

Journal of the Registry

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A Platform for Inclusive Justice and Social Change



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Direct all questions to the *Journal of the Registry*

journal@aaregistry.org

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Journal of the Registry

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A Platform for Inclusive Justice and Social Change

A Word: As the Journal of the Registry we are a community ally and catalyst for social change through the advocacy of inclusive justice. Our primary goal is to offer an open source for voices, visions and thoughts that can get buried in the noise of racism at every level of society. The *Journal of the Registry* acknowledges the required perseverance of action on behalf of the Black community to remove the burden of systemic racism. Historically, we know that systemic change in America only happens through consistent and pressing demands focused on policy amendments. We expect and will settle for nothing less regarding full citizenship that is inclusive and equitable for Blacks in America. We stand today because of what has been done through the “feet on the ground” work of activists and allies. We remember and we carry the mantle of justice for today, and for the next generation. As agents of change we draw upon our skills, wills, resources, voices, allies, and all that is given to us as a people to engage in ways that remove all barriers of oppression against our people. **Inclusive Equity** is the outcome of living in a society focused on social justice.

The work of activists has a prominent platform here; as their day to day efforts are on the ground, and are often what bring about substantive rather than theoretical transformation. This journal welcomes readers and writers from diverse walks of life and from diverse cultures who are committed to transformation, accountability, and reparation. We understand the intersectionality of issues and groups, and want to further alliances with a wide range of people who have experiences, and ideas that bring us all together.

The Journal of the Registry is an evolving resource for supporting efforts to guide youth, and generations to come. As well, we need our elders, as we must not forget how we arrived here in the struggle for equity. This space draws on yesterday’s and today’s events to give added meaning to tomorrow’s outcomes. The Journal of the Registry pulls from the root of historical knowledge that frames the mirrors and windows of race, class and gender.

Our aim is to distribute nutritious, intellectual, and emotional substance for all committed to engaging in the soul work of transformation. We are speaking of transformation that addresses inclusive justice and social change for Black Americans. As you come to your community’s junctures, we hope you find support in this space to rethink positions, and stimulate actions that change the lived experiences of all America.

Benjamin Mchie, Julie Landsman and Yvonne RB-Banks, Ed.D.

Co-Founding Editors

America's Tagline: Ahmaud Arbery, Breonna Taylor and George Floyd

How did America arrive at its current vista view? It did not happen overnight. America arrived at its current state by the intentional setting into motion a legacy of oppression. How? With every lie, human rights' violation, enslavement, internment camp, broken treaty, sanctioned rape, false imprisonment, caged child on the border, lynching and video of murder; America took one step closer to its current state of affairs. The world is now watching, on front street through nightly news, the reoccurring tagline of America's brutality against Black Americans. If you want to understand America you don't need an extensive history degree, you only need to view the evidence. Multiple stories capture and frame police brutality and white hate crimes in America. The latest examples are outlined in the loss of life regarding the senseless murders of Ahmaud Arbery, Breonna Taylor, and George Floyd. So many Black lives have been stolen through the hatred of whites. How do we change the actions of whites in ways that prevent the loss of Black lives?

How do we change the current view in America regarding Black Lives?

- Join a movement focused on positive political change.
- Seek out and access current resources, such as (<https://www.dosomething.org/us/articles/black-lives-taken>, BLM, NAACP, and local action community groups.
- Be consistently aware and politically active.
- Hold accountable law enforcements, judges, the court system, politicians and communities.
- VOTE at every level!!!

Why?

Engaging in social action/s and scholarship will chronicle the plight of Blacks in America. As well as bring forth collective actions that erase whites' systematic brutality. Knowing and joining others highlight the new narratives we seek, and are essential to telling the world about America's tagline, as Ahmaud, Breonna and George are the flags we carry to represent our collective work.

This is the work we do as Americans. This is our story as Black citizens who deserve all rights and privileges when it comes to our human dignity and the human dignity taken from Ahmaud Arbery, Breonna Taylor and George Floyd.

Statistics tell the real story of America. Government data document thoroughly the impact of racism. The numbers speak volumes, as to intentional actions set forth against Black people, who have their souls locked in the soil of America. This country's so-called progress has been made at the use and exclusion of Black people.

Greed and Exclusion are the Bedrock of America's history. Again, America did not arrive at this place of greed and exclusion unknowingly, but with a design of purpose. A clear purpose, laid out one step at a time, lead to another step, and another step; all heading in one direction and strangling the life from Black people. Bedrock can be changed, altered and redirected; however, it takes the work of everyone to get the desired outcome.

We can change the narrative that took the lives of Ahmaud Arbery, Breonna Taylor, George Floyd, and others. **Our job here is to get it done without fear, and get it done now!**



Sankofa

Sankofa is an African word from the Akan tribe in Ghana.

The literal translation of the word and the symbol is *“it is not taboo to fetch what is at risk of being left behind.”*

The word is derived from:

- **SAN** (return),
- **KO** (go),
- **FA** (look, seek and take)

Sankofa symbolizes the Akan people’s quest for knowledge; with the implication that the quest is based on critical examination, intelligent and patient investigation.

Above Copyright Reference: [Berea College](#)

Change: Cry on Their Graves

Yvonne RB-Banks, Ed.D.

We Hold the Space for Black Americans who have gone to their graves speaking to be heard for the sake of justice. At this moment in time we are creating history! We are intentionally creating a space for those heard and unheard, recognized and unrecognized, suffered and unsupported. This space is for those with civic courage who pick up their tears and carry on; they carry on against America's sanctioned police violence against Black Lives. Our collective reality is that in this broken society of America, there has been no justice for the death of Blacks at the hands of whites and police. These actions continue to go unchecked with no valid system of accountability.

