

Journal of the Registry

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A Platform for Inclusive Justice and Social Change



AAREG

Inspiring the Young Minds of our Future.

Spring, 2021

Special Edition Featuring Student Contributors

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A Platform for Inclusive Justice and Social Change

An Opening Word: As the Journal of the Registry we are a community ally and catalyst for social change through the advocacy of inclusive justice. Our primary goal is to offer an open source for voices, visions and thoughts that can get buried in the noise of racism at every level of society. The *Journal of the Registry* acknowledges the required perseverance of action on behalf of the Black community. Historically, we know that systemic change happens through consistent and pressing demands for policy change in America. We expect and will settle for nothing less regarding full citizenship that is equitable, and inclusive for Blacks in America. We stand today because of what has been done through the “feet on the ground” work of activists and allies. We remember and we carry the mantel of justice for today, and for the next generation. As agents of change we draw upon our skills, wills, resources, voices, allies, and all that is given to us as a people to engage in ways that remove all barriers of oppression against our people.

We want the Journal of the Registry to be a space that challenges communities, and propels those in positions of responsibility to make real, substantive changes necessary in order to bring about true equity for Blacks. Essential to the work of social change is found in the work of communities that seek a platform that is collaborative in removing the absence that often ignores systemic racism, and the impact it has on the thriving of Black communities.

The work of activists has a prominent platform here; as their day to day efforts are on the ground, and are often what bring about substantive rather than theoretical transformation. This journal welcomes readers and writers from many walks of life, from many cultures, and countries who are committed to transformation, accountability, and reparations. We understand the intersectionality of issues and groups, and want to further alliances with a wide range of people who have experiences, and ideas that bring us all together.

The Journal of the Registry is an evolving resource for supporting efforts to guide youth, and generations to come. As well, we need our elders, as we must not forget how we arrived here in the struggle for equity. This space draws on yesterday’s and today’s events to give added meaning to tomorrow’s outcomes. The Journal of the Registry pulls from the root of historical knowledge that frames the mirrors and windows of race, class and gender.

Our aim is to distribute nutritious intellectual, and emotional substance for all committed to engaging in the soul work of transformation. We are speaking of transformation that addresses inclusive justice and social change for Black Americans. As you come to your community’s junctures we hope you find support in this space to rethink positions, and stimulate actions that change the lived experiences of all America.

America's Tagline

One White Woman Reacts

Observations on Caste by Isabel Wilkerson

Julie Landsman, Co-Founder, Journal of the Registry

“As a means of assigning value to entire swaths of humankind **caste guides each of us often beyond the reaches of our awareness.**” (p. 17) *Caste*, Wilkerson, 2020

“As a social and human division,” the political scientist, Andrew Hacker wrote of **the use of physical traits to form human categories**, “it surpasses all others—even gender—in intensity of subordination.” (p. 19) *Caste*, Wilkerson, 2020

“It is much harder to look into the darkness in the hearts of ordinary people with unquiet minds, needing someone to feel better than...harder to focus on the danger of the common will.” (p. 266) *Caste*, Wilkerson, 2020

“**For the horrors of the American Negro’s life, wrote James Baldwin, there has been almost no language.**” (p. 47) *Caste*, Wilkerson, 2020

“Black people forgive because we need to survive” wrote Roxanne Gay. “We forgive and forgive and forgive. They want absolution.” (p. 288) *Caste*, Wilkerson, 2020

Since 1944, when at age four, I caused pain to a woman taking care of me by using a nursery rhyme with the N- word in it, I have been looking for a description of the way racism lives under our skin, in the deepest part of our unconscious; how it comes in the songs we hear in infancy; the words used by our parents. The book *Caste*, by the historian and journalist, Isabel Wilkerson, makes the goal of understanding racism, as a white person, within reach. It is possible to know what you do not know if you go deep enough. I sensed the power of racism, over my years as a teacher, writer, professor. Yet I felt that I was missing something. I became caught up in the “why do they vote against their own interests?” refrain as so many white progressives did during the 2016 election. Now, I have come to believe that “their own interests” among whites of all economic strata, are first and foremost, their interest in maintaining white supremacy, to be “better than.” Wilkerson, by means of her stories, her years of historical research, and her ability to parse out the strands that are woven into the fabric of the overriding

power of racism, has given me a firmer foundation on which to stand, to know. I am aware of the details now, the laws and the actions, “the darkness in our own hearts,” exposed. Through understanding the power of a caste system, I begin to comprehend the “no language,” of which Baldwin speaks, and the desire of “absolution” Roxanne Gay insists we, as white people, want.

I have spent much of my life working with African American children, youth and adults. I believe my nearness to them for all these years, has given me some insight. The arguments in teachers’ lounges together with Black colleagues, the laughter over 22-minute lunch periods in the cafeterias, the grieving together at funerals for our students, or friends, the drinks after work, or dinners during parent teacher night, or picnics together, time in each other’s homes, have made my learning visceral, a literal skin connection. I have read and studied and debated and argued and challenged both white and Black colleagues and friends at various stops along the way.

Now, I watch my white grandson who lives in New York city, East Village. He goes to a middle /high school where the population of white kids is 18%. I see, as he has grown to an 11-year-old pre-teen, the naturalness in his interactions, his understanding of racism which is at a deeper level than many white adults I know. I believe it is from growing and wrestling and singing and skateboarding and playing soccer and yes, now, in the age of COVID playing video games, with friends who are Black, Puerto Rican, Latinix, Japanese American and white, that he will grow to be a much more enlightened human being than I ever could—given my time and background. His knowledge comes from a sub conscious place, through six years of simply living in neighborhoods that are diverse, in the best sense of that word.

What *Caste* does is break down for all of us, a way to comprehend why racism reaches even beyond our awareness, no matter our exposure to those unlike ourselves. It is in taking the journey with Wilkerson into her comparison of our system with other caste systems as a way of comprehending what has come to be here in the US, that we gain respect for the “intensity of subordination” that Packer mentions in his quotation about the racist categories our country is founded upon. What has been done by whites, from “the darkness in the hearts of ordinary people” (Wilkerson), in these United States, is to create a system in its results and its

grief and its horror, that is indeed something for which “there is almost no language” as Baldwin says. Yet Wilkerson is finding a way to do just that: from the “silence in the face of evil” as Dietrich Bonhoeffer describes on page 89 in this text, to the collusion that keeps brown children in cages on the border, now.

