



Race, Culture, and Business Immersion Program Course Syllabus - 2023

Course listing: ACCTG 579

Instructor: Ed deHaan (edehaan@uw.edu)

Office Hours: By appointment

Class Location & Dates: PCAR 393, 2/12: 12pm-5pm | 2/21, 2/28, 3/7: 6pm-9pm

Travel Dates: 3/13 - 3/21

Post-Trip Session: 4/2: 2pm - 5pm (location tbd)

What can I expect of this course?

This course consists of four pre-trip class sessions, followed by a week of travel, one post-trip reflection session, and one post-trip business visit.

Who is teaching this course?

Ed deHaan is the listed instructor for this course. The course is being taught in partnership with Felicia Ishino and Nathan Bean of [Sankofa Impact](#). The leadership team also includes Rebecca Ballweg (daytime MBA student), Bob Agiro (evening MBA student), and Norah Fisher (Director, Full-time and Evening MBA Student Affairs).

What are the course materials?

All course materials are available on the course Canvas page or will be provided in class.

Why is attendance required and so strictly enforced?

This is an experiential learning course and will cover material that is both intellectually and emotionally challenging. Much of our pre-travel classes will involve group activities, focused on communication and community-building. Your absence would undermine both your own learning and your classmates' experiences. Moreover, because of the personal nature of our class discussions, class sessions will not be recorded.

As stated in the course information sessions, and as you agreed when submitting your application, your live attendance is required for all sessions unless excused for health or disability reasons. Please contact me as soon as possible if you need to request an excused absence.

How will the course be graded?

This course is graded pass/fail based on participation and engagement. You are expected to actively participate in all aspects of the course, including the pre-travel classes and all activities during travel. You are expected to follow the group norms that we will establish together in class. Violating the course or group expectations could result in your exclusion from travel.

UW Policies

UW policies on religious and disability accommodations, academic integrity, student conduct, and student safety will be followed. Policy details can be found online including at the following links:

- <http://depts.washington.edu/uwdrs/faculty/syllabus-statement/>
- <https://www.washington.edu/studentconduct/conduct-code-and-policy/>

Washington state law requires that UW develop a policy for accommodation of student absences or significant hardship due to reasons of faith or conscience, or for organized religious activities.

Accommodations must be requested within the first two weeks of the course using the Religious Accommodations Request form. The UW's policy, including more information about how to request an accommodation, is available at:

- <https://registrar.washington.edu/staffandfaculty/religious-accommodations-policy/>

The health and safety of the University of Washington community are the institution's priorities. Please review and adhere to the UW Covid Face Covering Policy

- <https://www.ehs.washington.edu/system/files/resources/COVID-19-face-cover-policy.pdf>

“History is not the past. It is the present. We carry our history with us.
We are our history.”

James Baldwin

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Pre-Trip Class Session Details

This course consists of four class sessions, followed by a week of travel in Louisiana, Mississippi, Tennessee, Alabama, and Georgia. The class sessions will be held in PCAR 393, on 2/12 from 12pm-5pm and on 2/21, 2/28, 3/7 from 6pm-9pm. Class details and assignments are as follows:

Class #1 - Sun 2/12 (12pm - 5pm)

The Pilgrimage Community (SI Staff)

Objective: Our sessions will begin with introductions and community building exercises intended to bring students together as a group. We will explore Sankofa Impact, introduce ourselves, and unfold some of what makes this a unique experience.

Required reading: Smith, Clint. Buzzfeed. June 7, 2021. [I Visited A Former Plantation To Understand Why People Get Married There. All I Saw Was Pain.](#)

Context watching (Optional): Crash Course. [Black American History](#). YouTube. 2022.

Deep Dive (Optional): Smith, Clint. [How the Word is Passed: A Reckoning With the History of Slavery Across America](#). Little, Brown and Company, 2021.

Assignment: Please reflect on the assigned reading and come prepared to share your thoughts on the following questions:

- Clint Smith III talks and writes about place-based learning experiences in both the Buzzfeed article and his book, *How the Word is Passed*. What are some place-based learning experiences from your own life and how did they inform your worldview?

Class #2 - Tue 2/21 (6 pm - 9pm)

The Business of U.S. Slavery (Ed deHaan)

Objective: The objective of this session is to gain a better understanding of the business of slavery and its impact on U.S. economic development

Required reading: “In order to understand the brutality of American capitalism, you have to start on the plantation.” Matthew Desmond, [The 1619 Project](#), pages 29 - 40.

