



# **MPPSA Anti-Racism Electives List**

Munk School of Global Affairs & Public Policy

2020-2021



### **Purpose:**

As part of the MPPSA's Action Plan, we committed to identifying and promoting courses in other faculties that focus on race relations, discrimination, and racism that could be taken as electives. Therefore, the purpose of this Electives List is to provide MPP students with the opportunity to enrol in courses that cover topics not significantly explored in Munk core and elective courses. The following list is a collection of courses focusing on race, discrimination and intersectionality. The MPPSA hopes that this list may help to enhance the MPP student experience.

### **Disclaimer:**

The contents of this elective list are not exhaustive, nor should it act as elective advice from the Munk School. This electives list is a working document that will continue to be updated as new information becomes available.

Students that wish to take an elective outside of the Munk School (i.e. non-PPG course codes) are required to complete the [Add/Drop course](#) form, as well as work with staff from Munk and the corresponding department to ensure that their enrolment in the course can be approved. Please contact Petra Jory ([p.jory@utoronto.ca](mailto:p.jory@utoronto.ca)) for more information about enrolling in elective courses outside of the MPP program.

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## CURRICULUM, TEACHING, AND LEARNING

### *Introduction to Aboriginal Land-centered Education: Historical and Contemporary Perspectives* CTL1320H

This course is designed as an introductory course for both Aboriginal (FNMI) and non-Aboriginal educators and professional practitioners focusing on issues related to teaching and learning in Aboriginal contexts in both urban and rural communities in Canada and more generally across Turtle Island (North America). We will be examining Indigenous ways of knowing and consider the ways this knowledge may inform teaching and professional practices for the benefit of all. Historical, social, and political issues as well as cultural, spiritual and philosophical themes will be examined in relation to developing culturally relevant and responsive curricula, pedagogies and practices. There is a particular emphasis placed on understandings of land and culture as it relates to constructions of the self in relation to education. The course is constructed around three modules. The first module focuses on exploring historical, social and political contexts, background and related factors that have and continue to influence current realities of FNMI students in Canada. The second module of the course focuses on examining where we are now – here in this time – particularly with regard to educational considerations which includes constructions of the self and community engagement. The third module explores some of the ways we might all move forward together in respectful relationships.

### *Critical Pedagogy, Language and Cultural Diversity* CTL3008H

Linguistic and cultural diversity have always characterized human societies and have usually played a central role in mediating power relations between dominant and subordinate groups. In recent years, theorists working within the framework of Critical Pedagogy have begun to describe how societal power relations are manifested in schools both through interpersonal interactions and the hidden curriculum. In particular, theory has focused on how language use and language learning interact with dimensions such as class, race, ethnicity, and gender in mediating power relations within the educational system. The course will focus on this body of theory and research and explore its applications to current educational issues related to minority students in both Canadian and international contexts.

## GEOGRAPHY

### *Anti-Colonial Planning*

JPG1835H

This course examines the relationship between planning and colonialism and considers the theories and practices that might be applied in the development of an anti-colonial approach to planning. This course looks to make visible how settler colonialism, as a mode of racial capitalism, works through planning to produce dispossession and inequality, with a focus on the experience of Indigenous peoples in Canada. A key intention of this course will be to examine planning policies or methods to uncover how planning's core conceptual tools and methods—including property, growth, participation, sustainability—often hinge on the production of racial statuses and hierarchies. This course will also provide an overview of how planning scholars are grappling with the question of how to decolonize planning theory through a variety of discursive, ethical, and rights-based approaches. Through an engagement with Indigenous and anti-racist scholarship as well as community-led examples of counter-planning, this course will also consider how core planning assumptions, concepts, and practices might be challenged and reformulated.

