

Dismantling Institutionalized Racism within Education:
Brown and Black children growing up in a “White America.”

By
Nicholette Carpinello

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Sponsor: Alexis Silver
Second Reader: Toivo Asheeke

Principal Investigator: Nicholette Carpinello

Faculty Sponsor: Dr. Alexis Silver

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Throughout the course of my Junior and Senior years of college specifically, I encountered many different groups of students over time within Junior Seminar, Research Methods, and even inside our school’s very own Critical Race Theory course. Through many class discussions during our sociological courses, I began to see a distinction within groups of students who were of different races, genders, ethnicities, but who had also come from a variety of states and experienced different learning curricula growing up. This experience prompted me to want to better understand how growing up in certain environments within different education institutions and analyze what effects that has had on their developing identities.

On May 14, 2021 multiple Republican members of Congress presented a bill asking fellow members of Congress to vote on a ban on teaching Critical Race Theory within certain school districts and curriculums throughout the country. Republican Congress member Kim Reynolds signed this bill into order, restricting and censoring what teachers and professors can teach and discuss throughout grades k-12, as well as in public universities. This Critical Race Theory ban prohibits 10 concepts that the Republican legislators, “define as divisive.” Many of these concepts include the idea of systemic racism within all institutions of American society; the idea that history has been “whitewashed” and rewritten for the benefit of one group of individuals over the other, as well as statements that support the idea that one race is the oppressor while the other race is the oppressed. States who have already banned the teaching of Critical Race Theory within their school districts’ curricula include; Tennessee, New Hampshire, Iowa, Arkansas, Idaho, Florida, and Oklahoma. As of 2022 states who have legislature and bans pending towards the banning of the discussion of race and critical race theory curriculum within the classrooms and even some workplaces include; Rhode Island, Georgia, Texas, Washington, Utah, Louisiana,

Alabama, Ohio, Kentucky, Wisconsin, Montana, South Carolina, West Virginia, Pennsylvania, Missouri, and Michigan.

I have two primary focuses of my research and analysis, the first being; “How does the teaching of whitewashed American History, racist ideologies and the banning of Critical Race Theory have damaging effects on the developing identities of marginalized groups of individuals living in a society predominantly not systematically made to benefit them?” The second focal point of my research and analysis is to examine how Critical Race Theory and racism within education is being weaponized within American politics and the media.

For my research, I included current events, the passing of bans and proposed laws, as well as examined how the media has used Critical Race Theory and movements like Black Lives Matter as political weapons in order to continue to instill systematic racism within the education curriculum as well as other social, political, and judicial institutions within society. Not only did I analyze the current and pending Laws and Bans that have taken the human rights and history of the people who have built the foundation of America and have turned the fight for equality into political polarized sides, but I also collected the reactions to both of my research questions and their impacts on Brown kids living in a “White America.” I collected reactions of law makers, students, teachers, and parents through social media accounts like TikTok, Instagram, and Twitter, as well as through certain News channels and blogs online. My research aims to focus on (1) How the teaching of whitewashed history or a curriculum that censors/erases the perspectives and anecdotes of minorities living throughout history is detrimental to the development of marginalized groups of individuals living in society. (2) How can one’s racial identity be different from how an individual is racially perceived and misperceived by themselves and others. (3) How it is problematic to all individuals to pass on false narratives, knowledge and depictions of certain historical events at the expense of other races, their identity, cultures and traditions. Furthermore, explain the disconnect and confusion marginalized individuals experience due to racism taught within the education

system. (5) Concluding with how the presence and lack thereof Critical Race Theory within the education system has been used as a political weapon.

There is little to no research on how systemic racism and the exclusion of Critical Race Theory topics from the education systems, while at the same time; instilling stereotypes, microaggressions, negative connotations, and false narratives being taught to marginalized groups of students throughout their developmental elementary school years, up until their adulthood and how these issues can cause internal turmoil within themselves and turmoil with the society these individuals live in.

Many marginalized and oppressed individuals living in America today and their ancestors who lived here historically had to face infinite hardships to gain their position in society to obtain the life that they live today. You cannot represent history and how America was established by erasing the foundation of how American society was built and those who built it. I will use or reference ideologies from sociological research like Critical Race Theory, Black Feminism Theory, The Black Liberation Movement the issue of White Privilege and Power, as well as books I personally bought like, "Critical Race Theory in Education" by Adrienne D. Dixson, and "Color-blind" by Tim Wise." I included many scholarly journals and articles from the Purchase College Library database and sociological index search as well as researched and referenced the "Doll Test," created by Doctors Kenneth and Mamie Clark in their 1940s research experiment .It is important to analyze all events and anecdotes from a different perspective and voice other than what America has decided they want to depict themselves and their history as. Many feel as though black individuals, historians, and educators who have lived through certain experiences should be the only ones to discuss and educate individuals on these subjects. The inclusion and representation of certain individuals, their cultures, lived experiences and personal anecdotes within history and history textbooks around the world is a necessity, not an option.

History is an important factor within our daily lives for more than one reason besides having the knowledge to not let certain historical events repeat themselves. The part of history that should be held in high respect and importance is the personal anecdotes, lived experiences, cultures and traditions of the

groups of individuals whose voices have been silenced and their history has been erased. We cannot understand history and how certain infrastructures operate within certain cultures and societies without the context and all of the history of all individuals. Historical statements and recollection of events must be true and inclusive to all groups of individuals, not just rewritten or misconstrued for the benefit of one group of individuals over the other. Silencing individuals' voices and erasing the lived experiences of those who have been consistently oppressed throughout history is not only detrimental to those particular groups of individuals' self-identity. Culture and tradition gives purpose and understanding to the groups and lives of individuals who are marginalized within the society they live their daily lives in. It is problematic to all individuals to pass on false narratives, knowledge and depictions of certain events at the expense of other individuals, their identity, and cultures and traditions. Certain groups' personal anecdotes of their lived experiences, their language, art, and many other important aspects of identity and history have been burned, destroyed, or rewritten by colonizers and other individuals who wanted to obtain and maintain power. The teaching of white-washed history and the exclusion of the narratives of those individuals who have been oppressed does not allow us to interpret the actions of America's government and policies, not from the perspective of an American who may uphold the ideas of white supremacy. Furthermore, excluding major facts and artifacts from history does not allow certain groups of individuals to learn their true culture and lived experiences, in terms not only leaving individuals feelings alienated within themselves, but also confusion as to where they belong in society, how society works to benefit or oppress these individuals, and how the external individuals and infrastructures within society view and treat these individuals.

An important aspect within the education curriculum and school systems is how crucial it is that the appropriate teachers are appointed to teach certain aspects of history. Within the realm of sociology recently, it is most important to focus on a perspective outside of the "social norms", heteronormative, non-white cis gendered males' and females' experiences. It is crucial to shift this sociological lens that we see many of our institutions through during everyday life into a more inclusive community and the understanding of one's hardships due to systematic racism embedded within our everyday institutions and

infrastructures. Often history and school curriculums are written and depicted for the benefit and power of one individual over another. Many institutions within society were established and are successful due to the systems that keep one group in power and the other group oppressed, not leaving room for mobility and intersectionality between the two because of race and power. This type of “censored CRT ” teaching and racist education curricula misconstrues the true perspectives of those marginalized groups of individuals who have had their voices silenced and their representation erased from history.

