

Black Lives Matter Article Comparison - 9/4/20

Mr. Carter - 7th Grade English/Language Arts

* Required

1. First and Last Name: *

2. Date: *

Example: January 7, 2019

3. Period Number: *

Mark only one oval.

7-2

7-4

7-5

7-6

Five Minute Do Now:

One word answers and sentence fragments will not be accepted. Please write your answers in three complete sentences.

4. Do Now: If and when I raise children, I'll never... *

5 points

Learning Target:

After completing this lesson, I will be able to make connections between multiple articles and use the information to think critically about a specific subject.

Black Lives Matter Article Comparison Lesson:

Please read through the following descriptions and instructions. Then, complete the readings and answer the activity questions.

Introduction:

The Black Lives Matter movement began with a commitment to ending police brutality and state-sanctioned violence and injustice against black people. It is also dedicated to affirming black people's "contributions to this society, our humanity, and our resilience in the face of deadly oppression," according to its founders.

The movement was started by three black women—Alicia Garza, Patrisse Cullors and Opal Tometi—following the 2013 acquittal of George Zimmerman, a Florida man who had shot and killed Trayvon Martin, an unarmed black teenager, the preceding year. Garza took to social media the night of that acquittal, stating in part, "Black people. I love you. I love us. Our lives matter."

A year later, Michael Brown, another unarmed black teenager, was shot and killed by a white police officer in Ferguson, Missouri; the officer was not indicted. Shortly thereafter, the internet was filled with messages of outcry and support that included #BlackLivesMatter.

It's important to understand where all of this came from and to recognize that it's not new. We must find the connections over generations in order to understand the importance of the Black Lives Matter movement.

Instructions:

- 1. Read this article; it gives a brief overview of the Black Lives Matter movement.
<https://sharemylesson.com/blog/teaching-black-lives-matter>
- 2. Read the second article "Caught On Camera." While you are reading, try to make connections between the author's experiences and the Black Lives Matter movement.
<https://sharemylesson.com/blog/caught-camera>
- 3. Consider the information that you read in each of the articles. Compare the author's experiences to the Black Lives Matter movement and then answer the questions in the form/worksheet.
- 4. After answering all of the questions and proofreading your answers, submit the form (if participating online) or hold onto your work for a drop off at the school at a later date.

Assignment Overview:

Consider the information that you read in each of the articles. Compare the author's experiences in "Caught On Camera" to the Black Lives Matter movement and then answer the questions below.

Reference Articles:

- <https://sharemylesson.com/blog/teaching-black-lives-matter>
- <https://sharemylesson.com/blog/caught-camera>

Activity Questions:

One word answers and sentence fragments will not be accepted. Please write your answers in complete sentences and do not be afraid to let your voice be heard.

- 5. 1) In Caught On Camera, what is significant about the author's experience with his grandfather? Why does his grandfather give him the same advice that he gave his father? * 2 points

6. 2) How does his grandfather's advice connect to the Black Lives Matter movement? * 2 points

7. 3) How did you feel about the author's experiences with his first-grade teacher, his grandfather's advice and the 1981 lynching that was just miles from his house? * 2 points

8. 4) Why is the Black Lives Matter movement important to you? * 2 points

- 9. 5) What is one thing that you would like to see changed as a result of the Black Lives Matter movement? * 2 points

