

Foundations of Community Development

CRP 531

Spring 2021

3 credit hours

Instructor: Jennifer Tucker, PhD

Tuesdays, 4:00-6:30 pm | George Pearl Hall P135A

Drop In Availability/Office Hours: Wednesday 2-4 pm

Location: George Pearl Hall 239 or zoom link: <https://unm.zoom.us/j/97649885133>

Sign up link: <https://www.wejoinin.com/sheets/vifln>

CRP Department contact: Renia Ehrenfeucht, rehrenfeucht@unm.edu

There are no prerequisites for this class



Joel Bergner, San Francisco Mural, *Un Pasado Que Aún Vive* (A Past That Still Lives)

Course Overview

This graduate seminar explores the theories and methods of community development. It examines the history of this planning subfield and interrogates the notion of community. We consider the history of community development as a contested response to situated social problems, like deplorable housing

conditions for immigrants in the early twentieth century, the urban uprisings of the 1960s and today's landscapes of persistent poverty alongside extreme wealth. This course considers community development through an asset-based model that foregrounds the agency and capacities of historically-marginalized social groups, resisting trends that define these communities through deficits. We consider how power works, with particular attention to race, gender and other axes of difference, and question how power sets the boundaries of community, defining who is in and out, and privileging some forms of knowing over others. Because planning and community development focus on people's lives in particular places, the course introduces a critical understanding of space and the built environment. Understanding the distinctiveness and forces that shape different spatial arrangements—suburbs, urban communities, informal settlements and rural communities for instance—underlies effective, justice-oriented planning interventions.

Learning Objectives

Students can expect to accomplish the following learning objectives in this class:

1. Gain a critical understanding of community development and change, as well as the social, political and economic forces shaping communities operating at multiple scales
2. Understand multiple frameworks of community development, organizing and action
3. Develop familiarity with how gender, race, and other forms of difference structure communities and inform community development practice
4. Understand the history of community development in the US
5. Develop the analytic skills to situate a community in historical, political and economic context as part of planning or organizing work.

COURSE REQUIREMENTS + GRADING

- Participation & Attendance: 20%
- Student-led discussion / "Theory in action" presentations: 10%
- Reading Commentary: 20%
- Positionality Paper 10%

Option 1: Individual Research Paper

- Individual Writing Assignments: 20%
 - Assignment 1: Problem Statement
 - Assignment 2: Literature Review
- Final Analytic Paper: 20%

Option 2: Group Community Action Project

- Group Writing Assignments: 20%
 - Assignment 1: Project Proposal
 - Assignment 2: Draft CAP product
- Final CAP product: 20%

Due Dates

- Reading Commentaries: noon on Tuesdays
- Positionality Paper: 9/14
- Assignment 1: 10/5
- Assignment 2: 11/16
- Final evaluation (Final Analytic Paper or Final CAP Product): 12/13

Participation & Attendance

Our class is a small seminar, which means your participation is crucial. I expect everyone to read carefully, participate respectfully in our weekly discussion and actively support one another. Just as we will learn from class readings, we will learn from each other. This requires listening to your classmate's interpretations and learning from perspectives that are different from our own. In other words, our classroom will be a community of participants who listen well, participate freely, and create a welcoming environment for their peers. Your participation will be graded based on your general involvement and engagement with the course each week, rather than the frequency or originality of your comments. Attendance is mandatory.

Student led discussions / Theory in action presentation

You will lead one 20-30 minute class discussion. Your task is to put theory into action by bringing one or two concepts from the week to bear on a current issue or community development challenge of your choice. You can begin with a short presentation on the key concepts as presented in the readings. You should also include some interactive piece to engage your classmates in discussion or reflection. Consider this an opportunity to practice your facilitation skills. As a class we will also provide you with feedback about your presentation/facilitation. You are welcome to include a grounding or embodiment practice if you wish.

Reading Commentary

Due: Tuesdays at noon

Students are expected to read, reflect on and write about weekly readings before arriving to class. For 10 of the 12 content weeks, you will participate in a collective process of annotating the readings in a shared google doc. The goal of this assignment is to hone your critical reading skills and create a more collaborative reading experience. Expect to read closely and offer 8-15 comments per reading. We will use different kinds of comments, labeling each kind of comment as one of the following: 1) reaction, 2) question, 3) reply, 4) definition (of an unfamiliar word or concept) or 5) citation. You will be commenting on the text itself as well as engaging with your classmates reactions and questions.

