

SOCI 274.001  
**Social and Economic Justice**  
Department of Sociology  
Tuesday/Thursday 12:30-1:45pm  
Venable - Rm G311

**Instructor:**

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(formerly Hamilton Hall)Hours: [Schedule a meeting](#)**Teaching Assistant:**

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Hours: By appointment

This course covers the theory and practice of social and economic justice, including analyses of racial-gender-sexual-class-national and other forms of justice, the history of influential movements for justice, and strategies of struggles for justice. We will primarily accomplish this by looking at two cases: Greenwich Village in 1913 and India in 1945. We will conclude by examining issues of justice in the contemporary US.

**The Basic Concept—Reacting to the Past<sup>1</sup>**

In most classes, students learn by receiving ideas and information from instructors and texts and discussing such materials in seminars. This course employs a different pedagogy. You will learn by taking on roles informed by primary sources in elaborate scenarios set in the past. You will learn speaking, writing, critical thinking, problem-solving, leadership, and teamwork skills to prevail in complicated situations. That is because Reacting roles, unlike those in a play, do not have a fixed script and outcome. While you will be obliged to adhere to the philosophical and intellectual beliefs of the historical figures you have been assigned to advocate, you must devise the means of expressing those ideas persuasively in papers, speeches, and other public presentations.

Both of our scenarios consist of three components:

- a) a student overview book;
- b) historical texts;
- c) a role description, which will be provided to you by me.

The first two components (a and b) are available to everyone. The role description is unique to you. Your mission is to understand your role and advocate on its point of view, to convince the rest of the class that you have a clear and compelling vision of social and economic justice. Critically, you may disagree with the position you

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<sup>1</sup> Much of this section is a modified version of selections from Mark Carnes's "Reacting to the Past Overview." You can read the complete document on Sakai.

advocate. There are competing theories about what a just society is and how we can achieve it, and we, as a class, learn through the debate between these varying viewpoints.

You might find the uniqueness of this pedagogy to be confusing, so ask questions! During the first few sessions of a scenario, known as the set-up phase, I will provide general guidance on the historical context, major texts, and intellectual issues. These sessions will be much like a “normal” class. I will distribute the roles during or after the second or third set-up class. Later in that class, or sometime in the next, we will break into factions, allowing everyone in the same faction or with similar roles to determine how to work together to accomplish their objectives. Students may also want to meet regularly with their faction outside of class meetings, although this is not required.

By the fourth or fifth session, the scenario phase will commence. Students whose characters function in a supervisory capacity—for example, the Governor General of the Simla Conference in India—will preside over the proceedings. I will likely sit in the back of the room, intruding only to resolve disputes, issue rulings, and quietly work to provoke meaningful discussion of the relevant issues. After the scenario is resolved, a “post-mortem” phase follows, in which winners are announced, students relinquish their roles, and the entire class freely discusses the scenarios and attendant issues from (their own) contemporary perspective.

The Reacting to the Past approach does not avoid controversial issues. Instead it embraces historical tension and conflict as keys to learning. In these role-playing activities, students may be assigned roles that are different from their own race or gender. This deserves careful consideration because in the history of American theatre and entertainment white performers have often played characters of color—what is often called blackface or yellowface—while performers of color have not had the same latitude to imitate other races. Male performers have also had more opportunities to impersonate women on stage, than women have had to portray men. In addition, imitating other races and genders on stage has historically reinforced stereotypes. The activities in this class, however, are intellectual exercises; they are not theatrical entertainment or attempts to simulate lived experience of people in the past. These are not reenactments.

The characters are usually based on real historical people so that no individual character represents a race in a monolithic way. Race and gender are often central to these classroom activities because the key decisions and deliberations invoke different perspectives on race and gender in American history, but the exercises do not recreate what it was like to live as the person you have been assigned. Instead, your assigned role gives you a perspective and an argument that you need to advance in the debates. It is important to keep in mind that there is a distance between you and your role. You build your role through scholarly research and participation, not imitation. To avoid stereotyping and appropriation, we will not wear costumes or attempt to approximate any accents or dialect to impersonate someone of another race or gender. In addition, we will avoid racist and sexist terminology of the past.

