

# SOC/GNDR 3381-001 Exploring Social Inequality through Music & Film

Fall 2020 **Hybrid & IVC**  
TUESDAY/THURSDAY 2:00-3:20PM  
UNION BALLROOM AND CANVAS

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## Face Coverings

Based on CDC guidelines, the university requires everyone to wear face coverings in shared public spaces on campus, including our classroom. As a reminder, when I wear a face covering, I am protecting you. When you wear a face covering, you are protecting me and all of your classmates. If you forget your face covering, I will ask you to leave class to retrieve it. If you repeatedly fail to wear a face covering in class, I will refer you to the Dean of Students for a possible violation of the Student Code. Note that some students may qualify for accommodations through the Americans with Disabilities Act (ADA). If you think you meet these criteria and desire an exception to the face covering policy, contact the Center for Disability and Access (CDA). Accommodations should be obtained prior to the first day of class so that I am notified by CDA of any students who are not required to wear a face covering. **Please note that face shields alone are not an acceptable** form of face covering unless also worn with a covering or mask for the nose and mouth.

The University is also asking all students to **stay home if you are feeling sick**. Please prioritize your own health and the health and safety of your family and loved ones over coming to class.

Please also remember to **practice appropriate personal hygiene** to reduce transmission of the virus, including **washing your hands** and **using hand sanitizer**, which will be available in the Union at “sanitizing stations”.

If a student has **tested positive** for COVID-19 they must self-report through this website:  
[coronavirus.utah.edu](https://coronavirus.utah.edu)



## Course Description

*Black Panther* is a surprising film for several reasons. While the film is part of the Marvel universe along with standards like Captain America, Iron Man, and Thor, it introduces and contemplates concepts and tropes not typical of superhero movies. *Black Panther* is principally set in the impressively imagined African kingdom of Wakanda where African identity and history are played out in a setting replete with sophistication, abundance, and ingenuity. The rich history of Wakanda is in large part fueled by vibranium, the strongest metal Earth has ever known which fell to earth in Africa eons ago, ensuring that Wakandans would become the most technologically advanced and sophisticated nation on the planet. The film centers on the character of King T'Challa, present day ruler of Wakanda, and the latest in a long line of Black Panthers, whose strength is fueled in part by divine blessing but also the heart shaped herb mutated by vibranium itself. The nation of Wakanda is cloaked from the rest of the world so completely, it cannot even be seen from space by orbital satellites that can observe light and thermal signatures, a remarkable feat. Instead, the country masquerades as a pastoral setting of shepherds and weavers.

The film opens with a brief nod to ancient history, recounting the five African tribes and the coming of vibranium as well as the rise of the first Black Panther. The following scene is taken from the year 1992—it is the true nexus of the film that will profoundly impact the story line. In this scene, we learn that Wakandan Prince N’Jobu has been stationed as an agent in Oakland, California—he is one of many Wakandan spies sent into the world to gather intelligence. N’Jobu has become increasingly disillusioned with the constant oppression and immiseration that black Americans live with daily, and decides to distribute his country’s vibranium and weapons technology to black people around the world, facilitating a revolution. When his brother, King T’Chaka—T’Challa’s father—learns of the plan, he ends the plot and winds up killing his brother.

The body of the film is set in the present and explores dueling ideologies and factions within Wakanda as T’Challa assumes the kingship after the death of his father (an entirely different story that involves other superheros in the Marvel and Avenger universe). There are traditionalists, let’s call them, who want to keep Wakanda isolated from the world; and there are what we’ll call Pan-Africanists who want to use Wakanda’s extraordinary wealth and incomparable technology to do great good in the world—saving lives, supporting refugees and immigrants, the list goes on and on. T’Challa’s own ex-lover, Nakia, is a proponent of extending Wakanda’s resources to those suffering in other nations. But the gravest threat to T’Challa and Wakanda is N’Jadaka aka Erik “Killmonger” Stevens, the son of N’Jobu who comes to claim the throne and to avenge his father’s death. Killmonger doesn’t want to stop there—he says he wants to liberate black people across the globe, but what he really wants is to overthrow all existing governments and achieve world domination. His goal is not liberation but hegemony. The film will culminate over this power struggle and T’Challa will have to decide whether or not Wakanda will remove its cloak of secrecy and interact in new ways with the world from which it has isolated itself for centuries.

