

106

teaching black lives matter

introduction

by Paula C. Austin, Erica Cardwell, Christopher Kennedy, Robyn Spencer

While civil rights warriors from decades ago believed that showing America its darkest and most unequal underbelly would challenge apathy and produce policy, activists today take a different view of the role of education. Since its beginnings in the summer of 2013, the goal of #BlackLivesMatter (#BLM) and the movement it inspired has not been to show, shame, or to teach people how and why Black lives matter, but rather to create the conditions for Black lives to thrive. Although technology, cell phone videos, and live streaming have provided a grim chronicle of violence against Black and Brown bodies, activists involved in #BLM have remained focused on structural change, accountability and alternatives. Education is central to that. From the various organizations under the #BLM umbrella producing intellectual treatises and policy papers, to individual activists' deep commitment to

the study of Black social protest movement tradition, to a commitment to educate people on the ongoing toll of racism, heteropatriarchy and imperialism, #BLM has taken the US to school.

This issue of *Radical Teacher* brings together a diverse collection of articles exploring educator's responses, strategies, and stories on how #BLM has informed their teaching practice, the content of their courses, and their personal relationship to colleagues, family, friends, and self. The editors have interspersed personal reflections throughout this introduction to highlight our multiple identities as educators, scholars, and activists, acknowledging there are no easy answers and daily infractions are real. At the moment of writing this, Terence Crutcher, a community college student in Tulsa, OK was killed by police while driving home on September 19, 2016. Keith Lamont Scott, killed in Charlotte, and still many others.

As such, we recognize the vulnerability of students outside of the classroom, and question how to keep the classroom a space of critical learning often in defiance of the mainstream topics and themes we are asked to teach. In reading each article and corresponding with contributors, we've come to understand that classrooms have become one of the crucibles for the #BLM movement to thrive, and that

educators have transformed their pedagogy to create a nexus between the classroom and the streets. Finally, it was important for us to acknowledge that ongoing crisis and killings are happening all around us and shape the publication of this very issue. As such, this issue opens a conversation, and does not try to be definitive. We hope it will inspire further exchange, debate and points to other paths of learning, activism and struggle for social change.

The process of reviewing and editing each of these articles was also both deeply emotional and inspiring. We hope this collection of stories and essays, artworks and reflections will inspire further action, inquiry and research on the Black Lives Matter movement worldwide. We encourage you to also look elsewhere at vital resources like the Ferguson Syllabus, the African American Intellectual History Society's blog, and the Movement for Black Lives vision statement, among many others. Finally, we want to further recognize this collection is incomplete, but will hopefully open a space to further dialogue and exchange.

In solidarity,
Paula, Robyn, Erica and Christopher

#blacklivesmatter and feminist pedagogy: teaching a movement unfolding

by Aimee Bahng and Reena N. Goldthree

In November 2015, student activists at Dartmouth College garnered national media attention following a Black Lives Matter demonstration in the campus's main library. Initially organized in response to the vandalism of a campus exhibit on police brutality, the events at Dartmouth were also part of the national #CollegeBlackout mobilizations in solidarity with student activists at the University of Missouri and Yale University. On Thursday, November 12th, the Afro-American Society and the campus chapter of the National Association for the Advancement of Colored People (NAACP) urged students to wear black to show support for Black Lives Matter and hosted an open meeting to discuss racism on campus. That evening, over 150 people gathered in front of Dartmouth Hall for a moment of silence and a group photo.

Following these planned events, approximately 30-40 people continued the demonstration in nearby Baker-Berry Library. The group marched through several floors of the library, chanting "Black Lives Matter," "If we don't get it, shut it down," and "If we can't study, you can't study." Fueled by an initial report in *The Dartmouth Review*, the conservative student newspaper, and a cell phone video of the library demonstration that went viral, conservative media outlets published sensationalized accounts of the protest in Baker-Berry, accusing students of assaulting bystanders and fomenting "race hatred." Investigations conducted by Dartmouth College officials in the aftermath of the protests found no evidence of violence.

