Making Us Matter Workbook

Combating Anti-Blackness and White Supremacy: And Other Conversations About Racism in Schools

By Eghosa Obaizamomwan Hamilton
Illustrated by Nieves Winslow

Published by USF Scholarship: a digital repository @ Gleeson Library | Geschke Center, 2024
TABLE OF CONTENTS

Let This Moment Radicalize You..............................................................3
  Who is This For?........................................................................5
Intro.........................................................................................6
Theory of Action.........................................................................11
  The CLAPBACK Collective.......................................................12
  CLAPBACK Norms....................................................................14

Guide
Session 1: Road Trippin’.................................................................19
Session 2: We Need More Than Barack and Michelle.................28
Session 3: Reciprocal Recognition..............................................37
Session 4: It’s Giving Conscious Ignorance.................................46
Session 5: Becky With the Woke Curriculum.............................56
Session 6: Systemic Failures.........................................................65
Session 7: Decolonize Knowledge..............................................74
Session 8: Reclaiming Our Time................................................82

Where Do We Go from Here?
Justice and Humanity.................................................................91

Material
Required Material........................................................................92
Optional Material and Additional Reading:...............................100
References..................................................................................102
Goals Page..................................................................................103
Note to Black folks: We are in a moment that is enveloping. The waters have been rising. We struggle to keep our heads above water. It is hard to float. We are used to surviving the rising waters, never truly knowing what it feels like to tread water with ease. As Black folks, we see people watching us drown, knowing we were never given the life jacket we so desperately needed. We are tired of being pushed in, weighed down, and expected to swim. We are tired of trying to save others and punished when we fight to save ourselves. We have to learn new ways of being, new ways of dreaming, and new ways of overcoming. We have to unlearn the hegemonic narratives that pretend the water isn’t all but swallowing us whole. We have to unlearn the weight of our existence before we can tread these waters and emerge onto the land of our ancestors as our full and authentic selves.

I feel you. I feel it. In this moment of collisions, we are forced to deal with the the pain of police brutality and health, educational, and racial inequities that continue to be laid bare. We are seeing challenges to our democracy, experiencing fierce generational conversations about the world at large, and witnessing tangible and consistent conversations about abolitionist teaching. I am here for this moment. I am here for these conversations that never quite felt safe to have in the past. I am here for the unifying voices behind justice and transformation. It is this eruption of consciousness that I want to contribute to. I want to write for those who want to be seen. I want to write for Black folk whose very existence elicits trauma. I want to write for those of us left in the margins. I want to write for me. I want to write for who I am and who I was. I want to write for us. Your story matters. My story matters. Our stories matter.
Note to everyone else: Let This Moment Radicalize You 🧵. Find ways to be a co-conspirator (Love, 2019), critically reflect on your positionality and how that impacts the way you see the world, truly understand the oppressive features of society so that you are better armed to disrupt them. Evaluate your privilege, and the ways in which you can use that privilege to the benefit of those who society refuses to place on equal footing. Question dominant narratives, question your own biases, question the systems that are built to oppress, and find ways to do so no matter how far society thinks it has come. Let this moment fill your lungs; breathe it in and when you release that breath, be ready to let go of the constructs of anti-Blackness and white supremacy and get to work enacting change.
WHO IS THIS FOR?

Black educators who are:
1. Creating a transformative space to discuss anti-Blackness
2. Working to process the heaviness of racial trauma
3. Open to confronting any internalized anti-Blackness

You can use this in affinity spaces—spaces where learning takes place with groups that have shared characteristics—to share stories, reflect on personal experiences with regard to schooling and anti-Blackness, and create an affirming and supportive space to discuss educational transformation.

It is important to make every attempt to facilitate a humanizing, empowering, productive, and safe community.

White Educators who are:
4. Interested in tackling their own biases
5. Working towards decolonized curriculum
6. Looking to understand the perpetuation of anti-Blackness
7. Working on having reflective conversations around race

You might use this in small groups or professional development to ground conversations about positionality, or how identity shapes your understanding of the world, and the role of race in your classroom and on campus.

Young folks who are:
1. Looking for ways to talk with their parents about race
2. Building on-campus groups rooted in anti-racism
3. Interested in challenging anti-Blackness on campus
4. Looking to disrupt dominant narratives in classrooms

You might use this as a foundation or catalyst for creating an anti-racist collective on campus. As a group you can use each session to center discussions around race that can foster on-campus change.
Through both my experiences as a student and my work as an educator, I have observed resistance to discussions centered on any kind of systemic or structural issues. There is a willingness to point out individual schools, students, or teachers who commit overt acts of anti-Blackness or embody white supremacy. There is a comfortable simplicity to it. But very often there is a strong resistance to addressing anything deeper than that. When we talk about students who are not served by our educational system, there is an ease that comes with discussing how boys may be left behind or how we can help our quiet students, but if we start talking about how our Black students are being underserved, the world stops. When we specify that it is Black students, it becomes an attack. Any attempt to expose those who are often covertly complicit with the subjugation and spirit murdering of Black students turns us into the aggressors and them into the victims. That feeling of being attacked creates resistance and reveals the internalization of hegemony. Given that predominantly white
institutions are automatically considered good schools, white educators may struggle with the idea that this good school is failing a specific group of students. Students have been taught to render themselves invisible through a colorblind lens and the normalization of an educational system created to serve traditional students. Historically, universal and traditional students have always been white. The educational system was created to serve wealthy, white male students, and the system functions exactly as designed, even after all this time. Whenever society takes steps toward change, the school system changes or reforms just enough to allow it to continue to serve that function. It progresses just enough to regress. It changes just enough so that nothing changes (Kumashiro, 2020).

“I feel most colored when I am thrown against a sharp white background”
—Claudia Rankine

My experience in the institution of education in part led me to cofound an educational organization with T. Gertrude Jenkins that aims to disrupt and recreate the experience of schools for students and Black educators. Making Us Matter is an abolitionist educational nonprofit that was founded in response to school shutdowns in April 2020. Making Us Matter is a collective of Black educators who provide free high school-level courses rooted in decolonized curriculum and pedagogical praxis that centers Blackness (Obaizamomwan-Hamilton, 2024). Our organization provided classes like: The Art of Self Love, Poetry as a Practice of Freedom, Environmental Racism, Know Your Rights, and Hip-Hop Ed. Our goal is not only to provide students with Black educators and decolonized curriculum but also to offer Black educators culturally customized support that highlights the embodied knowledge they bring with them.
They want to erase you, to make you feel powerless and alone.
—Bettina Love

In the last five years, my school site has experienced multiple racist incidents. People in positions of power have described these incidents as “unintentional racism” and “not that serious.” They have dismissed student reactions as “too much,” “too sensitive,” and “aggressive.” In fact, in response to one racist incident, a white-passing teacher told students, “if that happened to me, I wouldn’t let it bother me.” Currently books are being challenged at board meetings, colleagues are questioning the rigor of classes rooted in justice, and known racist staff are being promoted throughout the district. There is a culture of anti-Semitism, Islamophobia, and anti-Blackness that courses through the institution. The district continues to be complicit through their lack of systemic and structural response. In order to understand how, as my students would say, "out of pocket" those responses are, I will highlight some of the anti-Black incidents that have occurred during my time there:

1. A leadership student told a Black student to “go pick cotton” during a sporting event. *this student was able to remain in a leadership position.
2. A student wrote “whites” over one sink and “coloreds” on the other sink in the bathroom. *this was labeled as unintentional racism.
3. A student wrote “niggers don’t belong here” and “fuck BSU” (Black Student Union) in a bathroom stall. *student reactions were labeled aggressive by the principal.
4. During distance learning a student posted anti-Black rhetoric on a digital assignment. *there were no consequences because the culprit was never identified.
5. Several students dressed up as KKK members for Halloween and set a “Hillary Clinton for President” flag on fire. They posted all of this to the social media app, Snapchat *students involved could not be penalized for their off-campus behavior, even though it impacted many students on campus.

6. There was a campus-wide fight that students deemed a race riot because of the large group of white vs. Black students fighting. *this was swept under the rug and not addressed as a community.

7. Students tore down the Martin Luther King Jr. Day poster created by the BSU *this incident did result in the addition of my Sociology course, but the inherent racism of this incident was not addressed as a community.

8. A leadership student went into the bathroom on campus and converted what was ostensibly a ghost Halloween costume into a KKK outfit. He took a picture and then sent the photo to his athletic team. The picture spread across campus. *a prominent teacher told Black students that he wouldn’t let this get to him, and the entire incident was mishandled by an administration overly concerned about protecting the leadership student.

**Note: as of today (Spring 2024) incidents continue: students put the N-word and a swastika on homecoming floats, a racist wanted poster was posted about our first Black principal, and a “don’t tread on me” poster is proudly hanging in the library of a middle school in our district.

To be a Black person in this world is to constantly feel heavy:

*Bag lady you gone hurt your back
*Dragging all them bags like that
*I guess nobody ever told you
*All you must hold onto, is you, is you, is you
*One day all them bags gon’ get in your way

Erykah Badu
It is my belief that the Black experience within education has found a way to make those bags heavier each year. These systems expect Black students to be strong enough to deal with microaggressions about everything from their hair, to their skin, to their bodies, to their tone. They are expected to teach not only other students, but also their teachers about racism. They are expected to teach others how to be culturally aware and sensitive. They are expected to take on the assumptions that their voice and way of being will be seen as hostile. They are expected to have their intellectual capacity met with surprise or skepticism. They are expected to be punished or criminalized in a way their white peers are not. They are expected to be the spokesperson whenever racial tensions arise. They are expected to have debates about the legitimacy of their lived experiences. They are expected to share their trauma for the sake of equity and inclusion. These students become accustomed to this consistent load added to their bags. They subconsciously learn to carry so much more than their peers. They go through our education system heavy. My hope is that working in community with this workbook to disrupt, resist, and dream, will help lighten the load.

*Attacking Black people to destabilize public education is a tried-and-true trick out of the Nixon, Reagan, and Atwater playbooks*  
—Bettina Love
Theory of Action

“Folks are fine (even if uncomfortable) when groups of youth or first peoples or disenfranchised peoples educate themselves; but when these groups begin to openly and creatively challenge dominant assumptions, rhetoric, and colonial infrastructure, the groups are discredited as unintelligible, undeveloped, and unpatriotic” (Tuck, 2009).

I remember the first time I heard *The Miseducation of Lauryn Hill* (1998), how she seemed to move through so many facets of my life through her lyrical assassination and spiritual voice. How she represented dark skin like me, broad nose like me, and wasn’t afraid to challenge the system. She bucked the traditional look of Hip Hop as a woman, she didn’t confine herself to one sound, and she talked about things that weren’t always mainstream. In many ways, she changed the game. The *Making Us Matter*
workbook is my own version of that album drop. I want to change the way we educate our students. My theory of action seeks to challenge dominant assumptions and infrastructures built on settler colonialism, hegemonic patriarchy, and white supremacy—sans the concern for the approval/sanction from dominant culture. Ultimately, the goal is for collectives of educators and students to understand what is missing in mainstream education and what full visibility could look like. With Making Us Matter, we took action by creating our own school model, building our own curriculum, opening up the definition of educator to extend beyond those with credentials, humanizing Blackness, and building support systems for our collective of teachers and students.

In this workbook, each chapter is supported by words from Dr. Bettina Love’s Book *Punished For Dreaming*. I strive to help students and educators alike understand the history of antiblackness and white supremacy in our educational institutions, discuss the importance of visibility/representation, and the positionality of educators and its impact on curriculum. Our essential focus will be to theorize ways to deconstruct and reconstruct public education to serve Black communities in a way that it has historically failed to do.

**The CLAPBACK Collective**

I intend for this workbook to be done in community. Each session is grounded in discussions and work intended to elicit growth. It is my hope that each person forms a “CLAPBACK collective.” Think *Hiss* by Megan Thee Stallion or Rihanna back in her Twitter era. The term *clapback* is known
colloquially as a pointed response to criticism or unfair treatment. The collective you surround yourself with should be exactly that, a group of people who will have authentic conversations that seek to challenge, respond to, and address inequities. Your CLAPBACK collective will go through this workbook at a pace that works for the whole group and create space to talk about everything from building community to engaging in acts of resistance. Stories, music, articles, poetry, and space will be shared.

“Life is very short and what we have to do must be done in the now.”
–Audre Lorde

Too often, we find ourselves working in isolation, lacking a community to help digest, challenge, and understand information. By creating collectives of educators, administrators, parents, and students, we can establish a strong, rooted, and organized effort to ensure that everyone benefits as much as possible from this workbook. This concept is grounded in the belief that working within a collective will lead to direct action in classrooms, school sites, districts, homes, and communities, fostering a site of possibilities and meaningful change. Ultimately, my hope is for these collectives to find ways to exist weightlessly and authentically, to clapback against the systemic imbalance that continues to debilitate progress, and to conceive of ways to exist within the educational system without drowning. Through this collective work think about the following: How can we build up spaces and support placemaking that center Blackness, Black students and Black teachers in a way that lightens the load?
CLAPBACK Norms

CLAPBACK norms are ways of grounding the content of each session in practices that best serve the community. Having these norms creates space for ideas and thoughts on the application of those ideas for the enrichment of Black lives. They also serve as good checkpoints to ensure that everyone in the CLAPBACK collective is on the same page and using the same context for the material in each session.

