

# Journal of the Registry

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**A Platform for Inclusive Justice  
and Social Change**



**AAREG**

Inspiring the Young Minds of our Future.

**January 2022 Edition**

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Direct all questions to the *Journal of the Registry*

[journal@aaregistry.org](mailto:journal@aaregistry.org)

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## A Book Club

In future editions of the African America Registry Journal, we would like to provide a space for our readers to offer reactions, thoughts, suggestions for further readings to a book we choose or is chosen by our readers. The first book, proposed by Julie Landsman, is *The 1619 Project, A New Origin Story*. It is a comprehensive look at history from the perspective and research of primarily Black scholars throughout the United States and beyond. Included in this collection are the voices of poets and essayists, historians, diary keepers, short story writers, and others.

We welcome reactions to the book and hope we can create a conversation around this text as well as others suggested by readers and writers, teachers and scholars, community activists, and others.

Stay tuned for more information!



## 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. Historically, we know that systemic change happens through consistent and pressing demands for policy change in America. We expect and will settle for nothing less regarding full citizenship that is equitable, and inclusive 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 mantel of justice for today and 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.

**We want the *Journal of the Registry* to be a space that challenges communities** and propels those in positions of responsibility to make real, substantive changes necessary to bring about true equity for Blacks. Essential to the work of social change is found in the work of communities that seek a platform that is collaborative in removing the absence that often ignores systemic racism, and the impact it has on the thriving of Black communities.

**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 many walks of life, from many cultures, and countries who are committed to transformation, accountability, and reparations. 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.

**We aim 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., Founding Editors**

# America's Tagline

## Twin Dangers: Trauma and Denial

### Julie Landsman

What are the results of living in a country where you know you are surrounded by a lack of truth, a preponderance of lies about the exact place you call home?

***One of the results of trauma is not being believed when you tell your story.***

I have worked with young women and even young men who have been abused by their parents or relatives. They have told me that the worst part was when a parent or guardian, did not believe this happened. It drove them out of the house and onto the streets, curling under park benches, sitting across from fountains, hiding in the back yards of strangers who would find them and bring them "home." Home to where their truth was denied, where they dreaded the creaking of hinges in the middle of the night as their door opened. **Trauma!**

After I was raped and when, many years later, I told my parents about it as it was to be published in my first memoir; my father would not speak to me. My mother said, simply, "Your father does not believe this could have happened." My heart stopped then, and I remembered at that moment, understanding why I did not tell them at the time of the rape what had been done to me. I sensed I would be denied. Even years later I felt abandoned.

I tell you this because I believe that our kids in schools now--African American and Latino, Asian and Indigenous, are living with denial each day they sit in class. Each day their understanding of history, as taught to them by their teachers, elders, parents, church deacons, or neighborhood historians is denied. It is denied by its absence in their text, in the stories told, in the books chosen. It is not far-reaching to say that the denial of racism, the insistence on "both sides" of horrors that have been visited on certain people groups for centuries, is a form of abandonment of our kids, ourselves, our parents, our communities. It is traumatic and all kids suffer and that includes White too.

At a local high school in the Twin-Cities, I sat in on a session on “Racism,” at a Social Justice Day event. This was facilitated by a respected scholar, historian; a Black man, who put before the students a slide of a painting by a white painter depicting what was titled “The Trail of Tears.” It showed Native American men on horseback, children, and mothers in wagons, young men walking alongside their mothers. Anthony Kennedy told the group of us that this painting was not accurate at all; In fact, it was a lie. On these death marches many starved, froze to death, while white men on horseback with whips pushed the group along. All of the Indigenous men and women walked none were given horses. Many did not make it, they died along the way. For those that did make the long walk, they were forced into reservations without shelter, on land that was often uninhabitable, and more starved.

***This was the historical reality.***

***This was what happened, not that popular painting we were looking at.***

One of the 10<sup>th</sup>-grade young men, a white student, looked up suddenly. He raised his hand and said, “Then there is a way to solve all this! All we have to do is find the truth. We have to tell the truth!” *He was ecstatic.* I often wonder what it would be like to teach in a country that did not deny its history of trauma brought on by systemic abuse, but rather told the truths of our past, and the trajectory from those truths to present-day racism; white supremacy. The young man who felt such relief, such joy even, when he believed that the solution was simple, for the truth was not oblivious. He was naive perhaps, and yet there was real truth in his belief that we could solve so much if we faced up to what we have done in the name of this place we call home.

**Critical Race Theory** (*EducationWeek, 2021*) has become today's buzzword that sidelines the work tied to voices like the young man who said, "just tell the truth." Critical race theory is an academic concept that is more than 40 years old. The core idea is that race is a social construct and that racism is not merely the product of individual bias or prejudice, but also something embedded in legal systems and policies that continues to hold a firm grip on the social construct of race. It is an accurate multi-perspectival view of our history; of America's history. Yet these days *Critical Race Theory* has become a code word that triggers anger in whites who do not want to be challenged to see what is real, and who need to feel secure in their enclaves of ignorance (chosen or not).

**It is important to address and outline the effects of denial of historical trauma,** as we struggle through these days of accusations, almost daily infractions on the concept of equity and inclusion, and the onslaught of school board bullying. During these times of social unrest, accusations are thrown at those who want to teach *truth* and find ways of healing. There is an intimate connection between trauma and denial; they bring a twin devastation. Our job as educators is to provide our students, our neighbors, our communities with what they need to stand up for *truth*, for what Critical Race Theory, has always had to offer us; which is a lens for seeing, understanding, and addressing *truth*.





**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 the words:

**SAN** (return),

**KO** (go),

**FA** (look, seek and take).

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

Above Copyright Reference: [Berea College](#)

# **Myths and Race in Argentina's Story of Identity**

## **...with Minnesota Musings**

**Elena Izaksonas, Ph.D.**

**The myriad manifestations of racism in different cultures throughout the world never cease to amaze.** In the United States, it is widely acknowledged that racism in the south is palpably different than in the north, even as social outcomes appear to be similar. Living in Minnesota for over 30 years have undeniably increased my awareness of cultural dimensions of racism. In my view, Minnesota culture depends on shared understandings of what is 'good.' Being humble is good, being a good neighbor is good, being polite is good, giving somebody a ride who is stranded in a snowstorm is good. On the other hand, speaking up as an individual is not good, being different is not good, being loud is not good. Above all, wearing the wrong skin color is not good. Why? Not because it is specifically racist but because it deviates from the common understanding of what is good. Looking like others confers a special commonality on what is good and it therefore means that you belong; looking different means you do not belong. Those who hold power have a consistent theme as oppressors; they confer greater proximity to privilege for those who "belong."