There is too much to say about this film sociologically. There are visions of the African diaspora and Pan Africanism, nuances of black independence and black liberation, anti-colonial messages and messages supportive of immigrants and refugees, and ultimately implications of black geopolitical power. There are several central roles taken by powerful women throughout the film—the king’s mother, sister, ex-lover, and all-woman royal bodyguard, to name the principals. There are also wonderful nods to African culture—the very language, wardrobe, and architecture of the film draw from the African nations of Mali, Nigeria, Kenya, Ethiopia, and South Africa. It is also no accident that the title character’s name is drawn from a revolutionary movement in America in the 1960s, nor that the *Black Panther* comic book emerged during that same time period. Nor is it coincidence that some of the scenes are set in Oakland where the Black Panther organization was born, and that the pivotal scene in Oakland happens in 1992 when riots sparked by the verdict in the Rodney King case captured world attention. Not to mention, the majority of the cast is black and the Black Panther is one of very few black superheros. Ultimately, *Black Panther* asks formidable questions of its characters and perhaps its audiences: What will you do with the privileges you have for those who have not?

It is just such material which most concerns this course. The wedding of profound issues of social inequality with media such as music and film is the central focus of this course.

Fundamentally, this course is an historical, theoretical, and ultimately, sociological exploration of race, ethnicity, class, and gender as axes of inequality in the United States, through the lens of music and film media. Materials examine the interaction between personal experiences and social structures as students explore how individuals carry varying degrees of penalty and privilege depending on their position within a complex matrix along axes of race, ethnicity, class, and gender that affects everyone in society. Students will be invited to explore the ways that people experience and respond to the matrix, that is, structures of racial/ethnic, class, and gender inequality, through the lens of various media, and the ways that people help to reinforce and reshape those structures. In this way, the course provides a unique method of entering the “sociological imagination” within the social and behavioral sciences by engaging with social media—a most significant element within the social milieu so critical to global citizenry in this new century.

**Note:** It must be emphasized that this class presents difficult, sensitive subject matter. Individual students might have personal experiences that profoundly resonate with class material, evoking painful memories. It should make us all more mindful of how we unpack class material and respectful of each other’s experiences.

## Course Objectives

At the end of this course, students will be able to:

- **Explain** critical media literacy, particularly as an analytical tool for examining societal inequity
- **Explain** sociological theory significant to societal inequity in the U.S
- **Describe** race/class/gender relations in America through historical and empirical analyses as well as a music/film media lens on major societal spheres of influence such as the educational system, housing and work, the family, and the criminal justice system
- **Apply** critical thinking to the matrix of race/class/gender relations in our country particularly in terms of future ramifications

## General Education/Bachelor Degree Requirement Designation

This course meets the Social and Behavioral Sciences Foundation Intellectual Explorations (BF) requirement. Throughout the semester, this course will address the following Learning Outcomes: Critical Thinking, Written Communication, Information Literacy, and Foundation & Skills for Lifelong Learning. In addition, this course meets the Diversity (DV) requirement.

## Hybrid & IVC

This course is a **Hybrid & IVC** (Interactive Video Conferencing) designated course, which means a mixture of in-person and synchronous online modalities will be used. Specifically, our class will meet on **Tuesdays and Thursdays from 2:00-3:20pm**, sometimes in the **Union Ballroom** and sometimes on **Zoom in Canvas**. I will **describe below** how this will work, but I apologize from the outset if our class schedule is not going to work as well with your personal schedules. As a result of epidemiological studies, the University rolled out **mandates** regarding **class sizes** which necessitated changes to our class schedule. Let us break this down in a bit more detail.

**In-Person in Union Ballroom.** We will meet in-person in the Union Ballroom for some weeks of the semester. If our class size goes above 50 students, our in-person classes will be **divided into two groups** to reduce class size—**Group 1** and **Group 2**—which will meet **on alternate days**. We won't know the actual class size for a few weeks as folks add and drop and I'll keep you posted on that. Each day of class will be a **unique lecture**, so lectures will not be repeated. When we meet in-person, you will have an **assigned seat** for the semester—something we were asked to do for **contact tracing purposes**. Keep track of **announcements in Canvas** to let you know when we will meet **in-person** in the **Union Ballroom**. All **in-person** classes will be **videotaped** and **posted** in Canvas.