1. **Inclusivity**
   - Be aware of your positionality
   - Create space for every voice to be empowered
   - Be open to new ideas and possibilities

2. **Collective Accountability**
   - Create a clear agenda
   - Create goals and have accountability partners
   - Give space for individual and collective processing
   - Stay present

3. **Brave Space**
   - Make this a space to be reflective
   - Amplify voices that are often excluded
   - Call out micro-aggressions
   - Seek community
   - Think critically
4. **The Power of Contention**
   - Normalize disagreements
   - Create a culture of Respect, Reflection, and Reciprocity
   - Challenge the idea, not the person

5. **Growth**
   - Be ready to confront and challenge your own biases
   - Don’t run from discomfort
   - Practice vulnerable thought and action
   - Be flexible
   - Have compassion for yourself as you discover and uncover

**Guide**

**Step 1:** Find your **CLAPBACK** collective. Get a small group to go through this work with. I suggest working in a group of 3-5 people.

**Step 2:** Once that group is established assign roles:
   A. Organizer (schedule group meetings, send out calendar invites)
   B. Scribe (take meeting notes & record key points for each session)
   C. Equity Timer (keep the group on track, monitor time, make sure there is an equitable representation of ideas and contribution within the group)

**Step 3:** Set some collective and individual goals for this work.
   A. What are you hoping to get out of each session?
   B. How can you apply what you have learned in your classroom and community?
   C. Come up with some of your own goals that fit the needs of the collective.
Step 4: Individually go over the material for a given session, including a review of the discussion questions to be completed by the group. Read, view, listen to, and write out everything for each session. *note: most resources are hyperlinked.

Step 5: Sessions

A. At the beginning of each session, there is an introduction to the focus of that session. Each member of the CLAPBACK collective should review this introduction before beginning their work.

B. Required material for each session is divided into types:
   - Required Reading
   - Required Viewing
   - Required Songs
   - Required Poetry
   - Slam poetry is best listened to or viewed as a medium. Links to YouTube videos or resources on how to listen to each poem are included in the Required Material section at the end of the workbook.

The Work:

A. Journal prompts are to be completed individually. These prompts encourage critical thinking and evaluation of the topics in each session.

B. Discussion questions are for the group to collaboratively work to further understand and develop ideas related to the topic of the session.

C. Learning and Unlearning questions are for each member of the collective to evaluate their knowledge base and what they already know or need to learn to be the best educator they can be for students.
Organization:

1. Create an agenda before each meeting:
   A. Group wellness check
   B. Go over CLAPBACK Norms
   C. Share the most impactful parts of the work
   D. Engage with the collective discussion questions
   E. Collective close-out for the group
      • Share appreciation for other members or specific content in the session
      • Have each member share one takeaway from the session
      • Make plans for the next session

2. Create a schedule and structure that serves the collective
   A. Weekly or monthly meetings
      • Complete the work and journal before each meeting.
      • Save discussion questions for the CLAPBACK collective space.

“The chief object of education is not to learn things but to unlearn things.” –Gilbert Chesterton
ROAD TRIPPIN’
Explore historical ideologies of racism and anti-Blackness and its continued impact today.

WE NEED MORE THAN BARACK AND MICHELLE
Discussing the importance of representation and validating the existence and experience of Black students.

RECIPROCAL RECOGNITION
Focus on the necessity of Black students and Black teachers seeing themselves in one another.

IT’S GIVING CONSCIOUS IGNORANCE
Explore the willful ignorance of those in positions of power.

BECKY WITH THE WOKE CURRICULUM
Discuss the need for Black educators and intentional hiring practices.

HELLA SYSTEMIC FAILURES
Explore the ways in which structural change can combat anti-Blackness and racism.

DECOLONIZE KNOWLEDGE
Deconstructing dominant narratives and traditional ways of knowing.

RECLAIMING OUR TIME
Work to create tangible actions items to disrupt these systems.

Combating Anti-Blackness and White Supremacy: And Other Conversations About Racism in Schools
Road Trippin’: The Undeniable History of Anti-Blackness

“After Brown, more than thirty-eight thousand Black teachers were pushed out of their jobs. White educators largely erased Black students’ culture and community” (Love, 2023, p. 21)

In 2015, one of my students said that he would have a better chance of getting into college if he were a Black student from an inner city with a hardship story. This statement was a stark reminder of the misconception that often comes with folks from a well-to-do community. I spent years at my school site trying to disrupt the “pull yourself up by your bootstraps” ideology and articulate purposeful and systemic challenges that were built to make rising out of adversity difficult, especially when the deck is outrageously stacked. This stacked deck comes in the form of the Supreme Court ending Affirmative Action in Higher Education while stars like Full House’s Lori Loughlin serve two months for paying half a million dollars
for her daughter to get into USC. It comes in the form of public schools being drastically under resourced if there are mostly students of color while public schools with mostly white students thrive. Both highlight the advantages whiteness and wealth can have. Anti-blackness is the underpinning of education and during session one, we will travel down the road and history of public schools in America. After Brown v. Board of Education, many Black teachers and administrators were rendered unemployed. With white families resistant to integrating with Black students, they were absolutely unwilling to accept knowledge being passed down from Black teachers to their students. We will focus on how education was built to serve
the needs of white students and created for the purpose of normalizing whiteness and equating the “standard” with whiteness. In the New York national Freedman’s Relief Association 1865-1866 annual report it assumed white teachers to be the best and assumed Black students lacked the genetic ability to compete intellectually. Racism is part of the foundational support of education and it seeps out of the walls, lockers, and staff rooms. We will challenge those historical ideologies in this section.

**Required Texts:**

- *Stamped from the beginning: The definitive history of racist ideas in america* by Ibram X. Kendi (Prologue–Chapter 1)

- *Punished for dreaming: How school reform harms black children and how we heal* by Bettina Love. (Chapter 1)

**Required Viewing:**

- *[Knowing your history & teaching social justice](#)*

- *[Cracking the Codes: The System of Racial Inequity](#)*

- *[Punished for Dreaming Music Video](#)*
Required Songs:

Be Free by J. Cole “All we wanna do is break the chains off/All we wanna do is be free”

Soldier by Erykah Badu
“Everything changed when he saw his own wings ...they be tryna hide the history but they know who we are”

Required Poetry:

Sha Clack Clack: by Saul Stacey Williams “Because I am not the son of Sha-Clack-Clack/I am before that, I am before/I am before before”

History Lesson BY Natasha Trethewey
“Forty years since the photograph/ where she stood on a narrow plot/ of sand marked colored, smiling...”

Hoodology by Mike Booker [Slam Poem]
Journal Prompts

1. Thinking about your experience in school, how much of it is set on humanizing the experience of the Black, Indigenous, and people of color (BIPOC) community.

2. What messages from the songs by J. Cole and Erykah Badu resonated with you? Why?

3. After reviewing each poem, what change would you like to see in your community? What can you do to promote that change?
Collective Discussion Questions:

☐ Black educators were pushed out during integration. What are the historical and present-day impacts of this exclusion?

☐ Women who are white make up over 80% of the teaching field. What impact does this have on curricula and the classroom community? How can this influence the way Black students are seen and educated?