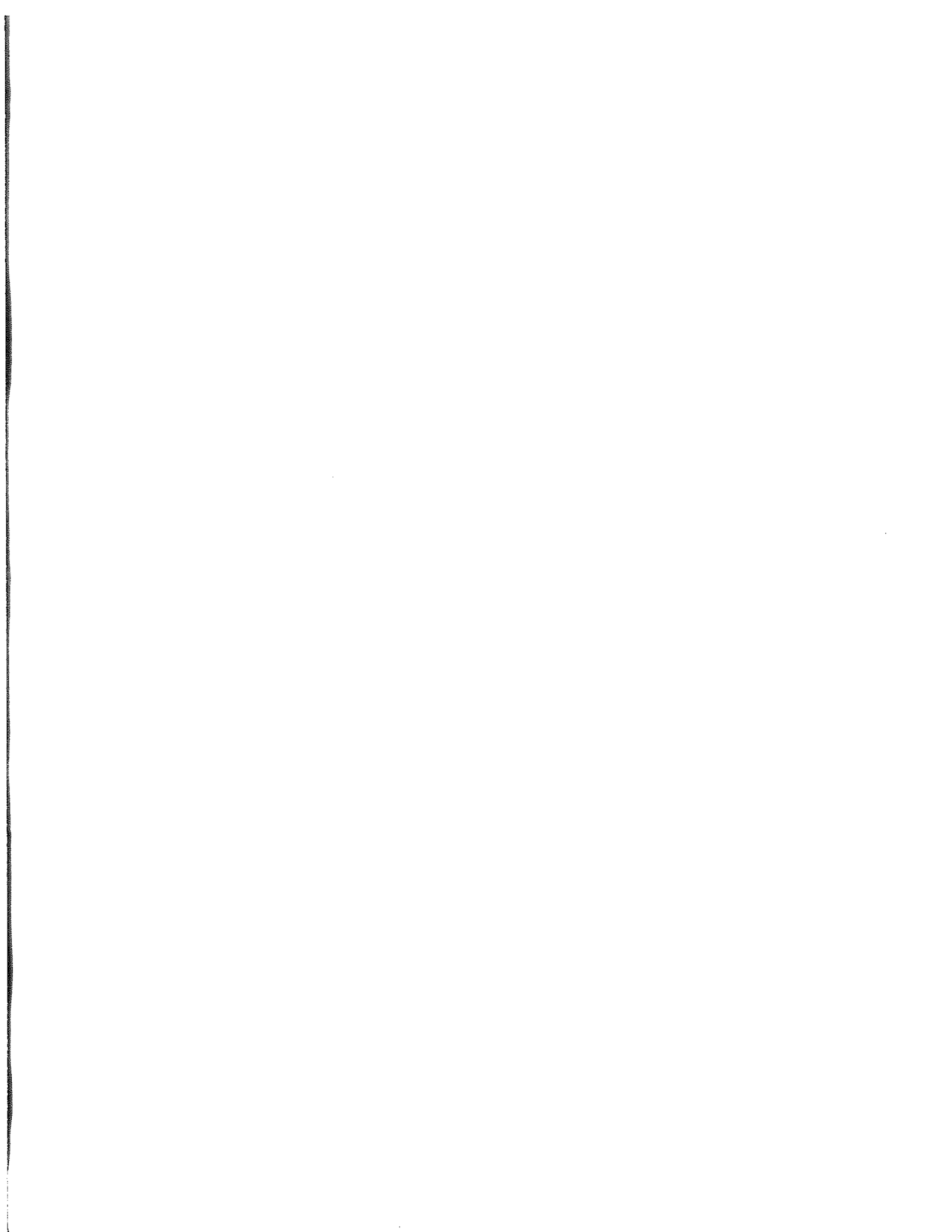
Five Minute Exit Ticket:

Reflect on today's lesson and answer the question(s) using complete sentences.

- 10. Exit Ticket: Write down two things that you learned about the Black Lives Matter movement. * 5 points

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Monday, June 15, 2020



Overhead photo of the Black Lives Matter Mural in Capitol Hill, Seattle, created by many local artists supporting the George Floyd protests. | Kyle Kotajarvi (<https://twitter.com/kylekotajarvi/status/1271353945797980161>)

This Teaching Tolerance article was authored by Jamilah Pitts

The Importance of Teaching Black Lives Matter

For Trinity Thompson, the decision of whether or not to address high-profile killings of black people with her second-graders was a no-brainer. She was teaching in Harlem soon after Eric Garner was killed by a police officer in a nearby New York City borough.

"How do I respond to this?" Thompson recalls asking herself. "And then from there, it was like, How do I respond to this—*again*?" Each time news reports covered another black person dying at the hands of police, her students—most of whom were black—asked more and more difficult questions. A career-long social justice educator, Thompson was committed to a response that focused not only on the problem, but also on how people were resisting it and seeking solutions.

And that meant teaching Black Lives Matter (BLM) to second-graders.

She knew it was risky. When the Black Lives Matter movement comes up in conversation, it is often characterized in one of two ways: as the work of strategic activists drawing attention to and combating issues that harm black people, black communities and humanity at large, or as a movement marked by violent outbursts and driven by an exclusionary, racist, anti-police agenda.



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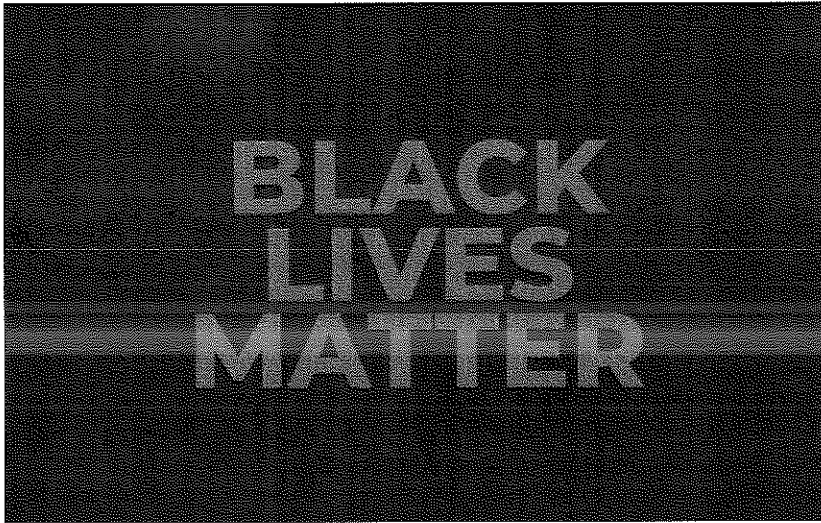
- **Black Lives Matter At School: Teaching in Solidarity** (</blog/black-lives-matter-at-school>) 2020-06-25
- **The Importance of Teaching Juneteenth** (</blog/juneteenth>) 2020-06-18

This split gives some educators pause when it comes to teaching about BLM. Others embrace the topic, recognizing it as an opportunity to teach about collective action and to link past racial justice movements to the present. But *all* educators, by virtue of the fact that their students have either direct or mediated exposure to Black Lives Matter, should know the basic facts about the movement's central beliefs and practices.