1. WHITENESS/ WHITE PRIVILEGE/ ANTI-AMERICAN NARRATIVE

Racism taught within the education system and teaching certain knowledge can instill the normalization of whiteness. Withholding knowledge and teaching individuals an education that is white washed reproduces stereotypes and racism. The statement, “it is important to analyze the larger systems in place that maintain the privileges of whiteness, power, and racism. Teacher education reform efforts are too silent on these issues along with the inequities and injustices manifested by them, then those prepared to teach through these programs are taught to blindly, silently, and paradoxically reproduce the same inequalities and injustice.” (Volume 38, series 3 of Beverly E. Educational Studies). There is a major issue with the lack of knowledge taught to individuals within the education system, the lack of representation, as well as the misrepresentation of diversity around the world. The discrepancies within the teaching of whitewashed ideas and history to individuals whose history the textbooks and curriculums have erased or misrepresented the history of the formation of the United States and how white individuals remain in power. This misinformation and misrepresentation not only creates a confusion in identity within one’s self, but there is also confusion regarding how that individual is represented and viewed within society. Both by themselves internally and externally in a society with institutionalized racism embedded in almost every aspect of the education; judicial, social, and healthcare systems these same individuals must rely on to survive in America. Sometimes within the education system and other aspects of society, not only is diversity capitalized on, but it can also be represented falsely and not inclusively to all individuals. Majority of many students’ education curriculum is taught through a, “white lens” or the perspective of a

cis-gendered white male. The call to reform racism within the education curriculum is needed in order to dismantle the institutions within society that manifests, “racism, power, and whiteness.”

Many textbooks have been rewritten or altered to benefit the morality and image of one group of individuals over another. Many history textbooks often can be written by authors who carry personal pre-existing biases while positioning certain arguments and discussing important events throughout History. It is important that while learning certain aspects of history and the events that led up to such history is viewed, “in the cultural context of not just the winners, but that of the losers and other players as well.” (“How Textbooks from Around the World Portray U.S. History). It is crucial to learn history from all perspectives of individuals living within society, not just history written from one individual group’s perspective. Some history textbooks and teachings of history depict events of the past in a rationalized and biased tone in order to not tarnish the name and morality of the United States. It is crucial to learn history from all perspectives of individuals living within society, not just history written from one individual group’s perspective. Some history textbooks and teachings of history depict events of the past in a rationalized and biased tone in order to not tarnish the name and morality of the United States. Some history textbooks and teachings of history depict events of the past in a rationalized and biased tone in order to not tarnish the name and morality of the United States. Some textbooks and teachings are also structured and censored by their own state and its government. It is necessary to discuss the recollection and different perspectives of world events from another nation other than the U.S.’ recollection of the world events and the issues that are taught within United States’ schools’ textbooks.

On Monday February 28th, The CROWN Act, a bill supporting the banning of race-based hair discrimination required a two-thirds majority as, “part of an expedited voting procedure.” The CROWN Act was supported by 235 voters while 188 Republican Congress Members voted in opposition of the passing of the bill. The temporary pause on the passing of this bill resulted in both political and citizen uproar on social media. Reactions to temporarily blocking the CROWN Act on House Judiciary Dems (twitter: @housejudiciary) responded by saying, “This week @HouseGOP temporarily blocked the CROWN act, which ends race-based hair discrimination. We will bring this bill up again in the coming

weeks. No one should be discriminated against because of their natural hair.” A blog on instagram (Jamal Osborne @_j.osborne) angrily responded to the news of the failed passing of the CROWN Act by stating, “two days ago, ON THE FINAL DAY OF BLACK HISTORY MONTH, House Republicans voted to prevent a bill that would ban race-based hair discrimination.” The emphasis on the “final day of black history month,” further supports my statements that little to no knowledge or support is provided to the general public or marginalized individuals besides during Black History Month and Hispanic Heritage Month.

The Florida State Senate passed a bill titled, “Individual Freedom.” This Individual Freedom bill prohibits the teaching of materials that a person’s status as, “privileged or oppressed is necessarily determined by his or her race, sex, color, or national origin,” within schools and workplaces. This bill is a developed version shaped by Florida’s Governor Ron DeSantis’ “Stop WOKE” Act (Wrongs to Our Kids and Employees). As he explains, it will hinder the ideas regarding conversations that create “guilt ” or “discomfort ” for white individuals while speaking about racism within the United States’ history. This is the moment where you can see the separation and weaponization of Critical Race Theory and Racism within the United States and its institutions. Florida Republican State Senator, Manny Diaz Jr., who is the next considered to become DeSantis’ next chief of education, described his support behind this bill by stating that, “as the teacher, you should never know my politics. You should never know where I stand on those issues.” This is where the issue is deeper than the surface. It is no longer about children, their education, and how racism within the classroom might affect these developing children in the outside world. It quickly became Republicans versus Democrats and Liberals. It isn’t about human life, but yet instead there is the occurrence of the discussion of “white guilt” and slavery being categorized as “anti-american.” Although the Republicans within the senate may have felt relieved and accomplished to pass this bill, Democratic State Senator Shevrin Jones had a different opinion. As a black woman legislator living in “White America ” she voiced her opposition in the passing of this bill by stating that, “this bill is not about individual freedom. This is a continuation of a

national agenda to whitewash history all because we don't want white children to feel uncomfortable about true Black history." The news quickly hit social media and the people of social media responded back to this news by posting their stance on Twitter, (JL @jlheaden): stating, "if white people ban black history for "feelings" Black people should fight to ban white history! White people shouldn't have more say over black childrens' education!"

Throughout southern states and outside of majority populated cities, the bans continued to grow as far as the political parties seemed to separate. The Mississippi Governor Tate Reeves passed the Senate Bill 2113 on March 14, 2022. This bill was established in order for critical race theory to not be discussed in the classroom, as well as to, "ensure everything being taught in the classroom is colorblind." Senate Bill 2113 was created to further establish Mississippi's Senate's Education Committee's stance on not having critical race theory in their school curriculums from grades K-12. On February 28, The Senate along with the Universities and Colleges Committee passed Senate Bill 2113, adding in, "party and racial lines." The Governor of Mississippi sided with the Republicans and chose to protect white students from experiencing "white guilt" in regard to America's past history and current systemic racism issues embedded within society's infrastructures. Mississippi Governor, Tate Reeves, defended his stance on this issue by stating, "students are being force-fed an unhealthy dose of progressive fundamentalism that runs counter to the principles of America's founding." This Governor and legislature along with the other states who are banning critical race theory while also weaponizing it in the media simultaneously, further pushing the narrative of Critical Race Theory being "anti-american. He supported his bill by further explaining that, " Children are dragged to the front of the classroom and are coerced to declare themselves as oppressors, that they should feel guilty because of the color of their skin, that they are inherently white victims because of their race." On January 21, the Senate passed bill 2113 by a vote of 32-2, with 18 senators absent or choosing not to take part in the voting process. Prior to the passing of the bill, every Black Senator walked out of the Senate Chambers in protest, stating that, "this bill causes more problems than it will resolve," leaving them on the Democratic, Liberal and Progressive side of the parties. As this news hit the media, reactions flooded in from twitter and Florida students themselves. One post on Twitter

by Lee Doran (@yosemitedoran) strongly stated “is there any better evidence of institutional racism than the passing of laws that ban talking about race in a way that makes WHITE people feel uncomfortable? #CRT #GOP” While a 20 year old, Floridian student, Johana Dauphin took a stand by being interviewed by fellow news casts stating, “your kids are not as colorblind as you think“, following up with, “you are more concerned about them feeling guilty than Black kids being terrorized by racist kids who don’t know any better.” The first Iranian American Member of the Florida House of Representatives, Democrat Anna Eskamani, used this student’s testimony on her twitter to further support her morals that do not match up with those of her fellow Florida Republican Members. Further playing into the weaponization of banning Critical Race Theory and the polarization of our legislature picking the, “All lives Matter, systemic racism is a myth side,” against the progressive movement side of equality and “Black Lives Matter.”