**The Minnesota cultural manifestation of racism is deadly** because when the common understanding of what is good is violated, cultural tools such as not responding, deflection, gaslighting; among other strategies, are deployed to silence those who are seen as different. When people are silenced, they are erased. Should you call attention to the existence of the other, that they have a story to tell, that they should be heard, then that is when the reactance level rises and is heightened to a deadly level. The construct that defines others as different does not permit justice to take place for it violates the common agreement of what is good. Witness the strong reluctance to deliver just and humane care without the use of police control. It is at this point

when all the dog whistles can be heard loud and clear, especially on safety. Minnesotans are masters of obliqueness and dog whistles.

**While evidence of racism in the U.S. and specifically in Minnesota** is readily apparent through concrete indicators such as incarceration, poverty, housing, health outcomes, etc., cultural indicators of racism elsewhere in the world such as in Latin America, appear to be more nuanced. Scholars have come to recognize that Latin America displays different forms of racism, and several countries have their history of greater anti-black colonialism and enslavement from the African continent to a greater or less extent. Latin American scholarship has come to identify and recognize using historical inquiry the need to acknowledge in the present the ‘forgotten’ story of anti-Black colonialism and enslavement of people from the African continent.

**Argentina is a country that illustrates special blindness.** The culture and narrative of regionalism divide Buenos Aires from the interior and have a long history that embodies a particular type of racism that manifests itself through a quest for complete erasure and whitewashing (blanqueamiento) of Africans’ existence. **The willful extinction of Afro Argentinians** was promoted and reinforced through national policy whose expressed purpose was to privilege white European thereby acquiring a white replacement identity by building a mythology that Afro-Argentinians do not exist; that is to say, through a national agreement of a big lie. Accordingly, this big lie or myth contends that there are no Black people in Argentina therefore, Argentinians cannot be racist. Many Blacks there were killed in Argentina’s 19<sup>th</sup>-century wars, and whatever few were left, yellow fever killed most of them off. Everyone is in on this powerful myth. Other nations are convinced of it. They see Argentina as the most European of South American countries and pronounced Buenos Aires to be the Paris of South America. It is a willful, albeit artificial, extinction of a people. Everyone is in on it.

**The history of enslavement in Argentina is well documented**, in fact at one point the population of enslaved persons was estimated to be about one-third of the total (Andrews, 1980). Colonial slavery under Spanish rule, was strongly aligned with the Catholic church, specifically with Jesuits; in the following of doctrine, disapproved of people living in close quarters without the sanction of marriage. Enslaved people did not have a say on whom they married or to whom their children were [born from] and/or given over to for life. Legal jurisprudence of slavery applied Justinian law, which divided people into ‘slaves’ and ‘freemen,’ and categorized freemen into ‘ingenuos’ (freeborn) and ‘libertos’ (freedmen). In **Justinian legal thinking**, liberty was conceptualized as the master giving life to the servant who therefore owed their freedom to the master. Living conditions varied from slavery in the United States due to enslaved persons working in relatively small households or estates or living in towns rather than on tobacco or cotton plantations. Many enslaved people in Argentina worked in towns and learned occupational trades, becoming shoemakers, bricklayers, blacksmiths, or seamstresses. All monies earned went to their master, for they were released from their work duties for a specific time during which they were allowed to earn money in exchange for their labor. As a result, many enslaved individuals could eventually earn sufficient income to purchase their freedom through manumission (Candioti, 2020).

**Argentina’s history is fraught with actions to hold power.** For example, following the call for revolution and independence from Spain in 1810, the united provinces of Argentina, as they were then called, passed ‘The Free Womb Laws’ (‘Libertad de vientres’); which specified that children born to enslaved mothers from January 31<sup>st</sup>, 1813, forward were free. However, such freedom was conditioned on the legal institution of patronage or Patrimonio and reinforced by the regulation (Reglamento), thus the relationship was framed as an apprenticeship that owed a debt to the master for ‘training’ and living expenses to the patron.

Under this reglamento, few extricated themselves from the Patrimonio since it prolonged the period of labor for youth and their parents (e.g., to remain in the master's household to avoid family separation]; this despite the 1816 ban on the slave trade. At the beginning of the 19<sup>th</sup>-century and following the declaration of independence in 1816, Argentina was a loose confederation of regions whose first president Bernardino Rivadavia, was born into a family of African descent. We are informed of his dark-skinned heritage because his political opponents derisively dubbed him "Dr. Chocolate." However, he was labeled white in the 1810 census, thereby beginning the process of whitening and erasure of non-whites, a hallmark of Argentinian identity. Besides manumission and the Free Womb laws, the third path for enslaved persons to gain their freedom was to engage in a battle to fight in wars. But even though enslaved Afro-Argentines served with distinction, and gave their lives to the country, once they became libertos (freedmen), the oppression continued to be enforced. Mitre's biography of General San Martín, the great Liberator, records how the famous Black hero Falucho who, after becoming commander of the 8th Regiment under general Manuel Belgrano in the struggle for independence in the northern Andes was admonished by San Martín to fight on saying: "Should the Spanish defeat us you shall be enslaved anew, and they will sell you for sugar." Despite Afro-Argentines presence throughout the country, the continuous desire to erase their existence played an essential role in the formation of Argentinian identity; which saw its full expression in the contest between the capital and the interior. In the mid-19th century, following emancipation from Spain, two distinct factions emerged in public discourse represented by Federalists who believed that government power should be equally shared between the interior provinces and the capital while Unitarians held that power should be held and remain in the capital (Edwards, 2002). Their respective ideologies hold to this day and reveal much about the Argentinian psyche, in the same way, that Puritan discourse governs social policy in the U.S. Unlike Plymouth Rock, Argentina's origin myth is that its people arrived by boat; meaning European boats.

The centrality of Afro-Argentines' role in the country's **identity formation** is best understood in the context of two key personalities which dominated the mid-19th century discourse. Still felt today is the lasting influence of Juan Manuel Rosas, representing the Federalists, and Domingo Faustino Sarmiento, representing the Unitarians. Both men left an indelible stamp that dominates Argentina's self-image to the present. Their beliefs and actions parallel U.S. history; directly akin to the contrast between Jefferson and Jackson. The history of Argentina is steeped in the strategy of white men with power and money; like the US. Their actions are always structured to move forth in believing [a myth they created] that certain people are inferior to Europeans (e.g., white-looking people), and at the same time had [continue to have] no problem economically benefiting from the enforcement of the created myth. Like the U.S., Argentina took actions to sanction every oppressive endeavor possible; legal or otherwise to forge a new progressive nation. Specifically, Argentina did this by taking actions focused on replacing the population deemed inferior; which comprised those of African, Indigenous, and mixed bloodlines.

