

THE POLITICS AND ETHICS OF DIFFERENCE

Pol Sci 138CW
UC Irvine, Spring 2022
Wednesdays, 7-9:50
ONLINE

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Professor Monroe's Office hours after class & by appointment

Overview: What is the political significance of difference? Why are ethnic, racial, or religious differences frequently politically significant while differences in height, musical ability, or physical agility are not? Why are linguistic differences sometimes relevant politically, and other times are not salient? What about age? Gender, or sexual orientations? What fosters tolerance of differences judged ethically and politically salient? What encourages respect for these differences, leading some of us to reach out across divides that isolate others? These questions take on a poignant immediacy when we read news reports of continuing prejudice, discrimination, ongoing ethnic, religious, and sectarian violence -- even genocidal activities and war -- and increasing polarization over issues of race, religion, gender, and ethnicity, at home and abroad. They are questions you will need to consider as you go out into a world where you will meet new people, from diverse cultures, religions, and ethnicities. Please recognize that even discussing prejudice involves us in difficult conversations. If we present something that troubles you, for whatever reason, please speak with me or one of the TAs so we can make alternative provisions.

Class projects. This course encourages students to think deeply about their own attitudes toward people judged *different*, whether these differences are associated with race, ethnicity, religion or with age, disability, sexual orientation, or something else. As a member of this class, you will be asked to participate in one of three pedagogical exercises designed to lessen prejudice and increase tolerance of differences.

- **Empathy interview.** The first project is designed to heighten empathic involvement with members of groups judged different, thus testing one of the oldest themes in moral psychology and ethics: the idea that empathic involvement with another will foster understanding and compassion for differences by allowing us to see the world through the other's eyes. This project involves doing an interview with someone different, preferably an elder. You will conduct an oral history, asking about their lives and the moral choices they faced, and what they can tell you that might help you as you compose your own life.
- **Programs to foster tolerance.** The second project involves working with others to survey programs that try to increase tolerance and, if you wish, to design your own proposal for a program that might lessen prejudice in your community.
- **Journal writing.** The third project draws on your experience as a participant in an upper-division course that satisfies the university writing requirement. Everyone must keep a journal which will be handed in at the end of the term. If you wish to participate in the journal project for your official project, you will be asked to work with other students to put together a project drawing on their journals. Everyone must complete regular writing assignments, including entries in a weekly journal, and a final paper assessing how the course experience altered -- if it did -- your attitudes toward members of different groups and whether it made you think about your own moral choices. All journals should be submitted to the TA and the professor Week 9 of the course.

Illuminations event. All students will prepare their project for presentation at a public Illuminations event late in May. The TA's will work with you to put together this presentation, which we hope to film

and make available at the Illuminations event (to be held in person, if COVID permits) and also to be put on the Ethics Center website for everyone to view. If we are able to hold the Illuminations event in person, we hope you will invite your friends and family to view your excellent work and to celebrate with good food as well as good talk.

Importance of moral salience. The course begins by suggesting that the key to understanding the politics of difference is not to think of cultural differences as intrinsic and immutable but as the result of how these differences are shaped and perceived – by oneself and by others -- through a cognitive classification of oneself and of oneself in relation to others. The premise underlying the course is that much of our treatment of others results not from rational calculus of interests that flow naturally from innately derived and immutable differences – such as race, gender, ethnicity, or religion—but from our perceptions of others as derived from the moral salience accorded these differences via a cognitive categorization and classification of others in relation to ourselves.

Notes:

- There are two TAs in the course. Each TA will be responsible for 20 individual students. TAs will be assigned randomly during the first week.
- I go into a lot of detail in my syllabi so here is the short form. Please read the long-form which follows it carefully, even though we will discuss it in class. If you have any reservations about watching any of the films or reading any of the books, please let me know and we can find something with which you are more comfortable. Since the course tackles difficult issues concerning prejudice, discrimination, and tolerance, it is important that we all respect different opinions and conduct our class discussions with civility, integrity and respect for each other.

TIME SCHEDULE

Spring Term 2022

PART 1. INTRODUCTION

Week 1. March 30.

In-class discussion. Expectations and ground rules: Drawing up our social contract. Discussing issues of prejudice and discrimination requires extra tact and additional compassion and civility. Some of our films, in particular, raise troubling issues concerning how we treat our fellow human beings. Others use language that is disrespectful and alarming in depicting historical events that reveal the ugly side of humanity. Let us begin the class by making it clear that we pledge to treat *the other* –whatever that means or who that entails– with the respect and dignity we wish to claim for ourselves. Our initial task, therefore, must be to establish some shared ground rules on how to discuss these topics with integrity and respect and to make sure we all share the same understanding of the ground rules.

Assigned reading in class: As an example of great writing, we will read the introduction to *The Cellist of Sarajevo*.