Continuing Throughout the list of states who are banning the discussion and teaching of Critical Race Theory, Texas senators passed their own personal CRT Senate Bill 3,87th legislature. Texas Senators created a curriculum banning the history or acceptance of white supremacy and privilege, including the most important parts of American and Black History. This ban prohibits the discussion, learning, and teaching of slavery; The Emancipation Proclamation, the importance of the Civil Rights Act of 1964, Jim Crow Laws, Fredrick Douglass, Martin Luther King Jr’s “I had a dream speech” and his “letter from Birmingham Jail,” Brown vs Board of Education, the 13th, 14th and 15th protective amendments of our constitution. Furthermore, including the teachings of these subjects throughout history including; the history of Native Americans, The Snyder ACT of 1924 (Indian Citizenship Act), Women's Suffrage, the equal rights movements, as well as the Universal Declaration of Human Rights. This list of banned curricula not only alienates, and also does not protect nor represent the individuals who make up over half of the population today, but those who also have built the foundation of America and started the movements for the fight for equality for all. Although these senators feel as though they are making their curriculum as guilt free for white individuals as possible, they are simultaneously invalidating marginalized individuals’ hardships, while erasing women, POC, and Black individuals from US’ History in its entirety. As the banning and weaponization of Critical Race Theory and Systemic Racism began to

increase rapidly, even teachers decided to voice their opinions on their forms of social media. On Twitter, Teacher Hedreich Nichols asked her fellow other teachers, “How will #apush teachers prepare students for the #apushexam in the face of banning CRT legislation? Strategies welcome below.@decolonizeyourclassroom, @teachfortheculture.” While other teachers took to the app TikTok to take their stance on this issue, captioning one of her videos, “me trying to figure out how kids are gonna be prepared for APUSH exams when they can’t discuss systemic racism due to “CRT.”

Indiana’s Sprunica Elementary School sent a letter home to parents to inform the students’ guardians that teachers would be presenting learning lessons on, “caring, equity, and understanding differences” during Black History Month. This letter was created by Benjamin White, Lsc, M.S.Ed, the school’s counselor, and ends with a checkbox stating to, “mark if my student does not have permission to receive these lessons” followed by a parent signature. Now imagine a school counselor, being one of the only professionals in the education building whose job is to be there for their students to confide in about personal problems or issues outside of the classroom. It’s concerning that a school counselor sent this out while simultaneously being the person within the school that is a “safe space” to provide emotional support, aid, and protection to black and brown children. The Indiana Sprunica Elementary School received immediate backlash on twitter and other social media podcasts regarding the issue that individuals can choose to opt out of Black History Month Lessons. This opt out letter was much more exclusive and alienating than mediating a lesson plan for Black History Month where knowledge isn’t being weaponized. Jemele Hill, a Black Woman, Journalist and Michigan State Alumni reacted to this letter on twitter with a statement where she seemed not surprised, but disappointed; stating, “protecting white supremacy at all costs is the American Way.” Sari Beth Rosenberg, another Black Woman; public speaker, writer, and award-winning U.S. history and AP history teacher in New York City Public Schools for 20 years expressed her stance by stating : “This tells you everything you need to know about the people behind these educational gag orders banning the teaching of racism. #Black History Month with BLM (Black Lives Matters) emoji.”

I will now discuss the two remaining bans throughout this last year that have stuck with not only me, but with others as well. Not only is there a ban on Critical Race Theory and discussing Racism, there are also bans on what hairstyles brown and black children and adults can wear within the workplace and inside school campuses. Governor JB Pritzker signed the Jett Hawkins' Law on Friday, which will go into effect January 1, 2022. This law will apply pressure to the Illinois State Board to complete a review of the school handbooks and policies to ensure they don't single out and ban Black hairstyles like cornrows, locs, and braids. Schools that do not comply will face funding cuts and may lose recognition with the Illinois State Board of Education. This law also directs the state board to produce educational resources for schools about hair discrimination, and the histories behind the protective hairstyles Black people use daily. The fight for this legislation began when elementary student Jett Hawkins' West Side Chicago's School ordered him to take out his braids. His mother fought for over five months to protect traditional black hairstyles until the state outlawed hair discrimination, furthermore protecting all students in Illinois from being discriminated against within the education system due to wearing their traditional and protective hairstyles of locs, twists, braids, etc. This first ban in particular gained huge amounts of support and acknowledgment due to Jett Hawkins' mother, who refused to let her son lose an opportunity to gain an education for his future, all over his traditional protective style braids. Something as simple as hair is also where racial double standards occur. When black or brown little girls get their nails done, hair braided, straightened, or even dyed, they're immediately associated with negative connotations, and the sexualization of their young bodies with the addition of comments like, "she's moving too fast." But on the other hand when a young white girl gets acrylic manicures at a young age, her hair dyed, or braided into a traditional black protective style, she is not associated with negative connotations but yet is praised for "being trendy and cute." There is a thin line between appreciating someone's cultures and traditions, and then appropriating and reaping the benefits of another individual's culture and traditions. Individuals on twitter and different blog websites reacted to this news immediately. One girl on twitter, Tee (@tajah_mae), voiced her anger by posting, "A ban on wearing locs to school is a big slap in the face, this can not be a real thing." Another woman on twitter (@ArlingtonDiva) discusses "code-switching" in

workplaces to someone who did not understand why there would be multiple legislatures created regarding racial hair discrimination by stating, “There are literally rules in schools & workplaces that ban our natural hairstyles. Last week a boy was told he couldn’t participate in graduation unless he cut off his locs. For decades black women have felt like they had to change their hair to be appropriate for the office.” Racism is so embedded within American institutions that the United States would rather have its own people lose jobs, not have access to their rightfully earned education and income. The government would rather see marginalized children and adults face hardships and miss opportunities in a society that already makes it hard for Black individuals to mobilize upward in a “White America.”

Blockclubchicago.org blog runner, Ida Nelson, is also a fellow black mother who had to take the fight against legislature into her own hands when she spoke out against her child’s school, who had also said her child could not wear their traditional protective hairstyles to class. She explains the passing of the Jett Hawkin’s Law as it being a huge step towards progress and, “a huge step toward improving mental health outcomes for our children.”

