



2021 Mission u Handout Packet Overview Class



Pushout: The Criminalization of Black Girls in Schools

Greetings,

We look forward to our time together as we 1) gain insight and knowledge of Pushout, the criminalization of Black Girls and 2) explore how we can take action to interrupt the criminalization of Black Girls in schools.

We are providing a copy of the Handout Packet and PowerPoint Handout to help support and guide you through our Zoom session. In preparation for our class, you may want to review the Pushout Chapter Summaries (pages 2-8 of the handout packet).

Please have your journal/notebook and pen/pencil available the day of our session.

Peace & Blessing

Joyce Irby & Kathy Fitzjefferies - July 31st Instructors

Rene Hays & Laquetta Barbee - August 1st Instructors

Pushout Handout Packet

Table of Contents:

- 2-8 Pushout - Chapter Summaries
- 9 An invitation to Brave Space
- 10 Sisterhood of Grace
- 11-12 Pushout Key Terms
- 13 Emotion & Feeling Wheel
- 14-15 Monique Morris: Speaking Truth to Power
- 16-21 Say Her Name - Pushout Girls Bios
- 22 Dig Deeper: Paris' Story
- 23 Dig Deeper: Jennifer's Story
- 24 Bishop Woodie White's Benediction
- 25-26. Resources

Pushout: The Criminalization of Black Girls in School

Chapter Summaries

“Chapter 1: Struggling to Survive” covers a great deal of material. Although the ten sections of this chapter introduce multiple concepts, the chapter hinges on identity for Black girls, culture, and intersectionality. Here is a summary of the narratives and the concepts that are introduced.

Chapter 1 opens with the narrative of Danisha, an eleven-year-old girl who Monique Morris met in a detention facility. Danisha’s story centers around her being inspired to leave her “sex hustle” after reading a novel written by Morris. The chapter also introduces readers to seventeen-year-old Portia and to Paris, a young adult, whose narratives introduce the concepts of gender binary and gender identity “as a third primary ‘consciousness’ informing the experiences of Black women and girls” (p. 29). We also meet Mia, a middle school student, and fifteen-year-old Shanice, whose narratives illustrate the challenges students face in poor-quality school systems that are unable to meet the needs and desires of girls who want to learn in a healthy, stable environment.

Destiny’s narrative reflects a different school demographic; she is a student at a “high-achieving large public school.” She shares her experiences of being in the minority and ignored. This narrative introduces trauma, the disciplinary process in public schools, and the complexities of being an advanced student in a juvenile-detention facility. Readers also meet Jazy, a teenager in a psychiatric “special needs” unit of the juvenile-detention center. Her narrative provides the framework for conversations about internalized oppression and racial stereotypes of Black American feminine identity. Finally, there’s Shannon, a first-grader who refuses to write, and fifteen-year-old Faith, whose narrative introduce the concepts of implicit bias, stereotyping, cultural competency, gender responsiveness, and childism.

The study leader should be well-versed in the details of these narratives because they provide a tool by which to discuss complex concepts and troubling situations. Attaching a face to the situation helps the participants avoid discussing this book in the abstract. Personalizing the stories moves us from a place of voyeuristic gazing to one of engagement with these girls.

These narratives can be heart-wrenching and shocking, yet they provide a good starting place for the foundational concepts that we will explore in this session, such as: culture, implicit bias, intersectionality (race, gender, poverty, and age), and gender binary. When discussing the narratives, it is easy for participants to become absorbed in the details of the lives of the girls and young women in Pushout. Thus, it is very important that the leader maintain a balanced approach in discussing the girls and the systemic problems that their stories represent as well as the historical context. The leader should encourage conversation about the possibility of both mercy and justice ministries and redirect the discussion to root causes, systemic problems, and systemic solutions (i.e., justice ministries), as well as mercy ministries to provide immediate help for these girls.

The purpose of **“Chapter 2: A Blues for Black Girls When the ‘Attitude’ Is Enough”** according to author Monique Morris, is to “explore the discipline disparities that affect Black girls, and the gaps that are generally fueled by three core issues: the perceived “bad attitude” of Black girls, zero-tolerance policies and other highly punitive practices relying on instruments of surveillance that conflate student conflict with criminal activities, and the criminalization of Black girls’ appearance, absent any actions or behaviors that threaten the safety of students or teachers on campus” (pp. 57–58).

Chapter 2 opens with the shocking narratives of three children between the ages of six and eight—Desre Watson, Salecia Johnson, and Jmiyha Rickman—being arrested, handcuffed, and/or restrained by police officers who then forcibly remove them from their classrooms. Desre was so small that the handcuffs dropped from her tiny wrists and she had to be handcuffed at her biceps.⁴ Salecia’s “pint-sized wrists” were handcuffed and she was driven to the police station in a squad car.⁵ Jmiyha, “an autistic child who 33 suffered from depression and separation anxiety,” was restrained at her hands, feet, and waist (p. 57). The stories of these children demonstrate the application of what are known as “zero-tolerance policies” in the United States.

In this chapter, the participants also meet Mia, who described being disrespected; Shelia, who introduces the concepts of “differential treatment” (p. 65), lower expectations, and negative “Black female identity” in the popular consciousness; and fourteen-year-old Latisha, who defines “attitude” as standing your ground. Morris then juxtapositions the “stand your ground” laws and being “willfully defiant” as this term is applied to Black girls.

Morris introduces us to young women who shared their perceptions and experiences with her when she met with them in Chicago. They include Michelle, who discusses environmental criminalization; Leila, who highlights the socioeconomic factors in how the school system treats Black girls; and Nala, who points to the lack of personal privacy, humiliation, and the differences in school policies, procedures, and environment based on race and economic status. The narratives of these young women and others from Chicago highlight the problems encountered by Black girls who attend schools that have school resource officers (SROs) and use surveillance techniques and punitive discipline—“blurred lines between education and criminal justice, as daily exchanges and interactions with law enforcement expand the surveillance of youth of color and normalize prison terminology (and culture) in school settings” (p. 77).

Besides the narratives of Desre, Salecia and Jmiyha, the introduction to Chapter 2 provides statistical data about school enrollment, including the daunting fact that “[a]mong the nation’s ten highest-suspending school districts, Black girls with one or more disabilities experienced the highest suspension rate of all girls” (p. 58). This statistic reminds participants about intersectionality—in this case the intersection of race, gender, age, and ability.

They’re Not Docile

Morris engages the reader in a discussion about Black femininity, looking at the historical aspects that shape how Black girls and women are viewed in popular culture, media, and educational systems. She also defines the term “attitude”: “For the purposes of this book, the ‘attitude’ is an open inquiry, one that informs not only how adults engage with Black girls but also how these girls identify themselves as young people and as students” (p. 58). Looking at the scholarship of bell hooks, an “intellectual, feminist theorist, cultural critic, artist, and writer,”⁶ Morris examines the development of “attitude” in the media and the “angry Black women meme.”

Morris also presents her conversations with school administrators, teachers, and other personnel. In this section, readers meet Marcus, an African-American school administrator whose remarks introduce the concept of internalized oppression. In reference to Black girls receiving disciplinary referrals, he comments, “You know, our babies can be kind of snappy . . . They’re not docile” (p. 59). His comments demonstrate how deep the “angry Black woman” cliché runs in the dominant culture as well as in the internalized thoughts of African Americans (p. 59). Morris takes the reader to Small Alternative High School to introduce a positive learning environment and alternative methods to the punitive responses to behavior that may be perceived as “attitude.” A critical point in 34 this section is the high correlation between the number of students of color and the use of “punitive exclusionary discipline” (p. 66). This is informed by implicit bias. Implicit bias informs the unequal way that policies are enforced.