Wilkerson gives us concepts (the 8 pillars of caste), personal stories of abuse on airplanes as a Black woman, a detailed description of degradation. Yet even more important, she captures the resilience, almost incomprehensible in its strength and persistence, courage and resistance on the part of Black Americans throughout this history. We witness such strength even now, all across this country in cities and towns, suburbs and rural areas.

I was struck by Wilkerson’s ability to see in caste privilege in other cultures, something she calls “a visible expectation of centrality” (p. 30) on the part of those who are in the upper castes in India. I have been aware of this over these years of teaching in public schools: the expectation that “history” is neutral, a truth to be studied, without recognition of from whose perspective is the historical trajectory told. Whose history is told at all? I have been aware of it in literature curriculum in terms of whose books are read, whose are called “classics,” which authors have class sets in the supply room devoted to their work. Because schooling has been defined by white educators, we are not aware of whose voices are missing, which men and women of color made astonishing discoveries in science, physics, biology. The list of absences all across the curriculum is endless. In my field of education, the way we accept or reject children is based on a White definition of behavior, ability, intelligence. It is accompanied by implicit bias, lack of awareness. Who decides who is “gifted?” Wilkerson brings us realization after realization, over the 300 plus pages of her book that makes it possible for us to see what had been invisible, unknowable. It makes clear what I have sensed yet could not conceptualize in its wholeness. She makes startlingly clear why so many kids of color find nothing to connect to in education as it is perceived and administered in much of this country. I believe in some places, in some districts, this is changing. Yet even as I write this, a school district in Iowa has given white parents the option of taking their children out of Black History month classes and activities.

What I am left with as a white person now, having read *Caste* twice and absorbed it as best I can, is an unexpected desire, for just what Gay says of us in her quote above: “They want absolution;” I want it from all those kids I might have ignored or failed to motivate. I want absolution for what I did not know and was never taught. At the same time, I am left with an odd and hesitant hope: that with Wilkerson’s insistence on “radical empathy” there may be a start. That watching young people in Black Lives Matter, both white and Black, Asian and Latinx, indigenous and immigrant from all over the world demanding justice, and yes, that seeing my grandson Harry and his give and take and fearlessness in taking in what he learns in a public school that fosters anti-racism and compassion, there is a chance for Reparations, for Truth and Reconciliation, for absolution here. It will take monuments and plaques recognizing that which was done, as has been the case in Germany, where students study the Nazi era, are reminded of its evil in text and song and film and art. It will take such deconstruction of the accepted story of exceptionalism, here, in our schools, our texts, our films, our policies, our laws. It will take all of us, to come clean.

I do not feel there is absolution for my generation. Yet, I do believe that some of us have lived in a righteous way, making mistakes and blunders, and catching ourselves in racist thinking. We still do that. Following the lead of Black and Brown, Indigenous and Asian people here in this United States, we will survive. We will debate and argue, listen and speak, and live together. If absolution cannot come for me, a 77-year-old white woman who tried her best and still blundered, then it can come in for those in Harry’s generation.

An Action Point

Perhaps it can start with assigning each high school age young man and woman, to read this book, *Caste*, and to absorb it and reason together about its implications.

Complicity

Julie Landsman

I

Southern night, southern day.

White women went about buying groceries
at the store with the porch where white men sat smoking.

Not the body's contortion.

Not the details of terror.

Just this:

women smiled;
men in shirtsleeves shadow boxed, waiting.
Teenagers tossed a ball between them on the road out of town.

Mayors, senators, governors, teachers,
Church deacons, shop owners,
farmers, librarians, bartenders;
all gave their silent assent,
 their turning away,
 their shrug.

Just this:

The President went along.

II

Newspapers gave space and letters,
hour or two to typeset,
advance notice: gathering under trees.

Children arrived.
Parents came too, picnic baskets.

Rope slung over a sturdy branch.

Sheriffs stood back.

III

No Billy Holiday song could help.
No plea, no lawyer, no late night appeal.

Years came and went, graves lost under overgrowth:
Needle palm, Spider wort.

Grieve.

Yet know
that grief
does not change the bodies
or the earth that holds them.

A Case for Further Readings

Cynthia Narine, English Major and Student Editor on this project

As an avid reader and a literature major, I considered myself well read; now I know better. It wasn't until I was in my first year or two of college that I realized that there is a voice that is woefully underheard, underserved, and underrepresented, which is the voice of Black and African writers. It wasn't until I took a class about the literature of the African Diaspora that I realized this--saying that I realized this is doing me a service, I had to take the class first and be given a reading list in order to gain that knowledge. And for those of you like me, who don't know what they don't know, who are unaware of the missing stories, here is a reading list with those novels, and a few others, that I found particularly inspiring. I didn't add books by novelists who are very popular; people that I've heard of without prompting, such as Chimamanda Ngozi Adichie or Chinua Achebe, two very prominent and well-known Nigerian novelists, or Toni Morrison or Alice Walker, two prominent Black American writers.

***Lose Your Mother: A Journey Along the Atlantic Slave Route* by Saidiya Hartman.**

Lose Your Mother is about the history of the Atlantic slave trade which she pieces together from her own modern-day travels along the slave route in modern day Ghana. Hartman seems to mix autobiography with historical fiction in her book, giving a story to those who may not have had their stories recorded.

***Homegoing* by Yaa Gyasi**

This is a historical fiction novel that follows the descendants of two half-sisters, who are unaware of each other, as one marries an Englishman and the other is captured and sold into slavery. Gyasi goes generation after generation, spanning hundreds of years, following what might have been for these two women and their children and their children's children.

***Gods and Soldiers: The Penguin Anthology of Contemporary African Writing* edited by Rob Spillman**

The *Gods and Soldiers* anthology has a mix of fiction and non-fiction works, with authors spanning all over the continent of Africa; capturing the different cultures, the multitude of languages from North to South, East to West. Each story may be stand alone or part of a larger body of work, but all tell the story of Africa, in its many forms.

***The Oxford Book of Caribbean Short Stories* edited by Stewart Brown and John Wickham**

Caribbean Short Stories is another anthology, which has stories written by authors of the African Diaspora; these stories show a different side of African diasporic writing, which may not be immediately thought of, because Caribbean is not Black American or African, but it is just as important and adds breadth and depth to the diasporic experience.

***What is the What* by Dave Eggers**

What is the What is based on the life of Valentine Achak Deng, one of the “Lost Boys” of Sudan who was displaced from his home at a young age and faced armed militants while fleeing for his life and safety. This story follows him to America where he faces an immeasurable amount of new challenges.

***Citizen: An American Lyric* by Claudia Rankine**

Citizen is, in my opinion, something close to spoken word. It is written in a mix of first, second, and third person, and sometimes follows a short scene, other times a multi-page exposition, but all follow what it means to be Black in America.