**On Zoom in Canvas.** We will meet on Zoom for some weeks over the course of the semester, to give us a chance to **see each other without masks**. We are **certain** that for the **first week of class** and **all class days** that fall **between March 1-March 14**, we will be meeting on **Zoom in Canvas**—between those dates, the entire campus will shift to **online** learning. Students can choose to attend **any zoom lectures**, regardless of whether or not we assign groups. Keep track of **announcements in Canvas** to let you know when we will meet on **Zoom in Canvas**.

**A Tentative Schedule.** Whether we meet in-person in the Union Ballroom or on Zoom in Canvas is going to be **our decision**. With the exception of the first week of class and March 2, 4, 9, and 11—when the entire campus will shift online and we will be on zoom in Canvas—we can make our own **choices**. We may decide to meet in-person a bit more often or decide to stay on zoom a bit more often. But, in the meantime, let's meet on **Zoom** in Canvas for the very **first week** and make more concrete decisions then.

**Attendance** in this class, both in-person and on zoom, is **strongly encouraged** to foster a better learning environment, but please remember to stay at home if you are not feeling well.

**Pre-recorded Lectures.** There may be some days when the class will be taught **asynchronously** as pre-recorded lectures to be posted in Canvas. If this happens, students will receive an **announcement** in **Canvas**.

**Canvas and CIS.** All assignments, exams, and announcements will be accessible in **Canvas** throughout the course of the semester. It would be wise to sign into **Canvas** through the **Campus Information System (CIS)** as soon as you can to access the course. The [Canvas Getting Started Guide for Students](#) can be helpful.

## Teaching Assistants

This course has assigned undergraduate and/or graduate Teaching Assistants or TAs. TAs do not grade, but review and advise on student work, and may be helpful in other ways to students. TAs will have access to Canvas information such as grades and assignments. Each TA has signed a confidentiality agreement and is therefore bound by University policy and the Student Code to hold all student information confidential.

## Student Names & Personal Pronouns

Class rosters are provided to the instructor with the student's legal name as well as "Preferred first name" (if previously entered by you in the student profile section of your CIS account). While CIS refers to this as merely a preference, I will honor you by referring to you with the name and pronoun that feels best for you in class, on papers, exams, etc... Please advise me of any name or pronoun changes (and update CIS) so I can help create a learning environment in which you, your name, and your pronoun will be respected.

## Important to Know

Our class assignments often involve the sharing of personal experiences in essays and papers. This is a natural outcome of discussing issues of race, class, gender, and sexuality, but also just discussing personal and family histories. If shared personal experiences that students include in class assignments involve rape, sexual assault or sexual violence, I am required by law to report them to the Office of Equal Opportunity. This is not to discourage these confidences at all, but to offer students options and resources from that office. If a student wishes to ignore correspondence from the OEO office, that's fine. It's all up to the student what they do with that information. I just want to be upfront about these matters.

## Class Work

The major tasks of the class include two exams, two papers, reading assignments, and quizzes. In the interest of clarity, let us further break down the components of class work.

### Reading Assignments (1-2 page Single-spaced essays, Word or PDF)

The readings have **corresponding assignments**—some pair up two readings while others might have a single reading. All readings are accessible as **PDF files** through **Canvas** and will include a **description of the assignment** and **due dates** so that you can **upload them into Canvas**. Follow the assignment **instructions** carefully and take a look at the **sample** assignments in the Modules section on Canvas.

### 3-Point Quizzes

**Each week a quiz** will show up on **Thursday** and it will be due the **Sunday** of that week. This is really just a weekly exercise to check in with you all about what you're learning. It is also a **guaranteed score**—there is no wrong answer. Make sure to watch for quizzes to show up on Thursdays at 5:00pm and remember they are due by Sunday at midnight.

### **Sociobiography (3-5 page Double-spaced essay, Word or PDF)**

Write an essay focused on how race, class, and gender have affected your life. **All three aspects of your life—race, class, and gender—are required, using roughly equal space in the essay for each. Make sure to BOLD main points.** If you would like to add another aspect of your life related to inequality—age, religion, ability—that's fine, as long as you explore race, class, and gender for at least 3 full pages.