Just six months later, student activists at Dartmouth captured the attention of the national media once again for their activism in support of Black Lives Matter. On May 13, 2016, a group of students removed a controversial billboard created by the College Republicans for National Police Week from the student

center. Protesting the billboard's use of the slogan "Blue Lives Matter," activists replaced the display with dozens of posters that proclaimed: "You cannot co-opt the movement against state violence to memorialize its perpetrators. #blacklivesmatter." Reports condemning the student activists appeared in several conservative media outlets and Dartmouth's senior administrators characterized the protest as "an unacceptable violation of freedom of expression" in a campus wide email. In the weeks following the controversy, students who participated in the protest faced widespread harassment, including death threats on social media.

Located in the affluent rural town of Hanover, NH, Dartmouth College is a seemingly unlikely site for Black Lives Matter mobilizations. There are no #BlackLivesMatter chapters in New Hampshire and the state's major black civic organizations are headquartered far from campus in the cities of Manchester, Nashua, and Portsmouth. African Americans comprise just 2% of the population in Hanover and less than 7% of the undergraduate student body at Dartmouth. Among its counterparts in the Ivy League, the college has the lowest percentage of faculty of color. Furthermore, Dartmouth has "earned a reputation as one of the more conservative institutions in the nation when it comes to race," due to several dramatic and highly-publicized acts of intolerance targeting students and faculty of color since the 1980s.

The emergence of the Black Lives Matter movement—following the killings of Trayvon Martin in 2013 and of Eric Garner and Michael Brown in 2014—provided a language for progressive students and their allies at Dartmouth to link campus activism to national struggles against state violence, white supremacy, capitalism, and homophobia. The #BlackLivesMatter course at Dartmouth emerged as educators across the country experimented with new ways to learn from and teach with a rapidly unfolding, multi-sited movement. Significantly, many of these efforts utilized or emerged from digital media. On Twitter, Georgetown University professor Marcia Chatelain launched the #FergusonSyllabus, a crowdsourced list of books, articles, films, and primary sources that provide context for the 2014 uprisings. The collective Sociologists for Justice also used Twitter to organize a crowdsourced bibliography through the #socforjustice hashtag. Librarians and faculty members at Washington University in St. Louis created Documenting Ferguson, an open-access digital repository that "seeks to preserve and make accessible the digital media captured and created by community members following the shooting death of Michael Brown." And in

2015, Frank Leon Roberts, a professor at New York University, taught the nation's first Black Lives Matter course accompanied by a multimedia digital syllabus. Subsequently, courses on the movement have been taught at Emory University, Wake Forest University, University of Florida, the University of Michigan, and Mount St. Mary's University.

We offer up this reflection piece as a means of interrogating both the possibilities and limitations of teaching #BlackLivesMatter at an institution of higher education during a media-saturated moment. What does it even mean to teach a hashtag? For, while one of our aims was to provide a history and context for the social movement that accompanies the hashtag, we also wanted to consider the particular interface with social media and digital community making for contemporary organizing. In this essay, we move from a brief narrative overview of how and why the course became a reality, onto a discussion of its second run, the adjustments we made, the structural shifts that enabled these changes, and what remained central to the course all along: a commitment to feminist pedagogy. Ultimately, this discussion will bring us to a reflection on the course itself as a curricular intervention and as intellectual labor designed to push the conventions of what counts as academic rigor at an Ivy League institution.

In the two years since the uprising in Ferguson, educators and activists have explored different strategies for bringing Black Lives Matter from the streets into the classroom. Much of the existing literature about teaching Black Lives Matter has focused on incorporating lessons about police brutality and racial discrimination into pre-existing courses or designing co-curricular workshops for K-12 students.

Absent from this growing literature, however, are the first-hand accounts of educators who have taught courses on the movement at colleges and universities. Our reflection piece seeks to address this lacuna while also foregrounding the classroom as a vital site for movement building and feminist praxis in the age of Black Lives Matter. [...]