Standing Their Ground

In the next section, “Standing Their Ground: Zero Tolerance, Willful Defiance, and Surveillance,” Morris

introduces the “broken windows” policing theory that is foundational to zero-tolerance policies. Morris describes the Gun-Free Schools Act of 1994 (GFSA), signed into law by President Bill Clinton, which legislated the equivalent of mandatory minimum sentences in school systems. The GFSA, which was a part of the Improving America’s Schools Act of 1994 (IASA), mandated a one year expulsion of any student who brought a weapon onto campus. However, many states and districts took the bill far farther, mandating extreme disciplinary responses for minor offenses. It is worth noting here that other legislation signed into law by President Clinton fueled the prison-industrial system and the mass incarceration of Black people.

Chicago, Then and Now

In the next section, “Chicago, Then and Now,” Morris looks at the Chicago Public School System, the third-largest school district in the United States, to explore both the history and the presence of racial inequity in education. As Morris writes, “Chicago is now in the arduous process of dismantling zero-tolerance policies; however, it will take decades to unravel the legacy of punishment and reduce the Black student marginalization produced by years of relying on exclusionary discipline” (p. 71). The narratives of the young women in this section are particularly insightful, especially as they relate to their self-perception and their desire to learn. Morris pays particular attention to environmental factors, such as the lack of recess, the presence of school resource officers (SROs), surveillance, and locked entrances and exits, all of which are not conducive to a supportive teaching and learning environment but rather acclimate children to the criminal-justice system. In summarizing Leila’s narrative, Morris states, “For her, surveillance was a typical strategy used to provide safety in school, as opposed to building a collective culture that elevates safety through equity and respect” (p. 78).

Smart Mouths and Fighting Words

In the section titled “Smart Mouths and Fighting Words,” Morris resumes a conversation started in Chapter 1 concerning the need to engage in “intentional efforts to combat old ways and norms” because “schools routinely function as institutions that reproduce dominant social ideas, hierarchies, and systems of oppression” (p. 83). She introduces the concepts of triggered responses and inappropriate provocation by instructors. Relying on the narratives of the girls, Morris looks at the way teachers communicate with Black girls, which is often inappropriate and unprofessional. She then looks at several scenarios that trigger what is perceived as “attitude” in Black girls. These range from teachers perceiving the girls as not smart to seeing them as outspoken, as well as the girls being called names by other students or practicing self-defense from being verbally and physically assaulted by school personnel and other students.

Disciplining Appearance In the final section, “Disciplining Appearance,” Morris discusses the problem of dress codes, which are often arbitrary and unequally enforced. She shares the stories of seven-year-old Tiana Parker, twelve-year-old Vanessa Van Dyke, and Gina and Nicole, who were penalized for a range of infractions from having dreadlocks to not having the right shoes. Dress-code violations can be especially harmful because there is no nexus to safety or security; they often penalize hair texture, hairstyles that are not Eurocentric, or girls’ inability to purchase the clothing schools deem appropriate. These policies, Morris says, “threaten to undermine their ability to learn in good schools simply because of who they are—not for something they have done” (p. 92). Morris also discusses the sexist nature of dress codes in that they are designed to keep girls from being “too distracting” to the boys, introducing the term “slut-shaming.”

“Chapter 3: Jezebel in the Classroom” focuses on sexual abuse, sexual harassment, and the sexual trafficking of Black girls as well as the school system’s response. Additionally, the narratives explore issues of sexual identity. The introduction focuses on the narrative of Diamond, who was interviewed while in a detention center after being arrested and confined there for truancy. In this chapter, Morris goes on to reintroduce the reader to Paris, a transgender woman living in New Orleans, who was a sex worker but successfully completed school;

sixteen-year-old Jennifer who had been out of school for three years and shares her experiences in the foster care system; Terri, a teenage mother who stressed the importance of getting an education; and Bobbie who exemplified the nexus between poverty, and in her case hunger, and sex work. Bobbie's statement, "If you haven't eaten in a week because there is no food in your house . . . and someone pulls up to you on the street and says, 'If you do this for me, I will feed you' . . . you are going to do it" (p. 118). "And if someone feeds you and they do have sex with you," [Morris] continued, "they may make you feel like the most special person in the world" (p. 118), succinctly summarizes the intersection, as well as the complexity, of poverty and sexual assault. Morris goes on to share the narrative of Leila who stresses the need for mentorship. Michelle and Nala, who were also a part of the conversation in which Leila participated, spoke of the harmful role of social media, Facebook specifically, and reality television.

Others who were involved in the conversation with Morris, Jeneé, Patrice, and Catherine spoke of strict school policies and focused on the dress code and the inequity surrounding the implementation of dress code policies, which often seem irrelevant, inappropriate, and unfair. Dress code challenges are not unique to Chicago; Deja from California expressed her dissatisfaction with dress codes and inconsistent application by school administrator by sharing an experience when she wore shorts to school on a hot day (p. 126). Carla, Dee, Shamika, Charisma, and Shai, recount the stories of bias in the application of dress code policies, the perceived images of Black girls by older men and school 42 personnel, the images of Black girls and women in the media, and body image concerns. The chapter ends by revisiting the conversation with Paris, a transgender woman who shared the importance of having a supportive family when interfacing with the school administration.

The introductory text lays the foundation to the chapter by telling the story of fourteen-year-old Diamond, focusing on the danger and complexity of sexual exploitation of children. The man to whom Diamond refers to as her boyfriend is neither "boy" nor "friend." His level of control is summarized by four words Diamond says, "if he lets you," a phrase that is highlighted by Morris (p. 97). This section highlights sexual abuse as an entry point and path to the prison pipeline. The fact that the criminal-justice system often penalizes the minors yet neglects the adult men and women who are abusing and exploiting them is discussed. The term "pullout" is introduced, in addition to "dropout" and "pushout"; pullout is another method to interrupt and/or end the education of Black girls.

The Pullout: Sexually Exploited Children In the first section, "The Pullout: Sexually Exploited Children," Morris explores the broken legal system in which minors cannot legally consent to sex, yet in many cases they are being penalized by the criminal-justice system for being sexually abused and exploited by adults. Jennifer's narrative describes her experience of sexual exploitation, the failure of the school system, her determination to get an education, and the burden of and blessing of being a teenage mother. Morris also presents statistical data about racial disparities in sexual trafficking in the United States that leaves Black girls significantly more vulnerable. She writes, "In terms of what's reported, 40 percent of sex trafficking victims in the United States are Black. In New Orleans, the Bay Area, and Chicago, the reported number of Black girls being sexually trafficked is much higher" (p. 102).

Going Back to School Morris, speaks to Julio, a school principal, who provides his perspective on the myriad of problems that Black girls face. He also shares a strategy that was successful with one girl who would continually act out with her teachers and was triggered by older White women. Unfortunately, her teacher was an older White woman. He was successful in using an Individual Education Plan (IEP) to tailor a learning solution based upon her needs. An IEP is legally mandated for all students with special needs; it consists of an integrated team approach to providing a customized learning solution for a student with special needs, a solution that Julio was able to implement for the girl in question. Julio's success story is a bright spot in these terribly mangled criminal-justice and legal systems. As Diamond and Jennifer's narratives demonstrate, the critical point is that the school system does not make space for conversations, support groups, relationship building, or therapeutic intervention.