This America Sends a Consistent Message that it finds Black Lives unworthy of basic human rights; which should include protection from abuse. America sees no shame in its historical oppression of Blacks. America chooses to forget that we, Blacks, are only here because they, whites, brought us here in chains. We cry on the graves of the lost, our tears frame our work to sustain our resolve for social and inclusive justice.

Our Bodies are the Bond that unite, and shelter us as we confront the inequities in America. Social equity will only happen when whites, and policing systems face swift and costly accountability for the inhumane treatment of Black Americans. Only with our collective charge of pulsating resiliency, will racism be removed in order to stop the systemic blight against our Black bodies, minds, and communities.

“Say Her Name!”

The “Say Her Name,” Movement is a powerful tool that anchors us, and allows us to draw strength from Black women who lost their lives to police brutality. Essential in this space is to lift up Black women's bold stance against historical oppression. Their sacrifice must not be lost in the noise of racism. Reports from various agencies; Office of Health and Human Services, American Police Crimes Against African Women and Women of Color, Center for America Progress Reports, and The Violent State: Black Women's Invisible Struggle Against Police Violence, have built a strong foundation for why this work is paramount in order to stop the killing of Blacks, including Black women.

In Time of Pivotal Change what must we do? We must “Say Her Name,” and all the names of Blacks lost. We must see change in social and justice reform. We will continue to push, shout, legislate, vote, cry, educate and stand to overcome white oppression and police brutality. Why? Because our humanity calls for nothing less. It is in the deep well of self-determination that we find the strength to confront the evil that takes Black Lives.

Black Lives Matter

Black Lives Matter! Souls of commitment allow us to rise in ways that protect the innocent, and the voiceless. For those of us continuing on, we cry loudly for justice, accountability, and retribution. Our rallying call is our cry for action, not one of defeat. The end goal is the removal of racist barriers, fortified over hundreds of years to suppress Blacks' full access to the fruits of citizenship in America. In this time of instant media, no longer can whites; from the everyday working-class voting citizen to the collection of politicians, judges, and other shapers of America, look away in denial of their role in systemic racism. To be white in America, and not engage in ways to stop racism, is to be complicit in the on-going brutality against Blacks.

History Repeats and Media Tells. In the 60's television told narrative after narrative about whites, and police brutality against African-Americans. Now, we have smart phones, and social media capturing and broadcasting to the world, whites and police continued use of violence to take Black Lives. "White people as the chief architects of American racism," have used Black bodies to grow, and advance their white social economy. Even today we can see how Blacks; including women and children are used to support this lucid ideology called capitalism. Look at the design, and political authorization of the privatization of prisons; hence the pipeline to prison; and cheap labor for corporations. Documented is the treatment of Black children, and the denied access to quality education with culturally relevant content. Whites' thinking about how to treat Black children is evident in the education system. They have created a system that is socially and emotionally harmful; resulting in the disproportionate representation of Black males in special education's most restrictive PK-12 classrooms. Black girls are the new target to support whites' lucrative business of incarceration, hence their exposure to high rates of suspensions; starting as early as kindergarten. Such actions are clear forms of systemic modern-day racism, designed early in the lives of Black children to limit their access to socio-economic advancements as adults.

The Birth of this Nation is Rooted in a System of Exploitation. This country's economy stands on abused bodies from people forced into slavery and lands stolen from indigenous people. Whites can never fault anyone, but their own forefathers about today's outcomes in the arena of social justice. Well written narratives of America's development reveal how whites defined how they would build this country on injustices. Whites made a decisive choice to take relentless actions that declared Black Lives would not matter, and thus sanctioned the misappropriation of Black people's humanity for the sole purpose of white profit.

The Impact of Structural Racism Infiltrates every aspect of Black lives (e.g., healthcare, education PK-thru- post-secondary, career paths, family structures, relationships, wages, businesses, economic opportunities, housing, transportation, food resources, life expectancy and more). Biased policies are weapons designed by white America; which ultimately decide when Blacks in America live or die.

Every Action We Take against past, and present violence against Blacks is a form of protection. We know well that Blacks die from police brutality at twice the rate of whites. Our work for social justice, and inclusion draws upon what we have achieved in spite of the abusive oppression from white America. It is only with bold and uncloaked political actions, carried on tears from Black graves, can we stop white supremacy in America.

We are committed to erasing white supremacy in America. We are focused on removing mainstream politics, and polices that allow the taking of Black lives with a brazen lack of accountability. Work done by powerful allies, such as the Center for American Politics reminds us that "Politically this America uses clever language to deflect from its brutality, and justify the unchecked killing of Blacks. They create policies to shield their actions," such as the "no knock" statute allowing the police to take Breonna Taylor's life without fear of consequence. "These events are just a return of an old American political tradition rather than a wholly new phenomenon. This must be understood if it is to be successfully challenged in ways to combat the spread of white nationalism in U.S. politics." The need to suppress Blacks is a strong ideology in whites. The ugly politics of an abusive society, built on racism, is the underlying brutality that seeks to impose daily trauma on Black Americans.

Our Hearts are Ignited. Our daily mandate is to protect our Black existence with unrelenting fortitude. With each step we are closer to the goal of igniting what is our birth right as full American citizens. We stand in our double consciousness, as Blacks in America who are denied our birthrights as citizens. This awareness was given to us through our mothers' and fathers' love, and sacrifices. We are fueled by their legacy to change this racist system that wipes out our Black brilliance through the murderous actions of whites and police.