In-class film: *Frontline: A Class Divided*

Assignment in-class essay: How would you define ethics? How would you measure it? How do you feel about participating in a class in which a consideration of your own ethical views plays a central part of your learning experience? How do you feel being asked to write about your own prejudice? This is an upper-division writing assignment. Are you comfortable having excerpts from your papers discussed in class? Would you be more comfortable if you use a pseudonym? If so, take a minute to pick your

pseudonym and use it throughout the term. There are no right or wrong answers so be thoughtful and honest.

PART 1. THEORIES OF PREJUDICE: THE MORAL SALIENCE OF DIFFERENCE AND THE ELDERLY

Week 2. April 6.

**Difference and prejudice, empathy, moral salience, and the moral imagination.
Lecture on moral salience as a concept.**

Assignment 1 and/or 2. You may do both essays. Both are due at 12 noon the day of class 2. Type all essays, double-spaced, 12-point font and send them to the TA in a word document.

Assignment 1. What does prejudice mean to you? What did you think of *A Class Divided*? What do you believe are the most serious types of prejudice in this country? Are any of them justified? What does it mean to justify a prejudice?

Assignment 2. Putting yourself in the place of the other. Find 2 or more friends and have a 20-minute conversation about *difference*. In what ways do you differ from each other? Are any of those differences ones that have led to your being discriminated against? Find 3 differences that might be more important to your friendship than the traditional differences we associate with prejudice and discrimination. Write up this conversation in some way, either via recording and transcribing it or summarizing it.

In-class film: *Crash*. On ethnic differences, tolerance, class, and how nobody is all good or all bad. The movie manages to insult most groups!

Week 3. April 13.

The Psychological Origins and Causes of Prejudice

Lecture: Social identity theory and prejudice: Us against them.

Lecture: The Yugoslav wars.

Class experiment on social identity and self-categorization.

Podcast (in class): “How They See Us.” [Hidden Brain link](#) (51 minutes). On *stereotype threat*.

There are so many different forms of prejudice that we cannot begin to cover all of them in one term. In choosing the films/documentaries to view, we will omit lots of important illustrations of these prejudices. In choosing the ones on which we focus, we are not implying other forms of discrimination are not just as important. So please, if you have a movie you find especially insightful and want to analyze in lieu of the ones we assign, please let me know and we can make appropriate arrangements. The movie must be approved in advance by me or one of the TAs.

Required reading:

The Cellist of Sarajevo. Steven Galloway.

Assignment 3. What happens in *The Cellist of Sarajevo*? What is the basis of the conflict it describes? What is Galloway trying to tell us? What does Arrow mean by her last words of the book?

PART 2. SOME OF THE MANY TYPES OF PREJUDICE

Week 4. April 20.

Prejudice and the Elderly. What does it mean to be “old?”

In-class Film: *The Most Exotic Marigold Hotel*.

Assignment 4: Think about the movie and then do one of the following:

- Compose your own “bucket list” of things you would like to do in your life before it ends. Would you feel bad if you did not do these? As you put together your bucket list, what factors did you consider? How did having to put together this list make you think about life and your own values?
- Discuss two of your favorite quotes from the movie. What do they mean?

In both cases, as inspired by your readings and the movie, write a letter to yourself and bring it to class. Tell me what you want to accomplish this term. Within one year. Bring one copy to class marked by a pseudonym so we can read them (if you are comfortable doing so) anonymously, i.e., that is, one student will read your copy and you will have your letter read by someone too. In a self-addressed envelope, with a stamp, please include a second copy of the letter that you will leave for me to mail to you in one year. I will send it to you in one year so you can think about how you feel then about your choice.

Week 5. April 27.

Susan Fiske and what understanding prejudice can teach us about being human.

In-class film: *Arranged*. Discusses religion, religious stereotypes and prejudice, the tension between *traditional* ways of life and ways considered *modern*, and the ability to find friendship across these divides.

Assignment 5. Begin your discussion by telling about a time when you were discriminated against. What caused it? Who did it? How was your view of yourself affected by this? How did the experience make you feel, about yourself now, about the other person? What, if anything, resolved it? Did you think it was fair that you were discriminated against on the basis of the particular “difference” that someone else ridiculed or found offensive? Then please describe a time you may have discriminated against someone. Who was this? Why did you do this? What legacy did it leave you? Do you think you are a prejudiced person? If so, toward what groups do you feel prejudice? What kind of prejudice do you feel, and why? Do you think this can change? If so, what would lead you to alter your views in this regard? What are your attitudes toward the elderly? Toward other groups judged “different” in your society?

Week 6. May 4.

Skin color and racial prejudice in the United States.

Class discussion of Robert Coles’ Pulitzer prize-winning analysis of the period of desegregation during the 1950s-1960s in the American South.

In-class Film: Class members view trailers and choose from one of the following movies from a Google Poll Jessica Gonzalez will administer May 4th:

The Long Walk Home

Hidden Figures

Selma

I Am Not Your Negro

Loving

Assigned reading: Robert Coles. *Children of Crisis*. Skim book.

