

We Want to do More than Survive:
Abolitionist Teaching and the Pursuit of Educational Freedom
Bettina L. Love, Beacon Press (2018)
Notes by Namisa (2021)

Coding Key (December 2021)

Community Involvement

Civics, History, and Resistance

Activism and Restorative Justice

Joy and Wellness

Confronting Whiteness

Freedom Dreaming and Revolutionary Mindset

Intersectionality

Honing Theory and Practice

Notes

Welcoming Struggle (p. 8-10): King, Rustin, Baker, BPP, Davis, Hames-Garcia, Morrison

Freedom as a practice (p. 9): "To want freedom is to welcome struggle." Hames-Garcia: "The very fact of freedom's incompleteness (no one is free so long as others remain unfree) necessitates action directed at changing society. Freedom, therefore, is ultimately a practice, rather than a possession or a state of being." Connections to bell hooks' education as a practice of freedom

Morrison (p.9): "The function, the very serious function of racism is distraction. It keeps you from doing your work. It keeps you explaining, over and over again, your reason for being." Love: "The fact that dark people are tasked with the work of dismantling these centuries-old oppressions is a continuation of racism." Connections from Nikole Hannah-Jones' distraction of the issues. Who are we centering? Who is left out? What narratives/rhetoric are at play, and why were those particular narratives/rhetoric chosen? By whom and for what purpose?

Reform Ain't Justice (p. 10-12)

Industrial and white savior complexes (p.10): "Both prisons and schools create a narrative of public outrage and fear that dark bodies need saving from themselves. The two industries play off each other"

Reform v. Abolition/Freedom (p. 10-11) "Education reformers [such as T4A] take up space in urban schools offering nothing more than survival tactics to children of color in the forms of test-taking skills,

acronyms, grit labs, and character education. The barriers of racism, discrimination, concentrated poverty, and access to college--persistent, structural barriers--cannot be eradicated by tweaking the system or making adjustments. We must struggle together not only to reimagine schools but to build new schools that we are taught to believe are impossible: schools based on intersectional justice, antiracism, love, healing, and joy. This book is about that struggle and the possibilities of committing ourselves to an abolitionist pursuit to educational freedom--freedom, not reform. Abolitionist teaching is built on the creativity, imagination, boldness, ingenuity, and rebellious spirit and methods of abolitionists to demand and fight for an education system where all students are thriving, not simply surviving."

Core of the ATF (p. 11) [all codes]:

"Abolitionist teaching is choosing to engage in the struggle for educational justice knowing that you have the ability and human right to refuse oppression and refuse to oppress others, mainly your students." What it looks like:

- teachers working with community groups in solidarity to address issues impacting their students and their students' communities
- reimagining and rewriting curricula with local and national activists to provide students with not only examples of resistance but also strategies of resistance
- protecting and standing in solidarity with immigrant children and their families
- joining pro-immigrant community organizations in the fight for rights for all
- knowing that freedom is impossible without women and queer leaders being the thinkers and doers of abolitionist movements
- engaging in civics education that teaches direct action and civil disobedience while incorporating the techniques of the millennial freedom-fighting generation, such as social media, impactful hashtags, and online petitions

Pain without Source (p.13): "Education research is crowded with studies that acknowledge dark children's pain but never the source of their pain, the legacy that pain has left, or how that pain can be healed"..."Teaching strategies and education reform models must...be rooted in an abolitionist praxis that, with urgency, embraces what seems impossible: education for collective dignity and human power for justice"

White Rage and Anti-Blackness (p. 22-27): Native American and Puerto Rican children, Jim Crow south, voter suppression, Emmett Till, KKK Sixteenth St bombing, slave codes, Indian Removal Act, Japanese internment, border internment and family separation, Trayvon Martin. "Education is one of the primary tools used to maintain White supremacy and anti-immigrant hate. Teachers entering the field of education must know this history, acknowledge this history, and understand why it matters in the present-day context of education, White rage, and dark suffering." Connections to Nikole Hannah-Jones' importance of history, bell hooks' struggle of memory against forgetting.

Educational Survival Complex (p. 27-33)

Big Tech Charter Funding (p. 32-33): Community Renewal Tax Relief Act of 2000, akin to disaster capitalists. Zuckerberg, uber-rich hedge fund operators et al. "Corporate school reformers profit from the history of oppression of dark people."

