



MOVEMENT AND SPACE

*Creating Dialogue on Systemic
Racism from the Modern Civil
Rights Movement to the Present*

CIVIL RIGHTS MEMORIAL CENTER
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*Creating Dialogue on Systemic Racism from
the Modern Civil Rights Movement to the Present*

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PREFACE

In our social media-driven world, people today are often outraged at racist videos that go viral on the Internet, like for instance, when Christian Cooper, a Black birdwatcher in a section of New York City's Central Park known as the Ramble, was falsely accused by a woman named Amy Cooper (no relation) of threatening her life. This racist incident is one of many horrific videos that have gone viral in recent years that record racist acts as they happen real-time. White people often see these videos and are outraged that this could still happen today. On the other hand, Black people see these videos and recognized them intimately as their everyday experiences living in a society where anti-Blackness is their shared experience.

The Central Park birdwatching incident happened on the same day as the killing of George Floyd by Minneapolis Police Department officers.

THE MARCH CONTINUES

The mission of The Civil Rights Memorial Center (CRMC) is to honor those killed during the Civil Rights Movement, appreciate how far the country has come in its quest for equality, and to consider how far it has to go. Based on our mission, this curriculum will address the long history of anti-Black oppression by looking at the lives memorialized at the CRMC and connect these historical examples to contemporary ones with the hope to motivate all of us to join the march for justice.

A visitor at the Civil Rights Memorial runs their hands over the names of those honored.

WHAT DO WE MEAN BY MOVEMENT AND SPACE?

Movement and space are about the ways Black people have historically been “contained” by systemic racism. It is about how they are able to move — or not move — in the community and which spaces are allowed or not allowed because of white supremacy. Historical examples of movement and space include:

- **Jim Crow-era laws**, such as different water fountains for whites and Blacks, refer to the body of racial segregation laws and practices throughout the nation.
- **Sun Down Towns** are all-white communities, neighborhoods, or counties that exclude Blacks and other minorities through the use of discriminatory laws, harassment, and threats or use of violence.
- **School Segregation** is the practice of maintaining separate school facilities for Black and white students.
- **Racist Legacies** in the form of antiquated laws and policies still remain on the books in some towns, or have created an environment of anti-Blackness in communities or towns. For instance, when Oregon entered the union in 1859, it explicitly forbade Black people from living in its borders, the only



state to do so. Today that translates in many ways. A 2011 audit found that landlords and leasing agents in Oregon discriminated against Black renters 64% of the time, asking them for higher rents or deposits. Black students today in Oregon are suspended and expelled at a rate of five times higher than that of their white peers. Portland remains today the whitest big city in America.

Segregated drinking fountains were a symbol of racial divide under the Jim Crow era in the South.

OBJECTIVES, ENDURING UNDERSTANDINGS, AND KEY CONCEPTS

GOALS AND OBJECTIVES	ENDURING UNDERSTANDINGS	KEY ISSUES/CONCEPTS
<ul style="list-style-type: none"> ➤ Learn more about the history of the Modern Civil Rights Movement. ➤ Discuss how this history connects to the present. ➤ Engage in conversations on how to be anti-racist, dismantle white supremacy and support Black liberation. 	<ul style="list-style-type: none"> ➤ Participants will take away some of the following enduring understandings: ➤ Anti-Blackness is woven into the fabric of America and must be confronted by everyone. ➤ The fight for racial justice has a long history in America. ➤ Systemic racism is the devaluation of Black lives and Black spaces. ➤ The history of Black oppression has clear threads and patterns. ➤ Efforts at liberation often garner a response of increased patrolling, containment, and increased violence toward Black people. 	<ul style="list-style-type: none"> ➤ Black Liberation ➤ Personal Responsibility ➤ Community ➤ Courage ➤ Social and Community Engagement ➤ Crossing Social Boundaries ➤ Ordinary People and Ordinary Bystanders ➤ Speaking up, Taking a stand, and Taking action ➤ Prejudice ➤ Bias ➤ Bigotry ➤ Discrimination

AUDIENCE AND MATERIALS & TIME

AUDIENCE	MATERIALS
For use by multi-racial, multi-generational and multi-ethnic community groups, grass-roots organizers and classroom educators	Handouts for each participant

TIME FRAMES

The CRMC realizes that there are different audiences that will access this curriculum and offer these various time frames as references to how the curriculum might be used in different settings. Our advice is that facilitators do not rush dialogue around the issues contained in this curriculum, but instead realize that time is needed for participants to absorb, process, dialogue about, and reflect upon the important issues imbedded in the containment of movement and space in the lived Black experience. With these considerations, we offer the following paradigms for consideration:

- **Community Organization Dialogue:** For community organizations that want to further racial dialogue and understanding, this curriculum provides a thoughtfully organized curriculum to do just that. We suggest two 2-hour sessions spread over two days. The first day is the introduction of the topic and the steps contained in this curriculum. For homework, have participants read each of the links provided so that they deepen their understandings; when they come back for the following session, have them do the reflections on the readings and then engage them in another dialogue to deepen their understandings.
- **School Classroom Setting:** Schools are microcosms of society and thus, it is completely appropriate for various content educators to use this curriculum in high school and university settings. The most obvious place for this curriculum is either to encourage dialogue about racist events at the local, state, or national level, or at the end of a unit on Civil Rights – after students have read and are more informed about the Modern Civil Rights Movement. It can be done in one, two, or three-day sessions based on the educator’s needs.
- **Individual Personal Reflection:** Since we firmly believe that we all need to be vigilant in unpacking the ways we are influenced and harmed by white supremacy, this curriculum can be used as a personal reflection tool to help increase an individual’s understanding of the historical roots of Black oppression and how it continues to play out in today’s society. Carefully read through each page and follow each link to create a more nuanced understanding of movement and space. Consider finding a partner to do this work with as well so that the two of you can process the information through conversations.



CONSIDERATIONS

Leading dialogues around racism requires an honest, caring, and nuanced approach. We invite facilitators to consider the following thoughts:

BE AWARE OF RACIAL TRAUMA

Witnessing multiple police killings of African American boys, men, girls and women either directly or through social media accounts, BIPOC may experience post trauma symptoms. A must-read to nuance yourself before racial dialogue is [#racialtraumaisreal](#) published by The Institute for the Study and Promotion of Race and Culture. Increasing awareness of who speaks and why or why not is important when facilitating racial dialogue around Black oppression. Find this resource at bit.ly/3fsQ518.

DECENTERING WHITENESS AND HOLDING SPACE

No single racial or cultural group should control the center of dialogue surrounding movement and space - but as is the case in America, whiteness is centered in much of what we see, read, and hear. Decentering whiteness takes whiteness out of the center of attention and replaces the center with multiracial voices, texts, and values. As for this curriculum, it is important that conversations about race are not dominated by white participants in the group.