Readings will be available in pdf format on our Learn course website.

Positionality Paper

Due: 9/14 at 4:00pm

We are all influenced by where we come from and how we are situated in relationship to different power structures. Thus, our "positionality" reflects many things, like race, class, gender expression, sexual orientation, country of origin, immigration status, family history and connection to place. In this assignment, you will reflect on your positionality as well as how it shapes your worldview and political

commitments.

Option 1: Research and writing on an issue of your choosing

Problem Statement, Literature Review and Final Analytic Paper

For these three writing assignments, you will identify a case study of a real-world community development issue. Please plan to work on the same issue for all assignments. The topical area can derive from your research, planning practice or social justice commitments. Your topic should be a real-world place, problem or possibility, like the UNM Sanctuary Campus movement, policing protest in Brazil or decoloniality in the Zapatista struggle.

Assignment 1, Due: 10/5 at 4pm

The **problem statement** will identify and clearly delineate a bounded issue area. The author will position themselves in relationship to this issue and communicate why it is important, that is, to name the stakes.

Assignment 2, Due: 11/16 at 4pm

In the **literature review** you will identify a subfield of scholarship that engages with your real-world issue. Reviewing the relevant scholarship, you will identify, synthesize and analyze the debates within this field of research.

Final evaluation, Due 12/13 at 4pm

The final paper will be a short analytic reflection in which you apply a theoretical framework to a topic or issue of your choice. Drawing from at least four course readings, construct a relevant conceptual framework that helps us understand the dynamics of your issue more clearly. The paper is an exploration and analysis of your topic in relationship to the conceptual framework. You can also choose to write a longer research paper or a policy brief, if that is helpful for your course of study. If you opt-in to a research paper, I will need to OK your paper topic.

Option 2: Community Action Project

As a class, we will explore the possibility of working with a community organization on a project or campaign of theirs. We will discuss more in the first class. This assignment has two goals: 1) develop relevant skills useful for different kinds of community engaged work and 2) produce something useful to our partner organization. Last semester we worked with the Prison Divest Coalition. Students worked on projects like: a short film about private detention centers and independent research about the impact of COVID in prisons which they published in blogs.

Assignment 1, Due: 10/5 at 4pm

The **project proposal** will identify and clearly delineate a bounded project relevant to the community partner. The proposal will outline the proposed project's goal, target audience, your group's theory of social change and the skills you have or need to acquire to complete the project. Anticipate conducting background research to complete this assignment.

Assignment 2, Due: 11/16 at 4pm

Submit a **draft CAP product** so that you can incorporate feedback before submitting the final project to community partners.

SYLLABUS

Course Schedule

Unit 1: Histories & Theories of Community Development

Week 1. 8/24. Welcome + Co-Creating our Class

Week 2. 8/31. Theory + Practice = Praxis

Week 3. 9/7. Seeing + Building Community Capacity

Week 4. 9/14. Histories of Community Development

Week 5. 9/21. Collaborative Planning + Epistemologies in Conflict

Unit 2: Transforming Structures of Violence

Week 6. 9/28. Film or Group Work

Week 7. 10/5. The Production of Poverty

Week 8. 10/12. Settler Colonialism

Week 9. 10/19. Racial Capitalism

Unit 3: Building Community Power

Week 10. 10/26. Empowerment + Participation

Week 11. 11/2. Organizing

Week 12. 11/9. Solidarity Economies

Week 13. 11/16. Mutual Aid

Week 14. 11/23. Group Work (No Class Meeting)

Week 15. 11/30. Decolonization

Week 16. 12/7. Wrap up

Unit 1: Histories & Theories of Community Development

Week 1. 8/24

WELCOME + CO-CREATING OUR CLASS

Week 2. 8/31

THEORY + PRACTICE = PRAXIS

This week wrestles with the question: "what is theory good for?" All action in (and on) the world rests on theories of how the world works, on assumptions about the drivers of social change and on perceptions of what is politically possible. We explore one lineage of thought—popularized by the Brazilian educator Paulo Freire—that raises up the capacities of the most oppressed to develop a critical consciousness and act as agents of justice. Drawing on Freire, the black feminist bell hooks argues that theory is a social practice,

potentially (although not necessarily) liberatory, if it transforms our capacities to understand and act on the world in ways that promote healing and social justice. We also read the classic short essay by Audre Lorde condemning the exclusions of white academic feminism with lessons for building alliances across difference that contend with the real conditions of oppressed peoples' lives.

hooks, bell. 1994. "Theory as Liberatory Practice." In *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 59–75.

