
teaching norms that
harm vulnerable
students.

BY: DR. CHRIS EMDIN

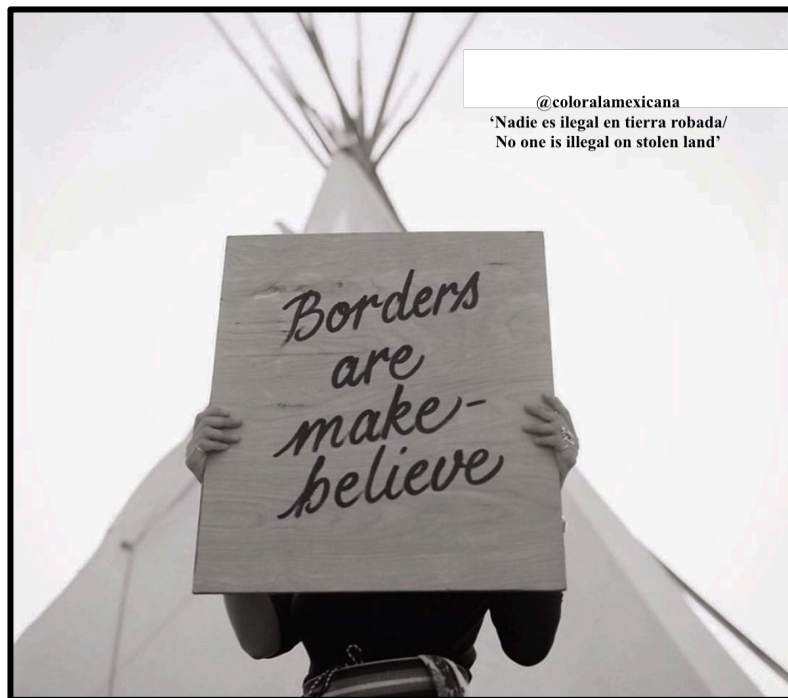
32. “When Margins Become Centered: Black Queer Women in Front and Outside of the Classroom” by Moya Bailey and Shannon J. Miller in *Feminist Formations* (2015)
33. “'When You Know Better, Do Better ': Honoring Intellectual and Emotional Labor Through Diligent Accountability Practices” by Eric Darnell Pritchard (2019/online)

Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course and open with two presenters.

Week 4 | September 8

“A Third University is Possible”

This week we will read La Paperson’s *A Third University Is Possible*. Don’t let the small size of the book fool you (you will find the PDF on the course website). La Paperson is packing some BIG ideas! La



Paperson argues that colonial systems of education always carry within them “decolonial” riders who desire and work against the machines that have made us. After you read, ruminate deeply and then write on the following: What does “decolonial refusal” look like for you in your classroom? In your community organizing? In your research? In your writing? In your whole vibe? What do you think of the possibility of “A Third University”? (**This is RR #3.**)

Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week.

We will follow our zoom plan for the course and open with two presenters.

Week 5 | September 15

“On Being Included”

This week will look a little different. You have a reading assignment and then an application assignment. There are two, required readings and one optional reading: 1) The introduction to Sara Ahmed’s 2012 book, *On Being Included: Racism and Diversity in Institutional Life*; 2) chapter 4 from Ahmed’s book (OPTIONAL); and 3) “Desiring Diversity and Backlash: White Property Rights in Higher Education” by Leigh Patel (2015).

On your own, find some kind of public artifact (document, webpage, etc) or moment (from your own memory) related to TCU's diversity initiatives. In writing, describe the artifact and bring its content and ideology into communication with Ahmed and Patel. Please understand here that diversity and inclusion initiatives are not the same as anti-racist pedagogies. While it is unclear what kind of diversity artifacts you will find, we need to sharpen our understandings of these differences. **(This is RR #4.)**

Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course and open with two presenters.

Week 6 | September 22

“Decolonization Is Not a Metaphor”

In every corner of the academy, people claim they are decolonizing something. In this week, we are taking the philosophy of decoloniality very seriously. For our communal texts, we will all read “Decolonization is Not a Metaphor” by Eve Tuck and K. Wayne Yang. After that, we will read one article that has taken up Tuck's and Yang's argument. In writing this week, address these two things: 1) try and pin down as clearly and personally as you can the major tenets of Tuck and Yang's arguments; 2) use your other article to draw out connections to Tuck and Yang. **(This is RR #5).**

Here are your choices for the jigsaw:

1. “Black and Native Visions of Self-Determination” by Manu Karuka in *Critical Ethnic Studies* (2017)
2. “Breaking up with Deleuze: Desire and Valuing the Irreconcilable” by Eve Tuck in *International Journal of Qualitative Studies in Education* (2010)
3. “Curriculum, Replacement, and Settler Futurity” by Eve Tuck and Ruben Gaztambide-Fernández in *Journal of Curriculum Theorizing* (2013)
4. “Decolonial Hip Hop: Indigenous Hip Hop and the Disruption of Settler Colonialism” by Kyle Mays in *Cultural Studies* (2019)
5. “Decolonization and the Pedagogy of Solidarity” by Ruben Gaztambide-Fernández in *Decolonization: Indigeneity, Education & Society* (2012)
6. “Epistemic Witnessing: Theoretical Responsibilities, Decolonial Attitude and Lenticular Futures” by Wanda Pillow in *International Journal of Qualitative Studies in Education* (2019)
7. “On Ethnographic Refusal: Indigeneity, ‘Voice,’ and Colonial Citizenship” by Audra Simpson in *Junctures: The Journal for Thematic Dialogue* (2007)
8. “Fugitive Decolonization” by Manu Vimalassery in *Theory and Event* (2016)
9. “Fugitive Practices: Learning in a Settler Colony” by Leigh Patel in *Educational Studies* (2019)