Protestors rally together for racial reconciliation and healing

The opposite of centering whiteness is the concept of “holding space” for others. Holding space for others means being physically, mentally, and emotionally present for someone without centering yourself in the process. It means putting your focus on someone to support them. An essential aspect of holding space is managing judgment while you are present for others.

SAFE SPACE

Interrogate the idea of safe space. All too often, before uncomfortable conversations even begin, some white people will request that the conversation feel “safe” and that everyone should “assume best intentions.” The result of these requests is that Black, Indigenous, and People of Color (BIPOC) feel silenced before the conversation even begins. Ask two key questions when the need for “safe space” comes up: What does “safety” mean when talking about race?



Community members holding space and creating authentic dialogue.

Does “safety” mean the same thing for white people as it does for BIPOC? When Black people are shot and killed regularly, when their competence at work is constantly questioned, and when the only neighborhoods where they can get a loan approved are in high crime areas, the fact that white people would ask for “safety” before having difficult conversations is the ultimate expression of privilege.

BRAVE SPACE

Move from the concept of “safe space” to the idea of “brave space.” Brave space recognizes that we all have hurt others, and we all have hurts, different as they may be; it allows us to connect in deeper and more nuanced ways. Brave space enables us to drop the false notion of “safety” altogether since it isn’t realistic in the first place. Brave space asks all of us to not look for the silver lining and feel the need to keep things posi-



AP IMAGES / JULIA RENDLEMAN (LEFT PHOTO), AP IMAGES / ROGELIO V. SOLIS (RIGHT PHOTO).

tive, but instead asks for all of us to be compassionate with ourselves and non-judgmental with each other, understanding that we all have to start somewhere. Brave space recognizes that we all have the capacity to grow; it asks us all, especially white people, to not be passive in conversations about race. We must examine what we think we know. Creating an authentically integrated multi-racial space requires this mutual investment to examine our beliefs and be open to changing them. Instead of asking what one needs from the group, brave space asks what one will give to the group. The goal of brave space is not absolving oneself from the impact of white supremacy but instead noticing it and actively questioning it.

FACILITATING RACIAL DIALOGUE

It is the goal of those who lead conversations about race and racism to be as nuanced as possible. Here are a few resources

to read to sharpen your skills and to nuance a little bit more:

► ***10 Ways to Start A Conversation About Race, by Race Forward***, explores ways to encourage all people to begin and continue conversations about race, equity, healing and reparations. It's particularly good as it gives ideas for individuals, educators, business leaders, faith leaders, philanthropists and librarians. bit.ly/3rJSN8l

► ***Talking About Race***, by Intergroup, has an enormous online curriculum to help engage in frank discussions of race and race-based issues. It's especially good as it has a rich and diverse curriculum on various topics like immigration and other important relevant topics from today's news. bit.ly/3m5VWtF

TEACHING CONTROVERSIAL TOPICS

The CRMC believes that racial dialogue can be facilitated at all ages in age-appropriate ways. For community leaders and educators who will use this curriculum with high school students, it is worth reading up on the topic of teaching controversial topics. "Controversial topics" - this is what many educators call experiences like talking about race and racism, homophobia, and a plethora of other critically important issues of equity and justice. The reality is that racism is an everyday experience for BIPOC students, and homophobia is a daily experience for LGBTQ+ students. These are not "controversial topics," but instead, these are everyday experiences. What students need are nuanced adults capable of guiding them through conversations on these critical, everyday experiences. It bears mentioning that one way into dialogue with students is to interrogate the framing of racism as a "controversial topic" - controversial for whom? White people? Black people? Are our experiences different? Still, it won't hurt to read more about this topic as you





seek to build your capacity and nuance on facilitating racial dialogue. Here are a few resources to explore:

➤ **Teaching Controversy:** The Learning for Justice's publication *Let's Talk: Facilitating Critical Conversations with Students* is a must read guide offering classroom-ready strategies to facilitate these conversations. bit.ly/3x52p0r

➤ **Talking About Race and Racism:** What do educators need to participate in an open and honest conversation about the content of *The New Jim Crow*? Effective instruction about *The New Jim Crow* requires advanced preparation for how to talk about race and racism. bit.ly/367rDQ1

Let's Talk: Facilitating Critical Conversations with Students, a Learning for Justice resource for educators.



INTRODUCTION

The past is ever present in American history. During the summer of 2020, the world bore witness to civil rights activists' renewed fervor as uprisings propelled their cause into the global spotlight. The fight for racial justice did not begin in response to the police killings of George Floyd. Floyd's death exemplifies a painful notion many Black Americans have known intuitively for decades: the issues which gave rise to the protest have existed for far too long. Racial stratification and segregation have had reverberating effects throughout American history; the devaluation of Black lives and Black spaces is a symptom of a larger disease: systemic racism. The history of Black oppression has clear threads and patterns in the fabric of its evolution; these threads stretch from the modern Civil Rights Move-

ment martyrs to the present-day Movement for Black Lives.

The policing of Black bodies is one of the most obvious links between the oppression of the past and the oppression of today. Black people are frequently surveilled, patrolled, contained in a litany of ways when taking up space or attempting to move about freely, whether on foot or by vehicle. American policy and policing have historically centered on the denial of Black peoples' right to exist in and occupy spaces; the constraints on Black peoples' social,

Despite the gains of the modern Civil Rights Movement, individuals continue to fight against systemic racism and inequities that disadvantage communities of color.

economic, and physical mobility have further solidified the entrenched hierarchies of American society.

One of the most compelling arguments in the NAACP's Legal Defense and Educational Fund (LDF) *Brown v. Board* case was that segregation and, by proxy, white supremacy was psychologically detrimental to white people; it gave them a false sense of their own superiority. In America there is a tendency to render whiteness invisible; therefore, absolving white Americans of the harm caused by being complicit in or actively benefiting from oppression. As such, white people have not been able to investigate all of the ways they contribute to and perpetuate systems of oppression. Before the word "antiracist" came to be, Martin Luther King frequently called upon white allies to be what we now know as antiracist; King implored white people to be equally as outraged by housing segregation in the North as they were by the dogs and hoses of the South. In recent months, there has been a groundswell of white Americans doing the work of becoming antiracists by educating themselves, elevating the voices of Black people, and opposing policies that create the vast disparities we see in American society. The policing of Black bodies has been a central focus of this work; cross-racial coalitions have visibly fought to end centuries-old tactics of over policing and disproportionate incarceration of Black people.

The #BlackLivesMatter movement was co-founded by three Black women — Alicia Garza, Patrisse Cullors, and Opal Tometi — in 2013 in response to the acquittal of Trayvon Martin's murderer. It is comprised of mostly young Black, Brown and white people who came of age and were politicized by Trayvon's case. The rallying cry, that Black Lives Matter just as much as any other lives, is a response to Black people's disproportionate, inequitable and unjust

treatment at the hands of law enforcement. It is a response to the countless experiences of Black people navigating life in a country that has never adequately addressed the suffocating legacy of slavery.