***A Good Time for the Truth: Race in Minnesota* edited by Sun Yung Shin**

Here is another anthology, one that covers a multitude of races in Minnesota, with only Minnesotan writers. All of these stories are stand-alone pieces and somehow address race, sometimes through overt narrative, other times through subtlety.

These readings all left me with something different, but an overarching sense of almost completion; I could see myself in these works. No, I'm not a descendant from African heritage in any way, but classic mainstream literature is very white. Chimamanda Ngozi Adichie, who I said I wasn't going to mention but will do so anyway, gave a TedTalk about the dangers of the single story, and mentioned not being able to see herself in any of the stories she read as a child in Nigeria (TEDtalksDirector). I also could not see myself in my favorite novels, but I didn't realize it; I am not a white, middle class, English woman born to a gentleman in Victorian England, and I didn't realize that being able to see myself would be important. I didn't know that representation, having brown girls present in novels, would be vital towards making a story real to me (crazy, right?).

The above books are just recommendations, but I want you to try these stories and revel in the slight uncomfortable feeling which will hit you when you realize you can hear the sounds, smell the smells, taste the tastes, and feel the familiarity of the settings and the people. It may be a new experience for you, but once you've experienced the feeling of being seen and represented, you'll have a new appreciation for stories that you can truly put yourself in. If you cannot put yourself in these stories, that's okay. Broaden your horizons anyway and embrace multiple stories; it is especially important now that it seems like, as a society, we're more disconnected than we've been in a while.

The Exit Ticket: A Collective Voice

A. Fritz, R. Rasett, S. Goetz, and L. Vayshy
(Teacher Candidates and Student Contributors)

I am the child born upon

A precarious life of which I am a pawn

Slipping from the community reach

While they stand and preach

Hussle hussle they say

Until our life is gone astray

I am the student mentally ill

but with perseverance I stopped popping pills.

I am the child who feels unseen

Wanting nothing more than to feel whole and clean

Why does it feel I'm asking too much?

When all I want is love and trust

I am the child who is small and fragile

I should not need to be this agile

But who am I to be miss guided

Aren't we supposed to be United

Being the student is like being the entrepreneur

You take on most of the risk but get the prize

And along the way gain allies

What We Keep, What We Learned:

Teaching for Equity Before and After the Pandemic

Kimberly Colbert, English Language Arts Teacher

Living out a reality that greatly resembled the narrative of an Afro-futurist novel about a global pandemic, was not my expectation when I returned to teaching after a three-year leave of absence. As I “stepped” into my virtual classroom on September 5, 2020, absent was the first-day-of-school celebration, the red and black balloon arch, pep band music filling the cool fall air with strains of the school song, and the rhythmic welcome chants of cheerleaders on the front steps.

We were returning after a post-George Floyd summer of student cries to remove school resource officers (SROs), social media call-outs of educator microaggressions and schools’ institutional racism. Central High School in St. Paul, Minnesota, had unfortunately not escaped the #BlackAt (high school name) movement. Nor was it free from the shadow of data, confirming decades of disparities between white students and their counterparts of color.

It is easy to concentrate on what students and educators have lost during this pandemic. But to do so is to lean into a deficit narrative that turns a blind eye to some important truths that are actually not new. After all, the conversation that we need to “do” school differently precedes the pandemic by years. The truth is that the effects of institutional racism that affect student achievement and engagement during the COVID pandemic is not new. White student achievement, on the whole, has historically been higher than that of BIPOC students. These disparities are being illuminated and exacerbated by the pandemic’s dire life and death circumstances, the enormity of which we have not seen in our lifetime. And so, like many other educators who strive toward a *liberatory praxis*. According to Paolo Friere, liberatory pedagogical praxis involves teachers willfully exercising their influence and agency to engender freedom and equity with academic learning.

I turned my attention to providing the best of myself and my pedagogy for my students. I dove head first into the frightening (for me) waters of technology, learning platforms like Jamboard and Flipgrid. The click of the laptop keypad became a familiar cadence on Google Meets as my colleagues and I spent many hours talking through lesson plan ideas that would accommodate our new reality. We became like our students, communicating almost 24/7 via text and Marco Polo. The messages we shared were not just work related. We messaged about what was going on in our lives under COVID, which helped get me through the isolation of teaching in a pandemic.

The scholarship clearly identifies relationship as the most important component of teaching. Unlike my colleagues, who I have known for years, my students existed in the abstract, letters or an avatar on a screen, and sometimes a rare voice in response to a question. Because their school photos had not been updated on our student information system, I had to create in my mind, older versions of the middle school student faces; I saw on *Infinite Campus*, the student information platform. Social emotional learning (SEL) was the order of the day. Lessons included intentional check-ins. Attention was paid to how students were feeling during any given class hour. If students were reticent about turning on cameras or speaking out loud, I did not force the issue, as was advised by best practices recommendations from building administration. Figuring out creative ways to get students to speak proved challenging. In an in-person classroom, I can read the room, see who is engaged, who is sleepy and who is distracted. My challenge was to figure out how to discover this information while sitting in a room alone with a screen. I soon grew tired of hearing my own voice.

Our district went virtual following months of robust debate and negotiations. The number of COVID infections decided our fate. Thanks to a committee of creative colleagues, our building adopted a schedule that was a good balance of synchronous and asynchronous time. I was responsible for approximately 170 students, grades 9, 10 and 12.

It was a tough start to the school year. I had three days (including the long Labor Day weekend) to prepare for three classes, having been rehired a week before the start of school. I did not have the chance to recover from the exhausting emotional labor of my previous work of organizing and mentoring teachers of color who were being deeply affected by racist work environments. And yet, I was happy to be back. I needed to be with kids. They had always been the reason for my activism. In addition, my school had, with the exception of one assistant principal, a new administration. There was a new and tentative routine and rhythm to our community. My colleague called it “storming, norming and forming.” My work family had the “benefit” of one quarter of asynchronous distance learning under their belts. They were happy about my return and felt invested in my success. So, they rallied around me, providing counsel and curriculum to start the year. Despite my 27 years in the profession, I felt like it was my first year all over again.