Assignment 6. View one of the above films before class and discuss it, giving special attention to what it tells you about prejudice. Alternatively, you may write an analysis of Coles’ *Children of Crisis* and ask what it tells you about prejudice.

Week 7. May 11. Ethnic prejudice. There are so many different types of ethnic prejudice it is hard to choose just one. We could find equally-troubling prejudice against many ethnicities. I choose Asian-Americans since the enrolled student population at UCI (at latest data) is **33%** Asian, 23.3% Hispanic or

Latino, 16.2% White, 4.28% Two or More Races, 2.12% Black or African American, 0.214% Native Hawaiian or Other Pacific Islanders, and 0.0759% American Indian or Alaska Native.

In-class film clip from **John Oliver on YouTube** *Asian Americans: Last Week Tonight with John Oliver* (HBO.) June 7, 2021. Oliver discusses the large, diverse group of people who fall under the category Asian, and skewers about everyone. If you are unfamiliar with John Oliver, he sprinkles his conversation with vulgarity but has some pretty serious thought underneath the sarcasm and irreverence. If you are offended by his style, please let your TA know and then you can make alternative arrangements.

Assignment 7. We all come from somewhere and most new groups to this country experienced some prejudice. In my own family, some of the English seeking religious freedom in 1640 left the Massachusetts Bay colony and moved to New Netherlands (now Sheepshead Bay in Brooklyn) to live with the Dutch because the Puritans were intolerant of their particular form of Protestantism. My grandfather told me that his mother, who came from Scotland in the 19th century, told of signs saying: “No dogs; no Irish.” And that his great grandmother on his paternal side described seeing a slave auction in New Orleans when she came as a 15-year-old from Ireland. Virtually every ethnic group has had to fight off some stereotype and has had to deal with some ugly term for their ethnic group. Speak with a member of your family to ask if anyone in your family ever experienced ethnic prejudice. Choose a book about ethnic prejudice that struck you and tell me why it is important to you. Have you ever experienced ethnic prejudice? If so, what form did it take? How can we best combat this?

PART 3. BORDER CROSSERS. PEOPLE WHO ARE ABLE TO SEE ACROSS THE BARRIERS THAT DIVIDE US TO FIND THE COMMON HUMANITY. WHAT MAKES THEM DIFFERENT? WHAT PROGRAMS WORK TO LESSEN PREJUDICE AND BIGOTRY AGAINST PEOPLE WHO ARE “DIFFERENT.”

Week 8. May 18.

Prejudice and anti-Semitism. World War II and the Holocaust.

Readings: *The Hand of Compassion*. Kristen Monroe. Princeton U Press. 2004.

Assignment 8. Describe one of the people in *The Hand of Compassion* or one person in the movie, *Into the Arms of Strangers*. What made that person special? Why did that person help strangers in need when so many others did not? Why is anti-Semitism so resilient? What is its connection to white nationalism today?

In-class Film: *Into the Arms of Strangers: Stories of the Kindertransports*. In the period preceding World War II, 10,000 Jewish children from the Third Reich left behind their families, their lives and their childhoods to move into the arms of strangers willing to take them into their homes. Academy Award winner for best documentary, by Jonathan Mark Harris of USC.

Week 9. May 20.

Reading: *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves*. Adam Hochschild. Houghton Mifflin, 2005. A narrative history of the late 18th- and early 19th-century anti-slavery movement in the British Empire, the first international movement to help another group.

In-class film. *Slavery by Another Name: Frontline special*. Based on Douglas A. Blackmon's Pulitzer Prize-winning book, the film illuminates how in the years following the Civil War, insidious new forms of forced labor trapped African-Americans into virtual slavery.

Assignment 9. We will divide into groups and each group will find at least one program developed to combat prejudice in the contemporary world. The last two weeks of the term will be devoted to group presentations of these programs and -- if you like -- the development of a program/plan for your local community, including the UCI campus, to try to lessen prejudice.

Assignment 9. Hand in your journals for comment and grading.

Weeks 10. May 25-June 1. FINAL PAPERS will describe your project. Group and individual posters presented at Illuminations Event. Week 9.

ASSIGNED BOOKS

Robert Coles. 2003. *Children of Crisis: Selections from the Pulitzer Prize-winning Five-Volume Children of Crisis Series.* Boston: Little, Brown and Company. Or a later edition might be Robert Coles *Children of Crisis.* Metropolitan Books; 1 edition (October 7, 2014) ISBN-10: 0805095152. ISBN-13: 978-0805095159

Steven Galloway. 2008. *The Cellist of Sarajevo.* Publisher : Riverhead Hardcover (Jan. 1, 2008).

Adam Hochschild. 2005. *Bury the Chains: Prophets and Rebels in the Fight to Free an Empire's Slaves.* Houghton Mifflin. Or Mariner Books 2006.