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in this issue

#BlackLivesMatter and Feminist Pedagogy: Teaching a Movement Unfolding
BY AIMEE BAHNG AND REENA N. GOLDTHREE

Liberation Through Education: Teaching #BlackLivesMatter in Africana Studies
BY DANIELLE M. WALLACE

Making it Matter: Reframing the U.S. Survey
BY JESSE KOHN

The Challenges of Teaching About the Black Lives Matter Movement: A Dialogue
BY DONNA TROKA AND DORCAS ADEDOJA

Teaching Celia in the Age of Black Lives Matter
BY BRANDON BYRD

Interview on the #Charlestonsyllabus
BY KIDADA E. WILLIAMS, KEISHA N. BLAIN, CHAD WILLIAMS

Teaching in Grief: Critical Reflections, Redefining Justice, and a Reorientation to Teaching
BY HEATHER C. MOORE

Hashtag Activism and Why #BlackLivesMatter In (and To) the Classroom
BY PRUDENCE CUMBERBATCH AND NICOLE TRUJILLO-PAGAN

#SayHerName Loudly: How Black Girls Are Leading #BlackLivesMatter
BY ILEANA JIMENEZ

The Architecture of American Slavery: Teaching the Black Lives Matter Movement to Architects
BY CATHERINE ZIPF

Refusing to be Complicit in our Prison Nation: Teachers Rethinking Mandated Reporting
BY ERICA R. MEINERS AND CHARITY TOLLIVER

Examining Race & Racism in the University: A Class Project
BY LORA E. VESS

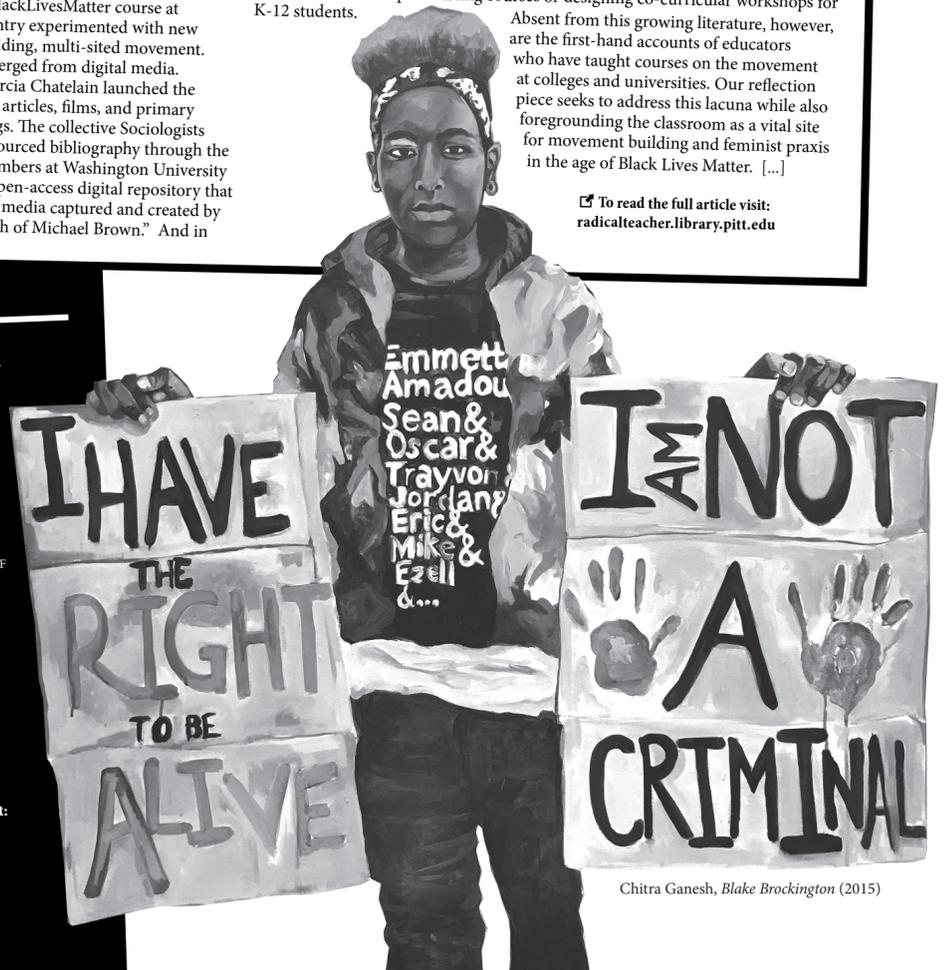
Black Lives Matter in Information Literacy
BY ANGELA PASHIA

Race, Housing, and the Federal Government: Black Lives on the Margins of the American Dream
BY RICHARD HUGHES

Contribute!