Spirit Murdering (p. 34-39): pressure to conform, violent reactions to disruption of norms, othering and suppressing cultural self-expression (clothes, hair, food, etc.), racism, classism, sexism, etc. from people in leadership positions, attempts to play nice and cover up the racism (gaslighting), supporting or acting upon political positions that pose a threat to people of color (creating an unsafe environment for everyone), being a white supremacist, white supremacist apologist, or turning a blind eye to discrimination, bigotry, and violence.

Patricia Williams (p. 38-39): (Love) "racism is more than just physical pain; racism robs dark people of their humanity and dignity and leaves personal, psychological, and spiritual injuries" (citation 55). Importance of an intersectional lens

Ibram X. Kendi (p. 39): [Stamped from the Beginning] "powerful and brilliant men and women have produced racist ideas in order to justify the racist policies of their era, in order to redirect the blame for their era's racial disparities away from those policies and onto Black people." Love: "Living under the surveillance of a superpredator is a slow death of the mind, body, and spirit."

Education for Critical Consciousness (p. 40): "Schools are mirrors of society; educational justice cannot and will not happen in a vacuum or with pedagogies that undergird the educational survival complex. We need pedagogies that support social movements."

Assimilation is not Success (p. 40): "As educators, we must accept that schools are spaces of Whiteness, White rage, and disempowerment. We cannot fall into narratives of racial progress that romanticize 'how far we've come' or suggest that success comes from darks being more like Whites." We can't simply do D&I and call it a day---what kind of environment are we bringing diversity into? Do we expect people from non-white cultures to conform to white standards (culture, etiquette, ways of thinking and collaborating)? Or are we truly open to changing the underlying system?

Power Decides History (p. 42): Eduardo Galeano: It's a system of power that is always deciding in the name of humanity who deserves to be remembered and who deserves to be forgotten...We are much more than we are told. We are much more beautiful." Connections to bell hooks, Nikole Hannah-Jones

"Educated Fool" (p. 44): "When I called my mother to inform her that I wanted to go back to school to pursue a PhD, she simply told me, 'Don't be an educated fool.' ...earning a PhD would mean nothing to my mother if I forgot where I came from and how to relate to the people who protected my dreams and my education. What good is education if you must shed who you are?"

Loving Blackness (p. 50-55)

Knowledge as Information v. Way of Life / Integration as Colonization (p. 50): on bell hooks'

Teaching to Transgress "Before her school was integrated--I would say colonized--teachers understood that their job of teaching Black children was a political act rooted in antiracist struggle. She writes that she experienced her all-Black grade school as a space of 'learning as revolution.'" hooks: "Knowledge was suddenly about information. It had no relate to how one lived, behaved. It was no longer connected to antiracist struggle...When we entered racist, desegregated, White school we left a world where teachers believed that to educate Black children rightly would require a political commitment." Connection to Nikole Hannah-Jones' conclusions regarding reconstruction and Black folks' role in creating public education. Connections to white supremacist framework of rational/information over creative expression

White Liberal Racism (p. 51): "there are so many White liberal teachers who think racism is something singular to the far right. Racism is not exclusive to one political party or a particular type of White person. White, well-meaning, liberal teachers can be racist too. Therefore, understanding how racism works and understanding how White privilege functions within our society does not bring us any closer to justice, and it certainly does not undo the educational survival complex. Knowing these truths is the first step to justice, but it's only a start.

Too often we think the work of fighting oppression is just intellectual. The real world is personal, emotional, spiritual, and communal. It is explicit, with a deep and intense understanding that loving Blackness is an act of political resistance, and therefore it is the fundamental aspect to teaching dark kids." Anna Julia Cooper: 'undisputed dignity...recognition of one's inherent humanity'

Teaching Resistance (p. 52): resistance and refusal as a playbook rather than information. Creating an atmosphere that encourages critical thinking, dissent, "politics of refusal," political resistance

Importance of Black Teachers (p. 52-54): "Dark children need teachers who not only look like them but who are engaged in an active, antiracist orientation."

