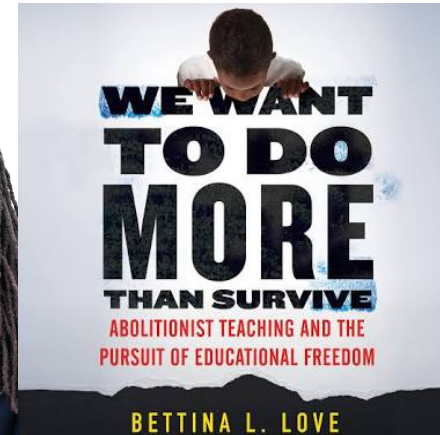


We Want to Do More Than Survive A Processing Guide

Developed by Kandice Sumner & Emma Leslie



BIPOC* Practitioners	White (non-BIPOC) Practitioners
<p>Chapter 1: “We Who Are Dark”</p> <p>1)What initial thoughts surfaced while in Chapter 1 that challenged / confirmed / changed your own thinking?</p> <p>Challenged: Confirmed: Changed:</p> <p>2) How is an understanding of intersectionality (p.3) important to an understanding of how to be an abolitionist teacher?</p> <p><i>“Abolitionist teaching is the practice of working in solidarity with communities of color while drawing on the imagination, creativity, refusal, (re)membering, visionary thinking, healing, rebellious spirit, boldness, determination, and subversiveness of abolitionists to eradicate injustice in and outside of schools. To begin the work of abolitionist teaching and fighting for justice, the idea of mattering is essential in that you must</i></p>	<p>Chapter 1: “We Who Are Dark”</p> <p>1)What initial thoughts surfaced while in Chapter 1 that challenged / confirmed / changed your own thinking?</p> <p>Challenged: Confirmed: Changed:</p> <p>2) How is an understanding of intersectionality (p.3) important to an understanding of how to be an abolitionist teacher?</p> <p><i>“Abolitionist teaching is the practice of working in solidarity with communities of color while drawing on the imagination, creativity, refusal, (re)membering, visionary thinking, healing, rebellious spirit, boldness, determination, and subversiveness of abolitionists to eradicate injustice in and outside of schools. To begin the work of abolitionist teaching and fighting for justice, the idea of mattering is essential in that you must</i></p>

**Black Indigenous and People of Color*

matter enough to yourself, to your students, and to your students' community to fight" (p.2).

3)Considering your racial identity, how do you locate yourself within your educational community? How do you demonstrate 'mattering' to yourself? How do you matter to your students? How do you matter to your students' community?

"The function, the very serious function of racism is distraction. It keeps you from doing your work. It keeps you explaining, over and over again, your reasons or being"(9).

4)How have you experienced or observed this happening as a practitioner?

5) "The Crisis in Black Education," "The Problem with Black Boys," and "Addressing a Poverty Mindset." These types of workshops White-splain Black Folx' challenges to White folx..."(13) What does Dr. Love mean by this? Who facilitates/attends these workshops? Why? How are these a problem?

"...antidarkness can happen without dark children in the room. Antidarkness is the social disregard for dark bodies and the denial of dark people's existence and humanity. When White students attend nearly all-White schools, intentionally removed from America's darkness to reinforce White dominance, that is antidarkness. When dark people are presented in school curriculums as unfortunate circumstances of history, that is antidarkness. When schools are filled with White faces in positions of authority and ark faces in the school's help staff, that is antidarkness"(14).

6)What practices of antidarkness have you personally experienced as a student and adult (k-12, undergrad., graduate, professional career)?

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6)What practices of antidarkness have you witnessed or perhaps participated in as a student and/or adult (k-12, undergrad., graduate,

Chapter 2: Educational Survival

1) What is the Educational Survival Complex?

2) How do White rage and White flight manifest themselves in the educational survival complex historically and presently? Have you experienced *either* in your journey as a BIPOC in any of your educational communities?

3) “*Racism is more than just physical pain; racism robs dark people of their humanity and dignity and leaves personal, psychological, and spiritual injuries. Racism literally murders your spirit*”(38). What are some examples of spirit murdering from this chapter, your life, your practice?

Chapter 3: Mattering

1) “...bell hooks argues loving Blackness is an act of political resistance because we all have internalized racism, regardless of the color of our skin, which operates to devalue Blackness...Black people need to love themselves not in spite of their Blackness but because of their Blackness”(50). What has been your personal relationship or experience with ‘loving Blackness’ and how has that informed your practice?