Freire, Paulo. 1968. "Chapter 1," *Pedagogy of the Oppressed*. Translated by Myra Bergman Ramos. New York: Bloomsbury Academic, 43–70.

Lorde, Audre. 1981. "The Master's Tools Will Never Dismantle the Master's House." In *This Bridge Called My Back: Writings by Radical Women of Color*. edited by Cherrie Moraga and Gloria Anzaldua, New York: Kitchen Table, 1-3.

Week 3. 9/7

SEEING + BUILDING COMMUNITY CAPACITY

This we explore the asset-based model of community development which foregrounds the agency and capacities of historically-marginalized social groups. This model explicitly resists trends that define these communities through frames of lack or dysfunction. We also question a romanticized vision of community as coherent monolithic or free from conflict.

Tuck, Eve. 2009. "Suspending Damage: A Letter to Communities." *Harvard Educational Review* 79 (3):409–28.

Sen, Amartya. 1990. "Individual Freedom as a Social Commitment." *The New York Review of Books*, June 14, 1–15.

Week 4. 9/14

HISTORIES OF COMMUNITY DEVELOPMENT

This week, we study how community development cyclically emerges, in reworked form, in response to social suffering – from the deplorable slum living conditions for immigrant communities in the Progressive Era to the 1960s ghetto uprisings to privatized charity, like George Bush's one thousand points of light, in response to deindustrialization and wage stagnation from the 1980s onwards. The New Deal bifurcated social supports into two parallel tracks. Means tested, stigmatized programs for the poor exist alongside what Alice O'Conner describes as "invisible, federalized, non-means-tested subsidies" for the wealthy. Key community development programs seeking the "maximum feasible participation" of poor communities defined participation in ways that, some argue, overlook the social structures that reproduce poverty.

O'Conner, Alice. 2012. "Swimming Against the Tide: A Brief History of Federal Policy in Poor Communities." In *The Community Development Reader*, edited by James DeFilippis and Susan Saegert. New York: Routledge, 11–29.

Woods, Clyde. 1998. "Regional Blocs, Regional Planning, and the Blues Epistemology in the Lower Mississippi Delta." In *Making the Invisible Visible: A Multicultural Planning History*, edited by Leonie Sandercock. University of California Press, 78–99.

Optional:

Marcuse, Peter. 2015. "The Three Historic Currents of City Planning." In *Readings in Planning Theory*, edited by Susan S. Fainstein and James DeFilippis. John Wiley & Sons, 117–131.

Week 5. 9/21

COLLABORATIVE PLANNING AND EPISTEMOLOGIES IN CONFLICT

Collaborative planning promotes normative processes for sharing power and making collective decisions with different stakeholders. Collaborative planning rose to prominence to contest the notion of the planner imagined as "a rational man operating at arm's length from the messy world of politics," as Judith Innes says. Yet, critics contend collaborative planning underestimates power differentials between planner and community while downplaying the historical role of planning in building and buttressing the unequal city. In these perspectives, power extends into epistemology, that is, to how we know the world and thus how we act on it. From different angles, Flyvbjerg, Watson and Yiftachel argue for using this more expansive understanding of power while underscoring that conflict between competing interests and worldviews is at the core of any planning problem.

Healey, Patsy. 2020. "Judith Innes: The Leading Scholar of Collaborative Rationality in the Planning Field Dies" *Planning Theory & Practice* 21 (5): 797–802.

Watson, Vanessa. 2006. "Deep Difference: Diversity, Planning and Ethics." *Planning Theory* 5 (1): 31–50.