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Chitra Ganesh, Blake Brockington (2015)

#IfIDieInPoliceCustody

by Kalli Jackson

If I die in police custody . . . do not let them say it was a suicide. Do not let them choke the air out of my throat, take the life out of my body, beat my bones to shattered glass, put bullet holes in my being, and then have the nerve to say I took my own life. Do not let them say the dog ate their homework. Because they are the dogs. And they ripped through me because I was a piece of dark meat, nothing but flesh to sink teeth into. But the only teeth that do the sinking come out the mouth of a gun barrel. Do not let them murder me and then let me take the blame.

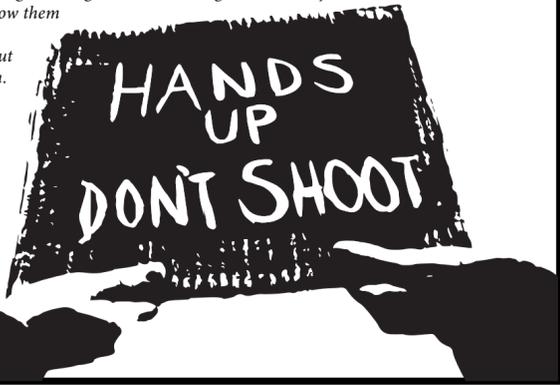
If I die in police custody. . . please know the first thing I checked for was the police officer's hands. I wanted to know what color they were. I wanted to know if my life was in them. I wanted to see if their palm lines took the form of a noose. I wanted to see how their knuckles looked wrapped around a trigger. I wanted to see what marks their fingers around my neck would leave. Please know that I also checked my own hands, to know what they would see when I put them up. I went to a palm reader once. She told me my lifeline was deep. I was meant to live long enough to tell many great stories. I wondered if they thought their bullet would make a great punctuation mark.

If I die in police custody . . . do not let them forget my name. Refuse to let them swallow the syllables as soon as they finish pronouncing me dead. When they encase my body below a patch of dirt, do not let my name become letters lost on tombstone. Don't plaster a hashtag in front of it as if likes on a post might make up for the days lost. But don't stop saying the names of the girls who never got a hashtag. The dead girls whose names were never said loud enough to be noticed. Ask them what happened to Sandra Bland, Kendra James, Kathryn Johnston, Natasha McKenna. Ask them what happened to Tanisha Anderson, Aiyana Stanley-Jones, Tarika Wilson. Ask them why Dylann Roof got Burger King for shooting up a Black church, but Rekia Boyd was killed for holding her cellphone. Ask them why only one of those two names is recognizable. Say my name over and over until the inside of your mouth resembles a graveyard.

If I die in police custody . . . don't say I was "a good person." It doesn't matter what kind of person I was. My hands were up and empty. If I die in police custody. . . please know that it didn't hurt. After so much pain, you start to go numb. The pain of being hated for your skin, being hated for its color, being hated for no reason. Remember that it hurts ten times more to live in a body that was never meant to survive in the first place. A body that was whipped and lashed so much that its back looked like a sheet of music, crying out for relief. A body that was hosed down by the fire department at a pressure that could dampen bones and drown out screams. A body that turns on the TV and sees its brothers and its sisters and its children's corpses on display. When Trayvon was murdered, I took a bullet too. It ripped through my heart and my hope when spilling out the hole it left.

If I die in police custody . . . promise not to learn to forgive them. Do not let anyone tell you that I am "in a better place" or that "everything happens for a reason." We know the reason. It's the white man behind the silver badge that promises, "to serve and protect." It's the same man who promised us forty acres and a mule. The same man who smiled pretty as he deemed us three-fifths a person and called it a compromise. Do not let them tell you any different. Do not stand at the podium during my funeral, and cry softly as you whimper through my eulogy. Stand tall with the spine only a black woman can carry, fill your lungs with all the air I'll never breathe again and get mad. Get enraged. When they call you an Angry Black Woman, show them an earthquake. When they tell you not to make everything about race, show them a thunderstorm. When they are found not guilty with the charges of my murder, show them a natural disaster. Raise hell. Make noise. Be heard.