☐ How are students and educators taught to suppress their Blackness or what they think the dominant community thinks is Blackness? What are some ways to challenge suppression? What narratives are Saul Williams and Mike Booker creating in response to the historical treatment of the Black community?

Learning & Unlearning:

☐ Think about these three institutions: media, family, and education. What have you learned about the history of your culture? What was left out? Which institution provided the most information? Which provided the most disinformation?

☐ Create a vision board that is a direct response to the one or both of the music selections, highlighting the main message and connection to this section.
We Need More Than Barack and Michelle

“Curriculum is one of the most powerful tools in education to teach all children that people like them and people from whom they are different are beautiful, powerful, and valuable, and so were their ancestors” (Love, 2023, p. 128)

I took some time to interview some former and current students and I asked each of them, “In K-12, how many Black teachers have you had?” With a range of 0 to 2, I got a whopping average of 1, and oftentimes I was that one teacher. Each student detailed the impact of having a teacher that looked like them. One student said she felt like she could walk into the room without having to prove she was worthy or smart. This is why it is imperative we talk about the impact of Black educators and Black curriculum. Anne Bonds and Joshua Inwood (2016) argue that whiteness is simultaneously invisible and ubiquitous, marking race as a term applied to only Black, Indigenous, and People of Color (BIPOC) communities. This normalization of whiteness is a form of anti-blackness and racism that has effectively set BIPOC students up to fight and position themselves as close to
whiteness (or “normal”) as possible to attain access to a good education—thus success. Those who can’t code-switch, assimilate, or incorporate respectability politics are then tracked toward detainment, remediation, or deficit-focused classrooms. How do Black students develop a positive sense of identity, value in their own knowledge production, when they don’t see reflections of themselves. How do Black students understand their worth in environments where they are often the anomaly, the problem, the token, or whatever other trope fits?

This session, we will focus on the idea that education centered in Blackness is needed, not only for Black students, but for everybody. My scholar sister Gertrude often says of Black students needing to see educators who reflect their image, “they can’t be what they can’t see.” I take a moment here to add to that sentiment that non-Black students not having Black educators means that they can’t empathize with what they don’t recognize. The value of having Black-centered education and curriculum taught by Black faces is undeniable and will allow us to challenge dominant narratives about who has knowledge and who and what is worthy of being taught and learned about. The beauty of having representation is that it allows for the lived experiences of Black educators to be valued pedagogical practices and give students access to a perspective that is often pushed to the margins.

*Teaching is a way of speaking faith over the future.*
—Sarah E. Lewis
Required Texts:

- *We been relevant: Culturally relevant pedagogy and Black women teachers in segregated schools.*

- *Conceptualizing a Black female teacher pipeline: From recruitment to retention to retirement.*

- *Black, female, and teaching social justice transformative pedagogy for challenging times.*

Required Viewing:

- *How schools are funneling Black students into the prison system.*

- *Bodycam footage shows 6-year-old girl arrested at Orlando school*

- *A look at race relations through a child's eyes*
**Required Songs:**

- *Black Still by Scarface* – “Our kids educated by the enemy/And they don’t know sh*t about their history/Cause they ain’t teaching that in schools”

- *Mathematics by Mos Def* “Why did one straw break the camel’s back? Here’s the secret: The million other straws underneath it, it’s all mathematics”

**Required Poetry:**

- *The Beauty of Black* BY Margaret Burroughs “Thus we have rejected our image/But this is not as it should be/We black people must be born again”. 
Journal Prompt

1. Think about a time you felt silenced at home, work, or in school. What feelings come up for you?

2. Reflecting on Margaret Burroughs' "The Beauty of Black," how often do you see your culture, language, history, hair, etc. represented in school? What impact did this presence or lack of presence have on you?
Notes
Collective Discussion Questions:

☐ In what ways is considering race important when it comes to hiring educators? What are some of the systemic challenges to inclusive hiring?

☐ How have schools defined knowledge and rigor? Under what lens are they usually viewed? What are they usually associated with? Are there safe ways to challenge those definitions?

☐ The school to prison pipeline is a well-known construct. What contributes to the school detainment pipeline and the school to prison pipeline in your communities? What existing organizations are working to combat criminalization? How can you combat the pipeline?

☐ Discuss some of the challenges to the dominant narrative that Scarface explores in “Black Still.”

Learning & Unlearning:

☐ List all of the Black educators you’ve encountered in your life. How did having or not having a Black educator shape your learning and educational experience?

☐ Think back to the faculty demographics of your previous high school community. Did the faculty demographics match up with the student demographics? Explore how faculty demographics framed your educational experience.
Reciprocal Recognition

“Black girl magic does not come out of thin air. It comes from getting knocked down and gracefully getting back up with a determination never to fall again” (Love, 2023, p. 141)

When I first started teaching in 2008, I just knew I couldn’t wear my natural afro. I was going to be seen as unkempt or a potential threat á la the Black Panthers. I attended a small private school for a portion of my high school experience, and it was there I learned how important it was to navigate white spaces and tame not only my hair, but my existence. In the last few years, I stopped straightening my hair and rocked a variety of natural hairstyles from braids to faux locs to a twist out. Natural hairstyles for Black people came back to the forefront with the rise of social media. After decades of attempting assimilation, manageability, or professionalism to be palatable to the dominant culture, some Black women have embraced the natural tresses that grow in complexity and design. How different and how much shorter would my journey to natural hair have been with some validation?
We can now curate our feeds to match what we want to see. We can follow people that look like us, but if we continue to avoid affirming and validating Black students exactly as they are, how impactful will that be? How can we be expected to rock a 4C afro when society often validates Eurocentric hair? How can we dream beyond becoming an athlete or artist when we don’t affirm and validate Black academics, healers, or organizers? I recently had the chance to reflect with former students on the impact of validation and what I found was that having a Black teacher contributed to their feelings of being seen. They were able to see themselves in me and I was able to see myself in them, what Norris and Lizárraga (2023) name reciprocal recognition. In this session we will focus on the immutable need to validate the existence and experience of Black teachers and students.

**Required Texts:**

- *The Black teacher project: How racial affinity professional development sustains Black teachers* by Mica Mosely

- *And we are still not saved: Critical race theory in education 10 years later* by Adrienne D. Dixson and Cecilia K. Rousseau

[https://repository.usfca.edu/be/vol2/iss1/20](https://repository.usfca.edu/be/vol2/iss1/20)
Required Viewing:

- **Lemonade**

- **Hottentot Venus: The Value of Black Features (only seen when co-opted by others)**

- **Good vs. Bad Hair** *(From Spike Lee’s School Daze)*
Required Songs:

Get Educated by Akala - “The most rebellious thing you can do is get educated/Forget what they told you in school, get educated/I ain’t sayin’ play by the rules, get educated”

You Must Learn by Boogie Down Productions “I believe that if you’re teaching history/Filled with straight up facts no mystery/Teach the student what needs to be taught/ Cause Black and White kids both take shorts/When one doesn’t know about the other ones’ culture/Ignorance swoops down like a vulture”

Required Poetry:

American History by Michael S. Harper “Can’t find what you can’t see/can you?”

won’t you celebrate with me by Lucille Clifton “both nonwhite and woman/what did i see to be except myself?“
Journal Prompt

1. Reflect on the songs "Get Educated" and "You Must Learn" or "won't you celebrate with me." What lines resonated with you and why?