Choose one:

Flyvbjerg, Bent, Tim Richardson, In Philip Allmendinger, and Mark Tewdwr-Jones. 2002. "Planning and Foucault: In Search of the Dark Side of Planning Theory." *Planning Futures: New Directions for Planning Theory*, 44–63.

Yiftachel, Oren. 1998. "Planning and Social Control: Exploring the Dark Side." *Journal of Planning Literature* 12 (4): 395–406.

Unit 2: Transforming Structures of Violence

Week 6. 9/28

FILM OR GROUP WORK

Week 7. 10/5

THE PRODUCTION OF POVERTY

Frequently, development is posed as the solution to poverty. But there is considerable debate about what development, and poverty, might mean, as well as the relationship between these two social processes. Statistics like the poverty headcount paint a demographic picture based on household income, but may hide other important dimensions of poverty as a lived experience that unevenly affects different social groups. Feminist scholars have long argued that poverty is gendered. This goes beyond the observation that more women than men have poverty-level incomes. Rather, socially-constructed understandings of valuable work and proper political subjects contain implicit, gendered assumptions, as Fraser and Gordon show in their critical history of the notion of "dependency." Discourses of poverty are at once gendered and racialized. For instance, proponents of cutting state-funded safety nets in the 1980s mobilized racist sentiments with the figure of the "welfare queen," implicitly coded as a Black woman.

Fraser, Nancy, and Linda Gordon. 1994. "A Genealogy of Dependency: Tracing a Keyword of the US Welfare State." *Signs*, 309–336.

Lawson, Victoria, and Sarah Elwood. 2014. "Encountering Poverty: Space, Class, and Poverty Politics." *Antipode* 46 (1): 209–228.

Adams, Vincanne. 2012. "The Other Road to Serfdom: Recovery by the Market and the Affect Economy in New Orleans." *Public Culture* 24 (1 66): 185–216.

Recommended:

Bradshaw, Ted K. 2007. "Theories of Poverty and Anti-Poverty Programs in Community Development." *Community Development* 38 (1): 7–25.

Week 8. 10/12

SETTLER COLONIALISM

Settler colonialism is a historical process of land theft, broken treaties and unspeakable violence against the Native peoples of the Americas. It is also a present-day process, as made visible by the Standing Rock Sioux's fight to have their territorial claims recognized in the fight against the Dakota Access Pipeline. Thanks to indigenous scholars and activists, disciplines like planning and community development are finally more fully appreciating the extent to which settler colonialism is the context of contexts, the taken-for-granted foundation of the United States.

Estes, Nick. 2015. "Lakota Giving and Justice." *Owašiču Owé Wašté Šní* (blog). November 26, 2015.

Dunbar-Ortiz, Roxanne. 2014. "This Land," "Follow the Corn" and "Culture of Conquest." *An Indigenous Peoples' History of the United States*. Beacon Press. 1-44.

Barker, Adam J. 2015. "'A Direct Act of Resurgence, a Direct Act of Sovereignty': Reflections on Idle No More, Indigenous Activism, and Canadian Settler Colonialism." *Globalizations* 12 (1): 43–65.

Recommended:

Glenn, Evelyn Nakano. 2015. "Settler Colonialism as Structure: A Framework for Comparative Studies of US Race and Gender Formation." *Sociology of Race and Ethnicity* 1 (1): 52–72.

Week 9. 10/19

RACIAL CAPITALISM

This week we explore the interlinkages between racism and capitalism. The late 1970s inaugurated a shift to neoliberalism, alternately understood as an elite economic project that exacerbates income inequality, a political rationality promoting market logics in social spheres (like education or environmental policy), or as a form of governance. One consequence of neoliberal austerity is that private sector organizations (NGOs and community development organizations) are increasingly providing community social supports. Theories of racial capitalism out of the Black radical tradition take a much longer historical view, arguing that capitalism requires the "devaluation of non-white bodies," as geographer Laura Pulido puts it, for it is by moving through these hierarchies of difference that capital accumulates. Jodi Melamed explains "racism enshrines the inequalities that capitalism requires."

Sen, Amartya. 2016. "Capitalism Beyond the Crisis." *The New York Review of Books*.

Hudson, Peter James. 2016. "The Racist Dawn of Capitalism." *Boston Review*, March 14.