Not all of us are like Thompson; the students who sit in front of us daily are not always directly affected by the killing of unarmed black people or any of the other injustices that plague our nation. But as teachers who function as caretakers, truth-seekers and advocates of justice, we can acknowledge how the threat of justice in one community is, to borrow from Dr. Martin Luther King Jr., a threat to justice in every community. We have a civic responsibility to be teaching Black Lives Matter.

Black Lives Matter: Supporting Students and Communities in A Time of Pain

(<https://sharemylesson.com/blog/confront-racism-today>)



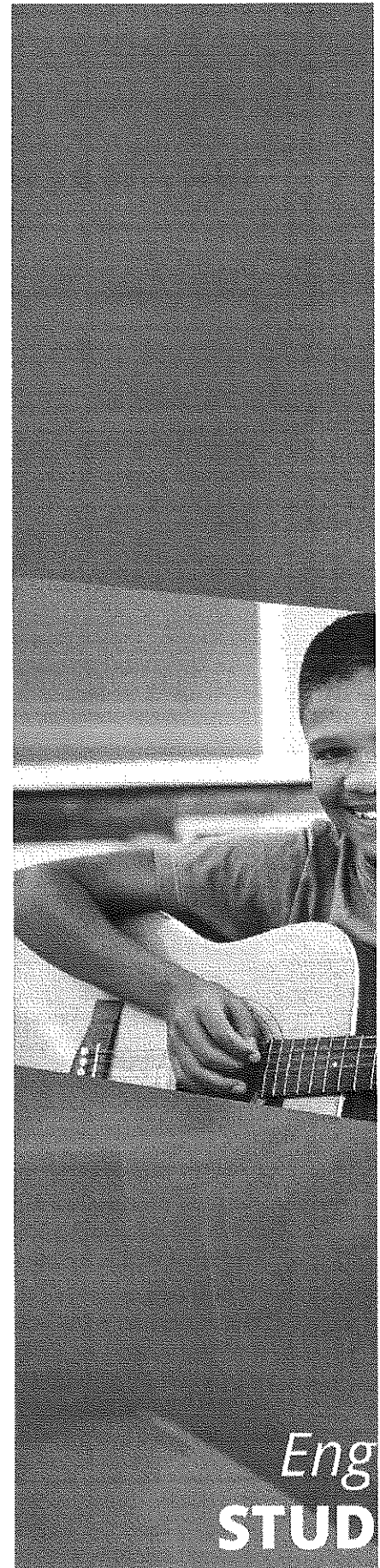
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The Beginning and the Hashtag

The Black Lives Matter movement began with a commitment to ending police brutality and state-sanctioned violence and injustice against black people. It is also dedicated to affirming black people's "contributions to this society, our humanity, and our resilience in the face of deadly oppression," according to its founders. The movement was started by three black women—Alicia Garza, Patrisse Cullors and Opal Tometi—following the 2013 acquittal of George Zimmerman, a Florida man who had shot and killed Trayvon Martin, an unarmed black teenager, the preceding year. Garza took to social media the night of that acquittal, stating in part, "Black people. I love you. I love us. Our lives matter." A year later, Michael Brown, another unarmed black teenager, was shot and killed by a white police officer in Ferguson, Missouri; the officer was not indicted. Shortly thereafter, the internet was filled with messages of outcry and support that included #BlackLivesMatter.

Since the Ferguson action in 2014, BLM has taken shape as a multichapter national organization; 37 chapters currently operate in the United States, one in Canada. Many BLM chapters and other organizations that embrace the movement mobilize people to demonstrate in communities where police shootings have occurred and to convene at large gatherings—such as political rallies—to bring awareness to police brutality. The website of the original group, blacklivesmatter.com, also lists other types of local and national events, such as teach-ins, panels and Twitter chats, and encourages organizers to submit their own events.

In an October 2016 interview with TEDWomen, Cullors explained what the movement means to



her.

"Black Lives Matter is our call to action. It is a tool to a reimagined world where black people are free to exist, free to live. It is a tool for our allies to show up differently for us," she said. "I grew up in a neighborhood that was heavily policed. I witnessed my brothers and my siblings continuously stopped and frisked by law enforcement. I remember my home being raided. And one of the questions, as a child, I had was why? Why us? Black Lives Matter offers answers to the why."