2) What is “*undisputed dignity*”(51) and how should it impact our educational community?

3) “*Antiracist teaching is not just about acknowledging that racism exists but about consciously committing to the struggle of fighting for racial justice, and it is fundamental to abolitionist teaching. Antiracist educators seek to understand the everyday experiences of dark people living, enduring and resisting White supremacy and White rage. All teachers, regardless of race or ethnicity, need to know that racism is*

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Chapter 2: Educational Survival

1) What is the Educational Survival Complex?

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3) “*Racism is more than just physical pain; racism robs dark people of their humanity and dignity and leaves personal, psychological, and spiritual injuries. Racism literally murders your spirit*”(38). What are some examples of spirit murdering from this chapter, your practice?

Chapter 3: Mattering

1) “...there are so many White liberal teachers who think racism is something singular to the far right. Racism is not exclusive to one political party or a particular type of White person. White, well-meaning liberal teachers can be racist too. Therefore, understanding how racism works and understanding how White privilege functions within our society does not bring us any closer to justice, and it certainly does not undo the educational survival complex. Knowing these truths is the first step to justice, but it’s only a start” (51). If knowing these truths is the first step, what do you believe is the second, third and fourth step? And if you don’t know now, try to take notes on the steps Love recommends as the book proceeds.

2) What is “*undisputed dignity*”(51) and how should it impact our educational community?

3) “*Antiracist teaching is not just about acknowledging that racism*

*not separate from economic class and that resistance, in its various forms, is always an option. We also need to recognize the specific nuances of different types of dark oppression, recognizing that **not all injustices are the same**”(54).* What does your ‘conscious commitment’ to the struggle of fighting for racial justice’ look like and how do you recognize, learn and teach the nuances of dark oppression and that not all injustices are the same?

4) What were some of the government’s policies that branded and blamed dark folx (reboot of slavery)? And how are these impacting our communities today? How are you teaching this history, if you are, to your students? Or what is the value in teaching this history to students?

- Convict leasing
- 13th Amendment allowed those convicted of a crime to be subject to penal labor
- Black code laws (61)
- Moynihan Report (46)
- Economic downturn (59)
- Mandatory minimums (60)
- War on drugs / dark people (59-60)
- Privatizing prisons (60)
- “Three strikes rule” (60)
- Hillary Clinton calling young Black men “super predators” with “no conscience” and “no empathy”
- Jim Crow
- School desegregation
- Urban development or gentrification
- Mass incarceration
- Police brutality
- School rezoning and closings
- Redlining from 1934 to 1968 the Federal Housing Administration denied dark folx home loans
- Globalization of the US manufacturing industry

*exists but about consciously committing to the struggle of fighting for racial justice, and it is fundamental to abolitionist teaching. Antiracist educators seek to understand the everyday experiences of dark people living, enduring and resisting White supremacy and White rage. All teachers, regardless of race or ethnicity, need to know that racism is not separate from economic class and that resistance, in its various forms, is always an option. We also need to recognize the specific nuances of different types of dark oppression, recognizing that **not all injustices are the same**”(54).* What does your ‘conscious commitment’ to the struggle of fighting for racial justice’ look like and how do you recognize, learn and teach the nuances of dark oppression and that not all injustices are the same?

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- Vanishing public sector jobs
- The educational survival complex

5) What is a “homeplace”(63-64) and did you have one growing up, do you have one now? Do your students have any homeplaces (to your knowledge)? How can we get our students to “*thrive*”(67)?

Chapter 4: Grit, Zest, and Racism (The Hunger Games)

1) Think about your school’s motto or mission; is it advocating “*character education*”(69-70)? How can this be problematic?

2) What are “*toxic stress*”(74) and “*epigenetic inheritance*” (75)? How can our knowledge of these concepts inform our practice in a way that is healing centered and not trauma-informed?

3) “*If education is going to deal with trauma, we must recognize the trauma of our teachers*”(75). What is Love referring to and what are your own practices of wellness and healing?