10. "Geotheorizing Black/Land: Contestations and Contingent Collaborations" by Eve Tuck, Mistinguette Smith, Allison M. Gues s, Tavia Benjamin, and Brian K. Jones in *Departures in Critical Qualitative Research* (2013)
11. "Indigenous Elsewheres: Refusal and Re-memembering in Education Research, Policy, and Praxis" by Sandy Grande in *International Journal of Qualitative Studies in Education/QSE* (2018)
12. "Kanaka 'Ōiwi Critical Race Theory: Historical and Educational Context" in *Contemporaneity* by Nik Cristobal (2018)
13. "Moving from Damage-Centered Research through Unsettling Reflexivity" by Dolores Calderon in *Anthropology and Education Quarterly* (2018)
14. "The New Native Intellectualism: #ElizabethCook-Lynn, Social Media Movements, and the Millennial Native American Studies Scholar" by Cutcha Risling Baldy in *Wicazo Sa Review* (2016)
15. "Not a Metaphor: Immigrant of Color Autoethnography as a Decolonial Move" by Santhosh Chandrashekar in *Cultural Studies ⇔ Critical Methodologies* (2018)
16. "Pedagogies of Refusal: What It Means to (Un)teach a Student Like Me" by Yanira Rodríguez in *Radical Teacher* (2019)
17. "R-Words: Refusing Research" by Eve Tuck and K. Wayne Yang in in D. Paris and M. T. Winn (Eds.) *Humanizing Research: Decolonizing Qualitative Inquiry with Youth and Communities* (2014)
18. "Revelations of a White Settler Woman Scholar-Activist: The Fraught Promise of Self-Reflexivity" by Carol Lynne D'Arcangelis in *Cultural Studies ⇔ Critical Methodologies* (2017)
19. "Settler Colonialism and Cultural Studies: Ongoing Settlement, Cultural Production, and Resistance" by Aimee Carrillo Rowe and Eve Tuck in *Cultural Studies ⇔ Critical Methodologies* (2016)
20. "Slavery is a Metaphor: A Critical Commentary on Eve Tuck and K. Wayne Yang's 'Decolonization is Not a Metaphor'" by Tapji Garba and Sara-Maria Sorentino in *Antipode* (2020)
21. "'So That the Thieves Will Not Inherit the Earth': Writing and the Fugitive Translation of Indigenous Land Reclamation" by Simón Ventura Trujillo in *Critical Ethnic Studies* (2017)
22. "Suspending Damage: A Letter to Communities" by Eve Tuck in *Harvard Educational Review* (2009)
23. "Them Goon Rules" by Marquis Bey in *Them Goon Rules: Fugitive Essays on Radical Black Feminism* (2019)
24. "Transnational Feminism as a Paradigm for Decolonizing the Practice of Research: Identifying Feminist Principles and Methodology Criteria for US-Based Scholars" by Sylvanna M. Falcón in *Frontiers* (2016)
25. "Under the Shadow of Empire Indigenous Girls' Presencing as Decolonizing Force" by Sandrina de Finney in *Girlhood Studies* (2014)
26. "Whitestream Feminism and the Colonialist Project: A Review of Contemporary Feminist Pedagogy and Praxis" by Sandy Grande in *Educational Theory* (2003)



Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course and open with two presenters.

Week 7 | September 29

Language as White Property

Language scholars have long argued that linguistics, race, and culture are intersecting. Linguistic scholarship related to raciolinguistics today also tells us that language constructs race and that race shapes how we do language. We will look closely at this new work as we remember and locate the 1960s-1970s as central to the linguistic turn in composition studies that has centered us in these discussions.

For our part, we will push ourselves beyond looking at the ways that whiteness influences what gets considered standard and non-standard. Instead, we will interrogate the ways that whiteness controls the entire apparatus of schooling and language. What counts as language and all its parameters in school is under the gun of whiteness. For this week, you are going to read two articles. Your writing task is deceptively simple because it is not easy to do: 1) define raciolinguistics and how/if you see its relevance; 2) bring all your readings into communication; 3) discuss what you think of these readings and their implications for anti-racist pedagogy. **(This is RR #6).**

Read this as our communal text: “Unsettling Race and Language: Toward a Raciolinguistic Perspective” by Jonathan Rosa and Nelson Flores in *Language in Society* (2017). *For your second article, choose ONE amongst these for our jigsaw:*

Please note that you are usually assigned two articles per week this semester. You can read more than that, but pace yourself.

As a reminder, this is not a regular online class. This is online learning in a PANDEMIC (in an election season that will surely get CRAZY)! Zoom fatigue sets in quickly. Motivation is fleeting. The affect, politics, and issues of the moment may tire you out very quickly. Do not expect to have the same levels of productivity and energy as last year (which was probably not healthy anyway). Two articles per week was a conscious decision to decrease the reading volume of the course but still do some interesting reading and work. Beware of burn-out!