Importance of Anti-Racism (p. 54): "An antiracist approach elicits the understanding that the work of living and learning is about the solidarity created through shared struggle. Antiracist teaching is not just about acknowledging that racism exists but about consciously committing to the struggle of fighting for racial justice, and it is fundamental to abolitionist teaching. Antiracist educators seek to understand the everyday experiences of dark people living, enduring, and resisting White supremacy and White rage...Antiracist education also works to undo these systems while working to create new ones built upon the collective vision and knowledge of dark folx. For educators, this work starts in the classroom, school, and school community."

Homeplace (p. 63): Love on bell hooks "'homeplace' is a space where Black folx truly matter to each other, where souls are nurtured, comforted, and fed. Homeplace is a community, typically led by women, where White power and the damages done by it are healed by loving Blackness and restoring dignity. She argues that 'homeplace' is a site of resistance. Understanding the gutting of dark communities' homeplaces is critical to a teacher's analysis of the community in which he or she

teaches." For colleges, this means examining gentrification, who is displaced for new development, college policing & security policies, housing, noise and light pollution, community outreach efforts (are they true efforts to connect, or are they extensions of white superiority/white savior complex?), admissions (are students from the community able to attend the school? are they given financial support?), etc. What is the college's impact on the community?

Thrive (p. 65-68): Ella Baker's approach of participatory democracy, establishment of In Friendship, NAACP, SNCC (Black women especially--Bernice Reagon, Diane Nash, Fannie Lou Hamer, Unita Blackwell, and Eleanor Holmes Norton)

Community and Democracy in the Classroom (p. 68): "Taking the lead from Baker, abolitionist teaching is built on the cultural wealth of students' communities and creating classrooms in parallel with those communities aimed at facilitating interactions where people matter to each other, fight together in the pursuit of creating a homeplace that represents their hopes and dreams, and resist oppression all while building a new future."

Bait and Switch: Civics Education to Character Education (p. 69): character education buzzwords, "racially coded feel-good, work-hard, and take-responsibility-for-my-actions buzzwords...character education is anti-Black and it has replaced civics education in our schools. Students no longer learn how to be informed and active citizens, which is key to democracy instead, they learn now how to comply and recite affirmations about their grit." Applied to fairness/D&I initiatives, performative/regurgitative/assimilationist v. true value/ in diversity/education for critical consciousness

Socio-Emotional Learning (SEL) Definitions and Shortfalls (p. 71): the ability to adapt quickly and find solutions to interpersonal conflicts are skills Black people already possess because of racism, but it isn't enough (ex. Trayvon Martin, who was aware of being racially profiled)

History, Trauma, and Grit (p. 75-59)

Character Education in Historical Context (p. 76): "[Levin of KIPP charter's] belief that dark children can be better controlled and better workers if their character is tracked throughout their lives. Levin's thinking can be traced back hundreds of years" connections to colonialism, assimilationist thinking, white supremacy, and surveillance

Rethinking the "Grit" Mindset (p. 78-79): "For dark people, being gritty means being solution-oriented, it means finding a way out of no way because you understand what is needed to solve the issues you are facing but lack the power and resources. Redirecting power and resources is a primary focus of abolitionist teaching and the goal of educators and individuals concerned about educational justice, rather than measuring grit or appraising dark children's characters in toxic environments or while they're living with the stress of being young and dark. Our focus must shift instead to protecting our students' potential."

Protecting Students' Potential (p. 79-81)

Leverage, Intersections, and Lift (p. 81-83) and Intersections of Protection (p. 83-86): the whole community coming together to support, protect, and lift up Black children. "There is only a village, a community, and a goal: protecting children's potential."

"White folx in my life used their position, power, and privilege to negotiate space and opportunities for me." 82

Education Can't Save Us, We Have to Save Education (p. 88-90)

Visionary Thinking/Welcoming Struggle (p. 90): we have to tear down old structures and ways of thinking in order to form new ways to think, socialize, discuss inequality, distribute wealth and resources, resist, abolish prisons, ICE, etc. reach children trying to recover from the educational survival complex, establish an education system that works for everyone, especially those at the edges of the classroom and society. Baker's model of grassroots organizing rooted in creativity, imagination, healing, ingenuity, joy, and freedom dreaming is essential to all justice work. "Abolitionist teaching is not a teaching approach: It is a way of life, a way of seeing the world, and a way of taking action against injustice." need for incremental changes with a long vision mindset, working together both for the here and now and for the future

Ella Baker (p. 89): "The reduction of injustice is not the same as freedom." (citation 2) "The ultimate goal of abolitionist teaching is freedom. Freedom to create your reality, where uplifting humanity is at the center of all decisions." Even though many battles will be lost, "the fight is fought with the indomitable spirit of an abolitionist who engages in taking small and sometimes big risks in the fight for equal rights, liberties, and citizenship for dark children, their families, and their communities--this is fighting for freedom."