The 10th grade team, whose work I center in this writing, leaned into creating lessons that would draw our students in to a complex world of virtual learning. Our first unit centered on, “The Arrival,” a picture book with a dystopian motif. The main character immigrates to a new country in search of a better life for himself and his family. The lesson plans were rewritten to accommodate our DL classrooms, with great consideration given to student engagement in the content. We used an electronic copy of the text, since books distribution was impossible. Student participation during this unit continued to wax and wane as it did the year before when the COVID lockdown started. We felt stressed and helpless, knowing that the current school situation was contrary to what our students needed as social beings with developing adolescent brains. And then, around the end of the first quarter instead of watching the video in parts that were connected to close readings, students watched the play in its entirety. In the following weeks, we reviewed key scenes that related to leadership and power, while students decided on the format with which they would present their final. A good amount of in-class time was allotted for work, to avoid the dilemma of unfinished homework that we had been facing.

Paolo Freire, wrote in his seminal text, *Pedagogy of the Oppressed*, “Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teacher and students.” (Freire 51) DL gave me the opportunity to experience this reconciliation. As I taught *Macbeth* I also learned from my students. This student to teacher learning came about while assessing final projects. Student assignments were thoughtful and creative. Many students involved parents and guardians. Amina, *whose family originated from Somalia, videoed an in-depth interview with her father. Her opening statement was, “Being a moral leader is always about being brave.” In their discussion, she asked her father to reflect on Somalia’s president. Yasmine, * also from Somalia, spoke with her father about the same topic in a podcast. Her first question to him, “Have there been any Somali leaders who were selfish and put themselves above others?” Because Yasmine’s father only spoke Somali, she provided subtitles.

In their final reflections, students overwhelmingly described being pleased at the opportunity to be creative and independent. “I am most proud of inviting my dad and interviewing him and helping the audience get a better understanding of Somalia’s president,” wrote Amina. Yasmine wrote, “My dad speaking about his people’s history made me really proud.”

I attended an online meeting in October 2020, featuring Dr. Bettina Love, author of *We Want to Do More Than Survive*. She said that teaching during COVID is the time to be creative, in particular as we continue to explore a safe, full return to school. She said we have the chance to think innovatively about the future as we continue to adapt to our new reality. In her essay, “Teachers, We Cannot Go Back to the Way Things Were,” Love challenges us to “radically dream.” Radical, in the spirit of civil rights activist Ella Baker, who describes the word as digging into the heart of an issue. And indeed, we at Central continue to talk about next steps.

The radical dream that has emerged from a year and a half of DL is a robust effort to desegregate our 9th and 10th grade English classes. Central is on its way to becoming a full International Baccalaureate (IB) school. This means that 9th and 10th grade will be part of the IB Middle Years Program (MYP). Historically, our school (per district requirements) has offered a non-weighted credit class and two weighted honor-point credit classes for 9th and 10th grade students. These options caused our classes to be segregated, with the majority of students of color opting for the non-weighted course. Our department argued successfully that any classes offered in an MYP school should carry honors credit. Next year, we will offer only the two honors classes.

I recently mentioned the survival tweet to an educational support professional colleague. He had a great perspective on the word “survive.” “To ‘survive’ has a bit of a negative connotation,” he mused. “How about the word, ‘thrive,’ instead?” As the 2020-21 school year rapidly comes to an end, and our radical dream of a new 9th and 10th grade curriculum becomes a reality, I look forward to a full, safe return to our building with an eye toward helping my students thrive in the next chapter of school after COVID.

Corona

O. Thao, K. Worcester and T. Tilmon
(Teacher Candidates and Student Contributors)

Middle Class, Low Income,
Corona does not judge and places all.
Children notice, they watch our every move.
Job, no job,
we're walking a tightrope
through the kitchen, children becoming precarious.
Food, no food – where did it go?
Home, shelter – where did it go?
Hope,
All around.
Entrepreneurship is here,
stepping outside the comfort zone...it's where we're at.
Corona might place us all,
But it cannot take everything away.
Trapped in the birdcage,
we're seeking the freedom that once was taken advantage.

He Can Run, But He Can't Hide

Benjamin Mchie, Executive Director, African American Registry®

The above title used was first said by Black heavyweight boxer Joe Louis on Juneteenth, 1946. The Brown Bomber, returning to the ring after serving in WW II was referring to his heavyweight title opponent Billy Conn who he defeated in eight rounds. This paper will compare and contrast American race and class in three articles, intersecting my public, private and nonphysical views. I will offer ideas for a safer African American human community and alliance. I will inspect race, color, self-actualization philosophies, and the deception of assimilation in this text. The hopeful result is a healing unification or merger of a split soul in our Black community. My research debates cognitive dissonance, the history of Black half-truths through stereotypes, and the value of Black history. I will explore the assets and liabilities of gender, racial acceptance v. racial pride, and how color sometimes gets overlooked. This paper also will include AAREG article resources to aid in its intended outcome.

MeToo v. YouToo and the Weapon of Silence

Tarana Burke's phrase MeToo represents almost a five-hundred-year legacy of emotional, physical and sexual abuse directed at Black women. I grew up with many Black girls in my neighborhood, Paulette could beat me in the 50-yard dash (she held her hands like a karate chop to be faster than me) we still talk occasionally. After 6 decades, I long to find Laverne and Crystal because as a boy I could have been nicer to them. I've caught myself; I am ashamed of that past and I recognize my indiscretions. Historically, much like the debates Frederick Douglas and Susan B. Anthony had during American slavery racism v. sexism still compete for placement in which is worst. If not for the racism I've viewed from white women of all sexual identities against Black women, I would have a clear choice. Comparatively, if not for the sexism I've witnessed and earlier acting out, I would equally have a clear opinion. How does pointing a finger at white society or male society heal? Why is finger-pointing needed? YouToo is needed, why? I suggest that it is time to disarm the weapon of silence that has been with us and conceals which so long has been hidden.

Identity Politics vs. Identity Morals

America's racism is not a political, or intellectual issue; it is a legal and moral issue. It does encounter politics and the law and frightens the intelligence of the perpetrator. The Articles of Confederation's use of race and color is the outline of America's foundation. This document was the template for America's constitution. Article IX paragraph V states that all benefits of commerce between or to the 13 colonies will be to benefit their "white inhabitants." This manuscript establishes color (and therefore race) as a legal construct. This can mean that citizenship can align one with what America IS in comparison to what America CAN BE.

Identity politics describes a political approach wherein people of a particular religion, race, social background, class or other identifying factor develop constitutional agendas. These affiliates organize based upon the interlocking systems of oppression that affect their lives and come from their various identities, near much of it is race.

One's morals are a part of personal identity; if you interpret the second commandment of the Torah (old testament). As individuals, we choose our empathy or love of people from moment to moment. Our moral compass directs the path of every human being. What is the common good? What is right? How one's morals affect lives sustained or lost may be the most meaningful answer to those questions. Many of us don't ask those questions constitutionally perhaps because it is answered through our identity. The risk or blessing of identifying morals without politics is that one's humanity takes precedence.