### *Black Geographies of the Atlantic*

JPG1825H

Beyond a physical region, the Atlantic can be understood as a site through which techniques for the exploitation of land, people and the environment emerged, with enduring implications for world trajectories. This course traces a genealogy of contested spacetimes spanning the colonial state, the plantation, and urban neighborhoods and streets. We learn about representations of Blackness as they are made and remade through time such as: the “dangerous Blacks” of the Haitian revolution; the British West Indian ex-slave “unwilling” to work; a sanitized version of the Black small farmer; the anti-colonialist land invader; and the “illegal squatter” who is no longer recognized as a descendant of Black refusal. Among the traditions we explore are rebellion, revolution, and quotidian acts of place-making through farming, fishing, street vending, beauty services, taxi operation, masquerade, and dwelling. Through these representations and practices we explore the epistemologies of this ongoing encounter and also work to uncover the gendering of complex racial formations.

The course is formed through the lens of Black Geographies, an interdisciplinary approach that acknowledges (1) the spatial and cultural productions of Black people as significant and coherent critiques of dominance and injustice; (2) the visions of alternate futures for the world within these critiques; and (3) the centrality of Black geographies to the way the world works—not at the margins, but as co-producers of space.



### *Queer Geographies*

GGR1822H

Queer “is about messing things up, creating disorder and disruptive commotion within the normative arrangements of bodies, things, spaces and institutions” (Manalansan, 2015: 567). In this course, we will explore queer in this manner – as mess maker, disruptive force, and sanctuary for social difference. Though formal legal equality for LGBT people has been achieved in some countries around the world, homophobia and transphobia persist everywhere. So do heteronormativity (the privileging of certain heterosexual or ‘straight’ subjects over others) and homonormativity (the privileging of some homosexual or ‘queer’ subjects over others). We will explore queer thought as spatial thought, especially via its connections to postcolonial, critical race, and feminist theories. We will consider how dynamics of race, gender, class, colonialism, and geopolitics are central to expressions of sexual politics, and how queer theory and social movements build frameworks for social and spatial justice.

## HISTORY

### *Canada: Colonialism/Postcolonialism*

HIS1117H

This course will introduce students to key works and approaches to the study of 'empire' and 'race' in Canadian history. In addition to reading some of the most influential works in postcolonial theory, we will read both classic works of Canadian historiography that deal with the question of empire, as well as more recent approaches that draw upon new imperial history, postcolonial studies, feminist and critical race theory. We will discuss the meaning of empire in everyday life, Canada's relations with the global south, migration and diasporic politics, the impact of global decolonization, anti-colonial thought, and Aboriginal politics. Throughout, we will debate the merits of the recent 'transnational' turn in Canadian.

### *Canada by Treaty*

HIS1118H (J) (Joint HIS419H1)

This intensive joint graduate/undergraduate research seminar provides opportunity for detailed study of the treaty processes between Indigenous peoples and newcomers in Canadian history, examining the shift from alliance treaties to land surrender agreements during the colonial period through to the signing of recent treaties including the Nunavut Land Claims Agreement and the Nisga'a Final Agreement. We will consider the history of Canada as a negotiated place, mapping the changing contexts of these agreements over more than four centuries through readings and seminar discussions. The first six weeks will be devoted to an intensive study of more than four centuries of negotiated agreements between Indigenous peoples and newcomers to the lands that would become the Dominion of Canada. There will be a day long field trip Friday September 28th to the Woodland Cultural Centre and the Mohawk Institute Residential school and a class trip to the Royal Ontario Museum. For the major assignment, students will select a treaty of personal relevance to them and conduct detailed research (guided by the professor), contributing their findings to a web resource on Canada's treaties. Students in this year's Canada By Treaty will have the opportunity to learn about digital curation and website design. Primary source analysis, seminar participation, digital content, research essay.