Achievement Gap (Sharecropping) (p. 92): "'educational debt' accumulated due to educational survival complex...one of the fallacies of justice to know that the achievement gap is due to race and class and yet never proclaim racism and White rage as the source of the achievement gap."

Beacon Hill & Congo Square as an Example of Abolitionist Way of Life (p. 97-98)

Importance of Art and Creativity (p. 100): adrienne maree brown "All social justice work is science fiction. We are imagining a world free of injustice, a world that doesn't yet exist." Love: "Art first lets us see what is possible. It is our blueprint for the world we deserve and the world we are working toward. Abolitionist teaching is built on the radical imagination of collective memories of resistance trauma, survival, love, joy, and cultural modes of expression and practices that push and expand the fundamental ideas of democracy. Art is freedom dreams turned into action because 'politics is not separate from lived experience or the imaginary world.' The imaginary world creates new worlds that

push democracy, which means politics, schooling, healthcare, citizenship, equal rights, housing, prison, and economics are reimagined for a just world."

Freedom Dreaming (p. 101-103): the importance of imagination and thought as a freedom-building tool

Robin D. G. Kelley (p. 101): *Freedom Dreams* a requirement for liberation as one refuses victim status is an 'unleashing of the mind's most creative capacities, catalyzed by participation in struggles for change...any revolution must begin with thought, with how we imagine a New World, with how we construct our social and individual relationships, with unleashing our desire and unfolding a new future on the basis of love and creativity rather than rationality." Connections to white supremacist framework of rational/information over creative expression

Watch out for Takers (p. 103-104): corporations and celebrities exploiting and appropriating darkness/movements for social change (ex. Jenner Pepsi commercial)

Importance of Ethnic Studies (p. 105): can be student's homeplace. Youth-led movement in AZ: "a truthful, equitable and culturally appropriate education is understood to be a basic human right and not only a condition of Black people's individual success and survival."

The Work (p. 104-115): BLM Week of Action in Schools/Prince George's County Board of Ed Resolution, Victorious Minds Academy based on Dr. Joy DeGruy's work, teachers forming organizations around the country to "freedom-dream new teaching methods, classrooms, community partnerships, and school systems built with intersectional social justice at the roots of their foundations", Jackson Mississippi (Robin D. G. Kelley)

Coconspirators, Not Allies (p. 117-119): "Ally-ship is working toward something that is mutually beneficial and supportive to all parties involved. Allies do not have to love dark people, question their privilege, decenter their voice, e build meaningful relationships with folx working in the struggle, take risks, or be in solidarity with others. They just have to show up and mark the box present; thus ally-ship is performative or self-glorifying. This type of ally-ship centers whiteness in dark spaces. Too often, though not always, our allies are eager White folx who have not questioned their Whiteness, White supremacy, White emotions of guilt and shame, the craving for admiration, or the structures that maintain White power. Also, how can allies work from the mindset of mutuality if they are the dominant group? I have personally witnessed allies take over the conversation and make the meeting about their singular issue; they act as an authority on a community they have never lived in, and they stop freedom dreams because they are not interested in tearing down systems that benefit them and their loved ones but not the rest of us. They also do not know how to work their privilege for dark lives.

Tyson put his body on the line for Newsome understanding that his White skin and his gender were her protection...Tyson was not an ally; he was a coconspirator who understood how Whiteness works in our society. He was willing to use his intersections of privilege, leverage his power, and

support Newsome to stand in solidarity and confront anti-Blackness. A coconspirator functions as a verb, not a noun."