1. “A Critique of the Principle of Error Correction as a Theory of Social Change” by Mark Lewis in *Language in Society* (2018)
2. “Dismantling Anti-Black Linguistic Racism in English Language Arts Classrooms: Toward an Anti-Racist Black Language Pedagogy” by April Baker-Bell in *Theory into Practice* (2019)
3. “From Academic Language to Language Architecture: Challenging Raciolinguistic Ideologies in Research and Practice” by Nelson Flores in *Theory into Practice* (2019)
4. “Imagining a Language of Solidarity for Black and Latinx Youth in English Language Arts Classrooms” by Danny C Martinez in *English Education* (2017)
5. “Linguistic Terrorism in the Borderlands: Language Ideologies in the Narratives of Young Adults in the Rio Grande Valley” by Katherine Christoffersen in *International Multilingual Research Journal* (2019)
6. “Multilingual Writers in College Contexts” by Sara Alvarez in *Journal of Adolescent & Adult Literacy* (2018)

7. “Pa'lante, Siempre Pa'lante: Pedagogies of the Home among Puerto Rican College Educated Families” by Nichole Margarita Garcia in *International Journal of Qualitative Studies in Education/QSE* (2019)
8. “Raciolinguistic Ideology of Antiracism: Bilingual Education, Tracking, and the Multiracial Imaginary in Urban Schools” by Kenzo K Sung in *International Journal of Qualitative Studies in Education/QSE* (2018)
9. “Racializing Language, Regimenting Latinas/os: Chronotope, Social Tense, and American Raciolinguistic Futures” by Jonathan Rosa in *Language and Communication* (2015)
10. “Raciolinguistic Chronotopes and the Education of Latinx Students: Resistance and Anxiety in a Bilingual School” by Nelson Flores, MC Lewis, J Phuong in *Language and Communication* (2018)
11. “Standardization, Racialization, Languagelessness: Raciolinguistic Ideologies across Communicative Contexts” by Jonathan Rosa in *Linguistic Anthropology* (2016)
12. “A Tale of Two Visions: Hegemonic Whiteness and Bilingual Education” by Nelson Flores in *Educational Policy* (2015)
13. “‘There's No Way This Isn't Racist’: White Women Teachers and the Raciolinguistic Ideologies of Teaching Code-Switching” by Julia Daniels in *Journal of Linguistic Anthropology* (2018)
14. “Undoing Appropriateness: Raciolinguistic Ideologies and Language Diversity in Education” by Nelson Flores and Jonathan Rosa in *Harvard Educational Review* (2015)
15. “Upending Colonial Practices: Toward Repairing Harm in English Education” by Cati de los Ríos, Danny Martinez, Adam Musser in *Theory into Practice* (2019)
16. “What Counts as Language Education Policy? Developing a Materialist and Anti-Racist Approach to Language Activism” in *Language Policy* (2017)



Start jotting down notes for the language politics that will be on your syllabus. Be thinking about this for the draft of your syllabus that is coming soon. You will need to be EXPLICIT as you describe the purposes and vibe of the student writing/composing that you value.

Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course and open with two presenters.

Week 8 | October 6

Countering White Racial/Ableist Affect & Structure

In this part of the class, we are going to work on holding feminist/queer/anti-racist disability studies together for the purposes of interrupting white/ableist affect in classrooms. Together, we will read “Work in the Intersections: A Black Feminist Disability Framework” by Moya Bailey and Izetta Autumn Mobley in *Gender and Society* (2018). Read this text as a lens into how we can begin to collectively discuss an

anti-racist, intersectional disability politics. We will also center race and disability in Texas in this part of the class so also read: “Hypocrisy, State Policy, and African American Students with Disabilities: The Guise of Access” by Lolita A. Tabron. and Karen Ramlackhanm (make sure you pay close attention to the findings section).

In your writing, address these questions:

- What are the connections between racial affect, whiteness, ableism, and radical disability politics for you? What might this have to do with the classroom? Writing and literacy in college classrooms?
- Once you finish your readings, think about TCU’s disability statements that are required for your syllabi. How does that compare to the policies/politics of what we have read for today?

(This is RR #7).

After the two required articles, read any one of the articles below:

1. “The Able-Bodied Slave” by Cristina Visperas in *Journal of Literary and Cultural Disability Studies* (2019)
2. “Blue Blackness, Black Blueness: Making Sense of Blackness and Disability” by Theri Pickens in *African American Review* (2017)
3. “Conceptualizing Color-evasiveness: Using Dis/ ability Critical Race Theory to Expand a Color-Blind Racial Ideology in Education and Society” by Subini Ancy Annamma, Darrell D. Jackson & Deb Morrison in *Race, Ethnicity, and Education* (2016)
4. “Developing and Reflecting on a Black Disability Studies Pedagogy: Work from the National Black Disability Coalition” by Jane Dunhamn, Jerome Harris, Shancia Jarrett, Leroy Moore, Akemi



Nishida, Margaret Price, Britney Robinson, Sami Schalk in *Disability Studies Quarterly* (2015)

5. “DisCrit Classroom Ecology: Using Praxis to Dismantle Dysfunctional Education Ecologies” by Subini Annamma, Deb Morrison in *Teaching and Teacher Education* (2018)

6. “Disability Critical Race Theory: Exploring the Intersectional Lineage, Emergence, and Potential Futures of DisCrit in Education” in *Review of Education Research* by Subini Ancy Annamma, Beth a. Ferri, David j. Connor (2018)
7. “DisCrit Solidarity as Curriculum Studies and Transformative Praxis” by Subini Ancy Annamma and Tamara Handy in *Curriculum Inquiry* (2019)
8. “Disability: Missing from the Conversation of Violence” by Carlyn O. Mueller, Anjali J. Forber-Pratt, Julie Sriken in *Journal of Social Issues* (2019)
9. “Honoring Arnaldo Rios Soto and Charles Kinsey: Achieving Liberation through Disability Solidarity” by Talila A Lewis (see <https://medium.com/@talewis/achieving-liberation-through-disability-solidarity-64ba42c27191>)