Going Back in Time The following section moves the reader beyond U.S. borders and into the global arena in which the “steering of girls into sex work” [plays out]. . . . Girls of all backgrounds are up against the sexist and dismissive notions that they are choosing a life of prostitution rather than being trafficked into it, though the characterization is significantly more common when it comes to Black girls” (p. 114). In the following section, “The Real,” Morris takes the reader into the painful logistics of sex work. 43 Through the narrative of Paris, a transgender woman, Morris examines the role of the pimp in training and breaking girls for sex work through physical and psychological abuse, rape, and drug addiction. Paris, a former sex worker, also provides a narrative about sex workers who do not have a pimp controlling them. Childhood sexual assault and the absence of legal recourse is also discussed.

Too Sexy for School Morris enters a conversation with a group of Chicago youth as they discuss sexual victimization, lack of self-esteem, media influence, body image, and school dress codes. Their discussion of dress codes, Black body types, and racial bias brings other complexities to the surface. At first blush, dress codes and uniforms seem to have a positive intention, specifically to “provide a structure to the way students arrive in school and are associated with having a positive impact on class discipline, image in the community, student safety, and pride” (p. 123). However, uniform policies and dress codes are not applied to Black girls in an unbiased manner. These policies are often used to discriminate against the poor, push Black girls out of school, and shame Black girls based on their body types; “enforcement of uniform or dress code rules can lead to different battles, ones that result in girls being asked to leave the school. Dress codes, for all of their benefits, have become a tool of oppression” (p. 124). Morris also writes, “Dress codes in the United States are arbitrary, and in general they are sexist and reinforce the practice of slut shaming. They can also reinforce internalized oppression about the quality of natural hairstyles on people of African descent” (p. 92).

Transitions The final section of this chapter, “Transitions,” is brief and focuses on the narrative of Paris. We first met Paris in Chapter 1; here Paris tells her story of transitioning from male to female in high school and the importance of supportive family to ensure that she successfully graduated from school. Unfortunately, many of the girls that we have encountered do not have this family support.

Chapter 4: In this final chapter of Pushout, “Repairing Relationships, Rebuilding Connections,” Morris recaps the salient issues raised in the book and discusses proposed solutions. The dominant theme for this chapter is the transformation of the educational system from a pathway to criminalization to a place that affirms the identity of Black girls by having culturally competent staff, not using exclusionary discipline policies, and protecting Black girls from violence and victimization. The introduction to Chapter 5 contains a detailed narrative from Heaven, a seventeen-year-old, who was in juvenile hall.

Heaven shares her story about being a runaway, her boyfriends, education, and self-esteem. Heaven’s teachers always told her that she was “smart and capable”; she was “confident about her ability to learn” and her favorite subjects “were English and history” (p. 171).

Morris uses this narrative as a backdrop for her discussion of the educational system and its systemic biases and inherent pitfalls for Black girls. Heaven’s story is demonstrative of the intersection of the multiple and concentric distractions and problems Black girls face; most, if not all these problems, culminate at the intersection of race, gender, age, and poverty coupled with stereotypes about, and biases against, Black girls and women. This serves to increase the invisibility of the needs of Black girls in both the educational and criminal-justice systems. Heaven’s teachers recognized her ability to learn; yet she cut classes and missed school, and no one attempted to determine the root cause. She was a runaway; no one investigated the circumstances causing her to become a runaway. She was struggling for survival, which resulted in her staying with boyfriends; no one inquired why a fourteen-year-old girl was in this precarious situation. Morris summarizes these questions by asking Heaven,

“Did anyone ever turn to you and ask for your story?” (p. 173). This simple but pointed question leads to the recognition of the invisibility of the needs of Black girls in both the educational and criminal-justice systems. Morris also uses this narrative to introduce the term “internalized sexism.” Internalized sexism is a subcategory of “internalized oppression.” Internalized sexism is when an individual operationalizes oppressive sexist ideology in their behavior or language to oppress themselves and others of the same gender.

In the introduction to this chapter, Morris also summarizes the six themes that “emerged as crucial for cultivating quality learning environments for Black girls” (p. 176). She concludes the introduction by noting: *Increasingly, school districts across the nation are seeking alternatives to the alienating and punitive climate that informs negative interactions between schools and Black girls, as well as other girls of color. Many states have now acknowledged that the disparate use of exclusionary discipline among children of color is unconscionable and unsustainable if our nation is to truly implement an educational system that prioritizes teaching children over punishing them and pushing them out of school* (p. 176).

Her introduction is followed by three sections: “Envisioning Schools Designed to Achieve Equity,” “From Punishment to Transformation,” and “New Futures.” “Envisioning Schools Designed to Achieve Equity” has seven subsections in which Morris provides recommendations to address the concerns and issues raised in her book as summarized in the six emergent themes. She asks the reader to “[i]magine a Black female student identity that is not marred by stereotypes, but rather is buoyed by a collective vision of excellence that should always accompany the learning identities of our girls” (pp. 176–77). She also reminds the reader that “[i]mplementing alternative reactions to negative student behavior and developing relationships that teach young people about who they are and how they should behave in a safe learning environment doesn’t conflict with developing personal responsibility. In fact, quite the opposite is true” (p. 178). In “From Punishment to Transformation,” Morris addresses the question of why it is so difficult for Black girls to survive. She briefly reiterates the issues and concerns that were developed in the book and provides a summary of solutions that can lead to a transformation in the education system. In “New Futures” she optimistically looks toward the future where Black girls can benefit from the educational system. These solutions are succinctly summarized in a graphic on page 193 of *Pushout* and also provided as a list below.

Healing-Informed Responses to Problematic Student Behavior

- School-based restorative opportunities
- Bridge programs for girls with delinquency history
- Co-constructed discipline and dress code policies
- Learning mentor on campus
- Partnerships between schools and service providers

Responsive and De-biased Learning

- Integration of arts
- Culturally competent curriculum
- School-wide training on reducing implicit bias

- Group work/emphasis on dialogue
- Personally responsive/tailored instruction

Healing-Informed Classrooms and Schools

- Emotional counseling
- Student enrichment and group work on effective communication
- Recess/breaks
- Affirmations of education as a tool for social justice
- Proactive learning about healthy relationships

College and Career Pathways

- Internships
- School-based opportunities to lead
- Counseling and consultation
- Guest speakers with diverse professional and life experiences

This chapter is somewhat optimistic in that Morris provides solutions that can lead to a brighter future for Black girls in the educational system and beyond.

The epilogue is summarized in a call to action. Morris states, “I closed this book with a call for us to embrace an alternative paradigm for exploring how our schools respond to Black girls in crisis, but I also recognize that a broader set of policy reforms is apropos” (p. 195).