**Addressing universal racism today is an active mission** if a change is to come not only to Argentina, but other lands attempting to hold on to their past of oppression. There are clear signs of why activism is still needed to remove the oppression of the "Big Lie" about race; not only in Argentina and the US, about across the globe. As recently as 2019, former President Carlos Menem remarked while on a visit to Brazil: "In Argentina, Blacks do not exist. That is a Brazilian problem." (Cottrol, 2007). Argentina offers an instructive example of the power of colonizer ideation to dominate a national identity, the embeddedness of internalized oppression, and the price paid by those in lower castes due to their skin color. Yet in postmodernity, a trend has begun to emerge, which brings on the opportunity to offer counter stories on the cultural contributions of Afro-Argentines by Afro-Argentines to society (e.g., tango, milongas, chacareras, payadores (blues poetry), cofradias (mutual aid societies), and their protagonists).

**In 2007, the Instituto Argentino para la Igualdad, Diversidad e Integración (IARPIDI), was established** in response to the “Systemic and permanent violation of human rights [involving] refugees, African-immigrants and Afro-descendants of the Argentine republic.” IARPIDI conducts multiple educational advocacy and juridical activities to promote equal rights, and not discrimination.

**The activism of addressing systemic racism is more than academic, for me it is personal.**

When I immigrated from Argentina to the United States, I was the receiver of stereotypes and micro-aggressions about South American countries, and specifically about Argentina. In addition to my unwelcomed Spanish accent, I was asked how far Argentina was from Vietnam, about guerilla wars, about how our meat was of poor quality and was consistently told I should be grateful to be in the US. In an attempt to counter the biases, I would proudly declare that Argentina was a very European country, by which I meant that we were highly cultured, and sophisticated even more so than people in the U.S. In doing so, I reflected a very cherished view of myself as to a proud Argentinian. When I read recent newspaper accounts on racism in Argentina made evident in soccer tournaments, I found it disturbing which led me to an exploration of the issue. I had grown up thinking of Sarmiento as a hero who championed ideas and education for all. I grew up thinking of Rosas solely as a dictator without questioning his staying power. I have a life-long history of work for promoting social justice and anti-racism in the United States, and while I am aware of the contradictions that abound regarding racism among Latine communities, I did not question my assumptions about Argentina. I reflected the arrogant stereotype. In coming across new (to me) information I was caused to question my received Argentine education up until to high school regarding our national story on Afro-Argentinian populations. Leaning into my discomfort was essential, for I discovered a rich existence that was formerly hidden from me. Through it, I learned that the social geography of oppression comes in many forms, which shed light on racism’s invisibility that comes through with false humility (Minnesota) as well as false hubris (Argentina).

**What to make of displays of subtle and not-so-subtle forms of racism** across different cultures?

Recognition of these manifestations can be powerful; they engage our senses of observation and alert us to the existence of specific signals of denial. This is true for us either here at home (Minnesota) or when we travel abroad to potentially increase our awareness. But shall we rest solely on a newfound awareness? I believe awareness is insufficient. We must act to increase our personal responsibility for the signals we emit. We must act to bring awareness to others. We must educate. We must engage in conversations to make our world a welcoming one, where are all enriched by each other's experiences. For far too long, African American people and especially children who participate in educational systems have been made to feel like they are 'the other.' It is time to make for the reality that we all belong...equally.



# Lessons Learned about Racism: Bring Diverse Perspectives

**Rosa Fagundes, Ph.D.**

This report has been created from numerous interviews conducted mostly via Zoom, email, Google Meet, and some in-person, during December 2021 and January 2022. Respondents have asked to remain anonymous. Most of them are **Brazilian citizens**, ranging from young adults to university professors, active and retired teachers, and a few recently arrived refugees from various African nations, as well as Syria, China, and Venezuela.

**First lesson learned:** “It is at school that the first experiences of racism take place.”

“We need to engage in a conscious effort to offer an education that teaches all children not to be ashamed of having black skin, slanted eyes, or speaking with an accent.”

“We are not all the same.” If we think about the opportunities for access for the white and black populations in Brazil, we see that they are not the same. To reinforce the importance of combating racism at schools, the following statement relates to an education that looks at ethnic-racial issues.

“We must engage to provide an education for children and young people. We need to teach them that they don't have to feel ashamed or suffer for having black skin on their bodies”

One respondent emphasized that the expressions “**we are all the same**” or “**we are all of the human race**” create harmful consequences. Primarily, because they constitute expressions that, by saying them, it seems that we are securing ourselves in something that characterizes us as human and, secondly, because they lead to the silencing of the debate. **The black population is not treated equally.** Just look at the rates of access to education, health, and other public services among ethnic-racial groups.

**Second lesson learned:** “How do children enter this debate?”

In the case of children, it is important to recognize that they do see differences and that they may not know how to verbalize them. Many researchers have pointed out that most of the first experiences of racism occur in the space of the school and early childhood education. They need to be affirmed that it's okay to be different and that people are different from each other. We have different sizes, hair, and skin colors and that shouldn't be a problem. Differences should be valued. The impact on the identity construction of black children is distorted, causing harmful effects on the way they relate to their ethnic-racial belonging.

In Brazil, law 10.639/03 **requires the teaching of Afro-Brazilian and African history** and culture in all schools, public and private, from elementary school to high school. How to ensure law enforcement and encourage children to be connected with their culture and roots? The theme of ethnic-racial relations must be built organically at schools. It is not enough to let the theme appear only on commemorative dates, parties, and events in which African and Afro-Brazilian foods are interesting but cannot be the centrality of pedagogical practice.

The work on ethnic-racial relations must be present in the planning of the school year, related to the areas of knowledge. When we read stories to children, how many of them have black characters? Policies aimed at the development of specific teaching materials and the development of training courses on the subject are very positive and should be encouraged. Teachers need to be motivated to participate in these training courses and should share the debates in the school's pedagogical meetings. Paying attention to legislation on the education of ethnic-racial relations is also essential and fundamental for racism to be eradicated.

Some of the ways to **mediate conflicts involving race issues between children**, both in the family and at school start with teachers having a foundation of global history and people groups. The premise is that teachers cannot teach about the history of African peoples, the black diaspora [or any other group] without understanding the experiences lived by these groups. The structure and functionality of Brazilian racism and its perpetuation in the school environment should not be ignored: such a stance requires that we have an understanding of the importance of also considering the individual experiences that students bring to school. Research shows that jokes, pranks, insults, and derogatory nicknames of a racial nature are the most common causes of racism in the school environment.