Pulling from the words of John Lewis, “We engage in Good Trouble [because] as Americans we have a moral obligation,” to be part of an equitable society. It is essential to lead with actions of unity; remembering those who were silenced, and knowing that it is imperative that those who can speak – speak! This is our collective effort, as we approach a new horizon that signals a long overdue debt to Black Americans.

On this horizon of change we have focused determination. Such actions bear forth to confront the challenges we face as we push for a new, and inclusive America. Diverse allies come forth, and use their brokerage for change in matters of Black Lives, because this too is their America.

Capitalistic America is Moving in Ways that Echo “Black Lives Matter!” A new wave of social reform is happening across America as major brands, franchises, special interest groups, and social power brokers audaciously spring forth with their political and economic clout. Their willingness to act in ways that challenge public conversations about the role of white corporate America, and the news media in addressing inherent bias is a rich fertile ground for inclusive social change. We currently see change in review of national policies that reopen cases of Black men and women murdered by whites and police! We see new political policies surfacing to address long standing symbols of oppression against Black Americans, (e.g., the removal of the confederate flag, changes in sports’ logos/mascots, name changes to military locations, the removal of numerous state monuments and more. We see a new space birthing for accountability in honoring and protecting Black Lives.

We hold this space for a new and more inclusive America. The silent killer of embedded racism in America is shaken, and will be removed. Our tears are our narrative of faith, and carry us into the “*Good Trouble*” needed, as we press on towards full citizenship as Americans.



Reflection

1. Where do you gain strength to do the work of social justice; personally, and professionally?
2. How do you sustain your focus to be involved in “Good Trouble,” to see the outcome of justice?
3. What does this time in history represent to you, your family, your spirit, etc.? Why?

Action Steps

1. List the names of those you draw upon for wisdom, and resiliency.
2. Ask another person or group the same question/s that you are asking yourself.
3. Start a dialogue about legacy-keeping, as a form of advocacy.

The Voiceless are Screaming to Be Heard

Jonathan Braziel

Have you woken up with laryngitis?

Unable to make a noise?

The grunts, coughs and throat clearing,

Do not regain your voice?

Ahem! GRUNT! COUGH-Wheeze!

No matter how hard you try,

All your body manages to muster,

Is the quietest, faintest cry.

No voice today? That just won't do!

You're important and must be heard!

Sharing your thoughts is a human right!

This silence is just absurd!

We can defeat this! This wretched beast!

Who dare muzzle your spirit!

What you say may not be important,

But people need to hear it!

Some tea, hot coffee or throat lozenges,

Might help you get through it.

Swallowing honey or gargling salt water.

Just may be how to do it.

Well, we have tried everything,

Nothing but squeaks and voice cracking.

As if you were 13 again.

Cover the embarrassment with coughing and hacking.

At work do you make small talk,

About reality TV gossip?

Or watercooler rumors;

it really is a tossup.

Maybe you go to work with nothing to say,

to speak your mind.

Only a select few have something to share,

And that could be by design.

But not today! It's unfair! It's not right!

Being quiet is your choice!

And today something beyond your control,

Has muffled your golden voice.

When you sit in daily meetings

You are potentially invisible.

Unable to contribute, ignored by peers,

could make you feel miserable.

Your voice is part of who you are,

It lets others know you're there.

But silently you sit and brood.

While others are unaware.

No voice, no power, what good are you?

You are a piece of machinery.

Incapable of sharing your thoughts,

Like the plastic plants, you are office scenery.

Now stretch that frustration,

From a day to a week.

Living daily,

at the will of others,

because you are unable to speak.

Stretch that week into a month,
Extending into years,
The helplessness will be overwhelming,
Bringing the strongest people to tears.

Years into decades,
Turned to centuries.
Marginalized for generations.
While creating dynasties.

How long can you go,
If you cannot sign?
Silence means consent.
Every plan made,
against your will.
Unable to dissent.

Now look at those around you.
Who quietly accept,
All of the laws which affect their lives,
Of which they can't reject.

Native lands are taken,
Their hair is cut, it can no longer be long.
They have to fit a pre approved mold,
Their traditions are all gone.

They still exist as novelties
for others to enjoy.
With no meaning
Or History.
A money-making ploy.

Everything that meant so much,
To their people is all gone.
Only to be mimicked by colonizers,
Because they bought a Groupon.

Their traditions are bought and sold,
Like trades on the stock exchange.
They see everything that they hold dear,
Sold as a fad is truly deranged.

We pretend it's equality,
Acceptance in this great nation.
It helps the dominant society
Feel better about acculturation.

Natives aren't the only ones,
Look at African American culture.
Their songs, clothes, styles and food.
Co opted by capitalist vultures.

Every voice for equality silenced,
Shots rang out to quell their sway.
They were enemies of the state back then
But they are praised today.
Killed by police, people march in the streets.
Asking support from all who are willing.
And yet society's more outraged by the riots.
Than the actual police killings.

Japanese-Americans faced internment camps.
For the culture and features they were born with.
Considered enemies for things they did not do.

Because of a country that we were at war with.

The Chinese immigrants were used.

To work for less as history has told.

Many were sacrificed, being worked to death.

For our mighty American railroad.

During the Vietnam war the CIA

Recruited the Army Clandestine.

Hmong soldiers fought for the US

With the promise that they would be fine.