SOURCE: Excerpt from *Pushout the Criminalization of Black Girls* by Monique Morris

AN INVITATION TO BRAVE SPACE



Together we will create *brave space*
Because there is no such thing as a “safe space” —
We exist in the real world
We all carry scars and we have all caused wounds.
In this space
We seek to turn down the volume of the outside world,
We amplify voices that fight to be heard elsewhere,
We call each other to more truth and love
We have the right to start somewhere and continue to
grow. We have the responsibility to examine what we
think we know.
We will not be perfect.
This space will not be perfect.
It will not always be what we wish it to be
But
It will be *our brave space together,*
and
We will work on it side by side.

by Micky ScottBey Jones

www.thepeoplesupper.org

United Methodist Women

a sisterhood of grace

As a community of women organized for mission, it is important that we be the creative, supportive fellowship espoused in our PURPOSE. In that spirit, we offer these guidelines, often referred to as “ground rules,” to provide us a framework to ensure dialogue and participation is open, respectful and brave as we share, pray, learn and listen together.

- Listen actively—with head and heart.
- Speak from your own experience.
- Be aware of body language.
- Respect confidentiality.
- Respect personal space.
- Own your intentions and your impact.
- Practice sustainability.
- Expect unfinished business—both discomfort and joy.

Source: <https://www.unitedmethodistwomen.org/Media/PDF/SisterhoodofGrace.pdf>

PUSHOUT KEY TERMS

- Individually take a moment silently browse (not study) the list of key terms and note your first impressions

- *Note your assigned Breakout room number*
- Quickly identify the Facilitator, Scribe, and Timekeeper
- As Group discuss
 - ✓ Did you see words you already knew?
 - ✓ What word stood out to you
 - ✓ Did any terms or definitions surprise you?
 - ✓ Engage in an in-depth discussion of your group’s assigned term (correlates with your breakout room number).
 - ✓ Return to large group – the scribe will provide a brief summary of your groups learning about your key term

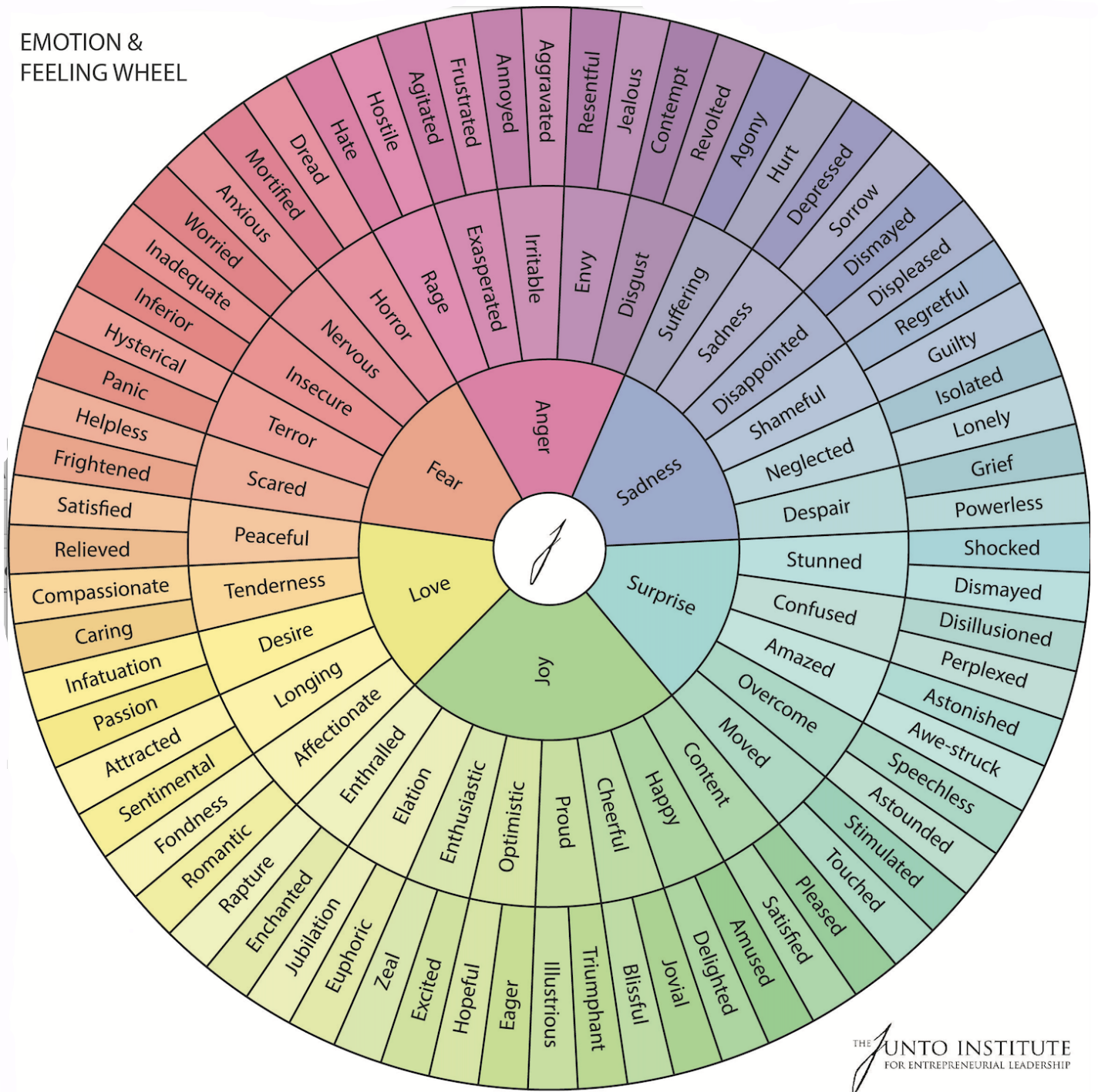
1. **School-to-prison pipeline and School-to-confinement pathways**

- a. **School-to-prison pipeline:** (*Pushout*, pp. 9, 11, 12): The “school-to-prison pipeline” is a term used to describe how children and youth of color are rerouted by systems and institutions, funneled away from educational success and towards the criminal-justice system.
 - b. **School-to-confinement pathways:** (pp. 12, 14): Similar to the school-to-prison pipeline, but taking a broader view; confinement includes incarceration as traditionally understood (jail or prison) but also other forms of restricted movement experienced by girls such as house arrest, electronic monitoring, mandatory group-home placements, etc.
2. **Intersectionality:** (pp. 23, 196): The term “intersectionality” was coined in 1989 by Kimber- lé Crenshaw, a civil rights activist and legal scholar. Intersectionality takes into account an individual or group’s overlapping identities and experiences in order to accurately understand the complexity of their experience, especially regarding discrimination and oppression.
 3. **Internalized racial oppression:** (pp. 43): Racially oppressive beliefs, practices, attitudes, and behaviors maintained by people of color against themselves and/or other people of color; also when people of color utilize ideological and institutionalized forms of oppression to create narratives that embody racial oppression in their inter- and intra-personal relationships.
 4. **Structural inequality:** (pp. 48, 67) When systems and institutions do not provide equal and equitable options for all.
 5. **Implicit bias:** (pp. 50, 183): Often-unconscious prejudice that may manifest in behavior, attitudes, beliefs, thoughts, and actions.
 6. **Mass incarceration:** (pp. 14, 181): The extremely high rate of imprisoning and jailing people in the United States (beginning to increase in the late 1970s and continuing to the present), corresponding with the prison boom, and disproportionately impacting people of color, especially Black people.