2. How does reciprocal recognition show up in your life? Do you find yourself searching for representation or is it readily available? What impact has that had on your sense of self?
Collective Discussion Questions:

☐ How might you create spaces in your classroom or community that decenter whiteness?

☐ How might you employ the ethos of representation to cultivate and enhance students' perception of self?

☐ How can educators foster communities and collectives dedicated to developing curricula that honor and nourish students' identities and ancestral backgrounds?

☐ Thinking about Hottentot Venus and Spike Lee’s “Good vs. Bad Hair,” how can we combat limited representation? How can we combat seeing Blackness through the lens of commodification?

Learning & Unlearning:

☐ Creative vibes. Create a digital or physical “zine” (a mini magazine with text, illustrations, photographs, notes, quotes, etc.) to curate positive images of Black communities in education, art, literature, and beyond. Think about and discuss how easy or difficult it was for you to find positive or diverse imagery.
It’s Giving Conscious Ignorance

“For many White Americans, the work of racial justice is to be carried out by Black people while white people use Black bodies and intellect as fronts for their performative justice” (Love, 2023, p. 217)

One day, a student whom I had never taught stormed into my classroom to tell me to “check” my class. He was furious that I allowed my students to discuss how upset and uncomfortable they were with his Halloween antics, which consisted of burning a Hilary Clinton flag in a mock KKK outfit. This happened at the culmination of Trump’s election. The conscious ignorance around the inflammatory imagery was just the tip of the iceberg that year. Conscious ignorance places an undue burden on the most underrepresented. The last several years of my career, I’ve been called on to help deal with the racial animus bubbling up in our community. In my experience, my presence, as well
as the presence of Black students, has been used in the midst of a crisis as Black faces were needed to quell outrage or silence critique. Essentially, Blackness was used for PR. In response to many of the racist issues I listed in the introduction, Black students—and often Black girls—were called to join equity teams, have discussions with administration, join coalitions, conduct interviews with the media, and share their stories. Black students were asked to engage in a smoke and mirrors show so the administration could feign concern without the intention of enacting change. One student, described her years doing this as “being drained of everything” with nothing to show for it. They were expected to put in more work because of the ways in which they were discriminated against, while nothing was being done about that discrimination itself.

It was abundantly clear to me that my value was only rooted in my ability to serve the racialized needs of my school or district, but without the acknowledgment or understanding that my existence and strengths as an educator go well beyond my ability to navigate equity issues. Colin Kaepernick, Shaun King, and the local media all picked up on the photo from our school showing signs reading “whites” and “coloreds” over the bathroom sinks. That level of national attention called for some drastic PR moves and some “structural changes,” but once the attention blew over, so did the visibility of our Black students and the administration’s concerns with what those students were facing on a daily basis. There weren’t institutional changes being made to address the drastic and disproportionate suspension rate between Black and white students, or the ridiculously low number of Black students in AP
classes—and don’t let anyone gaslight you into thinking Black students aren’t capable or don’t want to be there. It just wasn’t a priority. When it comes to our educational institutions, those in positions of power have been consistently apathetic to the deleterious impact these systemic disparities have on students. In this session, we will look at this conscious ignorance and focus on how those at the top have consciously failed Black students and resisted making humanizing spaces. These ostensible leaders continue to turn a blind eye to anti-Blackness, even when the situation was completely Black and white.

**Required Texts:**

- “So when it comes out, they aren’t that surprised that it is there”: Using critical race theory as a tool of analysis of race and racism in education by Jessica T. DeCuir and Adrienne D. Dixson

- *The aesthetics of white racism in pre-service teacher education: a critical race theory perspective* By Venus E. Evans-Winters & Pamela Twyman Hoff

- *Racism without racists: Colorblind racism and the persistence of racial inequality in America* by Eduardo Bonilla-Silva

**Required Viewing:**

- **Black History Month. (Season 5, Episode 14) Black-ish**

- **Feminisn’t (Season 6, Episode 3) Black-ish**

- **A conversation about growing up Black**

https://repository.usfca.edu/be/vol2/iss1/20
Required Songs:

**Land of the Free by Joey Bada$$**  “We can’t change the world unless we change ourselves/ Die from the sicknesses if we don’t seek the health/ All eyes be my witness when I speak what’s felt/ Full house on my hands, the cards I was dealt”

**Black Rage by Lauryn Hill**  “Black Rage is founded on blatant denial/ Squeezing economics, subsistence survival,/ Deafening silence and social control/ Black Rage is founded on wounds in the soul!”

Required Poetry:

**A Historical Footnote to Consider Only When All Else Fails by Nikki Giovanni**  “It is for Us/to lead our people/out of the/Wein-Bars/into the streets”
Journal Prompt

1. What are your personal thoughts and experiences with regard to the concept of "colorblindness?"

2. Write about a time you felt underrepresented. If you haven't experienced underrepresentation, reflect on the exclusion felt by Rainbow from the "Black-ish" episode "Feminisn't."

3. What does it mean to honor your rage?
Collective Discussion Questions:

☐ How can we tangibly and systematically challenge the refusal to validate Black voices and experiences, as well as combat the practice of drowning out and eroding our history, language, and knowledge?

☐ I define conscious ignorance as the sustained unconsciousness where society purports not to see obvious inequalities on micro and macro levels. How does conscious ignorance show up in your life? School? Community?

☐ What will you say to institutions and individuals seeking to blame the Black community for their position in education and society? Script it out, considering the coworker who responds to low test scores from Black students by asking, 'Why aren’t their parents helping them study for these tests?' What would be a productive response to this coded statement implying 'Black parents aren’t parenting’?

☐ Have you had a racially defining moment? A racially traumatic incident? Discuss these experiences. How might a teacher who never experienced a racially identifying or traumatic moment present a challenge in teaching Black students?

Learning & Unlearning:

☐ Write a letter to Lauryn Hill or Joey Bada$$ as if they were a student in your class. How would you respond to their concerns and feelings? How will you honor their pain?
Becky with the Woke Curriculum

“White people can use the language of justice while remaining deeply committed and invested in whiteness” (Love, 2023, p. 215)

The former principal at my school attended the Women’s March with her family. She wanted to be down for the cause. While I recognize the Women’s March as a significant event for many people, I am also highly aware that many of these same people are actively anti-Black. This is what I recognized in our principal. I unfortunately saw a Facebook post from her that decried the “violence” and “hate speech” of the Black Lives Matter movement. She wanted to be woke, but had so much anti-Black ideology seeping out of many of her decisions, interactions on campus, and social media posts. She was on board for the aspect of civil rights relevant to her own life and experiences
but with that same breath she sought to invalidate a movement that she was not a part of. She only saw civil rights efforts as necessary to those she deemed deserving of those rights. Often, white educators’ ability to see the damage caused by racism is stagnated by their own lack of understanding about their positionality in the world. That lack of understanding allows them to hold up the pillars of white supremacy, whether that is a conscious choice or unconscious complicity, it is violent.