If I die in police custody . . . I did not kill myself.



teaching in grief

by Heather C. Moore

After Malcolm: 51 Years Later

With a 3/3 teaching load during the academic year, I typically use weekends to re-read course materials, construct rubrics, and prepare my weekly lesson plans. But on Sunday, February 21st, 2016, I received news that shattered my world and completely reshaped my identity as a college professor. Every other year on this date, I typically celebrate the life and the legacy of Malcolm X on the date of his untimely assassination. Instead, at 7:30 p.m., my cousin, Nika, posted a simple message on one of my social media accounts that said "call me." This request was a bit unusual as our primary form of communication was usually (and rarely) via text message:

Nika: "Hey baby cuz. How are you?"
Author: "I'm ok...I'm alive. Thankful for that. How are you cuz?"
Nika: "I don't know how to tell you this baby...but Ari is gone cuz."
Author: "WHO? I don't know what you are talking about Nika. What are you talking about Nika?"
Nika: "Ari. He is gone baby. I know y'all said you were twins. I know you were close. I just wanted to make sure you knew."
Author: "Nika-please tell me you are playing cuz! Please! What happened?"
Nika: "He died in police custody."

Once I ended the call, I paced around my home in disbelief and rubbed my forehead to relieve myself from this excruciating, invisible pain. Minutes later, I collapsed on my living room floor and screamed as loud as I could. I needed the world to hear this pain. I hollered for his 6-month old son who would never remember his father's voice and for his 11-year-old daughter who just lost her role model and her best friend. I wept for his wife and his high school sweetheart, the woman he loved for over 20 years. And I cried for Ari: my favorite cousin with the brightest smile, the deepest dimples, and the biggest heart.

Admittedly, as part of a large family, I do not have a close bond with many of my relatives. But Ari protected me and vouched for me when outsiders questioned my upbringing and my educational pedigree. I stared in a mirror that sits right beside my front door. Tears forced their way out of my eye sockets. As I looked at my reflection, I searched for my cousin's face. I desperately searched through my phone to see if I had any lost texts, social media messages, anything that would allow me to hear his voice. Then I wondered, what were his last thoughts while he was incarcerated? Did he know how much he meant to us? Did he feel isolated? And most importantly, did he know how much we loved him? How much we needed him back?

After several hours, the tears dried and anger set in. Nika's last five words rang loudly in my ear: He died in police custody. While repeating these words, I immediately questioned my commitment to fighting injustice. I considered my identity as a young Black woman who was asked to contribute to a new, interdisciplinary program at a small liberal arts college. I thought about how often I justified the #BlackLivesMatter movement to white students who did not understand the need for such a social movement in a so-called "post-racial" America. Most importantly, I winced at the thought of Ari's final moments in his jail cell. He abhorred injustice in a variety of manifestations. He studied human rights activists like Malcolm X. But, I wondered if in those moments he, too, questioned the justice that he advocated for on a daily basis. And here I sit, on my living room floor, wondering if justice really exists or if it is simply an unreachable aspiration that we have yearned for since our introduction to the "New World." Before this tragedy, it was easy to speak about justice and injustice. It was easier to discuss the stories of Trayvon Martin and Michael Brown because I was simply an academic citing and referencing a movement that I participated in as an outside prosector. But this was personal. I heard Ari's heartbeat in person and in real time. And in reality, I didn't run towards protest because I was raw with emotion. My commitment to fighting injustice was simply not strong enough to handle this.

On this Sunday evening, I wanted to cancel my courses for the remainder of the week. I needed to be surrounded by my immediate family and go check on Ari's wife and children. But in order to spend time with family during the upcoming weekend, I decided to assume my teaching responsibilities for the week. In prep for the workweek, I looked toward bell hooks's scholarship on healing, self-love, and critical pedagogy. She provided tough love from the "Sweet Communion" chapter of

her book *Sisters of the Yam: Black Women and Self Recovery*. She stated, "I mostly want to remind her of the recipes of healing and give her my own made-on-the-spot remedy for the easing of her pain. I tell her, 'Get a pen. Stop crying so you can write this down and start working on it tonight'" (hooks, 1993, p. 150). I was certain that my grieving would continue, but I knew that reflecting on this untimely experience could prove cathartic.