January 20, 2022, Children’s author, illustrator, and Newberry Medal-winner, Jerry Craft, received messages from a school library in Texas that some of his books were being pulled from the education facility. The books in particular are about marginalized black, brown, and latinx students living and growing up in America. The Books banned in particular are named: “Mama’s Boyz: Living in Color,” “New Kid,” “Class Act.” This is the perfect example of how brown kids can’t even learn or grow up in “White America ” because the extreme censorship doesn’t even allow kids to read or have access to books that represent them. These books emphasize on un-instilling microaggressions, stereotypes, and internalized racism and provides a positive outlook to how life for them is outside of those books and those classrooms. The author’s initial anger turned into sadness for these children. He stated, “I was shocked, I felt bad for the kids because I know how much they loved those books. I know what my school visits do... I felt bad if there were going to be kids that would not be able to take advantage of these school reading visits.” These children were banned from having access to reading children’s literature with kids on the front covers who look just like them and provide representation for them. Imagine being

in elementary school and all the books about proudly wearing your “afro crown,” and other literature that was created to uplift, reclaim negative connotations, and turn them into something positive for marginalized groups of individuals are all taken off of the shelves? But the children books with white children on the covers, with a white, heterosexual, two parent households get to remain on the shelves and have happy endings with no censorship. Now imagine how confusing that is for a young child to witness and experience within the classroom? That their stories and experiences are banned for the color of their skin, but their fellow white classmates get all the representation without the censorship and oppression per usual. Not only were they deprived of equal representation books within the classroom, but they were also deprived of the experience of having a successful Black author come inspirationally speak and be a role model to many of these children, who were just like him as a child. Deborah Caldwell-Stone, the director of ALA, the Office for Intellectual Freedom expressed her disappointment in Texas’ decision to remove these elementary books based off nonwhite individuals and their daily hardships by stating that, “We’re disheartened that there is this organized campaign to remove the voices of marginalized communities from the shelves of school libraries. Furthermore, she provided her stance on progressiveness and equality by stating, “We’re particularly disheartened that elected officials who have a duty to uphold the Constitution and the Bill of rights are pressing forward with efforts to remove these books, as well. “ Her choice of specifically using the words and phrases; “elected officials who have a duty to uphold,” “Constitution,” and “Bill of Rights” are all intentional; and further support my research question of how progressive movements like Critical Race Theory education, the Black Lives Matter Movement and anti-discrimination laws have become weaponized and polarized within the Political Parties in the United States. Many Republicans are vocal about upholding their Constitutional Rights, one of them specifically being the first amendment right to freedom of speech without censorship. Her choice of words alludes to how ironic it is that both Democrats; Liberals, Republicans, and everyone in between are fighting for their constitutional right to the freedom of speech, but one group is fighting for it at the expense of the other, while the other is fighting for equality and equal access to their constitutional rights. The Republican representatives knocking down these reformative bills and instilling oppressive bans over speech

regarding United States' history and race within schools is exactly opposite of their strong stance on freedom of speech with no censorship! Further proving that although the Constitution and Bill of Rights says equal rights and protection, "for all," it was truly not created for all living within society, and especially not for marginalized groups of individuals.

History curriculums hardly focus on black achievements and rarely give recognition to the important aspects of life and knowledge that were built upon the foundation of black individuals, as well as at their expense. Many medical advancements like the development of gynecology or the ethically abusive Tuskegee Syphilis experiment on black men from 1932 to 1972 only came about due to the abuse that marginalized individuals underwent. There is never a focus or accreditation for black achievements or inventions that we still find useful in our society today. History classes don't teach us that a son of a slave, Garrett Morgan created one of the first models of the three-light traffic signal. We are rarely taught that automatic elevator doors were created by black inventor Alexander Mills in 1887, or that Refrigerated Trucks to transport produce/meat/ and cold necessities were also invented by the black inventor Frederick McKinley Jones in 1940. The lack of acknowledgment of these achievements and many of these important historical figures are purposely excluded from history and education curriculums. Racism has been systematically and institutionally embedded within history and how it is rewritten, altered, and misconstrued to the youth and the public. The teaching of racist "white-washed" history not only confuses individuals that aren't represented in history, or their true representation is purposely erased from history and how they view themselves in society and how other individuals view them within society.

There is an extreme amount of lack of attention and credit we have actually paid attention to and given to the true Black historical figures who led the social change movements in society. Many historical black figures, advocates, and revolutionaries are excluded from most historical discussions unless it's black history month or something controversial is happening to the black community. Slavery is always depicted as the greatest challenge and abuse black individuals will ever have to experience. Although that is definitely true, it is partially true. Black individuals have lived through segregation, industrial schools,

Jim Crow Laws, and lynching that were all legal and acceptable behaviors according to the United States' society and government policies. Marginalized individuals had to learn and accept that although the constitution may be addressed to all men and their born rights as Americans, these individuals are not granted the same rights and protections as white individuals. The black community has not stopped facing hardships since the nation's foundation was built upon slavery. Mass incarceration and the unjust shooting of black individuals as a result of police brutality are modern day forms of slavery driven by power and domination. Throughout history, black individuals were blamed for their own oppression, as "family instability, drug use, and welfare dependency," were depicted as their "main source of plight and struggle." (Molefi Kete Asante). This type of statement and mindset has and will always be detrimental to the development of the growing minds and developing identities of black people. This is where the inclusion of personal anecdotes, lived experiences, and perspective of black individuals who have been silenced throughout history is necessary. The structural effects of racism result in issues like: (1) the unequal distribution or access to resources, including recreational sites, loans from banks, and professional or educational opportunities. (2) Limitations on personal agency like issues regarding social geography, officials may dump garbage or toxins in marginalized communities where people walk their daily work commute, where they reside, or where they take their kids to play at the park. This can result in developmental issues as well as generate the establishment of unsafe communities. (3) The effects of racism embedded within education curriculums results in epistemological bias, meaning there will be limited educational subject matter where only pre approved topics may be censored or taught. Furthermore, epistemological biases will result in the introduction and discussion of only partial knowledge on certain historical events and modern-day issues. This bias instills the idea of most marginalized individuals and cultures only being discussed and focused upon during "Hispanic or Black Heritage Month." (4) Additionally, the structural effects of racism also result in skewed biomedical research where there is uncertain or limited knowledge and understanding of black individuals' health and the issues that may influence their health. This issue is most present within old ideologies that are still embedded within today's medical institutions, for example, the myth that black patients do not feel as

much pain that is inflicted upon them. Although this is not a fact, it is still upheld as the truth and is still acted on within medical institutions across the country today. This is black women have a higher rate of dying during childbirth since their pain and concerns are often overlooked or belittled. Black individuals and their history is only depicted and represented this way because of the way a white man decided to interpret their many hardships that the government and society built for black citizens. Most of the oppression that black individuals face has been systemically and structurally prepared for there to be little to no social, economic, or political mobility for black citizens living within the hierarchy that is embedded in American society. Today many black individuals and children still need to fight for their rights and survival within the judicial, medical, education systems and social institutions across the nation. This strengthens my claim that although the Constitution and Bill of Rights says equal rights and protection, “for all,” it was truly not created for all living within society, and especially not for marginalized groups of individuals.

2. The Black Liberation Movement and Black Feminist Theory

The Black Liberation Movement was unified and solidified by the, “assumption of a common black identity.” The black identity was based on the shared lived experiences of racism and the fight against inequalities that almost all the individuals in the community were living through daily. Black Liberation spoke only for all of black adults and children growing up in racist and oppressive Eurocentric societies. The Black Liberation Movement brought along ideologies of black feminism, as well as the demand to change the oppressive system to a system of equal opportunity, rights, and representation in the social, economic, and political institutions marginalized individuals live under. Furthermore, it is important to discuss how education and ideas within our society are taught and represented through the lens and experience of white cis gendered males. A white, privileged, cis-gendered male teacher could never discuss racism, its effects, impacts, and the true history without being both fully educated on the topic and having lived the experiences that you are discussing. Black Feminism is derived from the fact that black women and their voices have been marginalized or excluded entirely from everyday aspects of life socially, politically, medically and economically. Patricia Collins and her theory of black feminism

focuses on the unique and specific experiences and struggles that African-American women come into contact with daily. Many types of feminism that are taught throughout history strictly focuses on women's suffrage, equality, and the white women who helped us achieve these opportunities from the perspective of white women. Furthermore, even then, the idea of equality and equal rights was only available and achievable for white women living in society, not black women. Feminism cannot be feminism unless you are advocating for all types of women no matter their race, religion, or gender/sexual identity and orientation. Having representation of not only diverse history but also of different and diverse individual teaching within the education system and community is not only beneficial, but necessary to society and how it functions. Representation is crucial. Seeing and hearing that individuals like yourself and living your similar life situation can be successful and have attainable goals and ambitions is detrimental to a developing child's identity.