We Must Say Her Name, Too (<https://sharemylesson.com/blog/say-her-name>)



(<https://sharemylesson.com/blog/say-her-name>)

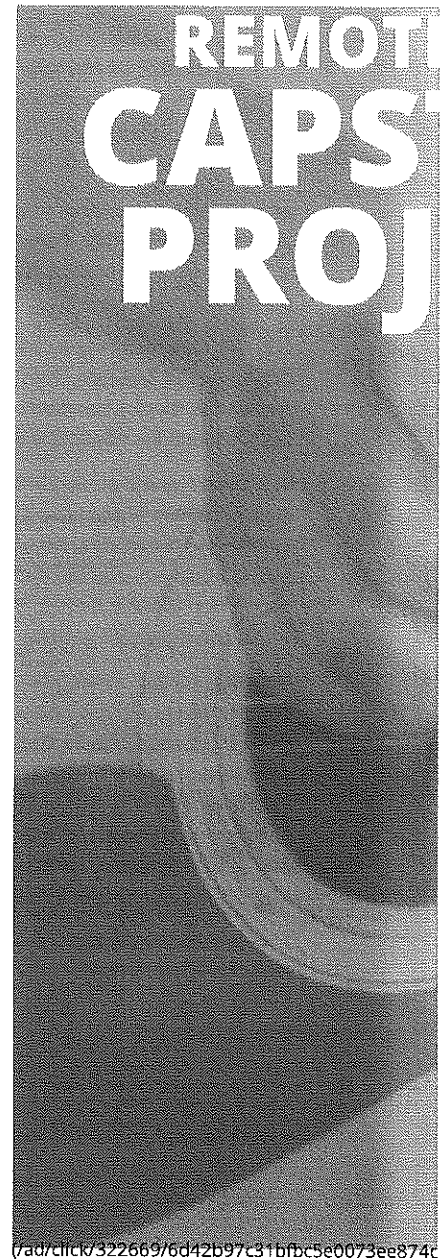
Myths and Criticisms

People who don't follow Black Lives Matter usually become aware of the movement when news sites report on BLM actions or protests. What many people don't realize is that the leadership also embraces policy change and legislation as necessary elements to end oppression of black people—and that the work and the leadership are not limited to the Black Lives Matter network.

One common misconception about the BLM movement is that it is leaderless. But there isn't one leader; there are many. "BLM is composed of many local leaders and many local organizations including Black Youth Project 100, the Dream Defenders, the Organization for Black Struggle, Hands Up United, Millennial Activists United, and the Black Lives Matter national network," organizers explain on the website. "We demonstrate through this model that the movement is bigger than any one person."

Another misconception is that the movement is solely a mechanism for protest. In fact, the many people and organizations with agendas and goals that overlap and align with BLM have produced detailed policy demands and proposals for institutional reforms. Campaign Zero, for example, outlines a list of policy proposals largely focused on ending police brutality. It is a strategy for addressing one of the most visible, damaging and deadly symptoms of systemic racism. The Movement for Black Lives, a collective of more than 50 organizations, advances a platform covering six areas of domestic-policy reform, including economic justice and investment in equitable education and health care instead of criminalization and incarceration.

Many people, however, view the BLM movement as violent, seeking to "sow a racial divide" and intent on interrupting the work of police officers commissioned to protect and serve the public. For example, Rudy Giuliani, the former mayor of New York City, said in a television interview that the movement is "inherently racist" and "divides us." He further stated, "They don't mean 'black lives matter'; they mean 'let's agitate against the police matters.'"



"This movement is not your grandmama's civil rights movement; it is the movement of her children's children, more specifically her daughters."

Another common criticism of the movement is that it should be more like the civil rights movement of the 1950s and 1960s, which is praised today as a seemingly perfectly orchestrated and acceptable movement. Some critics who prefer the style and tactics of that movement find it difficult to imagine that the BLM movement might actually be an extension of the work that was done in the 1950s and '60s.

Still, perhaps the gravest criticism and misunderstanding of the BLM movement—and every movement for freedom, from slave rebellions, abolitionist movements and the Underground Railroad to Black Liberation Movements of the 1960s and '70s—stems from a failure to acknowledge the conditions that created the resistance.

In a speech given at the 2016 BET Awards, activist and actor Jesse Williams addressed this disconnection: "If you have a critique for the resistance, for our resistance, then you better have an established record of critique of our oppression." Without an understanding of the ever-present effects of slavery and the systems that have been built to protect and preserve the devaluing and oppression of black bodies, BLM—and any other movement for rights concerning people of color in this country—will never be understood.

However, a host of resources exists that explain systems such as mass incarceration, police brutality and economic and educational inequality. These resources all point to a larger system that is not necessarily broken, but functions the way it was designed to: to oppress the very people who were originally brought to the United States as chattel. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander, *Are Prisons Obsolete?* by Angela Davis, *Assata* by Assata Shakur, *Between the World and Me* by Ta-Nehisi Coates, and Ava DuVernay's documentary *13th* are a few of the many resources that provide context for the types of resistance that exist today.

This context is necessary to understand why, in 2017, the movement is called Black Lives Matter—because, historically, black lives have *not* mattered.

But Don't "All Lives Matter"?