Kristen Monroe. 2004. *The Hand of Compassion.* Princeton U Press.

ASSIGNED FILMS

You may want to watch the trailers of these films and, if you find any of them too difficult to watch, you are welcome to suggest an alternative. Each of them addresses the question of prejudice and does so in ways that capture the ugliness of such prejudice, in order to reveal the need to change things.

Week 1. *A Class Divided: Frontline*

Week 2. *Crash*

Week 4. *The Most Exotic Marigold Hotel.*

Week 5. *Arranged*

Week 6. *Student choice*

Week 7. *John Oliver on Asian-Americans*

Week 8. *Into the Arms of Strangers: Stories of the Kindertransport*

Week 9. *Slavery by Another Name: Frontline*

LONG-FORM SYLLABUS

Pedagogical Methodology. The pedagogical premise of the course is that students learn best not by listening to lectures but by being forced to examine their own preconceptions in the light of empirical evidence. Hence the course involves extensive interviews and writing about your thoughts on *difference*. You will be asked to examine your own attitudes toward members of groups often underrepresented or discriminated against in contemporary American society. This will be done via a series of written assignments in the form of essays/journal entries and culminating in a term paper.

Fieldwork. The final paper is linked to the theoretical/substantive concerns of the course by complementing theoretical readings with a firsthand experience that combines the kind of cognitive analytical skill with the emotional impact psychologists now tell us influences cognition (McGaugh 2003). This is your course so we leave the choice of this up to you but we offer two options in addition to the journal option.

Option 1. INTERVIEW AN ELDER, ASKING THEM TO TELL YOU ABOUT THEIR LIFE (AN ORAL HISTORY), WHAT MORAL CHOICES THEY FACED, HOW THEY DEALT WITH THOSE CHOICES, AND DISCUSS WHAT THIS TAUGHT YOU ABOUT YOUR OWN LIFE AND MORAL CHOICES.

In this option, we examine a group often omitted in discussions of the politics of difference, a group into which none of us is born, that each of us frantically tries to avoid, that most of us – if we are very lucky -- eventually move into and out of, depending on chance, situation and the kindness of strangers, and a group that all of us – if we are fortunate – desperately hopes to join: the elderly.

Elders are treated differently by various cultures. Our study of these cultural differences, and our attempt to disentangle what is “intrinsic” and immutable about becoming old (e.g., the loss of physical vigor, emotional dependence), will force you to think about other differences in a new light by focusing on a simple question: While some differences exist independently of social construction, many of them are culturally-imposed and hence are neither intrinsic nor immutable. What part of this identity is related to the individual’s calculus of self-interest and what part to identity perceptions, including the perceptions of others? This is a key question to be answered in the course, one that will help you understand the importance of categorization and the according of moral salience to other groups in our society, and one that may provide a different understanding of interest group politics. If you wish, you may interview someone who is older (above 65) and who is a member of a group that has experienced its own prejudice in addition to being an elder. Please check with the professor for approval of your person to be interviewed.

Option 2. SURVEY AND EVALUATE ATTEMPTS TO LESSEN PREJUDICE AND/OR COUNTERACT STEREOTYPE THREAT. DEVELOP YOUR OWN PROPOSAL FOR SUCH AN INTERVENTION, GROUP OR PROGRAM IN YOUR COMMUNITY, INCLUDING UCI CAMPUS.

Consider the kind of work done by Jane Elliot in her blue-eyed/brown-eyed experiments or the work by Stelle on the prevention of stereotype threat (Steele 2010. Steele, Claude. *Whistling Vivaldi: and Other Clues to How Stereotypes Affect Us*. New York: W.W. Norton & Company, 2010.). Survey these attempts to make people aware of prejudice and then put into action efforts to change things for the better, evaluate them, and then propose one of your own if you can. For example, stereotype threat happens when people worry that their behavior will confirm negative stereotypes about their group. This has been studied in classrooms, business organizations, sports, and police departments. Interventions have been implemented in many of these areas to reduce the negative effects of stereotype threat.

Intellectual and Normative Outcomes. The importance of approaching differences this way, of course, is normative as well as intellectual since to the extent that such differences are a function of cognitive construction, their ethical and political impact can be muted and reshaped through the kind of contact and understanding we hope to foster in this course.

Writing: Writing and self-analysis are critical to the course. Students thus will do extensive writing as part of the course, which fulfills the upper-division writing requirement.