Let me elaborate just a bit. Remember that each of us has a race, class, and gender even though we might not consciously realize their effects. If you focus, you will be able to see their effects and remember that they can have positive, negative, and otherwise very complex effects on you as an individual. So for example, African Americans may be more conscious of their racial status than white individuals, but the racial status of being white in our country does carry weight in life and it should be explored here.

A woman or non-binary individual may be more conscious of gender issues than a cis man, but cis men should explore how gender is part of their experience. A person who was raised in poverty may be more conscious of their class status than an individual from the middle class, but a middle class person can also discuss how class has influenced their life. It is important to start thinking about yourself as part of a large and complex society that both influences and is influenced by your actions. It is essential to think about how you are situated within a matrix of race, class, and gender in U.S. society and what that really means in concrete terms. I especially want you to start thinking about privilege and access in our society with regard to your race, class, and gender.

### **Exam 1, Exam 2 (2-3 page Single-spaced essays, Word or PDF)**

All exams will be **essay exams** made **available on Canvas prior to due dates and due to be uploaded as single-spaced Word or PDF files.** For each exam you will need to choose one essay question in which you will need to incorporate material from lectures, readings, film clips, music clips, and theory, and you will only have **2-3** single-spaced pages in which to accomplish this.

### **Critical Analysis Paper (5 page Double-spaced paper, Word or PDF)**

The critical analysis paper consists of an analysis of either **four song lyrics OR two films** (or if you want to use both music and film, it would be **two songs and one film**). **PROOFREAD** and use reasonable font and margins. The paper should cover three things:

1. a **thesis section** [one paragraph]—introducing me to the songs or films you have chosen for your paper as well as the theory(ies) you will use to analyze them. This section can be as dramatic as you'd like or include personal insight;
2. an **analysis section** [3-4 pages]—an analysis entails a **one-to-one correspondence between the theory(ies) and the films or song lyrics**, starting with a brief definition of the theory in your own words, followed by your choice of a corresponding aspect, character, or scene from the films or lyrics (or films+lyrics) that serves as a clear illustration of the theory (you may find more than one). You may use quotes/lyrics to enhance your point but make them very brief, indented, and single-spaced. Do not use more than two theories in your analysis—multiple theories tend to weaken the strength of your argument. Keep in mind that in enhancing your theoretical argument, especially since we are analyzing media forms, you should use your critical media literacy skills which will be covered in the first days of the semester. Examples include looking at the films and song lyrics through the lens of political economy, textual analysis, and/or audience reception. The analysis will basically look like this below and this sequence should happen at least two to three times in the space of 3-4 pages:

### **Definition (of a theory in your own words)**

**Proof (illustration from the films/song lyrics as good examples of the theory—this can be elaborate and descriptive)**

**The optional tie back (you might want to add a brief sentence at the end of the proof, noting why the illustrations**

**are good examples of the theory and coming full circle in your analysis but this is not required)**

3. a critique or evaluation section [one paragraph]--this section can be as dramatic as you choose to make it and must entail an **opinion** of the task—what you learned, etc...

### **Grade Calculation**

Students can calculate their grade according to the weightings below. The first components of the grade—the sociobiography, the essay exams, and the paper—are weighted at 100 points each. Reading assignments are weighted at 200 points. Finally, the 3-point quizzes are weighted at 42 points.

Sociobiography Exam 1 Exam 2 Critical Analysis Paper = 100 points each

Reading Assignments = 200 points

Quizzes = 42 points

### **ADA Statement**

The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the Center for Disability & Access, 162 Union Building, 581-5020 (V/TDD). CDS will work with you and the instructor to make arrangements for accommodations.

### **Academic Misconduct**

Per University of Utah regulations (Policy # 6-400). “A student who engages in academic misconduct,” as defined in Part I.B. and including, but not limited to, cheating, falsification, or plagiarism, “may be subject to academic sanctions including but not limited to a grade reduction, failing grade, probation, suspension or dismissal from the program or the University, or revocation of the student's degree or certificate. Sanctions may also include community service, a written reprimand, and/or a written statement of misconduct that can be put into an appropriate record maintained for purposes of the profession or discipline for which the student is preparing.” Please refer to the Student Code for full elaboration of student academic and behavioral misconduct policies (<http://regulations.utah.edu/academics/6-400.php>).