**The role of the teacher is fundamental in establishing an anti-racism process at school.**

Unfortunately, cases of racism still occur in classrooms where the teacher is silent after an incident of racism. We must learn to identify this type of racism and ask ourselves, whether as citizens or teachers: “what do we do when we see racist jokes and expressions among children and young people?” The reaction must be immediate; racist acts cannot be allowed at school! To be silent in the face of a racist joke is a choice that reflects not only the evidence of total unpreparedness for the teaching practice, but above all, it shows support to racism, which is intolerable.

**Third lesson learned:** “It is evident that racism has a significant impact on school dropout.” What are some of the good practices from schools and communities that have managed to reduce these numbers? It is essential that everyone who inhabits the school space be aware of the specificities of Brazilian racism. Teachers need to understand the context of the school in which they work and the students they serve. The school must be built as a space where the surrounding community can attend. Having the possibility for people from the community to get together at school to talk about racism can be stimulating for students. Low performance is a direct reflection of structural racism within the school. A school and a teacher that does not value the ethnic-racial profile of their students create a lack of interest in education.

Some research indicates that when a black or poor child does terribly in school, the teacher abandons him/her and stops teaching him/her faster than the other children. There is a low expectation about that black or poor child (who is failing to learn). Teachers can select specific themes from the cultural production of black/poor populations, such as stories, songs, and other African and Afro-Brazilian cultural expressions, and relate them to what children and young people enjoy reading and listening to that stimulate their learning. Literary production has always been a way of intellectual expression in the creative thought of the black population. The cultural exchanges between African and Brazilian writers bring specificities to both productions. The teacher can act in ways that encourage students to exhibit their cultural productions. Teachers must build in their practice creative elements that value differences.

**Fourth lesson learned:** “What other harm do children who suffer from situations of racism have?” To start, teachers must know how to identify practices that express stereotypes, prejudices, and discrimination, which is directly associated with the creation of work methodologies based on the eradication of racism. This has been one of the biggest challenges encountered in the field of teacher training in the education of ethnic-racial relations. Among the greatest difficulties of teachers stands out the question of how to approach the theme. Fundamentally, a political stance is needed to confront racism, it is not enough just to recognize its existence, but to dedicate oneself to understanding its complexity as structuring of social relations.

Another essential measure is to break the stereotypes that teachers have about specific student groups. One of the most complex issues around ethnic-racial relations in schools and early childhood education spaces refers to religions. Many children and young people belonging to African-based religions are constant targets of jokes from both peers and teachers. Their religious beliefs are disqualified by others, and this has created serious personal conflicts; especially at school. It is essential that everyone who has religion can live it fully, and this condition is fundamental for any respectful relationship.

**Fifth lesson learned:** “The way we refer to black children and youth is also fundamental. Nicknames and ways of referring to children by skin color, hair type, or body type is unacceptable behavior.” How can the media, advertising, and communication contribute to change this scenario and, at the same time, be harmful? Racist jokes and jokes are a way of expressing Brazilian racism. The belief in the existence of “Brazilian racism” can be characterized by the propagated idea that racism in Brazil manifests itself in a “subtle and veiled” way. In the case of Brazilian society, this process can be understood by analyzing the experiences of black slavery through the lens of whites that imprinted a racial framework on social relations. For example, the joke, when substituted for “ah, it’s just a joke” intends to remove its racist charge, as the echo of the sound of laughter forges a disarmed environment, leaving only the one who feels offended (the one who does not participate in the laughter) the mark of a “person who has no sense of humor.” How racist images are present in films, music, and marketing images intensely conveyed by television and media are in the service of racism delivery. Collectively, their effects are disastrous in the lives of black children and young people, who often wish to change their own bodies to escape this inferior place.

Many examples of micro/macro-aggressions happen daily, are reported daily, and warrant that adults, teachers, and others especially remain alert [resilient] to prevent speeches about racism from falling into common sense [practices], removing its importance. The debate often resides in a banal comparison that relates racial prejudice to other types of prejudice existing in society, such as focusing on people who have a certain body outside what is considered the norm (such as height, weight) or about socioeconomic conditions (e.g., class or CASTE). **There are still many lessons to learn starting with the difference between the issue of racism and discrimination.** There are different types of prejudice, and it is essential to separate them, identify them, as they all lead to various forms of socialized oppression.

# Racial Trauma in America

## Benjamin Mchie

**This writing addresses black and non-white trauma in America.** It describes the unity of physical, emotional, and traumatic responses to racial and economic societal status. I will also share my personal managing methods of the pain.

**Racial trauma, or race-based traumatic stress (RBTS),** is the mental and emotional injury caused by racism, ethnic discrimination, and hate crimes. Medically described, a traumatic episode can overwhelm the nervous system because of actual or perceived danger. In 2020, Mental Health America chronicled that anyone suffering from an emotionally painful, sudden, and uncontrollable racist encounter is at risk of experiencing race-based traumatic stress.

**Mental health expert Sylvia Drew Ivie** feels openness to the experience can be beneficial. Experiences, such as mindfulness, openness is accepting a reality to embrace or confront it and find closure. Mindfulness is the primary human gift to be fully present, aware of where and what one is doing, and not overly reactive or overwhelmed by what's going on around us. In America, black, indigenous, and non-white people are the most vulnerable to racial trauma due to living under a system of white supremacy. Race-based discrimination can have detrimental psychological impacts on individuals and their wider communities. In some, prolonged incidents of racism can lead to symptoms like those experienced with posttraumatic stress disorder (PTSD). Indicators like depression, anger, recurring thoughts of the episode, physical reactions (headaches, chest pains, insomnia), hypervigilance, low self-esteem, and mentally distancing from the traumatic events. Hypervigilance is the state of constantly assessing potential threats around oneself, often resulting from trauma. People who have been in combat, have survived abuse, or have posttraumatic stress disorder (**PTSD**) can display hypervigilance.

While some or all these symptoms may be present in someone with RBTS, indicators can differ across cultural groups. It is essential to understand that RBTS is not considered a mental health disorder. Instead, **RBTS is a mental injury due to living with racism or its episodes**. Racist verbal communication causes much trauma, mainly oppressing an individual or group using absolute or 'all or nothing language. In all or nothing communicating, there is no grey area. There is no room for improvement or understanding. Examples are similar to statements, such as no Black person could ever become president, or all Mexicans are a rapist. Therefore, using words like **everybody, no, nonmatter, all, or always** stifles growth and hinders innovation. When threatened, living organisms respond to trauma in four primary ways: physical distance, emotional withdrawal, freeze, and aggression.