To satisfy the requirements of an upper-division requirement course, the writing component includes the following writing requirements (all word counts are approximate):

- ❖ Five writing assignments are required; these should range from 500 to 1000 words in response to the prompt. They are due by noon Wednesday the week for which they are assigned. Please send them via email to the professor and the TA using a word document so we may make corrections and suggestions on the document easily.
- ❖ Specific assignments are noted each week. There are 9 possible assignments and you need to do 5. If you wish to do 6, you may drop the one with the lowest grade and be graded only on the top 5. These will be graded both for content and for writing style.
- ❖ The final paper will be a paper about your “hands-on” experience following either Option 1 or Option 2, as described above, or Option 3 in which you may work with others to develop a project of your own devising drawing on the journals. All these papers should be 2500-5000 words and will be presented at the Illuminations presentation we hope to schedule in person.

COURSE REQUIREMENTS: Grading is not precise but the following percentages reflect the approximate values of each assignment. The written assignments must be double-spaced and in 12-point font. Please submit all assignments via CANVAS. Requirements for the grade for the term include:

1. Class discussion of readings and films. 10%
2. Assignments in the form of a journal. Hand it in at the end of the term. Be as honest as you want since you will not be downgraded on what you say. 10%
3. Final project. 40%
4. 5 writing assignments in response to the prompts. 25% (5% each)
5. Two quizzes on grammar, to be completed independently any time during the term. 5%
6. Class attendance. 10%

Since this course satisfies the upper-division writing course we will be focused on your writing as well as on the subject matter for the course. For students who need further instruction or help, please feel free to check out some of the resources at UCI.

- **From their websites:**
- **The UCI Writing Center** provides writing support services to all enrolled UCI students and offers individual conferences with a writing specialist, walk-in writing clinics, online consultations, and writing workshops designed for students enrolled in writing courses. Students can set up an appointment with an experienced writing specialist if they want to get in-depth feedback for any kind of writing they are working on, or if they just want to toss around some ideas. This is best done well in advance of deadlines to maximize redrafting time and effectiveness. Online consultations are available for those students who may be unable to come to campus for an appointment or who simply prefer electronic correspondence over in-person assistance. Using our online consultation service the students can ask questions about assignments, or submit any writing from a thesis statement or paragraph to an entire draft of a paper. As the Center for Excellence in Writing and Communication, our focus is on the writer and the writing process; we want to make better writers, not just better papers. As a result, we will promote consistent, long-term writing improvement, give a model for revising and editing, and identify what parts of the student’s writing need work. On the other hand, the Writing Center is not an editing service. Students cannot drop papers off for "fixing." Please call x48949 or visit the UCI Writing Center website at <http://www.writingcenter.uci.edu/>.
- **The Program in Writing and Library Research Undergraduate Students (WALRUS)** provides access to peer tutors for consultation at four locations: Langson and Science Libraries, Middle Earth, and Mesa Court. Students can drop in during the evening to see a peer tutor and get advice about overall writing strategies, general revision, and research strategies. The peer tutors are carefully selected and well trained according to the general consensus of best practices in composition pedagogy. Please visit: http://www.writingcenter.uci.edu/?page_id=91.

- **The Scholarship Opportunities Program (SOP)** assists bright and dedicated undergraduates with applying for nationally prestigious scholarships such as the Rhodes, Fulbright, Truman, Goldwater, etc. For more information, visit the SOP website at <http://www.scholars.uci.edu/>. We welcome faculty to direct promising students to this office.
- **The Anteater's Guide to Writing and Rhetoric**, the student handbook for first-year composition courses, is available through the Composition Program. Call the Composition Office at x46717 or visit the Composition Program website at <http://www.humanities.uci.edu/comp/>.
- **Humanities Core Course Guide & Writer's Handbook** can be requested from the Humanities Core Course Program Office at x41964 or see their website at <https://eee.uci.edu/programs/humcore/Student/index.html>.
- **The Teaching, Learning, and Technology Center** (Director, Dr. De Gallow) offers a wide range of teaching and evaluation strategies as well as consultation services for faculty and teaching assistants, all free and confidential. Call x46060 or visit their website at <http://www.tlct.uci.edu/>.

Readings and class discussion of the written work. Students will be required to complete all reading assignments by the date on which they are assigned. Since the course will be run as a seminar, students will be graded on their participation in class. **STUDENTS WHO DO NOT ATTEND CLASS REGULARLY WILL NOT RECEIVE A PASSING GRADE.**

Assignments. All assignments should be typed, twelve points, double-spaced. Each assignment must be typed, double-spaced, in 12-point font in Times New Roman or comparable type. Send one hard copy of your papers by 12 noon the Wednesday of the week it is due. Also send one copy to your TA. My email is KRMonroe@UCI.Edu. Jessica Gonzalez's email is j.gonzalez@uci.edu. Annie Wilkinson's is akwilkin@uci.edu. Please send a word document so we can edit it and give you feedback directly on your paper. Unless you ask that the paper be kept private, we would ask that we be allowed to discuss the papers during class. If you need to submit the paper late because of a medical event, please be sure to include a doctor's note to that effect. Otherwise, late papers will be downgraded one point. I do not wish to be harsh but it is unfair to other students to give others extra time unless there is a medical emergency.