Perhaps the most common criticism leveled against the Black Lives Matter movement is that the movement is racist because it focuses on black people. One way to counter this notion is to point out that all lives cannot matter if black lives do not, and to educate the critic about the conditions that ignited the resistance. Another is to emphasize that Black Lives Matter is rooted in the deeply humanistic belief that all lives are connected. All oppression—including that of LGBT individuals, refugees, immigrants, Muslims, women, people living in poverty and people with disabilities—negatively affects all lives. Although the BLM movement focuses on the oppression of black people, its mission is intersectional and invested in liberation for all.

Not Your Grandmama's Civil Rights Movement

"People like to romanticize the civil rights movement," says Professor Duchess Harris, who teaches in and chairs the American studies department at Macalester College in Saint Paul, Minnesota. "They like to say that it was more organized, it was more productive, and that America was more open to it than Black Lives Matter. That is quantitatively not true." Harris, who co-authored a Black Lives Matter textbook, cites research showing that, in the 1960s, the majority of

Americans did *not* approve of even nonviolent tactics, such as passive resistance. "When the civil rights movement was actually going, it was denounced," Harris clarifies. "Now that we have distance from it, people celebrate it. It was not celebrated in the '60s at all."

The same criticisms being leveled against the leaders of Black Lives Matter, Harris says, were leveled against Dr. King, the Student Nonviolent Coordinating Committee and other civil rights activists and groups: that the protesters cause unrest, don't respect authority and do more harm than good by taking to the streets and causing problems. Noting such similarities can help contextualize much of the negative rhetoric that surrounds Black Lives Matter.

"If you have a critique for the resistance, for our resistance, then you better have an established record of critique of our oppression."

But it's also important to note similarities in the work and philosophies of the two movements. In addition to calling for policy and legislative changes (civil rights work led to the Civil Rights Act of 1964 and the Voting Rights Act of 1965), emphasizing the *humanity* of black people and acting collectively, along with white allies, is common to both movements.

However, BLM bears some noteworthy distinctions from the civil rights movement, namely the acknowledgement of women (particularly as leaders), the decentralization of power and the fact that BLM's women leaders self-identify as queer. This movement is not your grandmama's civil rights movement; it is the movement of her children's children, more specifically her daughters. The leadership of the civil rights movement often silenced its women leaders, such as Fannie Lou Hamer, Dorothy Height, Diane Nash, Recy Taylor and countless other women whose names and sacrifices are still largely unknown. It was also heterosexist, keeping key leaders who were openly gay, such as Bayard Rustin, behind the scenes.

The strategies and tactics of social movements are rooted in their times, so it is no coincidence that the leadership of this generation looks different and is carried out differently from the civil rights era. No longer is there a stark concern for the politics of respectability that in some ways stymied the activism of the 1950s and '60s. And while the black church was and still is committed to advancing the rights of people of color, BLM activism boasts a great range of diversity that includes Christians, Muslims, atheists and people of all religious and nonreligious beliefs. There are no rules that will indirectly or directly keep certain groups from participating in this movement. Additionally, the use of technology, particularly social media, has equipped the BLM movement with capabilities that allow "regular" people to be "citizen journalists." #BlackLivesMatter has become a tool used for mobilization.

This movement for rights and humanity is growing by the day and is bolstered by the very technology young people are using. Our students need to know the facts about BLM's role in this historical moment and how it connects with a history of social change.

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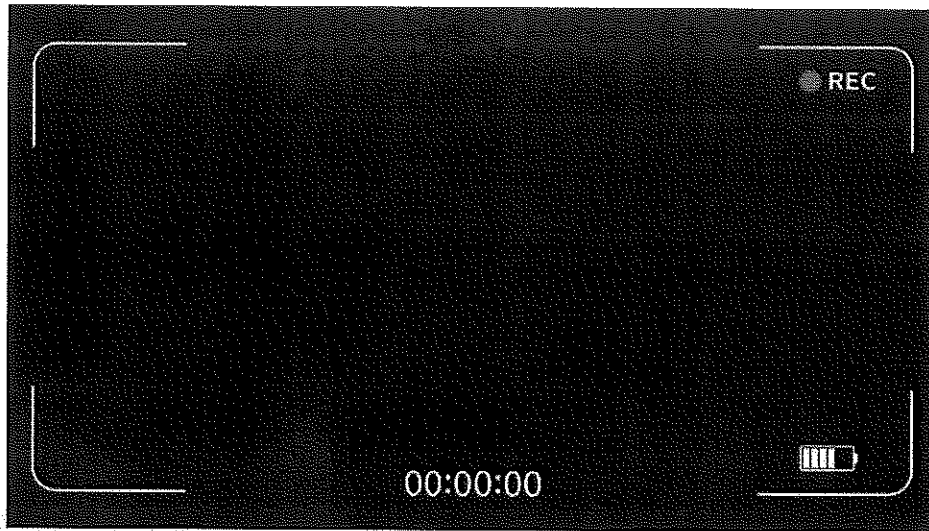
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Dr. Thomas is a Senior Education Policy Analyst, providing research and programmatic support to the nation's second-largest teachers' union. Dr. More

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Thursday, June 11, 2020



Note: Some of the words that follow may be as uncomfortable to read as they were to write.