**Course Requirements:***Reading*

The central premise of “Reacting” is that ideas and life are interwoven. A less obvious corollary is that the study of ideas cannot be undertaken without considering the social context in which they emerged. The study of people requires an awareness of the intellectual constructs that have shaped their societies and cultures. This fact is essential to the course because you will be obliged, in a short period, to acquire a solid understanding of complex ideas and difficult texts and also to navigate through a historical situation that is equally complicated.

The readings, consequently, tend to be of two types: 1) the works of influential thinkers (i.e., primary sources); and 2) books and articles that establish the social or historical context (e.g., secondary sources). Students must engage with these texts fully and in the light of the historical moment that brought them to the fore. You may be tempted to take a point that makes sense to your classmates without figuring out how the argument was originally framed. (“We all know that democracy is good, right?”) This lazy strategy almost surely will not work: the superficiality of the engagement with the material will be evident to all. More critical, easy arguments, though perhaps attuned to one’s classmates, will be hard to defend when sharply examined by those whose roles contradict one’s role. If students have failed to scrutinize the entire train of these ideas, they will be hard-pressed to make persuasive arguments.

Your task as a reader is simplified because your position is determined early in the scenario. For example, if you are assigned to be a Hindu radical in India, 1945, you will be inclined to criticize the literature of Islamic nationalism. You will look for weaknesses of evidence or argument.

For many, shared primary readings, we will be using an online service to facilitate active learning. This won’t start until the third week of class, and we will detail the process in class. For each of these days, you will be expected to provide comments from your role’s point of view on each set of reading. To access these readings (and more!):

1. Go to [perusall.com](https://perusall.com), click Login, and then either log in using your Facebook, Twitter, or Google account, or create an account using your email address and password.
2. Select I am a student and enter the course code CAREN-Y2VUR.
3. Edit your profile to use your name’s role instead of your own. Use the pronouns box to share a one word summary of your role’s point of view, such as “suffrage” or “artist”.

*Class Participation*

You—or, rather, your *persona*—will be speaking a lot in class. Class participation will constitute roughly a third of your grade.

Class participation complements the writing assignments; both are tools you must use to the best of your ability to achieve your objectives. Students will sometimes speak as a member of a particular team, or faction; sometimes alone; and

sometimes they will have an indeterminate role and have the freedom to write some of their own objectives in response to what they have read and heard. But in most roles, students must sooner or later seek to persuade others so as to achieve their objectives.

There is one constraint on your oral performance: although you may refer to notes, reading aloud is unnecessary (the full and precise text of major presentations may be posted on a web site) and often dull. *You may not read your presentation, and may bring only index cards to assist you.*

Unless you are “dead” or have somehow been silenced, you can participate freely in all oral discussions. Students whose roles make them responsible for running the class may determine who speaks and when. This may prove frustrating. As a means of ensuring that everyone has an opportunity to speak, the classroom may be provided with a podium or some other privileged space, at which anyone may stand. Anyone who approaches the podium asserts the right to give a speech, to pose questions, or to address the class. If someone is already at the podium, students may take a place in line behind him or her.

### *Writing*

The purpose of written work is to complement class presentations: students write in order to achieve your assigned objectives. Usually this means that a student’s writing will be an attempt to persuade people of his or her views.

For *each* scenario, students are to complete about 8-12 pages of writing. Usually, there will be two separate assignments, although the nature of the writing assignment depends on your particular role. Writing will constitute the bulk of the grade. “Introduction to Reacting,” which is on Sakai, includes an appendix on “Writing for Reacting, including four “writing advisories”. *You must master these advisories; you should read them all before you write every paper for this course.* Grading will be basic on the rubrics posted to Sakai.