The most important issue regarding the damaging effects of this systemic racism embedded within societies' institutions is how taught microaggressions; stereotypes, and racism create interactional effects on a developing individual's identity, how they view themselves, and how the society they live in daily operates for or against their benefit. Many marginalized individuals and children may have lower self-esteem issues, depression, along with chronic stress and anxiety. There is a mental toll that is endured due to the fact that everyday these individuals need to navigate systems and institutions that are not designed to benefit or protect them. Some individuals are taught they cannot achieve certain statuses or occupation, and chase certain dreams all because of their skin color and self-identity. Internalized racism can begin to develop, where an individual takes these microaggressions and racist ideologies they are taught, and starts to believe them about themselves. Internalized racism is the personal subconscious or conscious acceptance of the dominant society's racist views, biases and stereotypes of one's ethnic group. Internalized racism instills patterns of thinking; behaving, and feeling that result in discriminating, criticizing, minimizing, invalidating, finding fault in, and hating oneself, while simultaneously valuing the dominant culture and their ideologies. Internalized racism very quickly develops into Internalized

oppression. Internalized oppression is the turning upon oneself, their cultural identity, their traditions and family.

“Black Man in America” and “Wishing For A Hero” are both records from 22 year old Chicago Artist Polo G where he mentions the hardships of being a black child and growing up in a “White America.” He proclaims the difference in how white individuals and black and brown marginalized individuals in America are treated differently, and that these children can feel this. In the song, “Wishing For A Hero,” he makes a powerful statement by saying, “you ain’t my color, then you don’t know the struggle of living black, cops kill us and we protest, what type of s**t is that?” following the rest of the song with lyrics like, “they killed Martin for dreaming, now I can’t sleep,” meaning that he can have dreams and aspirations, but being a brown individual living in this day of age, he might die trying to achieve those goals or society won’t allow him mobility to do so. He concludes his outro with the statement, “R.I.P. Malcolm, I promise to conquer and fill these gaps.” Polo’s music and the use of his platform to try and dismantle racism and change how it affects those who listen to his music. Black and Brown marginalized groups of children get to see a successful black man who made it out of Chicago from many hardships, and that they can do it too. In her interview with Vanityfair, Black Award Winning Actress, Viola Davis, explains how when she was younger, she did not “exert” her voice because she felt as though she wasn’t worthy enough to have a life. She continues the interview by describing situations growing up where her and her darker skinned sisters were never called beautiful because of their dark complexion. Furthermore, she explains that while growing up she “learned the accepted version of American History”, which only raised more confusion and concern for her young self along with her young developing identity and self esteem. She states that, “I was taught so many things that didn’t include me,” she wondered where she would fit into these life scenarios and where other people, who looked like her, were living successfully within America’s society? (Vanity Fair Interview Viola Davis, “My Entire Life Has Been A Protest.”) In Viola Davis’ interview with ABC’s “The View,” they asked her the specific question of, “why does representation matter?” which I believe she successfully summed up in a short amount of words. She boldly stated, “I don’t care what anyone says, you need to see a physical

manifestation of your dream.” Continuing on with her point that seeing someone who looks like you and is from a similar hardship achieving their dream, representation makes it more “tangible” for black and brown marginalized individuals to envision themselves being a successful entrepreneur; actress, author, doctor, president, or to be any of the things they were told weren’t achievable positions in life for them.

In opposition to other schools and states banning Critical Race Theory and trying to further silence the voices of marginalized individuals, one State University of New York at Cortland has decided to speak out against these injustices against black individuals in a beautiful way. On May 6, 2022, a Black Lives Matter and an anti-police brutality mural was unveiled in the Moffett Center of the school. The installation by students, Vanessa Leon Barusto, Katherine Kressner, and Shannon Delany were created due to recent national history and their passion to, “reflect the national struggle against racial and social injustice.” These mural images include images of George Floyd, Breonna Taylor, the Black Lives Matter Movement and even anti-police brutality paintings. The Black Lives Matter Movement began in 2013 under the creators; Alicia Garza, Patrisse Cullors, and Opal Tometi who began the #BLM Movement in response to the acquittal of George Zimmerman in the case of Trayvon Martin’s murder. In contrast to other states and curriculums, SUNY Cortland’s board of professors includes chief diversity and inclusion officer Lorraine Lopez-Janove, who created the BLM Mural Committee. This BLM Committee includes; Gia Greenidge, the founder and current president of the NAACP department at SUNY Cortland, two Student Government Association members, the president Taylor Hunter and Tatum Pittman, the SGA equity, diversity, and inclusion coordinator, as well as Brianna Soogrim, the current Black Student Union vice president, concluding with Seth Asumah, SUNY Cortland’s the chair of the Africana Studies Department. (www2.cortland.edu). This school stands up against inequalities and hardships that marginalized individuals face and tries to provide resources and resolutions for these systemic racism issues embedded within America, while some schools choose to take this option of education away. Every student obtaining their education or individual working in their workplace should feel equally safe and supported by the individuals and policies surrounding them.

I will now reference Doctors Kenneth and Mamie Clark's "Doll Test" from the 1940s. The Doll Test was a psychological experiment to, "test the degree of marginalization felt by African American children caused by prejudice, discrimination and racial segregation." Drs. Clark presented the children, ages three to seven years old, four identical toy dolls, the only difference being race. The children were asked which doll they would prefer to play with, and if they knew the races of the dolls in front of them. Many of the young children in this experiment responded with different answers and phrases like, "the doll that is a nice doll," "the doll that is a nice color" when playing with the white skinned dolls, and inversely when looking at the brown doll, referring to it as, "the doll that looks bad" (Clark & Clark, 1947). Using their interview method as data collection and the analysis of the results of the experiment, the Clarks grouped the results by age. The results were shown as is below: 3 years of age – lighter and darker dolls almost equally preferred
4 years of age – lighter doll preferred by 76% of the children
5 to 7 years of age – lighter-doll preference levels off. As both the Clark Doctors performed this experiment throughout the nation, their findings in some states were more disturbing and shocking than others. When conducting this experiment in Arkansas, one of the states today who currently has banned the learning of Critical Race Theory in their schools' curriculums, Dr. Clark discussed his disgust from one of the reactions of the children during the Doll Test in Rural Arkansas. He asked a black child which doll was most like him. That same exact child responded by smiling and pointing to the brown doll, stating, "That's a n****r. I'm a n****r." Clark explained the child's response as, "disturbing, or more disturbing, than the children in Massachusetts who would refuse to answer the question or who would cry and run out of the room." All of the children involved in these experiments heard what the individuals in their surrounding environments called them, they learned these negative connotations, stereotypes, and then started to believe these microaggressions about themselves. No child learns certain behaviors, inappropriate slurs, and racist ideologies unless they are taught them. These experiments across the nation are perfect examples for supporting two of my research points being,(1) How the teaching of whitewashed history or a curriculum that censors/erases the perspectives and anecdotes of minorities

living throughout history in a “White America” is detrimental to the development of marginalized groups of individuals living in society. As well as, (2) How can one’s racial identity be different from how an individual is racially perceived and misperceived by themselves and others. After the conclusion of these experiments, both Doctors Kenneth and Mamie Clark determined that “prejudice, discrimination, and segregation” created a feeling of inferiority among African-American children, as well as damaged their self-esteem.