Hanauer, Nick, and David Rolf. 2020. "The Top 1% of Americans Have Taken \$50 Trillion From the Bottom 90%—And That's Made the U.S. Less Secure." *Time*, September 14, 2020.

"Economic Timeline." n.d. Center for Popular Economies.

Choose one:

Melamed, Jodi. 2015. "Racial Capitalism." *Critical Ethnic Studies* 1 (1): 76–85.

Harris, Cheryl I. 1993. "Whiteness as Property." *Harvard Law Review* 106 (8): 1707–1791.

Unit 3. Building Community Power

Week 10. 10/26

EMPOWERMENT AND PARTICIPATION

Empowerment and broad-based participation are key practices of many modes of community development. This week we explore different ways of cultivating community civic capacities, like empowerment evaluation and consensus-building. We also consider critiques that question the ease with which some notions of participation overlook or even exacerbate structures of inequality. The Zapatista

spokesperson, *Subcomandante Marcos*, writes with humor about the difficulties that outsiders might experience when they seek to "consult" with a community that is not their own.

Saegert, Susan. 2012. "Building Civic Capacity in Urban Neighborhoods: An Empirically Grounded Assessment." In *The Community Development Reader*, edited by James DeFilippis and Susan Saegert, 2nd edition. New York: Routledge, 220–227.

Isaac, Claudia. 2016. "Operationalizing Social Learning through Empowerment Evaluation." In *Insurgencies and Revolutions: Reflections on John Friedmann's Contributions to Planning Theory and Practice*. New York: Routledge, 208–218.

"Health, Healing, and Housing in Santa Fe: Community Land Trusts, Midtown, and a Vision for Post-Pandemic Development." 2020. Human Impact Partners.

<https://humanimpact.org/hipprojects/health-healing-and-housing-in-santa-fe/>.

Marcos, Subcomandante Insurgente. 2004. "Marcos Invites the Government's Delegates to a Community Consultation." In *Ya Basta! Ten Years of the Zapatista Uprising*, edited by Rafael Guillén Vicente, et al. Oakland, CA: AK Press. 144–146.

Week 11. 11/2

ORGANIZING

Organizing is a method of building power within a community in order to press for systemic social and policy change. This week we trace the organizing model of Saul Alinsky, the son of Jewish immigrants who influenced generations of activists and leaders, including Barak Obama, Cesar Chavez, Dolores Huerta and Hillary Clinton. Envisioning the world as split between the "haves" and the "have nots," Alinsky argues that principled men are morally obligated to push for a social redistribution of power. Alinsky calls these agents of social change Radicals, titling his first book "Rules for Radicals." Like many of his era, Alinsky's language suggests he envisions these empowered actors as men, rather than women. Given this and other challenges, we also consider the limits of the Alinsky model of organizing.

Stall, Susan, and Randy Stoecker. 1998. "Community Organizing or Organizing Community? Gender and the Crafts of Empowerment." *Gender & Society* 12 (6): 729–756.

Taylor, Keeanga-Yamahtta. 2021. "A Black Lives Matter Founder on Building Modern Movements." *The New Yorker*, January 18, 2021.

Jeserich, Mitch. 2021. "ACT UP NY: A History 1987-1993 with Sarah Schulman." *Letters and Politics*. KPFA. <https://kpfa.org/episode/letters-politics-august-9-2021/>.

Recommended

Alinsky, Saul. 1989. "Native Leadership." In *Reveille for Radicals*. New York: Vintage, 64–75.

Week 12. 11/19

SOLIDARITY ECONOMIES

This week we consider different perspectives on how communities can increase their capacities for economic sustainability. Authors of the "Feminism for the 99%" put forth a anti-capitalist manifesto while my co-author and I argue for cultivating an economic imagination supple enough to see the value already produced by informal workers. Migrant hometown organizations offer a concrete example of geographically-extensive relationships of economic solidarity.

Fraser, Nancy, Cinzia Arruzza, and Tithi Bhattacharya. 2019. *Feminism for the 99%*. Verso London, England.

Tucker, Jennifer L., and Manisha Anantharaman. 2020. "Informal Work and Sustainable Cities: From Formalization to Reparation." *One Earth* 3 (3): 290–99.

