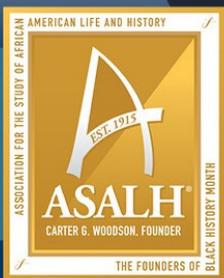


CURRICULUM & TERMINOLOGY

SOCIAL JUSTICE 102: TOWARDS A LANGUAGE/ANALYTIC OF BLACK LIBERATION



ASSOCIATION *for the* STUDY of
AFRICAN AMERICAN LIFE *and* HISTORY

SUMMARY

Based on the presentations curated during Social Justice Workshop Wednesdays, the aim of this curriculum is to give participants ability to demonstrate a solid understanding of some of the most well-known and current terms, concepts, analysis and narratives of Black Liberation. The goal: to historicize and put language and theory to the many ways that the Black people have struggled for Liberation. This goal will be achieved through reading, discussion, reflection and debate as well as written responses to prompts.

Dr. Lisa Brock

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INVENTORY OVERVIEW

Documentaries, News Stories and Primary Documents

1. [Slave by Another Name](#) - PBS
2. [A Calif. Beach Was Seized From Black Owners In 1924. Now The Family Will Get It Back](#) by Jose Hernandez
3. [In Likely First, Chicago Suburb Of Evanston Approves Reparations For Black Residents](#) by Rachel Treisman
4. [The Case for Reparations](#) by Ta-Nehisi Coates

Texts

1. Michel Rolf-Trioullot, [Silencing the Past: Power and the Production of History](#), Beacon Press, Revised Edition, 2015
2. Introduction by Robin D.G. Kelley, in Cedric Johnson, [Black Marxism: The Making of the Black Radical Tradition](#)
3. Ashley Farmer, [Black Women in Black Power](#)

Videos

1. View and Discuss: [Racialized Capitalism](#)
2. [New World Coming: Racial Capitalism with Robin D. G. Kelley](#)
3. [Slavery By Another Name - Promo](#)
4. Amiri Baraka - [Why is We Americans](#)
5. [13TH | official trailer \(2016\)](#) Netflix
6. [What is Post Traumatic Slave Syndrome/ and the Effects/-](#) Dr Joy DeGruy

GLOSSARY OF TERMS

The Black Radical Tradition:

a collection of cultural, intellectual, action-oriented work aimed at disrupting social, political, economic, and cultural norms originating in anticolonial and antislavery efforts. This is not simply about Black people being included in white society but making new societies in which we are not marginal. This tradition is not only resistance against structures rooted in slavery, imperialism, and capitalism, but maintenance of an ontology (cultural traditions, beliefs, values). From ship revolts to maroon communities, from abolition to civil rights, from Black Power to Black Lives Matter, the major goal has to be based on strategic action to maintain [and advance] the dignity & humanity of Black people.

Racial Capitalism:

Racial capitalism is a concept coined by Cedric J. Robinson in his book *Black Marxism: The Making of the Black Radical Tradition*, published in 1983.^[1] It describes the process of extracting social and economic value, through super-exploitation of persons of color and their lands and resources. This happened largely through the simultaneous emergence of capitalism, colonialism, enslavement and Western European expansion into the Americas and the global south. Robinson, in contrast to both his predecessors and successors, theorized that **all** capitalism was inherently racial capitalism, and racialism is present in all layers of capitalism's socioeconomic stratification. In fact, he states that capital "can only accumulate by producing and moving through relations of severe inequality among human groups." Therefore, for capitalism to survive, it must exploit and prey upon the "unequal differentiation of human value."

Double Consciousness:

WEB DuBois' term to describe the internal struggle of African-Americans to feel good about the "dark self" in a white supremacist world. The notion of a double sight, or a 'warring of two un-reconciled souls' describes how oppressed people are forced to see themselves through the gaze of their oppressor, while trying to be whole and proud with who they are.

Black Consciousness:

Steve Biko's term to describe the importance of validating the black self through ideological, political, social and cultural resistance. Similar to the Black Power, Black is Beautiful and Black Nationalist, movements. Black Lives Matter is a recent manifestation of this. Many oppressed groups have developed along similar lines, such as Feminist and Queer Movements.

<https://www.nytimes.com/video/us/100000003055806/standoff-with-police-in-ferguson.html>.

Black Feminism & Intersectionality:

Intersectionality, first coined in 1989, by Attorney Kimberlé Crenshaw, is the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage. It emerged in her work on Black women and the courts, when she realized that Black women's gender and issues connected to that identity were ignored by the courts. Black women were seen just as black and not women. Since, then the theory has expanded to enable us to see all social identity markers in relation to power and privilege as well as disadvantage and discrimination.

Critical Race Theory (CRT):

Critical Race Theory is an academic concept that is more than 40 years old. The basic tenets of critical race theory, or CRT, emerged out of a framework for legal analysis in the late 1970s and early 1980s created by legal scholars Derrick Bell, Kimberlé Crenshaw, and Richard Delgado, among others. These scholars examined court case after court case to illustrate that racism played a major role in how courts viewed, adjudicated and sentenced defendants who were Black as opposed to those who were white. It has currently become a catchall term - by Americans who support racial disparities - for all those who desire to teach the true history the United States or resist contemporary manifestations of racial oppression in the United States, such as the Pulitzer Prize winning 1619 Project, published in the New York Times by Nikole Hannah Jones. Hannah Jones begins the history of the United States from the perspective of those Africans who were brought here to be enslaved.