Teaching, Grief, and Challenging the Master Narrative

This article interrogates widespread definitions of injustice, pedagogy, and the #BlackLivesMatter movement. On the one hand, this article describes a new professor's struggle to teach a pilot Multicultural Education course that includes anti-racist and critical pedagogies. According to James Banks, Multicultural Education is "designed to restructure educational institutions so that all students, including white middle class students, will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world" (Banks, 1993, p. 23). Specifically, I asked students to consider my own, first-hand experiences with injustice as they studied the field of Multicultural Education and became more "empowered," "knowledgeable," "caring and active citizens" (Banks, 1993, p. 23).

But on the other hand, I position the last three months of the course alongside a personal tragedy that radically informed the questions I posed, my interpretations of course scholarship, and my philosophy of teaching. I employ the self-narrative method and a grief framework to discuss my experiences during a new undergraduate course. Since the self-narrative method has become more popular across various interdisciplinary fields, I specifically utilize this method to question how I became a "culturally responsive educator in a diverse classroom" while I question the decisions I made in light of this tragedy (as cited in Kennedy-Lewis, 2012, p. 109). I describe my own personal engagement with grief and teaching as a "two-way discursive process. It constructs our experiences and, in turn, is used to understand our experiences" (Anderson, 1997, p. 213). I weave examples of key course texts, classroom discussions, and my idiosyncratic grieving process into my critical reflections on social justice, teaching, and loss. I question my own personal responses to teaching and grief within "local individual and broader contexts and within culturally driven rules and conventions" inside academe (Anderson, 1997, p. 213). This methodological framework is not uncommon in Education-related courses with a social justice bent or even among university educators who question "how we came to be teacher educators, what it is like to be a teacher educator, how we see our role, and how we think" (Puchner, 2014; Hayler, 2011, p. 2).

Furthermore, this self-narrative approach works to actively challenge the largely homogenous, master narratives of Black males in mainstream America, especially the recent images of Black men who die in police custody. Unfortunately, many martyrs who have become the face of the #BlackLivesMatter movement are only presented as criminals and so-called "thugs" who are products of their inner-city neighborhoods. But this article provides a glimpse into the man Ari was, the family he left behind, and outright challenges the media portrayal of him in his final hours. Lastly, over the course of a 3-month period, my teaching pedagogies were transformed through grief. Psychologists have studied individuals' "grief reactions" and individuals' responses to tragedy (as cited in Shah & Meeks, 2012, p. 40). As described by geographers who have theorized grief, bereavement, and mourning periods, Ari's death "shocked me to my core and made me question everything about my beliefs, world view and life-decisions" (Maddrell, 2016, p. 168). This article contributes to scholarship on self-narrative and grieving frameworks from a first person perspective of a college professor during an untimely grieving period and an unexpected teaching transformation.

This Multicultural Education course was unique. Early in the semester, many of our class discussions were hypothetical—we interrogated student experiences in formal educational settings and their responses to key educational terms like cultural capital, stereotype threat, acting white, and the model minority myth. But in February and early March, I began to push students to define justice and explain how that related to students of color inside American classrooms. My rollercoaster of emotions heavily impacted my teaching strategies—I spoke vehemently about educational injustices like the school to prison pipeline and how these realities supported systemic racism in our educational system and our nation. [...]

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by Danielle Wallace

The campus was uncommonly quiet on November 25, 2014. The night before, the St. Louis County Prosecutor announced that a grand jury had chosen not to indict Darren Wilson, the police officer who had, three months prior, shot and killed Michael Brown. Upon arriving in my Research Methods in Africana Studies class that day, my students—all of them Black, many of them activists and leaders on campus, and all of them angry about the decision—were withdrawn. The ensuing discussion in that class, and in others, demonstrated that my students were, and still are, full of questions: How could the officer be allowed to walk away? How could this happen in 2014? Why does it continue to happen? What would happen next? And, most importantly, how did we get here? Over the next week, the country erupted into action. Marches, die-ins, and protests were an everyday occurrence both on and off university campuses. My students participated in local activism, shut down streets, and held consciousness-raising sessions. They were consumed. Yet, the question still loomed: How did we get here?

The last few weeks of that semester illustrated just how little my students understood about the conditions leading up to the founding of #BlackLivesMatter as a movement. In the following semester (Spring 2015), I taught Seminar in Africana Studies under the topic, "The New Racism: Racial Violence, Criminality and Blackness." The next year (Spring 2016), I taught the same course, this time with the theme, "The Black Radical Tradition: Activism and Resistance." Both of these courses allowed me to provide the socio-historical background with which to frame and undergird a discussion of modern-day Black activism as represented by the #BlackLivesMatter movement.