Tired at An Early Age

He had fiery red freckles to match his carrot-top stringy mullet, wore Wrangler jeans that were one inch too high above his ankles, cinched too tightly around his waist, and were often stained from either yesterday's third-base slide or some other terrain-meets-6-year-old activity. I will never forget his name; he's probably still alive, and if karma is indeed real, he's the grandfather of several biracial children whom he either denies or adores. It was the third week of school, and by then he had already solidified the archetypal role of class bully. He'd pushed me out of the swing during recess on this particular day and I did what any other first-grader who had been wronged would do: With a bloodied knee, scuffed Mary Janes and dusty socks, I ran to my teacher in tears.

"Ms. C! Ms. C! (and for the sake of the story and polite company, I shall name him Buck)—Buck pushed me! He pushed me out of the swing, and then he called me a dirty little nig--r and told me he was first, and I had to go to the back of the line!"

Ms. C leans over, with her fiery red beehive, smelling of an equally toxic mixture of rose water, Ivory soap, and cornstarch powder, thin, pink lips barely concealing her tobacco-stained teeth, and certainly not her venomous snarl, and she politely states, "But hon, you are a dirty little nig--r, and he will always be first!" The sights and sounds of that exchange remain etched in my memory.

My elementary school was one of the last schools in the buckle of the Bible Belt to become integrated, and while it may seem unconscionable that a first-grade teacher would speak to her student in such a way, it was the South, in 1976. This would be the first of many injustices at the hand of the likes of Ms. C. I would be denied a seat at the venerable "Red Bird" table, the highest-level reading group, despite already bored with Sendak, Lionni, Blume, and could not get a copy of

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Roll of Thunder, Hear My Cry because there were only the bootleg copies among the remaining all-Black schools; being relegated to the Yellow Birds, the lowest-level reading group, until the reading specialist spoke up after I burst into tears after being handed a sight-word scramble while glimpsing across the room at fair and ginger-haired peers struggle through the glossy picture books I was being denied access to. I would later spend Friday mornings taking spelling tests in the office with the school secretary and math tests with the school nurse in the afternoons because, "The only way she could get those scores was if she was cheating!" By Thanksgiving, both the school secretary and nurse had grown tired, perhaps, dare I believe, convinced that this skinny little brown girl was not a "serial cheater" and was indeed capable of consistently scoring higher if not perfectly than her White peers.

"Oral traditions in most communities consist of passing along stories, family or historical folklore. For the African American, it's more about survival. In my family, like many others, it's the unwritten rules to keep you alive, out of harms' way, off the radar of "mean White-folk," "bad teachers" or "those who can cause you problems."

Yes, my mother was involved and complained to the extent that she could to those who would pretend to listen. At best, she was reminded to be grateful that her child was fortunate enough to be "bused" into a better school and to "not cause trouble." The frequency of headaches, the separation anxiety that had to be tamped down because that was not a "thing" for black children fearful of being isolated or separated from caring, nurturing adults would emerge by fourth grade--children of color and people of color did not acknowledge or address expressions of anxiety. I was too young to understand that the reach and shadow of racism was beginning to exact its toll on my young soul.

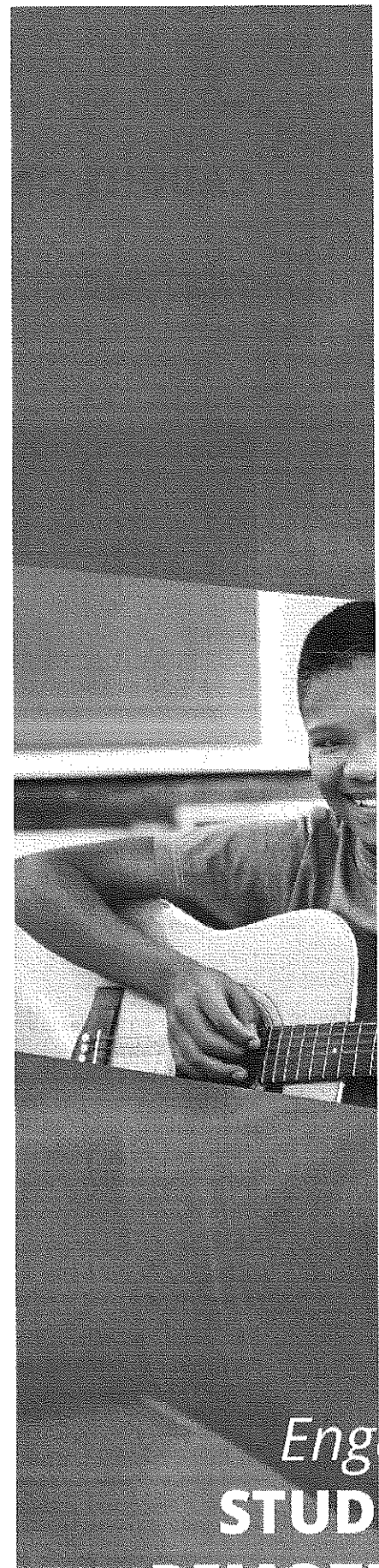
By the time I reached middle school, I had firmly established a reputation as an academically astute student with a knack for writing and a mind for science. In the buckle of the Bible Belt, with the ink of the integration orders barely dry, I and others like me, were an unwelcomed anomaly. My mother made the decision to keep me in my neighborhood school for middle school and through the lens of time and knowledge, it was a decision that saved my life. It was there among post civil-rights-era Black teachers, first-generation Black teachers, who were proud of their calling to the profession and had marched, many with Martin Luther King Jr. himself, sat-in, and endured the likes of Gov. George Wallace, Jim Crow, **the Southern Manifesto** (<https://www.politico.com/story/2009/03/southern-manifesto-introduced-march-12-1956-019897>) and segregated schools and all of their accoutrements to teach us, to operationalize Dr. King's then fairly young dream.