### **Addressing Sexual Misconduct**

Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity/expression) is a Civil Rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran's status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for Student Wellness, 426 SSB, 801-581-7776. To report to the police, contact the Department of Public Safety, 801-585-2677(COPS).

## Emergency Preparedness Information

The College of Social and Behavioral Science has made it a college priority to ensure we have an active CSBS Emergency Preparedness Plan. The college takes seriously the safety of all of our students in the case of any type of emergency on campus. The last page of the syllabus is a copy of the CSBS Emergency Action Plan that includes the **Union** building where our in-person classes are located.

## University Safety Statement

The University of Utah values the safety of all campus community members. To report suspicious activity, call campus police at 801-585-COPS (801-585-2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit [utah.edu](http://utah.edu).

## Dates You Should Know

Jan 26-Apr 20: Reading Assignments

Feb 28: Sociobiography

Oct 25: Exam 1

Nov 15: Critical Analysis Paper

Dec 13: Exam 2

## Course Outline

JAN	19	Introduction
	21-26	<b>Critical Media Literacy: <i>Let Knowledge Drop</i></b> Ellen Seiter “Different Children, Different Dreams: Racial Representation in Advertising” Suzan Shown Harjo “Redskins, Savages, and Other Indian Enemies: A Historical Overview of American Media Coverage of Native Peoples” Seiter and Harjo – Presentation Jan 26
	28	<b>Race: Exploring the <i>Poverty of Philosophy</i></b>
FEB	2-9	<b>Race: Exploring the <i>Poverty of Philosophy</i> continued</b> Ta-Nehisi Coates Excerpts from “Letter to My Son” Peggy McIntosh “White Privilege and Male Privilege: A Personal Account Coming to See Correspondences Through Work in Women’s Studies” Coates and McIntosh – Dialogue Feb 2
	11-16	<b>Class: Tales from the <i>Passenger Seat</i></b> Jason DeParle “Learning Poverty Firsthand” Tal Pinchevsky “Because Food and People are Terrible Things to Waste” DeParle and Pinchevsky– Letters Feb 9
	15	President’s Day Holiday
	18-25	<b>Gender: Questioning the <i>Formation</i></b> Marilyn Frye “Oppression” Julie Scelfo “A University Recognizes a Third Gender: Neutral” Frye and Scelfo – Presentation Feb 16
	28	<b>Sociobiography</b>

MAR	2-11	<b>Theory: The Matrix of Race, Class, and Gender</b> <b>Patricia Hill Collins</b> “Knowledge, Consciousness, and the Politics of Empowerment” <b>Gloria Anzaldúa</b> “ <i>La conciencia de la mestiza: Towards a New Consciousness</i> ” <b>Collins and Anzaldúa - Dialogue Mar 9</b>
	11	<b>Exam 1 Up on Canvas</b>
	14	<b>Exam 1</b>
	16-18	<b>Living and Working in America: The Search for <i>A Better Life</i></b> <b>Alana Semuels</b> “The Role of Highways in American Poverty” <b>Tomás Rivera</b> “The Children Couldn’t Wait” <b>Tomás Rivera</b> “The Little Burnt Victims” <b>Semuels and Rivera – Letters Mar 16</b>
	23-30	<b>(Un)equal Justice: Profiling <i>Made in America</i></b> <b>Brentin Mock</b> “It’s Time to Stop Calling it ‘The Great Migration’” <b>Luis J. Rodriguez</b> “The Color of Skin Is the Color of Crime” <b>Mock and Rodriguez – Letters Mar 23</b>
APR	1-8	<b>Schooling: <i>Freedom Writers</i> in the Face of Inequity</b> <b>Jonathan Kozol</b> “Still Separate, Still Unequal: America’s Educational Apartheid” <b>Michael Godsey</b> “The Inequality in Public Schools” <b>Kozol and Godsey – Presentation Apr 6</b>
	11	<b>Critical Analysis Paper</b>
	13-22	<b>Family and Relationships: We’re Just <i>Ordinary People</i></b> <b>Teju Cole</b> “The Digital Afterlife of Lost Family Photos” <b>Tomás Rivera</b> “The Portrait” <b>Cole and Rivera – Letters Apr 13</b>
	27	<b>The Distance: A Question of <i>Us and Them</i></b> <b>Cornel West</b> “Introduction.” <b>West – Presentation Apr 20</b>
	27	<b>Exam 2 up on Canvas</b>
MAY	2	<b>Exam 2</b>