**Trauma occurs in two phases:** the provocation phase and the recovery phase. Our nervous system ramps up to respond and manage the threat in **the provocation phase**. Our sense of time narrows to the present, and we can lose our focus on the future. We become less empathetic and self-centered and shift to fight-flight and other primitive responses. An example is experiencing racial harm, and we quit looking for resolution or why this happened for a hopeful solution because the pain is so great. The **recovery phase** of trauma is how we cope with danger once it is over. Some of us become more confident about managing future threats and challenges and gain improved coping skills. We function better after recovery than before the trauma and find ways to use the traumatic experience to make life more purposeful.

**Racialized trauma** comes from other people or a broader system. It can result from racism enacted on you directly and transmitted intergenerationally, such as reading about J. Thomas Shipp and Abraham Smith, the Tulsa Massacre or seeing on newscasts repeated the murder of nine blacks during a bible study in Charleston, South Carolina, or the killing of Trayvon Martin, and the acquittal of his murderer George Zimmerman.

**Sources of race-based trauma** include the daily impact from a society of structural racism or individual racist incidents: being heavily policed, facing barriers to homeownership due to inequitable policies, or other microaggressions. For example, viewing videos of brutal police killings of Black people, such as the video of the murder of George Floyd, can cause traumatic stress reactions in the people who see this, especially in Blacks. Or the fact that of Latinx youth who immigrate to the U.S., two-thirds report experiencing one traumatic event, with the most common of these events traumatic during and post-migration when witnessing a violent event or physical assault in detention or arrest. Many Native American children are traumatized by the high rates of homicide, suicide, and unintentional injury experienced in their communities. This constant bombardment [either direct or indirect] has a detrimental impact on the mental health of America's non-white citizens.

**Current Data of Singular Racism:** The Heinz Endowments found that police in the U.S. killed 164 Black people in the first eight months of 2020 and over 300 whites. Considering Blacks are only 13 % of the population, and less than 2% of officers were charged overall, these statistics are alarming. Also, following the COVID-19 outbreak in the U.S., there were nearly 1,500 reported incidents of anti-Asian racism in just one month. In 2018, 38 percent of Latinx people were verbally attacked for speaking Spanish, were told to "go back to their countries," called racial slurs, or mistreated. Also, for one year, Twitter saw 4.2 million anti-Semitic tweets in just the English language alone. Such statistics tell what is behind race-based trauma.

**Data** shows that black people make up 12 percent of America's population but around 43 percent of the total prison population. From the Japanese internment era of the 1940s to the reemergence of Asian Hate since the pandemic, America's trauma targets non-whiteness in general. Jim Crow segregation's residue has made black people less likely than whites to hold jobs that offer retirement savings creating a persistent wealth gap between both communities. Deliberate cultural disrespect and geographical isolation have created barriers in Native American communities. Rates of suicide in these communities are 3.5x higher than racial/ethnic groups with the lowest rates of suicide.



## **Indirect Traumatic Sources**

Traumatic sources are the socialized actions (policies, practices, comments, omissions, habits, etc.), that impact all who live with systemic racism and individual racist actions. These secondhand traumatic bases can have an equally harmful impact on the mental health of non-whites as direct traumatic sources. Lost is a sense of hope for a person, family, or community. Alcohol, drug abuse, household stress, disillusion, and lower self-worth produce multiple victims in these non-white groups.

## **Examples of Transmitted Sources**

Transmitted traumatic sources refer to the traumatic causes from one generation to the next. These sources can come from historically racist sources or personal traumas passed down **within** families and communities. The chattel enslavement of Africans in the United States as tangible property, threats to the descendants of Holocaust survivors, the historical experiences shared by Native Americans, such as the taking of their children into boarding schools, the trail of tears, massacres, violent removal from their tribal lands, are sample representations of severe communal losses and rooted sources of historical traumatic stress.

## **The Eternal Victim of Racial Trauma?**

**If you are not white or identify as non-white** and have experienced racism, you may be able to self-assess **for** many of the signs of RBTS. A **more** formal diagnosis of RBTS requires assessment by a qualified mental health professional. If you believe you may be suffering from race-based traumatic stress, it is crucial to seek a multicultural or racial trauma-informed therapist. Many blacks tend to first talk to friends and family when they have an emotional issue, then they'll go to a church, maybe talk to their pastor then, and after all of that, then they'll go to see a therapist. On the other side of the coin of help, the scarcity of Black mental health professionals in the U.S. is now an acute problem, says Dr. Altha Stewart, a Memphis psychiatrist who became the first Black president of the American Psychiatric Association two years ago.

**If you are non-white, and yet do not identify as such, you risk cognitive dissonance** and its trauma. Cognitive dissonance refers to the mental conflict when a person's behaviors and beliefs clash. It may also happen when a person holds two thoughts that contradict one another. Mindfulness and acceptance of the reality of racism can pay emotional dividends. As mentioned earlier, mindfulness is the essential human ability to be fully present, aware of where we are and what we're doing, and not overly reactive or become overwhelmed by what's going on around us; as Shakespeare's Hamlet said, To Thine Own Self Be True. Surviving to live an emotionally comfortable life takes the eternal victim status away.

**There are casualties of racist trauma that sometimes cannot be avoided.** On November 6, 2021, the death of Isabella Tichenor, a 10-year-old Black and autistic student in Utah, prompted more scrutiny for a school district that the Justice Department had already investigated. It also became a stark reminder of the toll that racist bullying can take on students' mental health. The parents of Isabella "Izzy" Tichenor said she was being traumatized by classmates. Some told her she stank, and they used the n-word, the family's attorney Tyler Ayres said. The parents reported the bullying to multiple school officials at Foxboro Elementary in Farmington, Utah, but they felt like nothing was done. Izzy's death by suicide left her community shocked and led the Davis School District to launch an independent investigation that remains ongoing. The girl's death came weeks after the Justice Department detailed a disturbing pattern where Black and Asian American students at the Davis School District were harassed and traumatized for years. Officials deliberately ignored complaints from parents and students

**The traumatic trickery of American whiteness.** In 1964, James Baldwin lamented that most whites failed to achieve the most basic form of empathy for blacks: they could not grasp their humanity. Basic empathy entails recognizing that *“in talking to a black man, he is talking to another man like himself.”* Martin Luther King Jr. grieved the lack of empathy of white moderates while sitting in a Birmingham jail: *“I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed; race.”* Social psychologist and civil rights activist Kenneth B. Clark championed empathy for decades. Clark first called for empathy in a 1965 *New York Times* opinion piece, “Delusions of the White Liberal.” He explained that liberals were often more problematic than bigots due to their guilt, conflicting loyalties, and acquiescence in the flagrant system of racial injustice. What they lacked, Clark declared, was empathy. Empathy is not sentimentality nor pity and doesn’t come from a feeling of superiority on the part of whites. Empathy instead constitutes the basis for mutual understanding that crosses racial lines, rooted in the underlying resemblance of the human condition. These values of racial superiority and the traumatic results are tough to avoid; empathy’s roadmap of compassion can address racial dominance. Empathy is the unique capacity of the human being to feel the experiences, needs, aspirations, frustrations, sorrows, joys, anxieties, hurt, or hunger of others as if they were their own. With added class-based blaming and gaslighting, more whites attempt to escape from their conflict with their color. The attack on Critical Race Theory in education is but one 21st century example of this trickery and fraud.