7. **Criminalization of communities of color** (pp.140-142): Policies, practices, beliefs, attitudes, and behaviors that falsely perceive communities of color to be more dangerous and “criminal” than White communities, creating and fostering conditions for mass incarceration, mass deportation, and the school-to-prison pipeline
8. **Zero-tolerance policies and Punitive disciplinary practices**
 - a. **Zero-tolerance policies** (pp. 70-71): At the school level, these are policies that requires suspension, expulsion, and/or arrest for minor misconduct; an extension of the “zero-tolerance” approach to law enforcement and criminal-justice policies.
 - b. **Punitive disciplinary practices** (pp.41-42): Discipline that focuses on punishment and/or isolation rather than transformation or restoration of relationships.
9. **Transgenerational trauma** (pp.7): Refers to the historical and present impact of racial oppression including chattel slavery, Jim Crow laws, and mass incarceration.
10. **Black Lives Matter** (pp. 5-7): Movement and organization resisting anti-Black violence and oppression, especially the rampant and unjust murders of Black people at the hands of law enforcement and self-appointed vigilantes; created by three Black queer women after the death of Trayvon Martin.
11. **Culturally competent curriculum** (pp. 25-27, 249): Educational curriculum that effectively utilizes culturally relevant knowledge and pedagogical practices to create a fulfilling and engaging learning environment.
12. **Healing-informed classrooms** (pp. 185-186): Learning environments where individuals and communities are valued and respected, with a focus on creating space for personal and collective healing in the process of learning; often sensitive to trauma histories and the social-emotional needs of learners.

SOURCE: Excerpt from Pushout the Criminalization of Black Girls by Monique Morris

EMOTION & FEELING WHEEL



SOURCE: <https://www.davidhodder.com/emotion-and-feeling-wheel/>

Monique Morris: Speaking Truth to Power

Excerpts from *Pushout: The Criminalization of Black Girls* by Monique Morris

TRUTH	Book Excerpts <small>(Handout Packet pages 14-15)</small>
1. There is a legacy of slavery – a cultural legacy	<i>On the Liberative Power of Education</i>
2. Education is important and there is a legacy of Black women seeking education no matter the consequences	<i>On Being a Scholar</i>
3. Legislation has impacted the way Black girls experience education	<i>On Legislation</i>
4. There are complicated and unfair standards for Black femininity	<i>On Black Femininity</i>

On the liberative power of education: “Long before the Supreme Court handed down its decision in *Brown v. Board of Education*, Black women were clear about the liberative power of education. Under slavery, the education of people of African descent was illegal and considered a punishable offense under state slave codes. In Georgia, enslaved Africans or other free people of color were fined or whipped, at the discretion of the court, if discovered reading or writing ‘in either written or printed characters’ [Georgia Slave Code, 1848]. In this society, to read challenged the oppressive, controlling logic of slavery and the presumed inferiority of Black people. For many enslaved Black women, learning to read represented a reclamation of human dignity and provided an opportunity to ground their challenges to the institution in scholarship, literature, and biblical scripture. Many a Black woman’s commitment to education was so strong that she risked incarceration or other penalties just to attain it” (p. 5).

On being a scholar: “Historically, to be a scholar was a dangerous proposition for Black Americans and countless Black women and men have died to be able to read and write. The lingering barriers to quality education and the transgenerational trauma associated with internalized ideas about performance in school have yet to be exhaustively measured. However, the systemic denial of equal access to education for African American children has been documented and successfully challenged in the justice system, in the social sciences, and the court of public opinion” (p. 7).

On legislation: “The No Child Left Behind Act, the 2001 legislation that reauthorized the Elementary and Secondary Education Act (ESEA), ushered in an era that prioritized high-stakes testing and established an educational climate that linked assessment of student achievement to a single measure of performance on these tests. According to the National Center for Fair and Open Testing, which has voiced an open critique of the growing reliance on standardized tests, the youth of color are disproportionately affected by grade retention (being held back) as a result of this practice. Though largely ignored in a national discussion about state-level high-stakes standardized testing, Black girls

have struggled to perform well on such tests, which inform advancement in school or graduation. Performance on national standardized tests also reveals racial disparities among girls. These

controversial, single measures of knowledge may deter Black girls from continuing on with their education or lead them to internalize that they are not worthy of completing school. They say things like 'School's not for me' or 'I was never good at school,' when their performance may actually be impaired by many other factors, including socioeconomic conditions, differential learning styles, the quality of instruction at their schools, the orientation and presentation of questions on the test, their own mental and physical health, and disparities in access to early childhood education" (p. 33).

On Black femininity: "Since the elimination of de jure segregation, Black girls have been subjected to harmful stereotypes about Black femininity that have at least shaped and at worst defined their experiences in classrooms and schools across the nation. The ways in which Black girls' educational experiences would be constructed according to a hierarchy that favors White middle-class norms has been floating under the national radar for six decades. As Patricia Hill-Collins wrote, 'All women engage an ideology that deems middle-class, heterosexual, White femininity as normative. In this context, Black femininity as a subordinated gender identity becomes constructed not just in relation to White women, but also in relation to multiple others, namely, all men, sexual outlaws (prostitutes and lesbians), unmarried women, and girls'" (p. 8).

SOURCE: Excerpt from *Pushout: The Criminalization of Black Girls* by Monique Morris

Say Her Name - Pushout Girls Bios

Excerpts from *Pushout the Criminalization of Black Girls* by Monique Morris

*Mama's in the kitchen, burnin' rice,
Daddy's outside, shootin' dice,
Brother's in jail, raisin' hell,
Sister's on the corner, sellin' fruit cocktail..."*

1. **Danisha** (11 years old)

"...I'm a ho, that's what I do."

[Author: "In some communities, girls learn early on that selling "fruit cocktail" is one of the few options they have to escape poverty...an idea effortlessly absorbed by the psyche of years oldung girls from the moment they can play patty cake...sex can and often does become a type of conditioned response that is rarely interrogated... her tone was unapologetic, but it elicited confirming nods from the group...in agreement that what she was engaged in was actually "ho'ing" (prostitution) rather than rape or sexual exploitation.] [p. 16-18]

2. **Portia** (17 years old)

- Foster care system
- Larger girl in height and girth
- A target and perpetrator of bullying
- While at a park near a creek with classmates, pushed into mud by a teacher. Portia cried instead of fighting back, but no one responded to her tears.
- By 13-14 years old, she began to stand up for herself.

[Author: Portia was not a "good" girl, nor was she a good "girl."... there is no hierarchy of oppression.]

[p. 27-29]

- Mental illness ... "I cover it by being goofy"
- "...one of the girls reminds me of my sister...I call her by my little sister's name.... Acting like we're having an argument."

[Author: children in carceral settings will create family structures in order to normalize what can be an otherwise dehumanizing experience....When teachers are not aware of these relationships or when they respond to them with discipline, they undermine these relationships and instead perpetrate a hyperpunitive learning environment.

[p. 152-153]

3. **Destiny** (16 years old)

- Attended a high-achieving high school with a small Black student population, especially in advanced courses she was taking

- “I feel like...because there are so [few] Black people on campus...I’ve noticed that other races get more...special attention in class...if they’re struggling... She just wanted to rush me to hurry up and get me out of the classroom”

[Author: To be ignored is traumatic....Once she was labeled as a “juvenile delinquent,” the quality and rigor of her education greatly declined...It was busy work...teacher was annoyed by her questions.]

- “The teachers (in detention) know that we’re just going to be there temporarily, so I feel like they don’t make sure we’re really learning.”

