Foundations of Community Development

Community & Regional Planning 531
Spring 2021
Instructor: Jennifer Tucker, PhD

Tuesdays, 9:30 am - 12:00 pm │zoom link: https://unm.zoom.us/j/94105742218

Office Hours: Tuesdays 2-4 pm | zoom link: https://unm.zoom.us/j/96067404891
Sign up link: https://www.wejoinin.com/sheets/lcinj

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 agency and the capacities of historically-marginalized social groups, resisting trends that define these communities through dysfunction. 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, 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%
- Annotating and commenting on readings in a shared document: 20%
- Positionality Paper 10%

Option 1: Research and writing on an issue of your choosing
- Writing Assignments: 20%
  - o Problem Statement
  - o Literature Review
- Final Analytic Paper: 20%

Option 2: Group Community Action Project
- Community Action Project 20%
  - o Group facilitation of mini-workshop on topics like power mapping, asset mapping, elaborating our theory of social change or designing the CAP product(s)
  - o Group synthesis of the results of their workshop
- Final CAP product: 20%

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 citizens 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 the themes and 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 and issues from the readings. You should also include some interactive piece to engage your classmates in discussion or reflection.

Collective Commenting and Discussion of Readings
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.

Positionality Paper
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 and how it shapes your worldview.

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.

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.

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.

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 possible partners in the first class. I will propose working with the Santa Fe Dreamers Project on their legislative campaign to divest from private prisons. You are invited to bring suggestions for a project or campaign that you think we should work with as a 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. We will organize mini-workshops in class focusing on a particular step of the community development/action process, skills like power mapping, asset mapping, elaborating our theory of social change and designing a product or intervention. We will divide the class into groups. Each group will facilitatate one mini-workshop during class time, which will both move the project forward and offer the opportunity to practice (and evaluate) our facilitation skills.

COURSE POLICIES

Online Learning

We are figuring out online learning together. For some of you, the transition on online learning might be challenging or unwanted. I hear you! Please do your best and we will navigate this online learning environment together. I will be as a responsive and flexible as possible, knowing that many students are facing significant external challenges that complicate fulfilling class expectations.

This class is a mix of a *synchronous (scheduled)* seminar section on zoom (Tuesdays 9:30-12, or 10-12) and *asynchronous* (*arranged*) learning activities that you will complete on your own time, during the week that they are assigned. Interactive asynchronous activities will include:

- a video lecture from me which you will watch before our seminar
- active participation in our shared document for collective commenting/annotating on readings
- occasional additional content like videos, podcasts and guest lectures

Online Etiquette and 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.

Attendance Policy

Attendance is required for this course. Please log-in 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.** If you have any questions, please ask.

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 online community, our zoom classroom and our university should always be spaces of mutual respect, kindness, and support, without fear of discrimination, harassment, or violence. Should you ever need assistance or have concerns about incidents that violate this principle, please access the resources available to you on campus, especially the LoboRESPECT Advocacy Center and the support services listed on its website. Please note that, because UNM faculty are considered "responsible employees" by the Department of Education, any disclosure of gender discrimination (including sexual harassment, sexual misconduct, and sexual violence) made to a faculty member must be reported by that faculty member to the university's Title IX coordinator.

Support for undocumented students

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

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 my 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. If you need an accommodation based on how course requirements interact with the impact of a disability, you should contact me to arrange an appointment as soon as possible. We can discuss the course format and requirements, anticipate the need for adjustments and explore potential accommodations. I rely on the Disability Services Office for assistance in developing strategies and verifying accommodation needs. If you have not previously contacted them I encourage you to do so.

Resources

CRP Ethics Statement: http://saap.unm.edu/academic-programs/community-regional-planning/index.html

LoboRESPECT: http://loborespect.unm.edu/

For more information on the campus policy regarding sexual misconduct, please see: https://policy.unm.edu/university-policies/2000/2740.html

Accessibility Resource Center: 277-3506

Readings

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

SYLLABUS
Course Schedule

Unit 1: Histories & Theories of Community Development
Week 1. 1/19. Welcome + Co-Creating our Class
Week 2. 1/26. Theory + Practice = Praxis
Week 3. 2/2. Seeing & Building Community Capacity
Week 4. 2/9. Histories of Community Development
Week 5. 2/16. Collaborative Planning + Epistemologies in Conflict

Unit 2: Transforming Structures of Violence
Week 6. 2/23. Self-Directed or Case Study Reading
Week 7. 3/3. The Production of Poverty
Week 8. 3/9. Settler Colonialism
Week 9. 3/16. Spring Break
Week 10. 3/23 Racial Capitalism

Unit 3: Building Community Power
Week 11. 3/30. Empowerment + Participation
Week 12. 4/6. Organizing
Week 13. 4/13. Solidarity Economies
Week 14. 4/20. Mutual Aid
Week 15. 4/27. Decolonization
Week 16. 5/4. Wrap up

Unit 1: Histories & Theories of Community Development

Week 1. January 19

WELCOME + CO-CREATING OUR CLASS

Week 2. January 26

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 people's 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. February 2

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. February 9

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. February 16
COLLABORATIVE PLANNING AND EPISTEMOLOGIES IN CONFLICT

Collaborative planning promotes normative processes for sharing power and making collective decisions with different stake-holders. 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, how we know the world and thus how we act on it. From different angles, Flyybjerg, 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. February 23

SELF-DIRECTED READING -or- CASE STUDY READING

Week 7. March 3

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.

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

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

As a class we will choose one:

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

Goldstein, Alyosha. 2012 "Now, We're Our Own Government." In *Poverty in Common: The Politics of Community Action during the American Century*. Duke University Press, 1—30.

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.

Farmer, Paul. 1996. "On Suffering and Structural Violence: A View from Below." *Daedalus* 125 (1): 261–83.

Week 8. March 9

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." *Owašíču 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.

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. March 16

SPRING BREAK

Week 10. March 23

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."

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

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.

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 11. March 30

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.

Burgess, Heidi, and Brad Spangler. 2013. "Consensus Building." Text. *Beyond Intractability* (blog). September 2013. 1-12.

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 12. April 6

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 spilt between the "haves" and the "have nots," Alinksy argues that principled men are morally obligated to push for a social redistribution of power. Alinksy 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, we also consider the limits of the Alinsky model of organizing.

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

Stall, Susan, and Randy Stoecker. 2012. "Community Organizing or Organizing Community? Gender and the Crafts of Empowerment." In *The Community Development Reader*, edited by James DeFilippis and Susan Saegert, 2nd edition. New York: Routledge, 201–208.

Choose One

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.

Appadurai, A. 2002. "Deep Democracy: Urban Governmentality and the Horizon of Politics." *Public Culture* 14 (1): 21–47.

Week 13. April 13

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 feminist geographers J.K. Gibson-Graham (two academics writing under one name) argue for cultivating an economic imagination outside of capitalism. 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.

Gibson-Graham, J.K. 2007. "Cultivating Subjects for a Community Economy." In *Politics and Practice in Economic Geography*, edited by Adam Tickell, Eric Sheppard, Jamie Peck, and Trevor Barnes. Los Angeles: SAGE Publications, 106–119.

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 14. April 20

MUTUAL AID

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

WEEK 15. April 24

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. "A Moment of True Decolonization: 'The Beginning of a Perfect Decolonial Moment.'" The Funambulist Podcast. https://thefunambulist.net/podcast/daily-podcast-31-ruth-wilson-gilmore-the-beginning-of-a-perfect-decolonial-moment.

Week 16. May 4

CLASS WRAP UP