Because the purpose of written work is to persuade other students, it should be posted on the online class discussion board. A beautifully crafted call to attend a labor rally does not good if the rally is over. The requirements of the scenario—particularly the mechanism for posting all papers on the web site—further necessitate timely submission of written work.

### *Notebook*

After each scenario, you will hand in a folder/binder that contains:

- Speech notes: During each session, you will be required to take structured notes. These will assist you in tracking of the multiple advocacy positions.
- Reading sharing notes: An additional part of your notebook is your notes from the Primary Reading Sharing. On these days, you will be required to summarize one historical document of your choosing in writing. During class, you will find a person who you think would find this reading interesting, and discuss it with them. Your notes on this conversation should go in your notebook.

- Participation sheet: This is a page where you are provided an opportunity to describe the ways that you participated in class.
- Papers 1 and 2: Include copies of both your papers. You will have previously submitted these on Sakai, but include copies in your binder.
- Any other written work: Provide originals or copies of any additional materials you produced, such as a petition or poster.

### *Attendance*

Attendance is mandatory. *You do not get any points for coming to class; you only lose points by not coming to class.* After your second absence, you will lose one point from your final grade for each unexcused absence. In order to count as “excused” absences generally require a hospital stay or official notice from an administrator. Additionally, you must email the instructor in advance to be excused.

### *The least you need to know:*

- 45% of your grade will be based on your writing and participation in Greenwich Village 1913.
- 45% of your grade will be based on your writing and participation in India 1945.
- 10% of your grade will be based on your writing and participation in the final.
- For each scenario:
  - o 66% of your grade will be based on your written work. Each requires two papers. The first paper is worth twice as much as the second paper.
  - o 22% of your grade will be based on formal and informal class participation.
  - o 11% of your grade will be based on your reading notes and notebook.
- Some roles are more active than others. You will not gain or lose participation points because of the prominence of your role.
- Readings and due dates for assignments and presentations vary depending on what role you have. *It is your responsibility to know when your deadlines are and what you have to do.* If you have any questions, ask the TA or me.
- Written assignments are due at or *before* the beginning of class. Late assignments lose a full letter grade for each calendar day late. Most assignments will be posted to Sakai where other students will be able to see them. If you would like to make alternate arrangements, please let me know in advance.
- If you are uncomfortable with your role, let me know. The course is designed to challenge students, but not inflict emotional damage.
- Formal presentations must be made on the assigned day. If you know of a conflict, please consult with me in advance.
- I will sometimes modify the directions or assignments that are in the official book. You will be informed in advance about these.

**Course Resources:**

All required readings are available on Sakai or Perusall.

**Code of Conduct**

I intend that students from all diverse backgrounds and perspectives be well served by this course, that students' learning needs be addressed both in and out of class, and that the diversity that students bring to this class be viewed as a resource, strength, and benefit. I intend to present materials and activities that are respectful of diversity, like gender, sexuality, disability, age, socioeconomic status, ethnicity, race, and culture. The topics that we're covering in this class are often difficult, not just intellectually but emotionally. While I expect there to be rigorous discussion and even disagreement in the course of our class discussions, I ask that you engage in dialogue with care and empathy for the other members in the classroom. Aim to disagree without becoming disagreeable. In this course, we will not shy away from the uncomfortable. Critically examining and assessing assumptions and values is not just one of sociology's tasks but is an activity vital to engaged citizenship. I will work to ensure a classroom environment that supports your taking these intellectual and emotional risks. The [Code of Conduct](#) helps ensure that everyone is aware of the types of interactions that foster positive interactions and those that may not.