10. “How the Nation’s Largest Minority Became White: Race Politics and the Disability Rights Movement, 1970–1980” by Jennifer Erkulwater in *Journal of Policy History* (2018)
11. “Incarcerated DisCrit: The Intersection of Disproportionality in Race, Disability, and Juvenile Justice” by Taryn VanderPyl in *Justice Policy Journal* (2018)
12. “Lewis Clarke and the ‘Color’ of Disability: The Past and Future of Black Disability Studies” by Jean Franzino in *Disability Studies Quarterly* (2016)
13. “Mad Is a Place; Or, the Slave Ship Tows the Ship of Fools” in *American Quarterly* (2017)
14. “Mapping Consequential Geographies in the Carceral State: Education Journey Mapping as a Qualitative Method With Girls of Color With Dis/abilities” by Subini Ancy Annamma in *Qualitative Inquiry* (2018)
15. “Radical Disability Politics” by A.J. Withers and Liat Ben-Moshe with Lydia X. Z. Brown, Loree Erickson, Rachel da Silva Gorman, Talila A. Lewis, Lateef McLeod and Mia Mingus.
16. “Schooling the Police: Race, Disability, and the Conduct of School Resource Officers” by Amanda Merkwae in *Michigan Journal of Race and Law* (2015)
17. “Strong Black Women”: African American Women with Disabilities, Intersecting Identities, and Inequality” by Angel Love Miles in *Gender and Society* (2018)
18. “These Deadly Times: Reconceptualizing School Violence by Using Critical Race Studies and Disability Studies” in *American Educational Research Journal* (2004)
19. “We are Here We Are Here to Crip That Shit: Embodying Accountability beyond the ‘Word’” in *CCC* by Cody A. Jackson and Christina V. Cedillo (2020)
20. “What Does It Mean to Move: Race, Disability, and Critical Embodiment Pedagogy” by Christina V. Cedillo in *Composition Forum* (2018)
21. “What Feels More Than Feeling?”: Theorizing the Unthinkability of Black Affect” by Tyrone Palmer in *Critical Ethnic Studies* (2017)

NOTE: Do an online search and find a disability statement that you think best belongs on your syllabus and/or best attempts an anti-racist/anti-ableist framework. Be thinking about this for the draft of your syllabus that is coming soon.

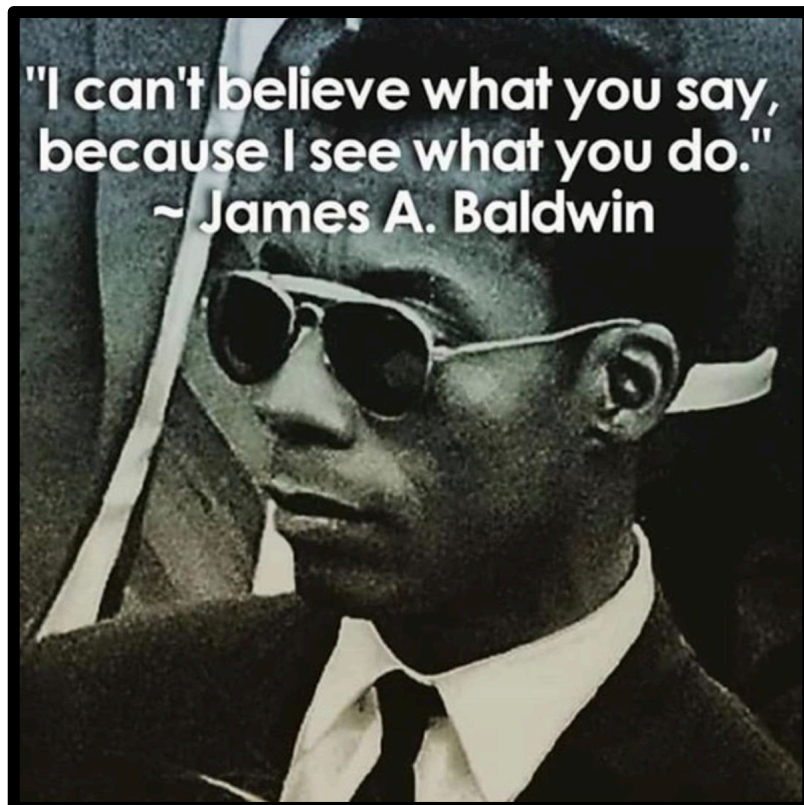
ZOOM/SYNCHRONOUS SCHEDULE	
4:00-4:20	Gather Yourself Up! Look at the day’s agenda on the course website, get some water/tea/coffee, take a bathroom break, get your notes.... release the funk of the day as best you can!
4:20-4:30	Tea Time (All Tea/ All Shade) The zoom sessions open with ceremonial, introductory trash talk (actually, we will treat this like them opening minutes of class where everyone is walking in and saying hello...so... if you have tea, spill it!!)
4:30-5:30	Presentations! Make it happen, yall... but keep it family. Get yourself comfortable with leading a discussion about your research in this way.
5:30-5:45	Break... Get out that damn chair, move, stretch, get some Doritos... all that! These really just ain’t celery-carrot-kinda days. Go for the Doritos!
5:45-6:40	The Anti-Zoom Lectures Carmen will lead some kinda activity that won’t be lecturing.

Please submit this writing in a google folder that you maintain throughout the semester that you give me access to. Your writing is DUE before class. You can expect comments by the end of the week. We will follow our zoom plan for the course and open with two presenters.

Week 9 | October 13

Assessment and Policy as Race Technologies

In rhetoric-composition studies, the conversation around anti-racism has gained most popularity with writing assessment. Anti-racist pedagogies, however, must go much further than assessment or even classroom lesson plans and strategies. In this week of the course, we will frame assessment within an approach to anti-racism that centers fugitive practices. We will politicize and challenge issues of writing assessment with what Leigh Patel argues is the necessity of distinguishing learning from the settler logics of achievement/measurement/ assessment in the first place. This week will also include the early works of Asa Hilliard who was formidable for grounding his critiques of measurement in white supremacy especially as it impacted Black youth.