Seminar in Africana Studies is offered once an academic year during the spring semester, and serves as the capstone course for Africana Studies majors. While there are some aspects of the course that are static, such as career preparedness, the overall course theme changes from year to year, depending on the interests of the instructor. I have been teaching this course since 2014 and, each time, have made an effort to ensure that the theme is timely and relevant to the current social and political climate. When teaching Seminar in Africana Studies, I have been able to delve into a number of topics in depth, which has aided me in exploring the social, historical, and cultural roots of what is now being dubbed the "new Civil Rights Movement" (Demby, 2014). I have found the approach outlined here most effective with my students, a population comprised primarily of working- and middle-class Black, white, and Latino students at a Northeastern liberal arts college.

Due to their different racial and economic backgrounds, the students have an interesting perspective on #BlackLivesMatter, which has informed my approach to teaching about the movement. In general, my students see themselves as very open, accepting, and free from the burdens of racism, much like others in their age group. However, class discussions illustrate that, like those of their parents and grandparents before them, their lives are steeped

in stereotype and prejudice. Therefore, in many ways, the information in these courses is brand new to my students. Although some of them—primarily the Black and Latino students—have first-hand knowledge of the conditions informing #BlackLivesMatter, many of them do not. For those students, this movement came out of nowhere and can be viewed as baseless, causing confusion, anger, and, sometimes, intolerance. It is here, at the meeting of awareness and unawareness, where I find my pedagogical approach to this topic to be most beneficial, helping to bring about a deeper understanding of the #BlackLivesMatter movement.

What I describe in this essay are my experiences with and approach to teaching about, #BlackLivesMatter in two seminar courses in 2015 and 2016. The students enrolled in these courses were juniors and seniors majoring in Africana Studies. Although this course was specifically for Africana Studies majors, I have also applied the approach outlined here to a more general survey course, particularly in regard to informing discussions about social stratification, institutional racism, economics, and criminal justice. In the following sections, I will summarize my pedagogical approach, the courses' objectives, the topics covered in these courses, and, finally, provide some general reflections on the teaching experience.

Pedagogical Approach: Education for Liberation

As a scholar trained primarily in the discipline of Black/Africana Studies, I approach education as a fundamentally transformative process designed to encourage students to think critically about—and challenge—societal norms. Africana Studies' emergence in 1969 as a formal academic discipline is rooted in challenge. The student strikes at San Francisco State College (SFSC; now San Francisco State University) came about because the Black, Latino, Asian, and Native students did not see themselves or their communities represented in the university curriculum, pushing them to demand that a change be made (Biondi, 2014; Rogers, 2012). Of the major demands made by the Black Students Union at SFSC was the development of a fully funded, autonomous Black Studies Department. They argued, "at the present time, the so-called Black Studies courses are being taught from the established departments which also control the function of the courses. We, the Black Students at San Francisco State College, feel that it is detrimental to us as Black human beings to be controlled by racists, who have absolute powers over determining what we should learn" (SFSC Black Student Union, 1968). These students saw their demands for Black Studies as the logical counterbalance to the "white studies" programs characterizing the system of higher education (Pentony, 1969). Africana Studies arose out of a need for a decolonized education, which places marginalized identities and experiences at the center of inquiry and de-centers the dominant narrative (Samudzi, 2016). [...]

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liberation through education: teaching #blacklivesmatter in africana studies

syllabus

The New Racism: Racial Violence, Criminality and Blackness

Spring 2015 / Danielle Wallace

Course Description:

The murder of Trayvon Martin, and the resulting verdict in the case, ushered in a new era of law and order in the United States. Martin's murder became the first widely acknowledged murder in a long string of murders of Black and Latino men and women. The common thread within each incident has been the perceived threat and criminality tied to Blackness, rendering even the presence of Black bodies dangerous and justifiable reason to murder. Coinciding with these murders is the growing issue of the mass-incarceration of Black men and women at the highest rates in American history. This course investigates the role and function of race and gender within the lived experiences of African descended people in America, particularly in relation to the criminal justice system. The 2008 presidential election spawned the idea that we live in a "post-racial" society where race is no longer important and racism no longer exists. However, the growing violence directed at Black communities—by police and civilians alike—and the imprisonment of millions of Black men and women paints a very different picture. We will examine systemic aspects of social oppression and how they converge to form a "new racism" characterized by growing disdain for Black life both inside and outside of the prison system. This course will examine the historical legacy of racial violence in the United States in an effort to tie this history to the current social climate surrounding race, violence and criminalization. Through the use of course texts and popular media, a focus will be placed upon the consistency of social oppression throughout history and into the post-Civil Rights era through an analysis of the impact of racism, sexism and heterosexism on such issues as crime, criminality and race.