Racism alone is not against American law, it can lead to injury, death, etc. and it has its own identity. To describe it politically or morally, think of it as a disease and pay attention to its suffix, ism. In this definition, racism is a medical condition or a disease involving some specified practice, policy, ex: sexism, alcoholism, and classism. Comparatively the suffix, isis means 'inflammation of' and refers to a condition that is defined strictly by inflammation of something; ex: arthritis, paralysis, etc. The suffix, osis which means 'abnormality of' usually refers to a wider range of issues that are bacteria-oriented and cause that inflammation; ex: tuberculosis, sorosis, osteoporosis, etc. Comparing racism to a pandemic has happened a lot since Covid came into our lives and there is some accuracy to this description.



Because racism is caused by men and women (not biological) where are we on the path to a cure? Is there a 12-step program available? Would counseling or an intervention help create that path? Finally, as we all identify with either politics or morality we will encounter how and where we journey through the wilderness of racism towards what scripture and Dr. King called the “Promise Land.” Like a child’s first steps which are innocently careful America’s anti-racism rungs get shorter as we plan for that place promised and how to get there. Motivations, political or moral meet the reality that there is no blueprint to work from and so far, as a human society we lack the creativity and fortitude to build it. My belief is the answer is in our hearts.

Malcolm, Meghan, Sublime Parallels

Malcolm X loved Black people so much that he all but took on America’s Nordic, One Drop, 5 Civilized Tribes, 3/5th human ideology head-on for African America. As a master teacher, he showed many Blacks how to be comfortable being uncomfortable after the Middle Passage. Actor and activist Ossie Davis said of him “*Most of us Blacks or Negroes thought we were free, without being aware that in our subconscious all those chains we thought were struck off were still there. There were many ways where what motivated us was our desire to be loved by the white man. Malcolm meant to lance that fear and he knew would be painful.*” Dr. John Clarke mentioned of him, “*While the other leaders of that day were begging for entry into the house of their oppressor, he was telling you to build your own house.*” Malcolm recognized that the American system wasn’t broken; he articulated what the white man’s blindness to racism was. He exposed that white gaslighting rhetoric was not naivety but shallow conceit and called them out consistently especially in his 1964 television interview with Mike Wallace. He did the same toward Black America too including the Nation of Islam. Malcolm X’s greatest risk may have been in how uncomfortable he made Black America feel.



It has been said that “Every descendent of American Slavery is here because a Black woman chose to live through the Middle Passage.” Fifty

plus years after Malcolm was murdered, a Black woman avoids suicide as a response to a similar white tribal menace, which she was unprepared for.

After Queen Phillipa and Sophie Charlotte and slavery were abolished in America, the Berlin Conference was arranged in 1864. It was here the United Kingdom joined Belgium, France, Italy, Germany, and others to finish the job of eradicating Africa through colonization. The episode is historically known as the Scramble for Africa.

150 years later enter Diana, the mother of Meghan’s husband into the British Empire. A white commoner not royal enough, yet public opinion saw a connected class value. One that didn’t give the Monarchy what it wanted. Her diplomacy understood poverty’s characteristic in the African colonies conquered by Britain. She crossed the tracks as an ambassador against white royal protocol rather than to simply pity people. Diana’s DNA/Nurtured characteristic offered a fork in the road that her son chose into adulthood. It was how the Duchess of Sussex came to be.

Meghan Markle is not Harriet Tubman or Fannie Lou Hamer. Yet, instinctively from the abuse of the royal ‘Firm’ towards her and her unborn son, she had to find herself. Possibly while engaging with other Black women in Botswana on her 2018 goodwill tour as a royal. The royal family demands duty from the women who marry in—to relinquish normal life (and their passports, according to Markle) in service of the Crown. But if they’re *too* bright, the palace, like a sullen teen, gets jealous and resentful. It’s a no-win predicament familiar to women, and nonwhite women in particular: You’re either too much or never enough. The power of her going home (to the continent) can benefit one’s conscience and soul. Her former profession aside she doesn’t seem to be acting now. She seems to have drawn a line that goes back to the continent. This moment belongs to her alone and the world will witness her racial morality going forward. Comparing arguably one of the most prolific Black leaders of the last century with what may seem to be careless identities fueled in politics is worth noting. Finally, to contrast, a Black woman respectfully calling out what could be an extension of an entire European society shows a cyclical connection defined by race and color. Often the risk is a worthy investment.

Semi-Conclusion

I spend quite a bit of business and social energy observing white privilege partly because I have colleagues, and even friends who are white. I encounter many conservative people as well; most are white, but not all. This assertion connects to this paper's identity morals. To add a conservative character, we have one who grabs humanity for personal advantage. The summer of 2021 has shown a chapter in the story of police brutality against black humanity reaching a semi-conclusion. African American Registry's office is 4 blocks from where [George Floyd](#) was murdered in 2020. The frightening difficulty for absorbing [Daunte Wrights](#) death is imagining his (and any black persons) rationale of how much Black Lives Matter in the last year. What makes Floyd's murder additionally hard is he was handcuffed, not running or getting into his car. The shackles of slavery's symbolism of capture are clear in the Chauvin trial to me and I sense that may have run through young Mr. Wrights' mind and heart before he tried to run.

The Impact of COVID-19 on the Global Economy and US Education System

Kimberly Roan, Ed. D

Like a Tsunami, COVID-19 engulfed the healthcare system, global economy, workforce, as well as education system at an unprecedented level. Across the country, the global pandemic claimed over 450,000 lives, caused the unemployment of 20.5 million Americans, shifted public education to exclusive online learning, and reformed the workforce by enforcing remote work or working in Personal Protective Equipment (PPE) for employees. Massive changes to critical systems came on the heels of multiple social justice movements; which then commanded, across all sectors, leaders to take on unpacking systemic ideologies. Perpetual impediments were experienced during this global crisis that prevented access to America's greatest asset – people skills. This article will examine systemic inequities that prevented access to the upskills needed in the workforce during the pandemic, and the intersection of barriers carried over into the education system. And finally, offer solutions for America's plans for upskilling the next generation, across the full spectrum of the workforce; which should be done through a more diversely inclusive lens.