- Note: there has been [some discussion about inaccuracies](#) in *The 1619 Project*. While this chapter has a few inaccuracies, they do not (in my opinion) materially detract from what can be learned from this piece.

Assignment: Please reflect on the assigned reading and come prepared to share your thoughts on the following questions:

- Plantations are often depicted as sole proprietorships run by unsophisticated farmers. Has this reading changed your view of plantations as businesses?
- How did slavery in the U.S. contribute to the development of the U.S. economy, including in the Northern States? Was the institution of slavery limited to the Southern States?
- The article draws a distinction between capitalism as an economic system and “low-road capitalism.” What are the distinguishing factors of “low-road capitalism,” as per the author’s lexicon? What might a version of “high-road capitalism” look like in the U.S., both in the past and now?

The Evolution of Slavery (SI Staff)

Objective: Bryan Stevenson, founder of the Equal Justice Initiative says, “Slavery didn’t end in 1865. It just evolved. It turned into decades of terrorism, violence, and lynching.” The objective of this section will be to illustrate the ways in which slavery evolved into an era of racial terrorism.

Required: 60 Minutes. [*Inside the memorial to victims of lynching*](#). CBS News. 2018.

Deep Dive (Optional): New York Times, April 25, 2018: [A lynching memorial is opening. The country has never seen anything like it.](#)

Assignment: Please reflect on the assigned reading and come prepared to share your thoughts on the following questions:

- What stood out about the 60 Minutes story? Did you learn anything new? Did you disagree with anything you heard or watched?
- Bryan Stevenson says this about the people who committed lynchings, “These crimes weren’t (only) committed by people in masks. These people were teachers, clergy, and police officers. People you had to deal with every day.” How does this inform your understanding of racial terror?
- Bryan Stevenson claims that racial terror lynchings were a significant way that slavery evolved after 1865 in the United States. What are some other ways that racism and white supremacy evolved during this time?

Class #3 - Tue 2/28 (6 pm - 9pm)

The Civil Rights Movement (SI Staff)

Objective: More than three centuries after enslavement was brought to the shores of the United States and a hundred years after its abolishment, the civil rights movement swept the country and brought about rapid change, particularly to the unequal system of segregation. The objective of this session will be to investigate this era, learn about leaders in the civil rights movement, and contextualize its place in the Black American Freedom Struggle.

Required: Peck, Raoul. [*I Am Not Your Negro*](#). Magnolia Pictures, 2016.

Deep Dive (Optional): Grace, Andrew Beck, et.al. [*White Lies*](#). NPR, 2019.

Assignment: Please reflect on the assigned documentary and come prepared to share your thoughts on the following questions:

- The civil rights movement was a struggle for social justice that took place mainly during the 1950s and 1960s for Black Americans to gain equal rights under the law in the United States. What do you know about the conditions of racial segregation in the years directly before the era of civil rights?
- During the film, James Baldwin is shown appearing on The Dick Cavett Show. In the clip, he is being interviewed with scholar and author, Paul Weiss. When Weiss asks him why everything must be about race, Baldwin says this:
 - *I don't know what most white people in this country feel. But, I can only conclude what they feel from that state of their institutions. I don't know if white Christians hate Negroes or not, but I know we have a Christian church which is white and a Christian church which is Black...I don't know whether the labor unions and their bosses really hate me. That doesn't matter, but I know I'm not in their unions. I don't know if the Real Estate Lobby has anything against Black people, but I know the Real Estate Lobby is keeping me in the ghetto. I don't know if the Board of Education hates Black people, but I only know (about) the textbooks they give my children to read, and the schools that we have to go to. Now, this is the evidence. You want me to make an act of faith, risking myself, my wife, my woman, my sister, my children, on some idealism which you assure me exists in America, which I have never seen."*
 - What do you think about this statement on institutions in the United States? Do you agree? Disagree? Why?
- The film highlights 3 leaders of the Civil Rights Movement. What did you learn about them? Who are some other civil rights leaders that inspire you?

Community and trip expectations (Bob & Rebecca)

Objective: Traveling to the American South and visiting sites of both generational trauma and overwhelming joy as a bus community across different identities who actively discuss our shared history of race and racism is a radical endeavor. We, as a group, will develop and agree-upon community expectations for both the class sessions and the Pilgrimage.

Assignment: Before class, think about expectations and behaviors that we should expect of ourselves and each other.

- Have you ever signed a community agreement before? If so, did you give it much thought after you signed it? Did it make an impact on your trip? Why or why not?
- What values will make this course as impactful as possible? What behaviors might detract from the experience?
- Take notes for yourself and come to class prepared for discussion.