This experience is a microcosm of society, and it highlights the need for Black educators. Woke white teachers are in ways more dangerous than those not claiming wokeness. These teachers end up in positions of power for that perceived wokeness. So often these teachers co-opt work and ideas from their Black coworkers, center themselves in the movement for justice, and take up space because people see them as one of the good ones. These woke teachers also get more praise, attention, and credit than Black teachers for rooting their curriculum in social justice. This attention can be enticing to woke teachers, preventing them from lifting and amplifying the work and voices of Black teachers. Akin to the “I’d rather you be racist in my face than behind closed doors” saying, it becomes harder to deal with and combat white wokeness in education because their detrimental impact is appealingly invisible. And shoutout to the white women I’ve worked with who think anything justice focused is not rigorous or worthy of academic space and those who claimed being a white woman leader is where “real discrimination” is faced. I see y’all too. A few things to note for woke white teachers: 1. If you are really about that life, decenter yourself. 2. Amplify the work of your Black colleagues, who are often effective teachers without
acknowledgment. 3. Work on a systemic level. Challenge district hiring practices and advocate for more representation at the administrative and district levels. 4. Center students, no matter your demographics. White wokeness is no substitute for Black educators. All students need access to Black educators, counter-narratives, and decolonized curriculum. In this session, we will grapple with the idea of deconstructing hiring practices and knowledge while recognizing the important role of Black

**Required Texts:**


- *Against the dark: Anti-Blackness in education policy and discourse.* By Michael J. Dumas

- *The fifth frame of colorblind ideology: Maintaining the comforts of colorblindness in the context of white fragility* by Uma K. Jayakumar and Annie S. Adamian.

**Required Viewing:**

- *Footnotes for 4:44 — Jay-Z*

- *Tim Wise on white privilege—A must see*

- *White Privilege — Janaya Future Khan*

- *More than a month*

- *Ron Clark Academy dancing teacher busting all the right moves*

- *This is America [Music Video] by Childish Gambino*
Required Songs:

“They” Schools by Dead Prez “The same people who control the school system control/The prison system, and the whole social system/Ever since slavery, naw I’m saying?”

White Privilege II by Macklemore “We take all we want from black culture, but will we show up for black lives?”

Required Poetry:

Harlem Hopscotch by Maya Angelou “Both feet flat, the game is done./They think I lost. I think I won.” (These children are showing their strength through realizing and accepting their everyday challenges they must overcome in order to proceed to the next day.)
Journal Prompt

1. Thinking about "They Schools" and "White Privilege II," reflect on how many Black teachers you had in your K-12 experience? How did the presence, or lack thereof, of Black educators impact your education?

2. In JayZ's Footnotes, the actor Mahershala Ali discusses being a Black man and having to walk through the world on the defense all the time. What personal connection can you make to his statement?

3. The Ron Clark video went viral and provided great exposure to the Ron Clark Academy. Why do you think it is easier for white educators to be recognized and acknowledged with this degree of visibility?
Notes
Collective Discussion Questions:

☐ How does your identity impact your pedagogy, what you teach, and how you interact with students? If you’ve never pondered these questions before, please take a few moments to first identify your most salient identities (i.e., race, gender, ability, citizenship, age, sexuality, etc.).

☐ How can we step away from just adding “diversity” books or lessons and toward fully embedding inclusive curriculum? How can we move away from abbreviated forms of Blackness and toward normalizing inclusivity?

☐ How well does your school site embed inclusive curriculum? What conversations are you comfortable having with colleagues around decolonizing curriculum?

☐ How can questions like, “What are you doing for Black History Month?” reinforce white supremacy?

Learning & Unlearning:

☐ The Ron Clark video highlights how white educators have high visibility and appreciation, especially when they work in urban education. Create a visual doodle map that highlights the under appreciation of Black teachers in America.
Hella Systemic Failures

“We stand as America’s scapegoat, perpetually sacrificed for the illusion of its supremacy” (Love, 2023, p. 250)

Tamir Rice deserved to die.” This is what a student in my Sociology class said in response to a discussion about police brutality. Students responded with audible shock and disgust. I stood silently and tried to push down the heat emanating from my body. It was a painful and sad moment for me, but I didn’t have time to grieve or share the pain I felt when I saw the video of Tamir Rice being gunned down in less than 3 seconds. I didn’t have the energy to bring up the numerous incidents and videos that show the consistent patience police have when they are faced with a person that is not Black. In 2024, we see the same cyclical nature of anti-Blackness permeate our systems. We continue to have events like the Capitol Hill insurrection, public lynchings, like that of Ahmaud Arbery and Tyre Nichols, and attacks on our history and culture through the removal of courses like AP African American studies are still happening.
That moment in my classroom was a stark reminder about the dangers of systemic failures, of how pervasive that mentality is with people in our community, and of the insidious anti-Black beliefs that work their way down to students. Black people often learn to navigate America and struggle through the systemic failures. Some of us thrive, but many of us just survive. Just surviving isn’t exactly a skill students should be forced to learn in school. Sinking or swimming cannot be the only options. In this section, we will focus on the need to address the systemic infusion of anti-Blackness in education.

Required Texts:

○ “Why are all the Black kids sitting together in the cafeteria?”: And other conversations about race by Beverly Daniel Tatum

○ How Jews became white folks and what that says about race in America by Karen Brodkin

○ Why they struggle to stay: Black women educators reflect on the state of teachers by Shalander Samuels, Amanda Wilkerson, and Sherika Dacres.

Required Viewing:

○ Redlining

○ Girlhood interrupted: The erasure of Black girls’ childhood

○ Why Black girls are targeted for punishment in schools—and how to change that — Monique W. Morris, TEDx Conference.
Required Songs:

Freedom by Various Artists “we will not bow down to injustice...I’m gon stand”

Like Really by Oddisee “How you saying all lives matter when the stats say we are not adjacent (nah like really)"

Required Poetry:

Code Switching [Slam Poem] by Jayelene Clark Owens

White Boy Privilege [Slam Poem] by Royce Mann
Journal Prompt

1. What privileges need to be confronted in order to recognize and disrupt anti-Blackness?

2. In Karen Brodkin's piece, she talks about generational housing within the Jewish community. Reflect on the impact of generational advantages and disadvantages.

3. How might code switching be reflective of systemic failures?

4. How can Beverly Daniel Tatum's work in "Why Are All the Black Kids Sitting Together in the Cafeteria" be used at your school site?
Collective Discussion Questions:

☐ What role will you take in supporting students as they navigate the complexities of self-identity and self-esteem while preparing to engage with the world around them?