Orozco, Manuel, and Rebeca Rouse. 2012. "Migrant Hometown Associations and Opportunities for Development: A Global Perspective." In *The Community Development Reader, 2nd Edition*, edited by James DeFilippis and Susan Saegert, 2nd edition. New York: Routledge, 280–285.

Week 13. 11/16

MUTUAL AID

Spade, Dean. 2020. *Mutual Aid: Building Solidarity during This Crisis (and the Next)*. Verso Books.

Week 14. 11/23

Group Work (no class meeting)

Week 15. 11/30

DECOLONIZATION & ABOLITION

A Red Deal: Indigenous Action to Save Our Earth." 2019. The Red Nation.

<https://therednation.org/2019/09/22/the-red-deal/>.

Gilmore, Ruth Wilson. 2020. "Eyes on Abolition." October 5. <https://uh.edu/socialwork/news/eyes-on-abolition/>.

Moore, Jason W., and Raj Patel. 2017. "Unearthing the Capitalocene: Towards a Reparations Ecology." *ROAR Magazine*, 2017.

Week 16. 12/7

CLASS WRAP UP

COURSE POLICIES

Course Norms

The first week of class we will develop together our course norms and shared expectations for how students and the instructor can build a constructive learning environment together. In our interactions we will strive to honor the unique knowledge and experience that each student brings to the classroom and online learning environments, so that we can all learn from each other.

UNM Administrative Mandate on Required Vaccinations

All students, staff, and instructors are required by [UNM Administrative Mandate on Required Vaccinations](#) to be fully vaccinated for COVID-19 as soon as possible, but no later than September 30, 2021, and must provide proof of vaccination or of a UNM validated limited exemption or exemption no later than September 30, 2021 to the [UNM vaccination verification site](#). Students seeking medical exemption from the vaccination policy must submit a request to the [UNM verification site](#) for review by the UNM [Accessibility Resource Center](#). Students seeking religious exemption from the vaccination policy must submit a request for reasonable accommodation to the [UNM verification site](#) for review by the [Compliance, Ethics, and Equal Opportunity Office](#). For further information on the requirement and on limited exemptions and exemptions, see the [UNM Administrative Mandate on Required Vaccinations](#).

UNM Requirement on Masking in Indoor Spaces

All students, staff, and instructors are required to wear face masks in indoor classes, labs, studios and meetings on UNM campuses, see [masking requirement](#). Qualified music students must follow appropriate specific mask policies issued by the Chair of the Department of Music and the Dean of the College of Fine Arts. Vaccinated and unvaccinated instructors teaching in classrooms must wear a mask when entering and leaving the classroom and when moving around the room. When vaccinated instructors are able to maintain at least six feet of distance, they may choose to remove their mask for the purpose of increased communication during instruction. Instructors who are not vaccinated (because of an approved medical or religious exemption), or who are not vaccinated yet, must wear their masks at all times. Students who do not wear a mask indoors on UNM campuses can expect to be asked to leave the classroom and to be dropped from a class if failure to wear a mask occurs more than once in that class. With the exception of the limited cases described above, students and employees who do not wear a mask in classrooms and other indoor public spaces on UNM campuses are subject to disciplinary actions.

Credit-hour statement

This is a three credit-hour course. Class is scheduled to meet for one 2.5 hour session of direct instruction for fifteen weeks during the Fall 2021 semester. Students are expected to complete a *minimum* of six

hours of out-of-class work (or homework, study, assignment completion, and class preparation) each week.

Attendance Policy

Attendance is required for this course. Please arrive on time. Arriving late is a disruption and a disservice to your fellow classmates. Unexcused absences and regular late arrival will negatively affect your participation grade. If you know that you will miss class for a reason other than illness or emergency, notify me, by email, at least 24 hours in advance. I will evaluate absences on a case-by-case basis.

Late Assignments Policy

If you must submit an assignment late due to extenuating circumstances, communicate with me about your situation before the due date. I know that most of you are managing multiple important responsibilities outside of this class: work, family, kids, caretaking responsibilities and participating in activism and community work. We can most likely work something out, especially if you reach out beforehand to discuss your situation.