“Scene Setter” Assignment: While we are in the South, each student will present on the locations we visit. Students will be placed in pairs and tasked with preparing “scene setters” or short summaries and/or narratives that will set the scene for our bus community as we arrive at our destinations.

- Collaborate with your partner in-class and together, decide which narratives to present on the bus before we arrive at a destination.
- These narratives should focus on the city/town and can cover history, leaders from the area, what is happening today, and/or anything else you feel the bus community should know.
- You will be assigned to your pairing and destination during this session.
- Note: The time required for an effective scene setter should not be burdensome. It is an opportunity for all participants to contribute and add their voice to the experience.

Class #4 - Tue 3/7 (6 pm - 9pm)

Mass Incarceration (SI Staff)

Objective: Building on previous resources and discussions, we will draw connections from the eras of enslavement, racial terrorism, and segregation to the current era of mass incarceration.

Required: Duvernay, Ava. *13th*. Kandoo Films, 2016.

Deep Dive (Optional): Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*. The New Press, 2010.

Assignment: Please reflect on the assigned documentary and come prepared to share your thoughts on the following questions:

- How did you feel after viewing 13th? Do you think the message of the film was ultimately hopeful? Why or why not? What is the role of hope in social and racial justice?
- This documentary emphasizes that the current era of mass incarceration is directly tied to the legacy of enslavement. By showing how slavery shifted to racial terror and convict leasing, to Jim Crow segregation, to the war on drugs, 13th argues that, “systems of oppression are durable and they often reinvent themselves.” As Angela Davis stated in the film, “Historically, when one looks at efforts to create reform, they inevitably lead to more repression.” What do you think are some of the factors that allowed this system of racial control to simply evolve and replicate itself for centuries?
- How did this film shape your understanding of the prison system? What were your views on prison when you were younger? Have your views on law enforcement and/or prisons changed or evolved over time?

Pilgrimage to the South Logistics + Ceremony

Objective: In this, our final session, we will review the trip itinerary, speak about logistics, and take part in a ceremony that will connect our time in Seattle with our time in the South.

Assignment: Please bring water from a source meaningful to you for our water ceremony.

- This water may come from an actual source or might be symbolic of a source elsewhere. This choice is yours.

- Example: One participant might bring water they literally gathered from their childhood home in Ballard. Another participant might bring water that they gathered symbolically from a source on the Ganges river in New Delhi.

Additional Resources (Optional)

Smithsonian. [*Talking About Race: Being Antiracist*](#). National Museum of African American History and Culture (NMAAHC).

Baldwin, James. [*The Fire Next Time*](#). Vintage, 1992.

Blackmon, Douglas. [*Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II*](#). Anchor Books. 2008.

Butler, Octavia E. [*Kindred*](#). Headline Book Publishing, 1979.

Coates, Ta-Nehisi. [*The Case for Reparations*](#). The Atlantic, 2014.

Chukwu, Chinonye. [*Till*](#). United Artists Releasing. 2022.

Gates Jr., Henry Louis. [*The African Americans: Many Rivers to Cross*](#). Season 1, “All Episodes.” Aired 2013 on PBS.

Gates Jr., Henry Louis. [*Black America Since MLK: Still I Rise*](#). Season 1, “All Episodes.” Aired 2016 on PBS.

Jones, Nikole Hannah. [*1619*](#). New York Times, 2019.

King Jr., Dr. Martin Luther. [*Letter From Birmingham Jail*](#). Birmingham, AL, 1963.

Kunhardt, Peter. [*King in the Wilderness*](#). Kunhardt Films, 2018.

Kunstler, Emily and Kunstler, Sarah. [*Who We Are: A Chronicle of Racism in America*](#). Off Center Media, 2022.

Lee, Spike. [*If God Is Willing and da Creek Don't Rise*](#). HBO Films. 2010.

LoGreco, Peter. [*We're Here*](#). Season 2, “Episode 4: Selma, Alabama.” Aired 2021 on HBO.

McGhee, Heather. [*The Sum of Us - Memphis, TN: The Sweetest Water In The World*](#). Higher Ground Media. 2021.

McKinstry, Carolyn. [*While The World Watched: A Birmingham Bombing Survivor Comes of Age During the Civil Rights Movement*](#). Tyndale House Publishers, 2013.

Miller, Adrian. [*Black Restaurants that Fed the Civil Rights Movement*](#). Southern Living. 2022.

Nelson, Stanley. [*Freedom Summer*](#). Firelight Media, 2014.

Stevenson, Bryan. [*Just Mercy: A Story of Justice and Redemption*](#). One World, 2015.