Text:

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

SECTION 1: INTRODUCTION

WEEK 1:

- Introduction to Course
- Black/African American Studies as the disciplinary context for this course
- The current social moment
- Readings: hooks, "Loving Blackness as Political Resistance"

SECTION 2: RACE, RACISM AND PRIVILEGE

WEEK 2:

- What is race?
- What is Blackness? Whiteness?
- Defining racism
- Defining white supremacy
- Readings: Smedley, "Race" and the Construction of Human Identity"
- Harris, "Whiteness As Property"

WEEK 3:

- Understanding racism
- Understanding white privilege
- Readings: Lipsitz, "The Possessive Investment in Whiteness"
- Bonilla-Silva, Chapter 4, "The New Racism: The Post-Civil Rights Racial Structure in the United States"
- Collins, "The Past is Ever Present: Recognizing the New Racism"

SECTION 3: HISTORICAL ROOTS OF RACIAL VIOLENCE

WEEK 4:

- Enslavement and racial violence
- Racial perceptions of criminality
- Readings: White, "Jezebel and Mammy: The Mythology of Female Slavery"
- Davis, Chapter 11, "Rape, Racism and the Myth of the Black Rapist"
- Vidal, "Private and State Violence Against African Slaves in Lower Louisiana During the French Period"

WEEKS 5 & 6:

- Emancipation and racial violence
- Lynching and social control
- Readings: Wells-Barnett, "A Red Record" and "Lynch Law in America"
- Freedman, "The Racialization of Rape & Lynching"
- DuBois, Chapter 4, "Science and Empire"
- Feimster, Chapter 2 "The Violent Transition from Freedom to Segregation"
- Viewing: "Ida B. Wells: A Passion for Justice"

WEEK 7:

- Racial violence during the Jim Crow era
- Readings: Lewis, "The Citizens' Councils: Aims, Organizations and Propaganda Tactics" and "The Case of Emmett Till"
- Trotti, "Trends in Racial Violence in the Postbellum South"
- Viewing: "The Untold Story of Emmett Louis Till"

SECTION 4: THE NEW JIM CROW

WEEK 8:

- Crime and the criminal justice system
- Readings: Alexander, Introduction and Chapter 1

WEEK 9:

- Crime and the criminal justice system
- The school-to-prison pipeline
- Readings: Alexander, Chapter 2

WEEKS 10 & 11:

- Crime and the criminal justice system
- Readings: Alexander, Chapter 3 & 4

WEEK 12:

- The war on drugs
- The New Jim Crow
- Readings: Alexander, Chapter 5
- Viewing: "The House I Live In"

WEEK 13:

- Race, gender and the criminal justice system
- Readings: Alexander, Chapter 6

SECTION 5: RACIAL VIOLENCE IN THE MODERN ERA

WEEK 14:

- Civilian Violence
- "Stand Your Ground"
- Readings: Lewis, "Lynching, Incarceration's Cousin: From Till to Trayvon"
- National Urban League, "Shoot First: Stand Your Ground Laws and Their Effect on Violent Crime and the Criminal Justice System"

WEEK 15:

- Police violence
- Racial Profiling
- Readings: Browne-Marshall, "Stop and Frisk: From Slave-Catchers to NYPD. A Legal Commentary"
- Asim, "Shooting Negroes"
- Staples, "White Power, Black Crime, and Racial Politics"

WEEK 16:

- #BlackLivesMatter
- Readings: Wingfield, "Gendering #BlackLivesMatter: A Feminist Perspective"
- "Whose Lives Matter?: Trans Women of Color and Police Violence"

🔗 Complete syllabus available at radicalteacher.library.pitt.edu