Allies for Change "life-giving ally relationships" (p. 118): "1) Understanding where we stand in relation to systems of privilege and oppression, and unlearning the habits and practices that protect those systems, which is lifelong work for all of us, without exception 2) Authentic relationships of solidarity and mutuality, which are not possible when we try to avoid or transcend power imbalances 3) Honestly acknowledging and confronting those imbalances to create authentic relationships 4) Social change work is always rooted in collaboration, humility, and accountability 5) The interior journey into silence, meditation, inner wisdom, and deep joy is inextricably linked to the outer work of social change" Love: "These steps are the internal work that needs to happen before the outside work can start."

Whitney Dow's Whiteness Project (p. 119): 'Until you can recognize that you are living a racialized life and you're having racialized experiences every moment of every day, you can't actually engage people of other races around the idea of justice.'

Confronting/Deconstructing Whiteness & Identity Intersections (p. 119): "the real work for Molly began when she started having conversations acknowledging her White privilege with other White people; when she began to name Whiteness and its privileges with her White friends, family members, and colleagues. This is the work of challenging Whiteness in your community so you can challenge it at school. The work is not a onetime conversation; it is who you must become in and outside the classroom."

Black Joy (p. 119-121): joy is necessary for social change, resistance, freedom, healing, teaching. "Finding joy in the midst of pain and trauma is the fight to be fully human. A revolutionary spirit that embraces joy, self-care, and love is moving toward wholeness. Acknowledging joy is to make yourself aware of your humanity, creativity, self-determination, power, and ability to love abundantly...Joy makes the quest for justice sustainable." Supporting students' full selves--"not just their culture, language, sexuality, or current circumstances but their entire selves, past, present and future. Their ancestors, family members, friends, religion, music, dress, language, the way they express their gender and sexuality, and their communities must all be embraced and loved."

Importance of Joy in History (p. 121): "Teachers who understand Black joy enter the classroom knowing that dark students knowing their history, falling in love with their history, and finding their voice are more important than grades."

Using White Privilege (p. 121): equal or greater pay, more teachers of color, silencing your white voice so dark voices can be heard, bringing dark folx in on decision-making with equal or more weight, loving to see dark people "win, thrive, honor their history, and be fully human."

False Flag of Accountability (p. 122-123): No Child Left Behind/emphasis on test scores, "monitoring students' achievements on a federal level opened up the floodgates for corporate money to enter education...Abolitionist teaching asks us to be accountable for the pain we have caused others, to restore justice, and call into question our liberal politics." Lorde: "The true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us." (Citation 48). Accountability "beyond testing and academic achievement, and in terms of human suffering...Abolitionist teachers have to hold themselves and their colleagues to a level of accountability that focuses on justice, love, healing, and restoring humanity."

A Call for Revolution (p. 123): "Our schools and our teaching practices do not need to be re-imagined; they need to be torn down and replaced with our freedom dreams rooted in participatory democracy and intersectional justice."

Teacher Education Gap (p. 126-129): teachers are predominantly white, many have not have meaningful interactions with non-white folks. "My goal as an educator, teaching overwhelmingly White students, is to get White students to question how they are going to teach children of color with a limited understanding of who these children are, where these children come from, their history, why and how they matter to the world, who loves them, why they should love Blackness, why they should want to see dark children win, how to support their quest to thrive, and how it is intentional that future teachers know so little about dark students."

Lack of Understanding/Tokenizing Diversity and Black History (p. 127-128): "The sad truth is that White people can spend their entire lives ignoring, dismissing, and forgetting dark peoples' existence and still be successful in life. The latter is not the same for us.

Teacher education programs also perpetuate the stereotyping and myth-making targeted at dark children and their communities...For example, many education programs have one diversity course in which White students learn about all the ills that plague dark communities without any context of how Whiteness reproduces poverty, failing schools, high unemployment, school closings, and trauma for people of color. Future teachers learn that dark children are in trauma, dark children are "at-risk," dark children are "underprivileged," dark children fall into the achievement gap, and dark communities are underserved, living in poverty." They get that image but neither the *how/why* of how this happened nor the "beauty, resistance, joy, art, healing, redemption, humanity and ingenuity of people making something out of nothing."