Since this is an upper-division writing course, we will implement two quizzes on grammar. These quizzes will cover common grammatical mistakes found in undergraduate writing. The quizzes will be given through Canvas and must be completed with 100% accuracy by the fifth week of class; however there will be no time limit on the quizzes, and students will have unlimited attempts to pass them.

OFFICE HOURS: I hold regular office hours 30 minutes before and after every class as long as is necessary via zoom. Students for whom these times are not convenient should feel free to make an alternate appointment by contacting me via email: KRMonroe@UCI.Edu. I am usually quite prompt in returning emails so if you do not hear back from me within 24 hours, please re-email me or phone me since messages can get trapped in spam filters.

Jessica's office hours are Mondays at 1 pm (via Zoom: Meeting ID 998 1203 1375) or by appointment. Annie's office hours are

TIME SCHEDULE

Spring Term 2022

PART 1. INTRODUCTION

Week 1. March 30.

In-class discussion. Expectations and ground rules: Drawing up our social contract. Class discussion of how we discuss topics that can be hot-button topics, charged with prejudice and emotional reactions, especially in an age when political correctness, the woke and cancel cultures, and a polarized political environment can inhibit serious, civil discussion of controversial topics, such as prejudice and discrimination. This is your class and I hope we can develop our own social contract for how we can best address these issues. Two of the films (*Crash*, *Frontline: A Class Divided*) contain profanity or use words to refer to discriminated-against groups in ugly ways, e.g., the N-word. If you are uncomfortable with this, please see me and we will find alternative resources for you to consult. I want people to feel they are in a safe place where their requests and needs are honored and satisfied.

Assigned reading in class: As an example of great writing, we will read the introduction to *The Cellist of Sarajevo*.

Assigned Film (in class) focuses on how to combat prejudice and bigotry: “Frontline: A Class Divided” On YouTube or PBS Frontline website. 53 minutes. Exercise in bigotry with Jane Elliott’s third graders. Originally initiated in response to the assassination of Martin Luther King, Jr., Jane Elliott’s experiment with third-graders shows the arrogance, ignorance, and power of prejudice and the power of empathy to help people understand what it feels like to be in the place of another. Third graders experience the ugliness of being told they are not as good as another group because they are *different*, in this instance, a difference based on eye color. The documentary shows the powerful impact of discrimination on self-esteem and self-worth, and even on the academic performance as the children performed better when they were told they were in the *good group*. Shows the tremendous power of an authority figure to influence how people feel about themselves and how they relate to those not in their group. Highlights the tremendous power of moral salience, or the arbitrary nature of why some differences are selected as the basis for discrimination. Students who took part in the experiment came back for a reunion and discussed how it had impacted their lives. The experiments show, as Elliott says, “how to hurt one another, how it feels to be hurt and – we hope – helps teach us never to do it to one another.”

Recommended Film: *Dr. Seuss' The Sneetches* ~ Full Version on YouTube

Assignment in-class essay: How would you define ethics? How would you measure it? How do you feel about participating in a class in which a consideration of your own ethical views plays a central part of your learning experience? How do you feel being asked to write about your own prejudice? This is an upper-division writing assignment. Are you comfortable having excerpts from your papers discussed in class? Would you be more comfortable if you use a pseudonym? Pick your pseudonym. There are no right or wrong answers so be thoughtful and honest.

Recommended readings: You will not be graded on these readings.

Allport, G. (1954). *The nature of prejudice*. Reading, MA: Addison –Wesley. Baker, N.L. (2001)

“Prejudice.” In J. Worell (Ed.) *Encyclopedia of gender and women*. San Diego, CA: Academic Press

Klein, O. & Snyder, M. (2003) “Stereotypes and behavioral confirmation from interpersonal to intergroup perspectives.” In M. P. Zanna (Ed) *Advances in experimental social psychology*, (Vol 35): San Diego, CA: Academic Press.

PART 1. THEORIES OF PREJUDICE: THE MORAL SALIENCE OF DIFFERENCE AND THE ELDERLY

Week 2. April 6.

Difference and prejudice, empathy, moral salience, and the moral imagination.
Lecture on moral salience.

Assignment 1 and/or 2. You may do both essays. Both are due at 12 noon the day of class 2. Type all essays, in double-spaced, 12-point font.

Assignment 1. What does prejudice mean to you? What did you think of “A Class Divided”? What do you believe are the most serious types of prejudice in this country? Are any of them justified? What does that mean?

Assignment 2. Putting yourself in the place of the other. Find 2 or more friends and have a 20-minute conversation about *difference*. In what ways do you differ from each other? Are any of those differences ones that have led to your being discriminated against? Find 3 differences that might be more important to your friendship than the traditional differences we associate with prejudice and discrimination. Write up this conversation in some way, either via recording and transcribing it or summarizing it.

In-class film: *Crash*. On ethnic differences, tolerance, class, and how nobody is all good or all bad.