Politics of Respectability:

first coined by scholar Evelyn Brooks Higginbotham refers to attempts by marginalized groups to police the behavior of their own members in attempt to show that they are “just as cultured/good” as those with privilege and power. White cultural stereotypes such as blacks being lazy, intellectual inferiority, violence, problematic single mothered households, etc. are issues that respectability politics critique and blame for problems in the black community. President Obama used respectability politics during his presidency, when he brought up issues of black criminality during his speech following the Mike Brown Killing. Women who say women who dress provocatively “deserve what they get,” is another way to look at this. [Melissa Harris Perry, Politics of Respectability](#)

Post Traumatic Slave Syndrome:

A theory coined by Dr. Joy DeGruy in 2005, after years research that explains the etiology of many of the adaptive survival behaviors in African American communities throughout the United States and the Diaspora. It is a condition that exists because of multigenerational oppression of Africans and their descendants resulting from centuries of chattel enslavement, which was predicated on the belief that African Americans were inherently/genetically inferior to whites. This was then followed by institutionalized racism which continues to perpetuate injury and trauma today.

Reparations:

According to the National Coalition of Blacks for Reparations in America ([NCOBRA](#)) founded in 1987, Reparations is a process of repairing, healing and restoring a people injured because of their group identity and in violation of their fundamental human rights by governments, corporations, institutions and families. Those groups that have been injured have the right to obtain from the government, corporation, institution or family responsible for the injuries that which they need to repair and heal themselves. In addition to being a demand for justice, it is a principle of international human rights law. As a remedy, it is like the remedy for damages in domestic law that holds a person responsible for injuries suffered by another when the infliction of the injury violates domestic law.

ACTIVITIES FOR ENGAGEMENT

1. **Watch:** Workshop [Social Justice 102 - Understanding The Language Of Black Liberation](#)

2. **After explaining The Pan African Moment from the PowerPoint:**

a. Participants should read for discussion:

- Michel Rolf-Trioullot, [Silencing the Past: Power and the Production of History](#). Beacon Press, Revised Edition, 2015

3. **After explaining Racial Capitalism from the Glossary:**

a. Participants should read for discussion

- Introduction by Robin D.G. Kelley, in Cedric Johnson, [Black Marxism: The Making of the Black Radical Tradition](#)

b. Participants should view for discussion:

- [Racialized Capitalism](#), Colonial Global Economy - Lecture 3. Lecturer: Dr Lisa Tilley, Birkbeck University of London

4. **After explaining The Black Radical Tradition from the PowerPoint and the Glossary:**

a. Participants should View and Discuss: [New World Coming: Racial Capitalism with Robin D. G. Kelley](#)

b. Participants should write a one paragraph response to this prompt:

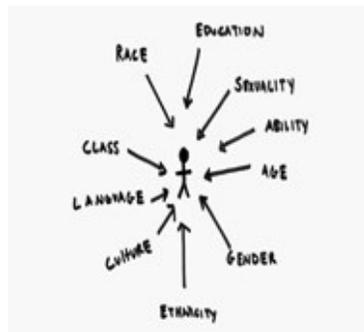
- Given your interests, desires, and skill set, what would be an Emancipatory Project for you and/or your community and how would it link to the Black Radical Tradition?

5. After explaining Black Power/Black Consciousness from the PowerPoint:

- a. Participants should read and Discuss: Ashley Farmer, [Black Women in Black Power](#)
- b. Research Assignment:
 - Each participant should conduct extensive research on one of the leaders mentioned in the PowerPoint, producing a 5-7 paged research paper, containing a brief biography, the historical context and an analysis of he/she/their specific ideas of Black Liberation.

6. After explaining Black Feminism and Intersectionality from the PowerPoint and Glossary:

- a. Participants should examine the categories on the following graph:



- identify themselves in as many ways as they can (What's one's class, race, religion, etc.)
- Discuss the power dynamics with each.

7. To go more in depth on Prison Industrial Complex, Abolition, and Defund the police:

- a. Participant should View and Discuss:
 - [Slavery By Another Name - Promo](#)
 - [13TH | official trailer \(2016\) Netflix](#)

8. After explaining Post-Traumatic Slave Syndrome

- a. View and Discuss: [What is Post Traumatic Slave Syndrome/ and the Effects](#) - Dr Joy DeGruy
- b. Answer the following questions: Can you identify Trauma in your community?

9. After explaining Reparations from the glossary:

a. Read and Discuss: The Case for Reparations by Ta-Nehisi Coates

b. View and Discuss: Amiri Baraka- Why is We Americans

c. Participants (individually or in groups) should answer the following prompt:

- What kind of reparation would you develop on a national scale for Black Americans?

1. Use the following articles to aid in completing prompt

a. A Calif. Beach Was Seized From Black Owners In 1924. Now The Family Will Get It Back, by Jose Hernandez

b. In Likely First, Chicago Suburb Of Evanston Approves Reparations For Black Residents, by Rachel Treisman

ADDITIONAL RESOURCES

[ASALH x Howard University's Social Justice Workshop Wednesdays Series](#)
(ASALH TV via YouTube)

ACKNOWLEDGEMENTS

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DR. LISA BROCK

CURATOR



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