Injustice manifests in the daily life of Black people now, just as it did in the mid-twentieth century, with the long strides toward equality constantly under attack. Racism shrouds interactions with law enforcement in public and private spaces, with teachers in classrooms, residents in communities, with store clerks and wait staff, bus drivers and flight attendants, etc. Black people walking, jogging, hiking and otherwise minding their own business trying to move about are subject to racism because they are moving out of their place, literally. It becomes a case of life and death, for Black people to continually be forced to occupy space that is not only unwelcoming, but harmful. Lives have been lost at these fault lines, then and now.

Efforts at liberation by both the modern Civil Rights Movement (1954-1968) and the present-day movement for Black Lives have garnered a similar response — patrolling, containment and violence. The martyrs of the Civil Rights Movement, victims of vigilantes determined to halt the movement's momentum, brought heightened visibility and awareness to the struggle for equitable treatment under the law. Today, movements like Black Lives Matter have also heightened visibility to present day struggles to dismantle systemic racism.

Here we will review the martyrs of the Civil Rights Movement, examine the circumstances surrounding their execution, and explore the threads that connect the past to the present in the struggle for Black liberation.



STEP BY STEP GUIDE

GETTING AROUND WHILE BLACK

Whether by car, train, bus, plane, or on foot – Black people are targeted for daring to move beyond the confines of white supremacy.

PROCESS

STEP 1: SETTING THE STAGE

Before you begin, read the **Considerations** section. Look for two-to-three tips that will help nuance your role a bit more. By doing this, you are modelling a desire to always be a learner yourself and you are living the tenets of “brave space” before you introduce them to the participants. Do the work yourself as you are facilitating the work with others. Be the change.

Read the **Preface** section of this curriculum out loud to participants. Show them the clip about Christian Cooper, the Black birdwatcher mentioned in the **Overview** who was falsely accused. The video can be accessed here: bit.ly/3swpqY9

Facilitate a conversation with the following lead questions:

- How many of you remember seeing the video of the New York City birdwatcher Christian Cooper when it happened? What do you remember thinking or feeling at the time you saw it?
- What other similar videos or news stories can you recall in recent times that are similar to Christian Cooper’s story where a white person policed a Black person in a similar racist way?

Review the concepts of “safe space” and “brave space” and affirm that the dialogue today embraces the latter, the concept of “brave space.” Show this short clip by Micky ScottBey Jones as she reads her poem titled “Invitation to Brave Space.” bit.ly/3cwNgNP

Now is a good moment to model vulnerability and publicly reflect to the partici-

pants about how you embraced the tenets of “brave space” by eagerly and humbly reading the items in the **Considerations** section. Why did you pause and read those sections? What nuance did you gain? Reinforce that we are all, in one way or another, seeking to learn more and embrace our capacity to grow.

Next, go over the **Glossary of Terms** with participants as a way to begin building more capacity for the conversations that will occur. What other terms would participants add to this list? Take a few responses, but be careful to not get bogged down in this step, as sometimes participants can be rigid about their definitions being the “right” definitions. Consider having a blank poster on the wall somewhere as a place where participants can continue to participate by adding other definitions they believe are important to this community dialogue.

It is also important to note — and state out loud to participants — that the history of Black people in America is not *only* one of oppression. There is Black joy, the Harlem Renaissance and the Black is Beautiful Movement, the Black Panthers’ Free Breakfast Program, to name only a few, that speak to the rich history of Blackness in America. Black history is American history and it is rich and vibrant. This curriculum, though, is looking specifically at Black oppression. State this explicitly as it is important that participants do not situate Blackness as *only* about oppression.

For a tangible experience with Black Joy, have students check out #TheBlackJoyProj-



ect on Instagram. It was started by 27-year-old Kleaver Cruz. Cruz, a writer and organizer at Black Lives Matter: NYC, was feeling the burden of being Black in America. He found a remedy in posting a photo of his mother smiling as she looked at a piece of art. The impact of that joyful photo led him to start #TheBlackJoyProject on Instagram. Cruz speaks of joy as a form of resistance; it is a moment of enjoying yourself in a society that is designed to kill you, to imprison you, and to make you not enjoy life. This important project shows that Black people can hold both of these experiences — the oppression and the joy — at the same time. Highlight this for students as a way to powerfully show the joy of Black lives.

The Harlem Renaissance was a period in American history from the 1920s and 1930s. The period is considered a golden age in African American culture, manifesting in literature, poetry, music, stage performance and art.

STEP 2: WE SPEAK THESE CONSIDERATIONS

Although the **Considerations** we offered on page six were for facilitators, we do feel that it is worth sharing them all with participants. An aspect of “brave space” is accountability and we suggest reviewing these wonderful and thoughtful **Considerations** with the whole group as you move

throughout the dialogues. These touchstone **Considerations** are not meant to be linear, but are like the steps to a dance where you come back and forth and back again to them. In other words, if the facilitator feels the need at any point to pause and review these, please do. We provide a synthesized version of them here that can be read aloud:

- We are aware and sensitive to racial trauma.
- We are committed to decentering whiteness in our dialogue.
- We promise to hold space for others and not take up too much space ourselves.
- We believe in brave space and speaking truth and each person’s capacity to grow.
- We believe a purpose of racial dialogue is to become a little bit more nuanced with each conversation.
- We believe that these are not “controversial topics” but are everyday life.

STEP 3: MOVEMENT AND SPACE

Go over **What we mean by movement and space** and ask participants to give examples or add other ideas about how Black people’s bodies are “contained” by systemic racism. After mentioning the examples listed – Jim Crow-era laws, Sundown Towns, School Segregation, and Racist Legacies in regards to laws and policies – ask students if they can think of any other ways that Black people’s movement and space is “contained” by systemic racism (i.e. the school-to-prison pipeline).

STEP 4: BY CAR, TRAIN, BUS, PLANE, OR ON FOOT

The purpose of the **Movement and Space Handouts**, and our original intention for this curriculum, is to help people see the long arc of Black oppression that spans from the Modern Civil Rights Movement to today. Of course we understand that white

supremacy and Black oppression go back longer than 1954, when *Brown v. Board of Education* was decided by the Supreme Court. For the youngest participants, we want to make sure that they understand that the Civil Rights Movement is a historical moment in time and that it is our present as well. By working for Black liberation they, too, join this movement in the present time. It is our experience that, sometimes, young participants believe that “we already did civil rights in the 60s” and that it isn’t relevant today. This activity and discussion highlight that the long march to freedom is hardly over and that we all play a vital role today in dismantling white supremacy. It is important to explicitly point out the terror of living Black in white spaces.