Week 3. April 13.

The Psychological Origins and Causes of Prejudice

Lecture: Social identity theory and prejudice: Us against them.

Lecture: The Yugoslav wars.

Class experiment on social identity and self-categorization.

Recommended bibliography about stereotype threat: reducingstereotypethreat.org.

Podcast (in class): “How They See Us.” [Hidden Brain link](#) (51 minutes). Over the past decade, the idea of *stereotype threat* (Steele, 2010) has received much attention. This work shows the impact that negative stereotypes about groups can have on its individual members. For example, when women are reminded about their gender before a math test, they get worse scores than do members of the control groups. Similar effects have been shown for a multitude of social identities. After listening to an interview with Claude Steele, a psychologist whose work has brought stereotypes to light, we’ll discuss efforts to combat stereotype threat in schools, businesses, sports and even police departments.

There are so many different forms of prejudice that we cannot begin to cover all of them in one term. In choosing the films/documentaries to view, we will omit lots of important illustrations of these prejudices. If you have a movie you find especially insightful and want to analyze in lieu of the ones we assign, please let me know and we can make appropriate arrangements.

Required reading:

The Cellist of Sarajevo. Steven Galloway.

Assignment 3. What happens in *The Cellist of Sarajevo*? What is the basis of the conflict it describes? What is Galloway trying to tell us? What does Arrow mean by her last words of the book?

Recommended readings:

*Tajfel, H. (1981). *Human Groups and Social Categories*. Cambridge University Press, Cambridge

*Tajfel, H. (1978). The achievement of group differentiation. In H. Tajfel (Ed), *Differentiation between social groups*. London: Academic Press.

PART 2. SOME OF THE MANY TYPES OF PREJUDICE

Week 4. April 20.

Prejudice and the Elderly. What does it mean to be “old?”

In-class Film: *The Most Exotic Marigold Hotel*. On being old, ethnic differences, caste, socioeconomic class, homosexuality, and whether it is we who get trapped in a prison when we feel prejudice. Find someone who is old to watch the movie with you – before or after class – and each of you pick out one quote that you love from the movie.

Recommended reading:

Atul Gwande. *Being Mortal: Medicine and What Matters in the End*. Metropolitan Books; 1 edition (October 7, 2014). **ISBN-10:** 0805095152. **ISBN-13:** 978-0805095159

Assignment 4: Think about the movie and/or the Gwande book, and about Gwande’s discussion of his own father and his own life, and then compose your own “bucket list” of things you would like to do in your life. Would you feel bad if you did not do these? As you put together your bucket list, what factors did you consider? How did having to put together this list make you think about life and your own values? Then, as inspired by your readings and the movie, write a letter to yourself and bring it to class. Tell me what you want to accomplish this term? Within one year? Bring one copy in a self-addressed envelope that you will leave for me to mail to you in one year. I will send it to you in one year so you can think about how you feel then about your choice. (To do this assignment, you will have to view the movie in advance of class.)

Week 5. April 27.

Susan Fiske and what understanding prejudice can teach us about being human.

In-class Film: *Arranged*. Discusses religion, religious stereotypes and prejudice, the tension between *traditional* ways of life and ways considered *modern*, and the ability to find friendship across these divides.

Assignment 5. Tell about a time when you were discriminated against. What caused it? Who did it? How was your view of yourself affected by this? How did the experience make you feel, about yourself now, about the other person? What, if anything, resolved it? Did you think it was fair that you were discriminated against on the basis of the particular “difference” that someone else ridiculed or found offensive? Then please describe a time you may have discriminated against someone. Who was this? Why did you do this? What legacy did it leave you? Do you think you are a prejudiced person? If so, toward what groups do you feel prejudice? What kind of prejudice do you feel, and why? Do you think this can change? If so, what would lead you to alter your views in this regard? What are your attitudes toward the elderly? Toward other groups judged “different” in your society?

Recommended Reading:

Doris Lessing. *Summer before the Dark*. NY: Vintage Books, 1983. On how women become invisible as they age.

Richard Wright. *Invisible Man*. On how people see an X not the individual.

Week 6. May 4.

Racial prejudice in the United States.

Class discussion of Coles’ Pulitzer prize-winning analysis of the period of desegregation during the 1950s-1960s in the American South.

In-class Film: Class members view trailers and choose from one of the following movies from a Google Poll Jessica Gonzalez will administer May 4th:

The Long Walk Home

Hidden Figures

Selma

I Am Not Your Negro

Loving

Assigned reading: Robert Coles. *Children of Crisis*

Assignment 6. View one of the above films before class and discuss it, giving special attention to what it tells you about prejudice. Alternatively, you may write an analysis of Coles' *Children of Crisis* and ask what it tells you about prejudice.

Week 7. May 11. Ethnic Prejudice.