## Reading List

### Developing a Critical Media Literacy: *Let Knowledge Drop*

- Ellen Seiter. 1995. "Different Children, Different Dreams: Racial Representation in Advertising." Pp. 99-108 in *Gender, Race, and Class in Media: A Text-Reader*, edited by Gail Dines and Jean M. Humez. Thousand Oaks, CA: Sage.
- Suzan Shown Harjo. 2006. "Redskins, Savages, and Other Indian Enemies: A Historical Overview of American Media Coverage of Native Peoples." Pp. 62-77 in *Images of Color, Images of Crime Readings* (3<sup>rd</sup> ed) edited by Cormae Richey Mann, Marjorie S. Zatz, and Nancy Rodriguez. Roxbury Publishing Company.

### Race: Exploring the *Poverty of Philosophy*

- Ta-Nehisi Coates. 2015. Excerpts from "Letter to My Son." *Atlantic*, July.
- Peggy McIntosh. 2001. "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences Through Work in Women's Studies." Pp. 95-105 in *Race, Class and Gender: An Anthology* (2<sup>nd</sup> edition), edited by Margaret L. Andersen and Patricia Hill Collins. Stamford, CT: Wadsworth.

### Class: Tales from the *Fast Car*

- Jason DeParle. 1997. "Learning Poverty Firsthand." *The New York Times Magazine*, April 27.
- Tal Pinchevsky. 2018. "Because Food and People are Terrible Things to Waste" *Ozymandias*, May 22.

### Gender: Questioning the *Formation*

- Marilyn Frye. 1995. "Oppression." Pp. 37-41 in *Race, Class, and Gender: An Anthology*, edited by Margaret L. Andersen and Patricia Hill Collins. New York: Wadsworth.
- Julie Scelfo. 2015. "A University Recognizes a Third Gender: Neutral." *The New York Times*, February 3.

### Theory: The *Matrix of Race, Class, and Gender*

- Patricia Hill Collins. 1991. "Knowledge, Consciousness, and the Politics of Empowerment." Pp. 221-238 in *Black Feminist Thought: Knowledge, Consciousness, and the Politics of Empowerment*. New York: Routledge.
- Gloria Anzaldúa. 1999/1987. "La conciencia de la mestiza: Towards a New Consciousness." Pp. 99-123 in *Borderlands/La Frontera: The New Mestiza*. San Francisco: Aunt Lute Books.

### Living and Working in America: The Search for *A Better Life*

- Alana Semuels. 2016. "The Role of Highways in American Poverty." *Atlantic*, March.
- Tomás Rivera. 1987. "The Children Couldn't Wait" and "The Little Burnt Victims." Pp. 77-78 and 112-114 in ...Y No Se Lo Tragó La Tierra/... *And the Earth Did Not Devour Him*. Houston: Arte Público Press.

### (Un)equal Justice: Profiling *Made in America*

- Brentin Mock. 2018. "It's Time to Stop Calling it the 'Great Migration.'" *CityLab* July 4.
- Luis J. Rodriguez. 2006. "The Color of Skin Is the Color of Crime." Pp. 36-41 in *Images of Color, Images of Crime: Readings* (3<sup>rd</sup> ed) edited by Cormae Richey Mann, Marjorie S. Zatz, and Nancy Rodriguez. Roxbury Publishing Company.

### Schooling: *Freedom Writers in the Face of Inequity*

- Jonathan Kozol. 2005. "Still Separate, Still Unequal: America's Educational Apartheid." *Harpers Magazine*, Vol. 311, No. 1864 (1 September): 41-54.
- Michael Godsey. 2015. "The Inequality in Public Schools." *The New York Times*, June 15.