Doll Test Used in Brown VS. Board of Education:

The Supreme Court cited and used Clark’s 1950 research experiment in its Brown vs. Board of Education decision by including some of the Clarks’ findings from their 1940s Doll Test Psychological Experiment. The Brown VS Board of Education was a case that changed the nation and segregation within all institutions within society. The following excerpt from the Clarks’ study was quoted when the Supreme Court finally made its decision to integrate schools: “To separate [African-American children] from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.” Another excerpt from Dr. Clarks’ study that wasn’t cited in the Supreme Court case of Brown vs Board of Education, his claim that, “racism was an inherently American institution and that school segregation inhibited the development of white children, too.” These experiment conclusions strengthen my arguments regarding how the teaching of whitewashed American History, racist ideologies and the banning of Critical Race Theory have damaging effects on the developing identities of marginalized groups of individuals living in a society predominantly not systematically made to benefit them. In 1946, Doctors Kenneth and Mamie Clark founded the Northside Center for Child Development in Harlem, where they continued to conduct their experiments on racial biases within the education institutions. At the end of their experiments, Dr. Kenneth Clark cited that, “children not only feel inferior but are inferior in academic achievement.” He decided to take this issue into his own hands and headed the Board of Education commission to ensure that the New York City’s schools would be integrated. He also advocated

for smaller classes, a “more rigorous curriculum”, and better facilities for the poorest schools in the community, to provide marginalized children with better opportunities to receive a greater education.

In Tucson Arizona, a ban on multiple ethnic books was passed inside the classroom, but the ban would not last long without a fight. The seven books that were taken off of the bookshelves were as listed; ““Critical Race Theory” by Richard Delgado; “500 Years of Chicano History in Pictures,” edited by Elizabeth Martinez; “Message to Aztlan” by Rodolfo “Corky” Gonzales; “Chicano! The History of the Mexican American Civil Rights Movement” by Arturo Rosales; “Pedagogy of the Oppressed” by Paulo Freire; “Occupied America: A History of Chicanos” by Rodolfo Acuña; and “Rethinking Columbus: The Next 500 Years” by Bill Bigelow. The process of banning these books coincided with the districtally outlawed action of teaching Ethnic Studies and Mexican American studies. Many of the voters who passed this ban tried to dilute the banning of ethnic studies by explaining that the books weren’t “banned,” they were just taken away for students to no longer have access to. Marginalized groups of black and brown children in America were no longer allowed to read books about themselves, see any representation of individuals who look like them and come from similar backgrounds, succeed and become anything else besides another statistic in society. Besides the seven books listed, authors like Junto Diaz and other Latino authors also had their books removed off the classroom shelves. Novelist Luis Alberto Urrea stated that, “They didn’t really ban it. They just took it out of brown hands,” Furthermore, “They banned Mexicans, basically. They got rid of Mexican American studies. They put all of the books that they took away from the students, they boxed them and put them away.” UNIDOS member Gabriel M. Schivone told the Arizona Daily Star News that, “There have been horrendous, shameful abuses on our culture and our community,” further adding that this has never really been about books. The main issue here being that “It’s the entire curriculum [of ethnic studies] that was targeted, criminalized and outlawed.” (Schivone).

After much backlash, The Tucson Unified School District decided to finally vote to rescind its bans on books related to Critical Race Theory and the Chicano Movement. This action of banning

Mexican American and Ethnic studies within the public school system illuminated how state senators relied on arguments derived from anger, about divisiveness, and the overall belief that these studies are an “anti-American” sentiments which officials believed would be encouraged by the teaching of Mexican American and Ethnic Studies. (Delgado, 2013). The teaching staff as well as the students within these schools achieved higher graduation rates with the inclusion of these programs, furthermore, there was a shared feeling of belonging, recognition, and representation throughout their engagement with these Ethnic teaching programs. Much similar to the effects and impacts of rescinding the bans of these programs, other students also found that Ethnic Studies clubs and programs increase students’ involvement and success within the classroom. (Bonilla, Dee& Penner, 2021; Silver, 2018; Sleeter 2011). Thus, ample amounts of research studies suggest notable social, academic, and emotional gains from school programs that address diversity, as well as recognize ethnic heritage and racism in academic and workplace settings.

For my research, I had two primary focal points of my data collection, research and analysis. The first research question being; “How does the teaching of whitewashed American History, racist ideologies and the banning of Critical Race Theory have damaging effects on the developing identities of marginalized groups of individuals living in a society predominantly not systematically made to benefit them?” While the second focal point of my research was to examine how Critical Race Theory and racism within education curriculums are being weaponized within American politics and the media. Many state senators who passed bans about Critical Race Theory relied on arguments derived from anger, about divisiveness, and the overall belief that these studies are “anti-American” sentiments which officials believed would be encouraged by the teaching of Ethnic Studies. The issue of slavery, systemic racism, and oppression has been legal and embedded within the United States’ Institutions throughout many years of history, including the basis of its foundation. Within the realm of sociology recently, it is important to focusing on discussing and emphasizing the experience that all non-white cis gendered males and females experience. The historical perspective of education is taught through a, “white lens.” Often within history

and school curriculums events are written and depicted for the benefit and power of one individual over another. Many institutions within society were established and are successful due to the systems that keep one group in power and the other group oppressed, not leaving room for mobility and intersectionality between the two because of race and power. The importance in dismantling systemic racism embedded in the United States' Institutions is the importance of keeping certain culture, traditions, lived experiences, and giving back voices to those throughout history who have been silenced and erased from our foundation. Dismantling systemic racism and breaking free of racist ideologies, microaggressions, and stereotypes not only improves the self esteem of black and brown marginalized individuals, but it also provides these individuals with the mindset that they are more than what society has told them they are, and that they can achieve things in life that some individuals might have told them they would never become successful. Many of these marginalized groups of individuals obtained their education and "societal norms" from a culture of normalized society of white dominance.

Taught microaggressions; stereotypes, and racism create interactional effects on a developing individual's identity, how they view themselves, and how the society they live in daily operates for or against their benefit. Many marginalized individuals and children may have lower self-esteem issues, depression, along with chronic stress and anxiety. There is a mental toll that is endured due to the fact that everyday these individuals need to navigate systems and institutions that are not designed to benefit or protect them. Further turmoil forms when Internalized racism forms. This mindset instills patterns of thinking; behaving, and feeling that result in discriminating, criticizing, minimizing, invalidating, finding fault in, and hating oneself, while simultaneously valuing the dominant culture and their ideologies. Internalized racism very quickly develops into Internalized oppression. Internalized oppression is the turning upon oneself, their cultural identity, their traditions and family.