Place participants into small groups of 4. If your group is large, note that multiple groups may be discussing the same **Movement and Space Handout** (for instance, multiple groups may be discussing **Movement and Space By Bus**). This is fine as they will have different perspectives and nuance about that particular topic of movement



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and space. Groups should never go larger than six, as this number often itself induces conflict as two leaders emerge. The smaller the group, the more involvement it creates. If possible, do be aware of the racial make-up of the groups. Will there be three white people and one Black person in a group? Will that place responsibility on someone differently in the group? Is the group entirely white, with no experience of Black oppression? Will that matter to the reading of the handouts? How so? Consider having a conversation about the make-up of the groups once they form. Do honor participants right to listen as we remember that many folks carry racial trauma. Reflectively go over the strengths or limitations of the various group formations.

Give each group one of the handouts and have them volunteer to take turns reading each point out loud for each other. A mem-

Brown v. Board of Education was the landmark Supreme Court case that invigorated the Civil Rights Movement.



ber of the group can volunteer to read the discussion question and group members can respond with their answers.

STEP 5: WHOLE GROUP REFLECTIONS

Facilitate a whole group discussion. First, have participants share out what their handout was about in regards to how Black bodies have been contained in movement and space. We suggest one participant volunteer from each **Movement and Space Handout** (one each for on foot, by car, by bus, on bicycle, at church, in school, and in the racist imagination). Then, after participants share out, lead them through personal and group reflections with the following questions to guide dialogue:

- A moment of silence for personal reflection: Inform participants that the recorded events recorded in their handouts span the years from 1955 to 2020. This is a span of 65 years. Ask them to sit quietly and reflect on their own age. Does the span of years encompass their whole lives? Part of their lives? What does this tell us about Black oppression? Let group members reflect on their own age and recognize that Black lives and bodies have been policed for the entire span of their lifetime and even longer.
- After a few moments of silence, ask a few volunteers to respond.
- Slowly read the list of cities and states where each of the violent anti-Black experiences occurred in their handouts. Ask them to listen quietly. The cities are:

Jacksonville, Florida
Sanford, Florida
Charlottesville, Virginia
Brunswick, Georgia
Washington, D.C.
Selma, Alabama
Natchez, Mississippi
Ft. Meade, Maryland
Oakland, California



Birmingham, Alabama
Los Angeles, California
Charleston, South Carolina
Virginia Beach, Virginia
Mayflower, Texas
Oxford, Mississippi
Cleveland, Ohio
Orangeburg, South Carolina
Montgomery, Alabama
Money, Mississippi
Poplarville, Mississippi

Follow up with these reflective questions: Although these are not all anti-Black oppressive events, what does the list of cities and states tell us about anti-Blackness in America? What does it tell us about being Black and feeling safe? Is there a safe geographical space for Black people? If there are no safe spaces, how would you feel? Do you notice some regions of America mentioned more often than others? Why do you think this is the case?

- One thing you may have noticed is that, whether it was 1964 or today, many of these incidents mirror each other. What are examples of ones that struck you as particularly similar?
- What did you notice about why some of these incidents occurred? What do you note as a catalyst for violence against Black people?
- Did you notice anything about status? For instance, are Black people safer if they are in the military? Are they safer if they are wealthy versus working class? What does this tell you? Are Black people ever safe in America?

The Black Lives Movement took to the streets following the killings of Eric Garner and Michael Brown, today, Black Lives Matter has ensured that there is continuous action for a more fair, more just society.

➤ Although we are addressing anti-Blackness and Black oppression in this discussion, there were white people who were killed as well for being in solidarity with the movements. What does this tell you about white supremacy?

STEP 6: CLOSING

There are three different pieces to help participants pull all of this experience together. Based on your time considerations, either use all three or a combination of them.

➤ **The Okay, So Now What?** Handout is created to give participants five encouragements to consider: (1) Keep at it, (2) Decentralize whiteness in your life, (3) Wade in and keep dialogue going, (4) Interrogate yourself honestly, and (5) Understand the difference between allyship and solidarity. Go over each of these five encouragements with participants, with the leader doing a think-aloud and sharing how they would respond to each encouragement. Invite participants to make notations on the handout, especially identifying which resources they want to order for themselves to increase their nuance. Have them circle the encouragement that they feel they can commit to as well.

➤ Taken from *The Black Liberation Collective*, the **Allyship & Solidarity** Handout will help participants be more informed of their role in Black liberation.

➤ Finally, the **Exit Ticket** Handout is a set of deeply reflective questions for them to ponder. Be sure to give participants enough time to reflect quietly and ask that all participants sit quietly and reflect for a selected amount of time (10-15 minutes). Remind them to not get up, begin packing up their things, or talking until the 15 minutes are up. You might consider playing soft instrumental music to set a reflective tone.

FINAL CLOSING REMARKS

In closing, remind participants about the Civil Rights Memorial Center in Montgomery, Alabama. Created by Vietnam Veterans Memorial designer Maya Lin, the Memorial is a circular black granite table with the recorded names of the martyrs engraved on it and it chronicles the history of the movement in lines that radiate like the hands of a clock. Water emerges from the table's center and flows evenly across the top. On a curved black granite wall behind the table is engraved Dr. Martin Luther King Jr.'s well-known paraphrase of Amos 5:24 – We will not be satisfied until justice rolls down like waters and righteousness like a might stream.

Say something like this: “Today, we have connected the history of anti-Blackness to the present of anti-Blackness. We have found that white supremacy is as deep a problem today as it was during the Modern Civil Rights Movement. Surely, we have come far since the days those martyrs lost their lives, but we have learned today that we have far to go and that each of us plays a role in moving things further towards the arch of justice. We are not without a role. May we all commit to a vision of our higher selves in reflection, in word and in deed. We all leave today understanding that, indeed, The March Continues.”





HANDOUTS

MOVEMENT AND SPACE

ON FOOT HANDOUT

IMPORTANT FACTS

On March 23, 1964, Johnnie Mae Chappell was murdered as she walked along a roadside in Jacksonville, Florida. Her killers were white men looking for a Black person to shoot following a day of racial unrest.

On February 26, 2012, a seventeen-year-old Black male, Trayvon Martin, was shot and killed in Sanford, Florida, by George Zimmerman, a white and Peruvian neighborhood vigilante. Trayvon was walking home from a nearby convenience store to his father's fiancé's townhome.

On August 12, 2017, Heather Heyer was walking down a street in Charlottesville, Virginia to join the counter protest to the Unite the Right Rally, which spawned out of the removal of a confederate Robert E. Lee statue; she was killed when a white Neo-Nazi supporter drove his car into a crowd of people, injuring 19 others. He was convicted and received two life sentences.

On February 23, 2020, Ahmaud Arbery, an unarmed 25-year-old African-American man, was pursued and fatally shot while jogging near Brunswick in Glynn County, Georgia. Arbery had been pursued by three white residents who were armed and driving a pickup truck. Arbery's killing reignited debates about racial inequality because it was followed by a delayed investigation, which subsequently led to the arrest and indictment of the suspects.

Communities mourn the death of Heather Heyer and Trayvon Martin.