If things went bad we would pull them out.

The entire country was hostile landscape.

We rescued the high-ranking officers.

Civilians just had to escape.

Expendable, terrorists, traitors in our midst.

So said the country's authority.

Imprisoned and killed their ancestors.

But today they're the "Model minority."

Complexion doesn't matter.

When you are oppressed

it holds no weight.

If you are a part of the lower class,

You are subject to social hate.

If they were white but in a lower caste,

Hating them was just as stylish.

With NINA signs in every window.

They were worthless.

Just ask the Irish.

Now today we have a virus.
Reports say China as its source.
We ignored all of the warnings.
But hatred of the culture was something to endorse.

It didn't matter how to treat COVID.
Xenophobia was catapulted.
To the top of the social fears.
As Asian Americans are assaulted.

The new majority needs our help.
They have causes that should unite us.
But if you want them silent for your peace of mind.
You have become their laryngitis.

***“Know from whence you came.
If you know whence you came,
there are absolutely no limitations to where you can go.”***

— James Baldwin©

Memory, Information, Erasure, Monuments, and Teaching

Benjamin Mchie



Knowing the Past, Frames the Present. I recently came across a monument of Leif Erickson placed near the Minnesota state capital. It says that he discovered America in 1000AD, which is not the truth. Like many, I understand that photographs, artifacts, letters, cards, etc. are personally precious and irreplaceable. Such items allow hearts and minds to recall many things about these representations of the past, some pleasurable, some challenging, all helpful as we look back, and we look forward in life.

On May 10, 1933, Nazi students at universities across Germany pillaged and burned books they claimed were “un-German.” I wonder what was lost regarding information supplied for classroom curriculum in those items that were destroyed.

Often, I have often thought about how items were selected regarding what to keep and what to destroy? Erasure - Who has the right to decide?

On Memorial Day 2020 the Minneapolis police murdered George Floyd. This episode has morphed into renewed interest in monuments in America, and how they shape memories. There is Federal money proposed to create a permanent memorial (monument) at the site of George Floyd’s murder. There is also individuals, groups and organizational efforts to remove offensive statues from Europe to Minnesota. These monuments glorify people connected to enslaving Blacks, not only in America, but around the world. I hope to find more clarity on the purpose of this effort.

Arguably, teaching is complex. For example, **the first American Memorial Day happened on May 1, 1865, created by emancipated Black slaves** in Charleston, SC. Where does the information of this historic erasure of the real Memorial Day, fit in the education of our children? Where will our grandchild learn all the facts about Jefferson Davis, Columbus, etc.? Will there be a place where these discarded statues be placed? What are the differences and similarities to monuments and information shared in our country and other places?



For example, **Elmina, Bunce and Goree Island** are worth a contrast. They hold painful narratives of slavery, yet have been preserved (in detail) by the governments of Ghana, Sierra Leone and Senegal. A distinction is the context of these examples and spaces and how and why some societies or governments treat and promote them and what information that accompanies them. The preserved story of Auschwitz, Dachau are a study in context. The governments in each country recognizes the horror that was perpetrated in these places and preserves the structures as historical reminders. The preservation of these places may be seen as an apology for the atrocities. Whether Africa or Europe, there is no “sugar coating” or excuses. For Germany, Auschwitz fits into its acknowledgement and atonement for perpetrating the Third Reich. Cities have “stumbling blocks” on the sidewalk with the names of people who perished in concentration camps as well as remembering the site of a particularly grievous event like Kristallnacht. These stories are being told in most pious Jewish schools.

The home of Jefferson Davis, I recall the first time I drove past it on Mississippi Interstate #10. I began to understand why I'm a proud descendent of those once enslaved in American. Many say that Richmond, Virginia's Monument Avenue by contrast, is a celebration of traitors to a country and perpetrators of massacre. Robert E. Lee's statue was erected in 1890, following the end of Reconstruction and is said it was put there to intimidate Blacks while ushering in the Jim Crow era and the Ku Klux Klan both still present legally and morally. Regarding Gettysburg, there were two farms there owned by Blacks that were abandoned before the battle and could be memorialized as well. Out of sight, out of mind? Where does *information erased* fit into classroom curriculum? What will become of all the discarded monuments?

**Reflection:**

1. Man-made monuments (statues) v. natural monuments, compare and contrast?
2. Are disclaimers (whole stories) an alternative to tearing down certain monuments (statues)?
3. Consistency, what pattern of taking down statues would help bring more clarity in 2020 and beyond?

Recommended E- Resources that Inform:

1. [Navaho National Parks](#)
2. [White House Executive Order](#)
3. [New York Times](#)

The Demystification of Property and Race

Lisa Fralish

In Martin Case's (2018) book *The Relentless Business of Treaties*, readers learn that a set of myths regarding private property led to the modern definition of race in America. In 1689, John Locke challenged the monarchy and asserted that "private land ownership was a natural right" (Case 112). What about the rights of indigenous people to their land? Locke hedged that in order to claim natural land for one's own, it is required that one "mixes his labour with it" (Case 113). Applying a colonialist perspective about humanity's relationship with nature, Locke asserted that indigenous people did not improve the land enough to claim it. What about the rights of enslaved Africans to the land upon which they toil? Here **European pseudo-scientists** devised classifications of humans based on "race." Asserting that enslaved Africans were subhuman, these self-identified White men created racism as "a sick response to the idea of private property as a universal right" (Case 113). This led to the modern definitions of race and further myths central to America's European invasion.