Instead of tearing down communities and cultures as the United States has done historically, the future is Black. The future is supporting Black Businesses; empowering and uplifting black and brown individuals of all ages and origins to be true to themselves and their culture, reclaiming negativity and turning it into positive connotations, as well as all the Black empowerment and luxury that has been

earned and deserved. My generation and fellow graduates with similar minors and majors will continue to fight against the systems within society that do more harm than good, hoping to create a change in the world. While simultaneously furthering the fight towards progressiveness and equality, and overturning the absurd idea that the Constitution and Bill of Rights says equal rights and protection, “for all,” but wasn’t and isn’t truly created for all people living within society, and especially not for marginalized groups of individuals.

Annotated Bibliography #1

Sandefur, T. (2020). Cato Journal: Fredrick Douglas and the American Dream. Vol. 40 Iss 1, 213-232. DOI:10.36009/CJ40.1.11.
<https://search-proquest-com.ezproxy.purchase.edu/socscijournals/docview/2359962467/CB3025E789674C33PQ/19?accountid=14171>

The author’s research question in the article, “Fredrick Douglas and the American Dream,” intersects the important topics of abolitionist Fredrick Douglas and the systematic racism that is instilled within all aspects of this country and its foundation. The author argues about the importance of un-silencing the truthful history and knowledge that is withheld from being taught to students or even from being public knowledge. The author also discusses Fredrick Douglass’ importance; the lack of knowledge and full representation of him, his achievements, and movements within taught history and education. This scholarly journal is divided into sections that each related to, as the author asks; how much attention have we really paid to the story of black Americans and their struggle-not just against slavery, which was heroic enough, but against Jim Crow, lynching, and segregation? Where is the movie about the life of Frederick Douglass? Or Robert Smalls? Or Dorie Miller? Instead of these stories, we are given films and books that tell us that America is inherently at odds with the lives of black Americans-that the Constitution wasn't for them, and that America isn't for them-that teach hopelessness, helplessness, and dreamlessness.” The format of the journal is overwhelming to the eye, but is very informative if you read

slowly, section by section. The author's discussion of the true lack of attention we pay to slavery and its part in establishing not only this country, but how institutionalized racism is embedded in each structure within society. This journal relates back to my research paper because it also discusses the lack of true knowledge and history that is taught to individuals in American societies and education systems. The author discusses the lack of attention and credit we have actually paid attention to and given to the true Black historical figures who led the social change movements in society. This journal provides multiple examples of racism being systematically and institutionally embedded within history and how it is rewritten, altered, and misconstrued to the youth and the public. These excerpts support my claims within my research paper regarding the lack of history that is presented to society and passes on the teaching of racist "white-washed" history. This not only confuses individuals that aren't represented in history, or their true representation is purposely erased from history and how they view themselves in society and how other individuals view them within society.

Annotated Bibliography #2

Shine, Patricia. Journal of Progressive Human Services. Jan-Jun2011, Vol. 22 Issue 1, p50-67. 18p. DOI: 10.1080/10428232.2011.564972

<https://web-a-ebSCOhost-com.ezproxy.purchase.edu/ehost/detail/detail?vid=0&sid=108e8539-f8c1-49b1-9887-7f7988366796%40sessionmgr4008&bdata=JnNpdGU9ZWwhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=60429684&db=sih>

An important aspect within this article analysis is the discussion of the importance of certain teachers teaching certain aspects of history. Within the realm of sociology recently, it is important to focusing on discussing and emphasizing the experience that all non-white cis gendered males and females experience. Often history and school curriculums are written and depicted for the benefit and power of one individual over another. Many institutions within society were established and are successful due to the systems that keep one group in power and the other group oppressed, not leaving room for mobility and intersectionality between the two because of race and power. This type of teaching and education system misconstrues the idea, truth, and representation of a large number of individuals. Furthermore, it is

important to discuss how education and ideas within our society are taught and represented through the lens and experience of white cis gendered males. This article specifically reminds me of the importance of seeing and hearing of individuals like yourself and living your similar life situation to be successful or have attainable goals and ambitions. Furthermore, a white teacher could never discuss racism and its effects, impacts, and true history without being both fully educated on the topic and having lived the experience that you are discussing. Having a representation of not only diverse history but also of different and diverse individual teaching within the education system and community is not only beneficial, but necessary to society and how it functions.

Annotated Bibliography #3

Cross, Beverly E. Educational Studies. Dec2005, Vol. 38 Issue 3, p263-274. 12p. DOI:
10.1207/s15326993es3803_6

<https://web-a-ebSCOhost-com.ezproxy.purchase.edu/ehost/detail/detail?vid=0&sid=e9dc0e8f-de55-4425-be7a-4dc767a0f7ec%40sessionmgr4008&bdata=JnNpdGU9ZWwhvc3QtbGl2ZSZzY29wZT1zaXRI#AN=19110776&db=sih>

In Volume 38, series 3 of Beverly E. Educational Studies, this particular scholarly journal discusses racism taught within the education system and how teaching certain knowledge can instill the normalization of whiteness. The author discusses how withholding knowledge and teaching individuals an education that is white washed reproduces stereotypes and racism. Cross includes the statement, “it is important to analyze the larger systems in place that maintain the privileges of whiteness, power, and racism. Because teacher education reform efforts are too silent on these issues along with the inequities and injustices manifested by them, then those prepared to teach through these programs are taught to blindly, silently, and paradoxically reproduce the same inequalities and injustice.” The ideas presented in this excerpt are the ideas that are similar to those in my research paper. This article discusses the issue with the lack of knowledge taught to individuals within the education system and the lack of representation and misrepresentation of diversity around the world. This idea within the article also supports my claims about the discrepancies within the teaching of whitewashed ideas and history to

individuals whose history the textbooks and curriculums have erased or misrepresented the history of the formation of the United States and how white individuals remain in power. This misinformation and misrepresentation not only creates a confusion in identity within one's self, but there is also confusion in how that individual is represented and viewed within society. An important feature within this article is how the author discusses that sometimes within education and other aspects of society not only is diversity capitalized on, but it can also be represented falsely and not inclusively to all individuals. The inclusion of this perspective of education taught through a, "white lens" and the analysis of the reformation of the education system within this article most importantly discusses how education and knowledge is important within a system that manifests, "racism, power, and whiteness."

Annotation #4

History Lessons: How Textbooks from Around the World Portray U.S. History. Getchell, Randall T. Journal of Information Ethics; Jefferson (Fall 2005)

The authors of this scholarly journal discuss the different perspectives of history other than the U.S.'s' recollection of world events and the issues that are taught within United States' schools' textbooks. This article is important in regard to the fact that many textbooks have been rewritten and altered to benefit the morality and image of one group of individuals over another. Many history textbooks often can be written by authors who carry personal pre-existing biases while positioning certain arguments and discussing important events within History. The editors, Lindeman and Ward state the importance in history being viewed, "in the cultural context of not just the winners, but that of the losers and other players as well." This emphasizes my statements regarding the importance in un-silencing the individuals' voices and history that have been oppressed and erased. It is important to learn history from all perspectives and individuals within society, not just the history of and written from one individual group's perspective. Some history textbooks and teachings of history depict events of the past in a rationalized and biased tone in order to not tarnish the name and morality of the United States. Furthermore, some textbooks and teachings are also structured and censored by the state and its government. The authors

discuss topics like the discussion of the events that occurred during the Korean War from not only just the United States perspective, but also of North Korea and other countries involved with the United Nations. While teaching and learning history and world events, it is crucial to discuss the viewpoints and perspectives of other nations on the same topic.