Gender, wages, and racial inequities have plagued the structure and views of America's society for centuries. COVID-19 only illuminated such long-standing disparities. Women, people of color, and low-income communities' participation in the labor force are disproportionate when compared to their counterparts, and it was exasperated during the global pandemic. In March of 2020, consumer spending declined by 8.7%; and 13 million industrial production workers were laid off. The impact from COVID was that 113 months of job growth flatlined due to a historic shutdown of the labor force and economy (Bauer et al.). To assist with slowing the spread of the virus, additional lockdown measures and social distancing requirements caused childcare centers, schools, and businesses to close; which directly caused an unprecedented number of women to leave the workforce.

According to Stevenson, women, non-white workers, lower-wage earners, and those with less education were impacted significantly by the downturn of the economy, and adjustments made in the labor force during the pandemic. A closer look at the primary drivers of such disparities shows that dramatic job loss occurred in female-dominant industries, jobs requiring in-person tasks, increased in-home caregiving responsibilities, and the onus of facilitating learning for school-age dependents (Stevenson 4). Although the majority of these disparities are not new to women, people of color, and low-income communities the impact of COVID publicized the historical burdens these groups have endured for generations without restitution.

Public education is another system with disparities illuminated during the global pandemic. When American citizens became acutely aware of COVID-19 in spring 2020, over 55 million US students under the age of 18 were swiftly displaced from school and confined to their homes. This population was expeditiously introduced to online learning, and poorly equipped to manage the social, emotional, and learning demands (Garcia and Weiss) of such rapid changes. Such dramatic shifts in the traditional learning platform exposed not only the vulnerability of the public education system but also the lack of resources to provide access to education. What was exposed was the lack of sufficient resources for several student groups; students of color, students with a disability, as well as low-income students (The Education Trust). Students from diverse communities suffered tremendous academic loss, widening the achievement gap, school readiness gap, and high school drop-out rates due to lack of internet, access to school support services, and mental health struggles (Terada). According to Allen and West, "64% of American school teachers and administrators with a large population of low-income students said their students faced technology limitations, compared to only 21% of students in schools with a smaller percentage of low-income students." Across the country, students disengage from learning due to insufficient resources, lack of communication and support from teachers, and a plight of emotional and psychological turmoil. To re-engage students after 14-months of limited or no learning, government officials, school administrators, social services organizations, business leaders, and the community need to reinvest more in wrap-around services for students enrolled in public schools.

Post COVID-19 solutions are tied to the labor force and education because it will be these institutions that catapult the U.S. economy into recovery. First, business leaders should know how essential financial compensation is to every employee, meaning each deserves a living wage. It was made transparent that most Americans deemed as essential workers or frontline employees are not compensated at a level that offers them work-life balance. Kinder and Ross emphasized that the limited ability to telework was the primary reason why low-wage workers suffered disproportionate job losses during the pandemic. Another recommendation for business leaders is to implement or establish more partnerships with high schools, 2- year technical and community colleges, and 4-year universities. Collaborations between educational institutions and businesses can establish progressive job-training programs, contemporary talent management toolkits, and inclusive programming that require employees to volunteer in diverse communities. The benefits from such partnerships will create need connections businesses, schools, and low-income communities that give back in ways that may currently be unseen. However, the pandemic exposed a gap between educational institutions serving minority populations, individuals from low-income families, rural communities, and the array of career fields available in the United States that could have provided a source of support tied to businesses. However, such connections were simply not available to these groups. Looking to the future, business leaders should become aggressively proactive in pursuing partnerships with a variety of communities rather than relying on past practices; which oftentimes do not reflect a diverse population of lived experiences (e.g., minorities, women, low-income or rural). If business leaders look to lessons from the global pandemic they will find opportunities to champion programs that bring forth employees from diverse backgrounds; especially women, people of color, rural, and even those isolated in other ways; making them out of touch within America.

COVID-19 not only exposed the entrenched systemic disparities for communities of color but also offered hope for collective partnerships between private sector businesses and public education. Together, these organizations can prioritize quality education for all students, especially students of color and students from low-income communities, while establishing an innovative and sustainable approach to building the future workforce. Collectively, government officials, school administrators, social services organizations, business leaders, and communities should consistently invest in understanding systemic inequities across society. Devising solutions for eradicating work gaps across the United States will occur with cornerstones of accountability, transparency, and communication.

Upskilling all citizens in America through the sharpening of knowledge, developing new skills for the 21st century, and support systems that improve preparedness for today's and future job markets are paramount features. The pandemic revealed many solid reasons for taking steps that will position the U.S. to address a global economy, and prepare for future *pandemics* through a lens of career flexibility and mobility. Leaders stepping up to bring the best possible outcomes for all U.S. citizens is what effective upskilling looks like to impact a world responding to unpredictable events.

Revisiting Lessons from W.E.B. DuBois: History as a Guide

Yvonne RB-Banks, Ed.D

Black folks in America are facing a type of modern-day chaos, and are in a fight for their souls. The chaos they face is due to the continuous denial of their human rights. White America's lens of whiteness is the ongoing racism that impedes every aspect of Black folks' personhood. Barriers imposed by America's whiteness are the actions of systemic racism and the guiding force that has Blacks finding themselves once again in this long persistent struggle seeking equitable social change. The social changes being pursued must be inclusive; starting at the ballot box and moving directly to influence the work of political voices in national offices. The expectation of policy changes is also tied to healthcare, social services access, newsrooms, the workforce, mass media, PK-12 curriculum transformation, and more. Blacks continue to carry a light of endurance to secure their rights in all areas across America.

America and the world continue to witness the bold historically unashamed cruelty inflicted upon Black Americans. Human cruelty continues to be the weapon of choice for America; it can be seen in the open on-the-street murder of a Black man by a white man; under the cloudy subterfuge of policing (e.g., modern-day street executions). White America carries a double standard for applying the law. America knows what happens frequently to Black and Brown people because almost weekly national news carries a name that has to be added to the "Say Their Names" and Black Lives Matter movements (<https://www.nfg.org/news/black-lives-matter-we-say-their-names>). Social movements are interventions, and like prior historical social interventions rise to seek truth, accountability, and equity through actions. Therefore, once again Black folks bring full force what is needed to stop America's ongoing cruelty.

The denial of basic human rights for Black folks that we are seeing held up today is an extension of America's historical disregard for Black life. The intersections of denials inflicted upon Black Americans crisscross through all areas of society. Since the beginning of their time as a people group forced into the Americas, Blacks' brilliance has been targeted and violently suppressed. Blacks have navigated and survived many storms on this racist road built by America. The foresight of African-American elders to leave paths that would guide, and offer

support for what they knew would be a continuous struggle for Black folks' human rights in America. Such guideposts are anchors along the way of learning, defining, and fighting for justice.