### *Race in the USA and Canada*

HIS1180H

This course explores the enduring power and changing forms of "race" in Canada and in the United States from historical and theoretical perspectives. We will examine how "race" has affected society and inequalities within both nations. We will also see how "race" has impacted both nations' engagements with the world. To make our comparison concrete, we will consider





connections as well as divergences. To that end, our examination of “race” will focus on tracing interactions among law, society, and policy from the late 19th century to the early 21st century. We will examine these interactions as they affected white, black, indigenous, Asian, Latino, Muslim and mixed race residents. We also will probe related impacts on transnational and international relations. This is both a reading and research course.

## LAW

### *Indigenous Peoples and the Constitution of Canada*

LAW370H1S

This is a course in applied Canadian constitutional law. Its aim is to introduce students to the encounter between Indigenous peoples and the mainstream Canadian (non-criminal) constitutional framework. It explores issues relating to sovereignty and self-determination, relevant features of colonial and imperial law, the division of powers, federal Indian legislation, the honour of the Crown, fiduciary and consultation obligations, and treaty and Aboriginal rights, with special attention to Aboriginal title and self-government. In most years the course also features a guest presentation from an Indigenous scholar about an Indigenous legal tradition and a panel of Toronto practitioners who represent or advise Indigenous clients, discussing issues that arise in the practice of Aboriginal law.

### *Indigenous Legal Traditions and the Imperial Response (9101)*

LAW274H1S

In this seminar we will begin by examining Indigenous legal, diplomatic, and philosophic traditions in the pre-contact era. We then turn to the early and middle encounter period to understand the ways in which Indigenous and settler people sought to understand one another's traditions and cultures. We will examine this period through the lens of wampum diplomacy. The course then turns to consider the imperial response to existing Indigenous legal orders by looking at the debate within settler society about how and under what circumstances settler societies could exercise imperium and dominium over Indigenous peoples and lands. Finally, the course explores the various way Canadian and the Courts of other nations have understood the nature of Crown title and the implications of these legal philosophies for Indigenous people throughout the Commonwealth.



## LEADERSHIP, ADULT, AND HIGHER EDUCATION

### *Indigenous Worldviews: Implications for Education*

LHA1180H

This course will provide a deeper understanding of Aboriginal worldviews and an appreciation of how this knowledge can enhance teaching, learning and research. Learners will examine philosophical views shared by Aboriginal people while honoring a diversity of identities, culture, language, and geographic locations. Course content may include Aboriginal cognitive styles, values and ethics, traditional teachings and indigenous methodologies. This course will promote an understanding and appreciation of Aboriginal perspectives and explore strategies for integrating this knowledge into the work of educators and researchers.

## POLITICAL SCIENCE

### *Topics in Political Thought I: Settler Indigenous Relations in Canada*

POL2026H1F L0101

Undergraduate Course Code: POL484H1F L0101

This course examines the goal of Indigenous-Settler reconciliation in Canada as read through the recommendations of the Truth and Reconciliation Commission of Canada. How well is Canada doing in meeting the TRC's recommendations? More specifically, the course will trace local, provincial and federal governments' responsiveness to the TRC Calls to Action that pertain to compliance with the United Nations Declaration on the Rights of Indigenous Peoples. Student research papers will contribute to the Canadian Political Science Association's Reconciliation monitoring project.

### *Ethics and International Relations*

POL2226H1F L5101

Undergraduate Course Code: POL469H1F L5101

The seminar explores the possibilities for and requirements of ethical action in international affairs. It is common to study international relations in terms of interests and power, but in actual practice, important actors invoke normative language all the time in their international interactions. This has not gone unnoticed, with investigations of ethics in the international arena multiplying in recent years. Drawing on readings from normative international relations theory and political philosophy, the course takes up ethical dilemmas encountered in world affairs in the context of debates about human rights, intervention, development, and international institutions. Students are expected to write a major research paper on an approved topic related to the course.