## How do I live with my racial trauma?

I have learned much amid **my trauma in America** in the last twenty years, including living a personal Sankofa theme. Defined, Sankofa is an African word from the Akan community 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 words mean SAN (return), KO (go), FA (look, seek and take). As a historian, I know the facts: how hard my ancestors had it compared to this present time, and I gain solace by hearing their voices, reading their words, seeing their art, and realizing their determined spirit. I also know that we are not a perfect community and can do more for each other and the world. Another thing I have realized and accepted over these years is a deep acceptance that the American Civil Rights movement may never be over. I often exercise (walk and bike) and am a committed vegetarian and dedicated yoga student. Finally, because white people generally don't get along with themselves, how can I expect them to get along with me. Healing my trauma has lowered my expectation of empathy for them, yet it keeps me open for signs of their potential change to heal themselves and coexist as human beings. America's racism is a pandemic, and the Black community gets the most of my constructive critique, compassion, and encouragement.

### **National Trauma Hotline:**

Call **1-800-273-8255**, press "1"; text 838255; or chat online to connect with 24/7 support

# **After COVID Then What? Positioning Higher Education to Lead Equitably Through PLA Instruction Design**

**Alicia Ayodele, Ph.D.**

**The COVID-19 crisis has made it even more apparent that changes are necessary** within higher education if students are to emerge from this experience academically successful. With a vision of how instructional adaptations can lead to academic success higher education can address the question of “After COVID Then What?” The current crisis associated with the pandemic is an opportunity for higher education to lead with equitable intent, and that intent must include strategies that support BIPOC students. The effects of the pandemic on college students’ learning experiences are surfacing and are well documented and cited cross-culturally (Cifuentes-Faura, Obor, To, & Al-Naabi, 2021). Institutions of higher education need to adapt, not only to improve student traditional learning outcomes but to meet the needs of a new generation of students; impacted by the pandemic on multiple levels; (e.g., social, emotional, and economically given the number of students losing family members to the virus).

**Research is already surfacing on how the current population of college students has been traumatized**, and how BIPOC students are expressing how the impact of dual pandemics is stifling their college experience (e.g., COVID-19 and racial inequity). The Pew Research Center (2019) outlined demographics that show how college students continue to become more diverse, however, faculty and staff who could support them, demographically still lag in terms of reflecting such representation. The messaging, the challenge, seen in research, appears to be that higher education is not intentionally addressing the implications of such demographic changes. The needs of diverse students across campuses are systemic and the onset of COVID has only amplified the challenges

they face. It is noted and should be acknowledged that the voices of the small percentage of BIPOC faculty and staff, respectfully, across universities' campuses, come with care and support. This group often positions themselves to seize the opportunity to promote equity within BIPOC students' educational experiences when they arrive on campus. A particular notation in the research centers on students of African ancestry, and the need from campuses to be intentional in ensuring there is a commitment to targeted resources, designed to address the impact of systemic barriers. It is with these efforts that diverse students' experiences will improve in ways that allow them to weather the impact of "dual" pandemics. COVID is a stern reminder of the immediacy of such actions (Norze & Twijukye, 2021). BIPOC students have been arriving on campuses over the past few years, immersed in the *muck* of the day-to-day social, health, and political turmoil brought on by America's systemic racism. Navigating such experiences will require intentional support and resources being targeted by higher education leaders for this already marginalized population of students.

**Navigating questions about how to improve BIPOC students' college experience** is tied to cultural representation, equity, and a sense of belonging. Culturally relevant suggestions for how to improve diverse students' educational experiences can be found in the work of organizations; such as the State University of New York's Purchase College. The University has a model that offers resources designed specifically to support BIPOC students (Resources for BIPOC students, n.d.). The surging pandemics (both racial and medical) are making urgent the need for access to educational content that is designed or redesigned to ensure that students facing challenges can continue on a path toward academic success. The viability of what happens after COVID is tied to what happens during COVID across higher education. The work of learning institutions should center on the overall social, economic, and political implications they make based on how BIPOC students are faring in their academic experiences currently.

With the opening and closing of campuses, students are experiencing a lack of access. So, the question becomes what the repercussions of less BIPOC representation in academic fields having, on career paths, after COVID; because higher education did not step up to meet the challenge. Such decisions ripple throughout all aspects of society.

**Part of the answer can be found in the current pandemic crisis** when seen the crisis is seen as an opportunity. Creating a practical way for supporting BIPOC students, which allows for inclusive instructional environments that can be accessed equitably during what looks like a future with COVID appears to be a responsible action for leaders in higher education. Seeking access to course designs that foster intentional course designs (e.g., materials and delivery methods) with particular attention to the ever-increasing interest of students in distance learning.

### **Success and Accessible Equitable Course Content**

**Tapping into examples of course content based on actual courses constructed for traditional learning platforms can be an excellent starting place for successful change during this pandemic.** Tradition college curriculum historically reflects no representation of diverse students' lived experiences. Unfortunately, non-inclusive material is commonly utilized in all content-subject matters, despite research that suggests the opposite keeps diverse students successfully connected to their fields of study. Research supports the benefit of incorporating course content from diverse perspectives to foster a more comprehensive view of the field and improve student outcomes. This work is becoming even more important as more and more educational institutions take on the business of designing accessible degrees for online learning platforms due to COVID.

Using the work of Chimpian, 2018, on **what benefits the success of women across their academic career offers insight into what can support BIPOC learners.** Chimpian outlines that “to improve access and equity across gender lines from kindergarten through the workforce, we need considerably more social questioning and self-assessment of biases about women’s abilities.” This type of research offers insight into the needs of other underrepresented populations in college curriculum development. Education, especially higher education has an important role in disseminating knowledge and designing learning that engages, addresses current and historical trends that deter BIPOC students’ success across their academic careers. **It is of equal importance** for higher education in the designing of courses to study and apply knowledge about the intellectual contributions of BIPOC populations; again, following Chimpian’s research on women. Doing so, according to Wells, Fox, & Cordova-Corbo (2016), will improve students’ outcomes based on the fact that “There is increasing evidence that diversity makes us smarter.”