A small group of mostly **European American men benefitted from buying and selling indigenous** land and resources through treaty-making, banking, logging, mining, politicking, and creating newspapers, books, and historical societies. In order to protect their wealth, they considered themselves "White" and used their positions to spread the myths of "the modern formation of race...to justify their actions toward people of indigenous and African descent, spread with the US property system beyond the Mississippi" (Case 93).

If Americans are to heal and repair the harm of racism, then the demystification of Whiteness needs to be part of elementary social studies standards.

THE STATE OF EDUCATION

Irene Mineoi Amrani

Professionals untrained and underprepared for this reality

(Education is) the supposed “great equalizer” where “children, come to learn and grow”

But Money makers and politicians’ profit

Passionate educators want to make a change to this broken system

Challenging our students, the status quo and lawmakers

Even though we’re “underappreciated, “underpaid” and “overworked”

In forced isolation where we are “replicating and duplicating our failed and faulty

educational system” and settling for less

Connecting with students doesn’t seem to be the priority, but should be

Enough table flippers can and will make a positive and much needed change

This is the state of Education!

Historical Advocates



Student Non-Violent Coordinating Committee, 1960. Founders: Ella Baker, Julian Bond, Diane Nash, Bernard Lafayette, Charles Sherrod

James Baldwin's words...

"Not everything that is faced can be changed; but nothing can be changed until it is faced," Baldwin wrote in a 1962 essay, *New York Times*

"Children, not yet aware that it is dangerous to look too deeply at anything, look at everything, look at each other, and draw their own conclusions," James Baldwin said in his *Talk to Teachers* speech.

In the *Paris Review*, James Baldwin said: **"And once you realize that you can do something, it would be difficult to live with yourself if you didn't do it."**

Baldwin wrote in *Notes of a Native Son*, **"I imagine one of the reasons people cling to their hates so stubbornly is because they sense, once hate is gone, they will be forced to deal with pain."**

In Whose Interest and To Whose Benefit

Julie Landsman

Walking to the meeting of teachers in a middle school cafeteria, a white teacher asked me about how my student Jason was doing. He had not turned homework or permission slips for an upcoming field trip. As we got settled, and before the session on “**accountability**” began. I answered her.

“Jason’s family is now homeless and his Dad did not get the job he thought was a sure fit for him. He suspects racism played a part in this. Jason often stays home to take care of his baby brother while his mom works and now his dad tries for temporary jobs. That and the situation of moving every few days to a new place to sleep, is no doubt the reason he has not been able to get the homework done.”

“I just cannot imagine it! How sad for him. “ she responded.

She then turned to the teacher next to her and asked him about the science department’s decision on using standardized test scores. **I wanted to stop her right there, tap her on the shoulder;** ask her to take a few moments and try, to truly *imagine* it.

I wanted her to know about Jason’s strange mornings in an uncle’s home, sleeping on a broken camp bed, the light in the room unfamiliar to him at 6 a. m. I wanted to push her to truly imagine what it might be like to look for food in a house that was not yours, your hunger a dull ache in your belly. I wanted her to imagine what it might be like **to have dark skin, to carry that history in your body.**

Yet more than this, I wanted her to pause, just for a moment in the midst of discussions of test scores and percentages, and *imagine* what it would be like, year after year, to come to school, not seeing yourself...not in the literature books, or the history classes; not in the faces of those who taught you, or in those who counseled you about your future. I wanted her to do this because I believe **that it is a monumental failure of imagination that perpetuates the white supremacy** and the systemic racism that pervades our education system.

At the same time, schools that insist and guide staff and teachers to imagine, read, and connect to their students’ lives are the ones that **make the leap toward true equity.** They are the spaces where staff and educators are willing, to go into an emotional and real world that may not be familiar to them. Such schools, in alliance with the community from which their students come, can be the ones who dismantle a system that perpetuates, through biased testing and text books, lack of teachers of color and unfair behavioral methods, racist education in this country. In solidarity with parents, students and community, activist White and Black educators can work to make sure students *thrive*, not merely survive, as Bettina Love writes about in her book: *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*

A concept of relevance to think about regarding inclusion. A woman I work with has said she believes in a form of **curriculum trauma** that students of color and indigenous people experience: the trauma of searching for yourself each day and rarely finding that you are there at all. The task of interrupting the white gaze, the white supremacist domination of books, music, history, art, and science materials, is one of the most profound changes we can make in education. **We can make students visible.**

From budget decisions to qualifications for gifted programs, to classroom management training, schools have extensive power to provide young people with what they need for a fulfilling educational life. But this takes a broad ranging approach to curriculum, allocation of funds, discipline practices and abolitionist teacher training. It takes understanding that housing, medical care, poverty and employment discrimination affect students who come in the doors of our classrooms.

Who Is Chosen? Are we willing to stop, take the time to ask: Who is chosen to take gifted programs, participate in the music and drama performances? Who is chosen to tell their story, to have it central to the curriculum? Who is chosen to be on the debate team, the chess club, in the AP classes, the “student scholar” programs, the talks before the school board? Who is chosen to gain access to mentors and experiences that will bring about life changes? Who is represented in every aspect of education? And for that matter, who are we choosing to represent us in city governments, state assemblies, national platforms of power?