[p. 39-43]

4. Mia (13 years old)

- Experiences avoiding truancy arrest
- “Half of us look older than our age.”
- “A lot of times, the teachers are scared to send you to the principal’s office...other times, they’ll be like, ‘Sit out until you’re calm, and then you can just come back in’ because they’re too scared of you.... Our parents get down just like us...Somebody could just jump her...”

[Author: Children emulate the behavior of parents...perceived respect that is in fact fear, whether provoked or latent....[Mia’s] family prioritized respect over most other things, which led to performances of power that got her into trouble....these kinds of power struggles had become so commonplace that some students felt that they *had* to assert their own independence everywhere they went, even if it broke the rules, to prove that they could actually hold some aspect of power --- *some* amount of control --- in school.]

- “Everybody say that White people think that Black girls is ratchet [‘wretched’].”

[Author: ...she was accepting society’s marginalization of Black girls as valid --- but she was obviously conflicted about it...she and her peers *had* to accept as truth this automatic characterization of them as “ratchet.”]

[P. 37, 47-50]

5. Shanice (15 years old)

[Author: Many Black girls...perceived their district or community schools as chaotic and disruptive learning spaces in which fighting and arguments were the norm and where adolescents were vying for attention and social status. These conditions led some ... to consider going to school a waste of time.]

- Classrooms filled with “loud kids...A teacher pass out the work and sit back down...sometimes the teachers don’t care, they ignore it and keep going.”
- Didn’t see the benefit of playing by the rules if they were going to be broken by everyears oldne around her.

[Author: ...the prevailing school discipline strategy, with its heavy reliance on exclusionary practices ---dismissal, suspension, or expulsion --- becomes a predictable, cyclical, and ghettoizing response.]

[p. 37-38]

6. Jazzy (16 years old)

- In psychiatric “special needs” unit of a juvenile detention center
- “Black girls dress more ratchet. (wretched)... in wild colors, just trying to be seen. I’m a more conservative girl.”
- Felt school was easy, carried belief that her teachers did not have a vested interest in her success; described her “normal school” as a rowdy place where children regularly fought, teachers were distracted, and she and her friends were tempted to do harmful things to themselves or to others for money.
- The school’s physical condition was “poor,”...More than 85% of the students were classified as socioeconomically disadvantaged...suspension rate was more than twice that of the district ... and expulsion rate was three times higher than the district or the state.
- “...it’s not a lot of opportunities out there for us...”

[Author: Black youth (2013/2014) had highest unemployment rate of all groups. In California, Black youth (2014) had lowest graduation rate (59%).]

- Wanted to lead a productive life and knew that education was an important element of that journey
- When she wasn’t in school, there were greater temptations that would occupy her time.
- In art school, “they wasn’t so much focused on disciplining you, because they wanted you to express your creativity, they wanted you to teach them the way that you wanted to learn...”

[p. 43-46]

7. Shannon (1st grade)

- Refused to complete writing assignments
- Teacher responded, “That’s okay. Maybe you’ll feel like writing tomorrow.” ...She was regularly permitted to fail. Her refusal to write was not just stubbornness but a ploy to cover up her inability to read...Implicit biases of teachers lower expectations for them. It is safe to assume that this teacher likely believed that she was responding to Shannon with love and patience.

[Author: There is a dearth of research that actually explores the implicit bias and attributional stereotyping affecting Black girls in schools.]

[p. 50-51]

8. Faith (15 years old)

- “Years oldu know how they say it’s a man’s world?...I don’t like that...I feel like it should be equal.”
- A rejection of the idea that she was inferior just because she had been born a Black girl...Faith was fighting not just for her right to voice her opinions but also to be seen and respected.

[Author: The Obamas’ smiles felt inappropriate in an institution that provided so little response to girls with such significant needs....felt unreal, out of touch, and unfair...Faith’s prospects for employment would be complicated and radically different...Even their manifestation of “family” from the reality of a girl...expelled from eighth grade for trying to

create a family by “making a gang.” In her, I recognized a spark that could initiate a vision for making conditions equitable for girls, but it was hidden behind a lot of pain.]

- “They should make this a learning environment to make you understand that [juvenile hall] ain’t the place. ... they say they making this seem like it ain’t the place by making it harder...I just feel like, you should make it helpful...”
[Author: ...the institutions with which she was most familiar --- schools, juvenile detention centers, group homes, and social service agencies --- were intentionally disruptive to her ability to establish self-worth and to her ability to challenge those whose actions she felt were oppressive.]
- “If it’s a student and a teacher, the student’s automatically in trouble...I’m human, you human, so I talk just like you talk...I’m supposed to shut up and not ask questions? ... My auntie and my god-mama said, if you don’t understand, you ask a question....I don’t understand how you get frustrated off of a question if I’m not being disrespectful...”

[Author: Faith’s curiosity was infectious. Why do adults get mad when strong girls ask questions?]

[p. 52-55]

9. Gina (18 years old):

- Felt adults in her school were inclined to “talk to you any ol’ kind of way”
- When she asked to go to the restroom, her computer lab instructor replied, “go’head. You’re gonna get your education in the hallway anyway.” = insulting
- Teacher’s attitude changed once her mom came to the school.

[p. 84-85]

10. Francine (15 years old):

- “I feel like teachers try to be on the same level with teenagers sometimes.... [Teachers] get attitude, because they try to come back at you...”
- Felt triggered by her instructor, a reaction to feeling disrespected...reaction is verbal...physical

[Author: ...it is important to understand context...While teacher-student relationships are paramount and teachers taking time to know their students as whole people can make all the difference, not every teacher or school official can possibly be expected to get familiar with the particular journeys and backgrounds of each student. What can (and should) be developed and nurtured in educational settings...is a deeper awareness of the numerous social factors...related to race, gender, sexuality, disability status...that have the power to trigger Black girls and shape their interactions with people in schools...understanding widely shared experiences connected to structural forces bigger than us all would go a long way toward supporting the success and education of Black girls.]

11. Shai:

- “The only Black kid in the school”
- Produced a degree of anxiety that she was “slow” (a euphemism for “inferior”)
- Admitted insecurity about not being good at math could be a true admission or a reflection of dominant social ideas that she may have internalized
- She feels teased when she makes a mistake but her white classmates are not.

12. Malaika:

- Suggestion that she should be quiet in the face of perceived injustice
- “[ever since] the first grade...I told my teacher, ‘Don’t yell at me ... Can you call my mom?’ I still had an attitude...[Then my mom came up to the school] ... I ended up in the principal’s office, doing my work for three days...”
- “I’m just outspoken...They’re always telling us to voice our opinions, but when we [do], we’re going to get in trouble...”

[Author: Malaika’s narrative reflects the complicated nature of speaking one’s truth as a Black girl in the US. The absence of fairness underscores [her] desire to speak up, but it was her resistance to being marginalized, to being physically placed in the corner, that set her off...a punishment for individual behavior and also a warning to other children...[She] was fundamentally trying not to become the symbol of “bad behavior”...It is the idea that her truth has no place in the classroom that triggers Malaika.]

[p. 87-88]

13. Dee:

- Triggers = being teased about her physical disability, laughed at, or called a “bitch” = being ridiculed
- Aware of her vulnerability and the stigma that followed her as a Black female student with a physical disability.

[Author: Her hostile reaction...is a predictable reaction from someone who may have been conditioned to make it clear that she will command respect. It’s the assault on her dignity, the disrespect, that triggers Dee.]