In the 1970s, “several professional organizations—such as the National Council for Social Studies, the National Council of Teachers of English, and the American Association of Colleges for Teacher Education—issued policy statements and publications that **encouraged the integration of [multi-]ethnic content into the school and teacher education curriculum**” (Banks & Ambrosia, n.d.). COVID has not changed this need, it has in fact brought forth the urgency in determining how to address the needs of diverse students across all curriculum programs inequitable ways. With the raging onset of various themes of COVID, this seems to be the beginning of the challenges for higher education.



## **Equitable Course Delivery and PLA**

**The topic of equitable course delivery** is not a new topic. Figure 1 below highlights the benefit of curriculum models based on a real prior learning assessment (PLA) program. The pandemic offers higher education a starting point for drawing upon the benefits of PLA, as college students are seeking new ways of earning degrees. A review of such a course shows how specific engagements prepare students to develop and submit a portfolio of prior learning/work experiences to receive college credit. PLA models seem especially beneficial to the online learning platform since PLA measures the benefits of learning outside of a traditional [face-to-face classroom] academic environment. “PLA is the evaluation and assessment of an individual’s life learning for college credit, certification, or advanced standing toward further education or training” (Youngstown University, 2021). PLA benefits to course design for BIPOC colleges students seeking academic success is tied to how PLA has been described as a way to provide access to underrepresented and non-traditional students by reducing the time and money required to complete a degree once a student’s work experience is considered. (Youngstown University, 2021).

**The financial and health-related effects of COVID-19** exacerbated an already difficult learning environment for diverse students in college trying to complete the coursework. It is difficult to account for every situation that arises, particularly in the present circumstances, however, considerations can be taken in the design of a course to shape it in ways that make delivery helpful and contribute to student success. The work of a commissioned task force on the benefits of PLA programs is a rich resource for understanding and supporting such a model to improve outcomes for students; especially with the devastating impact, COVID is producing.

**Higher education only needs to look at the rippling impact of** the now multiple variances of the virus across society to gain a sense of the overwhelming challenges BIPOC students are facing. Students should be able to look to higher education to meet such events with a creative and forward-thinking mindset that relates to their educational pursuits directly in ways that produce positive long-lasting change.

**Adapting to COVID** in learning spaces across America's institutions of higher education by designing, using, and implementing course content structured and delivered through the PLA lens would mean that educators intentionally took this opportunity to deliver the best-engaged learning outcomes for BIPOC students. It would mean that efforts were developed, implemented, targeted, and resourced to produce equitably accessible courses. Such efforts would improve learning outcomes during these times of unpredictability and beyond.

**Getting it done.** Figure 1 [below] offers higher education an example of how equitable course content and delivery can be redesigned from a traditional college course and incorporated within an online course model. This model measures the effectiveness of content and delivery designed to improve outcomes for underrepresented student groups (e.g., BIPOC). Figure 1 can be generalized to other courses, for surely the forces of COVID will continue to provide institutions with much data to apply to the rationale for increasing the implementation of designing courses that are equitable and culturally engaging for online learning.

<b>Process</b>	<b>Course Content</b>	<b>Course Delivery</b>
<b>Rationale</b>	Incorporating diverse perspectives improves student outcomes	Incorporating inclusive practices improves student outcomes
<b>Scope</b>	Materials used for instruction	Accessibility of course and support services
<b>Deliverables</b>	List of items to be removed/replaced	Adaptation of methods for accepting coursework that do not solely rely on writing
	In-depth research of texts, visuals, activities, etc. that properly represent diverse perspectives	Information resources for student success (writing center, tutoring, technology, and ELL services)
	Accessibility of new diverse content and textbook(s) to students	Availability of smaller course modules instead of full semester courses
		Availability of multiple course sections per year instead of 1-2 times per year
<b>Assessment Data Collection</b>	Pre/post assessment of course objectives related to diverse content	Pass/Fail rates
	Comparison of course evaluation scores in previous versus new version of the course	Average grades
	Interview select students about their interaction with new course materials	Retention/Withdrawal rates
	Survey/Interview with Diversity & Inclusion staff/faculty for feedback on new course materials	Middle/End of Course evaluation responses regarding deliverables in the above rows

Figure 1. Implementation and Assessment Process for Equitable Course Content and Delivery

**The development of equitable course content and accessible delivery methods is an essential topic** that COVID has pushed to the surface of priorities across university campuses. A topic of such importance is reinforced daily as media reports carrying the news of the impact of the virus on education. Therefore, the choice to position higher education in ways that focuses on developing the PLA course model is really not a choice anymore.

**Higher education is a symbol of influence, reassurance**, especially in times of crisis; and that image is no different during this fight against COVID. On the other side of the pandemic, measurable action will be assessed to see what was done now when students; BIPOC students had the most need. The most significant action that can be measured is how higher education positioned itself to support all communities of students to continue on a path of academic success and degree completion during the pandemic.

**The membership of higher education is poised** to address so many of the historical challenges faced by BIPOC students coming to their doors. This has never been truer than now as the crisis of the dual pandemics surge and swells around the daily lives of everyone. The field of higher education has an opportunity to demonstrate how to adapt for success and move forward with learning models that are for the betterment of all students. Facing the question of “After COVID Then What?” offers higher education opportunity that is unique for adapting to current challenges through creative instructional design that is intentionally equitable and accessible. This is the current work of leaders in higher education in answering the question.

# **ENDCAP**

## **Voices of Authors Through the Lens of Race, Personal Stories, Global Racism, Education, and Family**

**Yvonne RB-Banks, Ed.D**

This edition invited a broad view of the world through seeking scholars with global lived firsthand perspectives. They came bearing insight into a world that uses race to codify the experiences of citizens; beyond the USA. Other voices that have been strong in this work of anti-racism over the years have tied the experiences of high-school students with the experiences of post-secondary students highlighting the need for us as a society to simply tell the truth. Practical solutions for what college BIPOC populations are facing immediately and the impact on their social/economic future opportunities have been made real; unless educational models are adapted to their needs. College students are facing systemic unknowns, and higher education has a responsibility to address what they are currently living under; in the grips of an ever-evolving global pandemics.

The authors' voice in this edition reminds us of the personal and numerous unpredictable changes beyond our day-to-day control. Even though written by separate individuals, we can see a common thread that weaves through the legacy of historical efforts to keep oppression anchored. We can see through the narratives how false histories continue to feed racism on a global scale. Each author in this edition expressed a passion to contribute because living with harm in this world cannot be an option. Their work, as well as their words, remind us that racism only exists because of the selected privilege that the tool of a social caste model created, and is only based on a systemic plague tied to the color of one's skin.