Any student who is impacted by discrimination, harassment, interpersonal (relationship) violence, sexual violence, sexual exploitation, or stalking is encouraged to seek resources on campus or in the community. Please contact the Director of Title IX Compliance [Adrienne Allison](#), [Report and Response Coordinators](#) in the Equal Opportunity and Compliance Office, Counseling and Psychological Services (confidential), or the [Gender Violence Services Coordinators](#) to discuss your specific needs. Additional resources are available at [safe.unc.edu](http://safe.unc.edu).

**Honor Code:**

The University of North Carolina at Chapel Hill has had a student-led honor system for over 100 years. Academic integrity is at the heart of Carolina and we all are responsible for upholding the ideals of honor and integrity. The student-led Honor System is responsible for adjudicating any suspected violations of the Honor Code and all suspected instances of academic dishonesty will be reported to the honor system. Information, including your responsibilities as a student is outlined in the Instrument of Student Judicial Governance. Your full participation and observance of the Honor Code is expected.

All academic work in this course, including papers, quizzes, and exams, is to be your own work, unless otherwise specifically provided. It is your responsibility if you have any doubt to confirm whether or not collaboration is permitted.

**Masks**

This semester, while we are in the midst of a global pandemic, all enrolled students are required to wear a mask covering your mouth and nose at all times in our classroom. This requirement is to protect our educational community — your

classmates and me – as we learn together. If you choose not to wear a mask, or wear it improperly, I will ask you to leave immediately, and I will submit a report to the [Office of Student Conduct](#). At that point you will be disenrolled from this course for the protection of our educational community. Students who have an authorized accommodation from Accessibility Resources and Service have an exception. For additional information, see [Carolina Together](#).

**Final exam:**

The final exam will be given in compliance with UNC final exam regulations and according to the UNC Final Exam calendar.

**Syllabus Changes:**

The professor reserves the right to make changes to the syllabus, including project due dates and test dates. These changes will be announced as early as possible.

**Time Table:**

*Really Important Note:* Each of the two RTTP books has important information about what you need to do and when it needs to be done by. When this is in conflict with the syllabus, the syllabus is usually correct. If you have any questions, please ask the TA or me.

January 11 – Introductions

January 13 - GV1913 – Day 1

*Readings*

- “Part 1. Introduction” and “Part 3. The Game” on Sakai.
- “Part 2. Historical Background: Woman’s Rights and Suffrage” on Sakai.
- Women’s Rights reading (handout)

*Watch*

- [American Experience: One Woman, One Vote](#). Only watch the first 60 minutes. Available through UNC library.

*Due*

- [Online Role Survey](#)

January 18 - GV1913 – Day 2

*Readings*

- “Part 2. Historical Background: Labor and Labor Movements” on Sakai.
- IWW (last name A-L) or SP (last name M-Z) reading (on Sakai)

*Watch*

- [American Experience: Triangle Fire](#). Available through UNC library.

January 20 - GV1913 – Day 3

*Readings*

- “Part 2. Historical Background: The Spirit of the New” on Sakai.
- Strausbaugh. “The Village” on Sakai
- Something from the *Masses* relevant to your role. Please print out and bring to class.

January 25 - GV1913 – Day 4

*Readings*

- Elizabeth Cady Stanton. “Solitude of Self.” on *Perusall*.
- Rheta Childe Dorr. “American Women and Common Law.” on *Perusall*.
- Ida M. Tarbell. “On the Ennobling of Woman’s Business.” on *Perusall*.

*Due*

- Suffrage faction presentations
- Primary Reading Sharing

January 27 - GV1913 – Day 5

*Readings*

- Jane Addams. “Industrial Amelioration.” on *Perusall*.



- William Haywood. "The General Strike." on *Perusall*.
- Elizabeth Gurley Flynn. "The IWW Call to Women." on *Perusall*.

*Due*

- Labor faction presentation
- Primary Reading Sharing

February 1 - GV1913 – Day 6

*Readings*

- Floyd Dell. "Women as World Builders (Selections)" on *Perusall*.
- Lena Morrow Lewis. "The Sex and Woman Questions" on *Perusall*.