☐ In what ways has the history of housing in this country contributed to the cycle of advantage/disadvantage, generational wealth, and school inequities?

☐ How can we provide support to parents and students who face the dilemma of sacrificing their social or psychological well-being in pursuit of “good” schools?

☐ What strategies can we use to organize and facilitate the transition of education towards a more liberatory and transformative space?

Learning & Unlearning:

Decolonize Knowledge

“Curriculum is the story and stories that we tell our children about who we want them to believe that we are and who we ultimately want them to be” (Love, 2023, p. 128)

The first time I taught Animal Farm I was hoping to get students to make connections to some of the things happening around them and in the community. In one of our classroom discussions, I asked students to think of examples where this country participated in the subjugation of a group of people. One of my sophomores said they thought what was happening to the animals in the text could be compared to slavery even though “we treated them (them being the enslaved) nicely, gave them food, and clothes”—when I tell you my face dropped. I was stunned by the statement and the confidence with which it was made. I assume she learned it in a classroom or textbook somewhere in our district. America is notorious for printing educational material that softens up the reality of its own history. Finding the words to respond gently was difficult, but it got me thinking about how important it is for what, how, and who teaches our students to shift. Racist ideas propagated in school curriculum help defend racist structures, and racist structures perpetuate racist ideas.
It’s a deadly cycle. In decolonizing knowledge, we change the narrative on knowledge deemed valuable and who that knowledge is coming from. Damn the board meetings with folks interested in limiting what our students have access to. We need to place high value on supporting teachers and schools that expose students to the realities of the world so that they can transform it. In this session, we focus on deconstructing racist ideas that are used to keep educational institutions functioning as is and remain propped up by anti-Blackness.

**Required Texts:**

- *Remembering an apocalyptic education: Revealing life beneath the waves of Black being by Tiffani Marie and Kenjus Watson*
- *Fugitive literacies as inscriptions of freedom by Jamila Lyiscott*

**OPTIONAL:**

- *Lectures on liberation by Angela Y. Davis in A political companion to Frederick Douglass, edited by Neil Roberts*

**Required Viewing:**

- *Tell them we are rising*
- *3 ways to speak English by Jamila Lyiscott*
Required Songs:

**The Blacker The Berry by Kendrick Lamar** “I said they treat me like a slave, cah’ me black/Woi, we feel a whole heap of pain, cah’ we black/And man a say they put me inna chains, cah’ we black/Imagine now, big gold chains full of rocks/How you no see the whip, left scars ‘pon me back”

**Brujas by Princess Nokia** “I’m that Black a-Rican bruja straight out from the Yoruba/And my people come from Africa diaspora, Cuba/And you mix that Arawak, that original people/I’m that Black Native American, I vanquish all evil”

**Can U C the Pride in the Panther by Tupac** “Can you see the pride of the panther/As he glows in splendor and grace?/Toppling obstacles placed/In the way of the progression of his race”

Required Poetry:

**CLAPBACK collection:**

The CLAPBACK collective should construct creative poems, short stories, or Afrofuturistic samples that fit the theme for this session.
Journal Prompt

1. In what ways did “Remembering an Apocalyptic Education” challenge your understanding of schooling?

2. After reading “Fugitive Literacies”, brainstorm some practical ways to bring multiple literacies into the classroom.

3. How might the poem “3 Ways to Speak English” be articulating a form of decolonial knowledge?

4. Thinking about the three songs from this section, what lines resonated with you and why?
Collective Discussion Questions:

☐ How do you embrace the idea of the counter-narratives? How can you encourage students to embrace counter-narratives and honor their own stories?

☐ Focusing on “Brujas” by Princess Nokia, how can we embrace and honor BIPOC cultures, spirituality, healing, and ways of knowing as the antidote to white supremacy? How can we use this to challenge institutional and systemic racism?

Learning & Unlearning:

☐ Use the resource ➔ https://edtrust.org/resource/advanced-coursework-tool/ to explore how well your state’s schools are serving Black students.
Reclaiming our time

“Schools will not be locations of learning until they are locations of healing” (Love, 2023, p. 256)

After several Black students shared their experience of dealing with constant racism at a district board meeting, a member of the all-white board responded, “Your English teachers would be proud of you.” The patronizing remark, coupled with the earnest surprise at the ability of Black girls to articulate their concerns, exemplifies everything we’ve discussed so far. Not only did the board fail to address the issues the students were concerned with, but they perpetuated anti-Black sentiment with their reaction. Often, the focus is on what seems nice and feels good instead of what would shift the experiences of Black students.

Where do we go from here? How can we push for a new curriculum, new books, more Black teachers? When will it be okay to let go of stories that amplify white saviors (here is looking at you “To Kill a Mockingbird”)

https://repository.usfca.edu/be/vol2/iss1
and praxis and pedagogy that either center knowledge in one place, commit to the erasure of some cultures, make BIPOC characters one dimensional, and/or support damaging learning spaces? I’ve worked with folks who argue students need to know the “classics,” but they don’t often argue that students need to know themselves. A large part of students knowing themselves is rooted in understanding the world around them and the ways in which they can transform it. There aren’t enough discussions about who determines what works are considered classics or who is deemed worthy of reading or studying? Both simply reproduce societal inequities. By reclaiming our time, our stories, and our knowledge we can disrupt this reproduction.

When people ask why I am 16 years deep and still teaching as one three Black women educators (one being hired as recently as 2024) at this suburban school of 3000+, I want them to know that I am here because students who look like me need to see me. I am here because students who do not look like me need to see me. I am here because I believe in the transformative change that can take place when we center excluded voices, raise social consciousness, and make sure that in our classrooms—the classroom remains a foundational space for students to continue to formulate their identity. As educators it is our job to ensure those spaces always exist. In this final session, we work to create actionable items and take steps toward a more equitable future.
Required Texts:

- We want to do more than survive by Bettina Love. Chapter 5, Abolitionist teaching, freedom dreaming, and Black joy
- Teach like lives depend on it: Agitate, arouse, and inspire by Patrick Roz Camangian
- The master’s tools will never dismantle the master’s house by Audre Lorde
- We are transformers: On being black, women, and pedagogues by Eghosa Obaizamomwan-Hamilton

Required Viewing:

- David Stovall at NWTSJ: "Race, Revolution and the Struggle for Quality Education"
- Growing roses in concrete — Jeff Duncan-Andrade, TEDx Conferences

https://repository.usfca.edu/be/vol2/iss1/20
Required Songs:

Man Plans God Laughs by Public Enemy
“Be the change you wanna see”

Power by Rapsody “I know my blackness powerful and they don’t like that”
(true power lies in spirit, unity and love)

Power by Beyoncé “Ebony and ebonics, black people win/They say we bein' demonic, angel in disguise/I hate I have to disguise it, why you gotta despise it?/ Rich in the mind, that’s why I’m making deposits/Can’t we all empower? It’s time to realize it/They’ll never, ever take my power

Required Poetry:

“For My People” by Margaret Walker “Let a new earth rise. Let another world be born. Let a bloody peace be written in the sky. Let a second generation full of courage issue forth”
Journal Prompt

1. In what ways is teaching a political act for you?

2. What does it mean to build a beloved community?

3. How can you understand your own experiences and engage in transformative healing?

4. What are your top three takeaways from this work?
Collective Discussion Questions:

☐ What are two concrete steps you will take to safely dethrone dominant narratives in our educational institutions?