Our books were more than a decade old, or there were not enough of them; our lab equipment was broken or we didn't have enough specimens for experiments. It just never seemed to be enough. While our athletes were far more superior—we dominated in school and recreational leagues; our uniforms and sports equipment were often paid for by church fundraisers, yard sales, cookie and cake sales. Otherwise, we would have come up short. There were occasions when our creative community moms, aunts and others simply made our uniforms—cheerleading, basketball, track, you name it—they could sew them, without a pattern. But the shadow. ... The shadows of inequitable distribution, of not the same, different across town, not enough, were ever present, especially in the labs where I wanted to be, where my mind wanted to grow and needed to be nurtured. I became even more weary. I became tired at an early age.

A Painful Tradition

Oral traditions in most communities consist of passing along stories, family or historical folklore. For the African American, it's more about survival. In my family, like many others, it's the unwritten rules to keep you alive, out of harms' way, off the radar of "mean White-folk," "bad teachers" or "those who can cause you problems." My Uncle Charles told my then 12- and 14-year-old cousins:

- Don't be seen running after a bus; someone will think you are running from something.
- Always dress well when you leave this house, hair combed, pants and shirt cleaned, feet



covered with decent shoes. Look like you belong to some who cares.

- When in a store, don't touch anything unless you plan to buy it. When you do buy it, always get a bag and receipt.
- When you encounter the police, tell them your name, answer their questions, do not argue, stay calm, be quiet, cooperate, stay alive, come home.

My grandfather told my Uncle Charles when he was 10:

- Don't be seen running after a train; another one will come.
- Dress proper. A Black will always be judged by how he's dressed.
- Don't go into a store unless you can buy from that store and they sell to Blacks.
- Avoid police if you can. If you can't, pray you get a good one. If you don't, do everything you can to stay alive.

The shadow became flesh in 1981 when Michael Donald was found lynched 15 minutes from where we lived. The stories of racist boogeymen; the abuses our forefathers and mothers had suffered at the hands of the Klan; the machinations of oppression that had led to property loss through practices like redlining and home equity theft of family members; or finally understanding why there were clunkers in the back of some houses because lemon laws did not exist yet and a bad car deal for a Black person was a one-sided coin. The conviction of the men who killed Michael Donald was a lengthy process, and during that period of time, our community was terrorized, often afraid, and had to fight through every conceivable barrier to get justice. I am a tired teenager.

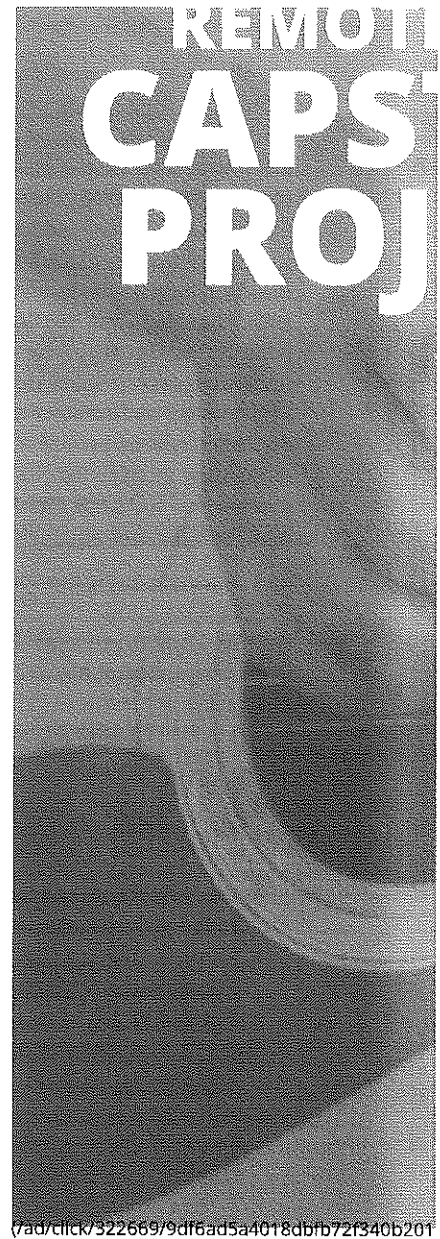
"Like the generation before me, I've had to pass down the rules. It's not the rite of passage or the oral legacy I want to hang on to."