*Due*

- Villager presentations begin.
- All faction - writing assignment #1

February 3 - GV1913 – Day 6

*Readings*

- Elsie Clews Parsons. "Ethical Considerations," on *Perusall*.
- Margaret Sanger. "No Gods. No Masters," on *Perusall*.

*Due*

- Primary Reading Sharing

February 8 - GV1913 – Day 6

*Readings*

- Emma Goldman. "Woman Suffrage." on *Perusall*.
- Emma Goldman. "The Tragedy of Woman's Emancipation." on *Perusall*.

*Due*

- Primary Reading Sharing

February 10 - GV1913 – Day 7

*Readings*

- Hutchins Hapgood. "The Bohemian, the American, and the Foreigner." on *Perusall*.
- Randolph Bourne. "Youth" on *Perusall*.
- Walter Lippman. "Introduction" on *Perusall*.

*Due*

- Writings for the Masses must be electronically submitted to Max Eastman.
- Primary Reading Sharing

February 15 - GV1913 – Day 7

*Readings*

- TBA

*Due*

- Writing assignment #2.

February 17 - GV1913 – Day 8

*Readings*

- *The Masses*
- Daniel de Leon. "Anarchism Versus Socialism." on *Perusall*.
- Emma Goldman. "Anarchism. What it Really Stands for." on *Perusall*.

*Due*

- Primary Reading Sharing

February 22 - GV1913 – Day 9

*Readings*

- *The Quill*

*Due*

- Greenwich Village Notebook

February 22 - Intermission and reflection

*Readings*

- *Defining a Nation*, pages 1-30

March 1 - India 1945 – Day 1

- Chapters 2-5 in *History of Modern India*
  - In Chapter 2, skip sections on Awadh, Mysore, Kerala, Areas around Delhi, and Bangash

March 3 - India 1945 – Day 2

*Readings*

- Chapters 6-8 in *History of Modern India*

March 8 - India 1945 – Day 3

*Readings*

- Chapters 10-11 in *History of Modern India*
- *Gandhi and Gandhi Responses* on *Perusall*.

March 10 - India 1945 – Day 4

*Readings*

- Chapters 12-14 in *History of Modern India*
- Read at least two primary documents associated with your character.

*Due:*

- In class quiz on readings

March 22 - India 1945 – Day 5

*Readings*

- *Carnes Rise of the INC* (on Sakai)

March 24 - India 1945 – Day 6

*Readings:*

- INC readings on Sakai

*Due:*

- National Congress present

March 29 - India 1945 – Day 7

*Readings:*

- *Muslim League* readings on Sakai

*Due:*

- Muslim League present and
- Paper #1 due for all

March 31 - India 1945 – Day 8

*Readings*

- *Leftist, Sikh, and Ambedkar* readings on Sakai.

*Due:*

- Sikh, Nizam, Mahraja, and Untouchables, Communists present
- Primary Reading Sharing

April 7 - India 1945 – Day 9

*Readings:*

- *Hindu Nationalism and Women* readings on Sakai.

*Due:*

- Gandhi adherents, All India Women's Conference, Hindu Mahasabha,
- Primary Reading Sharing

April 12 - India 1945 – Day 10

*Due:*

- Governors General distribute draft recommendations
- Primary Reading Sharing
- Rural Village Leader #1 presents

April 19 - India 1945 – Day 11

*Due:*

- Response to draft recommendations (Paper #2)
- Primary Reading Sharing
- Rural Village Leader #2 and #3 presents

April 21 - India 1945 – Day 11

*Due:*

- Governors General distribute final recommendations
- Primary Reading Sharing

April 26 - India 1945 – Day 12

Reading:

- *India's Search for National Identity*, pages 174-181 in *Defining a Nation*

Watch:

- [\*Partition: The Day India Burned\*](#)

May 3 - Final

- Final at 12pm