We will make sure that we do not make the mistake here of asking ourselves how we can assess better in a colonial education system as if that could ever be a radical disposition. Another aspect of our work this week will be to challenge the ideology of an “achievement gap” in the ways that it predetermines failure and cultural deficit discourses for marginalized communities.

In your writing, address the following:

- What are the issues around race and assessment as you see it and from the perspectives of these authors?
- What is assessment? What does it do? What could it do instead?
- Once you finish your readings,

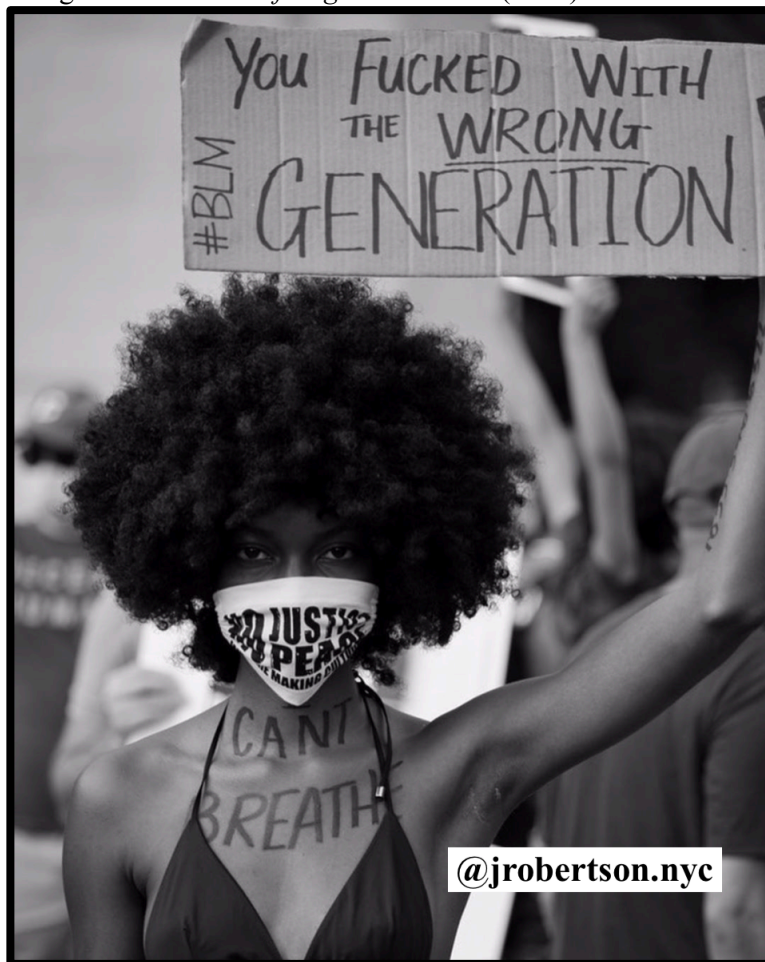
think about the way that you explain the purpose of assessment to your students. What is your approach and why that? What are you actively contesting?

This is RR #8.

We will all read “Fugitive Practices: Learning in a Settler Colony” by Leigh Patel. After that, choose any one of the texts below for our jigsaw:

1. “Beyond Mediocrity: The Dialectics of Crisis in the Continuing Miseducation of Black Youth” by Brian Lozenski in *Harvard Educational Review* (2017)
2. “Classroom Writing Assessment as an Antiracist Practice: Confronting White Supremacy in the Judgments of Language” by Asao B. Inoue in *Pedagogy* (October 2019)
3. “Community-Based Assessment Pedagogy” by Asao Inoue in *Assessing Writing* (2005)
4. “Darles el lugar”: A Place for Nondominant Family Knowing in Educational Equity” by Filiberto Barajas-López and Ann Ishimaru in *Urban Education* (2020)
5. “Exploring Student Achievement Gaps in School Districts Across the United States” by Man Hung, William Smith, Maren Voss, et al in *Education and Urban Society* (2020)

6. "From the Achievement Gap to the Education Debt: Understanding Achievement in U.S. Schools" by Gloria Ladson-Billings in *Educational Researcher* (2006)
7. "From Deficiency to Strength: Shifting the Mindset about Education Inequality" by Yong Zhao in *Journal of Social Issues* (2016)
8. "High-Achieving African American Elementary Students' Perspectives on Standardized Testing and Stereotypes" by Martin J. Wasserberg in *The Journal of Negro Education* (2017)
9. "High-stakes Testing and Curricular Control: A Qualitative Meta-synthesis" in *Educational Researcher* (2007)
10. "Making our Invisible Racial Agendas Visible: Race Talk in Assessing Writing, 1994-2018" by JW Hammond in *Assessing Writing* (2019)
11. "Meritocracy 2.0: High-Stakes, Standardized Testing as a Racial Project of Neoliberal Multiculturalism" by Wayne Au in *Education Policy* (2016)
12. "Moving the Goalposts: Education Policy and 25 years of the Black/White Achievement Gap" by David Gillborn, Sean Demack, Nicola Rollock, et al in *British Educational Research Journal* (2017)
13. "Overkill: Black Lives and the Spectacle of the Atlanta Cheating Scandal" by Camika Royal and Vaness Dodo Seriki in *Urban Education* (2018)
14. "Standardized Testing and School Segregation: Like Tinder to Fire?" by Matthew Knoester and Wayne Au in *Race Ethnicity & Education* (2015)
15. "Racism in Writing Programs and the CWPA" by Asao Inoue in *WPA/Writing Program Administration: Journal of the Council of Writing Program Administrators* (2016)
16. "The Search for Inclusion: Deficit Discourse and the Erasure of Childhoods" by Anne Haas Dyson in *Language Arts* (2015)
17. "There's Still That Window That's Open: The Problem With "Grit" by Noah Asher Golden in *Urban Education* (2017)