Blacks continue to benefit from past insights from those such as W.E.B. DuBois through his titled work *Souls of Black Folks*, (3rd edition, 1994). **In this current time of social chaos**, and the spilling over of America's continued tribalism, DuBois' words offer a purpose for the struggle; "Work, culture and liberty, all these we need, not singly, but together not successively, but together, each growing and aiding each, and all striving toward the vaster ideal that swims [...] the idea of fostering and developing traits and talents[...] not in opposition, but[...] in large conformity to the greater ideals of the American Republic[...]" (p. 7). Historically, social changes for Blacks have happened because of their continued willingness to fight against the evil of oppression. The evil of oppression is chosen and perpetuated by a socially constructed system called *race*. The denial of human rights in this nation; since their first forced landing on August 9, 1526, is the millstone around Black Folks' neck. Ironically, in this modern-day chaos we see often the enforcers of this racist oppression are recent newcomers to America; who came fleeing oppression. Their tribalism is centered around embracing racism as part of their newly discovered whiteness, which promotes all others as inferior. (<https://www.history.com/news>).

Like DuBois, the current day voice of Isabel Wilkerson (2020) addresses challenges imposed by the white man's color line. In her book titled *Caste* and subsequent discusses she outlines the cultural humility, it will take on the parts of whites for us all to see a new tomorrow (NPR, August 4, 2020). Adding new voices to past ones centralizes the empowerment and encouragement for telling why Blacks must press on toward equity and inclusion. Essential are messages related to why Blacks have to continue to confront a system that breeds on-going actions of destruction towards them; "A WHITE COP'S knee on the neck of a Black man, [because such an act] revealed the old and ongoing pandemic underneath the current pandemic." The social construct of race in America is rooted in the power of economic elitism. It is this system with a practice of racist exclusion that continues to bring costly harm to those who are not labeled as white. Racism is "*The Virus of White Supremacy*, as outlined by Wallis, and impacts America's economic progress (sojo.net, p. 9-10, August 2020, Vol. 49, No. 8).

White oppression is the underlined reason for the ongoing discontent of Black folks in America, as well as whites. It is the systemic nature of white oppression that continues to bring the following reports; “Nationwide protests have cast a spotlight on racism and inequality in the United States, and carries a price tag to the tune of \$16 trillion is what the economy has lost as a result of discrimination against African Americans” (NPR, September 2020). Not only is there a financial cost, but a conversation is needed regarding, “How Racism Harms White Americans?” as a result of their continued oppression of Black Americans; as stated here,

“Distinguished historian John H. Bracey Jr. offers a provocative analysis of the devastating economic, political, and social effects of racism on white Americans. In a departure from analyses of racism that have focused primarily on white power and privilege, Bracey trains his focus on the high price that white people, especially working-class whites, have paid for more than two centuries of divisive race-based policies and attitudes. Whether he's discussing the pivotal role slavery played in the war for independence, the two million white Americans who died in a civil war fought over the question of slavery, or how business owners took advantage of the segregation of America's first labor unions and used low-wage, non-unionized black workers to undercut the bargaining power of white workers, Bracey's central point is that failing to acknowledge the centrality of race, and racism, to the American project, not only minimizes the suffering of black people but also blinds us to how white people have been harmed as well” (University of Mass. Communications Department Series).

Once again, revisiting the DuBois’ Souls of Black Folks offers insight into the oppressor’s behaviors that seek to control, dehumanized, and criminalize Blacks;

"...he [the Black man] with little protection ... oversight...he has been made into law and custom the victim of the worst and most unscrupulous [white] men in each community...the depopulating the fields is not simply the results of shiftlessness on the part of Blacks, but is ... the result of the cunningly devised laws as to mortgages, liens, and misdemeanors, which can be made by conscienceless [white] man to entrap and snare the unwary until escape is impossible, further toil a farce and protest a crime...as the Black man is the strip of every marketable article (e.g., homestead, possessions, and all that is without warrant..." (page 103).

With this new surge of social chaos, brought on once again by the white man's abuse, it appears inevitable that without ongoing demands, Blacks folks in America will continue to co-exist under a system of brutally blind racism. Critical to achieving equity in America is for Black students to learn, and not shy away from their rights; even in the classroom. **Education is Social Justice Work** Listening to wisdom speakers from the past, and today's elders will be how students learn to identify those who can light the path of social justice today. Black students must be taught how to use the power of education, and understand its impact on their future. Resiliency and responsibility must be the cornerstones to ensure they are their best in the class (Mahmoud and Hassan, 2013). The stance against the current social chaos occurring in America includes protecting Black students' right to breathing freely in America. Dismantling America's system of oppression clears their path to living in a socially inclusive and equitable world.

As Black Americans and allies hold fast to their commitment to extinguish white tribalism, using lessons from history can allow for renewed strength. A resounding thunder of resiliency is found in the collective voice of Black Lives Matter (BLM). They have ignited a universal fire against oppression and stood in the truth that Black Lives *"Do"* Matter. Blacks youth and young professionals from all walks of life have stepped boldly into the work of social justice in ways never seen before. Expecting justice is about fighting for human rights, and this group does so with new skills; tied to technology and social media. Many intersections of Black equity transform the work, bring collaboration, hit at the core of America's consciousness, engage the power of corporate America, change the world's view of America, and awaken national sports' hearts in ways that insist that we can *take a knee*. BLM is a fresh and substantial voice that replicates what DuBois spoke into a century ago, saying, "So long as the best elements of a community do not feel in duty bound to protect and train and care for the weaker members of their group, they leave them to be preyed upon by these swindlers and rascals" (p. 103). To eradicate the ongoing, and undeniable pressing out of Black life; through no fault other than being Black in America, voices of resistance must act. Racism is a persistent evil; therefore, it is with persistent fortitude that America's system of tribalism will be dismantled.

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Creative Style Notation

The Journal of the Registry is designed to bring free flowing voice as a way to be more inclusive, and invite insights into today's current social events from a wide variety of scholars. Therefore, we strive to be more qualitative in style as a way to promote, explore and experience in-depth ideas through the lens of individuals lived experiences. As well, sources are listed per contributor, and hopefully will allow readers to pursue further readings as a way to honor/acknowledge those whose works influenced, contributed to themes, discussions and conversations outlined in this body of work.