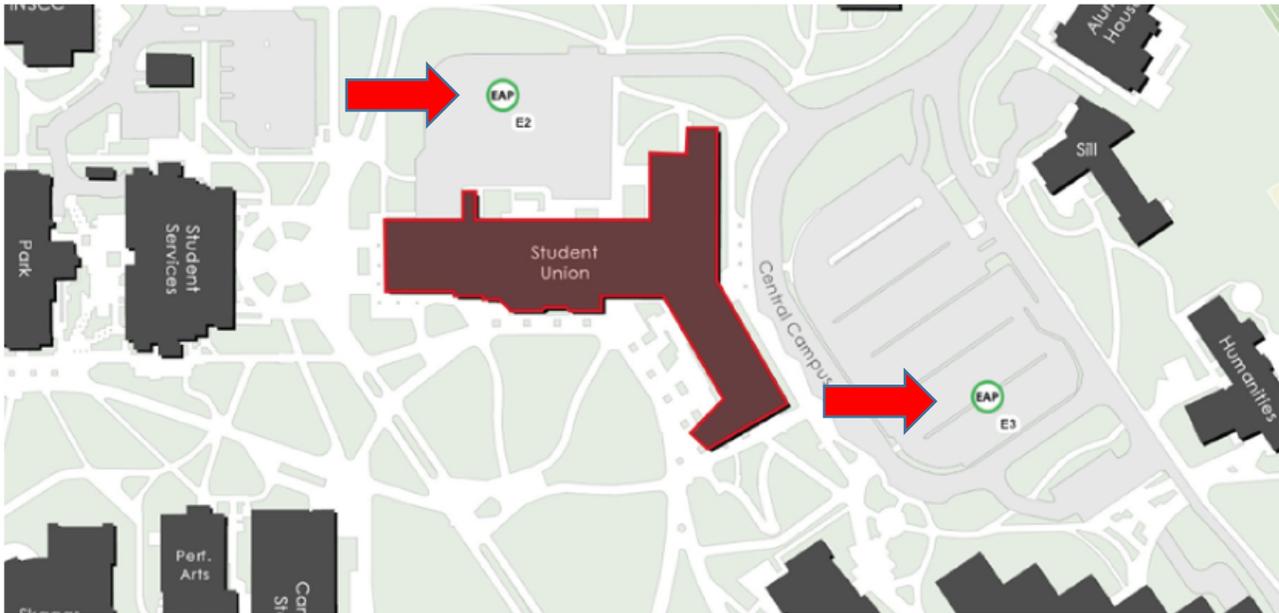
### Family and Relationships: We're Just *Ordinary People*

- Teju Cole. 2016. "The Digital Afterlife of Lost Family Photos." *The New York Times*, April 26.
- Tomás Rivera. 1987. "The Portrait." Pp. 129-132 in ...Y No Se Lo Tragó La Tierra/... *And the Earth Did Not Devour Him*. Houston: Arte Público Press.

### The Distance: A Question of *Us and Them*

- Cornel West. 1993. "Introduction." Pp. 1-8 in *Race Matters*. Boston: Beacon Press.

# CSBS Emergency Action Plan



## Building Evacuation

EAP (Emergency Assembly Point) - When you receive a notification to evacuate either by campus text alert system or by building fire alarm, please follow your instructor in an orderly fashion to the EAP marked on the map below. Once everyone is at the EAP, you will receive further instructions from Emergency Management personnel. You can also look up the EAP for any building you may be in on campus at <http://emergencymanagement.utah.edu/eap>



## Campus Resources

U Heads Up App: There's an app for that. Download the app on your smartphone at [alert.utah.edu/Headsup](http://alert.utah.edu/Headsup) to access the following resources:

- **Emergency Response Guide:** Provides instructions on how to handle any type of emergency, such as earthquake, utility failure, fire, active shooter, etc. Flip charts with this information are also available around campus.
- **See Something, Say Something:** Report unsafe or hazardous conditions on campus. If you see a life threatening or emergency situation, please call 911
- **Safety Escorts:** For students who are on campus at night or past business hours and would like an escort to your car, please call **801-585-2677**. You can call 24/7 and a security officer will be sent to walk with you or give you a ride to your desired on-campus location.