☐ In what ways will you amplify and support Black existence, history, and knowledge in schools to meet the needs of ALL students?

☐ What are two concrete steps you will take to normalize students seeing their own images? How will you create an environment that allows students to have their lived experiences valued and validated?

☐ What does it look like to give Black students autonomy and authority to define what they need? How can you collaborate and create pathways to meet those needs?

☐ What is your theory of change for how we strive toward justice and liberation in schools?

Learning & Unlearning:

☐ Creative project: Creating curricula that reclaims the voices of Black students is a beautiful place to start. If you were given the opportunity to create a curriculum that addresses the concerns brought up in any of these 8 sessions of collaboration, what would the first semester of your class look like? Create a curriculum and evaluate how you would meet the needs of Black students and students of color.
Where do we go from here?

The ultimate objective in life is to surround ourselves with humanity and justice. To propagate the need for an equitable world. Learning is a byproduct of the human experience and it is on us to cultivate the desire for folks to seek justice. To implore justice. To be justice. Without justice, our society will lose its connection to humanity. At some point, we all learned to swallow the dark and bitter pill of injustice as the medicine we are required to take if we want to be part of society. Justice itself has been an elusive and intangible thing for many dark bodies. The only way to elevate justice, liberation, and transformation as the objective to learning is to understand the reality of this world, be a willing and active participant in disrupting the status quo, and dream up something new. To force citizens to unlearn and deprogram is needed in order to save the soul of this nation, it is an undertaking that we need. It is my hope that you and your CLAPBACK collective are at the beginning of your journey toward the never-ending work in the ongoing struggle for justice and humanity.
Session 1: Road Trippin


Session 2: We Need More Than Barack and Michelle


4. NBC. How schools are funneling Black students into the prison system. [Video]. YouTube. https://youtu.be/QZsgk9acYbo


Session 3: Reciprocal Recognition


Session 4: Conscious Ignorance


4. Barris, K., & Gutin Petersen, L. (Writers), Ross, T. E. (Director). Black History Month. (Season 5, Episode 14) [TV series episode] In K. Barris, J. Groff, A. Anderson, E. B. Dobbins. L. Fishburne, & H Sugland (Executive Producers), Black-ish. Wilmore Films; Artists First; Cinema Gypsy Productions; ABC Studios.

5. Barris, K., Gutin Peterson, L., Lester, I., Knight, J., & Boysaw, M. (Writers), Seaton, E. (Director). Feminisn’t (Season 6, Episode 3) [TV series episode]. In K. Barris, J. Groff, A. Anderson, E. B. Dobbins. L. Fishburne, & H Sugland (Executive Producers), Black-ish. Wilmore Films; Artists First; Cinema Gypsy Productions; ABC Studios.


https://repository.usfca.edu/be/vol2/iss196
Session 6: Systemic Failure


Session 7: Decolonize Knowledge


5. Agape Management (2014, March 2). Classroom management - Meet Mr. Hester [Video]. YouTube. https://www.youtube.com/watch?v=LdF5ry5g5-w&t=9s


Session 8: Reclaiming Our Time


5. Obaizamomwan-Hamilton, E. (2024). [Forthcoming]. We are transformers: On being black, women, and pedagogues. Equity, Excellence, and Education


Optional Material and Additional Reading:


Optional Links:

1. *The African Americans: Many Rivers to Cross Black History*
2. *Slavery by Another Name*
3. *Prom Night In Mississippi*
4. *Pushout*
5. *I Promise (Lebron James)*
6. *The Black Panthers Vanguard of the Revolution*
7. *School Daze (Director, Spike Lee, 1988)*
8. *The Race of Life*
9. *All Lives Matter, But...by Royce Mann*
10. *Letter to Your Flag by Royalty*
References


### Goals

<table>
<thead>
<tr>
<th>Clapback Members</th>
<th>Collective Goals</th>
<th>Individual Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________
______________________________________________________________________________________________________________

Published by USF Scholarship: a digital repository @ Gleeson Library | Geschke Center, 202-
Making Us Matter workbook is the intellectual property of Eghosa Obaizamomwan-Hamilton. It is important to acknowledge, honor, and support the intellectual labor of Black women. Although free, the material compiled in this workbook should not be duplicated without proper citation and attribution.

**Agreement:**
If you are planning on adopting this workbook for a course of your own:

Be sure to include the following disclaimer statement at the top of your syllabus: “This workbook is an adoption of the course, “Making Us Matter: Combating Anti-Blackness and White Supremacy: And Other Conversations About Racism in Schools” designed by Eghosa Obaizamomwan-Hamilton (eghosa@makingusmatter.com)

**APA Citation:** Obaizamomwan-Hamilton, E. (2024). Making us matter: Combating anti-Blackness and White supremacy: And other conversations about racism in schools [Workbook]. International and Multicultural Education, University of San Francisco.

*Connect with the author:*

Instagram: @teachlove
Twitter: @teachlove
Website: blackeducology.org
Eghosaobaizamomwan.com

*Connect with the illustrator:*

Instagram: @Snow_wins
Shoutouts and Appreciations

• **My Mother. My Daughter;** –*Rose in the Dark* by Cleo Sol

• **Dr. Colette Cann, Dr. Aaminah Norris, Dr. Raina Leon, and Beth Chargin;** –*Gratitude* by Earth, Wind, & Fire

• **Osas and Adesuwa Obaizamomwan;** –*Best Friend[s]* by Brandy

• **Joseph Anthony Hamilton;** –*For Real* by Amel Larrieux

• **My former student/The workbook artist, Nieves Winslow;** –*Painted Canvas* by Gregory Porter

• **T. Gertrude Jenkins;** –*Black is Everything* by Ta'Rhonda Jones

• **Black Women Educators;** –*You Are Enough* by Sheléa
Eghosa Obaizamomwan-Hamilton ✨ is a first generation Nigerian American raised in Sacramento. She is co-founder of Making Us Matter, a Black woman–owned nonprofit educational organization and co-founding editor of the Black Educology Mixtape (Journal). She is also the author of *We Will Not Walk Through Rotten Orchards: Abolition and (Re)nourishing the Soil of Black Communities Through Insulated Praxis in Education* and *We Are Transformers: On Being Black, Women, and Pedagogues*. Currently, she is pursuing a doctorate through the Department of International & Multicultural Education at the University of San Francisco with a concentration in Racial Justice. With over 16 years of experience in education—her writing, teaching, and research meet at the intersections.