About the Founding Co-Editors

Benjamin Mchie, is founder and executive director of the African American Registry®. He approaches the opening concept of the Journal of the Registry with over 50 combined years of anti-racism work. Through engagements in classroom education, college partnerships he has built an impressive resume of community advocacy. He has received numerous accolades that include MTV award nominations and Emmy award-winning multimedia and global recognitions. He recently received the State of MN 2017 lifetime achievement award and the University of Minnesota's 2020 Richard Olden Beard award. His professional services have allowed him to develop effective global strategies to educate, inform, learn and teach onsite and through the world wide web. Mr. Mchie's approach to instructing humanity is to examine spaces where race and social equity intersect; focusing on wisdoms that come from the intelligence found in what some reference as standard education. Alaye

Julie Landsman taught in the Minneapolis Public Schools for 28 years, and in a number of colleges and universities. Her books *Basic Needs: A Year with Street Kids in a City School*, *A White Teacher Talks About Race* and *Growing up White* are used in classrooms today. Her work with the Registry, her consulting with numerous school districts in the country, have convinced her that *re-imagining* education is essential for our survival as a democracy. Her vision would center students' stories and communities in the creation of curriculum. She believes the *Journal of the Registry* can be a place to consider the crucial question: "to whose benefit" are schools established today? Whose voices are heard and whose history, whose poetry, whose narratives are absent? Julie has great faith in the brilliance of social justice educators, both young and old white and Black and Brown and Asian to bring about a seismic shift in how we teach our nations' children. In this inaugural issue she leads out with critical insight to shape the work ahead.

Yvonne RB-Banks, Ed.D. comes to the *Journal of the Registry* editorial board with over 35 years in education; as a teacher, professor, and administrator. Her travels, both domestically and internationally, have allowed her to explore many diverse topics as, researcher, author, consultant, speaker and world citizen. Her latest publication, *Insightful Souls & Intentional Hearts: Black Women and Allies in Higher Education*, brings forth strategies that support Black women's educational journey and beyond. Her hope for the *Journal of the Registry* is wrapped in advocacy for educational equity. Essential to Dr. RB-Banks is her current work with the Association of Black Women in Higher Education, and the Coalition for Teachers of Color and American Indians; both organizations target social/educational challenges rooted in historical barriers tied to race in America. She is excited for the voices the *Journal of the Registry* will encourage and bring forth; as it seeks to broaden the narrative for learners in diverse learning spaces. Especially exciting for her is the opportunity to bring fresh thoughts to needed topics across many fields that touch the lives of those least heard in society; teachers and teacher-candidates.

Guest Contributors

Kimberly Colbert has been teaching English Language Arts at St. Paul Public Schools' Central High School for 25 years. She began her career as an education support professional (ESP) while earning her M.A. in Teaching. Ms. Colbert worked for three years as the racial equity organizer for Education Minnesota (e.g., the state educators' union). She recently returned to the classroom; with a voice that continues to advocate around current issues influencing learning experiences. She is a practitioner of action.

Kimberly Roan, Ed. D., has worked in Frankfurt, Germany, and Naples, Italy. She focuses on both domestic and international influencers related to job markets. Dr. Roan works to assess organizational capacity and provides strategies for integrated programming in support of a diverse and inclusive workforce culture. In her consulting business she promotes upskilling opportunities for women returning to the career path. Dr. Roan holds a Bachelor's of Science degree in Early Childhood Education, a Master of Education in Curriculum Development, and a Doctorate of Education in Higher Education Administration.

Student Guest Contributors and A Special Project

Cynthia S. Narine, BS, English major, student editor and contributor is working on a second degree with a focus on early childhood learners. Ms. Narine was eager to contribute her skills as an English major to fellow student writers as social justice advocates/educators.

**Corona. Co-authors, O. Thao,
K. Worcester and T. Tilmon**

**Exit Ticket. Co-authors, A. Fritz,
R. Rasset, S. Goetz and L. Vayshy**

Back story: The two groups of guest student contributors are teacher-candidates in CORE I of their program. They wanted participated in a special writing project that allowed for the voice of future educators to contribute during this time of social unrest; based on many factors (e.g., George Floyd, COVID-19, closing of traditional learning models, the need to develop quick online learning options, and more).

The opportunity to engage and create a piece for broader exploration came out of a class assignment using the concept of lens; "I am a woman, I am a woman." As scholars, they collaborated in their respective teams to create a message based on what each took from the concept of how we diversely see the world based on our vantage point in life.

As collaborators, each team used a variety of readings, personal experiences, and research that embodies the urban school experience. As well, a special short-term grant project was accessed to bring forth "Voices often Unheard" to address the needed teacher-activism during this time. The hope of this work is to support change in urban schools that honor the brilliance of all children. This group of teacher-candidate are well on their way to bringing needed voice to equity in education; as they remember this time as an anchor of what is to come over the course of their career paths.



Epilogue of Intent

African American Registry's philosophy speaks to classrooms and communities equitably with a moral compass; the *Journal of the Registry* is an extension of this commitment.

Examples of ethical morals we teach and learn from are:

- History + Culture = heritage
- Episodes/people/location = timeline
- Learning spaces through mirrors and windows result from intersectionality.

Descendants of American slavery must appreciate Black women more, all African Americans are able to read the *Journal of the Registry* because a Black woman chose to live through the middle passage.

Research reveals that over time support from indigenous, white and immigrant communities have been consistent. Through 500 years of agrarian, industrial and technological commerce, African Americans have responded to white oppression with more representation than any other non-white group.

One of the primary purposes of the *Journal of the Registry* is to generate deeper thoughts and feelings. The work of the journal is intended to foster increased understanding and move people to action.

Your question and/or comments are encouraged.

A handwritten signature in black ink, appearing to read "J. J. McKie". The signature is fluid and cursive, with a large initial "J" and "M".

Founder, Exec Director, African American Registry

Open Call for Submissions

You are invited to submit your academic work for consideration in the next Journal of the Registry; with a focus on any of the related themes outlined below.

Regards,

Benjamin Mchie, Executive Director

African American Registry®

Minneapolis, Long Beach

Open Themes and Guidelines

America's Public Schools

The Miseducation of Black and Brown Students

Equity and Inclusion

The Economic of America's Public Schools

Word limit: 1200 words maximum

Bio: 50 words

Required: Submit only original work, not previously published, copyright guidelines followed

STEM: The Exclusion of Black Students

Extra-Curricular: The Lack of Access for Students of Color

Grow Your Own: Support Youth for Social Justice Advocacy

Other relevant topics

Style: MLA (all citations/references/must be documented/verifiable)

Copyright: Citation of any work/s should follow required guidelines of standard copyright protocols

Delivery: Send all submissions for review to: journal@aaregistry.org