Email

I will respond to emails 48-72 hours after I receive them. Do not expect a response to last minute emails before assignments are due. Substantive questions should be saved for class or my drop-in availability (office hours).

Academic Honesty

Plagiarism is using the ideas or words of another without proper acknowledgment. I encourage study groups and working together to understand theory and concepts. All written work should be your own, unless otherwise specified. Do not use other students' papers or exercises for your assignments. Learning how to appropriately cite the work of others is an important part of any program of study. If you have any questions about what constitutes plagiarism, please read the Community & Regional Planning Program's "[Ethics Statement](#)." If you cite an author or use her/his ideas, you must cite properly. **If I find plagiarism in an assignment, even if it is unintentional, I will not grade it.**

UNM has policies to preserve and protect you and the academic community available in the [Student Pathfinder](#) as well as in the Faculty Handbook. These include policies on student grievances and [D176](#) (graduate and professional students), academic dishonesty ([D100](#)), and respectful campus ([CO9](#)). Doing something dishonest in a class or on an assignment can lead to serious academic consequences. Please reach out to me or support staff at one of our [student resource centers](#) if you have any questions or worries.

Grade Disputes

Students who wish to dispute grades on an assignment must do so in writing. Indicate each issue that you dispute. You must submit grade disputes to me during office hours. Please note that I may lower as well as raise grades after reviewing assignments.

Technology Policy

Please turn off your cell phones before discussion section begins, unless you have urgent family or caretaking responsibilities.

Technology Requirements

This class is designed for online delivery with professional instructional design support and recommended best practices for online instruction. Course materials are prepared specifically for online students and instruction. Computer and Internet connection required.

Campus & classrooms free from discrimination, violence and harassment

Our classroom and our university should always be spaces of mutual respect, kindness, and support, without fear of discrimination, harassment, or violence. Title IX prohibitions on sex discrimination include various forms of sexual misconduct, such as sexual assault, rape, sexual harassment, domestic and dating violence, and stalking. Current UNM policy designates instructors as required reporters, which means that if instructors are notified (outside of classroom activities) about any Title IX violations, they must report this information to the Title IX coordinator. However, the American Association of University Professors' (AAUP) "Statement on Professional Ethics" requires that Professors protect students' academic freedom and "respect[s] the confidential nature of the relationship between professor and student." Therefore, as a Professor I have pledged to honor student confidentiality and will strive to respect your wishes regarding reporting; I will only report with your consent. If you or someone you know has been harassed or assaulted and would like to receive support and academic advocacy, there are numerous confidential routes available to you. For example, you can contact the Women's Resource Center, the LGBTQ Resource Center, Student Health and Counseling (SHAC), or LoboRESPECT. LoboRESPECT can be contacted on their 24-hour crisis line, (505) 277-2911 and online at loborespect@unm.edu. You can receive non-confidential support and learn more about Title IX through the Title IX Coordinator at (505) 277-5251 and <http://oeo.unm.edu/title-ix/>.

Support for undocumented students

All students are welcome in this class regardless of citizenship, residency, or immigration status. As an educator, I fully support the rights of undocumented students to an education and to live free from fear of deportation. I pledge that I will not disclose the immigration status of any student who shares this information with me unless required by a judicial warrant, and I will work with students who require immigration-related accommodations. For more information and/or resources, please contact the New Mexico Dream Team at info@nmdreamteam.org.

Accommodation Policy

Accommodations: In accordance with University Policy 2310 and the Americans with Disabilities Act (ADA), academic accommodations may be made for any student who notifies the instructor of the need for an accommodation. It is imperative that you take the initiative to bring such needs to the instructor's attention, as I am not legally permitted to inquire. Students who may require assistance in emergency evacuations should contact the instructor as to the most appropriate procedures to follow. Contact [Accessibility Resource Center](#) at 277-3506 or arcsrvs@unm.edu for additional information.

UNM is committed to providing courses that are inclusive and accessible for all participants. As your instructor, it is my objective to facilitate an accessible classroom setting, in which students have full access and opportunity. If you are experiencing physical or academic barriers, or concerns related to mental health, physical health and/or COVID-19, please consult with me after class, via email/phone or during office hours. You are also encouraged to contact [Accessibility Resource Center](#) at arcsrvs@unm.edu or by phone 277-3506.