Or read ANY ONE article here by Asa Hilliard for our jigsaw:

1. "Assessment Equity in a Multicultural Society: Assessment and Instructional Validity in a Culturally Plural World" presented at the Annual Meeting of the National Council on Measurement in Education (2003)
2. "Adapting Assessment Procedures: The Black Child" (1977)

3. “Either a Paradigm Shift or No Mental Measurement: The Nonscience and the Nonsense of The Bell Curve” in *Cultural Diversity and Ethnic Minority Psychology* (1996)
4. “Excellence in Education versus High-Stakes Standardized Testing” by Asa G. Hilliard (2000)

NOTE: How do you describe assessment to your students? What is its purpose? Be thinking about this for the draft of your syllabus that is coming soon.

Week 10 | October 20

First Draft Workshop for Syllabus Project

Bring in a draft of your syllabus. This is just a draft, but it should offer the following policies in communication with anti-racism: plagiarism, detail of type of projects/writing/exams assigned, assessment model, disability statement, title IX statement, your reading/ writing/ language politics, food policy, lateness policy (if you construct these as webpages, then you can do them that way also). Notice that these things are not about CONTENT. *You should write this as if you are talking to undergraduates.* **This is RR #9.**

**Week 11-12 | October 27-
November 3**

Book Groups

For these two weeks of class, we are reading full books. Please order these well in advance. This week of class is designed for us to read the newest books in the field that relate to anti-racist pedagogies and push us in new ways. In writing, address the following: 1) What is the

contribution(s) that this book makes? 2) What does this book add to the conversations that we have had about anti-racist pedagogies this semester? **This is RR #10-11.** You will receive more details later but just know now that you will be partnered with others who read the same book.

Here are your book choices:

1. *Black or Right: Anti/Racist Campus Rhetorics** by Louis M. Maraj
2. *Counterstory: The Rhetoric and Writing of Critical Race Theory* by Aja Martinez
3. *Critical Race English Education: New Visions, New Possibilities** by Lamar Johnson
4. *The Future is Black: Afropessimism, Fugitivity, and Radical Hope in Education* by Carl A. Grant, Michael J. Dumas, Ashley N. Woodson
5. *Linguistic Justice: Black Language, Literacy, Identity, and Pedagogy* by April Baker-Bell
6. *Progressive Dystopia: Abolition, Antiracism, and Schooling in San Francisco* by Savannah Shange
7. *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom* by Bettina Love

*These books are currently in press and should be available soon.

Week 13 | November 10

21st Century Open Syllabus Projects

Choose any one of the open syllabus projects that is listed below. Use google drive or snail-mail to send me a set of scaffolded writing and reading assignments and theme project for 2-4 weeks of class that work in tandem with one of these syllabi. *Make the pedagogy match the content.* **This is RR #12.** *Here are your choices:*

1. <http://www.blacklivesmattersyllabus.com> (Black Lives Matter Syllabus)
2. Black Disabled Woman Syllabus: A Compilation (<http://www.rampyourvoice.com/?p=2421>)
3. Disability Justice in the Age of Mass Incarceration: Perspectives on Race, Disability, Law & Accountability---
<https://docs.google.com/document/d/1J1QaOHV4wNb2zM0VqOufyex1z4piJ9edPQPai3Rk9Og/edit>
4. <https://gisellepr.files.wordpress.com/2016/05/lemonade-syllabus.pdf> (Lemonade Syllabus)
5. <https://nycstandswithstandingrock.wordpress.com/standingrocksyllabus/> (#StandingRockSyllabus)
6. <http://citizenshipandsocialjustice.com/2015/07/10/curriculum-for-white-americans-to-educate-themselves-on-race-and-racism> (Curriculum for White Americans to Educate Themselves on Race and Racism—from Ferguson to Charleston)
7. <http://www.antiracistalliance.com/home.html> (Anti-Racist Alliance: A Web-Based Curriculum on Whiteness)
8. Teaching Abolition in the Classroom (<https://www.edliberation.org/wp-content/uploads/2020/08/Complete-MPD150-Report-Companion-Curriculum-1.pdf>)

Week 14 | November 17

Individual Zoom Conferences and Open Zoom Discussion on Final Project

Your final project will ask that you choose 2-3 RRs from the class you like the most. Revise these RRs and write an opening framework (stay tuned for details). *You also need to submit your final syllabus project on this day of class.*

Week 15 | November 24

Sharing of Final Projects

We will share final projects in this zoom session. Please know that the final digital project is due and will be graded on Monday, November 30.



Department Objectives/ Policies	<p>Course Description from Graduate Bulletin</p> <p>This course draws from pedagogical methodologies and disciplinary ideologies of composition-rhetoric studies. It centers contemporary contexts of anti-racist pedagogies in college-level curriculum and instruction. Drawing from scholarship that centers Black studies, critical composition/literacy studies, decolonization, queer of color critique, and feminisms of color, students will examine theories and examples of intersecting anti-racist pedagogies across multiple spaces in critical university studies. [NO PREREQUISITES]</p>
	<p>Number of Credits: 3</p>
	<p>Course-level learning outcomes</p> <p>This course expects that students:</p> <ul style="list-style-type: none"> • Recognize the historical and political contexts of the university and how intersecting anti-racist pedagogies intervene • Define anti-racist pedagogies in relation to decolonial refusal, abolitionist university theories, and undercommons/fugitivity • Practice critical analysis of everyday teaching practices in schools and classrooms and university life towards anti-racist goals • Create materials for intersecting (including gender, sexuality, ability, class) anti-racist education in a colonial context • Build a collaborative network of colleagues and resources to support ongoing critical praxis
	<p>English Graduate Program learning outcomes</p> <p>This course expects that students:</p> <ul style="list-style-type: none"> • Investigate the scholarship directly associated with composing, especially as it impacts literacy practices, with a specific focus on key texts on composition and/or on literacy studies (Composition & Literacy/ CL) • Investigate the scholarship directly associated with teaching rhetoric and writing both in and out of academia, with a specific focus on the relationship between communities of writing and rhetoric professionals (Pedagogy/PG) • Investigate the key concepts and underlying values of any given scholarly area, with attention paid to how those texts are used by others to create arguments in the field, understanding theoretical inquiry as a way to create new knowledge (Theory/TY) • Become familiar with appropriate journals, professional organizations, conferences, and other outlets for scholarly work • Give effective scholarly presentations