Annotated bibliography #5: Fredrick Douglas and the American Dream

The author's research question in the article, "Fredrick Douglas and the American Dream," intersects the important topics of abolitionist Fredrick Douglas and the systematic racism that is instilled within all aspects of this country and its foundation. The author argues about the importance of un-silencing the truthful history and knowledge that is withheld from being taught to students or even from being public knowledge. The author also discusses Fredrick Douglass' importance; the lack of knowledge and full representation of him, his achievements, and movements within taught history and education. This scholarly journal is divided into sections that each related to, as the author asks; how much attention have we really paid to the story of black Americans and their struggle-not just against slavery, which was heroic enough, but against Jim Crow, lynching, and segregation? Where is the movie about the life of Frederick Douglass? Or Robert Smalls? Or Dorie Miller? Instead of these stories, we are given films and books that tell us that America is inherently at odds with the lives of black Americans-that the Constitution wasn't for them, and that America isn't for them-that teach hopelessness, helplessness, and dreamlessness." The format of the journal is overwhelming to the eye, but is very informative if you read slowly, section by section. The author's discussion of the true lack of attention we pay to slavery and its part in establishing not only this country, but how institutionalized racism is embedded in each structure within society. This journal relates back to my research paper because it also discusses the lack of true knowledge and history that is taught to individuals in American societies and education systems. The author discusses the lack of attention and credit we have actually paid attention to and given to the true Black historical figures who led the social change movements in society. This journal provides multiple

examples of racism being systematically and institutionally embedded within history and how it is rewritten, altered, and misconstrued to the youth and the public. These excerpts support my claims within my research paper regarding the lack of history that is presented to society and passes on the teaching of racist “white-washed” history. This not only confuses individuals that aren’t represented in history, or their true representation is purposely erased from history and how they view themselves in society and how other individuals view them within society.

Annotated bibliography #6

Journal of Progressive Human Services

Shine, Patricia. Journal of Progressive Human Services. Jan-Jun2011, Vol. 22 Issue 1, p50-67. 18p. DOI:

10.1080/10428232.2011.564972

<https://web-a-ebshost-com.ezproxy.purchase.edu/ehost/detail/detail?vid=0&sid=108e8539-f8c1-49b1-9887-7f7988366796%40sessionmgr4008&bdata=JnNpdGU9ZWhvc3QtbGl2ZSZzY29wZT1zaXRl#AN=60429684&db=sih>

In the article, “Journal of Progressive Human Services’, an important aspect within this article analysis is the discussion of the importance of certain teachers teaching certain aspects of history. Within the realm of sociology recently, it is important to focusing on discussing and emphasizing the experience that all non-white cis gendered males and females experience. Often history and school curriculums are written and depicted for the benefit and power of one individual over another. Many institutions within society were established and are successful due to the systems that keep one group in power and the other group oppressed, not leaving room for mobility and intersectionality between the two because of race and power. This type of teaching and education system misconstrues the idea, truth, and representation of a large number of individuals. Furthermore, it is important to discuss how education and ideas within our society are taught and represented through the lens and experience of white cis gendered males. This article specifically reminds me of the importance of seeing and hearing of individuals like yourself and living your similar life situation to be successful or have attainable goals and ambitions. Furthermore, a

white teacher could never discuss racism and its effects, impacts, and true history without being both fully educated on the topic and having lived the experience that you are discussing. Having a representation of not only diverse history but also of different and diverse individual teaching within the education system and community is not only beneficial, but necessary to society and how it functions.

Annotation #7: “Teaching in color: a critical race theory in education analysis of the literature on preservice teachers of color and teacher education in the US.” Keffrelyn D. Brown. November 7, 2013. <https://www-tandfonline-com.ezproxy.purchase.edu/action/showCitFormats?doi=10.1080%2F13613324.2013.832921>

In this article, the author specifically discusses the hardships and struggles of teachers of color teaching an education curriculum that is derived from a normalized culture and society of white dominance. This section discusses whitewashed history, the teaching of white privilege, and white homogeneity within different levels of education. Furthermore, how this type of teaching is detrimental to not only the students experiencing this form of education, but also the long-term effects of these students entering a life and society that functions the same. The author discusses how it may be self-conflicting and disheartening for teachers of color to teach students of color education and “knowledge” that favors and deems whiteness as more valuable in every time period of United States’ history. I appreciate the analysis of critical race theory within the education system by individuals who are educated and educated others within the education institution. This specific lens emphasizes the importance of dismantling racism and allowing individuals of color who have experienced generational trauma to discuss and bring knowledge from their true history and lived experiences. The author explains that the main goal of critical race theory within the education system is to, “excavate how race operates in society and in education, at both the structural and local, everyday levels” as well as calling, “attention to the voices of marginalized people” whose voices have been continuously silenced throughout history.

Annotation #8: “Trayvon Martin and the curriculum of tragedy: critical race lessons for education.”
Theodorea Regina Berry, David O. Stovall. September 26, 2013.
<https://www-tandfonline-com.ezproxy.purchase.edu/doi/full/10.1080/13613324.2013.817775>

This article and the author’s approach to educating the reader and the general public I found to be a very unique perspective. The author discusses this topic through their inclusion of certain aspects of Derrick Bells’ contributions to critical race theory, along with the inclusion of the story of the life and death of 17-year-old Trayvon Martin. The tragedy of Trayvon Martin is included within this article to demonstrate the way American society depicts and perceives the demographic of a majority of the population living within society that is considered marginalized. There is an emphasis on the general public to answer the question of, “what knowledge is most worth knowing in the curriculum of tragedy for/about young black men in the United States?” There is a specific importance that needs to be emphasized on learning and understanding the lived experiences of young African American individuals living within society. The authors address and conclude their article with a lesson of black education and real-life knowledge for teachers and policymakers. The most important sentence throughout this article to me and my research specifically is the inclusion of the statement, “Students, educators and policymakers must also recognize, acknowledge, and reflect upon the ways in which mainstream society constructs a curriculum that perpetuates oppression.”

Annotation #9: “Color Crit: Critical Race Theory and the History and Future of Colorism in the United States” Robert L Reece. October 16, 2018
<https://journals-sagepub-com.ezproxy.purchase.edu/doi/full/10.1177/0021934718803735>

Annotation #10: The 1619 Project: A New Origin Story. Nikole Hannah- Jones. November 16, 2021

Annotation #11: “The Doll Test” Dr. Kenneth and Mamie Clark. [Brown v. Board: The Significance of the "Doll Test"](#)

Annotation #12: Black Lives Matter Mural Unveiled at SUNY Cortland
<https://www2.cortland.edu/news/detail.dot?id=741692fa-96aa-4de8-91c8-64364d48b7e9>

Annotation #13: Black Lives Matter Movement
<https://blacklivesmatter.com/about/>

Annotation #14: Critical Race Theory (Third Edition): An Introduction (Critical America, 20)
by Richard Delgado

Annotation #15: Tucson school board lifts ban on Latino studies books. LA Times. October 25 2013.
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Annotations # 18: “Wishing for A Hero” and “Black Man in America.” Polo G song records

Annotations # 19: Vanity Fair. Viola Davis: “My Entire Life Has Been a Protest”
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Annotations # 20: @The View ABC interview with Viola Davis on “Why Representation Matters?”