My high school years parallel trials and mistrials of officers involved in shootings, civil cases against the Klan. Then along came the video camera, and it was capturing everything—those milestone moments, surfing squirrels, piano-playing cats, first birthdays, proposals, retirement parties, and eventually the now infamous [Rodney King tape](https://www.nbcnews.com/news/us-news/rodney-king-beating-25-years-ago-opened-era-viral-cop-n531091) (<https://www.nbcnews.com/news/us-news/rodney-king-beating-25-years-ago-opened-era-viral-cop-n531091>). Surely, there will be a conviction! Surely this is an affirmation of what Black men have been experiencing on sideroads and in Black communities for decades in America; now, it's captured on camera. While King's brutal beating was not the first example of police misconduct captured on camera, it did help dispel some of the notion that Blacks were "making up" stories about police brutality. Yet, despite the 90-second evidence that played out before them, a criminal jury exonerated the four officers who beat Rodney King within an inch of his life. I am a tired college student.

Being beaten by law enforcement officers is not a brutalization relegated only to African American men. [Fannie Lou Hamer](https://www.washingtonpost.com/news/retropolis/wp/2017/10/06/civil-rights-crusader-fannie-lou-hamer-defied-men-and-presidents-who-tried-to-silence-her/) (<https://www.washingtonpost.com/news/retropolis/wp/2017/10/06/civil-rights-crusader-fannie-lou-hamer-defied-men-and-presidents-who-tried-to-silence-her/>), legendary civil rights icon walked with a limp because she had been beaten by the police in a Mississippi jail, put it best when she said, "We are sick and tired of being sick and tired. For so many years, the Negroes have suffered in the state of Mississippi. We are tired of people saying we are satisfied, because we are anything but satisfied."

I'm sick and tired of being sick and tired.

Like the generation before me, I've had to pass down the rules. It's not the rite of passage or the oral legacy I want to hang on to. There's currently a viral TikTok of an [African American young man](https://youtu.be/eLzLx-9x2w0) (<https://youtu.be/eLzLx-9x2w0>), whose mother had to "give him the rules." Preparing children on how to engage with the police was not a part of [What to Expect When You Are Expecting](https://www.whattoexpect.com/) (<https://www.whattoexpect.com/>), but it could be, or at least until police reform and accountability is codified! In 2017, [The Cut](https://youtu.be/coryt8IZ-DE) (<https://youtu.be/coryt8IZ-DE>) produced a video series that caught on camera the oral tradition that our Black parents, grandparents, taught us on how to engage the police. It is. Heart-wrenching. It is exhausting, and it is three years old! The oral tradition in my family alone is now almost 70 years old! Why?



Listen and Learn

Educators (<https://www.usnews.com/news/education-news/articles/2020-05-26/1-in-5-teachers-unlikely-to-return-to-schools-if-reopened-in-the-fall-poll-finds>) who return to school this year will find schools ravaged by pandemic mitigation and the glare of inequitable and systemic underfunding of segregated school communities, which simply can no longer be ignored. Far too many African American and Latino children **attend** (<https://www.epi.org/publication/schools-are-still-segregated-and-black-children-are-paying-a-price/>) schools reminiscent of the ones I attended in my youth. I hope you will feel as uncomfortable as that little 6-year-old me felt when a first-grade teacher called me the N-word. I hope the fact that three-hour lines for food at your neighborhood **schools during the pandemic** (<https://voicesforhealthykids.org/news/amid-pandemic-shutdowns-schools-make-sure-kids-get-fed>) and school closures make you so angry that you will demand accountability of your elected officials on bailouts and education tax cuts. I hope you will be uncomfortable enough to reclaim and delegate the duties of school discipline and climate to educators, principals and counselors— **not cops** (<https://www.aclu.org/issues/juvenile-justice/school-prison-pipeline/cops-and-no-counselors>).

Most important during this time, listen, **learn**, (https://docs.google.com/document/d/1BRIF2_zhNe86SGgHa6-VIBO-QgirTwCTugSfKie5Fs/mobilebasic) then delve into the generational and historical fatigue of the many generations of African American men, women and children, whose lived experiences, whose oral traditional have been more about survival. And try to understand just how tired we are of having to fight for what is given so freely to people whose skin does not look like mine.

The deaths of George Floyd and Ahmaud Arbery were caught on camera. How many others were not?

- Learn: **Race and Racism Lesson Plans and Resources** (<https://sharemylesson.com/collections/racism-lesson-plans>)
- Explore: **Bullying Prevention Resources** (<https://sharemylesson.com/collections/bullying-in-schools>)
- Teach: **The 1619 Project and Resources for Student Engagement** (<https://sharemylesson.com/teaching-resource/1619-project-activities-student-engagement-319535>)

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