AP IMAGES / MICHAEL DWYER (HEATHER HEYER), AP IMAGES / JULIE FLETCHER (TRAYVON MARTIN)

DISCUSSION

- What makes citizens feel safe walking or jogging down the street? What makes them feel unsafe? What are some other ways pedestrians are vulnerable to discriminatory treatment and attacks?
 - Discuss the similarities and differences among the cases.
 - What conditions existed for something like these scenarios to have been possible?
 - What conditions had to have existed for some of these murderers to not suffer consequences for these violent crimes?
 - What were the consequences of their actions?
 - Name ways Black people avoid being harassed or attacked while walking.
-

RESOURCES

Trayvon Martin Biography

Trayvon Martin had no criminal record when he was shot and killed by neighborhood watch member George Zimmerman on February 26, 2012, in Sanford, Florida.

bit.ly/3sDH1NM

Remarks by President

Obama on Trayvon Martin

“You know, when Trayvon Martin was first shot, I said that this could have been my son. Another way of saying that is Trayvon Martin could have been me 35 years ago.”

bit.ly/39vjQxQ

Attorneys for Men Charged in Ahmaud Arbery Killing Deny Racial Motive

USA Today

bit.ly/3sBc8JZ

How We Calculated the Risks of Walking While Black

Propublica.org, Black pedestrians are nearly three times as likely to receive tickets as non-Black pedestrians.

bit.ly/3dhQ3tq

MOVEMENT AND SPACE

BY CAR HANDOUT

IMPORTANT FACTS

Lt. Col. Lemuel Penn, an educator from Washington, D.C., was driving home from U.S. Army Reserves training in Colbert, Georgia, when he was shot and killed on July 11, 1964, by Klansmen in a passing car.

Viola Gregg Liuzzo, a housewife and mother from the suburbs of Detroit, drove alone to Alabama to help with the Selma march after seeing televised reports of the attack at the Edmund Pettus Bridge. She was ferrying marchers between Selma and Montgomery on March 25, 1965, when she was shot and killed by a Klansman in a passing car.

Wharlest Jackson, the treasurer of his local NAACP chapter in Natchez, Mississippi, was one of many Black people who received threatening notices at his job. After Jackson was promoted to a position previously reserved for whites, a bomb was planted in his car. It exploded minutes after he left work on February 27, 1967, killing him instantly.



Viola Gregg Liuzzo (left) and Wharlest Jackson (right) pictured here are among those honored at the Civil Rights Memorial Center.

AP IMAGES

DISCUSSION

- Why were these civil rights martyrs targeted and attacked while in their vehicles?
 - Could these same kinds of attacks happen today? If so, why? If not, why?
 - If the killers were not white, what would the outcome have been?
 - How do you think their attackers understood the roles the martyrs served in their communities?
 - What do each of these cases have in common?
 - What roles do car ownership, socioeconomic status, and upward mobility play in attacks on Black people?
 - What kinds of risks do Black drivers face today? Are they life threatening? If so, how?
-

RESOURCES

Driving While Black: Race, Space and Mobility in America (Video 1:55)

PBS, Discover how the advent of the automobile brought new mobility and freedom for African Americans but also exposed them to discrimination and deadly violence, and how that history resonates today. [to.pbs.org/3sAnFco](https://www.pbs.org/3sAnFco)

Driving While Black Trailer

Steeplechase Films/PBS, *Driving While Black: Race, Space and Mobility in America* is a documentary film that examines the history of African Americans on the road from the early 1900s through the 1960s and beyond. [bit.ly/3sB2V4t](https://www.bit.ly/3sB2V4t)

Driving While Black: A Curated Collection of Links

The Marshall Project
<https://bit.ly/3ub0dmj>

The Green Book: The Black Traveler's Guide to Jim Crow America

History.com, For nearly 30 years, a guide called the “Negro Motorist Green Book” provided African Americans with advice on safe places to eat and sleep when they traveled through the Jim Crow-era United States. [bit.ly/3rwGFHn](https://www.bit.ly/3rwGFHn)

The Green Book – 1941 edition online

Smithsonian
[s.si.edu/3cz5kH6](https://www.s.si.edu/3cz5kH6)

MOVEMENT AND SPACE

BY BUS/METRO/SUBWAY HANDOUT

IMPORTANT FACTS

The Freedom Riders were civil rights activists who rode interstate buses into the segregated Southern United States in 1961 so as to test a 1960 Supreme Court decision that declared segregated facilities for interstate passengers illegal. The Freedom Riders rode in buses in the South in mixed racial groups and experienced violent reactions from white supremacists. For instance, in Anniston, Alabama, a mob of Klansmen – some of them still in church attire – attacked a Freedom Rider bus, slashed its tires, and threw a fire bomb into it. As the bus burned, the mob held the doors shut, intending to burn the riders to their death.

Cpl. Roman Ducksworth Jr., a military police officer stationed in Ft. Meade, Maryland, was on leave to visit his sick wife in Taylorsville, Mississippi, when he was ordered off a bus by a police officer and shot dead on April 9, 1962. The police officer may have mistaken Ducksworth for a “freedom rider” who was testing bus desegregation laws.

Oscar Grant III was a 22-year-old African American man who was killed in the early morning hours of New Year’s Day 2009 by BART Police Officer Johannes Mehserle in Oakland, California. Officers had come to the station following a report that a group had been involved in a fight. Mehserle forced the unarmed Grant to lie face down on the platform and shot him in the back. The events were captured by others on cell phones and videos were posted on social media which led to outrage and protests.

Freedom Riders testing the South's compliance after a court ruling ordered integration of buses.



DISCUSSION

- What could have been a turning point in convincing actual Freedom Riders to test segregation laws in the Deep South?
 - What kinds of personal characteristics were required to become a Freedom Rider?
 - The Freedom Riders were a racially integrated group, sharing close space on the buses during the Jim Crow era. How do you think the families of the Freedom Riders reacted to their choices?
 - Were their reactions different by race? Why would their reactions have been different?
 - Are there issues with sharing close space with people of different races on public transportation today? What are they?
 - Why do you think the Freedom Riders were met with such a violent reaction, particularly in Alabama?
 - Why were white people so deeply invested in legalized segregation?
 - What kinds of personal characteristics were required to orchestrate an attack on Freedom Riders? What emotions are prominent and which emotions are buried?
 - How do you think the families of the white attackers in Montgomery reacted to their choices to terrorize bus passengers?
 - Why do you think the public transportation systems are sites of so much inequity?
 - What is the difference in how the bus company in Montgomery in 1955 responded and the way transit systems are now responding to the Black Lives Matter movement today?
 - If you were to organize Freedom Riders today to test racial inclusion and equity on public transportation, in which cities in your area would you start? What is your rationale for choosing those particular cities?
 - How would your family react to your activism? How would others in your community react to your activism?
 - What are the differences and similarities between the story of Cpl. Ducksworth and Oscar Grant?
-

RESOURCES

Montgomery Bus Boycott

The 1955 Montgomery Bus Boycott was a civil rights protest during which African Americans refused to ride city buses in Montgomery, Alabama, to protest segregated seating.