[p. 88-89]

14. Stacy:

- Trigger = suggestion that she was weak
- Labeled as a “problem child”
- Expelled from elementary school and middle school

[Author: ...she was conflating her fear of being perceived as weak...with her identity as a “problem child”...Stacy was triggered by a fear of being ignored.

[p. 89-90]

15. Heaven (17 years old)

- Should have been in 12th grade; out of school for 5 months
- Wanted a diploma not just her GED
- A runaway for years, staying with friends, family, older boyfriend
- Never liked school, “It’s boring;” still knew education was important
- Favorite subjects = English & history
- Teachers had told her she was smart and capable
- Attendance was inconsistent
- Had many distractions - personality conflict with teacher, discipline referrals = out-of-class punishments

- Regrets = preoccupation with “looking good at school” and getting high with friends
- “I’m learning [that] love and school are the only things you get for free when you’re young, and I took it for granted.”
- Involved in an adult relationship at 14; sacrificed her own education so he could go to school
- “I’m mad at myself that I couldn’t juggle both...”

[Author: Black girls internalize very early on the idea that their well-being comes secondary to others' (well-being)...Our policies,...rhetoric..., even our protests all make the pain of Black females an afterthought to the pain of Black males...The idea that Black girls have to hold the pain of Black boys, even at their own expense, is a form of internalized sexism...(M)any girls never see that by accepting those conditions, they become complicit in their own oppression. For girls like Heaven, getting an education is not only a rehabilitative act; it's an act of social justice.]

[p. 170-174]

SOURCE: Excerpts from Pushout the Criminalization of Black Girls by Monique Morris

Dig Deeper: Paris's Story

Excerpts from *Pushout the Criminalization of Black Girls* by Monique Morris From "Transitions" (pages 133-134)

Paris (high schooler)

"For Paris in New Orleans, who was transitioning from male to female in high school, the dress code along with the castigation of her identity expression from staff and faculty were a particular nuisance that caused her to question whether her school was a 'good fit.'

'Every day that I came into school, I had to stop by the office just for the person in the office to approve what I had on. Now, I'm not going to lie and make it seem like I'm this perfect person, or whatever, 'cause I did push the uniform guidelines.'

'So you had to wear uniforms?' I asked.

'Yes,' Paris confirmed. Ninety-five percent of the public schools in New Orleans require students to wear uniforms – the highest percentage in the nation. 'And the boys and the girls had different uniforms...like the girls had to have plaid skirts...I never did understand who they didn't make plaid for boys. I would love to see some plaid for boys, because I know a few boys that may like to wear plaid. All the boys had a basic Dickies or basic cotton shirt with the school logo...But I would push the school, as far as dress code. Like, if they say your skirt ain't supposed to be past three inches above the knee, I may push it to four inches above the knee. I would try it, just because I knew I was different. I knew that I was going to cause controversy anyway. There were never happy with me.

Paris describes having to wear uniforms to school. She pushes the school on the dress code. She also notes that "I knew that I was going to cause controversy anyway. They were never happy with me." and talks about antagonism she experienced from a school administrator.

"With me [gender] transitioning from middle school to high school, I had an assistant principal who hated my guts. She hated my guts. She didn't really like LGBT individuals, particularly gay young men, and that's what I identified as [in middle school]... before knowing myself further. I thought I was happy because I was leaving middle school, but this [administrator] followed me. She went from being our middle School's assistant principal to being our high school's principal, and she thought that she was going to be able to wear it out... but she didn't know that I had a supportive mother who fought my battles, who stood behind me. She didn't know I had that type of support in my family. So we had to go to the school board.... [They could not] deny [me my] education because of [my] sexual orientation. [They] can't do that....

"Once that [principal] heard that she could not do anything, that the power she thought she had was crushed, her dreams, her hopes, her aspirations were gone... at that very moment, I got up and I swung my hair, and I said, 'Thank you.' I didn't have any problems [after that]."

I applaud Paris. She was determined to complete her education, and she did. But for other Black girls, the marginalization that occurs from being sexualized (or reduced to their sexuality) – in and out of school – may be too intense to handle, especially without adequate support.

From the pullout of girls who are trafficked to the oppressive dress codes that irrationally institutionalize adult panic over the morals of girls both cis- and transgender, we see how Black girls continue to live with the burden of underprotection, where a girl's virtue certainly is 'not an ornament or a necessity.'" (p. 133-134)

SOURCE: Excerpt from *Pushout the Criminalization of Black Girls* by Monique Morris

DIG DEEPER – Jennifer’s Story

Excerpt from Pushout the Criminalization of Black Girls by Monique Morris

Jennifer (16yo)

- Out of school for 3 years prior to interview
- Multiple foster care settings = irregular school attendance
- “Put out” of 6th grade, moved foster homes, placed in 7th grade, failed 7th
- Other ‘family’ influences impacted her decision to avoid school
- A “runner” when she felt threatened in foster settings

[Author’s note: conditions that led girls to run from court-assigned residential placements in detention centers, group homes, shelters, or private homes - experiences like being forced to wash their hair every day and/or use hair products that were not designed for Black girls’ natural hair texture (certainly off-limits for girls who wore protective hairstyles like braids or artificial hair) ... a trigger for them - a signal that they were not truly welcomed. Some girls ran away after being triggered by the actions of other girls there. (p.104)]

- Ran because foster dad “knew I was a prostitute,” implied “if he was a pimp, he’d recruit me. If he was a john, he would date me...didn’t treat me right.”
- “They told me I was stupid, never going to be anything. And I believed it...”
- Agreed education was important “because nobody can take that from me, so I want to be somebody in jail. That’s why I’m going to work hard...”
- Once she got back in juvenile hall, she was kicked out of the foster care system.
- Her foster mom did not know she was not in school. “My school never called her.”
- Managing school and life was difficult...often felt the only person she could rely on was herself... Independence led to conflict with other girls...in sometimes suspensions from fighting or skipping school
- Had once been in a gang (“a squad”) [Author wondered if that was at the heart of her sexual exploitation.]
- Raped at 12, forced into prostitution - “Ever since then, my life’s been off-track.”
- No help transitioning off the street - “I encourage myself.”

[Author: We talked about how being sexually exploited was a significant factor both in her school failings and in her attempt to recover from other traumatic experiences in her life.]

- “I did it ‘cause I didn’t have nobody. I did it because I hated myself. I did it because I didn’t love myself... I didn’t have anything... I would hustle hard to what I need and want...to make myself look good and feel better. So I started selling my body...money, I felt like a businesswoman. ”

[Author: When Jennifer detached from the man who raped her, she began working for herself. She needed money for herself and her child...She credited pregnancy as her best educational experience.]

- “...a blessing. It taught me how to have patience...” {pgs. 103-108}

SOURCE: Excerpt from Pushout the Criminalization of Black Girls by Monique Morris

And Now

May the Lord torment you.

May the Lord keep before you the faces of the hungry, the lonely, the rejected and the despised.

May the Lord afflict you with pain for the hurt, the wounded, the oppressed, the abused, the victims of violence.

May God grace you with agony, a burning thirst for justice and righteousness.

May the Lord give you courage and strength and compassion to make ours a better world, to make your community a better community, to make your church a better church.

And may you do your best to make it so. and after you have done your best may the Lord grant you *Peace*.