Whose stories are being told? Whose faces are on the walls and in the halls and in the award cases in our buildings? To center Black and brown and Indigenous and Asian children means a rewriting of history in order to make it a multi-perspectival one. For students to see the intersectional spaces where their lives connect with each other around social justice of feminism, poverty, LGBTQ issues, health care, housing, provides a chance to overturn centuries of white supremacist systems of instruction. To encourage the voice of each student as an integral part of instructional time is a radical change in how we teach. Rather than the prescribed, scripted instruction of today, devoid of complexity, laughter, joy sorrow or anger, we can create a system that addresses the full humanity of each boy and girl, young man or woman who come our way.

De-centering whiteness in government, college selection, presentation of news, media, the arts world, would bring into our institutions the astounding beauty that exists where we live. The question for each of us is how do we cross boundaries of thought and implicit bias to bring about a country that provides knowledge of the continuing historical trauma at our founding while at the same time allowing young people of all cultures to experience hope.

I posit that **the community reaction to the death of George Floyd**, the Minneapolis community leadership in neighborhoods of color, and the support from some white city and university leadership, in conjunction with the city council made up of so many men and women of varied backgrounds, bode well for the possibility of revolutionary change in this city. Police reform and redefinition of the jobs of safety officers, can be a beginning to address institutional racism. It is a start. But if we go on to refuse to engage a multitude of perspectives, if we are hesitant to risk, and refuse to be uncomfortable with each other, then we will find ourselves and our students in despair.

Given the revolution that is needed, we know that schools cannot do the work alone. That will take systemic and radical restructuring in housing and health care, our justice system and our economy. Yet educators can join alliances and efforts throughout our cities, states and on the federal level to demand and expect economic restructuring. Our schools can challenge the status quo, follow the lead of Black leaders, listen, learn to disagree and to take a stand. We can demand that our tax dollars are used to include Black and Brown children and their families in decision making in our schools.

Across Minneapolis, **Black Lives Matter** movements have begun to include high school students as essential to their work. The intersection in our schools around issues of freedom for Black and Brown students as well as LGBTQ students has brought about meaningful action toward justice. In other states this has been true as well. Right now, we are at a moment when we can re-write history, reimagine climate change, participate in an honest approach to white supremacy. In her new book, *Caste*, Isabel Wilkerson explores the caste system which has governed our country from its founding. She finds common characteristics between the caste system in India and the racial system in the United States. What would it be like to tackle this topic in our schools? ***Are we willing to go there? To reflect, be troubled, agree, disagree?***

Imagine the life we could have with a space for argument, and painful understanding that brings about radical transformation. We can do this. Imagine if music and art were allowed to flourish in our world and schools. What if music, painting, poetry, climate change science, dance---all the arts-- were seen as essential elements in any day, school or city or university. Imagine a place where joy resides, where children are supported in every aspect of their lives, imagine laughter and challenge. Imagine the beauty. Imagine America.

I recommend everyone read the full poem, here are some lines from:

“Theme for English B”

By Langston Hughes

“The instructor said,

Go home and write

a page tonight.

And let that page come out of you—

Then, it will be true.

I wonder if it’s that simple?.....”

“It’s not easy to know what is true for you or me
at twenty-two, my age. But I guess I’m what
I feel and see and hear. Harlem, I hear you.”

“Well, I like to eat, sleep, drink, and be in love.

I like to work, read, learn, and understand life.”

“So, will my page be colored that I write?

Being me, it will not be white.

But it will be

a part of you, instructor.

You are white—

yet a part of me, as I am a part of you.

That’s American.”

“I guess you learn from me—

although you’re older—and white—

and somewhat more free.”

For the complete poem:

<https://www.poetryfoundation.org/poems/47880/theme-for-english-b>



Reflection:

1. What has been your experience with those who do not look like you?
2. How often do you think about race and its effect on your life?
3. How does racism determine where you live, where you go, who you choose as friends?
4. Given the death of George Floyd, what steps do you feel you can make in your personal and professional life to bring about transformative change?
5. Where do you find your hope/joy in the chaos of change?

Thinking About Educational Change:

1. What are things you can do in your classroom, school, community to open up real discussions about racism, white supremacy, and ways to change the status quo where you work?
2. What have you read about Black history, Indigenous culture, Latinx literature, Asian music? Taking history, culture, literature and music for any group, what do you know, what more do you want to know?
3. Are you ready for disagreement, argument, are you ready to come back again and again, to work out true liberation for those in your charge?

Action Steps:

1. Promoting Self-Knowledge: Read, Read and Read. Explore multi-cultural websites and journals and publications, radical white magazines, that can guide you in your reading. This will become a part of your life.
2. Listen, listen, listen: So often white voices are heard over those of color. If you are white, be ready to hear, to take in, and then respond. If you are of color, keep at it. Keep speaking your truth.
3. Follow Up: In both instances, be prepared to hammer out necessary next steps out, find allies, and make public statements. Join demonstrations, marches, panels and town hall meetings.
4. Look to the Arts to form alliances for social action: murals for a history project, poetry for a literature unit, music for an understanding of history and culture.
5. Work to find alliances with others who want to make changes: who want to re-write curriculum, who want to challenge racial biases, who want to invite provocative speakers into the classroom, who are unafraid to challenge the system that keeps schools white centered.

Recommended Readings for P-12 and Higher Education

Resources: P-12

Rethinking Schools is a nonprofit publisher and advocacy organization dedicated to sustaining and strengthening public education through social justice teaching and education activism. Resources such as [magazine](#), [books](#) and [more](#) promote equity and racial justice in the classroom. Rethinking Schools encourages grassroots efforts in schools and communities to enhance the learning and well-being of children and to build a broad democratic movement for social and environmental justice. <https://rethinkingschools.org/>

Teaching for Black Lives, Dyan Watson, Jesse Hagopian, Wayne Au, Rethinking Schools, 2018

[Zinn Education Project](#) — coordinated with Teaching for Change — has more than 100,000 educators who have registered to access our “people’s history” materials.