College Policies

TCU Mission: To educate individuals to think and act as ethical leaders and responsible citizens in the global community.

ADDRAN College Mission: Our mission is to foster an intellectual community, grounded in critical inquiry that explores the human condition in its varied expressions and educates students for meaningful work, global citizenship and ethical leadership.

All members of the class are expected to follow rules of common courtesy in all email messages, discussions, and chats. If I deem any of them to be inappropriate or offensive, I will forward the message to the Chair of the department and appropriate action will be taken, not excluding expulsion from the course. The same rules apply online as they do in person. Be respectful of other students. Foul discourse will not be tolerated. Please take a moment and read some [basic information about netiquette](http://www.albion.com/netiquette/) (<http://www.albion.com/netiquette/>).

Participating in the virtual realm, including social media sites and shared-access sites sometimes used for educational collaborations, should be done with honor and integrity. Please [review TCU's guidelines on electronic communications](#) (email, text messages, social networks, etc.) from the Student Handbook. (<https://tcu.codes/policies/network-and-computing-policy/e-mail-electronic-communications-social-networks/>)

Academic Misconduct (Sec. 3.4 from the [TCU Code of Student Conduct](#)): Any act that violates the academic integrity of the institution is considered academic misconduct. The procedures used to resolve suspected acts of academic misconduct are available in the offices of Academic Deans and the Office of Campus Life and are listed in detail in the [Undergraduate Catalog](#). Specific examples include, but are not limited to:

- **Cheating:** Copying from another student's test paper, laboratory report, other report, or computer files and listings; using, during any academic exercise, material and/or devices not authorized by the person in charge of the test; collaborating with or seeking aid from another student during a test or laboratory without permission; knowingly using, buying, selling, stealing, transporting, or soliciting in its entirety or in part, the contents of a test or other assignment unauthorized for release; substituting for another student or permitting another student to substitute for oneself.
- **Plagiarism:** The appropriation, theft, purchase or obtaining by any means another's work, and the unacknowledged submission or incorporation of that work as one's own offered for credit. Appropriation includes the quoting or paraphrasing of another's work without giving credit therefore.
- **Collusion:** The unauthorized collaboration with another in preparing work offered for credit.
- **Abuse of resource materials:** Mutilating, destroying, concealing, or stealing such material.
- **Computer misuse:** Unauthorized or illegal use of computer software or hardware through the TCU Computer Center or through any programs, terminals, or freestanding computers owned, leased or operated by TCU or any of its academic units for the purpose of affecting the academic standing of a student.
- **Fabrication and falsification:** Unauthorized alteration or invention of any information or citation in an academic exercise. Falsification involves altering information for use in any academic exercise. Fabrication involves inventing or counterfeiting information for use in any academic exercise.
- **Multiple submission:** The submission by the same individual of substantial portions of the same academic work (including oral reports) for credit more than once in the same or another class without authorization.
- **Complicity in academic misconduct:** Helping another to commit an act of academic misconduct.
- **Bearing false witness:** Knowingly and falsely accusing another student of academic misconduct.

Finding Support at TCU

Disability Services at TCU

Disabilities Statement: Texas Christian University complies with the Americans with Disabilities Act and Section 504 of the Rehabilitation Act of 1973 regarding students with disabilities. Eligible students seeking accommodations should contact the [Coordinator of Student Disabilities Services in the Center for Academic Services](http://www.acs.tcu.edu/disability_services.asp) located in Sadler Hall, room 1010 or http://www.acs.tcu.edu/disability_services.asp.

Adequate time must be allowed to arrange accommodations and accommodations are not retroactive; therefore, students should contact the Coordinator as soon as possible in the academic term for which they are seeking accommodations.

Further information can be obtained from the Center for Academic Services, TCU Box 297710, Fort Worth, TX 76129, or at (817) 257-6567.

Each eligible student is responsible for presenting relevant, verifiable, professional documentation and/or assessment reports to the Coordinator. [Guidelines for documentation](http://www.acs.tcu.edu/disability_documentation.asp) may be found at http://www.acs.tcu.edu/disability_documentation.asp.

Students with emergency medical information or needing special arrangements in case a building must be evacuated should discuss this information with their instructor/professor as soon as possible.