Bishop Woodie White's Benediction-General Conference 1996

RESOURCES

BOOKS

- ***Burning Down the House: The End of Juvenile Prison*** by Nell Bernstein
Exploration of the experience of juvenile prison through careful journalism, with attention to youth voices and to the experience of young people's trauma while incarcerated. Note: This text contains passages that offer detailed descriptions of violence experienced by youth, including discussions of physical, emotional and sexual abuse.
- ***Lift Us Up, Don't Push Us Out: Voices from the Front Lines of the Educational Justice Movement***, edited by Mark Warren with David Goodman
Volume of short essays written by those involved in educational justice movements all over the United States, including ending the school-to-prison pipeline. Guide to organizing efforts happening all across the country. Offers us new possibilities for organizing and building solutions to what young people are experiencing.
- ***The New Jim Crow: Mass Incarceration in the Age of Colorblindness*** by Michelle Alexander
Detailed overview of the development of mass incarceration as a system. Foundational text in understanding mass incarceration, its history/context and it's meaning today. Accompanying resource that may be of interest: Samuel DeWitt Proctor Study Guide
- ***Just Mercy: A Story of Justice and Redemption*** by Bryan Stevenson. Tells the story of Bryan Stevenson and the Equal Justice Institute as they take on the cases of incarcerated people, many of whom are on death row, many of whom are wrongly-convicted.
- ***So you want to talk about race*** by Ijeoma Oluo
As you prepare to lead this conversation, you may notice that questions are emerging not particularly about the *content* of the school-to-prison pipeline and mass incarceration but rather about the entire *approach* to conversations about race, as a whole. Especially if you are new to these conversations, we strongly recommend the general and accessible introduction provided here. Accompanying resource that may be of interest: If you'd like, you may also opt to enroll in BRIDGE courses specifically designed for United Methodist Women that dive deeper into the content of some of the chapters of this book.
- ***On the Come Up*** by Angie Thomas and/or ***The Hate U Give*** by Angie Thomas
Fast-paced young adult fiction. Both texts below engage with important elements of the criminalization of young people of color and feature strong adolescent women as the lead protagonists. These books are also appropriate to read with high school age students and, while triggering, are less graphic than some of the nonfiction texts named above. They are also appropriate to read and discuss together with high school students.
- ***Sing a Rhythm, Dance a Blues: Education for the Liberation of Black and Brown Girls***, by Monique Morris
This is Morris' follow-up text to *Pushout*. It focuses on ways people across the country are seeking to address the pushout of Black and Latinx girls.

- ***Black Lives Matter at School: An Uprising for Educational Justice.***
This is a recently-released compilation of materials about and from the Black Lives Matter at School movement.
- ***Race to Incarcerate: A Graphic Retelling*** by Sabrina Jones and Marc Mauer.
For visual learners interested in the history of mass incarceration, this is an alternative, brief, visual history of the development of mass incarceration in the United States
- ***Troublemakers***, by Carla Shalaby (Especially: “A Letter to Teachers,” pp. 171-181.)
- ***Rethinking Incarceration: Advocating for Justice That Restores***, by Dominique DuBois Gilliard (Especially: Chapter 11, “Holy Interruptions: Dismantling Mass Incarceration”, pp. 186-199.)
- ***I Was in Prison: United Methodist Perspectives on Prison Ministry*** (Especially: “To See and To Be Seen,” by Janet Wolf: Chapter 7, pp. 109-135 and “Remember Those Who Were in Prison as Though You Were in Prison With Them’ (Heb 13:3): A Biblical-Theological Mandate for Prison Ministry,” by Josiah U. Young, III: Chapter 4 pp. 51-62.)
- ***Racial Purity and Dangerous Bodies: Moral Pollution, Black Lives, and the Struggle for Justice***, by Rima Vesely-Flad (Especially: Chapter 6, “Seeing Jesus in Michael Brown: New Theological Constructions of Blackness,” pp. 175-194.)
- ***#NotMyPrincess: Voices of Native American Women***, edited by Lisa Charleyboy and Mary Beth Leaderdale (Especially: “Freedom in the Fog,” pp. 46-49.)
- ***The Politics of Jesús: A Hispanic Political Theology***, by Miguel De La Torre (Especially: Chapter 1, “For Unto You is Born this Day a Liberator,” pp. 21-53.)

FILMS AND VIDEO CLIPS

- ***Pushout: The Criminalization of Black Girls in Schools*** (film version).
See pushoutfilm.com Besides the full film, there are short video clips specifically for educators with additional information/content, including a special segment on adultification bias, available here: <https://pushoutfilm.com/educator-videos> Also, if there is sufficient interest, we can arrange a screening for *Pushout* study leaders and others in UMW
- ***“The Urgency of Intersectionality”*** by Kimberle Crenshaw:
www.youtube.com/watch?v=akOe5-UsQ2o
- ***13th*** by Ava Duvernay
Considers the development of mass incarceration and the criminalization of communities of color through the lens of the 13th amendment to the Constitution, which prohibited slavery and involuntary servitude “except as punishment for a crime”. Available on YouTube (free) or Netflix
- ***True Justice: Bryan Stevenson’s Fight for Equality***
If you are interested in Bryan Stevenson’s story but seeking an alternative learning modality to the text *Just Mercy*, try this <2 hour documentary. Available online with a free sign-up, or with an HBO subscription. See more about the film and access it free here: <https://www.hbo.com/video/documentaries/true-justice-bryan-stevensons-fight-for-equality/videos/full-documentary>

- Three videos from **Youth First Initiative** (click 1, 2, 3 on side of screen to see each of them in turn): <https://www.nokidsinprison.org/watch>
- **“Black Girls Breaking Silence on School Push-Out”** by Girls for Gender Equity (NYC): <https://www.youtube.com/watch?v=-y0AmxZMgpQ>
- **“Deconstructing White Privilege”** by Robin DiAngelo, video link from GCORR Vital Conversations series: <http://www.gcorr.org/video/vital-conversations-racism-dr-robin-diangelo/>
- ***Dawnland*** While not directly focused on the school-to-prison pipeline, this film explores the history of Native American Boarding Schools, a crucial topic in understanding the broader framework of racial justice, history and education in the United States. See more here: <https://upstanderproject.org/dawnland>

ADDITIONAL ARTICLES/INTERACTIVE RESOURCES

- Do-It-Yourself Research Tool: <https://ocrdata.ed.gov/DistrictSchoolSearch>
- Follow/explore current content using hashtags such as: #EndPushout, #BlackLivesMatterAtSchool, #CounselorsNotCops, #PoliceFreeSchools and more
- Dignity In Schools Campaign: www.dignityinschools.org -- extensive content available, explore the website for a variety of offerings, including: School-to-Deportation Pipeline Know Your Rights Guide, Model Policies to Fight Criminalization, and more
- “We Came to Learn: A Call to Action for Police Free Schools” by the Advancement Project details students’ experience of school resource officers across the country. It is available here: <http://advancementproject.org/wp-content/uploads/WCTLweb/index.html#page=1>
- “Historical Timeline of Public Education in the U.S.” by Race Forward: <https://www.raceforward.org/research/reports/historical-timeline-public-education-us>
- History.com resource on Native American boarding schools (important to review if this history is unfamiliar to you!): <https://www.history.com/news/government-boarding-schools-separated-native-american-children-families>
- “White Fragility” by Robin DiAngelo (article linked here -- there’s also a book available with the same title if you’d like to explore in more depth): <http://libjournal.uncg.edu/ijcp/article/view/249/116>