This edition offers voices which are local, national, and international; from a variety of educational experiences and disciplines. Yet their voices collectively reflect the global impact of what happens in a world, a society, a life that is formed on a platform of human oppression. We can hear through the authors' sharing how past choices across many societies, across the world are mirrors of America as we see too their outcomes as a result of building their economic wealth through the breeding/holding of humans (e.g., slavery, denial of human rights, indentured servitude). We experience through the authors' writings, why latching on to a "Big Lie," continues to be the weapon of choice for powerholders across the world when it comes to race and politics. Key points made in several of the writings highlighted how governments in their historical narratives selected to ignore better options to deconstruct systems of oppression. Instead, they held on to myths, denial, and many other forms of oppression to inflict trauma that carries over from one generation to the next.

COVID, instead of bringing nations together to protect citizens in this crisis; we see nations, neighborhoods, and faith communities being torn apart by the longstanding destructive tool of socio/economic and racial oppression across the globe. The pandemic has quickly replicated many horrors from past historical practices when it comes to *differences*. Research supports that political and economic structures around the world appear to be anchoring down on their rooted [past] established practices of racism and/or social/economic discrimination. Amid COVID the discriminatory lens shines bright; as it was stated that "with COVID spreads racism..." (examples: resource distributions tied to vaccines, educational and child-care support, food/housing, travel bans, health care, and the much-needed access to social/emotional interventions in the face of global trauma tied to grief and loss). The lens of the authors here allows us to experience unity in the personal and professional advocacy that is required in the commitment to deconstructing social/economic and racial injustice.

## Resources

Make it Plain, <https://www.youtube.com/watch?v=csWByunwVI8>

Eyes on The Prize, <https://www.pbs.org/wgbh/americanexperience/films/eyesontheprize/>

Black in America Again, <https://www.youtube.com/watch?v=WMNyCNdgayE>

Esau MaCaulley. Reading While Black: African American Biblical Interpretation as an Exercise in Hope. September 1, 2020

<https://symbolsage.com/healing-symbols-and-meaning/>

***Women of the Movement*** is an American [historical drama miniseries](#) that premiered on [ABC](#) on January 6, 2022. Created and written by Marissa Jo Cerar and directed by [Gina Prince-Bythewood](#), the series centers on [Mamie Till-Mobley](#), played by [Adrienne Warren](#), who devoted her life to seeking justice for her murdered son [Emmett](#), played by Cedric Joe. [Tonya Pinkins](#), also co-stars as Alma Carthan, Emmett's grandmother.

The series is based on the book *Emmett Till: The Murder That Shocked the World and Propelled the Civil Rights Movement* by Devery S. Anderson. (Wikipedia)

Summer of Soul (***...Or, When the Revolution Could Not Be Televised***) is a 2021 American [documentary film](#) directed by [Ahmir "Questlove" Thompson](#) about the 1969 [Harlem Cultural Festival](#). Wikipedia

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- <https://www.ohchr.org/EN/NewsEvents/Pages/Racial-discrimination-COVID.aspx>  
<https://www.cdc.gov/coronavirus/2019-ncov/community/health-equity/race-ethnicity.html>



## 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/location = timeline
- Learning spaces through mirrors and windows result from intersectionality.

Descendants of American slavery must appreciate Black women more, all African Americans can 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 has 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.

Founder, Exec Director, African American Registry

## About the Founding Co-Editors

**Benjamin Mchie** is the 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 the wisdom that comes 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 the 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. In her role as professor of education, she champions teacher candidates to be the change they strive to see in urban schools. Her travels, both domestically and internationally, have allowed her to explore many diverse topics as, a 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 the *Journal of the Registry* will bring forth, as it seeks to broaden educational narratives with fresh thoughts on needed topics across many fields that touch the lives of those least heard in society.

## Guest Contributors

**Dr. Rosa Fagundes** holds a Ph.D. in Education and an M.A in English (TESOL). Since 2002 she has been with the Urban Teacher Program at Metropolitan State University. She is a Fulbright Scholar, having spent one year in Bangladesh. Some of her research interests are cultures, language acquisition, and immigration.

**Dr. Elena Izaksonas** holds a Ph.D. in Social Work from the University of Minnesota and an M.S.W from the University of Michigan. She is an Assistant Professor in the Department of Social Work at Metropolitan State University. Her interests are rooted in her commitment to social justice by giving voice to Latine/Latinx concerns in the areas of adolescent educational disparities, family policy, migrant farmworker families, and immigration.

\*Guide to surname pronunciation of Izaksonas: *ee-zak-sónas*

**Dr. Alicia Ayodele** holds a Ph.D. is in Educational Psychology with an emphasis on Quantitative Methods. She is an Assistant Professor of Prior Learning Assessment at the Saint Mary's University of Minnesota. Dr. Ayodele's interests include equitable assessments and applied research methods in higher education. She has worked as an assessment analyst for the University of Minnesota, Data Recognition Corporation, and the Office of Higher Education. She also enjoys dancing and being adventurous with her husband and 3 children.

## Call for Submissions

Dear Author,

You are cordially invited to submit your academic article/s, related to the **theme area**\* outlined below for consideration in the next Journal of the Registry issue. All submissions undergo a review and evaluation by our editorial board.

Acceptance Notification: You will be notified about the status of your article approximately 3 weeks after the deadline date listed for submissions.

Send your articles (MS Word format only) to the editor at: [journal@aaregistry.org](mailto:journal@aaregistry.org).

Regards,

Benjamin Mchie, Executive Director

African American Registry®

Minneapolis, Long Beach

## Guidelines

**Issue: Fall, 2022**

**Theme:** *Democracy in America?*  
*Was there ever? Is there now? What happens when you don't have it at all?*

- America's Schools and Civics, how can Critical Race Theory (CRT) not be discussed
- The Miseducation of All Students
- Distance Learning Classrooms, Methods to be Effective with the Limits of Zoom
- Daughters of Africa, The Leadership of Black Women from 1500 to 2022
- COVID & Extra-Curricular: The Lack of Access for Non-White Students
- Voter Suppression in America
- Other relevant topics

**Word limit:** 1200 words maximum (not including references) + 50-word bio

**Required:** Submit only original work, not previously published, copyright guidelines followed

**Copyright:** Citation of any work/s should follow required guidelines of standard copyright protocol/s

**Status:** Decision about acceptance status is conveyed via email three weeks after submission

**Style:** MLA (all citations/references/must be documented/will be verifiable/otherwise returned

**Delivery:** Send all submissions for review to: [journal@aaregistry.org](mailto:journal@aaregistry.org).

**Deadline:** August 1, 2022