Campus Offices

Alcohol & Drug Education Center (817-257-7100, Samuelson Hall basement)
 Brown-Lupton Health Center (817-257-7938 or 817-257-7940)
 Campus Life (817-257-7926, Sadler Hall 2006)
 Center for Academic Services (817-257-7486, Sadler Hall 1022)
 Center for Digital Expression (CDeX) (cdex@tcu.edu, Scharbauer 2003)
 Counseling & Mental Health Center (817-257-7863, Samuelson Hall basement)
 Mary Coats Burnett Library (817-257-7117)
 Office of Religious & Spiritual Life (817-257-7830, Jarvis Hall 1st floor)
 Student Development Services (817-257-7855, BLUU 2003)
 Center for Writing (817-257-7221, Reed Hall 419)
 Transfer Student Center (817-257-7855, BLUU 2003)
 Veterans Services (817-257-5557, Jarvis Hall 219)

Emergency Response

Please review [TCU's L.E.S.S. is More public safety video](https://publicsafety.tcu.edu/less-is-more/) to learn about Lockdown, Evacuate, and Seek Shelter procedures. (<https://publicsafety.tcu.edu/less-is-more/>)

[TCU's Public Safety website](https://publicsafety.tcu.edu/) provides maps that show our building's rally point for evacuation and the seek shelter location. (<https://publicsafety.tcu.edu/>)

In the event of an emergency, call the TCU Police Department at 817-257-7777.

Download the [Frogshield Campus Safety App](https://police.tcu.edu/frogshield/) on your phone. (<https://police.tcu.edu/frogshield/>)

Anti-Discrimination and Title IX Information

Statement on TCU's Discrimination Policy: TCU prohibits discrimination and harassment based on age, race, color, religion, sex, sexual orientation, gender, gender identity, gender expression, national origin, ethnic origin, disability, predisposing genetic information, covered veteran status, and any other basis protected by law, except as permitted by law. TCU also prohibits unlawful sexual and gender-based harassment and violence, sexual assault, incest, statutory rape, sexual exploitation, intimate partner violence, bullying, stalking, and retaliation. We understand that discrimination, harassment, and sexual violence can undermine students' academic success and we encourage students who have experienced any of these issues to talk to someone about their experience, so they can get the support they need. For TCU's Policy on Prohibited Discrimination, Harassment and Related Conduct or file a complaint, go to: <https://titleix.tcu.edu/title-ix/>. To learn about the Campus Community Response Team and Report a Bias Incident, go to: <https://titleix.tcu.edu/campus-community-response-team/>

Statement on Title IX at TCU: As an instructor, one of my responsibilities is to help create a safe learning environment on our campus. It is my goal that you feel able to share information related to your life experiences in classroom discussions, in your written work, and in our one-on-one meetings. I will seek to keep any information you share private to the greatest extent possible. However, I have a mandatory reporting responsibility under TCU policy and federal law, and I am required to share any information I receive regarding sexual harassment, discrimination, and related conduct with TCU's Title IX Coordinator. Students can receive confidential support and academic advocacy by contacting TCU's Confidential Advocate in the Campus Advocacy, Resources & Education office at (817) 257-5225 or the Counseling & Mental Health Center at <https://counseling.tcu.edu/> or by calling (817) 257-7863. Alleged violations can be reported to the Title IX Office at <https://titleix.tcu.edu/student-toolkit/> or by calling (817) 257-8228. Should you wish to make a confidential report, the Title IX Office will seek to maintain your privacy to the greatest extent possible, but cannot guarantee confidentiality. Reports to law enforcement can be made to the Fort Worth Police Department at 911 for an emergency and (817) 335-4222 for non-emergency or TCU Police at (817) 257-7777.

Mandatory Reporters: All TCU employees, except Confidential Resources, are considered Mandatory Reporters for purposes of their obligations to report, to the Coordinator, conduct that raises Title IX and/or VAWA (Violence Against Women Act) issues.

Mandatory Reporters are required to immediately report to the Coordinator information about conduct that raises Title IX and/or VAWA issues, including any reports, complaints or allegations of sexual harassment, discrimination and those forms of prohibited conduct that relate to nonconsensual sexual intercourse or contact, sexual exploitation, intimate partner violence, stalking and retaliation involving any member of the TCU community, except as otherwise provided within the Policy on Prohibited Discrimination, Harassment and Related Conduct.

Mandatory Reporters may receive this information in a number of ways. For example, a complainant may report the information directly to a Mandatory Reporter, a witness or third-party may provide information to a Mandatory Reporter, or a Mandatory Reporter may personally witness such conduct. A Mandatory Reporter's obligation to report such information to the Coordinator does not depend on how he/she received the information. Mandatory Reporters must provide all known information about conduct that raises Title IX or VAWA issues to the Coordinator, including the identities of the parties, the date, time and location, and any other details. Failure of a Mandatory Reporters to provide such information to the Coordinator in a timely manner may subject the employee to appropriate discipline, including removal from a position or termination of employment.

Mandatory Reporters cannot promise to refrain from forwarding the information to the Coordinator if it raises Title IX or VAWA issues or withhold information about such conduct from the Coordinator. Mandatory Reporters may provide support and assistance to a complainant, witness, or respondent, but they should not conduct any investigation or notify the respondent unless requested to do so by the Coordinator.

Mandatory Reporters are not required to report information disclosed (1) at public awareness events (e.g., "Take Back the Night," candlelight vigils, protests, "survivor speak-outs," or other public forums in which students may disclose such information (collectively, public awareness events); or (2) during an individual's

participation as a subject in an Institutional Review Board approved human subjects research protocol (IRB Research). TCU may provide information about Title IX rights and available resources and support at public awareness events, however, and Institutional Review Boards may, in appropriate cases, require researchers to provide such information to all subjects of IRB Research. Call 911 for an emergency and (817) 335-4222 for non-emergency or TCU Police at (817) 257-7777.



Fall 2020 Syllabus Zine by Carmen Kynard, Ph.D.

(cover design, from left to right/top to bottom: #BlackSpring2020 image from M4BL, @tendervirgofarts on IG, Eryn Wise for Democracy Now, @80sbaby_90skid on IG, <https://www.louisville.com/content/story-behind-our-breonna-taylor-cover>, @mandys.point.of.view on IG)



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