Voices for Diversity and Social Justice, Julie Landsman, Rosanna M. Salcedo, Paul Gorski. Rowman and Littlefield, 2015

I Am From Project, <https://iamfromproject.com/>

A Blueprint for Revolution, June Jordan, Poetry for the People. 1995. <https://www.amazon.com/June-Jordans-Poetry-People-Revolutionary/dp/B01FEKH3S2>

‘We Can’t Ignore This Issue’: How to Talk With Students About Racism
https://www.chronicle.com/article/We-Can-t-Ignore-This/249001?fbclid=IwAR1VDKuJNm6aj-tbDv_ht9Cne2Yn4yMtt-y3M9orUQO7QGighitESvRzOFM

Higher Education

Bettina Love, *We Want to Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom*, , Beacon Press, 2019

Eddie Moore, Ali Michael, Marguerite. w. Penick-Parks. *The Guide for White Women Who Teach Black Girls*, Corwin, 2018

Christopher Emdin, *For White Folks Who Teach in the Hood...and the Rest of Y ’All Too*
Beacon Press, 2016

James Baldwin, *Notes of a Native Son*, Beacon Press, 1965

<https://thenewinquiry.com/in-defense-of-looting/>

Resources for Having Conversations about Race, Racism and Police Violence.

https://docs.google.com/document/d/1yuJAYiBJM6ajoc4v90lg-q7F-kl7hzdw42YJTn_DE74/edit

Resources Used

RB-Bank's Sources

Say Her Name. <https://aapf.org/sayhername>

Black Lives Matter. <https://blacklivesmatter.com/>

Do Something. <https://www.dosomething.org/us/articles/black-lives-taken>

Economic Forum, Willem Roper, Jun 2, 2020, <https://www.weforum.org/agenda/authors/willem-roper/>

http://www.bbc.co.uk/history/british/abolition/africa_article_01.shtml

<https://www.americanprogress.org/series/systematic-inequality-in-america/view/>

Center for American Politics. <https://www.americanprogress.org/>

<https://www.usatoday.com/in-depth/news/2019/05/14/black-girls-school-discipline-racism-disparities-pushout-solutions/1121061001/>

Congressman John Lewis, <https://johnlewis.house.gov/>

Race, poverty, and interpreting overrepresentation in special education, Nora Gordon, 2017, <https://www.brookings.edu/research/race-poverty-and-interpreting-overrepresentation-in-special-education/>

What can be done to stop the criminalization of black girls? Rebuild the system Black girls are being criminalized at alarming rates. Experts say there are ways to make sure that doesn't happen. Monica Rhor, USA TODAY. <https://www.usnews.com/news/education-news/articles/2017-05-09/black-girls-are-twice-as-likely-to-be-suspended-in-every-state>

From Preschool to Prison: The Criminalization of Black Girls, By Mackenzie Chakara December 8, 2017, <https://www.americanprogress.org/issues/race/news/2017/12/08/443972/preschool-prison-criminalization-black-girls/>

Martin Case, *The Relentless Business of Treaties: How Indigenous Land Became US Property*. MN Historical Society. 2018

Landman's Sources

Wilkerson, Angela, *Caste: The Origins of Our Discontents*, Random House, August 4, 2020

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Langston Hughes, <https://www.poetryfoundation.org/poems/47880/theme-for-english-b>

Mchie's Sources

https://www.democracynow.org/2020/6/1/cornel_west_us_moment_of_reckoning

<https://www.startribune.com/stay-or-go-debate-grows-over-statues-at-minnesota-capitol/570671081/>

Scott Hancock, an associate professor of Africana Studies at Gettysburg College

Sylvia Drew-Ivie

Bettye Kearse, the Other Madison's

<https://aaregistry.org/story/the-first-american-memorial-day-is-commemorated/>

<https://glc.yale.edu/lectures/evening-lectures/past-lectures/20042005/bunce-island/bunce-island-history>

<https://aaregistry.org/story/bance-island-opens-for-slave-trade/>

Resources (continues)

Brazier's Source

Original Creative Work ©

Fralish's Source

Case, M. (2018). *The relentless business of treaties: How indigenous land became U.S. property*. Minnesota Historical Society Press.

Irene Mineoi Ambani's Sources

Mauri Friestleben (<https://mynorthnews.org/new-blog/principal-friestleben-says-enough>)

Friestleben, M. (2020). Enough: we are smarter than this. *North News*.

McLaughlin, M. (2010). *Teaching and Learning in an Age of Multiple Literacies*. Pearson

(ibid) p. 243). Definition Poem

(ibid) Content area reading: *Teaching and Learning for College and Career Readiness*, (2nd ed.), (2015)



Epilogue of Intent

African American Registry's philosophy speaks to classrooms and communities equitably with a moral compass; the *Journal of the Registry* is an extension of this commitment.

Examples of ethical morals we teach and learn from are:

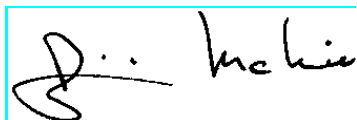
- History + Culture = heritage
- Episodes/people/locations = timeline
- Learning spaces through mirrors and windows result from intersectionality

Descendants of American slavery must appreciate Black women more, all African Americans are able to read the *Journal of the Registry* because a Black woman chose to live through the middle passage.