Chapter 5:

- Police brutality
- School rezoning and closings
- Redlining from 1934 to 1968 the Federal Housing Administration denied dark folx home loans
- Globalization of the US manufacturing industry
- Vanishing public sector jobs
- The educational survival complex

5) What is the role of a “homeplace”(63-64) to a Black, Indigenous, or person of color? Do your students have any homeplaces (to your knowledge)? If you don't know about their homeplaces, how important do you think it would be to find out, and how would you go about doing so? How can we get our students to “*thrive*”(67)?

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3) “*Teachers need to be taught how to question Whiteness and White supremacy, how to check and deal with their White emotions of guilt and anger, and how these all impact their classroom*”(75). How are you doing this? What does that look like in your practice?

Chapter 5:

Abolitionist Teaching, Freedom Dreaming, and Black Joy

1) In the first paragraph, Love says the word “new” ten times. What do you believe is being communicated through the phrasing of the first paragraph: ‘Education Can’t Save Us. We Have to Save Education’?

2) Ella Baker said the “*reduction of injustice is not the same as freedom*”(89), what do you believe this means and how does it inform our practice of Abolitionist teaching?

3) Why does Dr. Love feel most alive at Beacon Hill (Boston, MA) and Congo Square (New Orleans, LA)? What is this telling you? What can be gleaned from this?

4) “In Lak’ech: You are My Other Me” by Luis Valdez (105)
Si te amo y respeto, (If I love and respect you)
Me amo y respeto yo. (I love and respect myself)
What are your thoughts about this poem? How does/can it connect to you and your school/classroom and practice?

5) What is the difference between a co-conspirator and an ally? (117) Why is this distinction important? How does it inform your work?

Chapter 6:

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5) “*How can White people teach Black history?*”(108) Considering that across all contexts, school teachers are predominately white (and female), what are some approaches and best practices for how White teachers can teach dark folx curriculum?

6) What is the difference between a co-conspirator and an ally? (117) Why is this distinction important? What work do white educators need to do before being a co-conspirator and a teacher?

Chapter 6:

Theory Over Gimmicks: Finding Your North Star

- 1) What is the “teacher education gap”(126)? How does it perpetuate whiteness?
- 2) Dr. Love offers several theories that serve as a North Star to her conception of abolitionist teaching. What is most helpful to you in this section?
- 3) Tara Yosso identifies “*six types of cultural capital that educators should understand and use to empower students beyond White narratives of what cultural capital is and is not*”(138). What do you think about these concepts and how can/will it inform your practice?
- 4) What need precipitated E. Patrick Johnson coining the term “*quare*”(142)? What does this mean and how can its understanding inform our practice of abolitionist teaching?
- 5) “*CRT argues that racial remedies for equality happen only if these remedies benefit White people and their interests. Derrick Bell called this proposition ‘interest convergence’*” (138). What are your thoughts about this statement and what are the implications for education in the US (and worldwide) if you agree or disagree?
- 6) “*Racism does not exist without Whiteness. Whiteness is at the center of the reproduction of structural inequality*” (143) What has been/what is your journey in studying Whiteness? Consider the terms “*dysconscious racism*” and “*White emotionality*” (143-144)

Chapter 7:

We Gon’ Be Alright, but That Ain’t Alright

- 1) What is the difference between ‘alright’ and ‘well’(155); what is the difference between survival and freedom?

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- 1) What is the difference between ‘alright’ and ‘well’(155); what is the difference between survival and freedom?

<p>2) “...healing is different for different people. Dark folx heal in ways that are unrecognizable to White folx because Whiteness is why we are in trauma in the first place” (157). What are some of your healing and wellness practices?</p> <p>3) After reading “We Want to do More Than Survive” What are the implications for your school? Classroom? Teacher identity? Activism? What new learning/thinking are you experiencing after reading this book?</p>	<p>2) “Whiteness cannot enter spaces focused on abolitionist teaching. Whiteness is addicted to centering itself, addicted to attention and making everyone feel guilty for working towards its elimination. Whiteness will never allow true solidarity to take place. Those who cling to their Whiteness cannot participate in abolitionist teaching because they are a distraction, are unproductive and will undermine freedom at every step, sometimes in the name of social justice” (159). “Being well and White is rejecting Whiteness for the good of humanity”(160). What does ‘being well and White’ look like for you, what are some of your wellness practices?</p> <p>3) After reading “We Want to do More Than Survive” What are the implications for your school? Classroom? Teacher identity? Activism? What new learning/thinking are you experiencing after reading this book?</p>
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