Making Whiteness Visible/Interrogation and Indictment (p. 130): "Teacher education programs ask students to speak openly and honestly about race and racism without the students having any understanding about where they stand in relation to systems of privilege and oppression and how these systems function in their everyday lives. Whiteness 'is a category of identity that is most useful when its very existence is denied.' The invisibility of Whiteness and its extensive history of violence make Whiteness a hard concept to grasp...The misguided and episodic classes on diversity in teacher education exacerbate the educational survival complex

Myths of Hard Work/Blaming Students and Parents (p. 130-132)

Theory as a North Star (p. 132-133): "Theory does not solve issues--only action and solidarity can do that--but theory gives you language to fight, knowledge to stand on, and a humbling reality of what intersectional social justice is up against. Theory lets us size up our opponent, systemic injustice. Theory is a practical guide to understanding injustice historically, the needs of people, and where collective power lives within groups of people. There are many useful theories that explain the world in a way that helps me break down injustice in small, digestible pieces. Without theory, the moveable mountain of injustice and oppression seems too big and immobile, but theory helps us understand that our job is not to move mountains but to outmaneuver them."

Who Was Here First and Why it Matters (p. 133-135)

Definition of Settler Colonialism (p. 134): Citation 10. "Settler colonialism is a structure, not an event. This means that settler colonialism is not something that happened in history. It is an ongoing and ever-changing structure that defines everything in settler states...In this moment, the project of settler colonialism is defined by resource extraction and development on Indigenous lands in the name of progress. Resource extraction--like coal mining, oil drilling, pipelines, fracking, uranium and copper mining, etc.--have disproportionately negative health, cultural, and economic consequences for Indigenous people and lands. Settler colonialism is always about moving land into the hands of a few and always through violent means."

Education as a Vehicle for Settler Colonialism (p. 135): "Indigenous children were taken from their families and put in boarding schools that viewed them as savages. In order to survive, they had to let go of their language, cultural traditions, and spiritual practices: cultural genocide. Cultural genocide through education is also another tactic for land invasion. Settler-colonialism theory helps us understand oppression beyond race or class and adds the constant invasion of land to the conversation and ideas of intersectional social justice."

Critical Race Theory (p. 135-136): "Critical race theory...critiques how power is maintained century after century through capitalism and racism, while laws are passed that promise equality." Derrick Bell, Kimberlé Crenshaw, Richard Delgado, Lani Guinier questioned the so-called "'gains' and 'progress' of the civil rights movement....For critical race theorists, racism is at the center of understanding oppression, which is also linked to gender, class, and citizenship status. CRT challenges color-blindness, meritocracy, and neutrality....CRT pushes to the forefront dark people's intimate knowledge of racism as a tool to challenge it and as a space of collective power and resistance. Lastly, CRT argues that racial remedies for equality can happen only if these remedies benefit White people and their interests." Derrick Bell 'interest convergence

Community Cultural Wealth (p. 138): Tara Yosso (citation 20) "six types of cultural capital that educators should understand and use to empower students beyond White narratives of what cultural capital is and is not" aspirational, linguistic, familial, social capital, navigational, resistance

Black Feminism (p. 140): "Black feminism provides an analysis of misogyny, sexism, and patriarchy-- along with the intersections of race, class, sexuality, and gender--to disrupt and challenge racialized gender oppression while creating strategies for resistance and community thriving...Black feminism centers Black women and girls, and girls of color, because there is an understanding that 'racism alone as a phenomenon in the lives of Black women was politically insufficient as an analysis or as a plan of action' Intersectionality grew out of Black feminism because it is 'crucial to understand the particular experiences of Black women as compared to White women and Black men, but it also created entry points for many Black women to engage in politics.'" Citation 25

Intersectionality with the LGBTQ community (p. 141)

Black Queer Theory (p. 142): "Queer theory must address how dark people and queer dark people build community together to survive homophobia, racism, classism, and possibilities for intersectional social justice."

Critical White Studies (p. 143-144): "underscore how White supremacy and privilege are often invisible in society yet are still reproduced." how Italians, Irish and Jewish people became white.

Dysconscious Racism (p. 143): Joyce King (citations 33-34) "the habits, perceptions, attitudes, and beliefs that justify racial inequality, the social and economic advantages of being White, and White privilege that does not allow alternative visions of society. Dysconscious racism is practiced by teachers who want to celebrate diversity with holidays, food, and cultural artifacts, but never challenge their assumptions about dark people and how Whiteness is reproduced for their advantage." color-blindness.