### *Topics in Comparative Politics II: Land and Indigenous Politics*

POL2322H1S L0101

Undergraduate Course Code: POL443H1S L0101

This course examines Indigenous politics through land. We explore transnational Indigenous politics by focusing on how land struggles are animated by and cultivate relationships between Indigenous communities and their social ecologies. Discussing geontologies of land, water, and air, the seminar is oriented around material struggles over and relationalities with a sacred mountain, lakes and rivers, the atmosphere, and more.



*Topics in Comparative Politics III: Race*

POL2391H1S L0101

Undergraduate Course Code: POL410H1S L0101

This course offers an introduction to the history, politics, economics, and psychology of race and racism, with particular attention to the different and changing meanings of race and race as a political project.

## SOCIOLOGY

### *Comparative and International Approaches to Race and Ethnicity*

SOC6009

The course will focus on how concepts such as “race” and “ethnicity” can and have been used to understand social phenomena in different places around the world, and the extent to which concepts, theories and methods used to understand “race” and “ethnicity” in the U.S. are applicable elsewhere. We will examine some major empirical studies and debates that have been made in Canada, Latin America, Europe and elsewhere, as well as studies that attempt to draw connections and/or make comparisons between different places. Overall, the course aims to give students a better grasp of central concepts in the field, paying particular attention to processes of classification and group-definition. We will examine how scholars, policymakers, activists, and people more broadly understand and make use of and, in the process, shape and transform “racial” and “ethnic” categories. We will also examine the extent to which categorization and group definition by these different social actors inform and shape inequality and power relations in different societies, the production of our knowledge about “race” and “ethnicity”, and the institutionalized efforts to mitigate these inequalities.

### *Ethnicity III: Indigeneity II*

SOC6209H (Description taken from Summer 2020 Course Outline)

Since the 1960s, there has been a resurgence of activism and nation-(re)building among Indigenous peoples. Indigenous peoples have mobilized at and across multiple scales (including local, regional, national and international) to assert inherent and treaty rights and affirm title to their territories. As such, this course examines the relationships between Indigenous peoples and settler society with a focus on Indigenous struggles for land and life. Using an interdisciplinary approach, we will explore Indigenous resistance to settler colonialism and discuss a range of First Nations, Métis, and Inuit projects seeking to maintain relationships with homelands, nations, languages, knowledges, and cultural practices. In addition, we will look at conceptualizations of rights and how the language of rights has altered the terrain of Indigenous struggles. The goal of this course is to strengthen students’ understanding of Indigenous resurgence, pathways to decolonized futures, and the rightful place of Indigenous peoples and nations in their territories. As Indigenous studies is a multi-disciplinary area of study, the course utilizes the frameworks of Indigenous epistemologies and writing, as well as history, literature, decolonization studies, political studies, cultural studies, critical theory, women's studies, and critical race theory (among others), to examine and analyze the everyday structures and processes of Indigenous lives. The course is a seminar with discussions that expand on the weekly readings and films

## SOCIAL JUSTICE EDUCATION

### *Indigenous Knowledge and Decolonization: Pedagogical Implications*

SJE1925H

This seminar will examine Indigenous and marginalized knowledge forms in global and transnational contexts and the pedagogical implications for decolonized education. It begins with a brief overview of processes of knowledge production, interrogation, validation and dissemination in diverse educational settings. There is a critique of theoretical conceptions of what constitutes 'valid' knowledge and how such knowledge is produced and disseminated locally and externally. A particular emphasis is on the validation of non-Western epistemologies and their contributions in terms of offering multiple and collective readings of the world. Among the specific topics to be covered are the principles of Indigenous knowledge forms; questions of power, social difference, identity, and representation in Indigenous knowledge production; cultural appropriation and the political economy of knowledge production; Indigenous knowledges and science education; Indigenous knowledges and globalization; change, modernity, and Indigenous knowledges. The course uses case material from diverse social settings to understand different epistemologies and their pedagogical implications. Indigenous knowledge is thus defined broadly to local cultural resource knowledge and the Indigenous philosophies of colonized/oppressed peoples. The focus on local Indigenousness, that is, a knowledge consciousness that emerges from an understanding of the society-nature-culture nexus or interface.