In-class Film: YouTube: *The history of anti-Asian hate crimes in America*. Aug 1, 2021, which is a straight-forward news piece documenting prejudice against Asian-Americans.

During class, however, we are going to indulge in some extreme irreverence and watch a **John Oliver YouTube Asian Americans: Last Week Tonight with John Oliver (HBO.)** June 7, 2021. Oliver discusses the large, diverse group of people who fall under the category Asian, and skewers about everyone. If you are unfamiliar with John Oliver, he sprinkles his conversation with vulgarity but has some pretty serious thought underneath the sarcasm and irreverence.

There are lots of good movies on ethnicity and prejudice, be that prejudiced directed against Hispanics, Black people, or any of the other many groups who live in our rich, cosmopolitan society. You may want to check out some of these movies, from *South Pacific* (1950 Pulitzer Prize winner, nominated for three 1953 Academy Awards and banned in some southern states because it depicted so-called inter-racial romances) to *The Race Epidemic* (a 2021 documentary focusing on prejudice against AAPI) and *Home*, a four-chapter compilation of cinematic and sonic set pieces, original poetry and music, released in 2021, that reflect on the author Takenaka's identity and experiences as an Asian American woman. The film documents the ways in which we are "complicit or actively involved in the fetishization and othering of Asian American experiences" (Takenaka). I also recommend *Asian Americans Battling Bias: Continuing Crisis*, a five-part series on PBS on the history of the Asian-Americans and you are welcome to choose one and comment on it in your assignment if you like.

Assignment 7. We all come from somewhere and most new groups to this country experienced some prejudice. (In my own family, some of the English seeking religious freedom in 1640 left Massachusetts Bay colony and moved to New Netherlands (now Sheepshead Bay in Brooklyn) to live with the Dutch because the Puritans were intolerant of their particular form of Protestantism. My grandfather told me that his mother, who came from Scotland in the 19th century, told of signs saying: "No dogs; no Irish.") Virtually every ethnic group has had to fight off some stereotype, has had to deal with some ugly terms for their ethnic group. Choose a book about ethnic prejudice that struck you and tell me why it is important to you. Have you ever experienced ethnic prejudice? If so, what form did it take? How can we best combat this?

Recommended:

Dr. Zeuss. 1961. *The Sneetches*. Children's book dealing with tolerance, difference, and how bigotry is rooted in our need to be special.

Richard Wright. 1952. *Invisible Man*. NYC: Random House. The pathbreaking book addresses many of the social and intellectual issues faced by African Americans in the early twentieth century, including black nationalism, the relationship between black identity and Marxism, and the reformist racial policies of Booker T. Washington, as well as issues of individuality and personal identity.

Availability of books: The UCI Bookstore was asked to order all books for this course.

RECOMMENDED BOOKS

Abrams, Dominic. 2010. *Processes of prejudice: Theory, evidence and intervention* . Centre for the Study of Group Processes, University of Kent © Equality and Human Rights Commission 2010

Allport, G. (1954). *The nature of prejudice*. Reading, MA: Addison –Wesley.

Baker, N.L. (2001) Prejudice. In J. Worell (Ed.) *Encyclopedia of gender and women*. San Diego, CA: Academic Press

Becker, Gay. *Disrupted Lives: How People Create Meaning in a Chaotic World* Publisher: University of California Press; 1 edition (January 6, 1998) Language: English ISBN-10: 0520209133 ISBN-13: 978-0520209138 . Not in the bookstore.

Coles, Robert. 1989. *The Call of Stories*. Boston: Houghton Mifflin. In library.

- From the five-volume Children of Crisis series, you also may wish to read: Coles, Robert. Volume 1: *A Study of Courage and Fear* (1967)
- Volume 2: *Migrants, Sharecroppers, Mountaineers* (1971)
- Volume 3: *The South Goes North* (1973)
- Volume 4: *Eskimos, Indians, Chicanos* ISBN 0-316-15162-9
- Volume 5: *The Privileged Ones: The Well-Off and the Rich in America* ISBN 0-316-15149-1

Ellison, Ralph. *Invisible Man*.

Klein, O. & Snyder, M. (2003) Stereotypes and behavioral confirmation from interpersonal to intergroup perspectives. In M. P. Zanna (Ed) *Advances in experimental social psychology*, (Vol 35): San Diego, CA: Academic Press.

Lessing, Doris. *The Summer before the Dark*. NY: Vintage Books, 1983

Pipher, Mary. 1999. *Another Country: Navigating the Emotional Terrain of our Elders*. New York: Riverhead Books of Penguin Putnam.

Sneetches. Dr. Seuss

Tajfel, H. (1981). *Human Groups and Social Categories*. Cambridge University Press, Cambridge.

Tajfel, H. (1978). The achievement of group differentiation. In H. Tajfel (Ed), *Differentiation between social groups*. London: Academic Press.

Tan, Amy. 1990. *Joy Luck Club*. New York: Ivy Books.