White Fragility (p. 143-144): Robin DiAngelo (citation 35) "when White people are confronted with minimum amounts of racial stress, which could be a conversation about race and racism in America, their initial reactions are to become angry, fearful, or guilty. This range of emotions leads to argumentation, silence, or leaving the stressful situation with more stress than at the onset."

White Emotionality (p. 144): Cheryl E. Matias (citation 36) "White emotionality goes a step further than White fragility by arguing that when race and racism raise up emotions of guilt shame, anger, denial, sadness, dissonance, and disconcert, those feelings need to be deeply investigated to understand how racialized emotions perpetuate racism. Many conversations, courses, and professional development sessions focused on addressing and challenging racism and privilege with White people end in frustration because White emotionality is never discussed or dealt with. Before we try to teach White people how to work to undo their privilege, we must start with the emotions of that process-- understanding that the emotional process is step one."

Neoliberalism, School Funding, and Educational Justice (p. 144-146): abolitionist Karen Lewis, president of the Chicago Teachers Union

"White Vision" Glasses (p. 147): artist Jonathan David Edwards

The Politics of Respectability, Being Stuck in Survival Mode, and Wellness as Wisdom (p. 153-155): "My worldview was drenched in a politics of respectability...Black folx' version of being the 'model minority'; both were born out of anti-Blackness. As I got older and understood that no level of respectability could save my life or my family's lives, and that I could not control Whiteness, I began to panic." "my obsession with dying stemmed from my refusal to embrace my life as it is now...Dr. Vanhoose told me that I had not enjoyed my life in years...simply telling me to live was freeing...I could not let the thought of racism take my happiness."

Alright and Well (There's a Difference) (p. 155-157): Toni Cade Bambara's *The Salt Eaters*

Seeing and Appreciating Inner Life (p. 156-157): Kevin Quashie's *The Sovereignty of Quiet: Beyond Resistance in Black Culture* "As an identity, Blackness is always supposed to tell us something about race or racism, or about America, or violence and struggle and triumph or poverty and hopefulness. The determination to see Blackness only through a social public lens, as if there were no inner life, is racist--it comes from the language of racial superiority and is a practice intended to dehumanize Black people."

Intergenerational Healing (p. 157-159): Juli Dash's film *Daughters of the Dust*, Du Bois' 'double consciousness' of the African and African American soul (citation 13), "they cannot heal without addressing their ancestors' trauma and sacrifices, and then their own." Bakari Kitwana (citation 14): "an abolitionist movement must be intergenerational, filled with generational knowledge from the young and the old."

White Wellness (p. 159-160): "Whiteness cannot enter spaces focused on abolitionist teaching. Whiteness is addicted to centering itself, addicted to attention, and making everyone feel guilty for working toward its elimination. Whiteness will never allow true solidarity to take place. Those who cling to their Whiteness cannot participate in abolitionist teaching because they are a distraction, are unproductive, and will undermine freedom at every step, sometimes in the name of social justice...White folx cannot lose their Whiteness; it is not possible. But they can daily try to deal with and reject the Whiteness that is obsessed with oppressing others, centering itself, and maintaining White supremacy through White rage. Being well and White is rejecting Whiteness for the good of humanity. The same goes for patriarchy, homophobia, sexism, transphobia, Islamophobia, classism, ableism, and xenophobia."

Wellness in Schools (p. 160-161): "White folx' approach to antiracism work in schools is checking it off their to-do list...uncomfortable speaking about issues of race and racism, but somehow feel

comfortable being in charge of a majority-dark teaching staff and student population." test scores won't increase until students are healing and mattering to themselves. "Educators need to be well...Educators, students, and parents need to be on a path to wellness together for schools to be sites of healing."

Survival v. Freedom (p. 161-162): W.E.B. Du Bois "The world was thinking wrong about race, because it did not know. The ultimate evil was stupidity. The cure for it was knowledge based on scientific investigation." After 41 years, "Today there can be no doubt that Americans know the facts; and yet they remain for the most part indifferent and unmoved." Nikki Giovanni "We didn't write a constitution...we live one...We didn't say 'We the People'...we are one." (citation 19) Love: There is only one choice: become an abolitionist parent, teacher, doctor sanitation worker, lawyer, CEO, accountant, community activist, small business owner, scientist, engineer, and *human*."