### *Race, Indigeneity, and the Colonial Politics of Recognition*

SJE1930H

This course explores histories of racism, displacement and legal disenfranchisement that create citizenship injustices for Indigenous peoples in Canada. It aims to highlight a set of decolonizing perspectives on belonging and identity, to contest existing case law and policy, and to deconstruct the normative discourses of law, liberalism and cultural representation that govern and shape current nation-to-nation relationships between Ojibwe (real people) and colonial-settler governments. The course is centered on exploring the possibilities, challenges and contradictions raised by resurgence strategies and reparation involving citizenship injustice from an anti-racist, anti-colonial and indigenous-centered perspective.

### *Race, Space and Citizenship: Research Methods*

SJE1926H

How do we come to know who we are and how is this knowledge emplaced, raced and gendered? For educators, these questions underpin pedagogy. In focusing on the formation of racial subjects and the symbolic and material processes that sustain racial hierarchies,

educators can consider how dominance is taught and how it might be undermined. Drawing on recent scholarship in critical race theory, critical geography, history and cultural studies, the course examines how we learn who we are and how these pedagogies of citizenship (who is to count and who is not) operate in concrete spaces--bodies, nations, cities, institutions. This course is about the production of identities--dominant ones and subordinate ones in specific spaces. It is taught from an educator's and a researcher's viewpoint. As an educator, the compelling question is how we might interrupt the production of dominant subjects. As a researcher, the question is how to document and understand racial formations, and the production of identities in specific spaces. The course begins by exploring the racial violence of colonialism, of periods of racial terror (lynching, the Holocaust), and of the New World Order (in particular, the post 911 environment, and the violence of peacekeeping and occupations) as well as state violence. In all these instances, law often has a central role to play in producing and sustaining violence. It is through law, for example, that nations are able to legally authorize acts of racial violence and legal narratives often operate to secure social consent to acts of racial terror. Through a feminist and anti-racist framework, we explore how racial violence is sexualized and gendered, and how it operates as a defining feature of relations between dominant and subordinate groups. The course examines how racial violence is linked to empire and nation building, and how individuals come to participate in these racial and gendered social arrangements.

### *Centering Indigenous-Settler Solidarity in Theory and Research*

SJE1931H

What sets of intellectual and intercultural relationships exist between settler, diasporic, and Indigenous populations in Canada, and what possibilities, challenges, and limitations surround the building of these alliances in both theory and research? This course will examine these questions by exploring scholarly, theoretical, and research-based frameworks centred on the creation, maintenance, and rejuvenation of Indigenous-settler relationships and organizing. The objective is to engage with and assess these frameworks from a critical, Indigenous, and anticolonial perspective, and to understand the strengths, divergences and interconnections surrounding each of them. Through films, readings, group discussions, and guest speakers, emphasis will be placed on current and future research and mobilizing, considering in turn the implications for political, historical, and educational change.



## SOCIAL WORK

### *Theoretical Approaches to Defining Social Injustice and Engaging in Social Change*

SWK4306H

As a core value in social work, this course examines epistemological and theoretical approaches to understanding social justice as they relate to social exclusion, marginalization, inequity, and oppression. Through a framework of intersectionality, we will address interconnected social processes and conditions associated with: imperialism and colonization; poverty and classism; racism and whiteness; citizenship and statelessness; multiculturalism and nationalism; anti-Semitism and Islamophobia; sexism, heterosexism and homophobia; and ableism and disability. This course will link personal knowledge with collective historical and institutional knowledges towards informing anti-oppression and decolonizing social work. Students will also explore how strategies for redressing various processes of injustice vary across socio-political contexts. Attention will be paid to how concepts can be engaged with, re-imagined, and inform/incite the work of resistance and activism in social work.