<https://bit.ly/3u9RxxS>

Freedom Rides

The Martin Luther King, Jr. Research and Education Institute, During the spring of 1961, student activists from the Congress of Racial Equality (CORE) launched the Freedom Rides to challenge segregation on interstate buses and in bus terminals.

stanford.io/39sPgEW

Freedom to Travel

American Experience, PBS, The victory won by the Freedom Riders was decisive and unambiguous, expanding the freedom of African Americans to travel throughout the United States.

[to.pbs.org/3ffECq](https://www.pbs.org/3ffECq)

The Freedom Riders, Then and Now

Smithsonian Magazine, Fighting racial segregation in the South, these activists were beaten and arrested. Where are they now, nearly fifty years later?

bit.ly/3u1ULIG

To Fight Racism, Transit has a Key Role

Black Lives Matter protests are showing how city leaders and transit agencies must reprioritize infrastructure investments, a public transit official argues.

bloom.bg/3diGP01

What it's Really Like to Ride the Bus While Black

Black people are disproportionately represented in the essential workforce and rely on public transit at a greater rate than other demographic groups.

bit.ly/3uct5ed

BART Affirms Commitment to Progressive Policing, Fighting Racism

The agency has released a series of initiatives that aim to increase oversight and the number of unarmed civilian employees monitoring the system.

bit.ly/2QItGFQ

MOVEMENT AND SPACE

BY BICYCLE HANDOUT

IMPORTANT FACTS

Virgil Lamar Ware, 13, was riding on the handlebars of his brother's bicycle when he was fatally shot by white teenagers on September 15, 1963, in Birmingham, Alabama. The white youths had come from a segregationist rally held in the aftermath of the Sixteenth Street Baptist Church bombing.

Dijon Kizzee, 29, was shot multiple times by sheriff's deputies in Los Angeles, California, after being targeted while riding his bike. The deputies were attempting to detain him for an unspecified traffic violation when he was killed on August 31, 2020. Kizzee's killing followed several other shootings of Black men that sparked protests around the nation.

DISCUSSION

- How are these two cases similar? How are they different?
- What permanent impact do you think Virgil's murder had on his brother?
- How do you think the people who witnessed Kizzee's murder were impacted?
- In what ways are Black bicyclists vulnerable?
- Could a person with a gun feel threatened by a person on a bicycle?
- How can Black bicyclists stay safe? Name ways bicycling could become more equitable.

RESOURCES

Black Cyclists are Stopped More Often Than Whites, Police Data Shows

Bicycling.com, A bicycling analysis of three major cities finds racial and ethnic disparities in police interaction with riders.

<https://bit.ly/2PFcRLx>

Racism is Often the First Hurdle for Black Bicyclists

WGBH.org, "Just because I'm a Black kid on an expensive nice bike. They're all those stereotypes about stealing bikes and stuff."

bit.ly/31uLczJ

Bicycling While Black: The Problems of Policing and Planning

Black bodies in public spaces – no matter the mode of transportation – are always at risk and will continue to be until we address the root causes of that risk.

bit.ly/3cwQYXL

MOVEMENT AND SPACE

AT CHURCH HANDOUT

IMPORTANT FACTS

Addie Mae Collins, Denise McNair, Carole Robertson and Cynthia Wesley were getting ready for church services on the morning of September 15, 1963, when a bomb exploded at the Sixteenth Street Baptist Church in Birmingham, Alabama, killing all four of the school-age girls. The church had been a center for civil rights meetings and marches.

The Charleston massacre, an attack in which Clementa Pinckney, Cynthia Hurd, Susie Jackson, Ethel Lance, Depayne Middleton-Doctor, Tywanza Sanders, Daniel Simmons, Myra Thompson, and Sharonda Coleman-Singleton, were killed by Dylann Roof inside Emanuel African Methodist Episcopal (AME) Church in Charleston, South Carolina on June 17, 2015. Roof, who was 21 at the time of the shooting, had been radicalized by reading hate propaganda online; he carried out the shooting with the intention of starting a “race war.”

A white man, John Malcolm Bareswill, 63, called a predominantly African American Virginia Beach church on June 7, 2020, to make racially derogatory remarks and threatened to set the church on fire. The threatening call occurred several days after one of the church’s leaders participated in a peaceful demonstration for George Floyd.



A memorial tribute at the Emanuel African Methodist Episcopal Church, a historic black church, where nine black people in Charleston, were murdered on June 25, 2015.

DISCUSSION

- Why do you think the churches that were bombed were chosen? What were they doing that provoked the rage of white supremacists?
 - Why do you think white supremacists target Black places of worship?
 - Why were Black people outraged that the terrorist Dylann Roof was given food at his arrest?
 - What is the significance of Black churches being owned, operated and controlled by Black people?
-

RESOURCES

16th Street Baptist Church Bombing

Fbi.com, The FBI describes one of its more famous cases, how informants were fearful of testifying against the murderers, and how decades later they brought the terrorists to justice.

bit.ly/20aSeXk

16th Street Baptist Church Bombing (1963)

The National Park Service, Why this church? What was it about 16th Street Baptist Church that made it a target of the Ku Klux Klan?

bit.ly/3wcCrIF

Twitter Users Point Out Dylann Roof Was Fed Burger King by Officers in Wake of Rayshard Brooks Shooting

Newsweek, After murdering nine people at Emanuel AME Church, police officers took the white supremacist murderer out to Burger King because he was hungry.

bit.ly/3u4FxMY

‘Blackness Isn’t Safe, Anywhere’: How the Church Burnings in Louisiana Send a Dangerous Message

NBC News, Black churches have always represented spaces within a racially unequal society that were black-owned, black-operated and black-controlled.

nbcnews.to/2PbCxQf

MOVEMENT AND SPACE

IN SCHOOL/COLLEGE/UNIVERSITY HANDOUT

IMPORTANT FACTS

On October 22, 1955 John Earl Reese, 16, was dancing in a café in Mayflower, Texas, when white men fired shots into the windows. Reese was killed and two others were wounded. The shootings were part of an attempt by whites to terrorize Black people into giving up plans for a new school.

Paul Guihard, a reporter for a French news service, covering protests over the admission of James Meredith to the University of Mississippi in Oxford was killed by gunfire from a white mob on September 30, 1962.

On April 7, 1964, the Rev. Bruce Klunder was among civil rights activists in Cleveland, Ohio, who protested the building of a segregated school by placing their bodies in the way of construction equipment. Klunder was crushed to death when a bulldozer backed over him.

Samuel Ephesians Hammond Jr., Delano Herman Middleton and Henry Ezekial Smith were shot and killed by state troopers who fired on student demonstrators on February 8, 1968, at the South Carolina State College campus in Orangeburg.