Research reveals that over time support from indigenous, white and immigrant communities have been consistent. Through 500 years of agrarian, industrial and technological commerce, African Americans have responded to white oppression with more representation than any other non-white group.

One of the primary purposes of the *Journal of the Registry* is to generate deeper thoughts and feelings. The work of the journal is intended to foster increased understanding and move people to action.

Your question and/or comments are encouraged.

A handwritten signature in black ink, appearing to read "D. McKie". The signature is written in a cursive style and is enclosed within a thin blue rectangular border.

Founder, Exec Director, African American Registry

About the Founding Co-Editors

Benjamin Mchie, is founder and executive director of the African American Registry®. He approaches the opening concept of the *Journal of the Registry* with over 50 combined years of anti-racism work. Through engagements in classroom education, college partnerships he has built an impressive resume of community advocacy. He has received numerous accolades that include MTV award nominations and Emmy award-winning multimedia and global recognitions. He recently received the State of MN 2017 lifetime achievement award and the University of Minnesota's 2020 Richard Olden Beard award. His professional services have allowed him to develop effective global strategies to educate, inform, learn and teach onsite and through the world wide web. Mr. Mchie's approach to instructing humanity is to examine spaces where race and social equity intersect; focusing on wisdoms that come from the intelligence found in what some reference as standard education. Alaye

Julie Landsman taught in the Minneapolis Public Schools for 28 years, and in a number of colleges and universities. Her books *Basic Needs: A Year with Street Kids in a City School*, *A White Teacher Talks About Race* and *Growing up White* are used in classrooms today. Her work with the Registry, her consulting with numerous school districts in the country, have convinced her that *re-imagining* education is essential for our survival as a democracy. Her vision would center students' stories and communities in the creation of curriculum. She believes the *Journal of the Registry* can be a place to consider the crucial question: "to whose benefit" are schools established today? Whose voices are heard and whose history, whose poetry, whose narratives are absent? Julie has great faith in the brilliance of social justice educators, both young and old white and Black and Brown and Asian to bring about a seismic shift in how we teach our nations' children. In this inaugural issue she leads out with critical insight to shape the work ahead.

Yvonne RB-Banks, Ed.D. comes to the *Journal of the Registry* editorial Board with over 35 years in public and private education; as a teacher, professor and administrator. Her travels, both domestically and internationally, have allowed her to explore many diverse topics as, researcher, author, consultant, speaker and world citizen. Her latest publication, *Insightful Souls & Intentional Hearts: Black Women and Allies in Higher Education*, brings forth strategies that support Black women's educational journey and beyond. Her hope for the *Journal of the Registry* is wrapped in advocacy for educational equity. Essential to Dr. RB-Banks is her current work with the Association of Black Women in Higher Education, and the Coalition for Teachers of Color and American Indians; both organizations target social/educational challenges rooted in historical barriers tied to race in America. She is excited for the voices that the *Journal of the Registry* will bring forth, as it seeks to broaden the narrative, and bring fresh thoughts to needed topics across many fields that touch the lives of those least heard in society.

Contributors

Jonathan Braziel, is a teacher going into his 8th year, a basketball/football coach, and a father of two. When not teaching he can be found spending time with this family, or sparring with his training partners as Jujitsu practitioners. His vision for the future of education includes continuing his own lifelong learning goals, working towards make learning more equitable, closing achievement gaps and reducing the educational debt.

Lisa Fralish, is an elementary teacher with seven years of experience in a culturally and linguistically diverse school pursuing a Master's Degree in Urban Education from Metro State. As a White educator, she strives to use her unearned privilege to teach multiple perspectives to inspire action for liberation.

Irene Mineoi Amrani is an English Learner co-teacher at South High School in Minneapolis. She has worked in the field of education for 12 years. This fall, she'll start her 3rd semester in the Curriculum, Pedagogy and Schooling Master's program at Metropolitan State University.



Call for Submissions

You are cordially invited to submit your original academic work (article/s or poem/s) for consideration in the *Journal of the Registry*, Spring, 2021 issue; related to the theme **area*** outlined below.

All submissions undergo a review and evaluation by our editorial board. Acceptance Notification: see deadline chart below. Send submission/s (MS Word format only/pdf) to: journal@aaregistry.org.

Thank you,

Journal of the Registry, Editorial Board

Guidelines

Issue: Spring, 2021

Theme: Racial Justice Education in the Age of Tribalism

Suggested, but not limited to the following categories:

- America's Public Schools
- Black and Brown Students
- Equity and Inclusion
- The Economics & America's Public Schools
- STEM in a time of COVID
- COVID & Extra-Curricular: The Lack of Access for Students of Color
- Grow Your Own: Support Youth for Social Justice Advocacy
- Lessons learned from COVID: Where Do We Go from Here?
- Other relevant topics

Required: Author's Original work only. No previously published work.

Style: MLA (all citations/references/documented/verifiable/otherwise work returned)

Word limit: 1200 < words (not including references or 50-word bio)

Copyright: Citations should follow required guidelines of standard copyright protocol/s

Delivery: Send all submissions for review to: journal@aaregistry.org.

***Deadlines:**

- #1 Submission/200>word abstract for consideration due by February 1, 2021
- #2 Decision on submitted abstract communicated by March 1, 2021
- #3 Final edited submissions due by April 1, 2021
- #4 Recommended final edits from editorial team due by May 1, 2021

***deadlines maybe adapted as needed**