### *Globalization and Trans-nationalization: Intersections of Policy and Community Practice Locally and Globally*

SWK4304H

In this course, students will critically analyze the contradictions of globalization and transnationalism as experienced locally, and explore ways in which social workers and other service providers can respond effectively to these forces using different policy tools and strategies. The course encourages students to consider policy as a negotiated practice where social workers, clients, communities and other stakeholders take up a range of practices to create, resist, influence and enact social policies. Students will investigate different approaches to policy practice including activism, community building, ally work in addition to more conventional approaches like policy brief writing and lobbying. We will address key concepts related to globalization, transnationalism, local/global sites, and legacies of colonialism. Students will investigate examples and possibilities of local, international and transnational policy practice and community mobilization to work against/with/around globalization. Labour systems (including gendered, racialised nature of care work), human rights struggles, indigenous rights, and immigration and citizenship serve as investigative sites for developing this critical policy practice. The course will employ activities that foster reflexive analysis of students' subjective positions while identifying strategies to address complex issues facing social work policy practice in today's globalised world.

*Promoting Empowerment: Working at the Margins*

SWK4210H

This course will examine concepts and processes of marginalization and empowerment among populations whose issues are poorly addressed in conventional social service delivery. We will examine various forces (e.g., historical, colonial, economic, political, social and ideological forces) that create and sustain the marginalization of various groups (e.g., First Nations people, people who are homeless, people with disabilities and other populations selected by the class). We will explore the processes of marginalization, social exclusion and empowerment from four perspectives:

- (1) what theory, practice and research have illuminated;
- (2) what people who are affected by the problem say about their lives and the services they attempt to access;
- (3) innovations by social service organizations to develop appropriate delivery systems; and
- (4) creative and collective efforts by those who are affected by the problem. In addition, transnational and international perspectives are introduced through some of the empowerment strategies used in the Third World and examples of transnational grass-roots organizing efforts.

We will also review other issues such as culture, spirituality and human rights as they relate to empowerment, as well as research studies and evaluation examples focusing on empowerment practice. Throughout the class, attention will be paid to our own social identities and how they affect our analysis and interventions.

## WOMEN'S STUDIES

### *Decolonization, Settler Colonialism, And Anti-Blackness*

WGS1019H S

This course examines settler colonialism and anti-Blackness as entwined historical and contemporary social structures. Appraises lived consequences for Indigenous peoples, Black peoples, European settlers, and other arrivals. Considers theories of decolonization and abolition within settler colonial contexts.

### *Race, Space And Citizenship*

WGS1022H S

How do we come to know who we are and how is this knowledge emplaced, raced and gendered? For educators, these questions underpin pedagogy. In focusing on the formation of racial subjects and the symbolic and material processes that sustain racial hierarchies, educators can consider how dominance is taught and how it might be undermined. Drawing on recent scholarship in critical race theory, critical geography, history and cultural studies, the course examines how we learn who we are and how these pedagogies of citizenship (who is to count and who is not) operate in concrete spaces—bodies, nations, cities, institutions. This course is about the production of identities—dominant ones and subordinate ones in specific spaces. It is taught from an educator's and a researcher's viewpoint. As an educator, the compelling question is how we might interrupt the production of dominant subjects. As a researcher, the question is how to document and understand racial formations, and the production of identities in specific spaces. The course begins by exploring the racial violence of colonialism, of periods of racial terror (lynching, the Holocaust), and of the New World Order (in particular, the post 911 environment, and the violence of peacekeeping and occupations) as well as state violence. In all these instances, law often has a central role to play in producing and sustaining violence. It is through law, for example, that nations are able to legally authorize acts of racial violence and legal narratives often operate to secure social consent to acts of racial terror. Through a feminist and anti-racist framework, we explore how racial violence is sexualized and gendered, and how it operates as a defining feature of relations between dominant and subordinate groups. The course examines how racial violence is linked to empire and nation building, and how individuals come to participate in these racial and gendered social arrangements.