Dr. Henry Louis Gates Jr. is an eminent professor and one of the most respected scholars of African-American history in the United States. He lives near Harvard University, where he teaches. He was arrested on July 21, 2009 by officers who thought he had broken into the house that he calls home. A white woman passing by saw him trying to get into his own front door and called the police on him.

DISCUSSION

- Share what you know about the history of race and education in the United States.
 - What do the cases above have in common? Could these events have happened today?
 - Why were the martyrs targeted? What space did they occupy?
 - Why were they perceived as threats? What were their attackers defending?
 - Compare how universities respond to protest then and now.
 - As a French reporter, why do you think Guihard was covering a protest in Mississippi?
 - Why was his coverage important? Do you think he was fully aware of the danger?
 - What kind of personal characteristics are necessary to cover a protest movement? What does it take to challenge the status quo? What are the risks and rewards, if any?
 - Why do you think Rev. Klunder stayed on the ground, holding space in the face of crushing equipment? What kind of ethic does such an act require?
 - Do you think student demonstrators are fully aware of the risks when they take action? If so, why? If not, why not?
 - What does the arrest of Harvard professor Dr. Henry Louis Gates tell you about Blackness, position, and social class?
-

RESOURCES

University of Michigan Protests over Campus Racism Turn Violent

The Guardian, The protest was scheduled to address students' dissatisfaction at the administration's failure to punish those who wrote racist slurs on campus.

bit.ly/3dfocU

Words Matter for College Presidents, But So Will Actions

Inside Higher Ed, Many higher education leaders called for change in response to the killing of George Floyd, but few shared ideas on how to enact it. Observers want them to do more.

bit.ly/31zpc6B

U.S. Colleges Confront a New Era of Sometimes-Violent Protest

Associated Press, Fearing a return to violent protests that roiled campuses in the 1970s, colleges and universities are re-examining how to protect free speech while keeping students and employees safe in a time of political polarization.

bit.ly/3dj1XmW

MOVEMENT AND SPACE

IN THE RACIST IMAGINATION HANDOUT

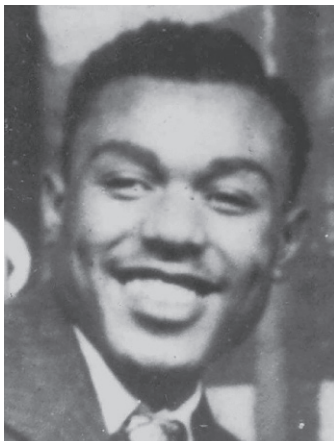
Note: When we refer to the “racist imagination” it means that whites believe in pathological scripts of Black masculinity. The controlling image of Black men’s bodies as a source of danger is often a dominant narrative in the white imagination and has led to Black violence and oppression.

IMPORTANT FACTS

On January 23, 1957, Willie Edwards, Jr., a truck driver, was on his way to work in Montgomery, Alabama, when he was stopped by four Klansmen. The men mistook Edwards for another man who they believed was dating a white woman. They forced Edwards at gunpoint to jump off a bridge into the Alabama River. Edwards’ body was found three months later.

Emmett Louis Till, a 14-year-old boy on vacation in Money, Mississippi, from Chicago, reportedly flirted with a white woman in a store. Three nights later, on August 28, 1955, two men took Till from his bed, beat him, shot him and dumped his body in the Tallahatchie River. An all-white jury found the men not guilty of murder.

Mack Charles Parker, 23, was accused of raping a white woman in Poplarville, Mississippi. On April 25, 1959, three days before his case was set for trial, a masked mob took him from his jail cell, beat him, shot him, and threw him in the Pearl River.



Willie Edwards Jr. (left) and Emmett Till (right) who were both murdered are honored at the Civil Rights Memorial Center.

AP IMAGES (WILLIE EDWARDS, JR.), GETTY IMAGES / BETTMANN (EMMETT LOUIS TILL)

DISCUSSION

- Describe the role of white women in the deaths of these martyrs.
- What is the significance of all three being forced/dumped into a river?
- What are similarities between their cases? What are the differences?
- What would justice look like for these murders?
- Why are we more familiar with Emmett Till than with Mack Parker or Willie Edwards, Jr.?

RESOURCES:

Michigan Man Charged with Hate Crime After Attack on Black Teen

New York Times, A white man repeatedly used racial slurs before using a bike lock to attack an African American teen.

[nyti.ms/3fE0p8f](https://www.nytimes.com/2020/07/04/us/politics/michigan-man-charged-hate-crime-attack-black-teen.html)

Black Activist Says He was a Victim of an Attempted Lynching

The Washington Post, Vauhxx Booker went to a Bloomington, Indiana lake with friends on July 4, 2020, where they encountered a man in a Confederate hat who warned they were walking on private property. He said they apologized, but attempts to “smooth over” the dispute went awry. He said men followed him and attempted to lynch him.

[wapo.st/3cy2jXI](https://www.washingtonpost.com/local/black-activist-says-he-was-a-victim-of-an-attempted-lynching/2020/07/04/)

A White Woman Pulled a Gun on a Black Couple for Having a Picnic. Now She Could Face Jail Time.

Vox, “This lady just literally pulled a gun because we’re out here and didn’t have reservations for a lake we didn’t even know we needed reservations for,” Richardson says in the 39-second video, as she faces the woman holding the gun.

[bit.ly/3u5UtKB](https://www.vox.com/2020/7/4/21584444/white-woman-pulled-gun-black-couple-picnic)

‘Bad Things Happen in the Woods’: The Anxiety of Hiking While Black

The Guardian, Three African American hikers describe fears and stereotypes they have faced – and why they love hitting the trails.

[bit.ly/3rwuSsR](https://www.theguardian.com/us-news/2020/jul/04/hiking-while-black)

MOVEMENT AND SPACE

GLOSSARY OF TERMS HANDOUT

It is hardly shocking that the Civil Rights Memorial Center believes that language is important. What is shocking, though, is how quickly accusations of “political correctness” or “policing language” can shut down important discussions around racism and anti-Blackness. Although language is organic and always changing, we recognize that a shared vocabulary is one step in the critical conversation we want to have about racism. We recognize that some might contest our definitions or see others that are missing. Certainly, the terms listed here have been the subject of doctoral theses. Our goal, though, is to provide this Glossary of Terms as a resource to help guide participants unfamiliar with some of the language in this lesson plan. Think of this glossary as an invitation to dialogue rather than a definitive guide.

SHARED LANGUAGE AND DEFINITIONS

Ally: Someone who makes the commitment and effort to recognize their privilege (based on gender, class, race, sexual identity, etc.) and work in solidarity with oppressed groups in the struggle for justice.

Anti-Blackness: Anti-Black racism is woven in the fabric of our society. It is an interlocking paradigm of institutions, practices and behaviors that work to dehumanize and oppress Black people in order to benefit non-Black people and maintain white supremacy.

Anti-racist: Anti-racism refers to a form of action against racial hatred, bias, systemic racism, and the oppression of marginalized groups. Anti-racism is usually structured around conscious efforts and deliberate actions to provide equitable opportunities for all people on an individual and systemic level.

BIPOC: An acronym that stands for Black, Indigenous, and People of Color.

Black is Beautiful: A cultural movement started in the U.S. in the 1960s by African Americans. It refers to a broad embrace of Black culture and identity and called for an

appreciation of the Black past as a worthy legacy. It inspired cultural pride in contemporary Black achievements.

Black Joy: Black joy is about loving your Blackness despite the challenges you may face.

Black Liberation: Any of the many movements and organizations that seek to liberate Black people from white oppression. Rooted in Marcus Garvey’s Black Panther Movement, Black Liberation seeks the following:

- We want freedom. We want power to determine the destiny of our Black community.
- We want full employment for our people.
- We want an end to the robbery by the white man of our Black community.
- We want decent housing, fit for shelter of human beings.
- We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present society.



- We want all Black men to be exempt from military service.
- We want an immediate end to police brutality and murder of Black people.
- We want freedom for all Black men held in Federal, State, County and City prisons and jails.
- We want all Black people when brought to trial to be tried in court by a jury of their peer groups or people from their Black communities, as defined by the constitution of the United States.
- We want land, bread, housing, education, clothing, justice and peace.

Black oppression: Systemic injustice and racist thinking, practices and actions embedded in the core foundations of American society that have persisted over centuries and continue today.

Modern Civil Rights Movement: The Modern Civil Rights Movement is often marked as beginning with the 1954 U.S. Supreme Court decision banning school segregation or the day in 1955 when Rosa Parks refused to move from a bus seat in Montgomery, Alabama and ends with the passage of the 1965 Voting Rights Act or the assassination of Dr. Martin Luther King, Jr. in 1968.

Systemic racism: Systems and structures that have procedures or processes that disadvantage Black people.

Black passengers celebrating the end of bus segregation

MOVEMENT AND SPACE

OKAY, SO NOW WHAT? HANDOUT

Now that you are more aware of the long arc of history in America that oppresses Black bodies' movement and space, what do you do?

Keep at it. There is always more *nuance* you can learn. With the Internet readily available to most of us, there is no lack of resources. We suggest these to get you started:

➤ Celebrating Black Liberation Movements
bit.ly/3weMQU4

➤ The Biggest Lie in the White Supremacist Propaganda Playbook: Unraveling the Truth About 'Black-on-White Crime'
bit.ly/3fw5CAr

➤ *Teaching Hard History*
bit.ly/3u6Eegr

➤ The Civil Rights Activity Book for Children
bit.ly/31x8btP

Decentralize whiteness in your life. Focus on Black authors writing about Black oppression instead of reading only white authors on the topic of race and racism. Decentralize whiteness. Elevate the voices of Black authors. Perhaps you can find a group willing to read a book together and meet to discuss it. We suggest you begin with these selections:

- *How to be an Antiracist* by Ibram X. Kendi
- *So You Want to Talk About Race* by Ijeoma Oluo

➤ *How to Be Less Stupid About Race* by Crystal M. Fleming

➤ *We Want To Do More Than Survive: Abolitionist Teaching and the Pursuit of Educational Freedom* by Bettina L. Love

➤ *Strong Black Girls: Reclaiming Schools in Their Own Image* by Danielle Apugo, Lynnette Mawhinney, and Afiya Mbilishaka

Wade in and keep dialogue going. Cross social boundaries and do have conversations with as many people as possible from different races, classes, and genders.

Interrogate yourself honestly. There is no reading list that can do this work for you. Learning and excommunicating your internalized racism is a lifelong process that requires intense honesty, self-study, and determination. Your guiding intention should be to do better.

Understand the difference between allyship and solidarity. There is much to learn. Begin with the resources here:

blacklivesmatter.com/resources/

MOVEMENT AND SPACE

ALLYSHIP & SOLIDARITY HANDOUT

The Black Liberation Collective is a collective consisting of Black students who are dedicated to transforming institutions of higher education through unity, coalition building, direct action and political education. This is their definition of allyship and solidarity.

Adopting the action “operating in solidarity” illustrates how the idea of “being an ally” is inherently problematic. Real solidarity is in the action, not a state of being. As such, here are multiple actions that can create real solidarity:

1. Listen, reflect and take ownership of privilege and educate yourself.
2. Don't need the spotlight, educate those with shared identities.
3. Ally is a verb.
4. You can't identify because it is an action.
5. Does not take up space, challenges all forms of oppression.

White supremacy (in all forms) has colonized our behavior toward each other. We hold multiple salient privileged and oppressed identities as we hold space among Black people. These identities intersect in a way that compounds and adds layers of oppression in some circumstances and many benefit in others. One cannot act in solidarity if one does not understand their own privileges. In our current society, we are not structurally taught how to understand how our privilege operates within the context of our own lives. So as we begin to (re)think about our identities, we must decolonize how we interact, “do the work” and build with one another.

As we do that, as Black people it is key to build capacity to those within the organization, so as such we work together in an empowering and uplifting manner, and not a deficit driven approach where we expend people. We understand that what breaks solidarity is erasure, ego, social location/social capital, tokenism, and other marginalizing techniques. Furthermore, solidarity in a particular space does not ensure future solidarity.

As Black people, we must understand and value our shared Blackness, and understand the complexities that comes within the spectrum of Blackness. We realize our Blackness in its fullest liberation when we center our work and resources toward those most marginalized within that spectrum, which exist within the realm of white cisgender hetero patriarchal capitalist global supremacy.

Allyship is difficult, simply going through our daily lives is a constant battle against the reign of white supremacy. We operate in a Eurocentric structure in every facet of our lives. To be operating in solidarity within Black organizing spaces means showing up for each other. It means centering the issues, the support, and the work around those most affected within our Black community.

SOURCE

blackliberationcollective.org

MOVEMENT AND SPACE

EXIT TICKET HANDOUT

If we are to become more nuanced and effective allies, we need to become more reflective. We must have the capacity to reflect on our actions so as to engage in a process of continuous learning. Take a few moments and think about the content of this dialogue.

What was new?

What were important take-aways for you? What will you do in action and deed to continue learning?

Check out the Glossary and identify what are new terms you learned today?

What Consideration impacted you the most and why?

What was the range of emotions that you experienced during the course of this dialogue? Name them as specifically as possible.

As you listened to the way black people have been contained in movement and space, which one do you want to learn more about? (On foot, by car, by bus, on bicycle, at church, in school, in the racist imagination). Why did you choose this one?

In the okay, so now what? handout, which of the 5 points feels like the one you want to dig deeper into for yourself?

Which of the books listed on the okay, so what? handout grabs your attention and is the one you want to order first to learn more?

If you feel like you have nuanced a little bit more because of this dialogue, note how here.

CUT HERE

What did the facilitators do well? What can they improve on next time?

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